



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF NOVEMBER 17, 2013

SUNDAY, NOVEMBER 17TH

21st Sunday of Pentecost

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

WEDNESDAY, NOVEMBER 20TH

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

THURSDAY, NOVEMBER 21ST

Entrance of the Theotokos

One of the Twelve Great Feasts

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

SATURDAY, NOVEMBER 23RD

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

SUNDAY, NOVEMBER 24TH

22nd Sunday of Pentecost

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

On Virtue and the Passions

Each virtue lies between the unnatural passions. Moral judgment lies between guile and thoughtlessness; self-restraint, between stubbornness and lawlessness; courage, between arrogance and cowardice; justice between over-frugality and greed. The four virtues constitute an image of the heavenly man, while the eight unnatural passions constitute an image of the earthly man (see I Corinthians 15:49).

St. Peter of Damascus

READER SCHEDULE

Sunday, Nov. 24th

Joanne Patrick

Sunday, Dec. 1st

Gabriela Jones



A Warm Welcome!

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



The Entrance of the Theotokos – November 21st

On November 21st we celebrate how the Virgin Mary was given as a young child by her parents, Ss. Joakim and Anna, to the Temple in dedication to the Lord's service. There she prepared herself for a calling beyond her wildest dreams – the honor of becoming the Birthgiver of God.

New Candle Stand – Many Thanks!

To those who donated towards our new candle stand in the back of the chapel. If you yourself would like to help pay for this project, please earmark your check "candle stand". May the Lord bless you!

Appreciation is Extended

to those who stay after on Sundays to help clean the chapel, coffee hour, and grounds. Thank you and may God bless you!

The Nativity Fast

began November 15th, and concludes at the Divine Liturgy on Christmas day, December 25th. This 40-day fast is given to prepare us for the celebration of the Lord's birth in the flesh. During this time we should not only modify our diet so we can change our minds and hearts, but we should also seek to avail ourselves of God's forgiveness and grace in the Sacraments of Holy Confession and Communion. Questions? Please see Fr. John.



2014 Calendars & Pocket Planners

can be ordered via the order sheet in the back of the church. The calendars are \$5.00 a piece and the pocket planners \$4.00. The order sheet will be in the back of the church for the next month or so.

Safety First

Everyone is asked to be particularly attentive to safety, especially in the parking lot. Parents are asked to please stay with their children at all times or leave them in the supervision of another adult. First-aid boxes are available in both bathrooms.

Turkeys for the Needy

As Thanksgiving is coming up, and one of the best ways to give thanks is to sharing our blessings with those in need, we will have a collection to buy turkeys for needy families. Should you wish to make a donation, please do so by earmarking your check "Turkeys". Questions, please see Mike McFarland, our treasurer. May the Lord bless your generosity!



CASH FLOWS THROUGH 8/31/13					CASH FLOWS IN NOVEMBER 2013					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 11/17		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Due 2/2014
44,465	43,124	29,717	16,883	+14,175	1,591	4,197	1,800	0	-806	+2,574	0	-5,313

ENTRY INTO THE TEMPLE OF OUR MOST HOLY LADY MOTHER OF GOD AND EVER VIRGIN MARY

Celebrated on the 21st Day of the Month November

The Entry into the Temple of the Most Holy Mother of God happened, according to the preserved accounts of Holy Tradition, in the following manner. The parents of the Virgin Mary, Righteous Joakim and Anna, in praying for a solution to their childlessness, gave a vow that if a child were born to them, they would dedicate it to the service of God.

When the Most Holy Virgin reached three years of age, the holy parents decided to fulfill their vow. Having gathered together their kinsfolk and acquaintances, and having dressed the All-Pure Mary in Her finest clothes, and with the singing of sacred songs and with lighted candles in their hands they carried Her to the Jerusalem Temple. There the high-priest with a throng of priests met the maiden of God. In the Temple, the stairway led up fifteen high steps. The Child Mary, so it seemed, could not herself make it up this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly made it up over the remaining steps and ascended to the highest. Then the high-priest, through an inspiration from above, led the Most Holy Virgin into the Holy of Holies, and herein of all people it was only the high-priest that entered one time a year with a purifying sacrifice of blood. Therefore all those present in the Temple were astonished at this most unusual occurrence.

Righteous Joakim and Anna, having entrusted their Child to the will of the Heavenly Father, returned home. The Most Blessed Mary remained in the domicile for girls, situated near the Temple. Round about the Temple, through the testimony of Holy Scripture (Exodus 38; 1 Kings 1: 28; Lk. 2: 37), and also the historian Josephus Flavius, there were many living quarters, in which dwelt those dedicated to the service of God.

The earthly life of the Most Holy Mother of God from the time of Her infancy to the time of Her ascent to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret. "If anyone were to ask me, -- said Blessed Jerome, -- how the Most Holy Virgin spent the time of Her youth, -- I would answer: that is known to God Himself and the Archangel Gabriel, Her constant guardian".



But in the Church tradition there were preserved accounts, that during the time of the stay of the All-Pure Virgin at the Jerusalem Temple, She grew up in a community of pious virgins, read diligently the Holy Scripture, occupied herself with handcrafts, prayed constantly and grew in love for God. In remembrance of the Entry of the Most Holy Mother of God into the Jerusalem Temple, Holy Church from ancient times established a solemn feastday. The decretals for the making of the feast in the first centuries of Christianity are found in the traditions of the Palestinian Christians, where mention is made that the holy Empress Helen built a church in honor of the Entry into the Temple of the Most Holy Mother of God.

In the IV Century there is mention of this feast by Sainted Gregory of Nyssa. In the VIII Century Saints Germanos and Tarasios, Constantinople Patriarchs, delivered sermons on the feastday of the Entry.

The feast of the Entry into the Temple of the Most Holy Mother of God -- foretells the blessing of God for the human race, the preaching of salvation, the promise of the coming of Christ.

Translation by Fr. Stephen Janos from the Moscow Patriarchate texts, the "Reference Book for Clergy-Servers"

WITH THE NATIVITY FAST (ADVENT) UPON US, WHAT'S THE POINT OF THIS SEASON?

From Antiochian.org

The six weeks prior to Christmas (the Nativity of our Lord in the Flesh) is a fasting period that many call Advent. Advent means "coming." It is that period of time when we find ourselves waiting for the coming of the Messiah, the Anointed One, the Christ. (All three terms mean the same thing.) For this reason, it has a different character than other fasting periods. Although there is an element of preparation involved, it is not the same as the Great Fast that precedes Holy Week and Pascha.

The liturgical preparation is limited to the two Sundays before the Nativity and the five days leading up to the feast. Those two Sundays we are reminded of the Holy Ancestors of God and the Holy Fathers, Patriarchs, and Prophets who played a role in the coming of the Messiah. In the hymns of the Sunday cycle of services, we hear of their great faith and are called to build our own.

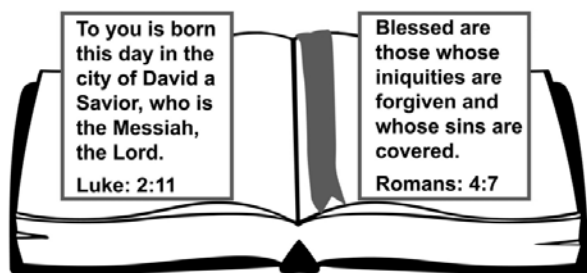
For most of us, we are anxious to get to the feast — we want the days to rush by. Our preparation usually consists of shopping and decorating, not to speak of the endless parties that we are invited to attend. Here is where the notion of waiting comes into play. We must discipline ourselves through self control and patience. We are to read the Scriptures, specifically the prophecies that speak of the coming of the Messiah. We are to turn our focus to a Godly way of life that calls for sacrificing and almsgiving (acts of mercy). Let us think of charity and the giving of our time, talents, and resources to others that may be in

need. There is no better way to imitate Christ than to be loving and charitable towards others.

A word to the wise — put Christ back into Christmas. Find the meaning of the feast by understanding the importance of the Son of God taking on human flesh. Remember the real reason for the season is that Jesus, the Son of God, the Messiah, came into the world and dwelt among men, taking on Himself the sins of the world so that we might have life in Him.

"God is with us! Understand O nations and submit yourselves, for God is with us!" (Isaiah 8:9)

THE REASON FOR THE SEASON...



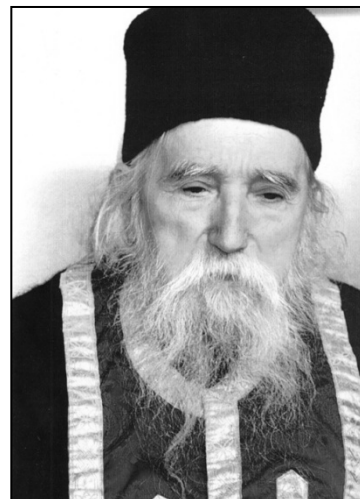
FOUR TYPES OF COMMUNION WITH GOD

By Elder Cleopa of Romania

Our union with God in general terms comes about in two ways: through the mystical communion of the Body and Blood of the Lord and through spiritual communion.

1. The first and most important communion with Christ takes place through the partaking of His Body and Blood at the Divine Liturgy.
2. The second way of communion and union with Christ is in the prayer of Jesus, during which the intellect is plunged into the heart and there says unceasingly, "Lord Jesus Christ, Son of God, have mercy on me a sinner."
3. The third way of communion with God our Creator takes place through the keeping of His commandments and the acquisition of the virtues.
4. And the fourth way of communion with Christ takes place through the reading and hearing of the Word of God in the Holy Scriptures.

Our Orthodox Church is the special, most holy place in which is realized our many-sided communion with Christ. Therein, all of our faithful, approaching the divine services with piety and faith, dwell in a mystical atmosphere and communion by the mind, heart, prayer and participation in the divine communion of the gifts of the Holy Spirit.



DISPELLING CONFUSION ABOUT FASTING DURING THANKSGIVING

By Fr. Sergei Sveshnikov, rector of the Holy New Martyrs of Russia in Mulino, Oregon

I can see two approaches to resolving the conflict between fasting rules and a Thanksgiving turkey.

First, in my opinion, there would be nothing wrong if diocesan authorities or even parish rectors chose to relax some fasting rules on this day, especially in those parishes which are composed of mostly American converts to Orthodoxy, who not only have many non-Orthodox family members, but have grown up with the tradition of celebrating Thanksgiving in a certain way. Perhaps, a token morsel of turkey and a symbolic piece of pie with a heartfelt prayer to God, thanking Him for His boundless mercies to us, is a better witness to Orthodoxy than a senseless discussion among non-Orthodox family members of which foods are allowed and which are not. A true fast is much more than food. An Orthodox Christian would do well abstaining from gossip, back-biting, and judging, as well as gluttony, drunkenness, and other sins and passions which may find for themselves fertile soil at the Thanksgiving table.

Second, keeping a strict fast in America is rarely a problem at all. There are many Americans who do not eat turkey, or pie, or mashed potatoes for any number of reasons--various health and weight-loss diets, vegetarian and vegan convictions, and others. Most American families seem to have absolutely no problem with someone declining one dish in favor of another and having tofu instead of meat, salad instead of cake, or fruit instead of ice-cream. Nobody seems to get offended or upset, and Orthodox Christians should stop making belly-pleasing excuses for why they cannot keep the fast.

One thing I would absolutely discourage is for people to individually decide whether they will keep the fast or relax it. Our fasts are the common fasts of the whole Church; and we should fast as one body or feast as one body. If our Christian family is keeping a strict fast, then we must also keep a strict fast, even if our biological family will not approve of this. Of course, we must observe our fast will all gentleness, piety, and discretion, without flashy advertisements of our self-righteousness.



FOR CONSIDERATION: KING FOR A YEAR

From the Prologue of Ochrid

A tale of Elder Barlaam to Iosaph: The citizens in a certain town had a custom of choosing as king a stranger who did not know their laws and customs. After they had crowned him king, they clothed him in beautiful robes, fed him abundantly and surrounded him with every luxury. However, as soon as one year had elapsed, they deposed their king, stripped him of all his goods and his clothes, and drove him completely naked to a distant island, where he had neither bread nor roof nor companions, and where he would die in misery and humiliation. The citizens of this town would then choose another king, also a stranger and also for one year; then a third, then a fourth, then a fifth and so forth. But it once happened that they chose a very wise and cautious man. He learned from his servants what had happened to the kings of this town after their year. Therefore, over the course of the whole year he zealously gathered food and goods and daily sent them to that island. When the year had run out and when he was stripped of his clothing and cast onto the island, he found himself amidst an enormous quantity of food, silver, gold and precious stones, and continued to live there even better than he lived as king in that town. The interpretation is this: The town represents the world; the citizens represent the evil spirits; the kings are men, either foolish or wise. The foolish men think only of the pleasures of this life, as if it were eternal; but in the end, death cuts everything off and they, naked of all good works, go to hell. The wise, however, perform many good works, and send these good works ahead of them to the other world. At their repose, the wise kings-the good men-depart to that world where their accumulated riches await them, and where they reign in greater eternal glory and beauty than they reigned here on earth.