

CHRIST THE SAVIOR ORTHODOX CHURCH

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

BULLETIN OF JULY 27, 2014

A Warm Welcome!

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

Dormition Fast – August 1-14th

Each year the Church observes a 2 week fast from August 1st through August 15th, the feast of the Dormition (or "Falling Asleep") of the Mother of God. This great feast is called the Summer Pascha as it commemorates the death, burial, resurrection, and ascension of the Virgin Mary.



Looking Ahead – 3 Great Feasts in August

In the month of August we celebrate three Great Feasts: Transfiguration of the Lord (8/6), Dormition of the Theotokos (8/15), and Our Parish Feast – The Icon Not-Made-By-Hands (8/16). Please note these days and make a special effort to attend the Services.



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.



Vacation Planning

An online directory of Orthodox churches in North America is available at orthodoxyinamerica.org. Everyone needs a vacation sometime, but who really wants or can afford a vacation from God? If you don't have the internet, ask your priest to help find you a parish while you are away.



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.*

Have Something on Your Mind?

Feel free to talk to your priest. Fr. John can be reached anytime via phone, 302-537-6055 or email, frjohn@orthodoxdelmarva.org.

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.

SUNDAY, JULY 27TH

7th Sunday of Pentecost

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

FRIDAY, AUGUST 1ST

Procession of the Cross

Beginning of the Dormition Fast

9:00a.m. Akathist

SATURDAY, AUGUST 2ND

6:00p.m. Great Vespers

SUNDAY, AUGUST 3RD

8th Sunday of Pentecost

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

READER SCHEDULE

Sunday, August 3rd

Alexis Oleynik

Sunday, August 10th

Kathy Parrish



CASH FLOWS THROUGH 6/30/14					CASH FLOWS IN JULY 2014					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 7/27		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Mortgage
39,142	34,344	6,231	9,850	+1,179	3,270	5,379	2,000	0	-109	9,728	0	356,992

DO NOT CONDEMN

St. Seraphim of Sarov

You cannot be too gentle, too kind. Shun even to appear harsh in your treatment of each other. Joy, radiant joy, streams from the face of one who gives and kindles joy in the heart of one who receives. All condemnation is from the devil. Never condemn each other, not even those whom you catch committing an evil deed. We condemn others only because we shun knowing ourselves. When we gaze at our own failings, we see such a morass of filth that nothing in another can equal it. That is why we turn away, and make much of the faults of others. Keep away from the spilling of speech. Instead of condemning others, strive to reach inner peace. Keep silent, refrain from judgment. This will raise you above the deadly arrows of slander, insult, outrage, and will shield your glowing hearts against the evil that creeps around.



OCA TREASURER RELEASES REPORT FOR FIRST HALF OF 2014

From OCA.org

SYOSSET, NY [OCA] The report of Ms. Melanie Ringa, Treasurer of the Orthodox Church in America, for the first two quarters of 2014 was made available during the third week of July.

While Ms. Ringa notes in her report that total revenues for the period were under budget by \$18,531.00, she adds that "expenses through June 30 were under budget by \$91,964.00."

The report, which is available in its entirety on-line in PDF format, includes comparative balance sheets as of June 30, 2014 and June 30, 2013 and the statement of activities vs. budget.

ABOUT THE REMEMBRANCE OF THE IMMINENT SEPARATION OF THE BODY

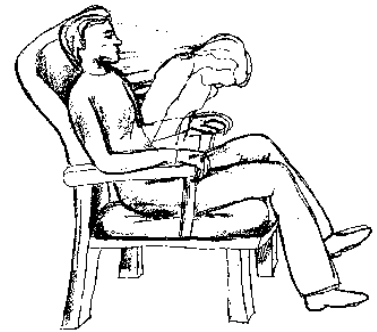
By St. Nikolai Velimirovich

"Yes, I think it meet, as long as I am in this tabernacle(body) to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ had showed me" (2 Peter 1: 13-14).

Here is a good reminder to lovers of the body who, because of the body, forgot their souls. The body must be put off. No matter how costly we hold it to be, no matter how much worth we attach to it, no matter how much we caress and pamper it, we must put it off one day. O how powerful and truthful are these words "to put it off!" When the soul is separated from the body, the soul puts off the body as no longer necessary. Those who suffer shipwreck reach the shore on a plank. They come to the shore and discard the plank. When spring blossoms, the serpent sheds its skin and puts it off. When a butterfly wings its way out of the cocoon, the cocoon is put off. In the same manner the body is put off when the soul departs from it. No longer of use and without benefit, even harmful to other men, it is put off from the house, put off from the city, put off from the sun and is buried deep into the ground. Think about this, you who live in luxury and are adorned, you who are haughty and gluttonous!

As long as the soul is in the body, it should utilize the body for its salvation submitting to the law of God and performing the works of God. Do you see how the apostolic soul is a lover of labor! "As long as I am in this tabernacle (body) to stir you up." That task was given to him by God. He wants to conscientiously complete it to the end because he must put off his body. Brethren, let us labor first to embrace the apostolic warning and secondly, to remind others, all others, for whom we wish good. In haste we are approaching the shore of the other old world, as the hour hastily approaches when we must put off the bodies and, with a naked soul, appear before the judgment of God. What will we say at the Dread Judgment Seat of God? To what goals have we, in this earthly life, used the device from the earth, which is called the body?

O Lord Jesus, Righteous Judge, direct our mind to think of death and judgment. To Thee be glory and thanks always. Amen.



THE DORMITION FAST

Adapted from OrthoChristian.com

The Dormition fast was established as preceding the great feasts of the Transfiguration of the Lord and of the Dormition of the Mother of God. It lasts two weeks—from August 1-14.

The Dormition fast comes down to us from the early days of Christianity. We find a clear reference to the Dormition fast in a conversation of Leo the Great from around the year 450 A.D. "The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast]—the Forty Days[Great Lent; for summer there is the summer fast... [the Apostles' fast]; for autumn there is the autumn fast, in the seventh month [Dormition fast]; for winter there is the winter fast [Nativity fast]."

St. Symeon of Thessalonica writes that, "The fast in August [Dormition fast] was established in honor of the Mother of God the Word; Who, foreknowing Her repose, ascetically labored and fasted for us as always, although She was holy and immaculate, and had no need for fasting. Thus, She especially prayed for us in preparation for being transported from this life to the future life, when Her blessed soul would be united through the Divine spirit with Her Son. Therefore, we also should fast and praise Her, emulating Her life, urging Her thereby to pray for us.

Some, by the way, say that this fast was instituted on the occasion of two feasts—the Transfiguration and the Dormition. I also consider it necessary to remember these two feasts—one which gives us light, and the other which is merciful to us and intercedes for us."



The Dormition fast is not as strict as the Great Fast, but it is stricter than the Apostle's and Nativity fasts.

On the feast of the Transfiguration of the Lord, the Church rubrics allow fish. We also partake of the new harvest of fruits which are blessed on Transfiguration. On the feast of Dormition there is also a blessing of flowers and herbs.

The spiritual fast is closely united with the bodily, just as our soul is united with the body, penetrates it, enlivens it, and makes one united whole with it, as the soul and body make one living human being. Therefore, in fasting bodily we must at the same time fast spiritually: "Brothers, in fasting bodily let us also fast spiritually, severing all union with unrighteousness," the Holy Church enjoins us.

The main thing in fasting bodily is restraint from abundant, tasty and sweet foods; the main thing in fasting spiritually is restraint from passionate, sinful movements that indulge our sensual inclinations and vices. The former is renunciation of the more nourishing foods for fasting food, which is less nourishing; the latter is the renunciation of our favorite sins for exercise in the virtues which oppose them.

The essence of the fast is expressed in the following Church hymn: "If you fast from food, my soul, but are not purified of the passions, in vain do we comfort ourselves by not eating. For if the fast does not bring correction, then it will be hateful to God as false, and you will be like unto the evil demons, who never eat."

DID THE VIRGIN MARY DIE OR WAS SHE SIMPLY ASSUMED INTO HEAVEN?

By Metropolitan Kallistos Ware

Orthodox tradition is clear and unwavering in regard to the central point of the Dormition: the Holy Virgin underwent, as did her Son, a physical death, but her body – like His – was afterwards raised from the dead and she was taken up into heaven, in her body as well as in her soul. She has passed beyond death and judgment, and lives wholly in the Age to Come. The Resurrection of the Body has in her case been anticipated and is already an accomplished fact. That does not mean, however, that she is dissociated from the rest of humanity and placed in a wholly different category: for we all hope to share one day in that same glory of the Resurrection of the Body which she enjoys even now."

ANCIENT CHRISTIAN SYMBOLS

THE PELICAN: According to ancient belief, the pelican, which has the greatest love of all creatures for its offspring, pierces its breast to feed them with its own blood: It is on this basis that the pelican came to symbolize Christ's sacrifice on the Cross, because of His love for all mankind. In this sense, it also symbolizes the Eucharistic Sacrament, which fills us with life and helps to immunize us from sin through the grace of Christ. This interpretation is supported by Psalm 101:7: "I am like a pelican of the wilderness," which is an accepted allusion to Christ. Because of the strong connection with the Crucifixion, the pelican is sometimes shown nesting on the top of the Cross.



THE ICHTHUS: (ikh-thoos) or ichthys is the Greek word simply meaning "fish". The Greek spelling for ichthus is -- Iota, Chi, Theta, Upsilon, and Sigma. The English translation is IXOYE. The five Greek letters stand for the words meaning, "Jesus Christ, Son of God, Savior." The Greek rendering is, "Iesous Christos, Theou Uios, Soter". This symbol was used primarily amongst Christians of the early church years (1st and 2nd century A.D.)

The symbol was introduced from Alexandria, Egypt; which at the time was a very heavily populated seaport. It was the port in which many goods were brought over from the European continent. Because of this, it was first used by the peoples of the sea as a symbol of a familiar deity, in this case, Jesus Christ.

THE CHI RHO is one of the earliest cruciform symbols used by Christians. It is formed by superimposing the first two letters of the word "Christ" in Greek, chi = ch and rho = r. Although not technically a cross, the Chi Rho invokes the crucifixion of Jesus as well as symbolizing his status as the Christ. The earliest evidence of the Chi Rho symbol is Constantine's use of it on the labarum, the imperial standard, in the early 4th century CE. Lactantius, a 4th century Christian apologist, reports that on the eve of the Battle of the Milvian Bridge in 312 CE, Constantine had a vision of God in which he was commanded to mark his men's shields with the Chi Rho symbol. After Constantine's success at the Milvian Bridge, the Chi Rho became the official imperial insignia. Archaeologists have uncovered evidence demonstrating that the Chi Rho was emblazoned on the helmet and shield of Constantine as well as those of all of his soldiers. Coins and medallions minted during Constantine's reign also bore the Chi Rho. By the year 350 CE, the Chi Rho began to be used on Christian sarcophagi and frescoes.



THE HORN - This Christian symbol represents God's power. Being the principal means of defense as well as attack that most animals are endowed with, the horn is symbolic of dominion, power, triumph, fierceness, strength, intelligence, dignity, prosperity and glory. A horn with oil is representative of David being anointed as the King and the seven horns of the Ram stand for the conquering of Jericho (Joshua) by the Israelites. The word is also used in several popular expressions whose meanings have religious connotations. For instance, the phrase 'horn of plenty' denotes the Almighty's generosity; and 'horn of salvation' refers to Jesus Christ and is representative of a strong savior.

THE PEACOCK: In Christian art the peacock is used as the symbol of immortality or everlasting life. This symbolism is derived from an ancient belief that the flesh of the peacock does not decay. The peacock is also associated with the resurrection of Christ because it sheds its old feathers every year and grows newer, brighter ones each year. The 'hundred eyes' in the peacock's tail are sometimes used to symbolize the 'all seeing' Church. If the peacock is portrayed drinking from a vase it symbolizes a Christian drinking the waters of eternal life. In Christian iconography the peacock is often depicted next to the Tree of Life.

