



CHRIST THE SAVIOR ORTHODOX CHURCH

10315 Carey Road; Berlin, MD 21811
 302-537-6055 (church) / orthodoxdelmarva.org /
 frjohn@orthodoxdelmarva.org

BULLETIN OF MAY 11, 2014

A Warm Welcome!

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

The Feast of Mid-Pentecost

is celebrated this year on Wednesday, May 14th. On this feast we bless water, recalling how the Lord cried out to all in the midst of the feast, "If anyone thirsts let him come to me and drink!" The Blessing of Water will be served on Tuesday, May 13th at 7:00pm, and the Divine Liturgy will be served on Wednesday, May 14th at 9:00am. All are encouraged to attend!



SUNDAY, MAY 11TH

4th Sunday of Pascha

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

TUESDAY, MAY 13TH

7:00p.m. Great Vespers;
 Blessing of Water

WEDNESDAY, MAY 14TH

Mid-Pentecost

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

SATURDAY, MAY 17TH

6:00p.m. Great Vespers

SUNDAY, MAY 18TH

5th Sunday of Pascha

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

About Holy Water

The water that will be blessed this week, may be used for drinking (health of soul and body) and for blessing (homes, cars, gardens, etc.). Holy Water is grace-filled and offers health, protection, and sanctification. Often a bottle of Holy Water is kept in the refrigerator for use throughout the year.

Have An Idea?

Do you have any idea that you would like to share about our Mission? Please share it with Fr. John or one of the Council Members – we are always looking for ways to improve the Mission!



Appreciation is Expressed

to the donors of the new Icon of the Lord, "Not Made By Hands" (the Icon of our Parish Feastday – celebrated on August 16th) as well as to the donors of the new wooden icon cases for our five icons stands. May the Lord bless them for their generosity!

The Pool to be Opened on Sunday, May 25th

Following the Divine Liturgy and until 1pm, the pool will be open for swimming. A certified lifeguard will be on duty, but parents should still watch their children. Be safe and enjoy! Questions? Please see Fr. John.



The Parish Council

will meet next on Sunday, June 1st, following the coffee hour, for the our 2nd quarterly meeting of 2014. Full reports will be offered.

Annual Memorial Day Pilgrimage

The Pilgrimage to St. Tikhon's Monastery in South Canaan, PA is Monday, May 26th. If you are interested in going and need directions or would like to find travel partners, please let Fr. John know.



Two Suggestions

1) Invite someone new to church; 2) Talk to someone new today.



"God protects and loves the charitable and philanthropic person."

St. John Chrysostom

READER SCHEDULE

Sunday, May. 18th

Gabriela Jones

Sunday, May 25th

Joanne Patrick



CASH FLOWS THROUGH 4/30/14					CASH FLOWS IN MAY 2014					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 5/11		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Mortgage
26,952	26,069	4,950	8,569	-2,736	1,387	2,772	1,000	1,000	-1,385	6,565	0	360,326

ON PASCHA WE RECEIVE AN INVITATION TO ETERNAL LIFE

An Interview of Archimandrite Tikhon (Shevkunov) by Valery Konovalov

—Father Tikhon, why is Pascha celebrated each time not as the anniversary of the Resurrection of Christ but as the Resurrection itself?

—The Apostle Paul made an astonishing revelation about two thousand years ago. He said, Jesus Christ the same yesterday, and today, and for ever (Heb. 13:8).

Christians feel the great power of these words, if their faith is not just matter of tradition but rather a living faith; if they also feel and live their communion with God as the most important reality of their lives. This relates also to the Resurrection. Unfortunately (or perhaps fortunately) it is impossible to convey this through mere theoretical postulates. This is just how God has ordained it. If faith were no more than a theory, Christ's Church would have withered only a few years after it began. After all, our faith is something different, it is a living connection between God and His people, between God Who became man—Jesus Christ, and each one of us Christians.

The living feeling of the pulse of eternity, which responds in every Christian, is especially felt on the feast of Pascha, the Resurrection. Little children are aware until they grow up that death is something completely foreign, incomprehensible, and unnatural to man. We adults remember well this perception of the reality of eternity in our childhood as one of the constants of existence of a person only recently come into the world.

There are not many such constants for children, but to them they are an undoubted truth. They are their mother's love, the daily revelation of a beautiful world, and the sureness that their existence and the existence of all those they love is eternal. We even have a song that goes, "Let mama be forever, let me be forever."

But even in adulthood, and even at the end of one's life, a sense of the absurdity of his own death never leaves him up to the last minutes. Every doctor and every priest can testify to this. This is by no means some sort of psychological phenomenon or self-deception. It is an astonishing reality that is open to a person. The Resurrection of Christ tells us that we are not mistaken: There is no

death for a human soul, for a human personality. The revelation of the life of the age to come, the kingdom that is not of this world, and the invitation to it is the very essence of the Gospel, the main significance of the Resurrection, and the essence of the matter of Jesus Christ in the human race.

—But what do we need to do, so that we can learn to celebrate the Resurrection like that—as a present, real event? After all, many people know the rule—how to bless the kulich (Easter cakes), how many times to kiss in the Paschal greeting, how to cross yourself... But perhaps we are missing the most important thing?

—Yes, every person will have to figure that out for himself. There is no other way. Christ only patiently, with unfathomable love invites every person. However, He never violates our freedom.

But if a person has not come to terms with the eternity of his life, it means that he has not come to terms with anything at all. And he has lived his life in vain. If a person has not posed these "cursed questions" to himself, according to a famous expression of Dostoevsky, and has not made every effort to honestly answer them, then that person has done absolutely nothing in life. Even if he has planted a thousand trees, built an entire city, and brought ten sons into the world. Christ has left us these words: "What does it

profit a man if he gain the whole world but lose his own soul?"

This is the main question and revelation of Pascha. This is the most important thing. But what color to dye the eggs, how to bake kulich—believe me, that is the 1025th priority. —So what should one do to come to terms with this—read, pray, talk to a priest? —During the Lenten services in the churches we often recall the ancient lines from the Bible, "Seek God, and thy soul shall live." Of course, we must first seek answers to the most important questions in church with the priest. Some will say that not every priest is able to answer accessibly and clearly. Well, I suppose in that case you need to go find one who can. For some a believing friend may be a helper in this important matter. For others, it may be a book. There is no ready recipe for this.



—Can any spiritual father be chosen for such talks, in the hope that God will send the right one, or does it make sense to look around?

—A spiritual father should not be an indulger, as they used to say in Ancient Russia. That is, he should not indulge your sins. He should without fail be kind and merciful, but out of love for you he should be exacting; he should lead you to Christ according to the law of the Gospel, and not according to the law that you yourself dictate to him.

This is a principle question. It is the same as choosing a doctor. You can come to an agreement with your doctor and he will make any number of concessions for you—but they will be your ruin. On the other hand, you can seek and find a doctor who will heal you.

—Are the Paschal feasts a good time to make that important step to the church?

—To those who have not yet made the church their home I would like to wish that they might feel and see how beautiful, good, and amazingly bright life in Christ's Church is, and how much of the future is prepared for them in it. I am deeply convinced that a spiritual father must be sought. You have to pray, and search again. It does not make sense to approach the first priest you meet and say: Be my spiritual father. You have to get acquainted with him, go to confession with him, and see how well he can answer the question specific to you. Get to know another, then a third, and only then make your decision.

<http://www.pravoslavie.ru/english/61419.htm>

ANCIENT FAITH MINISTRIES, OCPM PARTNER TO REPRINT ORTHODOX STUDY BIBLE NT AND PSALMS

From OCA.org

CHESTERTON, IN [AFM] - Ancient Faith Publishing, in partnership with Orthodox Christian Prison Ministry (OCPM), is pleased to bring back the paperback edition of the Orthodox Study Bible New Testament and Psalms.

This Bible, which has been out of print for two years, is in high demand among those who prefer a more affordable Orthodox Study Bible and those who serve America's prison population because the majority of state and federal prisons will not allow inmates to have hardback books/Bibles.

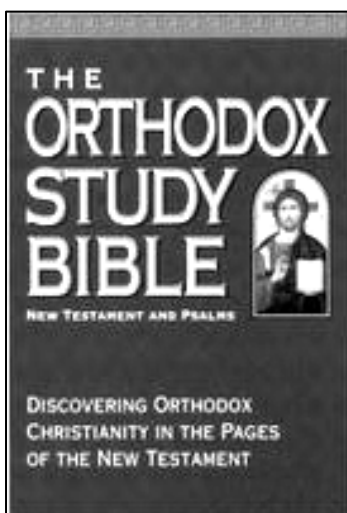
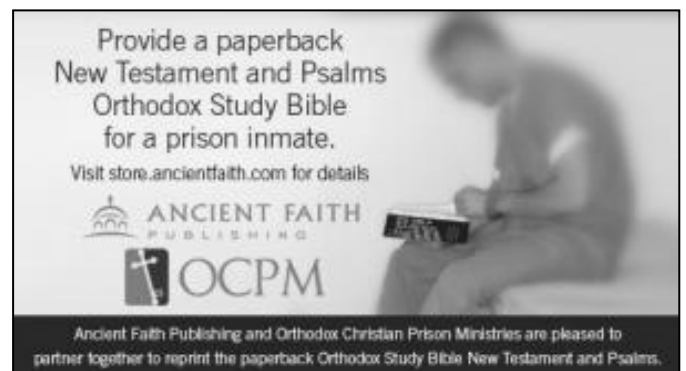
"Recently, OCPM was only able to send 231 Bibles to those in prison because we were out of stock, yet our demand was much greater," said Chaplain Patrick Tutella, Executive Director of OCPM.

The prison population is attracted to the Orthodox Faith and its unique connection to the Church Fathers. The footnotes and articles in the OSB reflect the ancient Christian heritage and make it applicable to today. Another great advantage to this Bible is the introduction to Orthodox iconography, revealing God's plan of salvation through visual icons and the iconic written word of God.

"For people whose lives have been chaotic, the Orthodox study Bible provides a blueprint to order," said Chaplain Patrick.

In an effort to help provide Bibles for the prison population, Ancient Faith Publishing is extending a special offer. Anyone who purchases a paperback Orthodox Study Bible at the regular price of \$24.95 can purchase a second bible at 25% off the purchase price; that second Bible will be distributed through OCPM to an interested party in the prison population.

"We are very pleased to be in partnership with OCPM in the reprint of this resource to assist priests and chaplains who visit those in prison and spread the ancient Christian faith to the modern world," said John Maddex, CEO of Ancient Faith Ministries.



MIDFEAST OF PENTECOST

The time of Pentecost is 50 days. Indeed, the word Pentecost, means "fifty." In the middle of the feast, that is on the 25th day, always a Wednesday, we celebrate the feast known as Mid-Pentecost. The feast unites and connects Pascha (the beginning) with Pentecost (the ending).

The symbol of water provides the theme for the feast of Mid-Pentecost. "Whoever is thirsty should come to Me and drink." As the Scriptures says, "Whoever believes in Me, streams of life-giving water will pour out from his heart." Christ said this about the Spirit which those who believe in Him were going to receive (John 7:37-38). This passage is also part of the Gospel reading for the Sunday of Pentecost.

Anticipating the gift of the Holy Spirit by Christ, the Troparion and Kontakion of Mid-Pentecost express the yearning of the believer with these words:

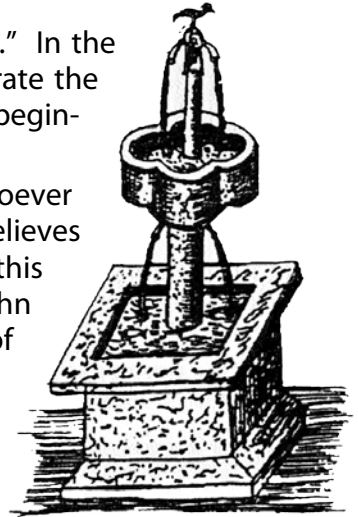
Troparion

In the middle of the Feast, O Savior, fill my thirsting soul with the waters of godliness, as Thou didst cry to all: If anyone thirsts let him come to Me and drink! O Christ God, Fountain of our life, glory to Thee!

Kontakion

Christ God, the Creator and Master of all, cried to all in the midst of the feast of the law: Come and draw the water of immortality! We fall before Thee and faithfully cry: Grant us Thy bounties, for Thou art the Fountain of our life.

A Blessing of Water takes place on this feast. We may bring vessels to church the next time we come for services so as to bring the newly-blessed waters to our homes.



THE ICON OF MID-PENTECOST

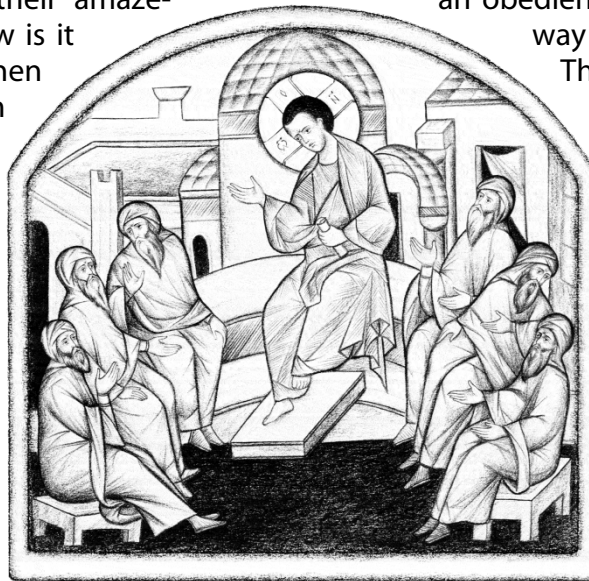
From the Incarnate God – Volume 2



The iconography adopted by the Church to illustrate Mid-Pentecost shows us Jesus Christ teaching in the Temple, just as in the Gospel. Christ is sitting at the center of a circle of Jewish scholars and wise men. These express their amazement at His knowledge: "How is it that this Man has learning, when He has never studied?" (John 7:15). In answer to this question, Jesus speaks of His connection to the Father, of His divine origin.

Most often, the icons of Mid-Pentecost represent Christ's first encounter in the Temple with the doctors of the Law – this is the episode described by St. Luke, when Jesus was twelve years old (Luke 2:41-50). "Did you not know that I must be in My Father's house?," He says to His worried parents, thus openly declaring that He is the Son of God and that He must carry out His mis-

sion. On that day, Christ declares His independence from Joseph and Mary, escaping their tutelage. He tells them about His unique link with God the Father. He accepts filial obedience to the end, an obedience which will lead Him all the way to the Cross. "Not My will, but Thy will be done!" (Luke 22:42).



Divine Wisdom is revealed to the doctors of the Law who admire the wisdom of the Child, revealing Jesus as the Child-Emmanuel announced by the Prophets (Isaiah 7:14). The authority of His teaching is already confirmed during His infancy, for "He is before all things," He precedes creation (Colossians 1:17 and Proverbs 8:22-30), "He is begotten, not made, of one

essence with the Father" (the Creed). He is "the Wisdom, the Word, and the Power of God" (From Matins of Pascha).