

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JULY 23, 2017



SUNDAY, JULY 23RD

7th Sunday after Pentecost

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

SATURDAY, JULY 29TH

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

SUNDAY, JULY 30TH

8th Sunday after Pentecost

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

Pay attention carefully. After sin comes shame; courage follows repentance. Did you pay attention to what I said? Satan upsets the order; he gives the courage to sin and the shame to repentance.

St. John Chrysostom

READER SCHEDULE

Sunday, August 6th

Gabriela Vlahovici-Jones

Sunday, August 13th

Nicholas Boroduia



Safety First

Please be attentive to our children's safety; 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.

Have a Question About Orthodoxy or Parish Life?

Reach Fr. John at: 302-537-6055 or frjohn@orthodoxdelmarva.org.

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Haven't Seen Someone in a While?

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



Dormition Fast – August 1-14th

Each year the Church observes a 2 week fast from August 1st through August 15th, the feast of 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 Mary.

Looking Ahead – 3 Great Feasts in August

In the month of August we celebrate three Great Feasts: Transfiguration of the Lord (8/6), Dormition of the Theotokos (8/15), and Our Parish Feast – The Icon Not-Made-By-Hands (8/16). Please note these days and make a special effort to attend the Services.

CASH FLOWS THROUGH 6/30/17					CASH FLOWS IN JULY 2017					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 7/23		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
43,193	40,621	4,410	1,730	5,251	3,875	8,222	0	0	-4,347	1,880	5,724	0

QUESTIONS AND ANSWERS ABOUT ORTHODOX CHRISTIANITY AND BUDDHISM

Answers by Fr. John Matusiak / From OCA.org

Inquirer: *I understand that one must, with his entirety, place himself into a religious path in order to give the most and get the most from that practice. But do Orthodox people believe, like the Buddha did, that there are several paths to divinity, and that Christ is not the only one?*

Fr. John Matusiak: Orthodox Christians believe that Jesus Christ is the only-begotten Son of God, the second person of the Trinity, Who together with the Father and the Holy Spirit brought about all that exists. Jesus Christ took on the human nature, without ceasing to be God, in order to reunite man with Himself and His Father and Holy Spirit, in response to the separation that sin placed between the human and the divine. Jesus Christ is the only Savior, the fulfillment of God's promise to mankind to bring about "a new heaven and earth." As such, He is the only Savior and, as such, Orthodox Christianity -- as well as virtually every other Christian tradition -- acknowledges that there is no other "way" than through Jesus Christ, Who refers to Himself as "the way, the truth, and the life," not as "A way, A truth, and A life." Now, this does not mean that absolutely everything Buddhist is evil or demonic. Surely the concern Buddhists display for others, especially those in need, is a good thing. However, if such concern is not a reflection of one's conviction that every man and woman, even the "least of the brethren," bears the image of Jesus Christ, this does not negate such ministry, but does render it incomplete or lacking in something that Christ Himself clearly teaches is absolutely essential. Finally, if Orthodoxy is focused on the fullness of truth revealed in the very person of Jesus Christ, there can be no question as to whether or not there are "other paths" to salvation. St. Paul clearly teaches us that salvation comes through Jesus

Christ, period. He alone is "the Way," by His own admission. Orthodox Christianity does not subscribe to any notions that "all religions are merely different paths to the same goal." In fact, I dare say that the goal of Christianity is radically different than the goal of Buddhism, Hinduism, etc.

Inquirer: *But the thing that has always terrified me about any form of Christianity is the close-mindedness.*



Fr. John Matusiak: Close-mindedness is one thing; recognizing truth is another. Denying truth for the sake of appearing "open-minded" or "non-offensive" is deceptive.

Inquirer: *The thing I dislike about some religious adherents is the attitude of exclusivity and even superiority that some have.*

Fr. John Matusiak: Christ Himself condemned the "religious adherents" of His time who projected exclusivity and superiority -- His remarks to the pharisees not only brought on charges of close-mindedness and even blasphemy, but they angered the "establishment" to the point of "seeking the means by which to put Him to death." Orthodox Christianity is not about superiority or exclusivity; it is about truth, and truth is not subjective or "adaptable" based on varying situations or venue. Unfortunately, we live in a time in which any proclamation of truth is viewed as exclusivism, which is not necessarily the case.

mation of truth is viewed as exclusivism, which is not necessarily the case.

Inquirer: *I have heard Christians state that all other religions were being misled by the devil.*

Fr. John Matusiak: Orthodox Christianity would not equate Buddhism with the devil, but Orthodox Christianity would have to admit that the salvation which comes through Jesus Christ is not to be found in Buddhism. In fact, Buddhism would acknowledge this very reality as well.

PURSUIT OF HAPPINESS

By VRev. Vladimir Berzonsky

“We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable Rights; that among these rights are Life, Liberty and the Pursuit of Happiness” (Declaration of Independence of the United States of America)

First to note for our times is that Thomas Jefferson and his peers assumed a Creator responsible for all creation. Given their times, a rational Creator would endow the highest form of creation with attributes of life; therefore, an ideal government would affirm life as a God-given right, together with the freedom to experience and express life to its maximum. Perhaps they had in mind their motherland, where a monarch could end human life - as was King Henry VIII's way of dealing with his unwanted wives - and the restrictions on freedom due to social strata that thwarted or prevented those born in poverty to advance in the ranks of society.

The pursuit of happiness was an inspired insight to Jefferson. What does it mean to chase after happiness, and how does one do it? Let us begin with a definition: From Webster's Unabridged Dictionary to Charlie Brown's illustration, we all think we know what happiness means, and we agree that it has as many definitions as there are people. Indeed, to define means to limit by our understanding. As such, only believers have the best chance to explain what the term means, because for us it will always exceed our expectations and surprise us by its largesse.

Our Lord Jesus Christ chose to use images so that we could even begin to appreciate what He had in mind. It starts as a nearly invisible mustard seed, then in the kingdom of God grows like a huge tree [Luke 13:19]. Or like a tiny pinch of yeast hidden in a bowl of dough that permeates the lump completely, baking all parts into a loaf [Luke 13:21].

Christ Jesus even expressed the joy in heaven when a lost sinner is returned to God. It's like a shepherd who finds a lost lamb [Luke 15:6], or a woman whose circle of coins on her forehead is

incomplete until she rummages through her earthen floor to find the missing coin [Luke 15:8].

All the above images imply a transcendent happiness for which earthly joy is but an aperitif. The kingdom of God is an acquired taste, one which many of our contemporary fellow citizens decide to do without. Our government offers us all the right to seek pleasure in any form we choose. America is the land of opportunity. Christianity is the ultimate example of delayed expectations. Many wise parents encourage their children to forgo instantaneous pleasures of time-wasting activities, to study hard and apply themselves to

tasks that press their minds, bodies and imaginations to their limit, and to achieve their highest potential. Others feel, to use the phrase from Disney's film Pinocchio: the world owes me a living.

For the true Christian, happiness is more than self-achievement, even when that goal is to follow Jesus Christ to His Father's kingdom,

because in doing the will of our Lord, we are commanded to follow His example in serving the needs of others. An ancient axiom, "One Christian is no Christian," is important to keep in mind. The moral dimension of our faith is to find our happiness in providing for the welfare of all God's children. Not only must we reach out and help others, that ministry has to appeal to us in a way that enhances our lives and liberates us from self-awareness. Self-centeredness is not an option for a wholesome Orthodox Christian personality. We are our brothers' keepers. Or as Nicolai Berdyaev expressed so profoundly: "Moral consciousness began with God's question, 'Cain, where is your brother Abel?' It will close with another question of God's: 'Abel, where is your brother Cain?'" [Destiny of Man, p. 297]





ON HOLY COMMUNION

Saint Ambrose of Optina

The Holy Eucharist is the first, most important, and greatest miracle of Christ. All the other Gospel miracles are secondary. How could we not call the greatest miracle the fact that simple bread and wine were

once transformed by the Lord into His very Body and His very Blood, and then have continued to be transformed for nearly two thousand years by the prayers of priests, who are but simple human beings? And what is more, this mystery has continued to effect a miraculous change in those people who communicate of the Divine Mysteries with faith and humility.



I HAVE NO HANDS BUT YOURS

From Parish Publishing, LLC

A soldier in World War II was given the task of gathering up the pieces and fragments of a statue of Christ that was destroyed when the cathedral that housed it was destroyed by bombs and mortar. He found every piece and fragment, and they were turned over to an artist, whose labor of love it was to reconstruct the icon. Even though it took him months, he accomplished the work, and the statue was returned to its pedestal.

One part of the Christ was missing, however. The soldier could not find the hands of Christ. Both the soldier and the artisan considered their work incomplete without the hands. However, one day as the craftsman was viewing the statue with the missing hands, he got a wonderful idea. Instead of Christ's hands being raised in blessing, as they originally were, the craftsman placed an ornate, but simple, sign at the base of the handless replica. These were the words of the sign: "I have no hands, but yours." Will you give your hands – your time and abilities – to your church?

A QUESTION ABOUT ORTHODOX CHRISTIANITY

From OCA.org and Fr. John Matusiak

Question:

Can you tell me how many Orthodox Christians there are in North America and throughout the world?

Answer:

While it is somewhat difficult to give an exact figure -- in North America there are a variety of numbers which circulate while on the world scene it is also difficult since many Orthodox churches, especially those in the former Soviet-bloc countries, are only now in a position to ascertain a clear picture of their status -- I am happy to offer the following information.

North America:

One will find estimates ranging between 1 and 6 million members.

There is a certain variable in how one defines "membership"; for example, is membership based on the number of individuals baptized in the Orthodox Church, some of whom may no longer be Orthodox, or on other criteria such as financial support, registration with a parish, etc?

It would be safe to say that there are somewhere between 2 and 3 million Orthodox Christians in North America in roughly 2,000 parishes.

World:

While some media report upwards of 300 million Orthodox throughout the world, others estimate 200 million. To give you an idea, it is estimated that there are somewhere between 80 and 100 million Orthodox in the Russian Republic alone. Since the fall of communism the churches in Central and Eastern Europe are in a period of transition, a part of which is coming to grips with actual membership statistics, which were impossible to maintain during the communist era. Another difficulty in estimating the international numbers is found in the mobility of many individuals from traditionally Orthodox areas, such as the former Yugoslavia, the Middle East, etc.

In my own opinion, the 200 million number is probably more accurate than 300 million, but this again depends on how one defines "member" -- as a baptized individual, a registered individual, or a practicing individual who regularly participates in the life of the Church, her sacraments and worship, etc.