



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF AUGUST 5, 2012

SUNDAY, AUGUST 5TH

9th Sunday of Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 11:00a.m. Coffee Hr. / Open Pool
 7:00p.m. Great Vespers w/ Litiya

MONDAY, AUGUST 6TH

Transfiguration of the Lord One of the Twelve Great Feasts

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Blessing of Fruits

TUESDAY, AUGUST 7TH

7:00p.m. Vespers

WEDNESDAY, AUGUST 8TH

7:00p.m. Vespers

THURSDAY, AUGUST 9TH

St. Herman of Alaska

9:00a.m. Akathist

FRIDAY, AUGUST 10TH

7:00p.m. Vespers

SATURDAY, AUGUST 11TH

5:00p.m. Bible Study
 5:30p.m. Memorial
 6:00p.m. Great Vespers

SUNDAY, AUGUST 12TH

10th Sunday of Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 11:00a.m. Coffee Hr. / Open Pool

Welcome Visitors

It is great to have you with us today! We hope you consider staying after the Liturgy for a small meal and fellowship!

The Feast of the Transfiguration – August 6th

This feast, one of the 12 Great Feasts, recalls how the Lord revealed His divine glory to His disciples on Mt. Tabor. On this feast we bless fruit as a symbol of transfiguration, new life, and God's gifts. You may bring fruit for blessing to either the evening or morning services.



Memorial Service

This Saturday, August 11th at 5:30pm there will be a Memorial for Kathryn Vorkapich Hapach, the newly reposed mother of Bobbie Debronz. All are welcome as we offer our prayers for Kathryn and our sympathy to Bobbie.

Dormition Fast – August 1-14th

The "Summer Pascha" commemorates the death, burial, resurrection, and ascent of the Virgin. As a reminder, communicants should make a confession during the Dormition fast. Please see Fr. John for confession.



Congratulations!

to Iryna Rusanova on the birth of her new baby boy, Kevin, born August 3rd, weighing in at 7lbs 6ozs. May the Lord grant them many blessed years!

Looking Ahead in August

- Monday, 8/6: Transfiguration of the Lord
- Sunday, 8/12: Parish Council Meeting
- Wednesday, 8/15: Dormition of the Virgin Mary
- Thursday, 8/16: Parish Feastday – Icon Not-Made-By-Hands
- Sunday, 8/26: Prayers for the New Academic Year

Earmarked Donations (collected / needed):

- Trees: \$0 / \$1600
- Benches: \$150 / \$1000
- Signs: \$50 / \$100
- Camera / Audio: \$5 / \$400
- Wood Molding: \$0 / \$600
- Landscaping: \$0 / \$1000
- Priming/Painting: \$0 / \$800
- Iconostas Icons: \$0 / \$1600

If you would like to donate a(n) item(s), please earmark your donation for one of the above items. May God bless your generosity!

READER SCHEDULE

Sunday, August 12th
 Kathy Parrish

Sunday, August 19th
 Constantine Mitsopoulos



Prayer List: Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Bill Parrish, Hayley, Tyler Pelesh, Wallace & Michelle, John Trax, Maleah Morsey, Victoria Kokkinos, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina, Kathryn (newly departed).

OPERATING THRU 6/30/12			JULY OPERATING			RENOVATION TO PARISH CENTER		
Income	Expense	Net	Income	Goal	Difference	Income + Loan	Expense	Past Due
37,219	31,201	+6,318	5,496	4,858	+938	48,578 + 30K	88,875	3,039

ST. TIKHON'S SEMINARIANS COLLECT PRE-OWNED LITURGICAL ITEMS FOR MISSIONS

From OCA.org

Providing newly planted missions with pre-owned vestments, liturgical vessels and utensils, service books, icons, and other essential items is the aim of a new ministry initiative, "Elijah's Mantle," organized by students at Saint Tikhon's Seminary here.

"Elijah's Mantle is a ministry that will act as a conduit for passing on used liturgical items donated by established parishes with 'items to spare,' churches that are closing, or retired or reposed clergy, to new missions or churches that are in need of these items but cannot afford them," said Theophan Mackey and Gregory Levitsky, organizers.



"Our inventory is comprised entirely of donations, and all items are made available at the cost of shipment. We may, on occasion, arrange for shipment of larger items directly to the recipient to save on storage and shipping costs."

Once an item is received by Elijah's Mantle, its condition and history are assessed.

"While items of historical significance may be added to the collection at Saint Tikhon's Monastery Museum, those of no historical importance yet in good, usable condition, will be inventoried for future requests," the seminarians added. "If a donated item is irreparable and not of historical significance, its history will be recorded before it is turned over to the monks of Saint Tikhon's for a proper disposal on the grounds.

"Please consider what your may be able to donate to this ministry and your fellow ministers in Christ, or what your parish is in need of, but cannot yet afford," they added.

For additional information on donating items and on items that are available to missions and parishes in need, visit the Elijah's Mantle web site.

"TAKING ACTION WITH THE UNCHURCHED" TOPIC OF AUGUST 22 WEBINAR

CHICAGO, IL [MW Diocese Communications]

"Inviting People to an Orthodox Church: The How and Why of Taking Action with the Unchurched" will be the theme of a one-hour webinar facilitated by Joseph Kormos, head of the Diocese of the Midwest's Parish Development Ministry, at 8:00 p.m. EDT on August 22, 2012.



The webinar will follow up on an earlier webinar presented in July, in which over 80 people participated.

"In the earlier webinar, we focused on 'defining the unchurched,' noting that most of them are amenable to an invitation to come to church," said Mr. Kormos. "In the August 22 webinar, we will tackle the practical issues of why, who, when, and how to invite people to church."

Specific topics will include

- proper and improper motivations for extending invitations. What are the fundamental principles guiding how we view sharing our faith and spreading the Gospel?
- overcoming our personal barriers. What are the obstacles that keep us from inviting people to church?
- understanding the characteristics of those who have embraced Orthodox Christianity as adults.
- key tools and skills—the personal narrative, FAQ tune-up, listening, good questions, and more.
- tips for 'how' to extend invitations in differing parish situations.

To register for the webinar — space is limited, so early registration is suggested — log on to <https://www1.gotomeeting.com/register/456198656>. Registrants will receive a confirmation e-mail with instructions for joining the webinar. PC-based attendees will need Windows® 7, Vista, XP or 2003 Server, while Macintosh®-based attendees will require Mac OS® X 10.5 or newer.

THE TRANSFIGURATION OF THE LORD

From the Prologue of St. Nikolai Velimirovich



In the third year of His preaching, the Lord Jesus often spoke to His disciples of His approaching passion but at the same time of His glory following His suffering on the Cross. So that His impending passion would not totally weaken His disciples and that no one would fall away from Him, He, the All-wise, wanted to partially show them His divine glory before His passion. For that reason, He took Peter, James and John with Him and, with them, went out at

night to Mt. Tabor and there was transfigured before them: "And His face shone as the sun and His garments became white as snow" (St. Matthew 17:2). There appeared along side Him, Moses and Elijah, the great Old Testament prophets. And, seeing this, His disciples were amazed. Peter said: "Lord, it is good for us to be here: if You will, let us make here three tabernacles; one for You, one for Moses and one for Elijah" (St. Matthew 17:4). While Peter still spoke, Moses and Elijah departed and a bright cloud overshadowed the Lord and His disciples and there came a voice from the cloud saying: "This is my beloved Son in whom I am well pleased; hear Him" (St. Matthew 17:5). Hearing the voice, the disciples fell to the ground on their faces as though dead and remained that way, lying in fear, until the Lord came near to them and said: "Arise and be not afraid" (St. Matthew 17:7). Why did the Lord take only three disciples on Tabor and not all? Because Judas was not worthy to behold the divine glory of the Teacher, Whom he will betray and the Lord did not want to leave him [Judas] alone at the foot of the mountain so that the betrayer would not, by that, justify his betrayal. Why was our Lord transfigured on a mountain and not in a valley? So as to teach us two virtues: love of labor and godly-thoughts. For, climbing to the heights required labor and height represents the heights of our thoughts, i.e., godly-

Troparion (Tone 7)

Thou wast transfigured on the Mount, O Christ God, revealing Thy glory to Thy disciples as far as they could bear it. Let Thine everlasting light shine upon us sinners! Through the prayers of the Theotokos, O Giver of Light, glory to Thee!

Kontakion (Tone 7)

On the mountain wast Thou transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father!

thoughts. Why was our Lord transfigured at night? Because, the night rather than the day is more suitable for prayer and godly-thoughts and because the night, by its darkness, conceals all the beauty of the earth and reveals the beauty of the starry heavens. Why did Moses and Elijah appear? In order to destroy the error of the Jews, as though Christ is one of the prophets; Elijah or Jeremiah or some other that is why He appears as a King above the prophets and that is why Moses and Elijah appear as His servants. Until then, our Lord manifested His divine power many times to the disciples but, on Mt. Tabor, He manifested His divine nature. This vision of His Divinity and the hearing of the heavenly witness about Him as the Son of God, should serve the disciples in the days of the Lord's passion, in strengthening of an unwavering faith in Him and His final victory.

AUGUST CONGRATULATIONS!

Anniversaries:

- 8/12 Gregory Boris
- 8/18 Andrew & Kelly Hageman
- 8/19 Lee & Jamyla Krempel
- 8/20 Michael & Katherine Cook

Birthdays:

- 8/2 Denise Royal
- 8/5 Tanya Jenkins
- 8/9 Alice Dzwomczyk
- 8/11 Laurie Morsey
- 8/16 Basil Cook
- 8/19 Gregory Boris
- 8/21 Jodi McElwee
- 8/25 Troy Duker
- 8/25 Lee Jenkins
- 8/27 Anna Evanusa
- 8/31 Alice Peters

Namesdays:

- 8/4 *St. Maximilian*
Maksimilian Morsey
- 8/15 *The Most-holy Theotokos*
Maleah Morsey
- 8/23 *Martyr Aleksandra*
Alice Peters

Errors? Omissions? Please see Fr. John.



ON THE DIVINE CRAFTSMAN

St. Methodius of Olympus

Seeing man, His fairest work, corrupted by envious treachery, God could not endure, with His love for man, to leave him in such a condition, lest he should be forever defective, and bear the blame for eternity; but He dissolved him again into his original components, so that, by remodeling, all the blemishes in him might waste away and disappear. For the melting down of the statue in the former case corresponds to the death and dissolution of the body in the latter, and the remolding of the material in the former, to the resurrection after death in the latter.

WHY DO WE WEAR A CROSS?

From Orthodox.net

In pre-Christian times, the Cross was the instrument of a shameful and horrible death. The Romans invented it and used it in order to intimidate the peoples whom they had subjugated. Everyone looked on this instrument of execution - the shameful Cross - with horror.

But a remarkable change took place with respect to the Cross after Our Lord Jesus Christ was crucified on it. The Lord suffered and died on the Cross. He took horrible sufferings upon Himself in order to save us from sins. The Cross received great glory, such as no other object made by the hands of man has possessed. The Cross became the sign of our salvation, through which we receive the power of God - the grace of God.

The Cross is the first and greatest Christian sacred object. When the priest sanctifies water, he immerses the Cross in it, and the water becomes holy. When we wear the Cross on our chest, our body constantly touches it, and from this touch it, too, is sanctified. The Cross that we wear protects us from danger.

In Communist Russia, believing people would wear a Cross at great risk, since there could be much unpleasantness from the godless for this. But these remarkable people were not afraid to confess their faith, and they would fearlessly wear a Cross. One ought not to look upon the Cross as some kind of jewelry like a bracelet or brooch. The Cross must adorn our soul and not our clothing, and must constantly remind us that we are Orthodox Christians, called to live according to our faith, which is founded on the Savior's sufferings on the Cross.



FOR CONSIDERATION

From the Prologue of Ochrid

Moses spoke to the sons of Israel: "I have set before you life and death, the blessing and the curse. Choose life...that you may live" (Deuteronomy 30:19). There are some decisive moments in the life of men when, indeed, it is left up to man to choose between life or death. Judas, in a decisive moment, was corrupted by silver and he chose death, i.e., the sin of avarice [greed]. When the general wanted to elevate Marinus the soldier (August 7) to the rank of an officer (centurion), envious men accused him of being a Christian. The general permitted him only three hours to contemplate and to choose between life or death, i.e., either to deny Christ or to die. Marinus, hearing the words of his superior, went to the local bishop, Theotechnus, and asked him for advice. The bishop led Marinus into the church, stood him before the Gospel and pointing his hand, at first to the Gospel

and after that to the sword which hung from Marinus' waist, said to him: "Choose courageous man, one of these two; either to wear the sword and serve the earthly king temporarily and, after death, be lost eternally or to become a soldier of the Heavenly King and lay down your life for His Holy Name which is written in this Book and to reign with Him in eternal life." Marinus immediately decided, kissed the Book of the Holy Gospel and departed through death into life eternal.

