



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF SEPTEMBER 30, 2018

SUNDAY, SEPTEMBER 30TH

19th Sunday of Pentecost

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

MONDAY, OCTOBER 1ST

Protection of the Theotokos

9:00a.m. Akathist

SATURDAY, OCTOBER 6TH

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

SUNDAY, OCTOBER 7TH

19th Sunday of Pentecost

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

"Your complete union with God will be achieved if you cultivate uninterrupted communion with Him through prayer. Forget everything earthly and vain and turn all your desire and enthusiasm towards Him. Seek His mercy constantly, keep His memory always in your mind and lose yourself in the depths of His love."

St. Dimitri of Rostov

READER SCHEDULE

Sunday, October 7th

Rdr. George Kaloroumakis

Sunday, October 14th

Joanne Patrick



A Warm Welcome!

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

Blessing of Choir and Readers + Meeting

Today, 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.



Protection of the Theotokos – October 1st

The Virgin Mary is the special protectress of Christians and each year on October 1st, the feast dedicated to her protection, we especially honor her and ask her intercession. There will be an Akathist at 9am on 10/1.



Church School

The first day of classes will begin on Sunday, October 14th. Classes will be held monthly on the second Sunday, with any exceptions being noted in the bulletin.

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 – 10/6

There will be no Bible Study on Saturday, on October 6th. 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.



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: 9/30		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
68,529	73,864	10,510	7,880	-2,705	6,609	9,233	1,190	1,190	-2,624	11,053	4,964	12,000



THE ORTHODOX STUDY BIBLE ON THE MOST-HOLY THEOTOKOS AND EVER-VIRGIN MARY

"For behold, henceforth all generations will call me blessed." – Luke 1:48

For two thousand years the Church has preserved the memory of the Virgin Mary as the prototype of all Christians - the model of what we are to become in Christ. The tradition of the Church holds that Mary remained a virgin all her life (see note on Matthew 12:46-50). While lifelong celibacy is not a model for all Christians to follow, Mary's spiritual purity, her wholehearted devotion to God, is certainly to be emulated.

Mary is also our model in that she was the first person to receive Jesus Christ. As Mary bore Jesus Christ in her womb physically, all Christians now have the privilege of hearing God within them spiritually. By God's grace and mercy we are purified and empowered to become like Him.

The honor we give to Mary also signifies our view of who Jesus is. From early times the church has called her Mother of God (Greek Theotokos, lit. "God-Bearer"), a title which implies that her Son is both fully man and fully God. As His Mother, Mary was the source of Jesus' human nature; yet the One she bore in her womb was also the eternal God.

Therefore, because of her character and especially because of her role in God's plan of salvation, Christians appropriately honor Mary as the first among the saints. The archangel Gabriel initiated this honor in his address to her: "Rejoice, highly favored one, the Lord is with you; blessed are you among women!" (Luke 1:28). This salutation clearly indicates that God Himself had chosen to honor Mary.

Her favored status was confirmed when she went to visit her cousin Elizabeth, who was then six months pregnant with John the Baptist. Elizabeth greeted Mary with these words: "Blessed are you among women, and blessed is the fruit of your womb! But why is this granted to me, that the mother of my Lord should come to me?" (Luke 1:42,43). And Mary herself, by the inspiration of the Holy Spirit, predicted the honor that would be paid her throughout history: "For behold, henceforth all generations will call me blessed" (Lk 1:48).

In obedience to God's clear intention, therefore, the Orthodox Church honors Mary in icons, hymns, and special feast days. We entreat her, as the human being who was most intimate with Christ on earth, to intercede with her Son on our behalf. We ask her, as the first believer and the Mother of the Church, for guidance and protection. We venerate her - but we do not worship her, for worship belongs to God alone.

In Matins, Vespers, and all the services of the hours of prayer, we sing this hymn, which expresses Mary's unique place in creation.

"It is truly right to bless you, O Theotokos, ever-blessed and most pure, and the Mother of our God. More honorable than the cherubim and more glorious beyond compare than the seraphim, without defilement you gave birth to God the Word: True Theotokos, we magnify you."

ON ICONS AND COMMON SENSE

In the 4th century, St. Basil the Great, in reference to icons, said that "the honor shown the image passes over to the archetype."

He also illustrates the concept by saying, "If I point to a statue of Caesar and ask you 'Who is that?', your answer would properly be, 'It is Caesar.' When you say such you do not mean that the stone itself is Caesar, but rather, the name and honor you ascribe to the statue passes over to the original, the archetype, Caesar himself."

So it is with an Icon.



THE NETWORKS OF COMMUNICATION

From the OCA Mission Resource Kit

The single most comprehensive, contemporary lesson in Church growth (specifically, how to evangelize effectively in your parish) can be learned by standing in any Orthodox church on the first Sunday of Great Lent (Great Lent being a traditional time for the catechumenate) and listening to the Gospel reading (John 1:35ff.). A paraphrase of the events in this passage is as follows:

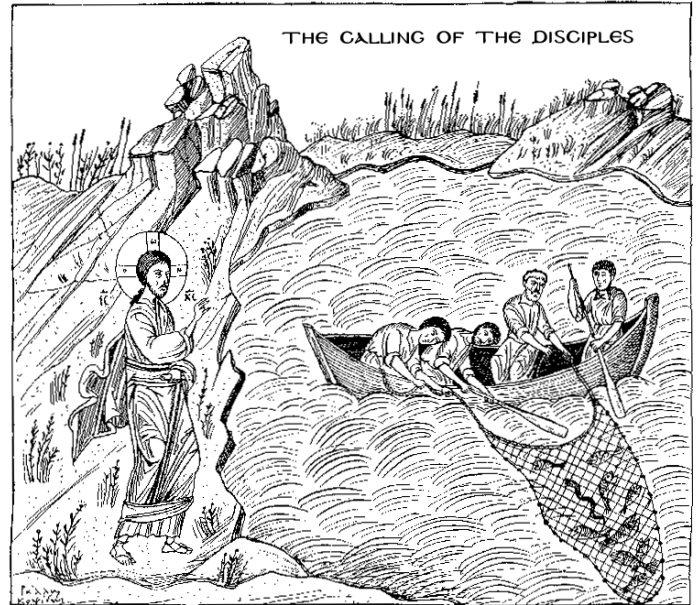
- ❖ Jesus told Andrew, "Come and see," and they did.
- ❖ Because it was important, Andrew went and found his brother Simon Peter and brought him to Jesus.
- ❖ Jesus told Philip, "Follow me," and he did.
- ❖ Because it was important, Philip went and found his friend Nathanael and told him, and Nathanael came to Jesus.

Anyone who can fully grasp the implications of points 2 and 4, and is willing to apply them actively, is on the way to successful evangelism in their local parish. The following statistics on recruited membership are generally accepted by Church analysts in North America. Typically, members of any parish have joined their church because of:

- ❖ Visitations (by priest or parishioner) 1-2 %
- ❖ Walked in off the street 2-3 %
- ❖ Special need met by parish 2-3 %
- ❖ Program offered by parish 3-4 %
- ❖ Sunday School 3-5 %
- ❖ Clergy 3-5%
- ❖ "Crusade" .001 %
- ❖ A relative or friend 70-90 %

Chances are very great that if you are reading this, you are a baptized Christian because a relative or a friend brought you to the Church. (It would be strange to expect anything else.) Further analysis of the 70-90 % in the last category is illuminating: If a majority of the people were brought by relatives, then the parish is more static; if they were brought by friends, then the parish is more dynamic.

A principle related to the family-friends phenomenon illustrated above is found in the New Testament emphasis on evangelism through households. The calling of Zacchaeus and the bringing of salvation to him



and to all his house is (not coincidentally) the Gospel reading that alerts us to preparation for Great Lent, the time of the catechumenate, as mentioned above. Similarly, we note the same paradigm in Acts when Paul evangelizes Lydia and her house, the jailer and his house, and the leader of the synagogue and his house, to mention a few. Our Church normally appoints the Zacchaeus passage for the prayer and blessing of a new house, recognizing the principle of the natural growth of the Church through the family and the associations of the household.

Throughout the New Testament, it is assumed that the primary mode of Church growth is evangelism. Sometimes individuals from native Orthodox cultures lose sight of this reality because of their native situation. There are only three means whereby people become members of parishes: birth, transfer, and evangelism. Christian parenting cannot be expected to be the process by which the entire world becomes Christian. Likewise, transfer of membership to a "new" parish means that an "old" parish has lost a member, so the process is a "wash."

The icon or image that we are given to imitate is that of evangelism, the draught of fishes, the making of disciples. Individuals who hear the Gospel are expected to proclaim the Gospel.

ON THE PATH INTO THE KINGDOM OF HEAVEN

By St. Innocent of Alaska

Without faith in Jesus Christ no one can return to God and enter the Kingdom of Heaven. No one, even though he believe in Jesus Christ, can regard himself to be His disciple and share His glory in Heaven if he does not act as Jesus Christ did. And no one is able to follow Jesus Christ if he does not receive help from the Holy Spirit.

To receive the Holy Spirit, we must use the means granted us by God.

We should remember that the path into the Kingdom of Heaven that has been opened to us by Jesus Christ is the only one, and there never was and never will be another path that leads to salvation. At times this path may appear difficult, but, again, you should remind yourself that this is the only one that leads toward your objective. At other times the Christian will encounter such consolations and delights on this path as cannot be found in any worldly thing. The Lord Jesus Christ assists us on this path. He gives us the Holy Spirit, He sends His angel to protect us, He provides instructors and leaders, and even He Himself takes us by the hand and leads us to salvation.

If the path into the Kingdom of Heaven seems difficult, then consider how incomparably more dreadful are the eternal torments in fiery Gehenna. If the path toward heavenly bliss seems difficult, compare it with the path toward earthly happiness, and you will see that the path toward earthly happiness is not really easier at all. Just observe how much people toil to amass earthly things, how many disappointments, fights, sleepless nights and deprivations they bear. Or remind yourself of how much effort and expenses it takes to achieve some meaningless and fleeting pleasure! And for what? Instead of the expected happiness, you are left with disappointment and weariness. When you carefully examine the heart of the matter, it becomes evident that people stay away from the Heavenly Kingdom

not because the path to it is more difficult than the other paths of this world, but because it appears that way to them. Besides, the devil, an experienced and crafty deceiver, misleads people into believing that the path to salvation is difficult and the paths to perdition are easy, and he often succeeds in this. So, my brethren, in order to avoid eternal perdition, let us definitely concern ourselves with our future. We know that beyond the grave there awaits one of



the following two outcomes: either the Heavenly Kingdom or everlasting perdition in hell. There is no middle state, only everlasting bliss or everlasting torment. As there exist only two conditions past the grave, so there exist only two paths in this life. The one that seems wide and easy is taken by the majority. The other that seems narrow and thorny is taken by few. Those who follow the narrow path will be a hundredfold more happy than those who do not.

Brethren, if any of you who walk the wide path should suddenly die, what will happen to you? To whom shall you turn? To the Lord? You refuse to listen to Him now, so you must expect He will refuse to listen to you then. Now He is your merciful Father; then He will be your righteous judge. Who will defend you against His righteous rage? Ah! How frightful it is to fall into the hands of the living God! Therefore, concern yourselves now with the salvation of your soul while you still have time!

Work for your salvation while it is still daylight, for the night will come in which there will be no chance to change anything. Strive for the Heavenly Kingdom while you can still walk. Walk even a little bit, even if by crawling, but do it in the right direction. Then in eternity you will truly rejoice for every step you have taken!

May the All-merciful Lord help us all in this! Glory and thanksgiving be to Him throughout the ages of ages. Amen.
