

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF AUGUST 17, 2014

A Warm Welcome!

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

Prayers for Teacher and Students – August 31st

will be offered for the new academic year on Sunday, August 31st.

Did You Know?

The Sunday sermons are being recorded and posted to our website. This is done primarily so those parents who take their young children to the quiet room during the sermon don't miss the homily. We can show our thanks to them by a kind word and by keeping the church quiet during the sermon so that the recording turns out well. If you arrive during the sermon, please be courteous and wait in the back until it is finished. Thank you!



About the Coffee Hour

Each Sunday we have a potluck coffee hour for about 50+ people. This means that a lot of food is needed. It would be great if each week every family would bring something. Many of you are already doing this and your efforts are sincerely appreciated! Questions? Please see Mat. Emily.

Open Pool

Following the Divine Liturgy and until 1pm, 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.



Shorebirds Game – Sunday, August 24th, 5:05pm

Everyone is invited to a group outing of the church family to see a Shorebirds game, which features the following charitable and educational promotions:

Strike Out Hunger Sunday: *Bring two canned food items to the Shorebirds Box Office and get a general admission ticket for just \$2! All the canned food items will be distributed to local food banks! Also, Junior Shorebirds Kids Club members can run the bases after the game!*

Back to School Night: *Get ready for the end of summer with Back to School Night! We'll help you prepare for classes by giving away school supplies throughout the game.*

Save the Dates – 1st Spiritual Retreat at the Mission

Metropolitan Tikhon and the Synodal Youth Choir will offer a Spiritual Retreat on Saturday and Sunday, September 6-7th. Please RSVP at the candle stand, online or by phone. Thank you!

SUNDAY, AUGUST 17TH

10th Sunday of Pentecost

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

SATURDAY, AUGUST 23RD

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 6:00p.m. Great Vespers

SUNDAY, AUGUST 24TH

11th Sunday of Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Coffee Hour/Open Pool
 5:05p.m. Shorebirds Game

READER SCHEDULE

Sunday, August 24th

Kathy Parrish

Sunday, August 31st

Joanne Patrick



CASH FLOWS THROUGH 7/31/14					CASH FLOWS IN AUGUST 2014					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 8/17		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Mortgage
43,809	39,723	8,231	9,850	+2,467	2,598	5,970	0	0	-3,372	9,538	0	355,325

METROPOLITAN TIKHON ISSUES PASTORAL LETTER CONCERNING VIOLENCE AND EXTREMISM IN THE MIDDLE EAST

From OCA.org

*"We have preferred profane and material things to the commandment of love, and because we have attached ourselves to them we fight against men, whereas we ought to prefer the love of all men to all visible things and even to our own body." (St Maximus the Confessor, *The Ascetic Life*, 7)*

Beloved in Christ,

Our hearts have been deeply wounded by the stories and images of war and fighting throughout the world. The recent incidents of violence in the Middle East loom as tragic examples of an increasing disrespect for humanity and disregard for human life and dignity. The Orthodox Church in America joins those in the Middle East, in North America, and around the world who have raised their voices against the inhumane actions we are witnessing. We join all who condemn this blatant disregard for human dignity and life.

The Greek Orthodox Patriarchate of Antioch and All the East, whose ministry in the Middle East consistently witnesses to the Gospel of love of Jesus Christ and the Gospel's command to adhere to peace and non-violence, has issued a strong statement condemning the attacks against Christians in Mosul, expressed in "coercion forcing them to change their belief, pay a tax or leave their homes, while having their property confiscated." The statement calls on "states that provide fundamentalist groups with any direct or indirect foreign support to immediately stop all forms of material, logistic, military and moral support."

The Orthodox Church in America expresses its solidarity with the Greek Orthodox Patriarchate of Antioch in its striving for non-violence and peace. We also express our solidarity with all the suffering Christian communities of Mosul, whose expulsion is ending the Christian presence there after nearly two thousand years.

Another story of violence is unfolding yet again between Israel and the Hamas organization in Gaza. In this violence hundreds of innocent civilians have already died, some of them Israelis, most of them Palestinians. This humanitarian catastrophe in Gaza is overwhelming; hundreds of thousands of innocent people are losing their homes and struggling to survive without electricity and water.

Yet another narrative of violence continues in Syria. Many innocent people not involved in the fighting have lost their lives. A large proportion of the Syrian population has taken to flight, forced to live in refugee camps in the region. Millions have lost their homes, their livelihoods and their loved ones.

Those of us living in North America may feel a sense of helplessness when seeing and hearing of these tragedies. We ought to remember the words of St John Cassian, who writes that the "goal of peaceful improvement cannot be reached through the decisions of others, which is forever beyond our control, but is found rather in our own attitude. To be free from wrath is not dependent on the perfection of others,

but stems from our own virtue, which is acquired through our own tolerance, not other people's patience." (*Institutes*, VIII.17)

St John is pointing to a fundamental spiritual principle: that real change only begins when we look within our own hearts. Rather than feeling helpless in the face of world tragedies, we need to recall our unity with all of mankind and to respond with prayer for the suffering and the departed. In addition, just as the ascetic struggles of the great saints, in their own time and place, have a cosmic effect, so our own effort to purify our own hearts will have an effect on the rest of the world.

Thus, a very concrete and practical way that we in North America can respond to the violence in the Middle East is to commit ourselves to establishing



peace in our own families and communities. When the Holy Apostle James posed the question: "What causes wars, and what causes fighting among you?", he immediately answers with a challenge for us to consider: "Is it not your passions that are at war in your members?" (James 4:1).

If we are truly concerned about the strife in the world today, let us begin by overcoming anger in our own hearts by striving for meekness and humility. If we are upset by the violence and destruction in the Middle East, let us direct our energy to bring peace to the conflicts within our own families. If we are horrified by images of human beings injuring and killing one another, let us offer an image of Christ by giving alms to those in need in our own neighborhood.

In this way, our deeds will be joined to our prayers, and by the action of divine grace, we will have the assurance that our merciful Lord will grant consolation to those who are suffering, will provide a place of rest for those who have departed and will bestow upon the world *the peace that passes all understanding*.

With love in Christ,

+Tikhon

Archbishop of Washington

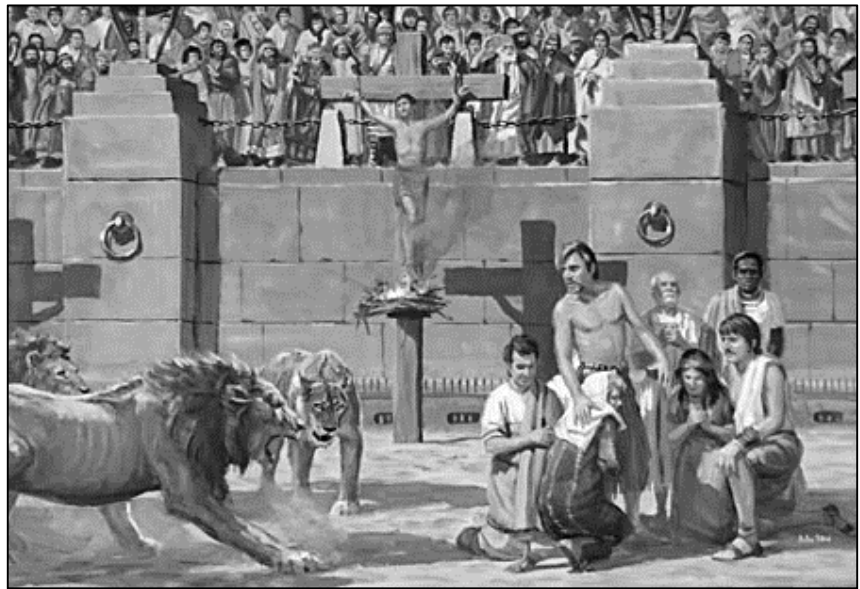
Metropolitan of All America and Canada

Those wishing to assist International Orthodox Christian Charities in its ongoing humanitarian efforts across the Middle East may do so by logging onto www.iocc.org.

ON CHRISTIANS

From the Epistle to Diognetus / Written sometime before the 4th century

Christians are not distinguished from other men by country, language, nor by the customs which they observe. They do not inhabit cities of their own, use a particular way of speaking, nor lead an eccentric form of life... They live in their own countries, but they do so as those who are just passing through. As citizens they participate in everything with others, yet they endure everything as if they were foreigners... They marry, like everyone else, and they have children... They share a common table, but not a common bed. They exist in the flesh, but they do not live by the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, all the while surpassing the laws by their lives. They love all men and are persecuted by all. They are unknown and condemned. They are put to death and restored to life. They are poor, yet make many rich. They lack everything, yet they overflow in everything. They are dishonored, and yet in their very dishonor they are glorified; they are spoken ill of and yet are justified; they are reviled but bless; they are insulted and repay the insult with honor; they do good, yet are punished as evildoers; when punished, they rejoice as if raised from the dead. They are assailed by the Jews as barbarians; they are persecuted by the Greeks; yet those who hate them are unable to give any reason for their hatred. To sum it all up in one word, what the soul is in the body, that is what Christians are in the world. The soul is dispersed through all the parts of the body, and Christians are scattered through all the cities of the world. The soul lives in the body, yet is not of the body; Christians live in the world, yet are not of the world.



NEVER OWNING THE SUNDIAL

From Parish Publishing LLC

Philips Brooks, a noted pastor and author, once told a story of a primitive tribe to whom a sundial had been given. They wanted to honor it and keep it sacred, so they built a small roofed hut to put it in. We should be careful not to smile, for great numbers of civilized people take many of God's gifts and treat them in just the way the tribe did that didn't understand what a sundial was for.



How many there are who take God's gifts, not to use for larger life, but to keep and protect. So they put them in banks and in safe deposit boxes. They house them and build a roof over them. Those primitive people never did own that sundial. It was not something to use and serve with, but something to be kept, to be guarded, to be concerned about. They had, in a measure, to live for it, not by it.

So, too often our gifts from God, our treasures and our talents, never belong to us. We have to keep them, worry about them, care for them, and share them in such a way that others will be drawn to Christ. Nothing really belongs to us until we pass it on to others.

BUILDING BRIDGES

a tale from long ago...

Once upon a time two brothers who lived on adjoining farms began to quarrel. It was the first time in 40 years that it became so serious. They would always work side by side. They shared machinery. They traded labor and goods as needed without a hitch.

Then it all fell apart. It began with a small misunderstanding and it grew into a major difference. Finally it exploded into an exchange of bitter words. After that there was only silence.

One morning there was a knock on John's door. He opened it to find a man with a carpenter's toolbox. "I'm looking for a couple of days work" he said. "Perhaps you would have a few small jobs here and there that I could help with?"

"Yes," said John, the older brother. "I do have a job for you. Look across the creek at that farm. That's my neighbor, in fact, it's my younger brother, Mark. Last week there was a meadow between us. But he took his bulldozer to the river levee and now there is a creek between us. Well, he may have done this to spite me, but I'll go him one better. See that pile of lumber by the barn? I want you to build me a fence – an 8 foot fence – so I won't need to see his place or face anymore."



The carpenter said, "I think I understand the situation. Show me the nails and the post hole digger and I'll be able to do a job that pleases you." The older brother had to go to town, so he helped the carpenter get the materials ready and then he was off for the day. The carpenter worked hard all that day measuring, sawing, nailing.

About sunset when the farmer returned, the carpenter had just finished his job. The farmer's eyes opened wide, his jaw dropped. There was no fence there at all. It was a bridge – a bridge stretching from one side of the creek to the other! It was a fine piece of work, handrails and all. And the neighbor, his younger brother, was coming across, with his hand outstretched.

"You are quite a brother to build this bridge after all I've said and done."

The two brothers stood at each end of the bridge, and then they met in the middle, taking each other's hand. They turned to see the carpenter hoist his toolbox on his shoulder.

"No, wait! Stay a few days. I've a lot of other projects for you," said the older brother. "I'd love to stay on," the carpenter said, "but, I have many more bridges to build."
