



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JULY 8, 2018

A Warm Welcome!

We warmly welcome all our visitors! It's good to have you with us!



Vacation Church School

For the first time, we at Christ the Savior will be offering a Vacation Church School for our children. The dates are August 15-17 and fliers are available in the back with more information. Kelly Hageman, who is part of the organizational team, will offer an announcement at the end of the Divine Liturgy today. Many thanks to those making this possible!

Open Pool

Today, after the Divine Liturgy, the pool will be open for swimming. A certified lifeguard will be on duty, but parents should still watch their children. Notes: 1) Swimming will begin after the food is blessed. 2) Toys, food, and garbage should be cleaned up before leaving for home. Thanks!



SUNDAY, JULY 8TH

6th Sunday of Pentecost

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

SATURDAY, JULY 14TH

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

SUNDAY, JULY 15TH

7th Sunday of Pentecost

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

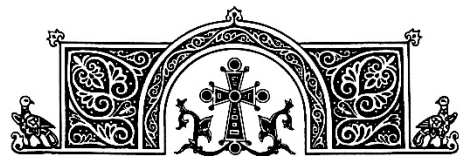


Blessing of Chariots – Sunday, July 15th

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.

Spiritual Reading

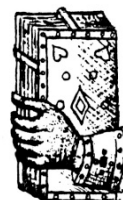
is a great way for Christians to grow in their relationship with God. This is because the more we come to understand our Faith, the better we can live it. What spiritual book are you currently reading? Want a recommendation, ask Fr. John.



On Deception

*Every evil screams only one message:
 "I am good!"*

Fr. Alexander Schmemmann



Bible Studies

are being held on Saturday evenings at 5:00pm in the "Quiet Room", and will conclude just before the Vespers at 6:00pm. This is a great and enjoyable way to learn together about your Faith. Everyone is invited to attend. Questions are welcome and discussion is lively. Come and see!

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 to be without God, even for a day! When visiting another church, it is good practice to let the priest know who you are before visiting.



Haven't Seen Someone in a While?

Give them an email or a call. Let them know that you miss them. Our parish is a family, and families check up on each other.

READER SCHEDULE



Sunday, July 15th

Daniel Moss

Sunday, July 22nd

Joanne Patrick

CASH FLOWS THROUGH 6/30/18					CASH FLOWS IN JULY 2018					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 7/8		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
51,330	55,398	5,630	3,000	-1,438	2,416	9,233	0	0	-6,817	11,519	5,764	12,000



THE PEACEABLE KINGDOM IN A WORLD AT WAR

By Fr. Stephen Freeman

The English philosopher, Thomas Hobbes, described the world as composed of autonomous, competing self-interests. We are at war with one another, a reality, he said, that can only be controlled through external force. The state serves as the enforcer of a negotiated peace agreement, a social contract, in which we legitimize its use of force in order not to kill one another. Hobbes himself preferred a strong monarchy. Certain times in our culture feel more “Hobbesian” than others.

In a conversation with a young friend, I was told that “politics is the only way to get anything done.” This is not true. Politics (the use of civil power) is a means to gain the upper hand in a Hobbesian struggle. It is *war*, fought by other means. It is for that reason that politics is a questionable activity for Christians. The victories achieved are often brief, and, depending on the opposition, only maintained by the continued use of force.

It is profoundly the case that civil (or military) force are not the tools of the Kingdom of God. It is among the many reasons why the Kingdom of God is not, and never can be a human project. The Kingdom of God is not a process or a progressive movement within history. The Kingdom exists utterly complete and finished. Indeed, this is the very point of the Kingdom. It is the will of God in its *fulfillment*, the true righteousness where everything has been (yes, *has been*) set right.

The Kingdom of God is the End of all things, the fullness of the age to come. What is little understood is that its “coming” should be thought of as its “touching” or “penetrating” our present age. And where that penetration occurs, its reality is made manifest. In Jesus Christ’s earthly ministry, the Kingdom of God was personally present. Everything that surrounded Him, His miracles, His teachings, were manifestations of the Kingdom of God.

In the Eucharist, Orthodox Christians hear this:

It was You Who brought us from non-existence into being, and when we had fallen away You raised us up again, and did not cease to do all things until You had brought us up to heaven, and had endowed us with Your kingdom which is to come.

What Christ brought was not a set of ideas to be shared in the Hobbesian conflicts of this world. What He brought was the Kingdom itself and the means for our entrance into that Kingdom and for its life to be manifest in us. It has become commonplace for modern Christians to espouse some ideas based on Christian “moral principles” and to make them the guiding light for political projects, sometimes saying that they are “building up the Kingdom in this world” (or words to that effect).

If they could build the resurrection of the dead, then their words would have meaning. But they cannot. There is nothing in the character of the Kingdom that can be achieved by human efforts. Nothing.

It is this transcendent, eschatological life of the Kingdom into which we are Baptized, and it is its very life that is birthed in us. That new life is nothing less than the life of Jesus Himself. Learning to live from within that new birth of life is the proper nature and character of the Christian life. Christ did not come to reform the world: He came and brought a new world with Him.

When the Christian life is reduced to moral and political principles, it simply becomes one more warring voice within Hobbes’ nightmarish description of life. This is true regardless of how noble our intentions might be. This is also deeply frustrating for us. The Christian life as moral and political principle does not require anything more than new opinions. It masquerades as renewal and change when it is nothing more than the same war fought by unbelievers.



St. Seraphim of Sarov famously said, "Acquire the Spirit of Peace and a thousand souls around you will be saved." He could have added that without that acquisition we cannot do anything of note for even a single soul.

The Acquisition of the Kingdom

Christ says to Nicodemus, "You must be born again (or born from above)." This is not a reference to an emotional experience of conversion. It is a reference to the Kingdom of God birthed in us through Holy Baptism.

Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." (Jn. 3:4-6)

The Christian life is that which is "born of the Spirit." The strange paradox that marks the commandments of Christ is a key to this manner of life.

- Forgive your enemies
- Give without expecting in return
- Lose your life rather than save it
- Resist not evil

None of these actions make sense in a Hobbesian world. Instead, we discuss the commandments as though they were ideals too difficult to achieve, but very noble in their sentiment. Hobbesian Christianity has its own commandments:

- Manage your enemies
- Give to those who deserve it
- Be careful with your life, you only have one
- Resist evil, and where necessary, kill it

It is in the life of obedience to Christ's commandments, in the fullness of their paradox, that we are thrown into a radical dependence on the Spirit of Peace, the Kingdom of God birthed within us.

Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him." (Jn. 14:23)

Another way to describe this life is continual repentance. To repent does not mean to feel bad and ask for a moral reprieve, a relief from guilt. Repentance is a true change of mind/heart. That change is the rejection of life in a Hobbesian mode and the acceptance of life rooted and grounded in the Kingdom of God. That is the meaning of Christ's words, "Repent! For the Kingdom of Heaven is at hand!"

St. Paul has this in mind when he writes:

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. (Rom 12:1-2)

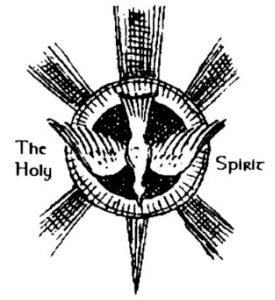
In a time when the world is entering ever deeper into its madness, it is difficult for Christians not to be drawn in. The voices calling us to the barricades (on both the Left and the Right) easily describe their cause in Christian terms. They fail to understand the fundamental nature of their own madness. Alexander Solzhenitsyn, when asked about how the tragedies of the Soviet Union occurred answered simply, "We have forgotten God." When he was exiled to the West, he observed quietly for several years and then told us, "You have forgotten God."

This is not a slogan for anyone's political agenda. It is nothing other than the proclamation of the Kingdom of God. It is inaugurated (already) in the hearts and lives of faithful believers, manifest in the lives of the saints. Thousands of souls around us stand weary and hungry for salvation. Acquire the Spirit of Peace.

ON THE KNOWLEDGE OF GOD

"No matter how much we may study, it is not possible to come to know God unless we live according to His commandments, for God is not known by science, but by the Holy Spirit. Many philosophers and learned men came to the belief that God exists, but they did not know God. It is one thing to believe that God exists and another to know Him. If someone has come to know God by the Holy Spirit, his soul will burn with love for God day and night, and his soul cannot be bound to any earthly thing."

~ St. Silouan the Athonite



VENERABLE ANTHONY OF THE MONASTERY OF THE CAVES IN KIEV

Commemorated on July 10th / From the Prologue of Ochrid

Anthony was the founder and father of monasticism in Russia. He was born in the small town of Chernigov and, at an early age, left his home and went to Athos, the Holy Mountain, where he was tonsured a monk and lived a life of asceticism in the Monastery of Esfigmenou. In obedience to a heavenly appearance, the abbot sent Anthony to Russia to establish monasticism. Anthony chose a cave near Kiev. When those who were desirous of a monastic life gathered around him, he then appointed Theodosius as abbot and he remained in the cave as a Silentary. By the blessing of God, the monastery increased and became the parent-monastery of Russian monasticism. Anthony endured much evil both from men and demons but he conquered all by his humbleness. He possessed the great gift of discerning thoughts and the future and healed the sick. He presented himself to the Lord in the year 1073 A.D. at the age of ninety, leaving his spiritual nursery to bring beneficial fruits to the Orthodox people of Russia throughout the ages.



PRAYERS OF SAINT PHILARET OF MOSCOW



For the Coming of the New Day

O Lord, grant me to greet the coming day in peace. Help me in all things to rely upon Thy holy will. In every hour of the day reveal Thy will to me. Bless my dealings with all who surround me. Teach me to treat all that come to me throughout the day with peace of soul, and with firm conviction that Thy will governs all. In all my deeds and words guide my thoughts and feelings. In unforeseen events let me not forget that all are sent by Thee. Teach me to act firmly and wisely, without embittering and embarrassing others. Give me strength to bear the fatigue of the coming day with all that it shall bring. Direct my will, teach me to pray, pray Thou Thyself in me. Amen.

For the Acceptance of God's Will

O Lord, I know not what to ask of Thee. Thou alone knowest what are my true needs. Thou lovest me more than I myself know how to love. Help me to see my real needs which are concealed from me. I dare not ask for either a cross or blessed consolation. I only desire whatever Thou dost choose to send me. My heart is open to Thee. Visit and help me, for Thy great mercy's sake. Chastise me and help me, cast me down and raise me up. I worship in silence Thy holy will and Thine inscrutable ways. I offer myself as a sacrifice to Thee. I put all my trust in Thee. I have no other desire than to fulfill Thy will. Teach me how to pray. Pray Thou Thyself in me. Amen.

