



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF SEPTEMBER 23, 2018

SUNDAY, SEPTEMBER 23RD

Conception of St. John the Baptist

8:40a.m. Hours
 9:00a.m. Divine Liturgy; Coffee Hr.
 Church School Meeting

WEDNESDAY, SEPTEMBER 26TH

St. John the Theologian

9:00a.m. Akathist

SATURDAY, SEPTEMBER 29TH

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

SUNDAY, SEPTEMBER 30TH

19th Sunday of Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Blsg. of Choir & Readers
 Coffee Hr. / Choir Meeting

"I am an optimist—an Orthodox Christian cannot be a pessimist. Christians should mourn only over their sins. If a person entrusts his destiny to God's care he begins to build his life according to divine laws. His soul is cleansed of sins more thoroughly. He sees God more clearly, and the future no longer looks hopeless and bleak. At the end of the darkest tunnels of despair, a Christian always sees God."

Metropolitan Onuphrius of Kiev

READER SCHEDULE



Sunday, September 30th

Megan Borodulia

Sunday, October 7th

Rdr. George Kaloroumakis

A Warm Welcome!

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



Church School Meeting

Today, during the coffee hour there will be a short meeting of parents with children between ages 7 and 18, and anyone interested in assisting with the church school. The meeting will not be too long, and everyone is asked to please attend.

Blessing of Choir and Readers + Meeting

Next Sunday, at the end of the Divine Liturgy there will be a special blessing for the choir directors, member, and readers. During the coffee hour, there will also be a meeting of the choir. Everyone is asked to please be sure to attend.



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>

No Bible Studies – 9/29 and 10/6

There will be no Bible Study the next two Saturdays. However, the normal schedule will resume on Saturday, October 13th.

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. Parents are asked to please stay with their children at all times or leave them in the supervision of another adult.

Haven't Seen Someone in a While?

Give them a call. See how they are doing. Let them know that you not only miss them but also care enough to see if everything is okay. A kind word can go a long way.



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, via 302-537-6055 or frjohn@orthodoxdelmarva.org.



Appreciation is Expressed

to those who prepare food for the coffee hour and clean-up the chapel and hall each Sunday morning. Your labors are much appreciated and worthy of emulation!

CASH FLOWS THROUGH 8/31/18					CASH FLOWS IN SEPTEMBER 2018					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 9/23		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
68,529	73,864	10,510	7,880	-2,705	5,588	9,233	990	990	-5,325	10,032	4,964	12,000



WHAT DOES IT MEAN TO TAKE UP YOUR CROSS?

It means the willing acceptance, at the hand of Providence, of every means of healing, bitter though it may be, that is offered. Do great catastrophes fall on you? Be obedient to God's will, as Noah was. Is sacrifice demanded of you? Give yourself into God's hands with the same faith as Abram had when he went to sacrifice his son. Is your property ruined? Do your children die suddenly? Suffer it all with patience, cleaving to God in your heart, as Job did. Do your friends forsake you, and you find yourself surrounded by enemies? Bear it all without grumbling, and with faith that God's help is at hand, as the apostles did.

+ St. Nikolai Velimirovich

ON ORTHODOX LAITY AND POLITICS

From the Social Concept of the Russian Orthodox Church

Nothing can prevent Orthodox laity from participating in the work of legislative, executive and judicial bodies and political organizations. This involvement has taken place under various political systems, such as autocracy, constitutional monarchy and various forms of the republic system. The participation of Orthodox laity in secular and political processes was difficult only in the contexts of non-Christian rule and the regime of state atheism.

In participating in political processes, Orthodox laity are called to base their work on the norms of the Gospel's morality: the unity of justice and mercy (Ps. 85:10); the concern for the spiritual and material welfare of people; the love of the homeland; and the desire to transform the surrounding world according to the Word of Christ.

The Christian who works in the sphere of civic and political building is called to seek the gift of special self-sacrifice and special self-denial. He needs to be utterly attentive to his own spiritual condition, so that his civic or political work may not turn from service into an end in itself that nourishes pride, greed, and other vices. It should be remembered that "principalities or powers, all things were created by Him, and for Him... and by Him all things stand" (Col. 1:16-17). St. Gregory the Theologian, addressing the rulers of his time, wrote: "It is with Christ that you command, with Christ that you govern, for Him that you have received your power." St. John Chrysostom says, "A true king is he who conquers anger and jealousy and lust and subjects everything to the laws of God and does not allow the passion for pleasure to prevail in his soul. I would like to see such a man in command of the people, the throne, the cities the provinces, and the troops, because he who has subjected the physical passions to reason would easily govern people also according to the divine laws... But he who appears to command people but in fact accommodates himself to wrath and ambition and pleasure... will not know how to dispose of power."



ON THE THOUGHTS OF THE HEART

Saint John of Kronstadt

All my happiness and unhappiness are in the thoughts and desires of my heart. If the thoughts of my heart are in accord with God's truth, with the will of God, then I am at rest, filled with divine light, joy and blessedness; if not, I am uneasy, filled with spiritual darkness that corrupts the soul, with heaviness and despondency. If I replace the false and ungodly thoughts of my heart by true and godly ones, then rest, blessedness and joy return.

Before undertaking a parish evangelization effort, there are three clear prerequisites.

1. Know God. Our first task in proclaiming and sharing the Gospel is entering into and living in the reality of God -that is, existing in personal communion with Him. The goal of evangelization is "growth in the life and faith and spiritual understanding" and, ultimately, life in the eternal Kingdom of God. Such growth finds its beginning in our knowledge of God and our conviction that Jesus Christ is not only "the Son of the Living God, Who came into the world to save sinners," but the very center of our lives. "Let your life testify to the presence of God within you," wrote Saint Gregory of Nyssa. Evangelizing, in a nutshell, cannot take place if the evangelizers have not been evangelized, if they are not fully immersed in and committed to living an Orthodox Christian lifestyle in the Holy Spirit that, ultimately leads to the Father through His Son, Jesus Christ.

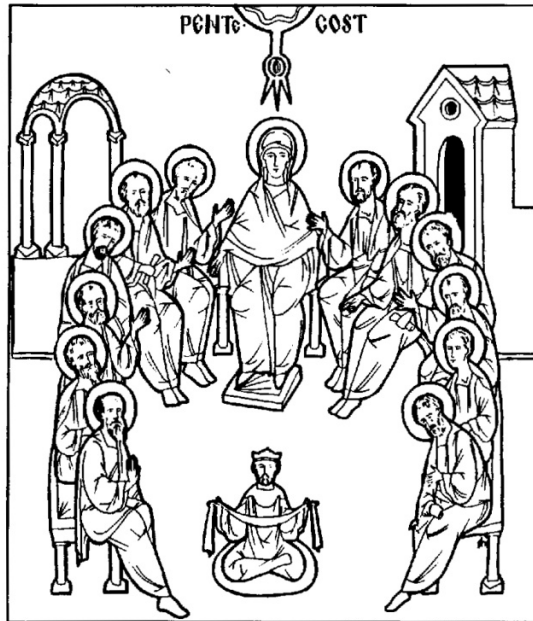
2. Build community. Our second priority is to acquire a spiritually-based communal attitude, to manifest a spiritual quality of life, rooted in and revolving around the person of Jesus Christ, within the entire community. Where there is hatred, bitterness, resentment and hostility, the community of love is destroyed; and without love the spiritual character of the Church is destroyed. Evangelization efforts will be useless without a receptive and caring parish.

3. Proclaim and serve. Our third prerequisite is to go out into the world proclaiming the message of God by serving human beings in distress and providing for their essential needs in this world. The light of God must be allowed to shine through us and God's goodness must be made to season our life by our active ministry to others. We must proclaim faith through actions that shine in the surrounding world.

Discipleship. Ultimately, evangelization, while rooted in these fundamental principles, will not

take place without the serious commitment on the part of God's People to accept the call to discipleship, to learning and sharing all that has been revealed by Jesus Christ and entrusted to us in the Tradition that we have received.

In Matthew 16:13-16, we read, "Jesus asked His disciples, 'Who do men say that the Son of man is?' And they said, 'Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.' He said to them, 'But who do you say that I am?' Simon Peter replied, 'You are the Christ, the Son of the Living God!'"



Peter's answer must be our answer if we are to share the Gospel, which is rooted in nothing other than the person of Jesus Christ. Before we can share the Good News with others, then, we must know and love God, enter into communion with Him through Jesus Christ, and allow ourselves to be guided by the Holy Spirit. Knowing and accepting Jesus as "the Christ, the Son of the Living God" - in a word, discipleship - is the very foundation of evangelization. Disciple-

ship presumes action: in short, we cannot proclaim the Gospel to others if we have not fully embraced it in our own lives.

ST. INNOCENT OF ALASKA ON THE HOLY SPIRIT

Faith and love which are gifts of the Holy Spirit are such great and powerful means that a person who has them can easily, and with joy and consolation, go the way Jesus Christ went. Besides this, the Holy Spirit gives man the power to resist the delusions of the world so that although he makes use of earthly goods, yet he uses them as a temporary visitor, without attaching his heart to them. But one who does not have the Holy Spirit, despite all his learning and prudence, is always more or less a slave and worshipper of the world.



ON THE JESUS PRAYER WHICH LEADS TO SANCTIFICATION

from "Gifts of the Desert" by Kyriacos C. Markides

The Jesus Prayer, "Lord Jesus Christ, Son of God, have mercy upon me a sinner", is the most powerful way of contacting God. It fills one with grace as he or she keeps this prayer in his or her heart and mind. Ideally one should reserve a certain amount of time every day and engage in this form of prayer. Furthermore, as one engages in routine activities such as washing dishes, taking a walk, or waiting at a bus stop one can recite the prayer. Then the person will reach a point when the Prayer will be an ongoing activity within his or her consciousness even while asleep or even while one engages in intellectually challenging activities like solving mathematical equations. Prayer becomes a form of breathing, an ongoing activity within the person that sanctifies his or her entire being.

THE CHURCH FATHERS ON SAINT PAUL'S ADMONITION TO "PRAY WITHOUT CEASING" (1 THESS 5:17)



St. Nicodemus the Athonite

Let no one think, my fellow Christians, that only priests and monks need to pray without ceasing, and not laypeople.

When the Apostle commanded us, "Pray without ceasing," he meant that we must pray inwardly with our intellect: and this is something that we can always do. For when we are engaged in manual labor and when we walk, sit down, eat and drink, we can always pray with our intellect and practice inner prayer, true prayer, which is pleasing to God.



St. Isaac the Syrian

When the Holy Spirit makes His dwelling place in someone, he does not cease to pray, because the Spirit will constantly pray in Him. Then, neither when he sleeps nor when he is awake, will prayer be cut off from his soul; but when he eats and drinks, when he lies down or works, even when he is immersed in sleep, the perfumes of prayer will breathe in his heart spontaneously. From this point on he will not possess prayer only at limited times, but always.



St. Basil the Great

Prayer is a request for what is good, offered by the devout to God. But we do not restrict this "request" simply to what is stated in words... We should not express our prayer merely in syllables, but the power of prayer should be expressed in the moral attitude of our soul and in the virtuous actions that extend throughout our life... This is how you pray continually – by joining yourself to God through your whole way of life, so that your life becomes one continuous and uninterrupted prayer.

