



# CHRIST THE SAVIOR ORTHODOX CHURCH

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## BULLETIN OF NOVEMBER 18, 2018

### SUNDAY, NOVEMBER 18<sup>TH</sup>

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

8:40a.m. Hours  
 9:00a.m. Div. Liturgy; Coffee Hr.  
 Church Sch/Outreach Mtg

### TUESDAY, NOVEMBER 20<sup>TH</sup>

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

### WEDNESDAY, NOVEMBER 21<sup>ST</sup>

#### **Entrance of the Virgin**

#### One of the Twelve Great Feasts

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

### SATURDAY, NOVEMBER 24<sup>TH</sup>

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

### SUNDAY, NOVEMBER 25<sup>TH</sup>

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

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

*Beguiling and deceptive is the life of the world, fruitless its labor, perilous its delight, poor its riches, delusive its honors, inconstant, insignificant; and woe to those who hope in its seeming goods: because of this many die without repentance. Most blessed are those who depart from the world and its desires.*

Elder Nazarius

#### **READER SCHEDULE**



#### **Sunday, November 25<sup>th</sup>**

Gabriela Vlahovici-Jones

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

Rdr. Nicholas Borodulia

#### **A Warm Welcome!**

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

#### **Church School – Sun., Nov. 18<sup>th</sup>**

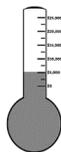
Don't miss it! Questions, see Mat. Emily, Cecilia Wyant or Joanne Patrick.

#### **Outreach Committee Meeting – Sun., Nov. 18<sup>th</sup>**

Interested in attending or joining? All are welcome!

#### **The Entrance of the Theotokos – November 21<sup>st</sup>**

On November 21<sup>st</sup> we celebrate how the Virgin Mary was given as a young child by her parents, Ss. Joakim and Anna, to the Temple in dedication to the Lord's service. There she prepared herself for a calling beyond her wildest dreams – the honor of becoming the Birthgiver of God. Come celebrate!



#### **Parking Lot Expansion**

Only \$1,900 more is needed to finish the 2017 expansion of the parking lot. The funds are required to backfill and grade the areas next to the new parking spaces and exit road. May the Lord bless!

#### **The Nativity Fast**

began Nov. 15th and ends at the Divine Liturgy on Christmas, December 25th. Everyone should avail themselves of the Sacraments of Holy Confession and Communion, especially if our last Confession and/or Communion was at Pascha.



#### **Parishioners That Are Home Bound**

If you or a loved one are homebound and cannot make it to Church to receive the Holy Mysteries, Fr. John would be very pleased to visit at your home, in the hospital, at a nursing home, or any other place. Please be sure to schedule a visit.

#### **Some Ways to Participate in Parish Life**

Stay for coffee hour, attend the Bible study, talk to someone new, call someone you haven't seen in a while, visit the sick/hospitalized, offer to car-pool, serve in the altar, sing in the choir, become a reader, assist as an usher or greeter, serve on the parish council, clean the chapel/fellowship hall each Sunday, prepare food for Sundays or special events, enroll your children in church school, volunteer your talents, give of your time, share your financial resources, invest your life, and grow in Christ!



#### **Turkeys for the Needy**

As Thanksgiving is coming up, we will have a collection to buy turkeys for needy families. Please earmark your check "Turkeys". God bless your generosity!



CASH FLOWS THROUGH 10/31/18					CASH FLOWS IN NOVEMBER 2018					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 11/18		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
84,907	92,330	11,700	9,070	-4,793	3,662	9,233	800	800	-5,571	1,149	4,964	12,000

## ENTRY INTO THE TEMPLE OF OUR MOST HOLY LADY MOTHER OF GOD AND EVER VIRGIN MARY

*Celebrated on the 21<sup>st</sup> Day of the Month November*

The Entry into the Temple of the Most Holy Mother of God happened, according to the preserved accounts of Holy Tradition, in the following manner. The parents of the Virgin Mary, Righteous Joakim and Anna, in praying for a solution to their childlessness, gave a vow that if a child were born to them, they would dedicate it to the service of God.

When the Most Holy Virgin reached three years of age, the holy parents decided to fulfill their vow.

Having gathered together their kinsfolk and acquaintances, and having dressed the All-Pure Mary in Her finest clothes, and with the singing of sacred songs and with lighted candles in their hands they carried Her to the Jerusalem Temple.

There the high-priest with a throng of priests met the maiden of God. In the Temple, the stairway led up fifteen high steps. The Child Mary, so it seemed, could not Herself make it up this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly made it up over the remaining steps and ascended to the highest.

Then the high-priest through an inspiration from above, led the Most Holy Virgin into the Holy of Holies, and herein of all people it was only the high-priest that entered one time a year with a purifying sacrifice of blood. Therefore all those present in the Temple were astonished at this most unusual occurrence.

Righteous Joakim and Anna, having entrusted their Child to the will of the Heavenly Father, returned home. The Most Blessed Mary remained in the domicile for girls, situated near the Temple. Round about the Temple, through the testimony of Holy Scripture (Exodus 38; 1 Kings 1: 28; Lk. 2: 37), and also the historian Josephus Flavius, there were

many living quarters, in which dwelt those dedicated to the service of God.

The earthly life of the Most Holy Mother of God from the time of Her infancy to the time of Her ascent to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret. "If anyone were to ask me, -- said Blessed Jerome, -- how the Most Holy Virgin spent the time of Her youth, -- I would answer: that is known to God Himself and the Archangel Gabriel, Her constant guardian".

But in the Church tradition there were preserved accounts, that during the time of the stay of the All-Pure Virgin at the Jerusalem Temple, She grew up in a community of pious virgins, read diligently the Holy Scripture, occupied Herself with handcrafts, prayed constantly and grew in love for God. In remembrance of the Entry of the Most Holy Mother of God into the Jerusalem Temple, Holy Church from ancient times established a solemn feastday. The decretals for the making of the feast in the first centuries of Christianity are found in the traditions of the Palestinian Christians, where mention is made that the holy Empress Helen built a church in honor of the En-

try into the Temple of the Most Holy Mother of God. In the IV Century there is mention of this feast by Sainted Gregory of Nyssa. In the VIII Century Saints Germanos and Tarasios, Constantinople Patriarchs, delivered sermons on the feastday of the Entry.

The feast of the Entry into the Temple of the Most Holy Mother of God -- foretells the blessing of God for the human race, the preaching of salvation, the promise of the coming of Christ.

*Translation by Fr. Stephen Janos from the Moscow Patriarchate texts, "Reference Book for Clergy-Servers"*



## WHAT ARE YOU DOING FOR THE WORLD?

Archimandrite Andrew (Conanos)

When I first came to the Holy Mountain, I asked the monk in the monastery of St. Anne:

“Father, you are a monk, you do not have a family, children, you do not build houses, you do not work at a factory; what are you doing for the world?”

Then I was 16 years old. And he answered me:

“You know, I am subject to many passions and infirmities. I am constantly angry, nervous, I have a difficult character. And my business for you, living in peace, is your rest, for I do not burden you with your passions and weaknesses. If I lived next to you, I would tire you with myself, my heavy character. Now at least I'm not bothering anyone. I live here in my silence, in my mistakes, in my sins, but I leave you alone.”

These are very deep and meaningful words. We should strive not to irritate those who are close to us, not to bore them, not to oppress their personality. Because even if you talk with a person about something good and right, but you push on it - it's annoying. For example, when someone tells you to fast, pray, go to church, but is too insistent, this suggestion only irritates and angers, and the result is the opposite. So leave the other alone, so that he gradually understands everything you want to tell him, do not force people to do something violently, do not irritate them.

Twenty-two years later, on one of my trips to the Holy Mountain, I see the monk who continues to do the same thing - he lives in silence, he enters the hive of his soul, and collects honey in his life, but now people will ask him for help. They come and say:

“Give us the strength of your soul, sit down to talk with us, we want to touch you, we want to confess to you!”

You see, he did not disturb anyone, but now people are bothering him and are looking for him. Why? Because he has what they do not have. When you disturb other people and put pressure on them, you cannot calm their souls, you will not convince them to change their lives. You cannot force a person to change his life by force, one cannot impose good on him. You can only change yourself. Therefore, so often our words are not heard, no one is persuaded and does not affect the rest of the people.



## WHEN DID THE NATIVITY FAST ORIGINATE?

We do not know precisely at what date the observance of the Nativity Fast (Advent) was introduced into the Church. Documents establish that, towards the end of the fourth century, the Nativity of Christ was celebrated by some on December 25<sup>th</sup> and by others on January 6<sup>th</sup>.



The Council of Saragossa, in Spain, decided (in 380) that, from December 17<sup>th</sup> until Epiphany, no one could absent himself from services. In Gaul (modern day France), in the sixth century, a sort of Lent was observed from November 11<sup>th</sup> until Christmas. Advent was celebrated in Rome, under Pope St. Gregory the Great, towards the end of the sixth century.

The Nativity Fast seems to have come into the practice of the Churches of the Byzantine rite a little later when in the ninth century the Greeks fasted from November 15<sup>th</sup> through Christmas.

*From “The Year of Grace of the Lord – A Scriptural and Liturgical Commentary on the Calendar of the Orthodox Church” by a Monk of the Eastern Church.*

## THE FASTS IN THE ORTHODOX CHURCH

*From the Catechism of St. Nikolai Velimirovich*

### Q. Who instituted fasting as necessary for salvation?

A. Our Lord Jesus, both by His personal example (Mt. 4:2) and by His teaching (Mt. 6:16; 7:21).

### Q. What is the aim of fasting?

A. The aim of fasting is to:

1. purify the body;
2. strengthen the will;
3. elevate the soul over the body;
4. glorify God and honor His saints.

### Q. In what does Fasting consist for an Orthodox Christian?

A. In abstention from rich foods such as meat and dairy products, evil thoughts, desires and deeds. In application of greater prayer, almsgiving and more strenuous exercising of all the Christian virtues.

