



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JUNE 24, 2007

SUNDAY, JUNE 24TH

NATIVITY OF ST JOHN THE BAPTIST

8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour
Parish Council Meeting

THURSDAY, JUNE 28TH

7:00p.m. Vespers; Confessions

FRIDAY, JUNE 29TH

HOLY APOSTLES PETER & PAUL

8:40a.m. Hours
9:00a.m. Divine Liturgy

SATURDAY, JUNE 30TH

6:00p.m. Vespers; Confessions

SUNDAY, JULY 1ST

5TH SUNDAY OF PENTECOST

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



The true aim of a Christian life is to acquire the Spirit of God, while prayer, vigil, fasting, almsgiving, and other good works done for Christ's sake are merely means for acquiring it.

St. Seraphim of Sarov

READER SCHEDULE

Sunday, July 1st

Hours: Matushka Emily
Epistle: Matushka Emily

Sunday, July 8th

Hours: Kathy Parrish
Epistle: Kathy Parrish



Visitation of His Beatitude Metropolitan Herman

On Saturday, July 7th and Sunday, July 8th, Metropolitan Herman, our diocesan bishop, will make his first archpastoral visit to our parish. Following the Divine Liturgy there will be a luncheon held at a local establishment. All are invited and encouraged to attend!



A Sign-up Sheet

for the meal with Metropolitan Herman on Sunday, July 8th, is in the back of the church. The meal will be a brunch at the Clarion Hotel in Ocean City. There is no charge for the meal, you are only asked to please sign your name to the list if you plan on attending. For questions please see Fr. John as soon as possible. The R.S.V.P. deadline is Friday, June 29th.

The Feast of Ss. Peter & Paul – June 29th

will be celebrated with the Vespers this Thursday night at 7:00pm and the Divine Liturgy this Friday morning at 9:00am. Since the feast of the Apostles falls this year on a Friday, we still abstain from meat and dairy products (in remembrance of the Lord's crucifixion), but we are permitted to eat fish to celebrate the feast. Then there is no fasting, except the normal Wednesdays and Fridays, until the two week Dormition Fast beginning August 1st.



A Tastefully Simple Fundraiser

will be offered on Sunday, July 15th, at the coffee hour. Ginny Seeley, Bill and Kathy Parrish's daughter, is offering 100% of the profits coming from orders of Tastefully Simple Foods. There are brochures and business cards available for pickup in the coffee hour room. Please feel free to take some for yourself, family, and friends. Please be so kind as to return the brochures should you take any.

Concerning Children in Church

As a reminder, children are a blessing of the Lord, and parents who bring their children to church do a great service to their own families and to our parish community. If from time to time, our youngsters get a little rambunctious in church – and this is normal and should be expected – let us see this as a sign that our parish is healthy and growing. No one should be discouraged from bringing their children to church, even if they get a little "excited" when praising the Lord; remember, what Christ tells us: "Let the little children to come to Me, and do not forbid them; for of such is the kingdom of Heaven."



The Parish Council

will meet today, Sunday, June 24th. The Finance Committee will not meet this Tuesday, but instead at a later date.

THE GLORIFICATION OF THE SAINTS IN THE ORTHODOX CHURCH

By VRev. Joseph Frawley

While the glorification of saints in the Orthodox Church has been taking place for nearly 2000 years, few people today are certain about how this really happens. Does the Church "make" a saint? Are there special panels which decide who can be considered for sainthood? Are saints "elected" by a majority vote? Does a person have to perform a certain number of miracles in order to qualify as a saint? The answers to these questions may be surprising to some.

We know that there are several categories of saints: prophets, evangelists, martyrs, ascetics, holy bishops and priests, and those who live a righteous life "in the world." What they all have in common is holiness of life. Three times in the Book of Leviticus (Ch 11, 19 and 20) God tells us to be holy, because He is holy. We must consecrate ourselves, for we are His people. Saint Peter reiterates this commandment in the New Testament, challenging us to obey God's commandments and submit our will to His will (1 Pet 1:16). Everyone is challenged to manifest holiness in their lives, for we all must become saints! This is our special -- and common -- calling from God. It is not something reserved for the clergy, monastics, or those who are "more pious." Everyone who has been baptized into Christ must live in such a way that Christ lives within us. "Do you not know," Saint Paul asks, "that you are God's temple and that God's Spirit dwells in you?" (1 Cor 3:16).

So, the glorification of saints in the Orthodox Church is a recognition that God's holiness is manifested in the Church through these grace-filled men and women whose lives were pleasing to God. Very early on, the Church recognized the righteous ancestors of Christ (**Forefathers**), those who predicted His coming (**Prophets**), and those who proclaimed the Gospel (**Apostles** and **Evangelists**). Then those who risked their lives and shed their blood to bear witness to Christ (**Martyrs** and **Confessors**) were also recognized by the Church as saints. There was no special canonization process, but their relics were treasured and the annual anniversaries of their martyrdoms were

celebrated. Later, the ascetics, who followed Christ through self denial, were numbered among the saints. Bishops and priests who proclaimed the True Faith and fought against heresy were added to the list. Finally, those in other walks of life who **manifested holiness** were recognized as saints.

While the glorification of a saint may be initiated because of miracles, it is not an absolute necessity for canonization. The Roman Catholic Church requires three verified miracles in order to recognize someone as a saint; the Orthodox Church does not require this. There are some saints, including Saint Nicodemus of the Holy Mountain and Saint Innocent of Moscow, who have not performed any miracles, as far as we know. What is required is a virtuous life of obvious holiness. And a saint's writings and preaching must be "fully Orthodox," in agreement with the pure faith that we have received from Christ and the Apostles and taught by the Fathers and the Ecumenical Councils.

Can the Church "make" a saint? The answer is no. Only God can do that. We

glorify those whom God Himself has glorified, seeing in their lives true love for God and their neighbors. The Church merely recognizes that such a person has cooperated with God's grace to the extent that his or her holiness is beyond doubt.

Are saints "elected" by special panels or by majority vote? Again, the answer is no. Long before an official inquiry into a person's life is made, that person is venerated by the people where he or she lived and died. His or her memory is kept alive by the people who pray for his or her soul or who ask him or her for intercession. Sometimes people will visit his or her grave or have icons painted through their love for the person. Then a request is made, usually through the diocesan bishop, for the Church to recognize that person as a saint. A committee, such as the Orthodox Church in America's Canonization Commission, is formed to research the life of the person who is being considered for glorification and to submit a report to the Holy Synod stating its reasons why the person should or should not be recognized as a saint.



Then the Holy Synod decides to number that person among the saints and have icons painted and liturgical services composed.

The formal Rite of Glorification begins with a final Memorial Service for the person about to be canonized, after which Vespers and Matins with special hymns to the saint are chanted and the saint's icon is unveiled. The saint's life is published and

the date of his or her commemoration is established. The other Orthodox Churches are notified of the glorification so that they can place the new saint's name on their calendars.

Through the prayers of all the saints, may we be encouraged to follow their example of virtue and holiness.



ASK FATHER: 2 QUESTIONS / 2 ANSWERS

Q. Father, I attended the last Bible Study and if I'm not mistaken, you said that it is not always a sin to be drunk. Can you please explain this to me again?

A. Sure! The Fathers say that drunkenness comes from three different things: 1) wine, 2) the passions, and 3) the sober intoxication of the Holy Spirit. The first needs no explanation. The second type of drunkenness comes when one's heart is so enrapt in sin that one's mind can no longer think straight, making a person spiritually impaired and subject to a serious fall. This unfortunately happens with each of us when, for example, we are overcome by a fit of anger or consumed by a desire for pleasure, power, or wealth. In these cases we often do things which we later regret when we come to our senses. This is why the Prophet Isaiah says, "Woe to those who are drunk without wine" (Is. 28:1). These first two types of drunkenness, coming from wine and the passions, are always sinful and will inevitably lead to physical and spiritual hangovers. However, the third type of drunkenness, the sober intoxication of the Holy Spirit, is never sinful and never leaves us with regret or remorse. This is because when one is filled with the Holy Spirit one's heart not only experiences the joy and gladness which it was created for but one's mind is granted clarity and enlightenment. The Apostles experienced this sober intoxication on Pentecost and were believed to be drunk on new wine, yet their minds were sharper than ever as by the Holy Spirit they were able to speak in all the languages of the world, proclaiming the wonderful works of God.

Q. So how can I experience this sober intoxication of the Holy Spirit?

A. Before we can drink deeply of the Holy Spirit, we first need to empty our spiritual glasses of what is already in them. This means we need to pour out of our minds and hearts those things which are displeasing to God. Then, and only then, can we receive the sober intoxication of the Holy Spirit. Think about it, if my heart is full of anger and animosity, how can it receive God's love and forgiveness? If I continually stuff myself with food and drink beyond measure, how can I learn temperance and self-control? If I read dirty magazines all day and never read the Scriptures, how can I learn the wisdom revealed in God's Law? For this reason, the first step in the Christian life is to empty our spiritual glasses, our minds and hearts, of the wine that leads to the drunkenness of sin.



Then, little by little, as we pray, fast, study, and pursue virtue, God will fill us with His new wine, His Holy Spirit, which brings the joy and clarity of sober intoxication. This is step two, to do everything we can to fill our minds and hearts with God's truth and love.

But let us remember, step one comes before step two – the glass must be emptied before it can be filled. This is because as the Lord taught us, no one who has just drunk old wine (and is full on sin) desires new wine (the Holy Spirit) for such a person says that the old wine (the sinful life) is better. For this reason, Christ says that new wine (the Holy Spirit) must be put into new wine skins (minds and hearts which are empty and ready for the filling). (Luke 5:37-39)



ON THE THOUGHTS OF THE HEART

Saint John of Kronstadt

All my happiness and unhappiness are in the thoughts and desires of my heart. If the thoughts of my heart are in accord with God's truth, with the will of God, then I am at rest, filled with divine light, joy and blessedness; if not, I am uneasy, filled with spiritual darkness that corrupts the soul, with heaviness and despondency. If I replace the false and ungodly thoughts of my heart by true and godly ones, then rest, blessedness and joy return.



THE NATIVITY OF SAINT JOHN THE FORERUNNER & BAPTIST

Celebrated June 24th

The Gospel (Luke. 1: 5) relates that the righteous parents of St John the Baptist, the Priest Zachariah and Elizabeth (September 5), lived in the ancient city of Hebron. They reached old age without having children, since Elizabeth was barren. Once, St Zachariah was serving in the Temple at Jerusalem and saw the Archangel Gabriel, standing on the right side of the altar of incense. He predicted that St Zachariah would father a son, who would announce the Savior, the Messiah, awaited by the Old Testament Church. Zachariah was troubled, and fear fell upon him. He had doubts that in old age it was possible to have a son, and he asked for a sign. It was given to him, and it was also a chastisement for his unbelief. Zachariah was struck speechless until the time of the fulfillment of the archangel's words.



St Elizabeth came to be with child, and fearing derision at being pregnant so late in life, she kept it secret for five months. Then her relative, the Virgin Mary, came to share with her her own joy. Elizabeth, "filled with the Holy Spirit," was the first to greet the Virgin Mary as the Mother of God. St John leaped in his mother's womb at the visit of the Most Holy Virgin Mary and the Son of God incarnate within Her.

Soon St Elizabeth gave birth to a son, and all the relatives and acquaintances rejoiced together with her. On the eighth day, in accordance with the Law of Moses, he was circumcised and was called John. Everyone was amazed, since no one in the family had this name. When they asked St Zachariah about this, he motioned for a tablet and wrote on it: "His name is John." Immediately his tongue was loosed, and St Zachariah glorified God. He also prophesied about the Coming into the world of the Messiah, and of his own son John, the Forerunner of the Lord (Luke. 1: 68-79).

After the Nativity of our Lord Jesus Christ and the worship of the shepherds and the Magi, wicked king Herod gave orders to kill all male infants. Hearing about this, St Elizabeth fled into the wilderness and hid in a cave. St Zachariah was at Jerusalem and was doing his priestly service in the Temple. Herod sent soldiers to him to find out the abode of the infant John and his mother. Zachariah answered that their whereabouts were unknown to him, and he was killed right there in the Temple. Righteous Elizabeth continued to live in the wilderness with her son and she died there. The child John, protected by an angel, dwelt in the wilderness until the time when he came preaching repentance, and was accounted worthy to baptize the Lord.



VIRTUES EVERY CHRISTIAN SHOULD SEEK

St. Nikolai of Zicha

Praying inwardly. "When you pray, enter into your closet (your heart), and when you have shut the door, pray to your Father, Who sees in secret, and your Father, Who sees in secret, will reward you openly."

Freedom from things. "A man's life consist not in the abundance of the things which he possess" (Luke 12:15). The soul of a man is of more worth before God than the whole world. "For what is a man profited if he shall gain the whole world and lose his own soul?" (Matt. 16:26). We ought to be on guard so as not to identify ourselves, our personality or our soul, with our material possessions, but to lift our souls above everything in the world.

Knowledge of the Scriptures and of the power of God must be increased every day. It helps mightily in strengthening our belief in Christ. The Lord rebuked the Sadducees because of their ignorance, saying: "You know neither the Scriptures, nor the power of God."

Thankfulness toward God is a great virtue. If you have received from God a little, and if you are thankful to Him for it, He will multiply it, as He multiplied the five loaves.