



## CHRIST THE SAVIOR ORTHODOX CHURCH

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### BULLETIN OF SEPTEMBER 3, 2006

**SUNDAY, SEPTEMBER 3<sup>RD</sup>**  
**12<sup>TH</sup> SUNDAY OF PENTECOST**  
**ENVIRONMENT SUNDAY**  
8:40a.m. Hours  
9:00a.m. Divine Liturgy  
Coffee Hour

**THURSDAY, SEPTEMBER 7<sup>TH</sup>**  
7:00p.m. Vespers with Litya

**FRIDAY, SEPTEMBER 8<sup>TH</sup> - fish, wine, & oil**  
**NATIVITY OF THE THEOTOKOS**  
**One of the Twelve Great Feasts**  
8:40a.m. Hours  
9:00a.m. Divine Liturgy

**SATURDAY, SEPTEMBER 9<sup>TH</sup>**  
6:00p.m. Vespers

**SUNDAY, SEPTEMBER 10<sup>TH</sup>**  
**13<sup>TH</sup> SUNDAY OF PENTECOST**  
8:40a.m. Hours  
9:00a.m. Divine Liturgy  
Coffee Hour



### **Second Annual Diocesan Assembly**

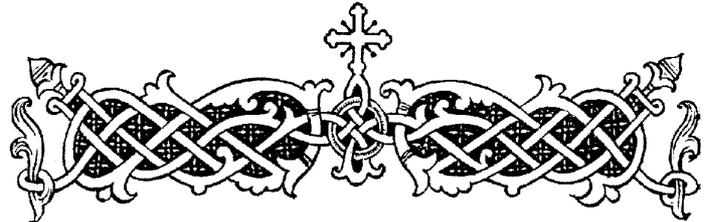
is to be held with His Beatitude Metropolitan Herman on Wednesday, November 1, 2006, at St. Vladimir Church in Trenton, New Jersey. A lay delegate is needed to accompany the priest. If you are interested, please see Fr. John.

### **Parish Council Meeting**

Sunday, October 1<sup>st</sup>, following the Divine Liturgy.

### **The Harvest Ball**

will take place on Saturday, October 28<sup>th</sup>, from 7-11p.m. at the Golden Sands, 10900 Coastal Highway, Ocean City, MD. Cost per ticket is \$40. Proceeds will benefit the Christ the Savior Orthodox Church Building Fund. For tickets or more information, please call Bill at 410-371-6592.



### **The Postfeast of the Nativity of the Theotokos**

is celebrated from September 8<sup>th</sup> through September 12<sup>th</sup>, 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, and at meal times; the troparion before the meal and the kontakion after.

### **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!



## FROM THE COUNSELS OF ELDER EPIPHANIOS OF ATHENS

True love is like the flame of a candle. However many candles you light from the flame, the initial flame remains unaffected. It doesn't lessen at all. And every freshly lit candle has as much flame as the others do.

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I have made an agreement with God: I will empty my pockets in almsgiving and He will fill them. He has never violated our agreement. Will I violate it? May it never happen!

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Why do they put rubber tires with inner tubes on cars? So they give in, collapsing a little with every little stone or pothole in the road, and in this way they pass obstacles. If the wheels were firm and unyielding, the car wouldn't be able to move forward. It would fall apart after a short distance because of the vibration from the small inconsistencies of terrain. The same thing happens with yielding to others in the family. In this way many problems are surpassed and continuous spiritual progress is assured.

### THE PARISH COMMUNITY: OUR LIFE IN CHRIST AN EXCERPT FROM "THE ORTHODOX PARISH IN NORTH AMERICA" BY VREV. THOMAS HOPKO

#### Soul: Spiritual Life and Pastoral Care

An Orthodox Christian parish must also be a community of people loving God with all their souls, as God's law commands and Jesus confirms. The word *soul* (Greek *psyche*, Hebrew *nefesh*) literally means *life* and is often rendered as such in contemporary translations of the Bible in English.

Loving God with all one's soul means loving Him with all of one's thoughts, words and deeds in all of the routine thinking, talking and acting involved in everyday living. For an Orthodox Christian parish, if it is Christ's holy church, this means that the community as a whole, and each individual member of it, is personally committed to living a Christian spiritual life by struggling to keep God's commandments. "If you love me," Jesus says in St. John's Gospel, "you will keep my commandments. And I will pray the Father, and He will give you another Comforter (Greek: *parakletos*; counselor, advocate) to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you." (John 14:15-17)

Christian spiritual life relates to every aspect of a person's being and to every area of a person's life and work. It has to do with his or her body and behavior, as well as to his or her thoughts and feelings. It has to do with sexuality as well as spirituality, with public and political action as well as with private and personal activity. People need help in living a Christian spiritual life in its fullness and depth. People do not mechanically become "members of Christ" and "temples of the Holy Spirit." (1Corinthians 6:15-19) and do not magically possess the "mind of Christ" (1Corinthians 2:16) and become "one spirit" with the Lord. (1Corinthians 6:17)

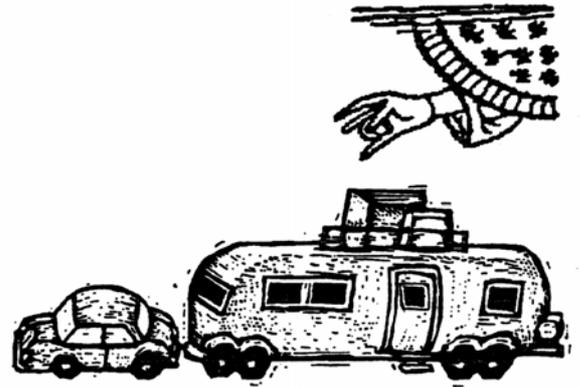
Members of Christ's Church must have spiritual guidance and direction. They require pastoral attention and care. They need instruction in "fighting the good fight" by learning how to resist temptation, to reject evil thoughts, and to overcome spiritual passions by partaking, through faith and grace, in Christ's victory through the Holy Spirit. Such spiritual and pastoral services must be present in an Orthodox Christian parish if it is truly Christ's holy Church. They need not, and indeed cannot be provided by the clergy alone. It is the duty of bishops and priests, however, to see that these services are provided by people capable of doing so, for the benefit of those willing to receive them. The Orthodox parish is the proper place for this to happen. If it is not happening, then the parish community is not Christ's Church.



## ORTHODOX DRIVING

In these days when "road rage" seems to be such a problem, it might do us some good to think about our own attitudes when we drive. As in all other aspects of life, we are not responsible for the behavior of others, but we are responsible for ours, and driving in traffic is not too unlike every other human interchange. Nevertheless, driving, somehow, seems to be able to release in us certain behaviors we otherwise do not manifest, and the most notable of these is, of course, anger.

Since we tend to be alone in driving, we can have some opportunities to look at ourselves and ask ourselves why we react in one way or another, and whether it does or does not conform to behavior expected of a Christian, especially an Orthodox Christian, in the light of the Gospel and our experience of the Savior. And if we are reacting angrily at such times, we might not be surprised to find that it usually is because we are angry about something else; or that, as is so often the case, we have not forgiven someone somehow, and we are consciously or unconsciously holding a grudge. Perhaps, in the solitude of the automobile, we have opportunities to see our symptoms, and prayerfully come to a better self-understanding, opening the door to our own ability to forgive, and to be healed in heart.



## 10 COMMANDMENTS FOR DRIVERS

- I. Always begin a trip with prayer, making the Sign of the Cross and entrusting yourself to the Lord.**
- II. Never drink and drive.**
- III. Never try to shorten the time of a trip. If you started out late, you will arrive late. Do not speed.**
- IV. Apologize to a driver whom you have interfered with, even when you did not intend to. After all, when we are walking, and bump someone, we apologize without thinking. So why should there be a different ethic behind the wheel?**
- V. Always yield way to someone who is in a great hurry, or is driving aggressively. If you do not yield, he will still pass you, but the situation will be more dangerous.**
- VI. Give a wave of thanks to a driver who makes way for you.**
- VII. Drive in such a way that you won't fear seeing a police car. Remember that God is watching, even if the police are not.**
- VIII. Stay as far away as possible from cars that have dents or show signs of accidents. But be careful not to judge, or you may share in their misfortune.**
- IX. Never speed up when another driver tries to pass you, or to get into your lane. Do not treat your neighbor in a way you do not want to be treated.**
- X. After every trip, thank God for its safe completion. Be thankful after any trip, and not just a successful one. After all, almost always it could have been worse!**



### THE NATIVITY OF THE THEOTOKOS

The Most Holy Virgin Mary was born at a time when people had reached such a degree of moral decay that it seemed altogether impossible to restore them. People often said that God must come into the world to restore faith and not permit the ruin of mankind.

The Son of God chose to take on human nature for the salvation of mankind, and chose as His Mother the All-Pure Virgin Mary, who alone was worthy to give birth to the Source of purity and holiness.

The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary is celebrated by the Church as a day of universal joy. Within the context of the Old and the New Testaments, the Most Blessed Virgin Mary was born on this radiant day, having been chosen before the ages by Divine Providence to bring about the Mystery of the Incarnation of the Word of God. She is revealed as the Mother of the Savior of the World, Our Lord Jesus Christ.

The Most Holy Virgin Mary was born in the small city of Galilee, Nazareth. Her parents were Righteous Joachim of the tribe of the Prophet-King David, and Anna from the tribe of the First Priest Aaron. The couple was without child, since St Anna was barren.

Having reached old age, Joachim and Anna did not lose hope in God's mercy. They had strong faith that for God everything is possible, and that He would be able to overcome the barrenness of Anna

even in her old age, as He had once overcome the barrenness of Sarah, spouse of the Patriarch Abraham. St Joachim and Anna vowed to dedicate the child which the Lord might give them, to the service of God in the Temple.

Childlessness was considered among the Hebrew nation as a Divine punishment for sin, and therefore the righteous St Joachim and Anna had to endure abuse from their own countrymen. On one of the feasts at the Temple in Jerusalem the elderly Joachim brought his sacrifice to offer to God, but the High Priest would not accept it, considering him to be unworthy since he was childless.

St Joachim in deep grief went into the wilderness, and there he prayed with tears to the Lord for a child. St Anna wept bitterly when she learned what had happened at the Jerusalem Temple. Never once did she complain against the Lord, but rather she prayed to ask God's mercy on her family.

The Lord fulfilled her petitions when the pious couple had attained to extreme old age and prepared themselves by virtuous life for a sublime calling: to be the parents of the Most Holy Virgin Mary, the future Mother of the Lord Jesus Christ.

The Archangel Gabriel brought Joachim and Anna the joyous message that their prayers were heard by God, and of them would be born a most blessed daughter Mary, through Whom would come the Salvation of all the World.

The Most Holy Virgin Mary surpassed in purity and virtue not only all mankind, but also the angels. She was manifest as the living Temple of God, so the Church sings in its festal hymns: "the East Gate... bringing Christ into the world for the salvation of our souls".

The Nativity of the Theotokos marks the change of the times when the great and comforting promises of God for the salvation of the human race from slavery to the devil are about to be fulfilled. This event has brought to earth the grace of the Kingdom of God, a Kingdom of Truth, piety, virtue and everlasting life. The Theotokos is revealed to all of us by grace as a merciful Intercessor and Mother, to Whom we have recourse with filial devotion.

