



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JUNE 30, 2013

A Warm Welcome!

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

Archpastoral Visit of Metropolitan Tikhon – July 6-7th

Next weekend, July 6-7, His Beatitude Metropolitan Tikhon will make an archpastoral visit to Christ the Savior Mission. There will be no Bible Study this Saturday; instead there will be time for discussion with Met. Tikhon at 5:00pm. The Great Vespers will follow at 6:00pm. Sunday's service schedule will be as normal, with a festive luncheon and open pool to follow. Let your friends and family know!



SUNDAY, JUNE 30TH

All Saints

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

TUESDAY, JULY 2TH

St. John of San Francisco

9:00a.m. Akathist

FRIDAY, JULY 5TH

St. Elizabeth the New-Martyr

9:00a.m. Akathist

SATURDAY, JULY 6TH

5:00p.m. Talk w/ Met. Tikhon
 6:00p.m. Great Vespers

SUNDAY, JULY 7TH

North American Saints

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



An Orthodox Response to Gay-marriage

An excellent article on this important subject has been made available in the back of the church. Please give it a careful read as it is crucial that we, Orthodox Christians, understand the Lord's loving yet truthful teaching on this subject.

The Pool is Open

Following the Divine Liturgy until 1:30pm, the pool will be open for swimming. A certified lifeguard will be on duty, but parents should still watch their children. Be safe and enjoy! Questions? Please see Fr. John.



Sync your Smartphone

From orthodoxdelmarva.org, you can now sync the mission's liturgical calendar to your smart-phone, Google calendar, Outlook, iCalendar, etc.. Check it out!

Safety Guidelines


are being developed by the Parish Council. In the meantime, everyone is asked to be particularly attentive, 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. First-aid boxes are available in both bathrooms.



READER SCHEDULE

Sunday, July 7th
 Bruce Eckerd

Sunday, July 14th
 Jodi McElwee





St. George's Greek Festival – July 12-14th

This year's festival is from July 12-14 (Friday-Sunday). Help support our brothers and sisters at St. George's by lending a hand, attending, or getting the word out!

Living: Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Hayley, Tyler Pelesh, Wallace & Michelle, John Trax, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina, Liliana, Irene Clenney, Katie Hawley, Rob & Jenny Barbarita, George & Ellen, Lorraine, Susan Pappas. **Departed:** Fr. Michael Mihalick, Kathryn, Avramia, Frank Pappas.

CASH FLOWS THROUGH 5/31/13					CASH FLOWS IN JUNE 2013					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 6/30		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Due 2/2014
27,450	21,348	23,473	17,245	+12,330	5,446	3,167	2,620	3,415	+1,483	+1,325	0	-17,363

ORTHODOX CHRISTIAN EVANGELISM – A DIFFERENT APPROACH

By Fr. David Moser

The first and most important thing to remember is that we do not bring anyone into the Church – it's not our job. We do not attract people to the faith, we do not convince people of the Truth, we don't do any of that. God is the One Who attracts people, Who brings them in the door, Who convicts their hearts, Who brings them to repentance, Who convinces them of the Truth; we do none of this. Too often in the North American model of evangelism, the individual person is made responsible for doing God's task, but in attempting to do God's work, we neglect our own. What is our task? Our task is the acquisition of the Holy Spirit (St Seraphim), our task is the working out of our salvation, our task is to repent and weep for our sins, our task is to enter the Kingdom of God. This more than anything else is what we must do. This is an evangelistic task - indeed the primary evangelistic task.

There are other "tasks", however, which derive from this one which are a bit more specific to "evangelism". It is God who brings people to the door of the Church and who convinces them that they should enter - however, we must keep the door to the Church open and visible. Hence, Orthodox evangelism must center on the Church - the beauty of the building, the beauty of the services, the frequency and availability of the services. Orthodox evangelism is served by beautiful icons, gold onion domes and crosses rising against the sky, the smell of incense, the pious and holy singing of the services. Orthodox evangelism is served by our visibility as Orthodox Christians in the world - the clothing of the clergy (and in these days the modest and humble clothing of the laymen as well) - the sign of the cross as we pray at each juncture of our lives - beginning and ending a task, eating and finishing a meal, starting and ending a trip, etc. Orthodox evangelism is the keeping of icons in our homes, in our offices, in our cars. Orthodox evangelism is keeping the fast without excuses or compromises. Orthodox evangelism is setting our priorities to forgo the allures of the world in order to be at divine services whenever they are held. Orthodox evangelism is denying ourselves and bearing our cross. Orthodox evangelism is keeping the door of the Church open and visible. While the Holy Spirit is the one who draws the world to Himself, it is you and I who keep the doors of the Church open and who welcome all who come.

The second specific task that we as Orthodox Christians have in evangelism is the practical expression of God's love to mankind. Orthodox evangelism is greeting visitors as they come to the Church and then modeling (neither instructing nor condemning the visitor) for them proper behavior and demeanor in the Church. Orthodox evangelism is hospitality offered to share meals, to provide shelter and clothing as needed. Orthodox evangelism is to pray for our neighbor and to love our neighbor as ourselves. Orthodox evangelism is going to the soup kitchen and serving there - Orthodox evangelism is giving to the poor without regard for "how the money will be used". Orthodox evangelism is visiting the sick in hospitals and praying for them. Orthodox evangelism is going the prisons (contact your local prison chaplain regarding how this might be done) and offering comfort and kindness to the imprisoned. Orthodox evangelism is loving your enemies (Elder Silouan of Mt Athos says that this is the true mark of a Christian - the love of one's enemies). Orthodox Evangelism is loving your neighbor as yourself. If we all did these things (and I am a wretched sinner and fall short of all that I have just said) then our Churches would be open and filled with light and glory drawing all who see her by the grace and action of the Holy Spirit in their hearts. We don't have to preach on street corners, we don't have to have events or revivals or seminars as evangelistic tools (though these are not necessarily bad in and of themselves) - we simply have to be Orthodox Christians "to the max" without reservation or compromise. This is Orthodox evangelism.



ASK FATHER: 2 QUESTIONS / 2 ANSWERS

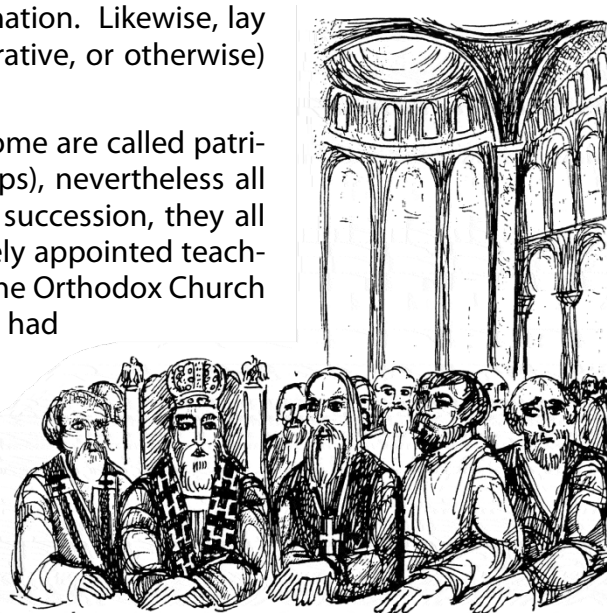
Q. What exactly is a Bishop?

A. The bishop is the first and highest degree of the clergy in the Orthodox Church (the Biblical term is overseer). He is the successor to the Apostles in the service and government of the Church. A ruling bishop is responsible for and is the head of all the parishes located in his diocese.

The ministry and authority of the lower orders of clergy (priests, deacons, subdeacons, readers) is derived from the bishop, who alone performs the mystery of ordination. Likewise, lay stewardship in the Orthodox Church (educative, administrative, or otherwise) is conducted with the blessing of the bishop.

While Orthodox hierarchs may differ in rank and title (as some are called patriarchs, popes, metropolitans, archbishops, or simply bishops), nevertheless all bishops are equal as they all share in the same apostolic succession, they all have the same sacramental powers, and they all are divinely appointed teachers of the faith. For this reason, not only has no bishop in the Orthodox Church ever had universal jurisdiction but no bishop has ever even had the right to interfere in the affairs of another's diocese.

Yet, in matters of faith and practice the bishop is not entirely on his own but instead remains subject to the decisions of local and general councils of bishops. In the same manner all councils of bishops remain subject to the general consciousness of the Church which as the Body of Christ includes both clergy and laity alike and is governed by the Holy Spirit.



Q. How do I greet an Orthodox bishop in person?

A. When we approach an Orthodox Bishop, we seek his blessing: By bowing from the waist such that our right hand touches the floor, then as we raise up we place our right hand over the left hand with palms upward, and we say, "Your blessing please!" The Bishop then answers, "May the Lord bless you," and blesses us with the Sign of the Cross by forming his fingers into a Christogram (see image on the left and the question below), and places his right hand in our hands. Then we kiss his hand. It should be noted that unlike a priest, the Bishop can bless with both the right and left hands; however he will as in the case stated above use his right hand.

The reason that a lay person kisses the hand of a Bishop is to show respect to his Apostolic office. More importantly, since he blesses in the Name of Christ, and he holds the Holy Mysteries in his hands during the Divine Liturgy, when we kiss his hand, we show respect to Christ and the Holy Eucharist. We should receive a blessing from a priest in the same manner and for the same reasons.



ON THE SAINTS

St. Symeon the New Theologian

The Church is the body of Christ, His bride, the world to come, and the temple of God. The members of His body are all the saints. However, not all of the saints who will please God have yet appeared, nor yet is thus complete, nor the world to come yet filled. I say this about God's Church. There are, though, many unbelievers in the world today who will believe in Christ; many sinners and debauched who will repent and change their lives; many undecided who will be persuaded. There are many, a great many, up to the sound of the last trumpet, who will prove well-pleasing to God and who have not yet been born. All those who are foreknown by God must be born, come into being, before the world beyond our world, the world of the Church, of the first-born, of the heavenly Jerusalem, is filled up. Then shall the end come and the fullness of the body of Christ be complete.

