

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JULY 22, 2012

SUNDAY, JULY 22ND

7th Sunday of Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Blessing of Autos
 11:00a.m. Coffee Hr. / Open Pool

MONDAY, JULY 23RD

Joy of All Who Sorrow

9:00a.m. Akathist

THURSDAY, JULY 26TH

St. Jacob of Alaska

9:00a.m. Akathist

SATURDAY, JULY 28TH

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

SUNDAY, JULY 29TH

8th Sunday of Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 11:00a.m. Coffee Hr. / Open Pool

Welcome Visitors

It is great to have you with us today! We are especially pleased to have Fr. Kosta Petrogeorge (Holy Trinity, GOA - Camphill, PA), Fr. Barnabas Fravel (St. Nicholas, OCA - Pittsfield, MA) and Pdn. Gregory Moser (St. Mark's, OCA - Wrightstown, PA). We hope you all consider staying after the Liturgy for a small meal and fellowship!



Blessing of Automobiles – Sunday, July 22nd

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. There will be a blessing of automobiles immediately after the Liturgy today, July 22nd.

Have a Question?

Are you wondering about Orthodox Christianity or Christ the Savior Mission? Please feel free to ask Fr. John any questions that you might have. You may speak with him during the coffee hour, after any service, or by appointment, email or phone.



Earmarked Donations (collected / needed):

- Trees: \$0 / \$1600
- Wood Molding: \$0 / \$600
- Benches: \$150 / \$1000
- Landscaping: \$0 / \$1000
- Signs: \$50 / \$100
- Priming/Painting: \$0 / \$800
- Camera / Audio: \$5 / \$400
- Iconostas Icons: \$0 / \$1600

If you would like to donate a(n) item(s), please earmark your donation for one of the above items. May God bless your generosity!



Bible Studies

have resumed on Saturday evenings at 5:00pm in the "Quiet Room". They conclude just before the Vespers at 6:00pm. Everyone is invited to attend. We are studying the Gospel of St. John. Bring a Bible and a friend!

Saint George's Greek Festival

will be held at the Ocean City Convention Center, July 27-29. Great food, music, entertainment, shopping, and fellowship. Let's do our best to support our brothers and sisters in Ocean City!



Don't Forget (or miss out) on the Summer Pascha

The Dormition Fast: August 1 through the feast on August 15th.

READER SCHEDULE

Sunday, July 29th

Bruce Eckerd

Sunday, August 5th

Jodi McElwee



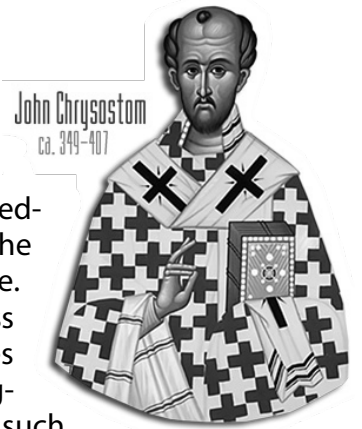
Prayer List: Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Ana Lucia, Bill Parrish, Hayley, Tyler Pelesh, Wallace & Michelle, John Trax, Maleah Morsey, Victoria Kokkinos, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina, Kathryn (newly departed).

OPERATING THRU 6/30/12			JULY OPERATING			RENOVATION TO PARISH CENTER		
Income	Expense	Net	Income	Goal	Difference	Income + Loan	Expense	Past Due
31,723	26,343	+5,380	3,622	4,858	-1,236	48,578 + 30K	88,875	3,039

ON THE CHURCH TEMPLE

By St. John Chrysostom

Just as a calm and sheltered harbor provides great security to the ships moored there, so does the temple of God: when people enter it, it snatches them away from worldly affairs as from a storm, and gives them the capacity to stand and listen to God's words in calm and security. This place is the bedrock of virtue and the school of spiritual life...You need only set foot on the threshold of a church and at once you are liberated from the cares of daily life. Go on into the church, and spiritual dew will envelop your soul. The stillness there moves you to awe, and teaches you how to live spiritually. It elevates your thoughts and prevents you from remembering things or matters belonging to the present life. It transports you from earth to heaven. And if there is such great gain from simply being in church when no service is going on, then how much benefit will people derive from being present...when the holy Apostles proclaim the Gospel, Christ stands in our midst, God the Father receives the Mysteries that are performed and the Holy Spirit gives His own joy.



ON FERVENT PRAYER TO GOD

By St. Nikolai Velimirovich

"Prayer consisting of words alone does not help if the heart does not participate in prayer. God hears only a fervent prayer. Abba Zoilus of Thebaid was once returning from Mt. Sinai and met a monk who complained to him, that they are suffering much from drought in the monastery. Zoilus said to him: 'Why don't you pray and implore God?' The monk replied: 'We have prayed and have implored, but there is no rain.' To this, Zoilus replied: 'It is evident that you are not praying fervently. Do you want to be convinced that it is so?' Having said this, the elder raised his hands to heaven and prayed. Abundant rain fell to the earth. Seeing this, the astonished monk fell to the ground and bowed before the elder, but the elder, fearing the glory of men, quickly fled. The Lord Himself said: 'Ask and it will be given you' (St. Luke 11:9). In vain are mouths full of prayer if the heart is empty. God does not stand and listen to the mouth but to the heart. Let the heart be filled with prayer even though the mouth might be silent. God will hear and will receive the prayer. For God only listens to a fervent prayer."



FULLY GIVEN TO GOD

By St. Silouan the Athonite

The Lord gave us the Holy Spirit, and the man in whom the Holy Spirit lives feels that he has paradise within him.

Perhaps you will say, 'Why is it I have not grace like that?' It is because you have not surrendered yourself to the will of God but live in your own way. Look at the man who likes to have his own way. His soul is never at peace and he is always discontented: this is not right and that is not as it should be. But the man who is entirely given over to the will of God can pray with a pure mind, his soul loves the Lord, and he finds everything pleasant and agreeable.

Thus did the Most Holy Virgin submit herself to God: 'Behold, the handmaid of the Lord; be it unto me according to Thy word.' And were we to say likewise—'Behold the servant of the Lord; be it unto me according to Thy word'—then the Lord's words written in the Gospels by the Holy Spirit would live in our souls, and the whole world would be filled with the love of God, and how beautiful would life be on earth! And although the words of God have been heard the length and breadth of the universe for so many centuries, people do not understand and will not accept them. But the man who lives according to the will of God will be glorified in heaven and on earth."

WHY DO WE NEED TO GO TO CONFESSION?

By Metropolitan Kallistos Ware

"Why do we need to go to confession? Is it not enough to confess our sins with sincerity in our private prayers each evening, will not God forgive us from the very moment that we confess our sins? Yes, as soon as we turn to God in true repentance He forgives us. God is always more ready to forgive than we to repent. Even the slightest turning of our heart will be blessed by God. Why then are we taught also to go to the sacrament of confession?

First: there are no private sins, all sins affect our brothers and sisters in Christ. All of our sins, however secret, have an effect on the community. If I feel in my heart anger towards someone else, even if I do not show it by word or action, that evil dis-

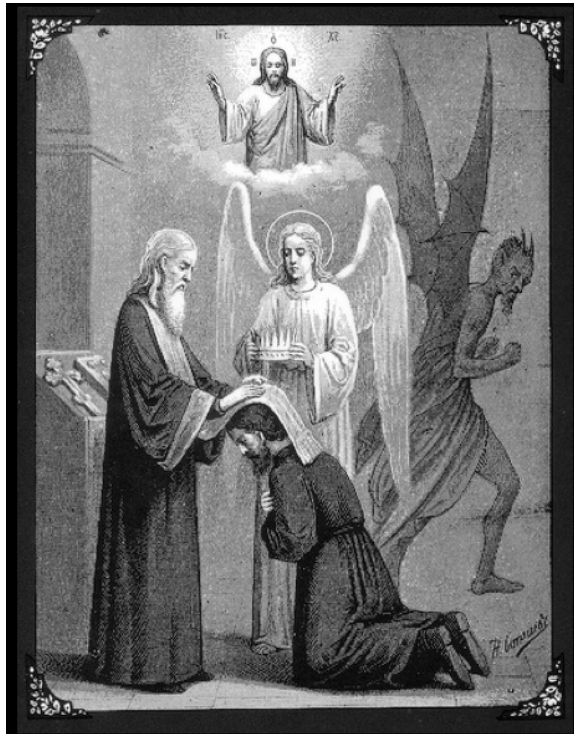
position in my heart has a destructive effect on others around. Every sin is a sin against the community; every sin however secret is a stumbling block for others and makes it harder for them to serve Christ. In the early Church confession was public. After the fourth century, with the growth of the Christian community, that gave scandal and so confession assumed its present form, as an opening of the heart before the priest alone, under conditions of secrecy. But let us remember that during confession the priest is there, among other things, as the representative of the community, of the people. The fact that we confess not just to God, but in the presence of a fellow man, shows that we acknowledge the communal social dimension of all our sins. In confessing in his presence we are also asking forgiveness from the community.

Once before the Divine Liturgy St. John of San Francisco was hearing the confession of a man, and the man said: "Yes I know that what I have done is a sin, I ask God's forgiveness, but my heart is like a stone, I do not feel any sorrow for my sin, it is all just in my brain." So St. John said to him: "Go out into the center of the church in front of the people and make a prostration before them and then come back to me." As the man did this and

knelt to ask forgiveness from the people before him, something broke inside his heart and it came alive again. Suddenly he felt real compunction for what he had done. He said "now it is different," and the Archbishop gave him forgiveness. That was the moment of turning for him because he acknowledged that his sin was a sin against the community and he asked their forgiveness. So in our confession let us first of all recall that dimension. We are also asking for forgiveness of our brothers and sisters for what we have done. That is one reason to go to confession, because sin is social.

Second: The spoken word, the uttered word has great force. This applies in two ways. First of all we listen to the spoken word of the priest, the council that he gives, and it may be that what he says if written down and put in a book would not seem so striking. It may be that it wouldn't seem so remarkable. But in confession the priest is praying and we are praying for the light of the Holy Spirit, and he is addressing those words under the guidance of the Holy Spirit to each one of us, to each penitent personally. The words which looked at in the abstract might seem obvious, common place, can prove words of fire when we realize that they are being said to me personally here and now under the inspiration of the Holy Spirit.

At the Russian convent in London many years ago there was a priest, Fr. John, who didn't much like hearing confessions, he didn't much like giving sermons either. He was a person of few words and very humble, and didn't feel he really had the authority to offer council in confession, but he was blessed by the bishop to hear confessions so he did so. On one occasion a woman was telling him at immense length of her quarrels with her husband: "I said this and he said this and I told him he was wrong and told him this" and so it went on "and I told him this and this." When she had finally



stopped all Fr. John did was to turn to her and say "And did it help?" and then he gave her absolution. That came as a sudden revelation to her, the futility of the endless arguments she had with her husband, of her endless desire to prove that she was right and that he was wrong. Suddenly she saw that there was no point to all this, it was quite simply unnecessary and she stopped from that moment.

So the uttered word can have great power and that applies also to what you or I utter when we make our confession. Yes we can confess our sins secretly in our evening prayers and we should do so, but when we come before the holy icons in church, when we have listened to the prayers and speak in the presence of the priest, when we have to say these things aloud, often then it becomes powerful, immediate, personally significant in a way it was not before.

The uttered word has great force and we find ourselves in confession, by God's grace, saying things that we never said in our private prayers. Suddenly we are able to understand more deeply and to ex-

press it more openly. Therein lies much of the grace of confession. The desert fathers say that a thought which is concealed has great power over us, but if we can find a way to bring it into the open and to speak of it, it loses its power. That is also what the modern psychiatrists tell us, but the desert fathers said it first! So, the uttered word that we bring in confession can have a sacramental force and a healing grace which will surprise us.

But then there is a third thing, not just what the priest does when he offers advice, not just what we do when we try to speak the truth in Christ. There is also what Christ does. Confession is a mystery of the Church that confers sacramental grace, there is power within it, Divine power. When the priest lays his hand upon our head in Confession, it is Christ who lays his hand upon us, Christ who forgives and that is certainly the deepest and most profound reason why we should go to Confession. When such grace and such healing is offered to us, who among us dare refuse to accept such an opportunity."

Archdiocese of Washington DC Orthodox Church in America

July 18, 2012

To the clergy & faithful of the Archdiocese of Washington DC:

Beloved in Christ,

Recent events have led to my appointment as the locum tenens of this diocese. I write you now in order to assure you that I shall do all in my power to ensure that diocesan life continues uninterrupted "in all godliness and sobriety."

Upsets and controversies have been a feature of the Church's life since her very beginnings. Equally constant and of incomparably greater significance for us Christians is the call to work out our own salvation in fear and trembling, sustained by the grace of our Lord, Jesus Christ, the love of God the Father, and the communion of the Holy Spirit. That grace, love and communion are God's imperishable gift to us which will always sustain us and, I hope and pray, guide us, and govern our behavior.

I shall be with you, and you with me in my prayers and thoughts, as your shepherd and servant until such time as an electoral assembly may be convoked and a new metropolitan be chosen. In the mean time, I shall endeavor to be present for you so far as my strength and abilities permit. I ask you also to remember that, before and after all else, we have but one true Shepherd and High Priest, in whose wounded hands all our fates and hopes are held. To the same, our Lord, Jesus Christ, be glory and honor forever. Amen.

Asking your prayers, both for me in carrying out this ministry and for the continuing well being of this diocese, I remain;

Yours, faithfully in Christ,

+ALEXANDER

Bishop of Toledo and the Bulgarian Diocese, locum tenens of the Archdiocese of Washington