



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF SEPTEMBER 1, 2019

A Warm Welcome!

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

The Church New Year – September 1st

When we start another year whether it be civil or ecclesiastical, we have the opportunity to reflect upon the past and make changes for a better future. Let us ask ourselves: What changes can I make which will allow the Lord to act more in my life? Can I do more in prayer, study, almsgiving, stewardship? Can we do more as a community – outreach, charity, evangelism? How can the coming year better than the previous?



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!

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 will conclude just before the Vespers at 6:00pm. This is a great and enjoyable way to learn together about your Faith. Everyone is invited to attend. Questions are welcome and discussion is lively. Come and see!

"Polar Bear Club" Sunday – September 15th

The final day for swimming during the coffee hour will be Sunday, 9/15. 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.



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 22nd for the 3rd quarterly meeting. Full reports will be presented. All are welcome to attend!

Going to the Hospital?

Please let your priest know, so that he can add you to the prayer list (public or private), or, if you like, pay you a visit.



OPERATING		
THRU 7/31	THIS MONTH	THIS YEAR
INCOME	66,104	5,651
EXPENSE	64,827	9,261
NET	+1,277	-3,610
		-2,333

EARMARKED		
THRU 7/31	THIS MONTH	THIS YEAR
15,110	0	15,110
2,885	0	2,885
+12,225	0	+12,225

ACCOUNTS	
OPERATING	12,127
EARMARKED	18,839
SAVINGS	12,000
BUILDING	5,000

READER SCHEDULE	
8/25	Megan Wilkinson
9/1	Rdr. George Kaloroumakis
9/8	Gabriela Vlahovici-Jones
9/15	Beth Dunbar



THE BEGINNING OF THE ECCLESIASTICAL NEW YEAR 2019
ARCPASTORAL MESSAGE OF HIS BEATITUDE, METROPOLITAN TIKHON
ON THE BEGINNING OF THE ECCLESIASTICAL YEAR, THE DAY OF PRAYER FOR CREATION

September 1, 2019

To the Venerable Hierarchs, Clergy, Monastics, and Faithful of the Orthodox Church in America,

O timeless Word and Son without beginning, united with the Holy Spirit, Co-maker of all and Co-creator of all things visible and invisible: bless the beginning of this year; bring peace to Thine Orthodox people, through the prayers of the Theotokos and all the saints.

Doxastichon for the Indiction at Lord I Call.

On this day, the Ecclesiastical New Year, the church calls us to contemplate and meditate upon our Creator and His Creation. This first day of the New Year not only marks a renewal of the liturgical cycle, but, as the beginning of the year, it draws our attention to the beginning of all and to God who has no beginning. As such, we are given the opportunity to offer prayers for the preservation of the earth, for the welfare of us who inhabit it, who are part of it, and who crown it, and for God to grant us the wisdom and grace to be good and faithful stewards of this earth, the Lord's creation, given to us freely and always imparting more gifts for our nourishment, benefit, and life.

It is easy to take creation for granted, to see the world around us as comprising inanimate objects and dumb beasts, servants to our purpose and delight, or obstacles in our way. Indeed, in the beginning God placed human beings at the head of creation, creating us in His image and likeness to have "dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." (Gen. 1:26) Yet, as with our Lord and his Kingship over us, we are not to dominate nature, but humbly commune with it in a relationship of love, of care, and of stewardship.

While Genesis shows that the world was created for the service of humanity, the Psalmist so eloquently puts into divinely-inspired words the ultimate, higher purpose of God's creation:

Praise the Lord from the heavens, praise Him in the highest... Praise the Lord from the earth, you sea monsters and all deeps, fire and hail, snow and frost, stormy winds fulfilling his command. Mountains and all hills, fruit trees and all cedars, beasts of the earth and all cattle, creeping things and flying birds. Kings of the earth and all peoples, princes and all rulers of the earth, young men and maidens, old men and children! (Ps. 148:1, 7-12)

"Let them praise the name of the Lord!" the Psalmist exclaims. We are of creation, and ultimately ought to be of one mind and purpose with all created things, praising the Lord. While creation praises the Lord by its very existence, we offer our praise to the Lord through our stewardship of creation and created things themselves, a reality revealed so fully in the Eucharist.

Thus, as we celebrate the beginning of the New Ecclesiastical Year, I exhort you to bear in mind the beginning of the world, and the world itself. Let us give thanks for creation, with the words of the beautiful Akathist "Glory to God for all Things" on our lips. Let us contemplate the great mystery of creation, which offers itself for our nourishment and earthly life. Likewise, let us further meditate upon the culmination of creation: Jesus Christ, our Lord, offering his very body and blood, his substance and life, upon the Cross for our life. Let us join the earth, wood and water, sky and stone, praising and worshipping the Lord, the Giver and Creator of Life. May our Lord and Creator inspire us, that we may heal our state of enmity with nature wrought by sin (Gen. 3:15-19), that we may strive for the preservation and renewal of the world, and that we might sing His praises with the earth and all that is in it as good stewards of His creation.

With paternal love and blessings,

+TIKHON

Archbishop of Washington
Metropolitan of All America and Canada

WHAT ORTHODOX FAMILIES MUST DO TO KEEP THE KIDS ORTHODOX

By Priest Geoffrey Korz | pravmir.com

It is common in Orthodox parishes to find faithful people asking, why aren't more kids coming to church? It's an important question, since it raises two deeper issues: firstly, where will the Church in the Western World (outside traditionally Orthodox countries) be in twenty years, and secondly (and perhaps most critically); what on earth have Orthodox families been doing for the last few decades that has resulted in most parishes being almost devoid of young people?

Obviously, somewhere, the transmitting of the precious Orthodox faith from one generation to the next has not been accomplished. Of course, building faith in young people is a one-to-one exercise, requiring the time and concerted effort of parents, who bear the primary responsibility for this task. If young adults (or not-so-young adults) do not love Christ's Church, the question must be asked, what exactly has been the highest priority of their home life? Academics? Getting a good job? Sports? Social life? Entertainment?

Saint Paul tells us that whatever we sow, that is the thing that we shall reap (Galatians 6:7): whatever we put into our children – a love of music, international travel experiences, unbridled ambition, a concern for the poor – it is very likely that this will profoundly shape their character. Similarly, as St. John Chrysostom tells us, the things that we allow to surround our children will either reinforce or undermine our primary influence on the life of our children (his Admonition to Parents is a tremendously helpful read for all mothers and fathers). Where can we start with this immense task? Consider the following:

1. SHOP AND PLAN LIKE YOU'LL SPEND ETERNITY ELSEWHERE. We are all tempted to desire to be like the world, to be liked by those around us, and to "fit in". Sometimes the cost of such acceptance is too high. The way in which we use our money and our time says a lot about whether we are planning more for this life, or more for eternity. If we are planning primarily for this life, why would our children even consider worrying about their spiritual life? When our chequebooks, online shopping, and recreational trips to the mall outweigh the time spent at church or at prayer, why would our children turn out any other way?

2. STOP WORKING AND SHOPPING ON SUNDAY. This is a concrete way to set aside time for God. The Lord tells



us that the sabbath (Sunday, for Christians) was made for our sake (Mark 2:27) – for our rest and spiritual rebuilding from the spiritual maelstrom that tears us apart during the other six days of the week. If we lack the strength to live a spiritual life, we should ask why!

3. PROVIDE ORTHODOXY AS AN IDENTITY OPTION.

Orthodox kids in the western world are usually provided with two mutually exclusive and spiritually poisonous options: retain a foreign culture (language, name, history, etc.) as your primary identity, in order to somehow "keep" the Orthodox faith as part of that culture, or become westernized and leave your faith and culture behind.

The whole idea that Orthodoxy is "part" of any culture is of course absurd, since two millennia ago, nearly every culture was thoroughly pagan. Even recently, many "Orthodox" cultures fell under the hypnotic effect of Communism, and today many are intoxicated with capitalist materialism.

Having a rich sense of inherited culture – whatever the culture is – is a formative seed in the soul of a child, since a rich appreciation and love for inherited tradition prepares a child's heart for Orthodox living (since our faith is timeless, and requires inoculation against the passing winds of fashion). But a child's first loyalty, the loyalty that must be cultivated and exemplified by each parent, is loyalty to the unchanging treasure

of the Orthodox faith. If a young person thinks they have lots in common with other Orthodox people because they are Orthodox, there is a good chance they will remain faithful. On the other hand, if a child believes he has more in common with other peers who share their culture, whether those peers are faithful or not, it's probably too late – the young person does not have an Orthodox Christian self-image, and tremendous work needs to be done.

4. LEARN THE ORTHODOX FAITH – ACQUIRE THE MIND OF THE HOLY FATHERS.

For parishes that use the English language, this means teaching Orthodoxy to adults (catechumens and long-time faithful) so they can pass it on at home, while teaching kids. The temptation to "make Orthodoxy Canadian" must never turn into a watered-down practice; this is one of the big reasons ethnic Orthodox people do not trust missions using the local vernacular language with the task of religious education: watered-down, "modernized" Orthodoxy is a

scandal to people who are already deeply fearful of losing their imported culture. Sadly, many examples of "North America" Orthodox missions are full of attempts to redefine Holy Tradition, to revamp inherited liturgical traditions, and generally to try to "know better than all the faithful saints who have lived the Faith since the beginning. We must learn from history that Orthodoxy is a universal faith, for all times, places and peoples, and teach this critical lesson to our children.

5. CULTIVATE A NETWORK OF ORTHODOX FRIENDS

OF ALL AGES. Imagine for a moment that the electricity supply was cut off to your home town. What would you do? Do you have alternatives close at hand? Many people – particularly younger people – would find life without electronic entertainment an almost unbearable reality. Similarly, many Orthodox parishes assume that the reality of foreign immigration will continue to keep their parishes vibrant, and full of Orthodox people. But what happens when immigration stops? What happens when the vitality of Orthodox life depends only on reaching those non-Orthodox who are already here? Sadly, we do not learn the lesson from previous generations of Orthodox immigrants: eventually immigration dries up, and we must start sharing our life of faith with other Orthodox people around us.

6. STOP TRYING TO "KEEP UP" WITH WESTERNIZED (IN PARTICULAR, "AMERICAN-STYLE") RELIGIONS.

There is a reason that chirpy music and jumping services win over people quickly: they appeal to the senses, and are easily embraced by the noisy hearts of those in the western world. If we are trying to pass on Orthodoxy to our children, the idea of emulating modernized religious life is truly absurd, since it fails to pass on to them the unique tools that only Orthodoxy has to give. Orthodox eyes that see timeless, unchanging truth, an Orthodox mind that understands the teachings of the Apostles' faith, Orthodox ears that are drawn to eternal beauty, and an Orthodox heart that is trained in the inner stillness of prayer: these are gifts that the Orthodox faith gives. Our children need them. If we have access to them, and we fail to take the necessary steps to give them to our children, we have failed them.

As the Lord asks us, "If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a scorpion instead of a fish?" (Luke 11:11). The Orthodox Faith is available to us to give to our children the spiritual food they crave. What would we tell them if they ask us why we gave them something else instead?

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 |
| 9/10 | Fionnuala Casserly
John Kokkinos |
| 9/17 | Olga Fedotova |
| 9/18 | Judah Howard |
| 9/19 | Ellen Kaloroumakis |
| 9/21 | Daniel Oganyan |

Namesdays:

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

Question? Please see Fr. John.

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.

