

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JUNE 30, 2019



A Warm Welcome!

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



Open Pool

Today, after the Divine Liturgy, the pool will be open for swimming until 1pm. 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.

SUNDAY, JUNE 30TH

All Saints of North America

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

TUESDAY, JUNE 2ND

St. John of San Francisco

9:00a.m. Akathist

FRIDAY, JUNE 5TH

St. Elisabeth the New Martyr

9:00a.m. Akathist

SATURDAY, JULY 6TH

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

SUNDAY, JULY 7TH

3rd Sunday After Pentecost

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

Independence Day

As we celebrate the civil holiday of Independence Day, we ask that God bless our nation's civil authorities, armed forces, and citizens. May we trust in Him, seeking His will not only for ourselves but also for our entire nation. O Lord, be with us!



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 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.



Weekly Financials

Each week a financial snapshot appears at the bottom of page one in the bulletin. More detailed quarterly reports are offered at council meetings and full financials at the annual meeting. Questions? Please see our treasurer, Ioana Davidson.

Fr. John will be Away

from July 9-19 on church business in California. Fr. Joseph Oleynik will serve in his absence both the Great Vespers and Divine Liturgy on July 13-14; thank you, Fr. Joseph! There will be no Bible Study on July 13 and 20.

Have a Question About Orthodoxy or Parish Life?

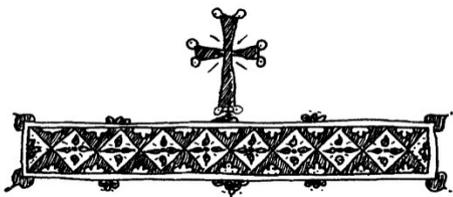
You may reach Fr. John at any time by phone or email: 302-537-6055 or frjohn@orthodoxdelmarva.org.

Haven't Seen Someone in a While?

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

Blessing of Chariots – Sunday, July 21st

Chariots = cars, trucks, motorcycles, campers, bikes, scooters, skateboards, hovercrafts, and, yes, actual chariots.



On Criticism and Grace

The slightest criticism against someone else affects our souls and we become unable to pray. The Holy Spirit does not dare approach such a soul.

- St. Porphyrios

+	OPERATING			EARMARKED			ACCOUNTS		READER SCHEDULE	
	THRU 5/31	THIS MONTH	THIS YEAR	THRU 5/31	THIS MONTH	THIS YEAR	OPERATING			
INCOME	45,067	9,327	54,394	14,865	245	15,110	EARMARKED	18,839	7/7	Beth Dunbar
EXPENSE	46,305	9,261	55,566	800	2,085	2,885	SAVINGS	12,000	7/14	Rdr. Nicholas Borodulia
NET	-1,238	+66	-1,172	+14,065	-1,840	+12,225	BUILDING	5,000	7/21	Megan Wilkinson
									7/28	Rdr. George Kaloroumakis

50 SIGNS YOU ARE FALLING AWAY FROM THE CHURCH

Source: Orthodox Canada / ARCHPRIEST GEOFFREY KORZ | 18 JUNE 2019

"Nevertheless I have this against you, that you have left your first love..." (Revelation 2:4)

Those of you old enough to recall it might remember the Paul Simon song, *50 Ways to Leave Your Lover*. In it, an adulterer contemplates a long list of ways in which one affair can be terminated – presumably with the goal of concentrating on a different one.

Like that song, living an Orthodox Christian life presents a plethora of ways to leave our first love: to leave Christ and His Church, whether we are planning to do so or not. Usually, most people do not set out to leave their faith – yet of those who join the Orthodox Church in adulthood, a full 50% fall away, sometimes through complete apostasy, but more usually through "Sundays-only Christianity", or the accompanying dying in the heart of the love of God.

Unlike the song, there are signs – lots and lots of them. Over the years, many priests have accumulated a list (either mental or written) of the habits which inevitably lead people to falling away from the Church. Usually, priests can see it coming, and can only pray for a person who is setting themselves up for departure. Such a person is rarely open to advice or admonition, since they do not see a problem, or if they do see it, they lack the will to do anything about it.

At the heart of the matter, we find that the "50 Ways to Leave Your First Love" are entirely a matter of the personal will. Just how much is a person willing to force him or herself, in the face of lack of motivation, a bad attitude, or many distractions? More importantly, in the early stages when only a few of the "50 Ways" begin to appear, will an individual take the steps to act before the first few Ways grow into a grocery list of many more Ways, which inevitably engulf the human soul, carrying it almost imperceptibly away from God?

Here then is the full list, in no particular order, of the 50 ways to Leave Your First Love – Jesus Christ and His Holy Orthodox Church. If a few of them sound familiar, take note, and work on them. There is much profit in putting forward a consistent effort, every day, with which God will provide His grace and help, which will certainly bring success.

If more than a few sound familiar, however, do not underestimate the seriousness of the situation. These are

the very habits that have accumulated for thousands of people, and which have stolen previously faithful, observant, active Orthodox Christians far away from Christ and His Church, leaving them with a hollow shell of a faith with which to face the impossible challenges of life, alone and without God.

If you do recognize these characteristics in yourself, do not despair: claim the ones that apply as your own crosses, and know that God can heal everything – and will in fact use everything for your salvation.

As an old wood shop teacher used to say, we must learn from the mistakes of others: if we wait to make them ourselves, they might be permanent, and lethal.

The 50 Ways to Leave Your First Love

PRAYER & ASCETICISM

1. Daily prayer is fit in, when it can be done. Maybe. (At least, it used to be.)

2. Don't bless the food each time you eat.

3. Your icons are dusty (from disuse).

4. Your prayer books are dusty (from disuse).

5. Be aware of your declining observance of the fasts – but do nothing to stem the slide.

6. Give your kids an example of prayer and fasting which will not really prepare them to do anything as adults – or even now.

7. Don't pray about your actual problems, like family who are

sick, conflicts in your marriage, or problems your kids are having. Keep your faith distant and abstract. Soon, you will crave "reality", and the devil will be able to lead you to it – outside the Church.

HOLY MYSTERIES

8. Do not confess monthly... or quarterly... or even annually.

9. Do not attend Liturgy every Sunday, for various reasons.

10. Arrive late and leave early from services as a regular rule.

11. Generally, believe that making the effort to simply attend Sunday Liturgy is enough.

12. Stay away from Holy Confession. Imagine the priest has never heard any real sins before, or he won't "like" you if you confess.

13. Stay away from Holy Communion. This can be done by making excuses about not being able to fast, or pray,



or be “holy enough to receive”. Whatever you do, do not discuss the matter with the priest: asking questions might dispel the foolish ideas, and lead to a return to receiving the Holy Mysteries.

14. Convince yourself you can lead a successful spiritual life without dealing with your addictions, bad temper, and issues from childhood. Eventually, hypocrisy will make Orthodox Christian life unbearable for you, and you’ll flee from the Church.

15. Jump from one confessor to another, either to avoid embarrassment, or to arrange for the lightest possible spiritual consequences from a priest who does not know the whole story about your life.

VIRTUES

16. When making financial or education plans for the future of yourself or your family, faith does not enter into the equation (or if it does, it seems to give exactly the same answers as everyone else in my life).

17. In general, do not read or listen to any Orthodox spiritual material in a given day.

18. When planning trips, don’t let it enter your mind whether you will be near an Orthodox parish on Sundays or feast days.

19. Do not let it be relevant to travel plans whether you travel on a Sunday or a feast day, and thus have to miss holy services.

20. When you travel, don’t worry about keeping the fast on an airplane or in a train station (despite the fact that the Muslims and Jews sitting beside you seem to do so just fine).

21. Don’t connect real life problems – like addictions, marital problems, sexuality, or raising kids – to life in the Church. If the two areas of your life get too close, they might come into contact.

OTHER PEOPLE

22. Make little distinction or priority between socializing with faithful Christians, or surrounding yourself with anyone you find entertaining.

23. Stay isolated from your family.

24. Have little or no contact with godchildren or godparents, as far as it is up to you.

25. Have no social or personal relationship with people at your parish, or people in the Church in general.

26. Have relationships that interfere with church attendance and/or daily prayers.

27. Maintain relationships – or better still, plan holidays, business partnerships, or a marriage – with a person whose influence undermines the practice of your faith.



28. Remain angry with some people at your parish, and avoid them.

29. Don’t go to Orthodox events or retreats, either because you don’t think you learn anything new, or because you don’t like the people.

30. Watch other people. Keep track of their whereabouts, their attendance, their clothing, how often they commune and confess. God might ask.

YOUR PARISH

31. Donate money to the Church, if you happen to think of it – but certainly, do not tithe.

32. Contribute no time to work at your parish (since everything is surely done by the priest and the caretaker).

33. Stay in a situation where you must drive an hour or more to church.

34. Enjoy the idea of regularly visiting other parishes, just for a “change”, since you know other people are there to take care of things at your “home” parish.

35. In general, be too tired to go to church.

36. Retain a feeling of guilt about something you have/haven’t done, and stay away from your parish in order to avoid talking about it.

37. Avoid confrontations with your parish priest, but still remain upset with him about things you have never expressed out loud.

38. Make avoiding “offending the family” your excuse for not attending Vespers, or even Sunday Liturgy (it’s the perfect excuse, since

it makes you seem like a good Christian, while allowing the devil to keep you away from the holy services).

39. Correct others in church. Yell, fix their posture, criticize their children, shush their insufferable singing. This will help their humility (if not yours).

40. Make church singing a concert – and if anyone ruins it with their lousy or untrained voice, get mad. The madder you are, the less likely the situation will happen again.

LIFESTYLE

41. Choose to take a job in a place where there is no Orthodox parish nearby.

42. Have sporting events on Sundays and feast days that keep you from attending church services.

43. As a rule, work on Sundays and/or feast days, and don’t try repeatedly to arrange things differently because of worry about what people might say or do. (And

don't ask the priest to write a letter asking your employer to accommodate you – that's for religious fanatics).

44. Have hobbies that interfere with church attendance.

45. Don't feel you need ongoing catechism or spiritual education – you've learned it already.

46. If your club or your ethnic tribe does something that comes into conflict with the doctrines of the Church, always defend your tribe. Better still, get angry at the Church, and seek some "brand" of "Christianity" that puts your tribe first.

47. Keep moving from one residence to another (ideally, a "better" one). Never putting down roots in a place or a parish will ensure you never have to spiritually mature.

48. Regularly ask why someone else doesn't solve the problems at your church, school, work, or home. This

state of mind will keep you infantile, and ensure you will be unable to bear the challenges of the Christian life.

49. When something about the Church – practice, belief, moral life, etc. – offends or contradicts something you believe or do, become deeply offended, and demand that the Church (or the priest) apologize, and take away your hurt feelings.

50. Whatever happens, remember: the Holy Tradition that is the experience of all the holy people of the Orthodox Church over two thousand years can't hold a candle to what you do, what you feel, and what you want. If the Church insists otherwise, it's just a matter of time before you will have to part ways.

And of course, that's just how the devil planned it all along.

ON CHRISTIANS

From the Epistle to Diognetus / Written before the 4th century

Christians are not distinguished from other men by country, language, nor by the customs which they observe. They do not inhabit cities of their own, use a particular way of speaking, nor lead an eccentric form of life... They live in their own countries, but they do so as those who are just passing through. As citizens they participate in everything with others, yet they endure everything as if they were foreigners... They marry, like everyone else, and they have children... They share a common table, but not a common bed. They exist in the flesh, but they do not live by the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, all the while surpassing the laws by their lives. They love all men and are persecuted by all. They are unknown and condemned. They are put to death and restored to life. They are poor, yet make many rich. They lack everything, yet they overflow in everything. They are dishonored, and yet in their very dishonor they are glorified; they are spoken ill of and yet are justified; they are reviled but bless; they are insulted and repay the insult with honor; they do good, yet are punished as evildoers; when punished, they rejoice as if raised from the dead. They are assailed by the Jews as barbarians; they are persecuted by the Greeks; yet those who hate them are unable to give any reason for their hatred. To sum it all up in one word, what the soul is in the body, that is what Christians are in the world. The soul is dispersed through all the parts of the body, and Christians are scattered through all the cities of the world. The soul lives in the body, yet is not of the body; Christians live in the world, yet are not of the world.



ON THE GIFTS OF THE HOLY SPIRIT

From the Writings of St. Innocent of Alaska

Faith and love which are gifts of the Holy Spirit are such great and powerful means that a person who has them can easily, and with joy and consolation, go the way Jesus Christ went. Besides this, the Holy Spirit gives man the power to resist the delusions of the world so that although he makes use of earthly good, yet he uses them as a temporary visitor, without attaching his heart to them. But a man who is not filled with the Holy Spirit, despite all his learning and prudence, is always more or less a slave and worshipper of the world.