



Christ Saves those who come to Him

SUNDAY, AUGUST 25TH

9th Sunday of Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Coffee Hr. / Open Pool
Special Parish Meeting

WEDNESDAY, AUGUST 28TH

7:00p.m. Great Vespers

THURSDAY, AUGUST 29TH

Beheading of St. John the Baptist

9:00a.m. Molieben

SATURDAY, AUGUST 31ST

5:00p.m. No Class
 6:00p.m. Great Vespers

SUNDAY, SEPTEMBER 1ST

Church New Year

10th Sunday of Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Coffee Hr. / Open Pool

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF AUGUST 25, 2013

A Warm Welcome!

We warmly welcome all of our visitors! It's good to have you with us!

Special Parish Meeting – Today

Today, August 25th, there will be an important Special Meeting of the Parish Body to discuss *urgent issues related to the immediate future of the mission*. All parish members are asked to attend.



Prayers for Teachers and Students – Today

will be offered for the new academic year today, Sunday, August 25th. Teachers and students will be asked to come forward near the conclusion of the Divine Liturgy.

Church Cleaners Needed

We are in need of a few volunteers to help clean the chapel each week, following the Sunday Divine Liturgy. The work is minimal and the blessings, great! If you are willing to help, please see Fr. John.

Strict Fast Day – August 29th

On Thursday, 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 – worship, education, charity, evangelism? How can I personally, and we collectively, play a part in making this coming year better than the previous year?



The Pool is Open

Following the Divine Liturgy until 1:30pm, the pool will be open for swimming. A certified lifeguard will be on duty, but parents should still watch their children. Be safe and enjoy! Questions? Please see Fr. John



Did You Know We're on Facebook?

"Like" us to receive our posts, and so that your friends can get to know your church a little. Who knows who else may "Like" us too?
<https://www.facebook.com/pages/Christ-the-Savior/202922375995>

READER SCHEDULE

Sunday, Sept. 1st

Gabriela Jones

Sunday, September 8th

Jodi McElwee



Living: Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Hayley, Tyler Pelesh, Wallace & Michelle, John Trax, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina, Liliana, Irene Clenney, Katie Hawley, Rob & Jenny Barbarita, George & Ellen, Lorraine, Susan Pappas, Jerry Knode, Daria Virvan, Ryan and Kayla Wilson, Nancy. **Departed:** Frank Pappas, Mary Sue.

CASH FLOWS THROUGH 5/31/13					CASH FLOWS IN AUGUST 2013					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 8/25		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Due 2/2014
27,450	21,348	23,473	17,245	+12,330	3,922	3,624	3,500	1,451	+2,347	+2,625	-2,845	-13,988



PRAYERS FOR SUFFERING AND PERSECUTED CHRISTIANS

Again we pray for the suffering people of Egypt, Syria, and throughout the world who are being persecuted for their Christian faith, especially the bishops Metropolitan Paul and Archbishop Gregorios, who have been kidnapped: for the families, friends and communities who are wounded and grieving; that the Lord Our God will look upon them with mercy and will heal, comfort, strengthen and shelter them in His love.

Again we pray to Thee, O Lord and God, for the repose of those who have departed this life in these ungodly, horrific and evil persecutions; especially those whose earthly sojourns have ended suddenly, without repentance; give them rest where all sickness, sorrow and sighing have passed away: hear us, O Lord, and have mercy.

Again we pray for all those working to bring peace, security, relief and recovery to those injured in body, soul and spirit and who are in desperate need; and for all who are anxious and fearful; that they may persevere in their struggles and find consolation, hope and courage in Jesus Christ, Our Savior and Our God.

Again we pray that the Lord God will preserve this city and this holy house, and every city and land from pestilence, famine, earthquake, flood, fire, the sword, the invasion of enemies, terrorist attack and from civil war; and that our good God, who loves mankind, will be graciously favorable and easy to be entreated, and will turn away from us all the wrath stirred up against us, and deliver us from all His righteous chastisement, which impends against us, and have mercy upon us.

TRUE SUCCESS

By Fr. Theodore Stylianopoulos

Many people labor under the wrong concept of success. This is the idea of achieving possessions, status, or power. A person's self-image is measured by what he or she earns or possesses, by what he or she socially can do or economically control. However, the Saints teach another radically different concept of success based on faithfulness and discipleship. True success is measured by the depth of one's personal communion with God, concern for the salvation of souls and the advancement of the Kingdom. A truly successful person is a saint – one who seeks wholeness in God, who strives to grow in the image of Christ, who finds fulfillment and happiness in loving and serving others for God's glory.





ON COMPULSIVE BUYING AND THE BENEFITS OF SLOWING DOWN AND BEING STILL

By Fr. Alexis Trader on ancientchristianwisdom.wordpress.com

One of the characteristic trademarks of compulsive behavior is the rapidity with which the behavior is performed. In the case of compulsive buying, a voracious urge to buy overwhelms the calmer, rational mind and overpowers the higher, wiser will. In my last post on this subject, I mentioned the important role of mindfulness in counteracting the powerful desires that arise from past engagement in compulsive behavior. Equally important in dealing with the compulsion is physically slowing down and mentally thinking about the consequences of one's present actions. Saint Ireaneus of Lyons notes that the mind's desires are naturally impeded by the body's slowness (*Against Heresies*, Book 2, Chapter 33). By slowing down even further, by walking slowly and calmly with a measured step, we can give ourselves some time and some space to hear the compulsion's demands, but also that still small voice suggesting another course of action. In trying to slow down, we recognize that the body doesn't necessarily have to follow the mind's lead and race ahead to purchase an item that is not needed.

Clement of Alexandria once wrote, "Women and men are to go to church decently attired, with a natural step, embracing silence, possessing unfeigned love, pure in body, pure in heart, fit to pray to God.... Those who are thus consecrated to Christ should also appear and frame themselves in their whole life as they fashion themselves in the church for the sake of gravity; and to be, not to seem such — so meek, so pious, so loving" (*The Instructor*, Book III, Chapter 11). In Church, our

movements are to be calm, peaceful, modest, and with the fear of God, so that we might pray more easily, hear the word of God more clearly, and be united with Him more deeply. Clement of Alexandria suggests that this way of being in Church should be extended to our lives outside of Church, so that there too we can hear God, but also our neighbor who may need our compassion and our love. For the compulsive shopper who is a Christian, slowing down can also be a way of making oneself available to God and neighbor, so that one might worship God and love one's neighbor as oneself in every time and every place.

The body can indeed play an important role in slowing down the racing, automatic thoughts that compel us to act like lemmings racing off the edge of a cliff. Once the body is slowed, we can ask ourselves important question such as "why am I doing this" and "how am I going to feel about myself if I make this purchase?" In chapter 5 of *Ancient Christian Wisdom*, "Saint Neilus the Ascetic suggests that the tempted individual make use of 'the short period of time available for careful reflection, so that he can examine and discern what is harmful and what is beneficial as well as how sorrowful he will feel after engaging in illicit pleasure and how much satisfaction and joy he will have when good thoughts blossom forth.'" Likewise Saint John Climacus proposes that a person who has yielded to carnal pleasures reflect on his lost purity as a way of preventing further descent into the pit of sensuality. In other words, when a similar situation arises, the good abbot of Sinai advises recalling a

past fall in order to prevent its reoccurrence.” There is a general principle at work here that Saint John Chrysostom expresses in this way: “It is a great good to acknowledge our sins, and to bear them in mind continually. Nothing so effectually cures a fault as a continual remembrance of it. Nothing makes a man so slow to wickedness” (Homily 31 on Epistle to the Hebrews).

Although at the moment of compulsion, it seems as though the urge will last for an eternity, the fact of the matter is that it will pass if the mind and body are slowed down. The ascetic practices of silence and stillness are recommended in this regard, for if one has learned to find that place of stillness and quiet in the soul, one can return there in times of need. In the same chapter of Ancient Christian Wisdom, I write, “The other setting in which the fathers engage in ‘thought about thought’ is solitary hesychastic prayer. In particular, monks remain in their cells in order to concentrate and to make their inner vision clearer. They also benefit from the serenity of the night that lends itself to vigilance. With this restriction of aural and visual stimuli, the mind becomes calmer and more capable of self-examination. An ascetic way of life is consequently more helpful for examining the thoughts. Calm conditions are so im-

portant that Kallistos Tilikoudis writes, ‘repentance is not possible without stillness (hesychia). The ancient ascetics often liken this hesychastic self-examination to the fisherman’s art. ‘When the sea is calm, fishermen can scan its depths and therefore hardly any creature moving in the water escapes their notice.’ According to this evocative metaphor, a person separates himself so thoroughly from his thoughts that they become like fish swimming in the sea and he comes to resemble a fisherman looking into its depths.” The thoughts calling out to satisfy this compulsion can likewise be observed as fish in the sea, but need not be obeyed, much less caught by the careful fisherman.

Of course, these ascetical practices intended to calm the body and the mind must have as their ultimate goal union with Christ if they are to bear fruit of any lasting value. In the final analysis, it is our willingness to cooperate (synergeia) with the Divine Physician in a process that defines our entire lives that will lead us not only to freedom from compulsion, but freedom to do the will of God, and instead of buying needless items that fill us with shame, purchasing the pearl of great price, the very Kingdom of Heaven, that will fill us with unspeakable joy.

THE BEHEADING OF ST. JOHN THE BAPTIST (ST. MATTHEW 14:1-12)

From the Prologue of Ochrid by St. Nikolai Velimirovich

Herod Antipas, son of the elder Herod, who was the slayer of the children of Bethlehem at the time of the birth of the Lord Jesus, was ruler of Galilee at the time when John the Baptist was preaching. This Herod was married to the daughter of Aretas, an Arabian prince. But Herod, an evil sprout of an evil root, put away his lawful wife and unlawfully took unto himself Herodias as his concubine, the wife of his brother Philip, who was still living. John the Baptist stood up against this lawlessness and strongly denounced Herod who then cast John into prison. At the time of a banquet in his court in Sebastia in Galilee Salome, the daughter of Herodias and Philip, danced before the guests. The drunken Herod was so taken by this dance that he promised Salome that he would give her whatever she asked of him, even though it be half of his kingdom. Being persuaded by her mother, Salome asked for the head of John the Baptist. Herod gave the order and John was beheaded in prison and his head brought to him on a platter. John's disciples took the body of their teacher by night and honorably buried it and Herodias pierced the tongue of John with a needle in many places and buried the head in an unclean place. What later happened to John the Baptist's head can be read on February 24. However, God's punishment quickly befell this group of evil doers. Prince Aretas, in order to cleanse his daughter's honor, attacked Herod with his army and defeated him. The defeated Herod was sentenced by the Roman Caesar, Caligula, to exile at first to Gaul and later to Spain. As exiles, Herod and Herodias lived in poverty and humiliation until the earth opened up and swallowed them. Salome died an evil death on the Sikaris (Sula) river. The death of St. John occurred before the Pascha (Passover) but its celebration on August 29 was established because, on that day, a church which had been built over his grave in Sebastia by Emperor Constantine and Empress Helena was consecrated. In this church the relics of John's disciples, Eliseus and Audius, were also placed.

