



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JULY 29, 2018

SUNDAY, JULY 29TH

10th Sunday of Pentecost

8:40a.m. Pre-Baptismal Prayers
 9:00a.m. Baptismal Divine Liturgy
 Coffee Hour / Open Pool

WEDNESDAY, AUGUST 1ST

Procession of the Holy Cross

9:00a.m. Akathist

SATURDAY, AUGUST 4TH

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

SUNDAY, AUGUST 5TH

11th Sunday of Pentecost

9:00a.m. Hours
 Divine Liturgy
 Coffee Hour / 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

The best prayer is: "Lord! Thou knowest all things. Do with me as Thou wilt!".

St. Theophan the Recluse

READER SCHEDULE

Sunday, July 22nd

Joanne Patrick

Sunday, July 29nd

Gabriela Vlahovici-Jones



A Warm Welcome!

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

Reception of the Hill Family – Sunday, July 29th

Today, we will welcome David, Miroslava, Marten, and Damira Hill into the Orthodox Church. May God grant them health, strength, salvation, furtherance in every good thing, and many blessed years!

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.



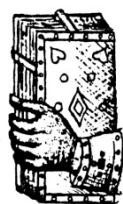
Vacation Church School

For the first time, we at Christ the Savior will be offering a Vacation Church School for our children. The dates are August 15-17 and fliers, registration forms, and permission slips are available in the back at the candle stand.

Questions? Please see Kelly Hageman, Cecilia Wyant, or Mat. Emily.

Open Pool

Today, after the Divine Liturgy, the pool will be open for swimming. A certified lifeguard will be on duty, but parents should still watch their children. Notes: 1) Swimming will begin after the food is blessed. 2) Toys, food, and garbage should be cleaned up before leaving for home. Thanks!



Bible Studies

are being held on Saturday evenings at 5:00pm in the "Quiet Room", and will conclude just before the Vespers at 6:00pm. This is a great and enjoyable way to learn together about your Faith. Everyone is invited to attend. Questions are welcome and discussion is lively. Come and see!

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 to be without God, even for a day! When visiting another church, it is good practice to let the priest know who you are before visiting.



CASH FLOWS THROUGH 6/30/18					CASH FLOWS IN JULY 2018					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 7/29		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
51,330	55,398	5,630	3,000	-1,438	5,325	9,233	1650	1650	-3,908	10,256	5,764	12,000

THE TRANSFIGURATION OF THE LORD

From the Prologue of Ochrid

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



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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!

figured 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:

- 8/6 Larry & Kimberly Perrone
- 8/18 Andrew & Kelly Hageman
- 8/22 Roy & Mirona Bendfeldt

Birthdays:

- 8/1 Eliana Milite
- 8/2 Denise Royal
- 8/7 Gareth Ganim
- 8/9 Dn. Stephen Hall
Joanne Bushman
Zachary Davidson
- 8/11 Laurie Morsey
- 8/15 Evelyn Dodge
- 8/16 Basil Cook
- 8/21 Jodi McElwee
- 8/22 Mirona Bendfeldt
- 8/27 Anna Evanusa
- 8/29 Jonah Klimitchev
- 8/31 Alice Peters

Namesdays:

- 8/4 *St. Maximilian*
Maksimilian Morsey
- 8/10 *St. Lawrence*
Larry Casserly
Larry Perrone
- 8/15 *The Most-holy Theotokos*
Maleah Morsey
- 8/23 *Martyr Aleksandra*
Alice Peters

Errors? Omissions? Please see Fr. John.

QUESTIONS AND ANSWERS ABOUT ORTHODOX CHRISTIANITY AND BUDDHISM

Answers by Fr. John Matusiak / From OCA.org

Inquirer: *I understand that one must, with his entirety, place himself into a religious path in order to give the most and get the most from that practice. But do Orthodox people believe, like the Buddha did, that there are several paths to divinity, and that Christ is not the only one?*

Fr. John Matusiak: Orthodox Christians believe that Jesus Christ is the only-begotten Son of God, the second

person of the Trinity, Who together with the Father and the Holy Spirit brought about all that exists. Jesus Christ took on the human nature, without ceasing to be God, in order to reunite man with Himself and His Father and Holy Spirit, in response to the separation that sin placed between the human and the divine. Jesus Christ is the only Savior, the fulfillment of God's promise to mankind to bring about "a new heaven and earth." As such, He is the only Savior and, as such, Orthodox Christianity -- as well as virtually every other Christian tradition -- acknowledges that there is no other "way" than through Jesus Christ, Who refers to Himself as "the way, the truth, and the life," not as "A way, A truth, and A life." Now, this does not mean that absolutely everything Buddhist is evil or demonic. Surely the concern Buddhists display for others, especially those in need, is a good thing. However, if such concern is not a reflection of one's conviction that every man and woman, even the "least of the brethren,"

bears the image of Jesus Christ, this does not negate such ministry, but does render it incomplete or lacking in something that Christ Himself clearly teaches is absolutely essential. Finally, if Orthodoxy is focused on the fullness of truth revealed in the very person of Jesus Christ, there can be no question as to whether or not there are "other paths" to salvation. St. Paul clearly teaches us that salvation comes through Jesus Christ,

period. He alone is "the Way," by His own admission. Orthodox Christianity does not subscribe to any notions that "all religions are merely different paths to the same goal." In fact, I dare say that the goal of Christianity is radically different than the goal of Buddhism, Hinduism, etc.

Inquirer: *But the thing that has always terrified me about any form of Christianity is the close-mindedness.*

Fr. John Matusiak: Close-mindedness is one thing; recognizing truth is another. Denying truth for the sake of appearing "open-minded" or "non-offensive" is deceptive.

Inquirer: *The thing I dislike about some religious adherents is the attitude of exclusivity and even superiority that some have.*

Fr. John Matusiak: Christ Himself condemned the "religious adherents" of His time who projected exclusivity and superiority -- His remarks to the pharisees not only brought on charges of close-mindedness and even blasphemy, but they angered the "establishment" to the point of "seeking the means by which to put Him to death." Orthodox Christianity is not about superiority or exclusivity; it is about truth, and truth is not subjective or "adaptable" based on varying situations or venue. Unfortunately, we live in a time in which any proclamation of truth is viewed as exclusivism, which is not necessarily the case.

Inquirer: *I have heard Christians state that all other religions were being misled by the devil.*

Fr. John Matusiak: Orthodox Christianity would not equate Buddhism with the devil, but Orthodox Christianity would have to admit that the salvation which comes through Jesus Christ is not to be found in Buddhism. In fact, Buddhism would acknowledge this very reality as well.

