

## CHRIST THE SAVIOR ORTHODOX CHURCH

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**BULLETIN OF JULY 17, 2016**

### A Warm Welcome!

We warmly welcome all of our visitors, especial Fr. Daniel Kovalak and Fr. Thomas Soroka, who will offer today's homily! It's good to have you all with us!

### Blessing of Chariots – Sunday, July 17<sup>th</sup>

Today, at the end of the Divine Liturgy, we will have the annual Blessing of Chariots. 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 20<sup>th</sup>), as he ascended as if into heaven on a fiery chariot.



### SUNDAY, JULY 17<sup>TH</sup>

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

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

### SATURDAY, JULY 23<sup>RD</sup>

6:00p.m. Great Vespers

### SUNDAY, JULY 24<sup>TH</sup>

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

8:40a.m. Pre-Baptismal Prayers  
9:00a.m. Baptismal Liturgy  
Coffee Hour/Open Pool

*"Sin is that which prevents us from believing. Not logic. For this reason, if you tell an unbeliever to live for six months according to the ethics of the Gospel, and he does it, he will become a believer without even realizing it."*

Fr. Epiphanius Theodoropoulos

### READER SCHEDULE

#### Sunday, July 24<sup>th</sup>

Megan Borodulia

#### Sunday, July 31<sup>st</sup>

Nicholas Borodulia



### Open Pool

Following the Divine Liturgy and until 1pm, 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.

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

Give them an email or a call. Let them know that you miss them.



### George's Greek Festival – July 29-31<sup>st</sup>

This year's festival is from July 29-31<sup>st</sup> (Friday-Sunday). Help support our brothers and sisters at St. George's by lending a hand, attending, or getting the word out!

### Get the FREE "Orthodoxy in America" App

Not just a church locator, this free app offers news, social feeds, daily audio, trending photos, video and 360 tours from major Orthodox media outlets. Get it today!



### 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.

### Baptism of Thea Caroline Wyant

Next Sunday we will have the Baptism of Thea (Theodosia) Caroline. The Pre-Baptismal Prayers will begin at 8:40am and the Baptismal Divine Liturgy at 9:00am.



### The Saturday Great Vespers

is NOT only for those who are preparing to receive Holy Communion; Vespers is for everyone! The majority of the beautiful hymns which celebrate the Resurrection and the Saints are sung during Vespers. Come on Saturday night, not just to prepare but to celebrate!

CASH FLOWS THROUGH 6/30/16					CASH FLOWS IN JULY 2016 (AS OF JULY 10)					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 7/10		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Mortgage
45,769	40,658	9,455	7,455	+7,111	1,214	6,598	0	0	-5,384	8,146	0	318,401

## ABOUT GOD'S ATTITUDE TOWARD THE PROUD AND TOWARD THE HUMBLE

*From the Prologue of Ochrid*

*"For God resists the proud and gives grace to the humble" (1 Peter 5:5)*

Brethren, before whom and before what can a man be proud? Is it before angels? Behold, the angels are immortal and man is mortal. Or before men? Behold, he is dependent on many men and is mortal, as are all men. Or before animals? How could he live without the service of animals? Or before the sun and stars? For without their light he would stagger in darkness and in a few days he would cease to be. Or before vegetation? For vegetation is his main food. Or before the black earth? For from the earth, his body was created. Or before the dead? Without them, he could not enter into life. Or before the living? But among the living there are many of the same, so that among them, he is as a single thread in a rug. Before God? If it were not for the will of God, he would not be either among the living or among the dead. Before whom and before what brethren, can man be proud?

To the lowly and humble God gives grace. That is, He gives them all that they need, all of that for which they pray to Him in their lowliness and in their humility. Who are they, the lowly and humble? They are those who feel their weakness and their complete dependence on the Creator of all. They are as full as the sea and as dependent as the sea. What water is there that is fuller than the sea and what is more dependent on the rains and tributaries? The proud one is as an enclosed well, closed off from heaven and earth and is self-sufficient as long as it is full. When closed off and cut off, it must quickly become emptied.

The wise Solomon prudently speaks about God: "Surely He scorns the scorers: but He gives grace to the lowly" (Prov 3:34). But God's scorn is not as evil as man's scorn, rather it is pity not anger. Nor is God's mercy limited as is man's mercy, for it is a royal mercy which startles by its glow, beauty and infinity.

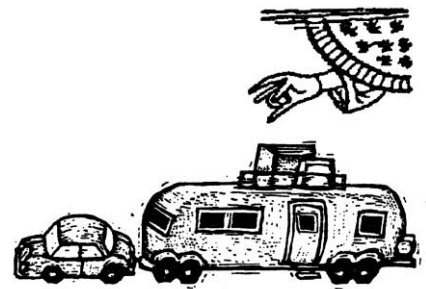
O Lord God, our Creator, humble our heart when it is puffed up by pride and humble our mind when it is puffed up by haughtiness, and help us in the hours of our prideful nothingness to remember the Cross on Golgotha and Thine Only-begotten Son, in blood and agony for us.

To Thee be glory and thanks always. Amen.



## 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.



## AN EXCLUSIVE CREED

By. Fr. Lawrence Farley

The Nicene Creed was created to exclude. This goes against the grain of our modern secular society, where the word “inclusive” has become a magic word, conjuring up warm feelings of virtue, righteousness, and goodness. To be inclusive is to be good; to exclude is to be bad. The magic is, I think, rooted in the American Civil Rights Movement, where certain people were unjustly excluded from certain things (such as employment opportunities or even sitting in the front part of a bus) based on the colour of their skin. Such exclusions were plainly arbitrary, morally indefensible, and more than a little bit crazy, and this bequeathed a legacy of unacceptability to the very word “exclusion,” with a corresponding happy feel to the word “inclusion.”

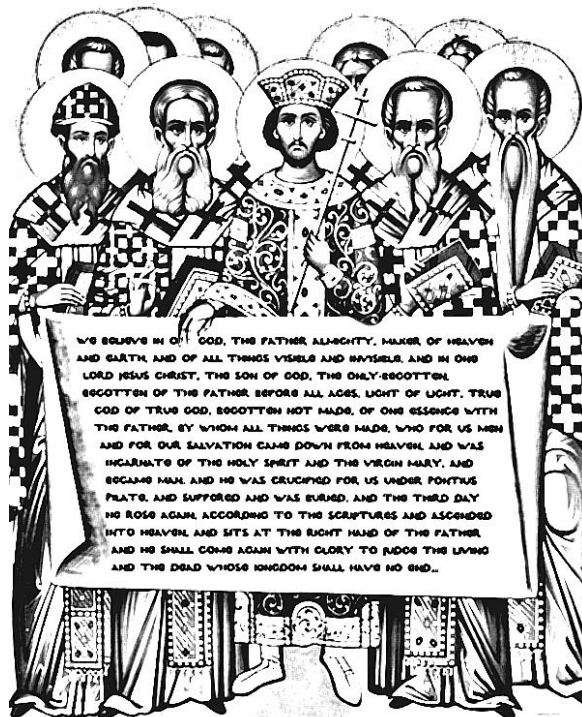
But in this, as in many things, context is everything. Exclusion is not always wrong. Take the early part of the fourth century, for instance. Then the heresy of Arianism was spreading over the Christian world like a raging roaring disease. This was the heresy that denied that Jesus was truly divine, and asserted instead that he was a creature, created by the one true God in the same way as the angels were created. Jesus of Nazareth therefore was not God, according to the Arians, though they allowed that He was very, very important, a heavenly celebrity of sorts, but not God in any real sense. That is, He could be admired and praised, but not actually worshipped with the same worship with which the Church worshipped the Father. This last bit was very important too, for salvation consists of worshipping Jesus, in falling down before Him as did Thomas and crying to Him, “My Lord and my God!” Given the popularity of Arianism, something had to be done.

Something was done, and what was done we now call “the First Ecumenical Council of Nicea.” Bishops then came from all over to the town of Nicea in 325 AD to thrash out the whole thing. It didn’t take them long to conclude that Jesus was divine, and

that Arius’ teaching was simply wrong. But how to declare this? Arius was a slippery fellow, and there seemed to be no kind of Biblical formula or title for Christ that he could not twist and redefine for his own purposes. The Fathers therefore decided to do something radical and unprecedented — namely, to use non-biblical phrases to describe who Christ was. They took the baptismal creed, the statement with which all catechumens had to agree in order to be baptized and be considered Christians, and inserted several phrases—phrases so clear that even someone as slippery as Arius couldn’t wriggle out of them. Jesus was not only “the only-begotten Son of God,” He was also “light from light, true God from true God, begotten not made, of the same essence as the Father, from Whom [i.e. Jesus] all things were made.” These phrases stated the divinity of Christ so clearly that not even Arius could say the words without choking.

That was, of course, the point: the Creedal statement was constructed with such precision as to exclude people like Arius. In one sense the Creed was *inclusive*: any person anywhere, regardless of race, language, ethnicity, or colour could confess it, be that person slave or free, rich or poor. But it was also *exclusive*: any person who did not believe the full and perfect divinity of Jesus of Nazareth could not confess it, and thus could not be a member of the Church.

Why this insistence on exclusion? The Fathers of Nicea wanted to exclude heresy from the Church for the same reason that a doctor wants to exclude cancer from the body of his patient — because if he includes the cancer in the patient’s body, the result will be the death of the patient. Cancer kills, and so does heresy. Heresy is not simply incorrect opinion, akin to getting a numerical sum wrong. Heresy is stubbornly refusing to accept the truth, in exactly the same way as someone who has been poisoned might stubbornly refuse to accept swallowing the



antidote. A person who has been poisoned will die. And the good intentions of the heretic notwithstanding (for who knowingly accepts error?), the person who refuses God's provided remedy of Christ will also die. Heresy will kill the soul, just as surely as cancer will kill the body. Salvation consists of exclusion — the cancer must be excluded from the body, and heresy must be excluded from the soul. The Fathers of Nicea were not narrow-minded men, working mean-spiritedly in their ivory towers. They were physicians of the soul, working as

pastors in the front line, concerned to save the souls of the children of men. They knew that only as men fell down before Christ as God and offered their lives to Him could they find salvation. They therefore excluded the Arian error which insisted on omitting this saving spiritual prostration. They knew they lived in a world of dying men. Only by falling down before the divine Christ could those men find eternal life.

## 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 (Rev, Ch 11).