



CHRIST THE SAVIOR ORTHODOX CHURCH

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

BULLETIN OF JULY 21, 2013

SUNDAY, JULY 21ST

4th Sunday of Pentecost

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

TUESDAY, JULY 23RD

"Joy of All Who Sorrow"

9:00a.m. Akathist

FRIDAY, JULY 26TH

St. Jacob of Alaska

9:00a.m. Akathist

SATURDAY, JULY 27TH

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

SUNDAY, JULY 28TH

5th Sunday of Pentecost

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



"It is easier for feeble straw to resist mighty fire than for the nature of sin to resist the power of love."

St. Elizabeth the New-Martyr

READER SCHEDULE

Sunday, July 28th

Bruce Eckerd

Sunday, August 4th

Jodi McElwee



A Warm Welcome!

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

Blessing of Automobiles – Today

It is a custom of Orthodox Christians to have their cars blessed both when newly acquired and on or near the feast of the Prophet Elias (July 20th), as he ascended as if into heaven on a fiery chariot.



Bible Studies

have resumed on Saturday evenings at 5:00pm in the "Quiet Room", and will conclude just before the Vespers at 6:00pm. Everyone is invited to attend. As always: "Bring a Bible and a friend!"



Haven't Seen Someone in a While?

Give them an email or a call. It is nice to hear from a friend from church. Let them know that you miss seeing them and hope that everything is okay.

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.



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.

Have a Question About Orthodoxy or Parish Life?

You may reach Fr. John at any time by phone or email: 302-537-6055 or frjohn@orthodoxdelmarva.org.



Looking Ahead in August

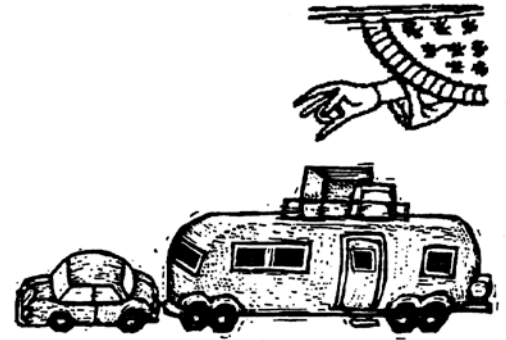
- Thursday, 8/1: Beginning of Dormition Fast
- Sunday, 8/4: Baptism of Augustine Theodore Stewart
- Tuesday, 8/6: Transfiguration of the Lord
- Thursday, 8/15: Dormition of the Virgin Mary
- Friday, 8/16: Parish Feastday – Icon Not-Made-By-Hands
- Sunday, 8/25: Prayers for the New Academic Year

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, Jerry Knode. **Departed:** Fr. Michael Mihalick, Kathryn, Avramia, Frank Pappas.

CASH FLOWS THROUGH 5/31/13					CASH FLOWS IN JULY 2013					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 7/14		
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	2,655	6,339	850	2,059	-4,893	+1,082	-1,505	-16,413

THE BLESSING OF AUTOMOBILES

O Lord our God, Who makes the clouds Thy chariot and Who walks on the wings of the wind, Who has sent to Thy servant, the Prophet Elias, a chariot of fire, Who has guided man to invent this (car, truck, motorcycle, etc.) which is as fast as the wind. We thank Thee for Thou hast provided Thy servants with this vehicle to serve their various needs. Therefore, O Master, pour out now upon it Thy heavenly blessings; assign to it a guardian angel to preserve it from all evil. And as Thou didst grant faith and grace by Thy deacon Philip to the man from Ethiopia who was sitting in his chariot and reading holy Scripture, show the way of salvation to Thy servants. So that helped by Thy grace and always intent on doing good works, they may after all the trials of their pilgrimage on earth, attain to everlasting joys, through the intercessions of our Most-pure Lady, the Theotokos and Ever-Virgin Mary, by the power of the precious and life-giving Cross; through the prayers of the holy Angels; of St. Nicholas the Wonderworker and of all the Saints: For Thou art the Provider and Sanctifier of all things and to Thee do we ascribe glory, and to Thy Only-begotten Son, and Thy All-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.



THE HOLY PROPHET ELIAS

From the Prologue by St. Nikolai Velimirovich

Saint Elias, one who saw God, a miracle-worker and a zealot for faith in God, was born of the tribe of Aaron from the town Tishba for which he was called the Tishbite. When St. Elias was born, his father Savah saw an angel of God hovering around the child, wrapping the child in fire and giving him a flame to eat. That was a foreshadowing of Elias's fiery character and his God-given fiery power. He spent his entire youth in godly thoughts and prayers withdrawing frequently into the wilderness to contemplate and to pray in solitude.



At that time the Jewish kingdom was divided into two unequal parts: the kingdom of Judah consisting of only two tribes, the tribes of Judah and Benjamin with their capital in Jerusalem and the kingdom of Israel consisting of the remaining ten tribes with their capital in Samaria. The first kingdom was governed by the descendants of Solomon and the second kingdom was governed by the descendants of Jeroboam, the servants of Solomon. The greatest confrontation that the prophet Elias had was with the Israelite King Ahab and his evil wife Jezebel. For they, Ahab and Jezebel, worshipped idols and were turning the people away from serving the One and Living God. Before this, however, Jezebel, a Syrian, persuaded her husband to erect a temple to the Syrian god Baal and ordered many priests to the service of this false god. Through great miracles Elias displayed the power and authority of God: he closed up the heavens, so that there was not any rain for three years and six months; he lowered a fire from heaven and burned the sacrifice to his God which the pagan priests of Baal were unable to do; he brought down rain from heaven by his prayer; miraculously multiplied flour and oil in the home of the widow in Zerepath, and resurrected her son; he prophesied to Ahab that the dogs will lick up his blood and to Jezebel that the dogs will consume her flesh, all of which happened as well as many other miracles did he perform and prophesy. On Mount Horeb, he spoke with God and heard the voice of God in the calm of a gentle breeze. Before his death he took Elisha and designated him as his successor in the prophetic calling; by his mantle he divided the waters of the Jordan river; finally he was taken up into the heavens in a fiery chariot by flaming horses. He appeared on Mount Tabor to our Lord Jesus Christ together with Moses. Before the end of the world St. Elias will appear again to put an end to the power of the anti-Christ (Revelation, Chapter 11).

YOU ARE NOT A TV SHOW

By Fr. Stephen Freeman

The modern world, with the advent of technologies such as the internet and other instantaneous forms of digital creation, has created what is easily described as a virtual world.

In digital comprehension, a virtual world is not a real world, but increasingly feels like one and, to some extent, can be experienced like one. Doubtless, human experience has known a variety of experiential worlds, but this latest, the virtual world, stands perhaps as a primary exemplar of those things that are not real or true. Any photo, any video, cannot only be taken for what it is, a photo or a video. Technology is such that the trustworthiness of such phenomenon has plummeted to near zero. Are we seeing what the camera has shown, or are we seeing a digitally altered version of reality?

On another level, any digital presentation of reality is not the same thing as reality – but is, at best, a digital presentation. To see a film of an animal in the jungle is not the same thing as to see an animal in a jungle. But the lines between reality and the presentation of reality have become increasingly blurred.

This is not just a phenomenon of our computerized world: it is a pattern, long established, in human behavior. Archimandrite Meletios Webber has written very aptly about the difference between the true human self, and the falsely constructed human ego:

The mind is the great defense system we need to process all the information we receive. However, in so doing, the mind is self-centered, judgmental, and fearful of attack. It expects and assumes the worst from the world, from other people, and ultimately from God. Every detail in the universe is measured by the mind against its usefulness to the mind's story of the self, the ego. The mind attempts to replace the real center of being, the heart, with a center of its own creation.

Thus, in Fr. Meletios' description (which is consonant with that of the Fathers), the ego has long been living in a virtual reality, creating a story and a version of the self which is not our true self – but a project of imagination and creative distortion.

This project of imagination and creative distortion has been raised from the level of personal, self-deception, to public presentation within our digi-

talized world. It entices people towards a reality that is no reality at all, and towards a false presentation of the self – upheld and preserved through the digitalized version of the self.

Some of this temptation is manifest in the drive to fame through various forms of modern media. We have witnessed numerous attempts by individuals and families to acquire a "reality show" based on some bizarre action or performance. Of course, reality show is among the ultimate contradictions. Such shows do not depict reality: they depict false projections and reports of a constructed ego.

You are not a TV show.

Of course, the more time we spend defining our world through various virtual experiences, the more we come to mistake such virtual realities for reality itself. Even without the aid of technology, we all experience a form of virtual reality through the construct of stories, true and false, which we tell ourselves and relate to others in our efforts to construct, define, and defend the false reality of the human ego.

The ego, as defined by itself, is not our true self and can never be: we are not self-constructed. The reality of who we are – the meaning and purpose of our existence – is constructed by God – who alone gives us existence and purpose. Our efforts to avoid our dependence on God is simple a symptom of sin – not a true existential problem.

St. Paul offers this observation:

Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory (Col. 3:2-4).

Perhaps the most fundamental exercise of the Christian life is found within St. Paul's simple admonition. It is a directive that points us towards authenticity. The self which St. Paul describes is not the same as the ego which we construct. I am not defined by the stories of my abuse or my public perception. I am not defined by my choices or my genetic inheritance.

The life which is "hidden with Christ in God," is the life which St. Paul describes in Galatians 2:20:

I have been crucified with Christ; it is no longer I



who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

The false constructs of the ego – the virtual reality defined by sin and imagination – are dead. They have been crucified with Christ. The life which we now live, which alone is authentic, is the life lived by faith in the Son of God. Who I am is a matter which is hidden and which is a matter of constant discovery in my life in Christ.

I have long had a deep aversion to the depiction of Christ and holy things within the confines of the cinema. The power of the virtual image easily creates its own reality. We do not worship the Christ of Zeffirelli, or other false depictions of the media. James Caviezel is not the Christ. Max von Sydow is not the Christ.

There is no prohibition against images within Orthodoxy – but the images of the Church point to

their prototypes. Thus far, the images of the cinema have difficulty in pointing beyond themselves – frequently they point to images within the culture and contribute to the ongoing distortion of the Christian faith which is endemic to modernity.

It is a daily struggle to know God. In the same manner it is a daily struggle to know our true selves – for they are only found within Christ our God. The true self is not my own construct – but a new man – fashioned in the image of Christ. I cannot know my self unless I know myself in Christ.

I am not a TV show – nor am I any of the false versions of the ego which I may tell myself or believe when told by the lips of others. I am only to be known in Christ. And thus I can only know others in the truth of their being as I know them in Christ.

It is a great kindness within God.

10 COMMANDMENTS FOR DRIVERS

- I. Always begin a trip with prayer, making the Sign of the Cross and entrusting yourself to the Lord.**
- II. Never drink and drive.**
- III. Never try to shorten the time of a trip. If you started out late, you will arrive late. Do not speed.**
- IV. Apologize to a driver whom you have interfered with, even when you did not intend to. After all, when we are walking, and bump someone, we apologize without thinking. So why should there be a different ethic behind the wheel?**
- V. Always yield way to someone who is in a great hurry, or is driving aggressively. If you do not yield, he will still pass you, but the situation will be more dangerous.**

- VI. Give a wave of thanks to a driver who makes way for you.**
- VII. Drive in such a way that you won't fear seeing a police car. Remember that God is watching, even if the police are not.**
- VIII. Stay as far away as possible from cars that have dents or show signs of accidents. But be careful not to judge, or you may share in their misfortune.**
- IX. Never speed up when another driver tries to pass you, or to get into your lane. Do not treat your neighbor in a way you do not want to be treated.**
- X. After every trip, thank God for its safe completion. Be thankful after any trip, and not just a successful one. After all, almost always it could have been worse!**