



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JULY 10, 2011



Welcome Visitors

We warmly welcome all those who are visiting us today. It is a joy to have you with us for the Divine Services! Today we are especially pleased to have with us, Fr. Michael and Mat. Lydia Westerberg from Holy Transfiguration Orthodox Church in New Haven, CT.



Blessing of Automobiles – Sunday, July 17th

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 into heaven on a fiery chariot. There will be a blessing of automobiles immediately after the Liturgy on Sunday, July 17th.



Saint George's Greek Festival

will be held at the Ocean City Convention Center, July 29-30. Great food, music, entertainment, shopping, and fellowship. Let's do our best to support our brothers and sisters in Ocean City!



Interested in Hosting Our Annual Picnic?

Please speak with Fr. John. A date has not yet been set but we are currently looking for volunteers to host the parish get-together. Thank you!



Reading Group – Saturday, July 16th

The handout for this coming Saturday's Reading Group is in the back of the Church. It is "The Way of Spiritual Transformation" by Hieromonk Damascene - a talk given at a 2005 Parish Life Conference.



Bible Study

We have just started St. Paul's Epistle to the Romans. Last night was an introduction. Our next session will meet on Saturday, July 23rd, at 5:00pm. Bring a Bible and a Friend!

Choir Practice

will be held on Sunday, July 24th, during/following the coffee hour.

Ss. Peter & Paul – Old Calendar

will be celebrated this week as Fr. David Straut's, father of Mat. Emily, will be vacationing with his family here this week. He will serve Vigil on Monday night and Divine Liturgy on Tuesday morning.

*Now having been set free from sin,
and having become slaves of God,
you have your fruit to holiness, and
the end, everlasting life. (Rom 6:22)*

READER SCHEDULE

Sunday, July 10th

Constantine Mitsopoulos

Sunday, July 17th

Kathy Parrish



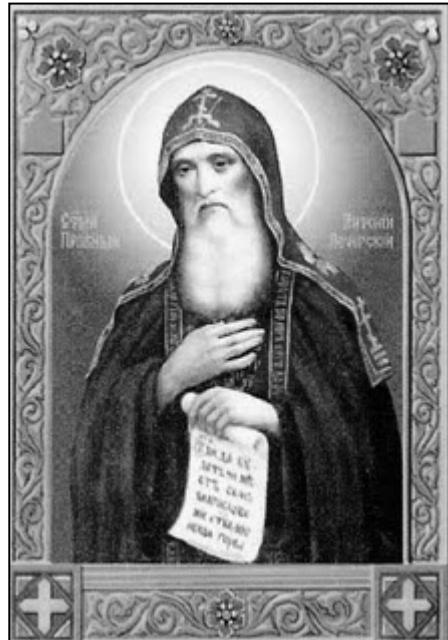
Prayer List: Fr. Michael Mihalick, Fr. Gregory Safchuk, Fr. Christian, Mat. Dunia, Don Young, Jerrie Rife, Wallace & Michelle Wilson, Ryan & Kayla Wilson, Victoria Kokkinos, Ed Tucker, Karen Nichols, Denise Royal, Simeon, Scott & Maryann, Roman Szwee, Garrett Cuppels, Jane Koshutko, Nicholas & Linda, Nina Gordon, Mirela & Chris, Troy Duker, Mary Miranda, Bruce Eckerd, Stella.

OPERATING THRU 6/30/11			JULY OPERATING			BUILDING FUND		
Income	Expense	Net	Income	Goal	Difference	Income	Goal	Difference
25,880	33,225	-7,345	942	5,900	4,958	12,090	20,000	-7,910

VENERABLE ANTHONY OF THE MONASTERY OF THE CAVES IN KIEV

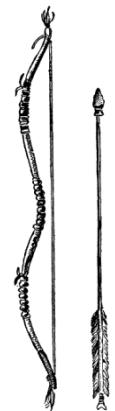
Commemorated on July 10th / From the Prologue of Ochrid

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 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.



FROM THE SAYINGS OF THE DESERT FATHERS

A hunter, wandering through the desert, came upon Abba Anthony while he was making jokes with the brethren; and he was shocked. Wishing to teach the hunter that it is necessary sometimes to relax with the brethren, the old man said to him: "Put an arrow in your bow and bend it." The hunter did so. "Bend it a little more," said Anthony. The hunter obeyed. "And still more," Anthony told him. "But if I draw the string too tight," said the hunter, "the bow will snap." And the old man said to him: "It is the same in the work of God. If in the case of the brethren we draw the string too tight, they will snap under the strain. So it is necessary sometimes to relax with them." When the hunter heard this, he was filled with compunction, and profiting much from what the old man had said, he went his way. And the brethren, greatly strengthened, departed to their own place.



DON'T BE A FISH OUT OF WATER

St. John Chrysostom, the superb homilist who was called the "Golden-mouthed", was especially concerned for the spiritual and moral development of his flock and, as a result, he was especially interested in teaching them how to pray. As trees cannot live without water, so man's soul cannot live without prayerful contact with God, he taught. If you deprive yourself of prayer, you will become like a fish out of water because as water is life for a fish, so is prayer for you.

ON GOD'S GOODNESS TO ALL

God is the life of all free beings. He is the salvation of all, of believers and unbelievers, of the just and the unjust, of the pious and the impious, of those freed from the passions and those caught up in them, of monks and those living in the world, of the educated or the illiterate, of the healthy or the sick, of the young or of the old. He is like the outpouring of light, the glimpse of the sun, or the changes of the weather, which are the same for everyone without exception.



St. John of the Ladder

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 king-

dom, 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.