



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF AUGUST 6, 2017

A Warm Welcome!

We warmly welcome all our visitors, especially Dn. Marc Wisnosky and family. It's good to have you all here with us!

Archpastoral Visit of Metropolitan Tikhon

His Beatitude will visit Christ the Savior from August 25-27 to: 1) elevate our mission to parish status, 2) celebrate the 90th birthday of Fr. Daniel, and 3) to lead the annual Diocesan Day. The event schedule will be posted in the near future. In the meantime, please be sure to set aside these days. Thank you!



SUNDAY, JULY 30TH

SUNDAY, AUGUST 6TH

Transfiguration of the Lord

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

WEDNESDAY, AUGUST 9TH

St. Herman of Alaska

9:00a.m. Akathist

SATURDAY, AUGUST 12TH

5:00p.m. No Bible Study
6:00p.m. Great Vespers

SUNDAY, AUGUST 13TH

10th Sunday After Pentecost

St. Tikhon of Zadonsk

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

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.



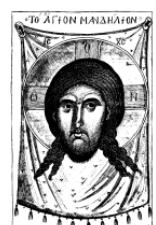
Safety First

Please be attentive to our children's safety; especially in the parking lot and pool. Parents are asked to please stay with their children at all times or leave them in the supervision of another adult.



The Summer Pascha – August 15th

The great feast commemorating the death, burial, resurrection, and ascension of the Virgin Mary, is celebrated on August 15th. It's not too late to schedule your confession, please just contact Fr. John. Come and celebrate the feast, asking the prayerful intercessions of the Mother of God!



Our Patronal Feast – August 16th

The feast of our Mission is celebrated each year on August 16th, when the Church commemorates the revealing of the Icon Not-Made-By-Hands. This is an opportunity for us to come together and celebrate the Lord's gift of this mission parish to us!

READER SCHEDULE



Sunday, August 20th

Megan Borodua

Sunday, August 27th

George Kaloroumakis

Public Service Announcement

In order to keep the chapel cool during these hot days of the summer, we ask that you please keep the entering and exiting of the chapel to a minimum, especially in the choir loft where it gets warm rather quickly. If you are bringing items to the hall, please use the courtyard gates instead of going through the church. Thank you!

CASH FLOWS THROUGH 6/30/17				CASH FLOWS IN JULY 2017				FINANCIAL SNAPSHOT				
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 8/6		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
43,193	40,621	4,410	1,730	5,251	6,179	8,222	200	0	-2,043	-1,404	5,924	0

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-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.

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!

AUGUST CONGRATULATIONS!

Anniversaries:

8/18 Andrew & Kelly Hageman

Birthdays:

8/2 Denise Royal
8/9 Dr. Stephen Hall
Joanne Bushman
8/11 Laurie Morsey
8/15 Evelyn Dodge
8/16 Basil Cook
8/21 Jodi McElwee
8/27 Anna Evanusa
8/29 Jonah Klimitchev
8/31 Alice Peters

Namesdays:

8/4 St. Maximillian
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.

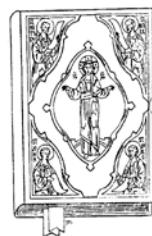


In Communist Russia, believing people would wear a Cross at great risk, since there could be much unpleasantness from the godless for this. But these remarkable people were not afraid to confess their faith, and they would fearlessly wear a Cross. One ought not to look upon the Cross as some kind of 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, Theotecnus, 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.



YOU'RE INVITED TO DIOCESAN DAY 2017

AUGUST 26-27
AT CHRIST THE SAVIOR
BERLIN, MARYLAND

FEATURING

- † ELEVATION OF CHRIST THE SAVIOR MISSION TO FULL PARISH STATUS
- † HONORING PROTOPRESBYTER DANIEL HUBIAK, FOUNDER OF THE MISSION, ON HIS 90TH BIRTHDAY
- † FOOD / FELLOWSHIP / SWIMMING
- † SPIRITUAL DISCUSSION WITH METROPOLITAN TIKHON
- † NO RSVP NECESSARY

SATURDAY, AUGUST 26TH

- | | |
|---------|----------------------|
| 9:30AM | HOURS & VESTING |
| 10:00AM | HIERARCHICAL LITURGY |
| 1:00PM | BARBECUE / OPEN POOL |
| 3:00PM | SPIRITUAL DISCUSSION |
| 4:00PM | GREAT VESPERS |

SUNDAY, AUGUST 27TH

- | | |
|---------|----------------------|
| 8:40AM | HOURS |
| 9:00AM | DIVINE LITURGY |
| 11:00AM | LUNCHEON / OPEN POOL |



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