



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JULY 29, 2012

SUNDAY, JULY 29TH

8th Sunday of Pentecost

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

TUESDAY, JULY 31ST

7:00p.m. Vespers

WEDNESDAY, AUGUST 1ST

7:00p.m. Vespers

THURSDAY, AUGUST 2ND

7:00p.m. Vespers

FRIDAY, AUGUST 3RD

7:00p.m. Vespers

SATURDAY, AUGUST 4TH

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

SUNDAY, AUGUST 5TH

9th Sunday of Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 11:00a.m. Coffee Hr. / Open Pool
 7:00p.m. Great Vespers w/ Litiya

MONDAY, AUGUST 6TH

Transfiguration of the Lord

One of the Twelve Great Feasts

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Blessing of Fruits

Welcome Visitors

It is great to have you with us today! We hope you consider staying after the Liturgy for a small meal and fellowship!

Saint George's Greek Festival

is being held at the Ocean City Convention Center, July 27-29. Great food, music, entertainment, shopping, and fellowship. Let's do our best to support them!



Dormition Fast – August 1-14th

Each year the Church observes a 2 week fast from August 1st through 15th, the Dormition (or "Falling Asleep") of the Mother of God. This great feast is called the "Summer Pascha" as it commemorates the death, burial, resurrection, and ascension of the Virgin. Please see Fr. John about confession times.

Looking Ahead in August

- Wednesday, 8/1: Beginning of Dormition Fast
- Monday, 8/6: Transfiguration of the Lord
- Sunday, 8/12: Parish Council Meeting
- Wednesday, 8/15: Dormition of the Virgin Mary
- Thursday, 8/16: Parish Feastday – Icon Not-Made-By-Hands
- Sunday, 8/26: Prayers for the New Academic Year

Earmarked Donations (collected / needed):

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

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

The Feast of the Transfiguration – August 6th

This feast, one of the 12 Great Feasts, recalls how the Lord revealed His divine glory to His disciples on Mt. Tabor. On this feast we bless fruit as a symbol of transfiguration, new life, and God's gifts. You may bring fruit for blessing to either the evening or morning services.



READER SCHEDULE

Sunday, August 5th

Jodi McElwee

Sunday, August 12th

Kathy Parrish



Prayer List: Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, 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	4,815	4,858	-43	48,578 + 30K	88,875	3,039

ARCHBISHOP NATHANIEL ISSUES PASTORAL LETTER MARKING THE BEGINNING OF THE DORMITION FAST

July 26, 2012

Feast of Saint Jacob of Alaska

To the Worthy Clergy, Pious Faithful and Monastics:

“Most Holy Birthgiver of God Save Us!”

Dearly Beloved in Christ, we are at the outset of the Fast of the Falling-Asleep of the Holy Birthgiver of God. At the end of the prescribed time of fasting and reflection, we shall joyfully celebrate the translation of the Theotokos to the heights of heaven. She is our constant intercessor with her Divine Son, our Lord and God and Savior, Jesus Christ. Our Orthodox tradition is: first the fast and then the feast! So, the Church in North America is also in a time of fasting and reflection in anticipation of the Descent of the Holy Spirit on our special All-American Electoral Council.

I am Nathaniel, Archbishop of the Romanian Episcopate of the Orthodox Church in America. Inasmuch as I am the oldest in date of ordination into the Holy Episcopacy (1980), I was appointed by the Holy Synod, according to the Statute, to be the Locum Tenens of our Church until the election of a new Metropolitan. My role is temporary; to oversee, together with the Holy Synod, an orderly transition from the present status and to prepare the Church for the special All-American Electoral Council. His Grace, Bishop Michael of New York and New Jersey was appointed by the Holy Synod to be the Temporary Administrator of our Church. He has a “hands-on” obligation.

The Holy Synod is in constant contact among members, acting according to the Statute to prepare for the election. In addition to daily communications, the Holy Synod will meet in a special session on August 13, just before the conclusion of the Fast and in anticipation of the celebration of the Feast of the Holy Virgin. Our agenda is to decide on what is necessary to move forward with a decision on the time and place of the Council. For this, we ask your prayers. Other matters, of course, will be taken up.

Dearly beloved, the Church in this period of fasting and spiritual reflection is preparing for the Electoral Council at which we shall elect a new Metropolitan. The Holy Synod is fasting and praying for guidance even as you are fasting and praying for the “peace for the Holy Church of God.” The Holy Synod, knows that some in the Church are saddened and wondering what will be taking place; we are aware of this sadness and are laboring to change that into joy. After the election, “we shall rejoice in the Lord.”

Each hierarch in his own diocese is going about his apostolic labor as shepherd of his flock and, as a member of the Holy Synod, working together serving our Holy Church in North America. Each clergyman, each lay person, each monastic is exhorted to continue “to serve the Lord in fear and trembling” during this opportune period of fasting in anticipation of the joy which will come at the celebration of the Most Holy Virgin, and in due time, the resolution of the office of Metropolitan.

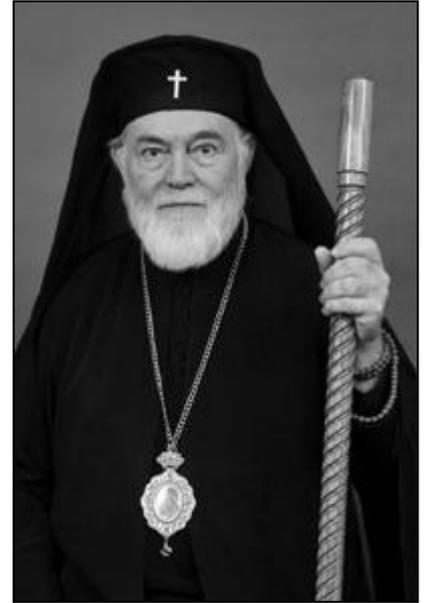
Across North America – Canada, Mexico, and the United States – let us all beseech the Holy Virgin to intercede for us and call upon all the Saints of North America the founders and benefactors, the martyrs and teachers, the pioneers who brought the faith to be with us in the days ahead so that our fasting and prayers may be pleasing to God and a good preparation for the work which lies ahead of us, “that is the salvation of our souls” (1 Peter 1:9).

The Lord bless!



+ Nathaniel

Archbishop of Detroit and the Romanian Episcopate
Locum Tenens of the Orthodox Church in America





CONCERNING THE EFFECTS OF RECEIVING THE BODY AND BLOOD OF OUR LORD

There are at least four major benefits which may be expected after partaking of Christ's Body and Blood, namely:

1. Intimate union with Christ through His love.

Through this union we mingle with God and share with Him. As God is love, when we partake of Him through Holy Communion we become partakers of His love. It should be added that these Gifts from God are truly free. He compels no one to accept, just as in true love there is no compulsion, but absolute free to either accept or reject.

2. Strengthening of the body and soul.

Eating ordinary food only nourishes a person's body; but eating Christ's Flesh and Blood strengthens and nourishes both the body and soul. When the soul is nourished, a person is better able to live, grow and develop spiritually. This means that the ability to resist sin is greatly increased, thus enhancing the desire and capacity to be more virtuous, righteous, compassionate and considerate. We can be sure that this is so since Christ said: "I am the bread of life, he who comes to Me shall not hunger and he who believes in Me shall never thirst" (Jn 6:35), and then: "For My Flesh is true food and My Blood is true drink" (Jn 6:55).

With these statements Christ expounded the eternal nourishment value of His Flesh and Blood. Unlike ordinary food which only temporarily strengthens the body, true Divine food strengthens the soul eternally.

The strengthening effect of these Gifts, is another indicator of Christ's great love for us. Christ gave us certain Commandments to follow if we are able to inherit the Kingdom of Heaven. Scripture teaches that evil is spread through man by various demonic powers (Eph 6:12). Without Divine intervention man does not have the strength to fight these extremely powerful, fleshless creatures – as Christ said: "...for without Me you can do nothing" (Jn 15:5). Man alone does not have the strength to become perfect. Not wishing man to be condemned to hell, Christ nourishes us with His Body

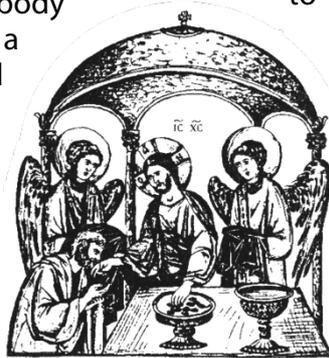
and Blood – giving us a Perfect Food with which to become perfect.

3. Preparation for eternal life with God.

Partaking in Communion prepares us to share with God, an eternally joyful life after the resurrection of the dead. Christ is God and therefore lives forever – by eating His Body and Blood, we are blended with Him and will likewise live forever. This is Christ's promise when He said: "He who eats My Flesh and drinks My Blood has eternal life; and I will raise him up on the last day" (Jn 6:54).

This "life" that Christ refers to is not related to the life here on earth, since it is obvious that all men "live" here, even non-Christians. Nor does He refer to "life" of the general resurrection. Rather,

Christ refers to the glorious life which some Christians will inherit as a reward for righteous living. How necessary it is for us to partake in Christ's Body and Blood; by being with Him, our souls are washed and transformed – made beautiful – then, after death, we would not expect punishment and hell, but the unspeakable rewards of the Heavenly Kingdom.



4. Unity through love with other Christians.

Christ has only one Body, by partaking of It, each and every one of us also becomes united into one body – the Body of Christ. Christ's love for us is made perfect in unity, since not only is it reciprocated between ourselves and Christ, but amongst ourselves as well. This is what Christ meant when He established the Church.

The Church is not a building where people pray, it is the Body of Christ – a living organism, in which we all unite in love with Him and amongst ourselves, when we partake of Holy Communion (1 Cor 10:17). Christ is the head of His Body, the Church (Col 1:18), and not some bishop, patriarch, theologian or other mortal man. The Orthodox Church is thus infallible, since Christ being God, is infallible; we can then be sure that our Divine nourishment can never be false or corrupted, even if those who perform this Sacrament are themselves imperfect or unworthy.