

CHRIST THE SAVIOR ORTHODOX CHURCH

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

BULLETIN OF AUGUST 24, 2014

A Warm Welcome!

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



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.*

Prayers for Teacher and Students – August 31st

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

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!

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!

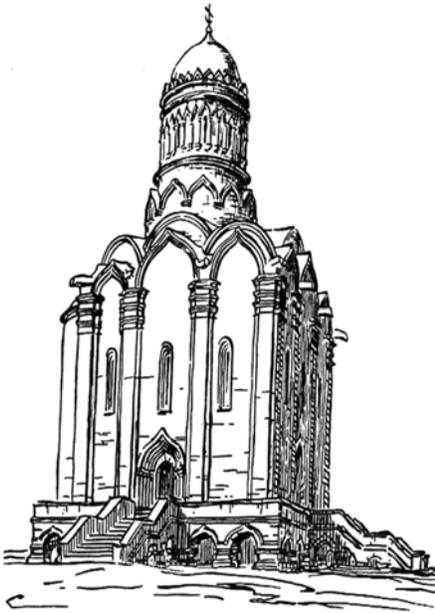


About the Coffee Hour

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.



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

THURSDAY, AUGUST 28TH

7:00p.m. Great Vespers

FRIDAY, AUGUST 29TH

Beheading of St. John the Baptist

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

SATURDAY, AUGUST 30TH

6:00p.m. Great Vespers

SUNDAY, AUGUST 31ST

12th Sunday of Pentecost

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

READER SCHEDULE

Sunday, August 31st

Alexis Oleynik

Sunday, September 7th

Gabriela Jones



CASH FLOWS THROUGH 7/31/14					CASH FLOWS IN AUGUST 2014					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 8/24		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Mortgage
43,809	39,723	8,231	9,850	+2,467	3,845	6,121	0	0	-2,276	10,658	0	355,325



THE LITURGICAL YEAR IN THE ORTHODOX CHURCH

By Fr. Theodore Stylianopoulos

The Liturgy and all the sacraments in the Orthodox Christian Church begin with the prayer:

"Blessed is the kingdom of the Father and the Son and the Holy Spirit, always, now and forever".

The aim of all Christian living -- praying, studying, working and resting is to bring us before the awesome and renewing reality of the kingdom of God. Although God's kingdom may be described by many words (God's will, rule, power, lordship, majesty, glory and grace), put simply it is God's personal holy presence. To live in the reality of God's kingdom is to live in the presence of God -- with a sense of wonder, joy and thanksgiving in all circumstances and for all things.

What is the significance of the liturgical year?

The liturgical year is a way of discipline in prayer, a pattern of worship, an anchor of support for the life of the Church. But it also has deeper significance. The late George Florovsky, an eminent Orthodox theologian of blessed memory, has taught us that worship is a response to the call of God who has already made known His redeeming love to us through decisive events culminating in the person and ministry of Jesus Christ. Worship has two major aspects: remembrance (anamnesis which means not only historical remembrance but also re-living the events commemorated) and thanksgiving (including praise and doxology).

Thus the liturgical year, by bringing unceasingly before us God's mighty deeds of salvation and the reality of God's kingdom in our midst, is the sanctification of time and thereby the true fulfillment of both personal and corporate aspects of our lives as Christians. Far from being simply a calendar, the liturgical year in the life of the Church -- the life of

Christians living in community as brothers and sisters -- in awareness of God's kingdom, remembering the entire communion of Prophets, Apostles, Saints and all of God's people on earth and in heaven, being renewed by God's saving love, helping one another, witnessing to Christ's good news, and waiting for the fullness of the coming kingdom according to God's timing.

"If we live, we live to the Lord, and if we die, we die to the Lord" (Rom. 14:8)

Orthodox worship proclaims the centrality of Christ. The liturgical year celebrates the presence of the mystery of Christ in the life of the Church and seeks to make the living Christ a renewing life-source for every Orthodox Christian.

Do not the most important feastdays of the year celebrate the good news of the life and work of Christ, the Annunciation, His Birth, Presentation in the Temple, Baptism, Transfiguration, Triumphal Entry, Passion Week, Easter, Ascension and His gift of the Spirit on Pentecost day, all of which are based on the New Testament? Do we not remember and re-live His death and resurrection on each Sunday (Kyriake, that is, the Lord's Day) and in each Liturgy? Do we not continuously hear about Jesus' teachings, miracles and encounters with men and women from all walks of life? Even the Feastdays of the Prophets, the Apostles, the Theotokos and the Saints, properly understood, point to the centrality of Christ, the Saviour and Lord of all.

This is the essential message of the Orthodox faith: Christ lives and desires to be one with us in a union of holy love. He is the Leader of our life and the Celebrant of the sacraments. He is the Good Shepherd who continues not only to seek out the lost but also

to feed those who are already in His flock. Are we prepared to hear His call? Are we willing to open our hearts to Him? Do we seek Him as eagerly as He seeks us? I would like to end this preface with the image of Christ the Pursuer from the conclusion of St. John Chrysostom's 15th Homily on 1 Timothy, a passage to which George Florovsky has pointed. In the final part of this Homily, St. John Chrysostom meditates on Christ's love for us and exhorts Christians to glorify Christ for His countless material and spiritual gifts -- the same Christ that we often neglect and perhaps even secretly dislike for pursuing us and seeking to change our lives. Then St. John has Christ speaking to us in these words:

"But what shall I say? It is not in this way only that I have shown my love to you, but also by what I have

suffered. For you I was spit upon, I was scourged. I emptied myself of glory, I left my Father and came to you, who hate me, and turn from me, and are loath to hear my name. I pursued you, I ran after you, that I might overtake you. I united and joined you to myself, "eat me, drink me," I said. In heaven above I hold you, and on earth below I embrace you. Is it not enough for you that I have your pledge of salvation in heaven? Does this not satisfy your desire? I again descended on earth (through the Eucharist): I not only am mingled with you, I am entwined in you. I am eaten, broken into tiny particles, that the fusion, intermingling, and union may be more complete. Things united remain yet (sometimes) in their own limits, but I am interwoven with you. I would have nothing separating us. I will that we both be one".

THE BEHEADING OF SAINT JOHN THE BAPTIST [ST. MATTHEW 14:1-12]

Commemorated on August 29th – From the Prologue of Ochrid

Herod Antipas, son of the elder Herod, who was the slayer of the children of Bethlehem at the time of the birth of the Lord Jesus, was ruler of Galilee at the time when John the Baptist was preaching. This Herod was married to the daughter of Aretas, an Arabian prince. But Herod, an evil sprout of an evil root, put away his lawful wife and unlawfully took unto himself Herodias as his concubine, the wife of his brother Philip, who was still living. John the Baptist stood up against this lawlessness and strongly denounced Herod who then cast John into prison. At the time of a banquet in his court in Sebastia in Galilee Salome, the daughter of Herodias and Philip, danced before the guests. The drunken Herod was so taken by this dance that he promised Salome that he would give her whatever she asked of him, even though it be half of his kingdom. Being persuaded by her mother, Salome asked for the head of John the Baptist. Herod gave the order and John was beheaded in prison and his head brought to him on a platter. John's disciples took the body of their teacher by night and honorably buried it and Herodias pierced the tongue of John with a needle in many places and buried the head in an unclean place. What later happened to John the Baptist's head can be read on February 24. However, God's punishment quickly befell this group of evil doers. Prince Aretas, in order to cleanse his daughter's honor, attacked Herod with his army and defeated him. The defeated Herod was sentenced by the Roman Caesar, Caligula, to exile at first to Gaul and later to Spain. As exiles, Herod and Herodias lived in poverty and humiliation until the earth opened up and swallowed them. Salome died an evil death on the Sikaris (Sula) river. The death of St. John occurred before the Pascha [Passover] but its celebration on August 29 was established because, on that day, a church which had been built over his grave in Sebastia by Emperor Constantine and Empress Helena was consecrated. In this church the relics of John's disciples, Eliseus and Audius, were also placed.



DID YOU KNOW?

- ❖ Most people come to church because of a personal invitation.
- ❖ Only 2% of church-going people invite someone to church in a given year. That means 98% of church-goers never extend an invitation in a given year!
- ❖ 7 out of 10 unchurched people have never been invited to church in their whole lives.
- ❖ 82% of the unchurched are at least somewhat likely to attend church if invited.
- ❖ The top "rational" reason adults seldom or never attend church is they don't agree with organized religion or what they preach (24 percent).
- ❖ The top "practical" reasons for hardly attending or missing church altogether, 21 percent said they don't have time or they don't get around to it.
- ❖ Children and youth who attend religious services weekly, exhibit fewest behavior problems, are more likely to have high-quality relationships with their parents, and are more likely to exhibit positive social behavior, including showing respect for teachers and neighbors, getting along with other children, understanding other people's feelings, and trying to resolve conflicts with classmates, family or friends.



TRUE SUCCESS

By Fr. Theodore Stylianopoulos

Many people labor under the wrong concept of success. This is the idea of achieving possessions, status, or power. A person's self-image is measured by what he or she earns or possesses, by what he or she socially can do or economically control. However, the Saints teach another radically different concept of success based on faithfulness and discipleship. True success is measured by the depth of one's personal communion with God, concern for the salvation of souls and the advancement of the Kingdom. A truly successful person is a saint – one who seeks wholeness in God, who strives to grow in the image of Christ, who finds fulfillment and happiness in loving and serving others for God's glory.



FROM THE SAYINGS OF THE FATHERS

"What is a merciful heart? It is a heart on fire for the whole of creation, for humanity, for the birds, for the animals, for demons, and for all that exists. By the recollection of them the eyes of a merciful person pour forth tears in abundance. By the strong and vehement mercy that grips such a person's heart, and by such great compassion, the heart is humbled and one cannot bear to hear or to see any injury or slight sorrow in any in creation. For this reason, such a person offers up tearful prayer continually even for irrational beasts, for the enemies of the truth, and for those who harm her or him, that they be protected and receive mercy."

St. Isaac the Syrian, 7th century