

# CHRIST THE SAVIOR ORTHODOX CHURCH

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**BULLETIN OF SEPTEMBER 2, 2018**



## **SUNDAY, SEPTEMBER 2<sup>ND</sup>**

### **15<sup>th</sup> Sunday of Pentecost**

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

## **THURSDAY, SEPTEMBER 7<sup>TH</sup>**

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

## **SATURDAY, SEPTEMBER 8<sup>TH</sup>**

### **Nativity of the Theotokos**

*One of the Twelve Great Feasts*

8:40a.m. Hours  
 9:00a.m. Div. Liturgy  
 5:00p.m. Bible Study  
 6:00p.m. Great Vespers

## **SUNDAY, SEPTEMBER 9<sup>TH</sup>**

### **16<sup>th</sup> Sunday of Pentecost**

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

### **READER SCHEDULE**

#### **Sunday, September 2<sup>nd</sup>**

Rdr. George Kaloroumakis

#### **Sunday, September 9<sup>th</sup>**

Joanne Patrick



### **A Warm Welcome!**

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



### **The Nativity of the Theotokos – September 8<sup>th</sup>**

This week, we celebrate the Birth of the Theotokos. This is the first of the 12 Great Feasts of the Church's liturgical year. We will have Vespers with Litiya on the Eve and Divine Liturgy on the Feast. Come celebrate!

### **Exaltation of the Holy Cross – September 14<sup>th</sup>**

This feast commemorates the finding of the True Cross of Christ by St. Helen, the mother of St. Constantine the Great. On this day, Fr. Daniel Hubiak was ordained to the Holy Priesthood. Fr. Daniel and Mat. Dunia also celebrate their anniversary of marriage on September 16<sup>th</sup>. We wish them many blessed years!



### **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 16<sup>th</sup> for the 3<sup>rd</sup> quarterly meeting. Full reports will be presented. All are welcome to attend!



CASH FLOWS THROUGH 7/31/18					CASH FLOWS IN AUGUST 2018					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 9/2		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
60,017	64,631	8,510	5,880	-1,948	8,512	9,233	2,000	2,000	-721	5,944	4,964	12,000



## ON SIGNING IN THE ORTHODOX CHURCH

*From These Truths We Hold*

Indeed, what must be understood is the function of sacred singing in Orthodox worship. What is singing in Church supposed to do? A sacred song is not unlike a holy Icon; except that the holy Icon is seen and the sacred song is heard, the functions are the same. This painting of words and sounds has as its purpose the bringing of the community into the presence and the awareness of sacred mystery.

Bringing us together is no small part of sacred music's function. Just as receiving Holy Communion together is a sacred sign that all who partake become one body in Christ, so singing must be the expression of this same unity of hearts and minds, drawing us harmoniously together into one voice. For ultimately, it is Christ Who is our Song.

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## OUR MIND IS LIKE A FLUTE

*St. Gregory of Nyssa*

The Creator has bestowed divine beauty on us by adding, to His own image in us, the likeness of the qualities He Himself possesses. This beauty brings with it other benefits with which God has generously enriched our human nature.

For instance we ought to consider our minds as far more than a gift. They are a way of sharing the mind of God. But the mind by itself, because it is incorporeal, cannot communicate with other beings: it does not have any means of displaying its proper nature.

So God created an instrument, the vocal chords which the mind strike like a plectrum, and so by using different sounds it can share its own internal world.

The mind is like a competent musician who relates with the public on the flute or the lyre. The mind is full of a thousand ideas that otherwise would remain hidden, and it lavishes them upon the minds of others in a way that they can understand by means of sound.

Therefore from the human body flows music as if the flute and the lyre were playing together, creating a unique harmony. The same lips now open, now closed, are like fingers running swiftly over musical instruments.



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## ON CHURCH GROWTH

The Church is not simply a building or edifice, nor is it an organization or institutional structure. It is essentially a community of people who are to be of God and imbued with His Spirit. In the words of St. John Chrysostom, "The Church is a community made up of the souls of us men and cannot be built by stone and mortar, but must be built by the spiritual growth of its members into the full reality of Jesus Christ."

This is what Church growth is all about and how we must understand it.



## SEPTEMBER CONGRATULATIONS!

### Anniversaries:

- 9/6 Rdr. Nicholas & Ginny Borodulia
- 9/9 Bob & Evelyn Dodge
- 9/16 Fr. Daniel & Mat. Dunia
- 9/21 Dana & Cecilia Wyant
- 9/26 Gerald & Camelia Milite Zach & Ioana Davidson

### Birthdays:

- 9/4 Chad Michael Fortin
- 9/5 Kathy Parrish
- 9/9 Olga Bozic John Bozic
- 9/10 Fionnuala Casserly John Kokkinos
- 9/19 Ellen Kaloroumakis
- 9/21 Daniel Oganyan
- 9/29 Kenny Marchick

### Namesdays:

- 9/5 *St. Elizabeth*  
Kelly Elizabeth Hageman  
Elizabeth Dunbar  
Zachary Davidson
- 9/17 *Ss. Faith, Hope and Love*  
Sophia Kokkinos  
Nada McFarland
- 9/21 *Prophet Jonah*  
Jonah Klimitchev
- 9/26 *St. John the Theologian*  
Bruce John Eckerd

*Question? Please see Fr. John.*

## THE NATIVITY OF THE VIRGIN MARY

*Celebrated on September 8<sup>th</sup>*

The Holy Virgin Mary was born of aged parents, Joachim and Anna. Her father was of the lineage of David, and her mother of the lineage of Aaron. Thus, she was of royal birth by her father, and of priestly birth by her mother. In this, she foreshadowed Him Who would be born of her as King and High Priest. Her parents were quite old and had no children. Because of this they were ashamed before men and humble before God. In their humility they prayed to God with tears, to bring them joy in their old age by giving them a child, as He had once given joy to the aged Abraham and his wife Sarah by giving them Isaac. The Almighty and All-seeing God rewarded them with a joy that surpassed all their expectations and all their most beautiful dreams. For He gave them not just a daughter, but the Mother of God. He illumined them not only with temporal joy, but with eternal joy as well. God gave them just one daughter, and she would later give them just one grandson-but what a daughter and what a Grandson! Mary, Full of grace, Blessed among women, the Temple of the Holy Spirit, the Altar of the Living God, the Table of the Heavenly Bread, the Ark of God's Holiness, the Tree of the Sweetest Fruit, the Glory of the race of man, the Praise of womanhood, the Fount of virginity and purity-this was the daughter given by God to Joachim and Anna. She was born in Nazareth, and at the age of three, was taken to the Temple in Jerusalem. In her young womanhood she returned again to Nazareth, and shortly thereafter heard the Annunciation of the Holy Archangel Gabriel concerning the birth of the Son of God, the Savior of the world, from her most-pure virgin body.



### **Troparion – tone 4**

Your Nativity, O Virgin, has proclaimed joy to the whole universe! The Sun of Righteousness, Christ our God, has shone from you, O Theotokos! By annulling the curse, He bestowed a blessing. By destroying death, He has granted us eternal life.

### **Kontakion – tone 4**

By your Nativity, O Most-Pure Virgin, Joachim and Anna are freed from barrenness; Adam and Eve, from the corruption of death. And we, your people, freed from the guilt of sin, celebrate and sing to you: The barren woman gives birth to the Theotokos, the Nourisher of our Life.

### **FROM THE DESERT FATHERS**

A brother questioned Abba Poemen saying, "If I see my brother committing a sin, is it right to conceal it?" The old man said to him, "At the very moment when we hide our brother's fault, God hides our own and at the moment when we reveal our brother's fault, God reveals ours too."

Another brother questioned him in these words, "What does, 'See that none of you repays evil for evil' mean?" (1 Thess. 5:15) The old man said to him, "Passions work in four stages – first, in the heart; secondly, in the face; thirdly, in words; and fourthly, through deeds. If you can purify your heart, passion will not come into your expression; but if it comes into your face, take care not to speak; but if you do speak, cut the conversation short in case you render evil for evil."



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## LIVING IN THE BODY

Going to church for worship is one element in living as a Christian. *Being church* means making an active contribution to the Church's life, being a vital organ in a living body.

The first step in being church is being connected to others in our parish by:

- **Cultivating community** in the "fellowship of the Holy Spirit." Get to know one another in a more than casual way.
- **Treating others as brothers and sisters in the family** of God in Christ. Give others the time and attention we would give to our blood relatives.
- "Above all, **clothing yourselves with love**, which binds everything together in perfect harmony" (Colossians 3:14).



We nurture the relationships in the parish or the eparchy when we:

- ✘ **Share our lives** – Authentic fellowship calls for more than coffee-hour courtesies. Grow to the stage when you can share your troubles as well.
  - ✘ **Learn together** - Take part in adult formation, retreats, or workshops to encourage others as well as to improve our own spiritual life.
  - ✘ **Work together** - Join in parish projects or committees to support the work of others as well as to make our own contribution. "So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith" (Galatians 6:10).
  - ✘ **Encourage each other** – by supporting their efforts, praying for their concerns and building them up in the eyes of others. "Love one another with mutual affection; outdo one another in showing honor" (Romans 12:10).
  - ✘ **Bear one another's burdens** – Be accepting of the weaker community members. There is no "perfect" church: every parish is made up of "saints" who are sinners, each with their own weaknesses and infirmities. "Bear one another's burdens, and in this way you will fulfill the law of Christ" (Galatians 6:2).
  - ✘ **Admonish one another** – Do not shrink from confronting "family members" who are hurting others by promoting conflicts, pettiness, or legalism. "My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted" (Galatians 6:1).
  - ✘ **Protect the unity of the church** – by avoiding gossip or cliques, and speaking ill of others.
  - ✘ **Restore broken relationships** – when they occur by admitting our faults. No project or program is worth harming the family's inner life. "If anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive" (Colossians 3:13).
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