



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF AUGUST 19, 2012

Welcome Visitors

It is great to have you with us today! We especially welcome Fr. Samuel Kedala and Fr. John Stavropoulos, who will give the homily this morning. We hope you all consider staying after Liturgy for coffee hour and fellowship!



Prayers for Teachers and Students – August 26th

will be offered for the new academic year today, Sunday, August 26th. Teachers and students will be asked to come forward near the conclusion of the Divine Liturgy.

SATURDAY, AUGUST 25TH

5:00p.m. Bible Study
 6:00p.m. Great Vespers

SUNDAY, AUGUST 26TH

12th Sunday of Pentecost
 8:40a.m. Hours
 9:00a.m. Divine Liturgy
 11:00a.m. Coffee Hr. / Open Pool

READER SCHEDULE

Sunday, August 26th
 Jodi McElwee

Sunday, September 2nd
 Gabriela Jones



The practice of the Jesus Prayer is simple. Stand before the Lord with the attention in the heart and call to Him, "Lord Jesus Christ, Son of God, have mercy on me!" The essential part of this is not in the words, but in the faith, contrition, and self-surrender to the Lord. With these feelings, one can stand before the Lord even without any words, and it will still be prayer.

St. Theophan the Recluse

Strict Fast Day – August 29th

On Wednesday, August 29th, we remember the Beheading of St. John the Baptist. This day is kept as a strict fast day. Please be attentive – no meat, dairy, or fish.

The Church New Year – September 1st

Every time we enter upon another year whether it be civil or ecclesiastical we have the opportunity to reflect upon the past and make changes for a better future. Let us ask ourselves: What practical changes can I make which will allow the Lord to act more in my life? Can I do more in my spiritual life – prayer, study, almsgiving, stewardship? Can we do more as a community – outreach, charity, evangelism? How can I personally and we collectively play a part in making this coming year better than the previous year?

Earmarked Donations (collected / needed):

- Trees: \$0 / \$1600
- Benches: \$200 / \$1000
- Signs: \$50 / \$100
- Camera / Audio: \$5 / \$400
- Wood Molding: \$0 / \$600
- Landscapeing: \$0 / \$1000
- Priming/Painting: \$0 / \$800
- Iconostas Icons: \$0 / \$1600

If you would like to donate a(n) item(s), please earmark your donation for one of the above items. May God bless your generosity!

Going to the Hospital?

Please let your priest know, so that he can add you to the prayer list, or, if you like, pay you a visit. If you know someone else is in the hospital please let Fr. John know.



Website Updates

Photos from the recent blessing of icons, the blessing of fruits on Transfiguration, and our parish Feastday are on our website: orthodoxdelmarva.org. Check them out!



Prayer List: Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Bill Parrish, Hayley, Tyler Pelesh, Wallace & Michelle, John Trax, Maleah Morsey, Victoria Kokkinos, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina, Liliana, Kathryn (newly departed).

OPERATING THRU 7/31/12			AUGUST OPERATING			RENOVATION TO PARISH CENTER		
Income	Expense	Net	Income	Goal	Difference	Income + Loan	Expense	Past Due
37,219	31,201	+6,318	4,056	4,858	-802	48,633 + 30K	88,875	3,039



THE LITURGICAL YEAR IN THE ORTHODOX CHURCH

By Fr. Theodore Stylianopoulos

The Liturgy and all the sacraments in the Orthodox Christian Church begin with the prayer:

"Blessed is the kingdom of the Father and the Son and the Holy Spirit, always, now and forever".

The aim of all Christian living -- praying, studying, working and resting is to bring us before the awesome and renewing reality of the kingdom of God. Although God's kingdom may be described by many words (God's will, rule, power, lordship, majesty, glory and grace), put simply it is God's personal holy presence. To live in the reality of God's kingdom is to live in the presence of God -- with a sense of wonder, joy and thanksgiving in all circumstances and for all things.

What is the significance of the liturgical year?

The liturgical year is a way of discipline in prayer, a pattern of worship, an anchor of support for the life of the Church. But it also has deeper significance. The late George Florovsky, an eminent Orthodox theologian of blessed memory, has taught us that worship is a response to the call of God who has already made known His redeeming love to us through decisive events culminating in the person and ministry of Jesus Christ. Worship has two major aspects: remembrance (anamnesis which means not only historical remembrance but also re-living the events commemorated) and thanksgiving (including praise and doxology).

Thus the liturgical year, by bringing unceasingly before us God's mighty deeds of salvation and the reality of God's kingdom in our midst, is the sanctification of time and thereby the true fulfillment of both personal and corporate aspects of our lives as Christians. Far from being simply a calendar, the liturgical year in the life of the Church -- the life of Christians living in community as brothers and sisters -- in awareness of God's kingdom, remember-

ing the entire communion of Prophets, Apostles, Saints and all of God's people on earth and in heaven, being renewed by God's saving love, helping one another, witnessing to Christ's good news, and waiting for the fullness of the coming kingdom according to God's timing.

"If we live, we live to the Lord, and if we die, we die to the Lord" (Rom. 14:8)

Orthodox worship proclaims the centrality of Christ. The liturgical year celebrates the presence of the mystery of Christ in the life of the Church and seeks to make the living Christ a renewing life-source for every Orthodox Christian.

Do not the most important feastdays of the year celebrate the good news of the life and work of Christ, the Annunciation, His Birth, Presentation in the Temple, Baptism, Transfiguration, Triumphal Entry, Passion Week, Easter, Ascension and His gift of the Spirit on Pentecost day, all of which are based on the New Testament? Do we not remember and re-live His death and resurrection on each Sunday (Kyriake, that is, the Lord's Day) and in each Liturgy? Do we not continuously hear about Jesus' teachings, miracles and encounters with men and women from all walks of life? Even the Feasts of the Prophets, the Apostles, the Theotokos and the Saints, properly understood, point to the centrality of Christ, the Saviour and Lord of all.

This is the essential message of the Orthodox faith: Christ lives and desires to be one with us in a union of holy love. He is the Leader of our life and the Celebrant of the sacraments. He is the Good Shepherd who continues not only to seek out the lost but also to feed those who are already in His flock. Are we prepared to hear His call? Are we willing to open our hearts to Him? Do we seek Him as eagerly as He seeks us? I would like to end this preface

with the image of Christ the Pursuer from the conclusion of St. John Chrysostom's 15th Homily on 1 Timothy, a passage to which George Florovsky has pointed. In the final part of this Homily, St. John Chrysostom meditates on Christ's love for us and exhorts Christians to glorify Christ for His countless material and spiritual gifts -- the same Christ that we often neglect and perhaps even secretly dislike for pursuing us and seeking to change our lives. Then St. John has Christ speaking to us in these words:

"But what shall I say? It is not in this way only that I have shown my love to you, but also by what I have suffered. For you I was spit upon, I was scourged. I emptied myself of glory, I left my Fa-

ther and came to you, who hate me, and turn from me, and are loath to hear my name. I pursued you, I ran after you, that I might overtake you. I united and joined you to myself, "eat me, drink me," I said. In heaven above I hold you, and on earth below I embrace you. Is it not enough for you that I have your pledge of salvation in heaven? Does this not satisfy your desire? I again descended on earth (through the Eucharist): I not only am mingled with you, I am entwined in you. I am eaten, broken into tiny particles, that the fusion, intermingling, and union may be more complete. Things united remain yet (sometimes) in their own limits, but I am interwoven with you. I would have nothing separating us. I will that we both be one".

FROM THE SAYINGS OF THE FATHERS

"What is a merciful heart? It is a heart on fire for the whole of creation, for humanity, for the birds, for the animals, for demons, and for all that exists. By the recollection of them the eyes of a merciful person pour forth tears in abundance. By the strong and vehement mercy that grips such a person's heart, and by such great compassion, the heart is humbled and one cannot bear to hear or to see any injury or slight sorrow in any in creation. For this reason, such a person offers up tearful prayer continually even for irrational beasts, for the enemies of the truth, and for those who harm her or him, that they be protected and receive mercy."

St. Isaac the Syrian, 7th century



HUMILITY – A KEY TO BIBLICAL UNDERSTANDING

From the writings of Bishop Ignatius

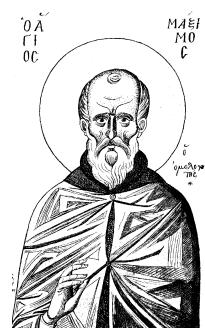
One elder passed seventy weeks in fasting, eating food only twice a week, as he begged the Lord to reveal to him the meaning of a passage in Holy Scripture. But God would not reveal it to him. Seeing this, the elder said to himself, "I have labored long and hard, and I have accomplished nothing. I will go to my brother and ask him."

When he had left his cell and locked the door behind him, an angel from the Lord appeared and said to him: "Seventy weeks of fasting did not bring you nearer to God. Now, however, when you have humbled yourself and resolved to go to your brother with your question, I have been sent to you to explain the meaning of this passage." And fulfilling this, the angel departed.

ON THE BENEFITS OF ATTENDING THE LITURGY

St. Maximos the Confessor

It is necessary for every Christian to spend time in the holy church of God, and never to miss the celebration of the Divine Liturgy – for here, the holy angels have custody – they register the people going in each time and offer their angelic intercessions on their behalf. Each person who is found present at the Divine Liturgy, the grace of the Holy Spirit transforms, remodels, and truly remodels into a more divine image, conforming to Himself.





A PATTERN IN MAKING DISCIPLES

- 1) Christ teaches the Word of God, and the Word of God stirs listeners to initial faith.
- 2) Christ involves the new believer in a specific challenge, and the new believer personally experiences the grace of God; he or she feels unworthy, yet amazed.
- 3) Christ calls the new believer to become a permanent disciple and co-worker with God. The new believer freely and totally gives over his or her life to the Lord and has a new sense of mission as Christ's disciple.

FROM THE DESERT FATHERS

Abba David said, "Abba Arsenius told us the following, as though it referred to someone else, but in fact it referred to himself. An old man was sitting in his cell and a voice came to him which said, 'Come, and I will show you the works of men.' He got up and followed. The voice led him to a certain place and showed him an Ethiopian cutting wood and making a great pile. He struggled to carry it but in vain. Instead of taking some off, he cut more wood which he added to the pile. He did this for a long time."



Going on a little further, the old man was shown a man standing on the shore of a lake drawing up water and pouring it into a broken receptacle, so that the water ran back into the lake. The voice said to the old man, 'Come and I will show you something else.' He saw a temple and two men on horseback, opposite one another, carrying a piece of wood crosswise. They wanted to go in through the door but could not because they held their piece of wood crosswise. Neither of them would draw back before the other, so as to carry the wood straight; so they remained outside the door. The voice said to the old man, 'These men carry the yoke of righteousness with pride, and do not humble themselves so as to correct themselves and walk in the way of Christ. So they remain outside the Kingdom of God. The man cutting the wood is he who lives in many sins and instead of repenting he adds more faults to his sins. He who draws the water is he who does good deeds, but mixing bad ones with them, he spoils even his good works. So, everyone must be watchful of his actions, lest he labor in vain.'



GUIDELINES FOR RECEIVING HOLY COMMUNION

The Orthodox Church offers certain guidelines for members to prepare themselves for the joyous partaking of Holy Communion. These are:

1. Attendance at Church services the night before Liturgy. If not possible, then one should keep the evening with prayer, study and/or charity.
2. Observance of the fasting days and seasons of the Church.
3. A recent confession of sins and absolution from a priest.
4. Fasting from food and drink (including water), and smoking from midnight on the day which Holy Communion is to be received. **NOTE:** Do not fast from medications, or food or drink recommended by a doctor.
5. Abstinence from sexual relations the night before Liturgy and on the day of receiving Holy Communion.
6. Reading of the appointed prayers before and after receiving Holy Communion. These are found in one's prayer book or Liturgy book.
7. Being at peace, or at least seeking peace, with one's neighbor.

Questions or special circumstances? Please speak with your priest.