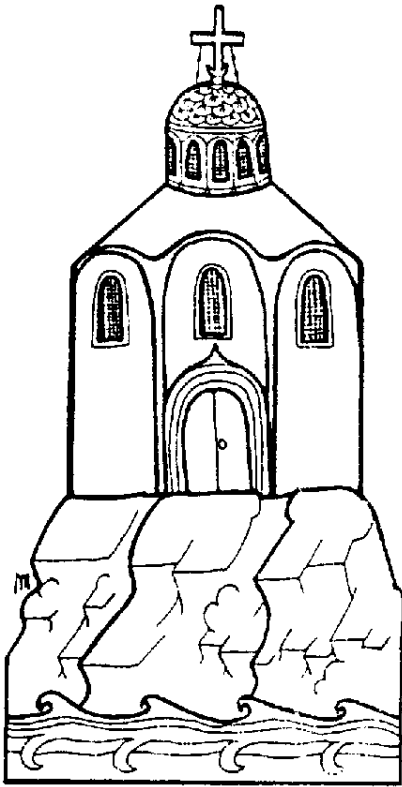


# CHRIST THE SAVIOR ORTHODOX CHURCH

10315 Carey Road; Berlin, MD 21811  
 302-537-6055 (church) / orthodoxdelmarva.org /  
 frjohn@orthodoxdelmarva.org

## BULLETIN OF JULY 28, 2019



### SUNDAY, JULY 28<sup>TH</sup>

#### 6<sup>th</sup> Sunday After Pentecost

8:40a.m. Hours  
 9:00a.m. Div. Liturgy  
 Coffee Hour / Open Pool

### SATURDAY, AUGUST 3<sup>RD</sup>

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

### SUNDAY, AUGUST 4<sup>TH</sup>

7<sup>th</sup> Sunday After Pentecost  
 8:40a.m. Hours  
 9:00a.m. Div. Liturgy  
 Coffee Hour / Open Pool

A good grape-picker, who eats the ripe grapes, will not start gathering unripe ones. A charitable and sensible mind takes careful note of whatever virtues it sees in anyone. But a fool looks for faults and defects. And of such it is said: 'They have searched out iniquity and expired in the search.'

*St. John of the Ladder*



### Vacation Planning

An online directory of Orthodox churches in North America is available at [orthodoxyinamerica.org](http://orthodoxyinamerica.org). Everyone needs a vacation sometime, but who really wants or can afford a vacation from God? If you don't have the internet, ask your priest to help find you a parish while you are away. If you are planning to receive Holy Communion while away, it is good order to contact the priest in advance.

### Haven't Seen Someone in a While?

Give an email or a call. Let them know that you miss them. Our parish is a family, and families check up on each other.

✝	OPERATING			EARMARKED			ACCOUNTS		READER SCHEDULE	
	THRU 6/30	THIS MONTH	THIS YEAR	THRU 6/30	THIS MONTH	THIS YEAR	OPERATING			
INCOME	57,005	7,108	64,113	15,110	0	15,110	OPERATING	10,817	7/28	Rdr. George Kaloroumakis
EXPENSE	55,566	9,261	64,827	2,885	0	2,885	EARMARKED	18,839	8/4	Gabriela Vlahovici-Jones
NET	+1,439	-2,153	-714	+12,225	0	+12,225	SAVINGS	12,000	8/11	Beth Dunbar
							BUILDING	5,000	8/18	Rdr. Nicholas Borodulia

### A Warm Welcome!

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

### Dormition Fast – August 1-14<sup>th</sup>

Each year the Church observes a 2-week fast from August 1<sup>st</sup> through 15<sup>th</sup>, the Dormition (or "Falling Asleep") of the Mother of God. This great feast is called the "Summer Pascha" as it commemorates the death, burial, resurrection, and ascension of the Virgin. See Fr. John to schedule your confession.



### Looking Ahead in August

- Thursday, 8/1: Beginning of Dormition Fast
- Tuesday, 8/6: Transfiguration of the Lord
- Thursday, 8/15: Dormition of the Virgin Mary
- Friday, 8/16: Parish Feastday – Icon Not-Made-By-Hands
- Sunday, 8/25: Prayers for the New Academic Year

### The Feast of the Transfiguration – August 6<sup>th</sup>

This feast, one of the 12 Great Feasts, recalls how the Lord revealed His divine glory to His disciples on Mt. Tabor. On this feast we bless fruit as a symbol of transfiguration, new life, and God's gifts. You may bring fruit for blessing to either the evening or morning services.



### Saint George's Greek Festival

will be held at the Ocean City Convention Center, July 26-28. Great food, music, entertainment, shopping, and fellowship. Let's do our best to support our brothers and sisters in Ocean City! Questions, please call St. George's at 410-524-0990.

### Open Pool

After the Divine Liturgy, the pool will be open for swimming until 1pm. 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.



## THE DORMITION FAST

*Adapted from OrthoChristian.com*

The Dormition fast was established as preceding the great feasts of the Transfiguration of the Lord and of the Dormition of the Mother of God. It lasts two weeks—from August 1-14.

The Dormition fast comes down to us from the early days of Christianity. We find a clear reference to the Dormition fast in a conversation of Leo the Great from around the year 450 A.D. "The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time.

Thus, for spring there is the spring fast ]—the Forty Days[Great Lent; for summer there is the summer fast... [the Apostles' fast]; for autumn there is the autumn fast, in the seventh month [Dormition fast]; for winter there is the winter fast [Nativity fast]."

St. Symeon of Thessalonica writes that, "The fast in August [Dormition fast] was established in honor of the Mother of God the Word; Who, foreknowing Her repose, ascetically labored and fasted for us as always, although She was holy and immaculate, and had no need for fasting. Thus, She especially prayed for us in preparation for being transported from this life to the future life, when Her blessed soul would be united through the Divine spirit with Her Son. Therefore, we also should fast and praise Her, emulating Her life, urging Her thereby to pray for us.

Some, by the way, say that this fast was instituted on the occasion of two feasts—the Transfiguration and the Dormition. I also consider it necessary to remember these two feasts—one which gives us light, and the other which is merciful to us and intercedes for us."



The Dormition fast is not as strict as the Great Fast, but it is stricter than the Apostle's and Nativity fasts.

On the feast of the Transfiguration of the Lord, the Church rubrics allow fish. We also partake of the new harvest of fruits which are blessed on Transfiguration. On the feast of Dormition there is also a blessing of flowers and herbs.

The spiritual fast is closely united with the bodily, just as our soul is united with the body, penetrates it, enlivens it, and makes one united whole with it, as the soul and body make one living human being. Therefore, in fasting bodily we must at the same time fast spiritually: "Brothers, in fasting bodily let us also fast spiritually, severing all union with unrighteousness," the Holy Church enjoins us.

The main thing In fasting bodily is restraint from abundant, tasty and sweet foods; the main thing in fasting spiritually is restraint from passionate, sinful movements that indulge our sensual inclinations and vices. The former is renunciation of the more nourishing foods for fasting food, which is less nourishing; the latter is the renunciation of our favorite sins for exercise in the virtues which oppose them.

The essence of the fast is expressed in the following Church hymn: "If you fast from food, my soul, but are not purified of the passions, in vain do we comfort ourselves by not eating. For if the fast does not bring correction, then it will be hateful to God as false, and you will be like unto the evil demons, who never eat."

### **DID THE VIRGIN MARY DIE OR WAS SHE SIMPLY ASSUMED INTO HEAVEN?**

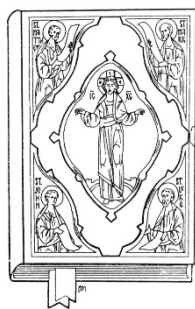
*By Metropolitan Kallistos Ware*

Orthodox tradition is clear and unwavering in regard to the central point of the Dormition: the Holy Virgin underwent, as did her Son, a physical death, but her body – like His – was afterwards raised from the dead and she was taken up into heaven, in her body as well as in her soul. She has passed beyond death and judgment, and lives wholly in the Age to Come. The Resurrection of the Body has in her case been anticipated and is already an accomplished fact. That does not mean, however, that she is dissociated from the rest of humanity and placed in a wholly different category: for we all hope to share one day in that same glory of the Resurrection of the Body which she enjoys even now."

## ON THE ECHO OF PRAYER IN THE HEART

*St. John of Kronstadt*

Is it possible to pray rapidly without injuring the effect of the prayer? It is possible to those who have learned to pray inwardly with a pure heart. During prayer it is necessary that your heart should sincerely desire that which you ask for, should feel the truth of what you are saying, and this comes naturally to a pure heart. That is why it is capable of praying even rapidly, and at the same time agreeably, to God, as the rapidity in this case does not injure the truth (sincerity) of the prayer. But for those who have not obtained the capability of praying sincerely it is necessary to pray slowly, waiting for a corresponding echo in the heart to each word of the prayer. And this is not always soon given to men unaccustomed to prayerful contemplation. Therefore, for such men, it must be laid down as an absolute rule to pronounce the words of the prayer slowly, and with pauses. Wait until every word gives back its corresponding echo in your heart.



## ON HOW TO READ SCRIPTURE

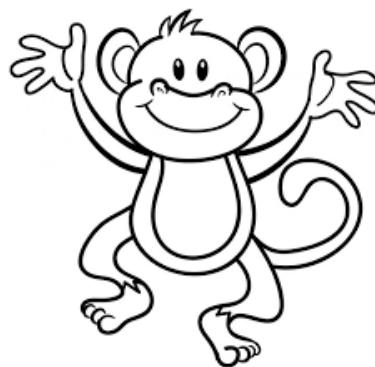
*Metropolitan Kallistos Ware*

We read Scripture, not as isolated individuals, but as members of the Church. Our 'Scriptural mind' is to be at the same time an 'ecclesial mind.' The Bible is the book of the Church, and so our decisive criterion when seeking to understand Scripture is always the mind of the Church. But how are we to discover this 'mind'? There is only one way: by observing how Scripture is used in worship, and how it is interpreted by the Fathers. Our approach to the Bible is both Liturgical and Patristic .

## ON THE MONKEY

*From the Prologue of Ochrid*

Christians must arm themselves against the abominations of this world. They must be armed against every attack and against all temptations, so that every evil rebounds from them. Armor is not made in a day, nor in two days but is diligently and laboriously wielded by long-lasting exercise. Of what value is all our virtue if we succumb to the first abomination? Speaking of this, Saint Gregory of Nyssa cites an example with a monkey in Alexandria. He says: "An animal trainer in Alexandria taught a monkey to skillfully impersonate a female dancer on stage. The spectators at the theatre praised the monkey who was dressed as a female dancer and danced to the beat of the music. But while the viewers were occupied observing such a novel spectacle, a comedian wanted to show everyone that a monkey is nothing more than a monkey. While they all shouted and applauded at the skill of the monkey, the comedian tossed sweets on the stage, sweets that monkeys particularly like. As soon as the monkey saw the sweets, he forgot the dance, the applause, the expensive clothing and jumped with his paws for the sweets but as his dress interfered, he began to tear it apart with his nails attempting to remove it. Instead of praise and amazement, laughter commenced among the viewers." For through the torn mask of the "dancer," a monkey was revealed.





## CONCERNING THE EFFECTS OF RECEIVING THE BODY AND BLOOD OF OUR LORD

There are at least four major benefits which may be expected after partaking of Christ's Body and Blood, namely:

### 1. Intimate union with Christ through His love.

Through this union we mingle with God and share with Him. As God is love, when we partake of Him through Holy Communion we become partakers of His love. It should be added that these Gifts from God are truly free. He compels no one to accept, just as in true love there is no compulsion, but absolute free to either accept or reject.

### 2. Strengthening of the body and soul.

Eating ordinary food only nourishes a person's body; but eating Christ's Flesh and Blood strengthens and nourishes both the body and soul. When the soul is nourished, a person is better able to live, grow and develop spiritually. This means that the ability to resist sin is greatly increased, thus enhancing the desire and capacity to be more virtuous, righteous, compassionate and considerate. We can be sure that this is so since Christ said: "I am the bread of life, he

who comes to Me shall not hunger and he who believes in Me shall never thirst" (Jn 6:35), and then: "For My Flesh is true food and My Blood is true drink" (Jn 6:55).

With these statements Christ expounded the eternal nourishment value of His Flesh and Blood. Unlike ordinary food which only temporarily strengthens the body, true Divine food strengthens the soul eternally.

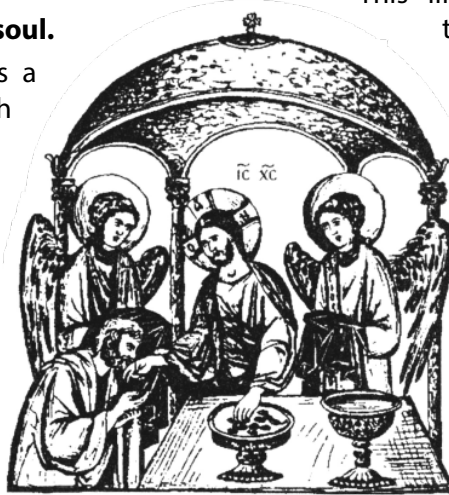
The strengthening effect of these Gifts, is another indicator of Christ's great love for us. Christ gave us certain Commandments to follow if we are able to inherit the Kingdom of Heaven. Scripture teaches that evil is spread through man by various demonic powers (Eph 6:12). Without Divine intervention man does not have the strength to fight these extremely powerful, fleshless creatures – as Christ said: "...for without Me you can do nothing" (Jn 15:5). Man alone does not have the strength to become perfect. Not wishing man to be condemned to hell, Christ nourishes us with His Body and

Blood – giving us a Perfect Food with which to become perfect.

### 3. Preparation for eternal life with God.

Partaking in Communion prepares us to share with God, an eternally joyful life after the resurrection of the dead. Christ is God and therefore lives forever – by eating His Body and Blood, we are blended with Him and will likewise live forever. This is Christ's promise when He said: "He who eats My Flesh and drinks My Blood has eternal life; and I will raise him up on the last day" (Jn 6:54).

This "life" that Christ refers to is not related to the life here on earth, since it is obvious that all men "live" here, even non-Christians. Nor does He refer to "life" of the general resurrection. Rather, Christ refers to the glorious life which some Christians will inherit as a reward for righteous living. How necessary it is for us to partake in Christ's Body and Blood; by being with Him, our souls are washed and transformed – made beautiful – then, after death, we would not expect punishment and hell, but the unspeakable rewards of the Heavenly Kingdom.



### 4. Unity through love with other Christians.

Christ has only one Body, by partaking of It, each and every one of us also becomes united into one body – the Body of Christ. Christ's love for us is made perfect in unity, since not only is it reciprocated between ourselves and Christ, but amongst ourselves as well. This is what Christ meant when He established the Church.

The Church is not a building where people pray, it is the Body of Christ – a living organism, in which we all unite in love with Him and amongst ourselves, when we partake of Holy Communion (1 Cor 10:17). Christ is the head of His Body, the Church (Col 1:18), and not some bishop, patriarch, theologian or other mortal man. The Orthodox Church is thus infallible, since Christ being God, is infallible; we can then be sure that our Divine nourishment can never be false or corrupted, even if those who perform this Sacrament are themselves imperfect or unworthy.