



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JULY 7, 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

This weekend we are pleased to welcome His Beatitude Metropolitan Tikhon for his second archpastoral visit to Christ the Savior Mission. This morning's service will be followed by a festive luncheon and open pool. All are welcome to stay!



SUNDAY, JULY 7TH

North American Saints

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

SATURDAY, JULY 13TH

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

SUNDAY, JULY 14TH

3rd Sunday of Pentecost

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

Bible Studies

will resume this Saturday evening 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!" We are now starting chapter 11 of St. John's Gospel.



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.



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!

Blessing of Automobiles – Sunday, July 21st

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.



Abba John said that the saints are like a group of trees, each bearing different fruit, but watered from the same source. The practices of one saint differ from those of another, but it is the same Spirit that works in all of them.

From the Desert Fathers

READER SCHEDULE

Sunday, July 14th

Jodi McElwee

Sunday, July 21st

Gabriela Jones



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 – 7/7		
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	6,745	3,167	2,620	3,415	+2,783	+261	0	-17,063

HOLY SYNOD ISSUES AFFIRMATION OF THE MYSTERY OF MARRIAGE

From *OCA.org*

On Tuesday, July 2, 2013, the members of the Holy Synod of Bishops of the Orthodox Church in America released an "Affirmation of the Mystery of Marriage." The complete text appears below.



SYNODAL AFFIRMATION OF THE MYSTERY OF MARRIAGE

At the Tenth All-American Council of the Orthodox Church in America, held in Miami, Florida in July 1992, the Holy Synod of Bishops issued a document titled, "Synodal Affirmations on Marriage, Family, Sexuality, and the Sanctity of Life." The Affirmations were issued after a lengthy process of study and discernment with the intention of addressing issues that, even in our time, continue to be a source of debate and division within American society.

The first section of the Affirmations, titled, "The Mystery of Marriage," reads as follows.

"God creates human beings in His own image and likeness, male and female. He declares human life, with all that He makes, to be 'very good' (Genesis 1:27-31).

"God wills that men and women marry, becoming husbands and wives. He commands them to increase and multiply in the procreation of children, being joined into 'one flesh' by His divine grace and love. He wills that human beings live within families (Genesis 1:27; 2:21-24; Orthodox Marriage Service).

"The Lord Jesus blessed marriage in which the 'two become one flesh' when, by His presence with His mother Mary and His disciples at the marriage in Cana of Galilee, He revealed His messianic glory in His first public miracle, evoking for the first time the faith of His disciples (Genesis 2:24; John 2:1-11)....

"Christ's apostles repeat the teachings of their Master, likening the unique marriage between one man and one woman to the union between Christ and His Church which they experience as the Lord's very body and His bride (Ephesians 5:21-33; 2 Corinthians 11:2).

"While condemning those who forbid marriage as an unholy institution, along with those who defile marriage through unchastity (1 Timothy 4:3, Hebrews 13:4), the apostles commend as 'the will of God' that Christians, as examples for all human beings, abstain from unchastity [porneia] and know how to marry 'in holiness and honor, not in the passion of lust like heathen who do not know God.' They insist that 'whoever disregards this [teaching] disregards not man but God, who gives His Holy Spirit' to those who believe (1 Thessalonians 4:3-8).

"Husbands are commanded to be the heads of their wives as Christ is the head of the Church. They are called to love their wives as their very selves, as Christ loves the Church, giving themselves in sacrifice to their brides as to their own bodies. And wives are called to respect and reverence their husbands as the Church devotes herself to Christ with Whom she too, like the wife with her husband, is 'one flesh' (Ephesians 5:21-33; Orthodox Marriage Service).

"The 'great mystery' of marriage (Ephesians 5:32) is the most used image and symbol in the Bible for God's relationship with His People in the Old and New Testaments where the Lord is the husband and His people are His wife—so often unfaithful and adulterous (cf. Hosea, Jeremiah, Ezekiel, Song of Songs, Corinthians, Ephesians, et. al.). And the ultimate union between the Lord and those saved by Christ for eternal life in God's kingdom by the indwelling Holy Spirit is likened to the communion of marriage (Revelation 21-22)."

In light of the decisions rendered on June 26, 2013 by the Supreme Court of the United States of America with regard to same-sex marriage, we, the members of the Holy Synod of Bishops of the Orthodox Church in America, reaffirm that which had been stated in June 1992, namely that marriage involves the union of one man and one woman, as divinely revealed and experienced in the sacramental life of the Church. As such, the Church does not, and can not, condone or accept marriages apart from those involving one man and one woman who seal their relationship in the all-embracing love of Our Lord, Jesus Christ, together with the Father and the Holy Spirit.

We exhort the clergy and faithful of the Orthodox Church in America not to have fear or anxiety in the face of the decisions of the civil authorities of our lands, but to bear witness to the timeless teachings of Christ by striving for purity and holiness in their own lives, by instructing their families and communities in the precepts of the Holy Gospel, and by placing their trust in our Lord Who "has overcome the world."

- *The Holy Synod of Bishops of the Orthodox Church in America*

ON CONTROLLING OUR THOUGHTS

By Father Thaddeus of Vitovnica

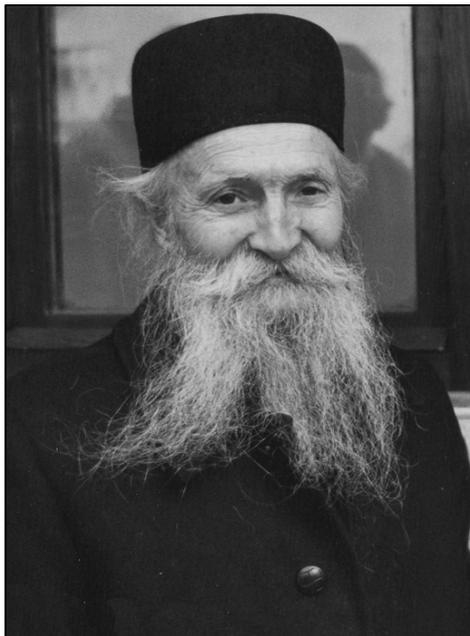
Our life depends on the kind of thoughts we nurture. If our thoughts are peaceful, calm, meek, and kind, then that is what our life is like. If our attention is turned to the circumstances in which we live, we are drawn into a whirlpool of thoughts and can have neither peace nor tranquility.

As soon as a desire or a worldly thought enters our mind, God immediately sends a warning. Instead of coming to our senses and blocking such thoughts and desires, we nurture them and long for them, and afterwards we wonder why bad things happen to us. These signs of warning come in the form of temptations.

In our minds we conceive everything we do, say, and plan. Without this we cannot do or say anything. Everything first receives its shape and form in the mind; all of our energy is first made manifest in our thoughts. Thoughts are the power that conceives everything in the center of our being (the heart) and when we are united with the Source of life (God), everything is revealed to us and we are open to all kinds of knowledge.

This is how we must live – controlling our thoughts. It is not good to dwell on every thought that comes to us; otherwise we lose our peace. If we learn to refuse such proposals, we are quiet. We do not fantasize or create images in our mind.

thoughts
BECOME
words
WHICH
BECOME YOUR
actions WHICH habits
BECOME YOUR
character WHICH BECOME YOUR
BECOMES YOUR destiny



ABOUT ELDER THADDEUS

Elder Thaddeus of Vitovnica was one of the most renowned spiritual guides of Serbia in the twentieth century. As a novice he lived in obedience to Elder Ambrose of Miljkovo Monastery, a disciple of the Optina Elders. From him Fr. Thaddeus learned the Prayer of the Heart and the selfless love that came to characterize his whole ministry to the suffering Serbian people.

Born in 1914, Elder Thaddeus lived through all the suffering endured by Serbia in the twentieth century. Over the course of two World Wars, during the Communist takeover, and through the NATO bombings of 1999, he co-suffered with his people. He taught, counseled, and prayed for all who came to him in pain and sorrow. His words of love and hope provided spiritual balm for people from all classes of society. In 2002 Elder Thaddeus reposed, leaving behind a large collection of his teachings, preserved by his faithful spiritual children. His life, teachings, and spiritual conversations are here presented for the first time in English.

QUOTES FROM ELDER THADDEUS

- "Until you have suffered much in your heart, you cannot learn humility."
- "One must love God first, and only then can one love one's closest of kin and neighbors. We must not be idols to one another, for such is not the will of God."
- "Our starting point is always wrong. Instead of beginning with ourselves, we always want to change others first and ourselves last. If everyone would begin first with themselves, then there would be peace all around!"



WHAT IS THE SIGNIFICANCE OF THE LITURGICAL COLORS?

Anyone who has at least once attended an Orthodox service, has most likely noticed the beauty and festivity of the vestments. The diversity of colors is an inalienable part of the liturgical-church symbolism, a way of affecting those praying. Bright and radiant vestments convey the joy and exultation of God's beauty and greatness, while dark vestments instill within us a sense of repentance and the need to return to God.

Since ancient times, the liturgical books have offered flexibility in liturgical color, only specifying whether the vestments worn for a particular feast or season should be light or dark. This has led to various local practices over the years. In the contemporary practice common to many parishes of the Orthodox Church in America, there are six basic color groups.

1. **WHITE** is used for Pascha, Nativity, Theophany, Ascension, and Transfiguration.
2. **PURPLE** is used for Great Lent (in some places black is used for Clean Week and Holy Week).
3. **GREEN** for Palm Sunday, Pentecost, and monastic saints.
4. **BLUE** for feasts of the Mother of God.
5. **RED** for feasts of the Holy Cross, St. John the Baptist, martyrs, and for every day of the Nativity Fast, Apostles' Fast and Dormition Fast (except during one of the Great Feasts of the Lord or Theotokos).
6. **GOLD** is used when no other color is called for as it conveys the riches and glory of God's Kingdom.

The color of the feast is worn from the vigil the night before the feastday until the leave-taking of the feast, the final day of the festal season. The length of these post-feasts vary, and are given in the liturgical calendar and rubrics. Generally speaking, there is a post-feast of about a week for each of the twelve major feasts.

Finally, special services like funerals, marriages, and baptisms are usually served either in white, gold, or the color of the lenten or festal season.

JULY CONGRATULATIONS!

Anniversaries:

7/4 Fr. Christian Lesinsky

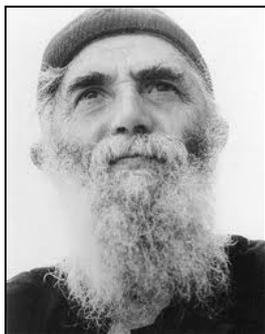
Birthdays:

7/7 Yvonne Eckerd
7/10 Krista McElwee
7/12 Ellen Gundersen
7/13 Antonio Kokkinos
7/13 Gerald Milite
7/16 Ana Breha
7/22 Maksimilian Morsey
7/25 Tony Patrick
7/27 Holden Stewart
7/29 Valerie Dellas
7/29 Joanne Patrick

Namesdays:

7/5 *St. Elisabeth the New Martyr*
Isabella Morsey
Elisabeth Parsells
7/11 *St. Olga*
Olga Bozic
7/15 *St. Vladimir*
Vladimir Bozic
7/16 *St. Valentina*
Isabelle Bekeshka
7/17 *St. Marina*
Laurie Morsey
Denise Royal
7/24 *St. Christiana*
Christiana Milite
7/28 *St Irene Chrysovolantou*
Cheryl Kokkinos
Chyrsovalantis "Londy" Kokkinos

If your name is not on this list and it should be, please see Fr. John, as soon as possible!



HOW TO PRAY WHEN YOU ARE NOT IN A GOOD MOOD

"When our soul's not in a good mood and we can't make prostrations, we should just say the Jesus prayer standing, or read or pray or do whatever we find appealing. When a child's got no appetite, you can't force him to eat. You give him whatever he wants. But afterwards, when he's feeling better, you can feed him broccoli. That's how it is with the soul. The whole heart has to participate in prayer. Spiritual labors need to come from the heart."

- Elder Paisios the Athonite