



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF AUGUST 26, 2018

SUNDAY, AUGUST 26TH

14th Sunday of Pentecost

9:00a.m. Hours
Divine Liturgy
Blsq. for the Academic Yr.
Coffee Hour / Open Pool

WEDNESDAY, AUGUST 29TH

Beheading of St. John the Baptist

9:00a.m. Molieben

SATURDAY, SEPTEMBER 1ST

Church New Year

9:00a.m. Akathist
5:00p.m. Bible Study
6:00p.m. Great Vespers

SUNDAY, SEPTEMBER 2ND

15th Sunday of Pentecost

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



There are three things I cannot take: non-dogmatic faith, non-ecclesiological Christianity, and non-ascetic Christianity. These three -- the Church, dogma, and asceticism -- constitute one single life for me."

- Elder Sophrony of Essex

READER SCHEDULE

Sunday, August 26th

Megan Borodulia

Sunday, September 2nd

Rdr. George Kaloroumakis



A Warm Welcome!

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



Prayers for Teachers and Students – August 26th

will be offered for the new academic year on Sunday, August 26th. Teachers and students will be asked to come forward near the conclusion of the Divine Liturgy.

Strict Fast Day – August 29th

On Monday, August 29th, we remember the Beheading of St. John the Baptist. This day is kept as a strict fast day. Please be attentive – no meat, dairy, or fish. We will have a Molieben at 9:00am on Wednesday morning.



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!

Did You Know We're on Facebook?

"Like" us to receive our posts, and so that your friends can get to know your church a little. Who knows who else may "Like" us too?
<https://www.facebook.com/pages/Christ-the-Savior/202922375995>



Bible Studies

are being held on Saturday evenings at 5:00pm in the "Quiet Room", and conclude just before the Vespers at 6:00pm. Everyone is invited to attend. Questions are welcome and discussion is lively. Come and see!

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.



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 Parish Council

will meet on Sunday, September 16th for the 3rd quarterly meeting. Full reports will be presented. All are welcome to attend!

Have a Question About Orthodoxy or Parish Life?

Ask Fr. John: frjohn@orthodoxdelmarva.org or 302-537-6055.

CASH FLOWS THROUGH 7/31/18					CASH FLOWS IN AUGUST 2018					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 8/26		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
60,017	64,631	8,510	5,880	-1,948	7,118	9,233	2,000	2,000	-2,115	9,459	4,964	12,000

THE CHURCH NEW YEAR – SEPTEMBER 1ST

On this day the Church of Christ observes the Indiction or proclamation of the beginning of the ecclesiastical year. The term derives from the practice of the Roman Emperors, who used to impose a tax every year at this time for the maintenance of the army. The rate of this annual levy was fixed by proclamation for fifteen years. This is why each cycle of fifteen years starting from the reign of Caesar Augustus, three years before the birth of Christ, is called an Indiction.

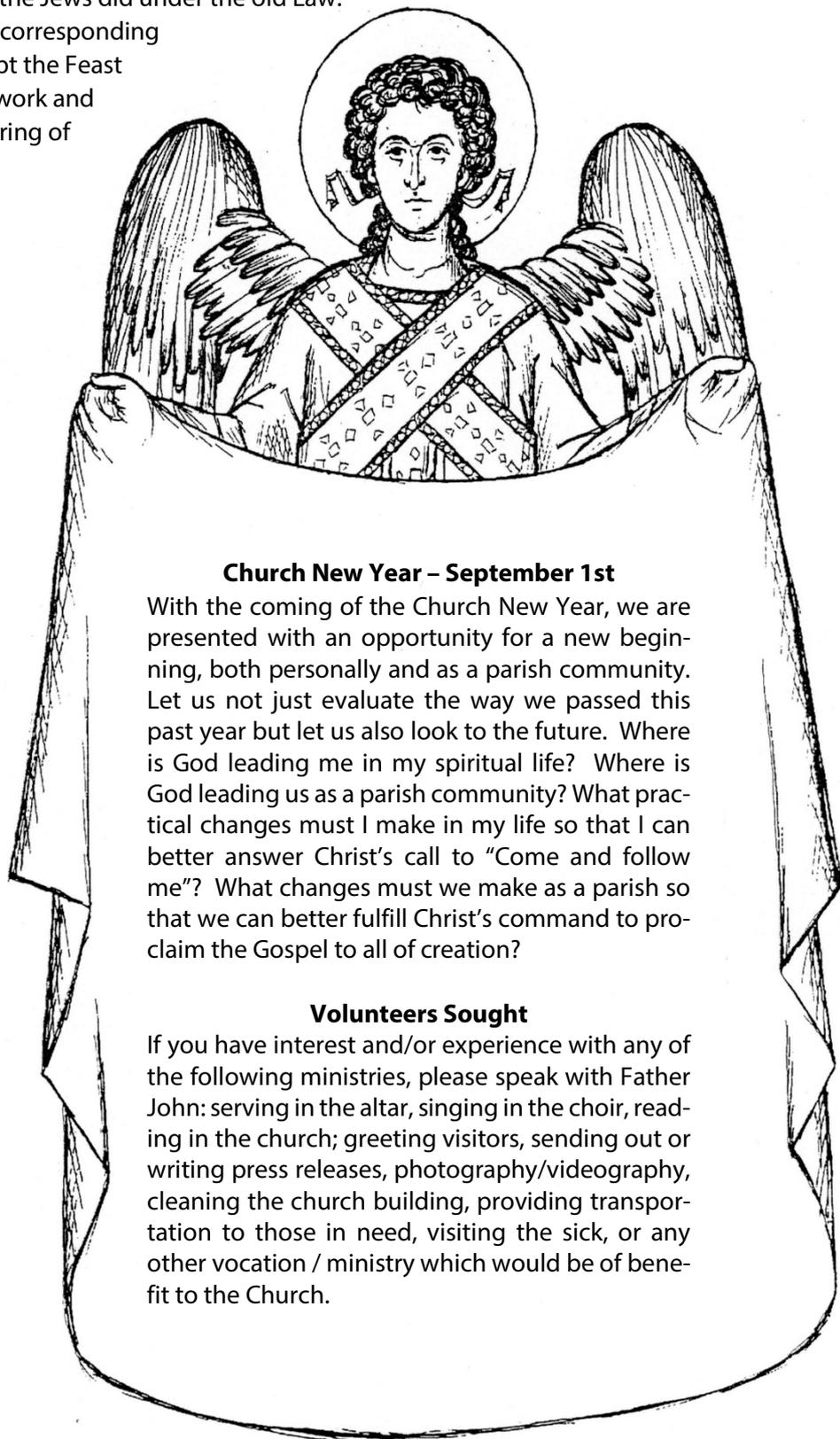
Besides, September is the time for harvesting the fruits of the earth and for making ready for a new round of growth, so it is proper to honor the beginning of the agricultural cycle by giving thanks to God for His loving-kindness towards His creation. This is already what the Jews did under the old Law.

On the first day of their seventh month (corresponding to the beginning of September) they kept the Feast of Trumpets, resting from every kind of work and devoting themselves entirely to the offering of sacrifices of a sweet savor, and to the praise of God (Lev. 23:24-25).

Christ, the Son and Word of God, Creator of time and space, pre-eternal King of all the ages, who took flesh to restore all things to unity and to reconcile the whole of humanity, Jews and Gentiles, in one only Church, has also wished to gather to Himself the things subject to the laws of nature and what He ordained in the written Law. This is why, on this day, when nature is about to unfold anew the course of the seasons, we commemorate the occasion when the Lord Jesus Christ entered the Synagogue and, opening the book of Isaiah, read the passage where the Prophet says in His name: The Spirit of the Lord is upon me, because he has anointed me to preach the good news to the poor...to proclaim the acceptable year of the Lord (Lk 4:18-19).

And so on September 1st all the Churches, gathered together in oneness of mind, praise with one voice Him who is single in His nature and threefold in His Persons, who dwells in bliss everlasting, hold all things in being, and showers blessings upon the works of His hands at all times. It is Christ Himself who opens to us the gates of the year and who calls us to follow Him, so as to share in His eternity.

- From the Synaxarion



Church New Year – September 1st

With the coming of the Church New Year, we are presented with an opportunity for a new beginning, both personally and as a parish community. Let us not just evaluate the way we passed this past year but let us also look to the future. Where is God leading me in my spiritual life? Where is God leading us as a parish community? What practical changes must I make in my life so that I can better answer Christ's call to "Come and follow me"? What changes must we make as a parish so that we can better fulfill Christ's command to proclaim the Gospel to all of creation?

Volunteers Sought

If you have interest and/or experience with any of the following ministries, please speak with Father John: serving in the altar, singing in the choir, reading in the church; greeting visitors, sending out or writing press releases, photography/videography, cleaning the church building, providing transportation to those in need, visiting the sick, or any other vocation / ministry which would be of benefit to the Church.

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.



If you observe how men die, you would see that the death of a man usually resembles his sin. As it is written: "For all they that take the sword shall perish with the sword" (St. Matthew 26:52). Every sin is a knife and men usually are slain by that sin which they most readily committed. An example of this is given to us by Salome, the foul daughter of Herodias who asked for and received from Herod the head of John the Baptist on a platter. Living in Spain in the town of Lerida [Loredo] with the exiled Herod and Herodias, Salome set out one day across the frozen river Sikaris. The ice broke and she fell into the water up to her neck. Icebergs squeezed around her neck and she wiggled, dancing with her feet in the water as she once danced at the court of Herod. However, she was unable either to raise herself up or to drown until a sharp piece of ice severed her head. The water carried her body away and her head was brought to Herodias on a platter as was the head of John the Baptist at one time. Behold how terrible a death resembles the sin committed.

BENEATH YOUR COMPASSION

The oldest prayer we know dedicated to the Virgin Mary is known as "Beneath Your Compassion." The earliest text of this hymn was found in a Coptic Vespers for Christmas of the 3rd century. It is written in Greek and dates to approximately 250 AD. It is used in the Coptic Liturgy to this day, as well as in the Orthodox Compline service, it being the last hymn to be sung.

*Beneath your compassion,
We take refuge, Virgin Mother of God.
Despise not our prayers in our necessity
But deliver us from harm
O only pure, only blessed one.*

The ancient date of the hymn tells us that the early Christians had an established devotion to the Theotokos and called upon her intercession. Long before the usage of the term "Theotokos" in the 5th century, the Church already knew the Virgin Mary as "Mother of God".

