

BEFORE THY CROSS.



CHRIST THE SAVIOR ORTHODOX CHURCH

10315 Carey Road; Berlin, MD 21811
302-537-6055 (church) / orthodoxdelmarva.org /
frjohn@orthodoxdelmarva.org

BULLETIN OF SEPTEMBER 15, 2013

A Warm Welcome!

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

30K Loan Pledges

As decided at our recent special meeting of the Parish, today, September 15th, is the last day to make your pledge during our coordinated drive to pay down our renovation loan. Pledges are requested to be made by this time (although not paid in full until the end of 2013) so that we can announce how much more is needed. If you haven't already made your pledge, please see Fr. John or Mike McFarland, our treasurer.



SUNDAY, SEPTEMBER 15TH

Sunday After the Cross

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

SATURDAY, SEPTEMBER 21ST

5:00p.m. No Class
6:00p.m. Reader's Vespers

SUNDAY, SEPTEMBER 22ND

13th Sunday of Pentecost

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

Have a Question About Orthodoxy or Parish Life?

Get an answer by speaking with your priest. If you would like to speak with him in person, this can be done at any time by appointment or by talking to him at the church. Fr. John may also be reached at: 302-537-6055 (cell) or frjohn@orthodoxdelmarva.org.



"Polar Bear Club" Sunday

Today will be the final day for swimming during the coffee hour and until 1:30pm. All are welcome to take one last dip in the "frigid" waters. Parents please watch your children even though a lifeguard is on duty.

Greeters Needed

Those who are interested in serving as Greeters – persons who especially welcome visitors, above and beyond the warm welcome offered by all – are asked to please see Darrell Wilson.

The Postfeast of the Exultation of the Precious Cross

is celebrated from 9/14 through 9/21, the "leave-taking" of the feast. Throughout this time the troparion and kontakion for the feast are sung or said with our morning and evening prayers (we may also add, "Before Thy Cross"), and at meal times; the troparion before the meal and the kontakion after. See your prayer book or Liturgy book.

Congratulations!

to Dumitru Ovidiu and Ana Maria Bernatchi on the birth of their new baby boy, Andrei Ovidiu, born August 29th. Andrei weighed in at 8 lbs 2 ozs and was 20 inches. Both mother and child are doing just fine. We wish their entire family the very best! May the Lord's blessing be upon them!



"We must be super-conservative in preserving the Orthodox faith, but super-modern in propagating it."

St. Nikolai Velimerovich

READER SCHEDULE

Sunday, Sept. 22nd

Joanne Patrick

Sunday, Sept. 29th

Kathy Parrish



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 SEPTEMBER 2013					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 9/15		
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	5,255	2,921	800	0	+3,134	+3,956	0	-12,513

Sunday, September 15, 2013, has been designated "Assembly Sunday" by the Assembly of Canonical Orthodox Bishops of North and Central America to draw attention to the fourth meeting of the Assembly's hierarchs at the Chicago Marriott here September 17-19.

The following encyclical from His Eminence, Archbishop Demetrios of the Greek Orthodox Archdiocese of America, Assembly Chair, was issued in conjunction with the occasion.

Encyclical to All Orthodox Christian Faithful of North and Central America Concerning Assembly Sunday 2013

To the Most Reverend Hierarchs, the Reverend Priests and Deacons, the Monks and

Nuns, the Presidents and Members of Parish Councils, the Day, Afternoon, and Church Schools, the Members of Philanthropic Organizations, the Youth and Youth Workers, and the entire Orthodox Christian Family in North and Central America: Beloved Brothers and Sisters in Christ,

The Assembly of Canonical Orthodox Bishops of North and Central America will convene for its fourth meeting on September 17 – 19, 2013. On this day, marked as "Assembly Sunday," we ask all clergy and faithful throughout the lands of which the Assembly is composed to offer prayers for safe travel, fraternal dialogue, and furtherance of the work of our Lord Jesus Christ and His Holy Orthodox Church. The Assembly represents the hopes, aspirations and vision for the future of Orthodoxy

for all Orthodox Christian faithful in North and Central America.

Our Assembly of Bishops is one of twelve bishops' assemblies that have been established in different geographical regions throughout the world. It was established in accordance with the decision of the Fourth Pre-Conciliar Pan-Orthodox Conference, convened in Chambesy, Switzerland, in June of 2009, attended by representatives from all the universally-recognized autocephalous Orthodox churches.

At the conclusion of the Divine Liturgy we are asking the following prayer to be offered at a special litany:

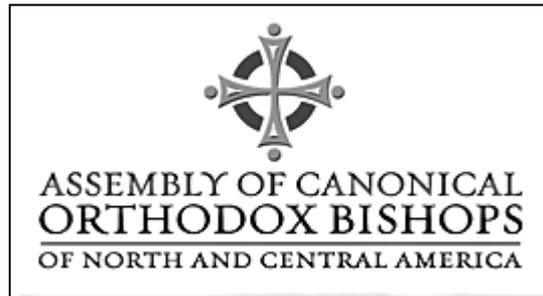
"O Lord of Heaven and Earth and of all who dwell therein,

we beseech Thee on behalf of all the Hierarchs of the Assembly of Canonical Orthodox Bishops of North and Central America who are gathering this week in solemn convocation. Make their travel to and from their meeting safe and sound; direct their deliberations to the glory of Thy Holy Name and the benefit of Thy Holy Church; grant them a fraternal spirit founded in Thy love and Thy grace, that in all they do and say, they may bring all honor, praise and glory to Thy Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen."

With paternal love in Christ,

+ Demetrios

Chairman Assembly of Canonical Orthodox of the Bishops of North and Central America



'A HEAVY LOAD'

Two traveling monks reached a town and saw a young woman waiting to step out of her sedan chair. There were deep, muddy puddles and she couldn't step across without spoiling her fancy robes. She impatiently scolded her attendants, who were burdened with heavy packages, so they could not help her across.

The younger monk walked by the young woman without speaking. But the older monk stopped and picked her up on his back, carried her across the mud and set her down on the other side. She did not thank the monk, she just shoved him out of her way and scurried by him haughtily.

As the two monks continued on their way, the younger monk was brooding and preoccupied. After a long time, unable to hold his silence, he finally spoke out. "That woman back there was very selfish and rude but you picked her up and carried her! She didn't even thank you."

"I set the woman down hours ago," the older monk replied. "Why are you still carrying her?"



AN EXPLANATION OF THE ORTHODOX THREE-BAR CROSS

By Fr. Theodore Jurewicz

The Top Bar - The Explanation:

The top bar is the title-board, which Pilate ordered to be hung in mockery over Christ's head on the Cross. On this board was inscribed: "Jesus of Nazareth, King of the Jews" in Hebrew, Greek, and Latin (abbreviated to the Greek initials 'INBI' or the Latin initials 'INRI' in the Western tradition). This is replaced with the Christian inscription: "King of Glory" – below the knees of the angels. On the title-board is inscribed the initials 'IC XC', being the first and last letters of Christ's name in Greek. In addition, just above Christ's arms we see the inscription: 'NIKA', which in Greek means: "He conquers" or "He is victorious." Frequently, we see these last two inscriptions together: 'IC XC NIKA', meaning: "Jesus Christ is victorious" (over death and sin).



The Middle Bar - The Explanation:

The middle bar is that on which the Lord's hands were nailed. On either top corner we see the depiction of the sun (left) and the moon (right), for "The sun hid its light, and the moon turned to blood." (Joel 2:31)



The inscription: "Son of God" is placed on both sides of Christ's head, and below His arms we read the inscription: "Before Thy Cross we bow down, O Master, and Thy holy Resurrection, we glorify". The halo of Christ is inscribed with three Greek letters meaning "The Being" or "He Who Is", to remind us that Christ is the same God Who identified Himself with those words to Moses in the Old Law.

The Bottom Bar - The Explanation:

The slanted bottom bar is the footrest. There is some question of whether it was actually on the Cross of Christ, but it is acknowledged to be a necessary attribute of the Cross, worthy of veneration and prophetically alluded to in the words [Let us] worship the footstool of His feet... (Ps. 98:5). In prayers for the Ninth Hour, the Church likens the Cross to a type of balance of righteousness: "Between two thieves Thy Cross did prove to be a balance of righteousness: wherefore one of them was dragged down to Hades by the weight of his blasphemy whereas the other was lightened of his transgressions unto the comprehension of theology. O Christ God, glory to Thee." The meaning of this prayer is as follows: the Cross of Christ stood for a scale of justice between the two thieves: for one of them sank in to hell, dragged down by his blasphemous words; and the other, the wise thief, ascended into heaven, because of his repentance. The church fathers attempted to render tangible the thought of the unfaithful thief going to hell for his blasphemy through the just judgment of God (the lower end of the bar), and of the wise thief going to heaven for his repentance and his praise of God (the upper end).



The Images - The Explanation:

On the Cross is our Savior, Jesus Christ. Note that He does not wear a crown of thorns, and that His feet are nailed with two nails. Behind the body of Christ, on either side, are a lance (which pierced Him) and a sponge (which was soaked with gall and offered to Christ to drink) on a pole made of reed or cane. On the body of Christ is depicted blood and water flowing forth from His side. Below the feet of Christ is four Slavonic letters meaning: "The place of the skull became Paradise". Hidden in a cave under the earth is 'the skull of Adam'. We are thus reminded that Adam our forefather lost Paradise through the tree from which he wrongly partook; Christ is the new Adam, bringing us Salvation and Paradise through the tree of the Cross. The city of Jerusalem is depicted in the background, for He was crucified outside the city walls.

HOW WELL DO YOU KNOW THE SCRIPTURES?

- 1) It is impossible to please God without ____?
 - a) good works
 - b) love
 - c) charity
 - d) faith
- 2) What is the fourth Commandment?
 - a) Thou shalt not make any graven image
 - b) Thou shalt not commit adultery
 - c) Remember the Sabbath day, to keep it holy
 - d) Thou shalt have no other gods before Me
- 3) Why was Abraham counted righteous?
 - a) for his good works
 - b) he followed the law
 - c) for his faith
 - d) all of the above
- 4) It is ok to seek the guidance of a psychic.
 - a) true
 - b) false
- 5) For where your _____ is, there will your heart be also.
 - a) reward
 - b) riches
 - c) mind
 - d) treasure
- 6) Who asked Herod for the head of John the Baptist?
 - a) Herodias
 - b) the daughter of Herodias
 - c) Athaliah
 - d) Candace
- 7) There are 200 Psalms in the Bible?
 - a) true
 - b) false
- 8) The Cross was made of the following types of wood:
 - a) cedar, oak, cypress
 - b) cedar, cypress, pine
 - c) olive, cypress, pine
 - d) olive, oak, pine
- 9) According to the Gospels, Christ was transfigured in glory before Peter, James, and John on Mount _____.
 - a) Herman
 - b) Zion
 - c) Tabor
 - d) none of the above
- 10) What does Emmanuel mean?
 - a) Jesus
 - b) Savior
 - c) Man of God
 - d) God with us



FROM THE COUNSELS OF ELDER PHILOTHEOS OF PARA

True happiness is not the honors and pleasures of the body. True happiness is virtue. As many as fight to acquire virtue, to put into practice the commandments of God, these are truly happy.

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When the enemy tempts you with thoughts of faithlessness, with all your heart say, "I believe completely whatever the Church believes, whatever Christ says in the Holy Gospels, whatever the Holy Apostles and Holy Fathers said. I don't, however, believe you, devil, for you are a liar and a thief.

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If a man builds a house and leaves it without a roof, this house can't be used at all. In the same way, if a man acquires all the virtues but not love, the house remains roofless and is of no benefit at all.

Answer to Scriptural Questions

1. d, Hebrews 11:6
2. c, Exodus 20:8-11
3. c, Romans 4:1-3
4. b, Deuteronomy 18:10-14
5. d, Matthew 6:21
6. b, Mark 6:21-25
7. b, 150
8. b, Isaiah 60:13
9. d, Although early church tradition holds that the place of the Transfiguration was Mt. Tabor, none of the Gospel accounts mention it by name.
10. d, Matthew 1:23