



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF SEPTEMBER 10, 2017

A Warm Welcome!

We warmly welcome all our visitors from near and from far. It's good to have you all here with us!

SUNDAY, SEPTEMBER 10TH

14th Sunday After Pentecost

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

WEDNESDAY, SEPTEMBER 13TH

7:00p.m. Great Vespers w/ Litiya

THURSDAY, SEPTEMBER 14TH

Exaltation of the Precious Cross

One of the Twelve Great Feasts

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

SATURDAY, SEPTEMBER 16TH

5:00p.m. No Class
 6:00p.m. Great Vespers

SUNDAY, SEPTEMBER 17TH

15th Sunday After Pentecost

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

Orthodox Christianity has not been tried and found wanting; it has been found difficult and left untried.

G. K. Chesterton

READER SCHEDULE

Sunday, September 17th

Joanne Patrick

Sunday, September 24th

Gabriela Jones



No Bible Study – September 16th

Fr. John will be at the Archdiocesan Assembly and there will be no class at 5pm this Saturday. Vespers will be at the usual time of 6pm.

Exaltation of the Holy Cross – September 14th

This feast glorifies the Lord who ascended the Cross for our salvation, reminds us of the necessity of carrying our own crosses, and recalls the historical finding of the True Cross of Christ by St. Helen, the mother of St. Constantine the Great. Service will be held on the day and eve of this feast, Fr. Daniel Hubiak was ordained to the Holy Priesthood. Fr. Daniel and Mat. Dunia also celebrate their anniversary of marriage on September 16th. We wish them many blessed years!



The Parish Council

will meet on Sunday, September 17th for the 3rd quarterly meeting. Full reports will be presented. All are welcome to attend!



“Polar Bear Club” Sunday – September 17th

Next Sunday will be the final day for swimming after the Divine Liturgy. All are welcome to take one last dip in the “frigid” waters. Parents please watch your children even though a lifeguard is on duty.

Memory Eternal

We ask your prayers for the newly-departed handmaiden of God, Leila Hanna, who reposed in the Lord on September 4th at her home in West Hempstead, NY. Leila has been part of our extended church family for years and she will be dearly missed.

Going to the Hospital?

Please let your priest know, so that he can add you to the prayer list, or, if you like, pay you a visit. If you know someone else is in the hospital please let Fr. John know.



Have a Question?

Are you wondering about Orthodox Christianity or Christ the Savior Mission? Please feel free to ask Fr. John any questions in person, on the phone via 302-537-6055 or through email at frjohn@orthodoxdelmarva.org.

CASH FLOWS THROUGH 8/31/17					CASH FLOWS IN SEPTEMBER 2017					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 9/10		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
55,194	56,961	11,127	13,100	-3,740	1,873	8,222	0	0	-6,349	-3,451	2,970	0

THE IMAGE OF GOD IN A WORLD OF SOCIAL NETWORKING

By Gale Bellas-Papageorge / From Pravmir.com

When the semester begins, I can tell that my students have trouble going for a few hours without checking their phones to see who's texted them or posted on their Facebook status. In fact, I now put on my syllabus that they cannot text while class is in session. One would think this to be common sense, but in fact, if I don't state this up front, they will try to text. Some of them have become so skilled, they can text from the inside depths of their pockets. Their desperate attempt at feeding their addictions of texting and checking Facebook status is a symptom of a much larger problem in our society.

Never before in the history of civilization, have people been able to be present in one place, while connecting somewhere else. Sitting in Jazmines Café at the University where I teach, I always notice that hardly anyone is talking. They are plugged into something that takes them somewhere else, whether they are texting, on Facebook, watching Youtube, googling information, or plugged into their Ipods. They are often completely oblivious to what's happening around them.

If we think of one of the primary functions of the Divine Liturgy as a means to engage in a more meaningful experience that transcends the Chronos of everyday life, cyber social networking does the complete opposite. Kairos, a more personal and meaningful use of time is the Greek term used for the time spent at the Divine Liturgy. Cyber social networking then, has become the epitome of Chronos, the ordinary and the mundane use of time. It removes us from the present moment. It is a communication that involves our superficial faculties: the eyes, ears and hands, as opposed to our deeper abilities as human beings such as creativity and intuition, skills that involve not only our brains but also our hearts and souls, which we require for prayer life and worship.

And of course, the ultimate form of communication we can engage in as human beings is the Eucharist,

which requires the body, the heart and the soul simultaneously.

Unfortunately, the reason people are so strangely addicted to Facebook, Twitter and other forms of cyber social networking is because it gives them a sense of connection to a community. We often don't know our neighbors or town officials and our close relatives and friends usually do not live near us. Hence, we substitute that lack of physical community with cyber community. Belonging to these cyber communities isolate us even more, since the more friends we have on Facebook or Twitter, the more time we will spend on these sites alone at

home, often ignoring our spouses, parents, children and siblings. Ironically, cyber communities cause the very thing we hope to avoid.

It worries me to think of the future of prayer life and connection to not only God, but to one another, which we know as Orthodox Christians is essential to our salvation. The

beauty of our faith is that our salvation very much depends on what we do in this lifetime including our relationships with others, which is exactly why church life is so important. When we participate in the Eucharist, we are not only concelebrants with God, but also with one another.

Moreover, if we are all created in the Image of God, then how can we see this image in a person's face, or hear it in his or her voice when communicating through texting or Facebook? The answer is simple. We can't. If we are all icons, as the church fathers tell us, then the image of that icon remains unseen through a cyber connection. Can you imagine walking into an Orthodox Church with no icons? The soul of that church would seem quite empty.

The Divine Liturgy and the liturgy after the liturgy, as St. John Chrysostom calls it, teaches us communion with God, but also with one another. It also teaches us to be in the here and now, the beautiful mystery of living in the Kairos, rather than only in the Chronos.



ASK FATHER: 1 QUESTION / 1 ANSWER

Question: I am wondering about the subject of "tithing" spoken about in the Old Testament. What is the Orthodox view on this? How much should we be giving to the Church?

Answer: A lot can be said on this important subject of Christian stewardship, but I will try to be as concise as possible. The following is adapted from a stewardship presentation given at our church.

False Stewardship Models

Equal Giving: 1) Each person gives the same dollar amount, dividing the sum needed by the number of people. 2) Each person offers the same percentage amount, such as the 10% tithe.

Explanation: Every person differs according to financial resources and spiritual maturity. Equal dollar amounts unfairly burden the poor, not even meeting the Old Testament standard, which used a 10% scale (the tithe) as small step toward equity. The tithe, equal percentage, is also unfit for Christians for a series of reasons. The tithe: 1) only considers income not assets and liabilities, as does, for instance, the secular US tax system, 2) doesn't address how to properly manage the other 90% of one's income, nor teach the proper use of existing wealth, 3) doesn't develop the necessary discernment between needs and wants, which allows the Christian to properly see the connection between one's treasure and one's heart, and 4) is not taught by the Lord nor the Fathers, except being referenced as something below Christian stewardship.

Orthodox Christian Stewardship

Equal Sacrifice: New Testament stewardship is the only model that is equitable, faithful to the Gospel, and spiritually sound. Each person is equally free, yet equally accountable, for 100% of everything God has entrusted to his or her temporary care.

Explanation: Of course, this does not mean that 100% of what we possess or obtain must be given to the Church and the poor (although some have done this), but it does mean that 100% of our financial resources should be acquired, stored, and used in a godly manner. As Christians we should be working hard and honorably, saving prudently to provide for those entrusted to our care, supporting the work of the Church, helping the poor, rendering taxes to Caesar, living within our means, curbing unnecessary wants, and in all things using our treasure to redirect our hearts to God and our fellow man. If truly practiced, this means that the stronger will help the weaker, yet no one will excuse himself or herself from stewardship as each person has been entrusted with time, talent and treasurer by God.

This model of 100% stewardship: 1) applies to each and every person equally, 2) burdens no one unfairly, 3) offers everyone, whether rich and poor, married, single, or monastic an equal opportunity to offer his or her own self completely to God's service, 4) educates us to see the connection between our treasure and our heart, as well as the difference between our needs and wants, and most importantly, 5) is the teaching and example given by the Lord, who not only gave His whole life for us but also asks us to give our whole life back to Him. Understood in this manner, stewardship is an integral part of our common struggle and shared path, leading to a loving, self-sacrificial and full union with God and our fellow man.



ON THE KEEPING OF THE GOSPEL COMMANDMENTS

By St. Ignatius Brianchaninov

The Lord's commandments are Spirit and life. They save the doer of them. They restore a dead soul to life. They make a carnal and worldly person spiritual. On the other hand a person who neglects the commandments ruins himself and remains in a carnal and worldly state, in a fallen condition, and develops the fall in himself. This animal man does not receive the gifts of the Spirit of God, for they are folly to him.

