



THE CREATION OF THE UNIVERSE

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF SEPTEMBER 4, 2011

Welcome Visitors

We warmly welcome all those who are visiting us today. It is good to have you all with us!



Prayers for Teachers and Students – September 4th
 will be offered for the new academic year today, Sunday, September 4th. Teachers and students will be asked to come forward near the conclusion of the Liturgy.

Upcoming Meetings

- Sunday, September 11: By-Law Committee

Website Update

Photos of Kathryn Rose's baptism are now on our site!

The Nativity of the Theotokos – September 8th

This week, we celebrate the Birth of the Theotokos. This is the first of the 12 Great Feasts of the Church's liturgical year. We will have Vespers with Litiya on Wednesday at 7:00pm and the Liturgy on Thursday at 9:00am. Be sure to start the new Church Year off right by attending the divine services. Should your children need a note for school, please just let Fr. John know. More info on the feast is on page 3.



Exaltation of the Holy Cross – September 14th

This feast commemorates the finding of the True Cross of Christ by St. Helen, the mother of St. Constantine the Great. On this day, Fr. Daniel Hubiak was ordained to the Holy Priesthood. We wish him and Mat. Dunia, many blessed years! Fr. Daniel and Mat. Dunia also celebrate their anniversary of marriage on September 16th. If you would like to send a card, their address is: 16 Wharf Court, Ocean Pines, MD 21811.

Marriage of Andrei and Lena – Sunday, September 25th

At St. Alexander Nevsky Cathedral in Howell, NJ. If you are able to attend, please RSVP with Andrei or Lena. Fr. John will officiate, and Fr. Daniel Hubiak will serve here in his stead.

Annual Diocesan Assembly/Day – October 15th

is to be held with on Saturday, October 15th, at St. Luke's Orthodox Church in McClean, VA. A lay delegate is needed to accompany the priest. If you have any interest, please let Fr. John know as soon as possible. Thank you!

SUNDAY, SEPTEMBER 4TH

Sunday of the Environment

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Coffee Hour

WEDNESDAY, SEPTEMBER 7TH

7:00p.m. Great Vespers w/ Litiya

THURSDAY, SEPTEMBER 8TH

Nativity of the Virgin Mary
One of the Twelve Great Feasts

8:40a.m. Hours
 9:00a.m. Divine Liturgy

SATURDAY, SEPTEMBER 10TH

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

SUNDAY, SEPTEMBER 11TH

13th Sunday of Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Coffee Hour

READER SCHEDULE

Sunday, Sept. 11th

Jodi McElwee

Sunday, Sept. 18th

Kathy Parrish



Prayer List: Fr. Michael Mihalick, Fr. Gregory Safchuk, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Mat. Lisa, Kelly Elizabeth & child, Bill Parrish, Fazealle, Hayley, Tyler Pelesh, Jerrie Rife, Wallace & Michelle, Ryan & Kayla, Maleah Morsey, Victoria Kokkinos, Ed Tucker, Karen Nichols, Denise Royal, Simeon, Scott & Maryann, Roman Szwec, Garrett Cuppels, Jane Koshutko, Nicholas & Linda, Nina Gordon, Mirela & Chris, Troy Duker, Mary Miranda, Bruce Eckerd, Stella, Lilly Barnett, Amy F., Nedelina.

OPERATING THRU 8/31/11			AUGUST OPERATING (3 COLLECTIONS)			BUILDING FUND		
Income	Expense	Net	Income	Expenses	Net	Income	Goal	Difference
33,863	42,590	-8,726	2,729	5,103	-2,373	14,719	20,000	-5,281



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 feasts 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 pre-

face 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".

THE NATIVITY OF THE VIRGIN MARY

Celebrated on September 8th

The Holy Virgin Mary was born of aged parents, Joachim and Anna. Her father was of the lineage of David, and her mother of the lineage of Aaron. Thus, she was of royal birth by her father, and of priestly birth by her mother. In this, she foreshadowed Him Who would be born of her as King and High Priest. Her parents were quite old and had no children. Because of this they were ashamed before men and humble before God. In their humility they prayed to God with tears, to bring them joy in their old age by giving them a child, as He had once given joy to the aged Abraham and his wife Sarah by giving them Isaac. The Almighty and All-seeing God rewarded them with a joy that surpassed all their expectations and all their most beautiful dreams. For He gave them not just a daughter, but the Mother of God. He illumined them not only with temporal joy, but with eternal joy as well. God gave them just one daughter, and she would later give them just one grandson-but what a daughter and what a Grandson! Mary, Full of grace, Blessed among women, the Temple of the Holy Spirit, the Altar of the Living God, the Table of the Heavenly Bread, the Ark of God's Holiness, the Tree of the Sweetest Fruit, the Glory of the race of man, the Praise of womanhood, the Fount of virginity and purity-this was the daughter given by God to Joachim and Anna. She was born in Nazareth, and at the age of three, was taken to the Temple in Jerusalem. In her young womanhood she returned again to Nazareth, and shortly thereafter heard the Annunciation of the Holy Archangel Gabriel concerning the birth of the Son of God, the Savior of the world, from her most-pure virgin body.



SEPTEMBER CONGRATULATIONS!

Anniversaries:

- 9/16 Fr. Daniel & Mat. Dunia
- 9/26 Gerald & Camelia Milite

Birthdays:

- 9/5 Kathy Parrish
- 9/6 Jane Koshutko
- 9/9 Olga Klymuk
- 9/29 Kenny Marchick
Don Young

Namesdays:

- 9/5 *St. Elizabeth*
Kelly Elizabeth Hageman
- 9/9 *St. Anna*
Anna Evanusa
- 9/17 *St. Nadezhda*
Nada McFarland
- 9/26 *St. John the Theologian*
Bruce John Eckerd

Question? Please see Fr. John.

Troparion – tone 4

Your Nativity, O Virgin, has proclaimed joy to the whole universe! The Sun of Righteousness, Christ our God, has shone from you, O Theotokos! By annulling the curse, He bestowed a blessing. By destroying death, He has granted us eternal life.

Kontakion – tone 4

By your Nativity, O Most-Pure Virgin, Joachim and Anna are freed from barrenness; Adam and Eve, from the corruption of death. And we, your people, freed from the guilt of sin, celebrate and sing to you: The barren woman gives birth to the Theotokos, the Nourisher of our Life.