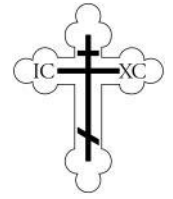




ALL-MERCIFUL SAVIOR MISSION NEWSLETTER



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SIXTEENTH SUNDAY OF PENTECOST, OCT. 9, 2005

civil date / church date



WEEKLY CALENDAR

Oct. 9 / Sept. 26	SUNDAY	16th of Pentecost. Tone 7. St. John, Apostle & Evangelist.	Service 10 a.m.
Oct. 10 / Sept. 27	Monday	St. Peter of Krutitsa, bishop, martyr under the Communist Yoke.	
Oct. 11 / Sept. 28	Tuesday	St. Chariton, Abbot in Palestine.	
Oct. 12 / Sept. 29	Wednesday	<i>Fast</i> St. Cyriacus of Palestine, hermit.	
Oct. 13 / Sept. 30	Thursday	St. Gregory, the enlightener of Armenia, bishop & martyr.	
Oct. 14 / Oct.. 1	Friday	<i>Fast, OW*</i> The Protection of the Most-Holy Theotokos. St. Romanus, singer.	
Oct. 15 / Oct. 2	Saturday	Sts. Cyprian & Justina, martyrs.	Vigil 6:30 p.m.

* *Fast, OW* means that oil and wine are allowed that day. **Fast, FOW* means fish is also allowed that day.

EASTERN ORTHODOXY FACT SHEET PART 3

... **Presence.** Eastern Orthodoxy is simply the ancient Christian Faith spread across the world by Jesus Christ's 12 Apostles, as preserved in Eastern lands with great care and tenacity. Developments in Western Europe took those churches, which originally were one with the Orthodox churches, into other formations—first the Roman Catholic Church as an independent body, and shortly afterwards the Protestant churches, which broke with Rome. Because of these developments, Orthodoxy was, from the 11th century to the 19th, found primarily in Eastern countries. Most often, the conditions in which Orthodox people lived were of hardship, persecution, and geographic limitation. However, since the 19th century, Orthodoxy has spread in diaspora across Western Europe and the Western hemisphere, Africa, and further into Asia, especially Japan. Today the largest national churches of Orthodoxy are, in descending order of size:

- Russian Orthodox (65 million believers)
- Ukrainian Orthodox (25 million)
- Romanian Orthodox (15 million)
- Greek Orthodox (9 million)
- Serbian Orthodox (8 million) (all numbers approximate)

Smaller churches include the Bulgarian, Georgian, Antiochian, Alexandrian, Czech-Slovak, Polish, Belorussian, American, Jerusalem, Macedonian, Albanian, and Cypriot churches, as well as minority, traditionalist churches in Greece, Romania, and Bulgaria. Together the Orthodox Christians of the world number from 250 to 300 million.

Structure. The Orthodox Church is in effect a sisterhood of distinct Churches governed internally with no one head of the Church as a whole except Christ. The highest rank of clergy is a Bishop, and Bishops have honorary or administrative ranks such as Archbishop and Patriarch. The Patriarch of Constantinople (Istanbul) enjoys an honorary headship but does not decide the affairs of local churches other than his own. The Patriarch of Moscow, as local head of the most populous local church, also enjoys a certain prestige. All Bishops must be celibate; Priests are either married or celibate.

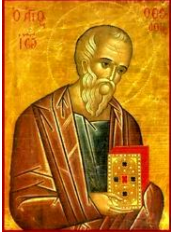
Worship. Orthodox worship differs notably from modern Western Christian models. It is intensely liturgical, but not exactly formal; the sense is often relaxed, informal. It is an immersion kind of experience, with icons, chant, incense, candles, and the sheer quality of the prayers tending to bring the worshipper into another, heavenly world where God is contemplated in awe and earthly concerns fade away. Main services consist of (1) the weekly Divine Liturgy (mass or eucharist) and (2) the daily cycle of prayer hours, kept with fullness or minimally depending on local circumstance. Orthodox worship makes use of many media and involves the whole person: not only the mind is engaged in prayer texts, but also the senses of sight, taste, touch, hearing, and smell participate. The services go back well over a thousand years and have changed very little since. There is a lot of standing, of bowing, of prostrating to the ground, countless signs of the cross—expansive, rather than a necessary minimum. Worship is conducted regularly in homes as well as in churches, but with less ceremony. Always, icons are present to help the spirit of prayer... (*Greek Archdiocese website & Fr. Aidan Keller*)

NEWS

- The website for All-Merciful Savior is <http://www.allmercifulsavior.com>. This week the **Western Saints Icon Project**, which Fr. Aidan began in 1998, was uploaded in an expanded form to the website (click on "Icons").

- Next Sunday we begin **Sunday School** at 12:00 noon. The service will last till about 11:30, then there will be a chance for refreshments and for the kids to unwind a bit, before Mary-Martha and Maria Sola begin their catechism.

ST. JOHN APOSTLE & THEOLOGIAN



According to tradition, St. John the Apostle was assisted by St. Prochoros in writing the Gospel According to St. John. St. John, "Son of Thunder" (Mark 3:17), was one of the Twelve Apostles of Jesus Christ. John and his brother, the Apostle James, were fishermen by trade, like their father Zebedee. John is believed to be the youngest Apostle and also "the beloved disciple" of Christ (John 13:23; 21:7,20). On the Cross, Jesus entrusted His mother, the Virgin Mary, to John's care (John 19:26, 27), since John was a virgin youth. John was a "pillar" of the church in Jerusalem, and later moved to Ephesus. He served as the leading authority ("Elder," lit. "presbyter," in 2 John 1) of Ephesus for the remainder of his ministry.

During the reign of the tyrannical Roman Emperor Domitian (A.D. 81-96), John was exiled to the nearby island of Patmos, where he wrote the Book of Revelation (also called the Apocalypse). Upon the emperor's death he returned to Ephesus to resume his episcopacy. There, at the entreaties of many of the faithful, and only after fasting, he wrote his Divine Gospel. He also wrote three short Epistles included in the New Testament of the Church. John is the first of only three saints in history to be named by the Church "the Theologian," because of the profundity of his Gospel, which has been called "the spiritual Gospel." The new Testament contains four other books attributed to John: three letters (1, 2, and 3 John, written about 90 A.D., and the Book of Revelation, written about 95 A.D. St. John the Apostle was almost one hundred years old when he died, about 96-100 A.D. He is commemorated September 26 in the church calendar (Oct. 9 new style). – from the Orthodox Study Bible, © 1993, St. Athanasius Orthodox Academy

TEACHINGS OF ST. JOHN CASSIAN--PART 1

On the Eight Main Passions:

Gluttony. In regard to the abstinence from food, the same rule cannot be applied to everyone because not everyone has the same physical strength. The virtue of fasting is not observed with just the strength of the soul, but must also be proportionate to the toughness of the body. The holy Fathers determined the measure of our abstinence from food as follows: we should stop eating while we still want to eat. Guided by this rule, even a person weak in body can exhibit the virtue of abstinence on the same level as the robust and healthy, if he applies his willpower in restraining the craving for food when it is not demanded by his physical infirmity. For even the Apostle states: *"and make no provision for the flesh, to fulfill its lusts"* (Romans 13:14).

Fornication. The second struggle that confronts us is that with the spirit of carnal lust — the most prolonged and perpetual one, and very few win in this battle. The passion of fornication in a person arises at a very early stage of puberty and does not stop until he conquers his other passions. Inasmuch as the emergence of this passion is twofold (in the body and in the soul), then to oppose it requires a dual weapon. Fasting alone is insufficient to acquire complete chastity. You need to couple it with a penitent and regretful nature, and unrelenting prayers against the vile spirit of fornication. Apart from this, you need to constantly read the Bible, think about God, alternating it with physical exertion and handiwork that restrain the thoughts from wandering to and fro. Most of all, what is needed is humility, without which there can be no victory over any passion. *to be continued....*

SCRIPTURES...

Today.: 2 Corinthians 6:1-10; Luke 5:1-11 (& 1 John 4:12-19, John

19:25-27 & 21:24-25)

Mon. Phillipians 1:1-7; Luke 4:37-44

Tue. Phillipians 1:8-14; Luke 3:23-4:1

Wed. Phillipians 1:12-20; Luke 4:1-15

Thu. Phillipians 1:20-27; Luke 4:16-22

Fri. Phillipians 1:27-2:4; Luke 4:22-30

Sat. 1 Corinthians 14:20-25;

Matthew 25:1-13

Troparion, tone 8. O All-Merciful Saviour, Thou Luminary like the sun: | Through the light of Thy radiance grant us eloquence, | that with pure conscience we may sing praises on Thy feast all-divine, | glorifying Thee the only-begotten Son, and the consubstantial Spirit; | for Thou givest us peace and great mercy. **Kontakion, tone 4.** I committed every abomination, O All-Merciful Saviour, | and fell into the pit of despair. | Yet I groan from the depths of my heart | and cry to Thee, O Word: | Hasten, O Merciful One, | and quickly help us, | for merciful art Thou!

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