

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JULY 5, 2015



ST. ELIZABETH THE NEW MARTYR
 - COMMEMORATED JULY 5TH -

SUNDAY, JULY 5TH

5th Sunday of Pentecost

St. Elizabeth the New-Martyr

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

SATURDAY, JULY 11TH

6:00p.m. Great Vespers

SUNDAY, JULY 12TH

6th Sunday of Pentecost

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

O LORD JESUS CHRIST SON OF GOD
 HAVE MERCY ON ME A SINNER

“READER SCHEDULE

Sunday, July 12th

Gabriela Jones

Sunday, July 19th

Joanne Patrick



George's Greek Festival – July 10-13th

This year's festival is from July 10-13 (Friday-Monday). Help support our brothers and sisters at St. George's by lending a hand, attending, or getting the word out!



Vacation Planning

An online directory of Orthodox churches in North America is available at orthodoxyinamerica.org. Everyone needs a vacation sometime, but who really wants or can afford a vacation from God? If you don't have the internet, ask your priest to help find you a parish while you are away.

Spiritual Reading

is an important way for Christians to grow in their relationship with God. This is because the more we come to understand our Faith the better we can live it. What spiritual book are you currently reading? Want a recommendation, just ask Fr. John.



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.

Have Something on Your Mind?

Feel free to talk to your priest. Fr. John can be reached anytime via phone, 302-537-6055 or email, frjohn@orthodoxdelmarva.org.

CASH FLOWS THROUGH 5/31/15					CASH FLOWS IN JUNE 2015					PROJECT CRAWLSPACE			FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 7/5			AS OF: 7/5		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Income	Expense	Net	Checking	Overdue	Mortgage
30,850	30,410	2,680	880	+2,240	5,477	7,034	0	0	-1,557	20,632	6,967	+13,665	4,858	0	336,738

EUCHARISTIC DISCIPLINE IN THE ORTHODOX CHURCH

By Very Rev Thomas Hopko

People of whatever convictions -- theistic or atheistic, Christian or non-Christian -- who behave in an orderly and respectful manner may attend liturgical services in an Orthodox church, and participate, as possible, in the prayers and rituals (such as singing psalms and hymns, and venerating icons and relics). But only members of the Orthodox Church who practice a specific spiritual discipline may participate in the Church's sacraments and receive Holy Communion at the Orthodox Divine Liturgy. The essential elements of eucharistic discipline in the Orthodox Church may be simply stated in five points.

Participation in Holy Communion in the Orthodox Church requires first of all that a person be a baptized, chrismated member of the Orthodox Church who fully accepts the conditions and demands of his or her baptism and chrismation. Eucharistic discipline in the Orthodox Church demands that communicants in the eucharistic sacrifice understand themselves at all times and in all circumstances as having died and risen with Christ, as sealed by the Holy Spirit, and as belonging to God as His bonded-servants and free-born sons in Jesus.

Baptism and chrismation, and so, participation in holy communion, require a person to believe in the Word of God, the Gospel of Christ, and the Christian Faith summarized in the Nicene-Constantinopolitan creed, as these are proclaimed and interpreted in the Orthodox Church. Members of the Orthodox Church who question biblical or churchly doctrines may participate in Holy Communion if they are praying and working to come to an enlightened understanding of the Faith under the guidance of their pastors and teachers. But those who have been baptized and chrismated in the Orthodox Church who publicly express doubt and disbelief about the faith as confessed and lived in the Orthodox Church, or secretly harbor such doubt and disbelief, may not partake of holy communion at an Orthodox divine liturgy.

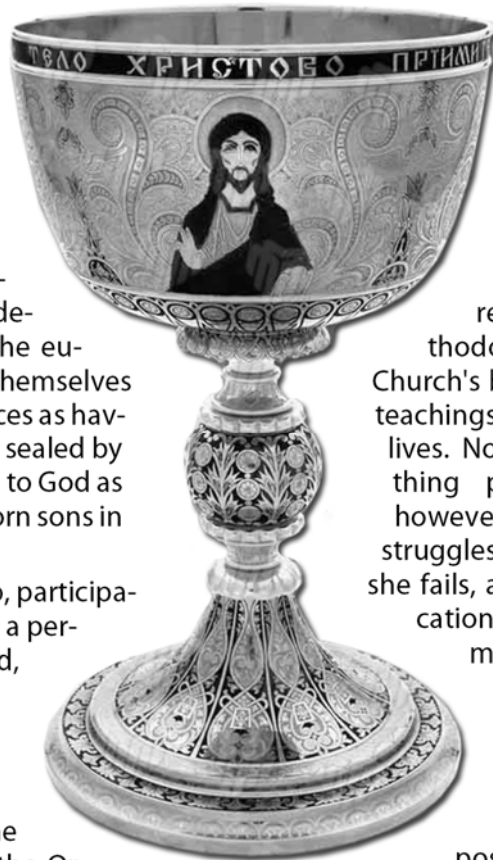
Confessing the Christian faith as understood and practiced in the Orthodox Church is to identify fully with Orthodox Church history and tradition, and to

take full responsibility for it. It is to accept and defend the dogmas and canons of the councils accepted by the Orthodox Churches, to worship according to Orthodox liturgical rites, to venerate those who are glorified as Orthodox saints, and to struggle to practice the ethical and moral teachings of Christ and his apostles as recorded in the holy scriptures and elaborated in Orthodox Church tradition. Because participation in the holy Eucharist is not only a sacred communion with God through Christ and the Holy Spirit, but also a holy communion with Orthodox believers of all times and places,

responsibility for the whole of Orthodox Church history and tradition is an absolute condition for partaking in the holy communion of Christ's body and blood at the Church's divine liturgy.

Identifying fully with Orthodox Christian teaching and practice requires a communicant in the Orthodox Church to strive to put the Church's biblical, evangelical and apostolic teachings into practice in their everyday lives. No one can believe and do everything perfectly. Eucharistic discipline, however, demands that a communicant struggles to do so, admitting when he or she fails, and repenting without self-justification over one's failures and sins. This means, concretely, that eucharistic discipline requires a communicant to study God's Word in scripture, to pray and fast and give alms as one can, to attend church services as regularly as possible, and to live according to God's commandments in all aspects of one's life and work, regularly giving an account of one's behavior to one's pastor and spiritual guide, repenting of one's sins, and struggling by God's grace to change and improve. Persons rejecting such a disciplined life may not partake of Holy Communion in the Orthodox Church.

Eucharistic discipline in the Orthodox Church finally requires that a communicant be in constant repentance, realizing that he or she is never worthy of receiving holy communion, and knowing that the heartfelt confession of one's unworthiness is an absolute condition for partaking in a worthy manner. The essential expression of one's unworthiness to



receive Christ's body and blood in Holy Communion, with the admission of one's sins, is the forgiveness of others. Eucharistic discipline demands that communicants of Christ's body and blood be at peace with everyone as far as they can be, even when others are unwilling to forgive and be reconciled. At least within themselves, partakers of Holy Communion at an Orthodox Divine Liturgy must be in a union of love with all people, including their worst enemies.

Acceptance of one's baptism and chrismation in the Church, responsibility for the Church's faith and life, the struggle to put the faith fully into practice, accountability for one's personal belief and behavior, constant and continual repentance, and peace with all people in the union of love commanded and given by God in Christ and the Holy Spirit -- these are the requirements for participation in holy communion in the Orthodox Church. They are, ultimately and essentially, what Holy Communion itself is all about.



In a statement issued Thursday, July 2, 2015, the Assembly of Canonical Orthodox Bishops of the United States of America expressed strong disagreement with the Obergefell v. Hodges decision handed down by the US Supreme Court on June 26. The statement reads as follows.

"The Assembly of Canonical Orthodox Bishops of the United States of America strongly disagrees with the United States Supreme Court decision of June 26, Obergefell v. Hodges, in which the Court invents a constitutional right for two members of the same sex to marry, and imposes upon all States the responsibility to license and recognize such 'marriages.'

"The Supreme Court, in the narrowest majority possible, has overstepped its purview by essentially re-defining marriage itself. It has attempted to settle a polarizing social and moral question through legislative fiat. It is immoral and unjust for our government to establish in law a "right" for two members of the same sex to wed. Such legislation harms society and especially threatens children who, where possible, deserve the loving care of both a father and a mother.

"As Orthodox Christian bishops, charged by our Savior Jesus Christ to shepherd His flock, we will continue to uphold and proclaim the teaching of our Lord that marriage, from its inception, is the lifelong sacramental union of a man and a woman. We call upon all Orthodox Christians in our nation to remain firm in their Orthodox faith, and to renew their deep reverence for and commitment to marriage as taught by the Church. We also call upon our nation's civic leaders to respect the law of Almighty God and uphold the deeply-rooted beliefs of millions of Americans."

JULY CONGRATULATIONS!

Anniversaries:

7/4 Fr. Christian Lesinsky

Birthdays:

7/13 Antonio Kokkinos
 7/13 Gerald Milite
 7/22 Maksimilian Morsey
 7/25 Tony Patrick
 7/27 Holden Peter Stewart
 7/29 Joanne Patrick

Namesdays:

7/5 *St. Elisabeth the New Martyr*
 Isabella Morsey
 Elisabeth Parsells
 7/11 *St. Olga*
 Olga Bozic
 Olga Elton
 7/15 *St. Vladimir*
 Vladimir Bozic
 7/16 *St. Valentina*
 Isabelle Bekeshka
 7/17 *St. Marina*
 Laurie Morsey
 Denise Royal
 7/22 *St. Mary Magdalene*
 Delilah Mary Stewart
 7/24 *St. Christiana*
 Christiana Milite
 7/25 *St. Anna*
 Annabelle Elton
 Anna Klimitchev
 7/28 *St Irene Chrysovolantou*
 Alma Linda Irene Hageman
 Cheryl Kokkinos
 Londy Kokkinos