

CHRIST THE SAVIOR ORTHODOX CHURCH

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

BULLETIN OF MAY 25, 2014



CHRIST HEALS THE BLIND MAN

SUNDAY, MAY 25TH

6th Sunday of Pascha

8:40a.m. Prebaptismal Prayers
9:00a.m. Baptismal Div. Liturgy
Coffee Hour/Open Pool

WEDNESDAY, MAY 28TH

6:55p.m. Paschal Hours
7:00p.m. Great Vespers w/ Litiya

THURSDAY, MAY 29TH

Ascension of the Lord

One of the Twelve Great Feasts

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

SATURDAY, MAY 31ST

6:00p.m. Great Vespers

SUNDAY, JUNE 1ST

7th Sunday of Pascha

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

READER SCHEDULE

Sunday, June 1st

Kathy Parrish

Sunday, June 8th

Alexis Oleynik



Upcoming Baptisms

- ❖ Sunday, May 25th: Damiana Seraphine Milite
- ❖ Sunday, June 15th: Nicholas David Reynolds
- ❖ Saturday, June 21st: Liam Alexander Moss (tentative)

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.



Feast of the Ascension – Thursday, May 29th

This week we celebrate the Lord's Ascension into Heaven, 40 days after His Resurrection from the dead. This is one of the 12 Great Feasts of the Church's liturgical year. Come have a joyous feast and holy day!

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.



Liturgical Covers: Help is Needed!



New fabric has been donated for red and blue liturgical covers. We need seamstresses to prepare the coverings for use. The red set needs completion by June 29th and the blue set by August 15th. To help, please see Fr. John.

Feast of Pentecost – Sunday, June 8th

On Sunday, June 8th, we celebrate the Descent of the Holy Spirit on Pentecost, 50 days after Pascha. As a reminder, on this day we will have Vespers with the Kneeling Prayers immediately following the Liturgy. This is a High Holy Day, which everyone should be present for.



CASH FLOWS THROUGH 4/30/14					CASH FLOWS IN MAY 2014					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 5/25		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Mortgage
26,952	26,069	4,950	8,569	-2,736	3,909	2,898	1,000	1,000	+1,011	8,755	0	360,326

MANY HATS, ONE PERSON: SIN AND ANXIETY

By Douglas Cramer

There's a phrase I like that sums up our life in the modern world: "We all wear many hats." It's true – we do. Time management gurus like Steven Covey encourage us to structure our schedules according to the different roles we play, the different hats we wear – spouse, parent, child, worker, householder, friend, athlete, volunteer. But here's what's great about the phrase "many hats" – if we think about it, it reminds us that even though we wear many hats, there's one person, the same person, underneath each of them.

You know what's wrong about focusing on our hats instead of the person underneath? It can lead us to fall in to a dangerous sin – the sin of anxiety. You may not think of anxiety as a sin. But Jesus Christ teaches us that anxiety leads us away from Him, and from our salvation. And whatever separates us from God is sinful. We must overcome anxiety and worry. And thank God, the Scriptures and the teachings of our Church teach us how.

Let me tell you though one thing that makes me anxious – the statistics on anxiety in America! According to the National Institute of Mental Health, 1 in 8 Americans between 18 and 54 have been diagnosed with an anxiety disorder. That's 20 million people! Anxiety is the number one mental health problem for women, and second only to drug and alcohol abuse for men. Anxiety is the most common mental health problem in America, more common than even depression.

Now Ben Franklin once said: "Do not anticipate trouble or worry about what may never happen. Keep in the sunlight." Keep in the sunlight. And as Christians, don't we know the source of the True Light? And don't we know that we can learn to live in that Light?

This points us towards the solution to anxiety. We get ourselves tangled up when we are too concerned about what will happen in the future. We worry and obsess about problems that may never come. The solution to this is so simple, it can seem foolish. It lies in one of Jesus's teachings from the Gospel of Matthew:

Do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. ... Do not worry about tomorrow, for tomorrow will worry about its own things.

Fr. Anthony Coniaris once wrote that God always gives us light for our path - but only enough for us to take the next step. When we look towards the future, do we see the light shining on our next step? Or do we only see that all the steps beyond the next are still dark? Do we see the light, or do we worry about what will happen to us in the dark?

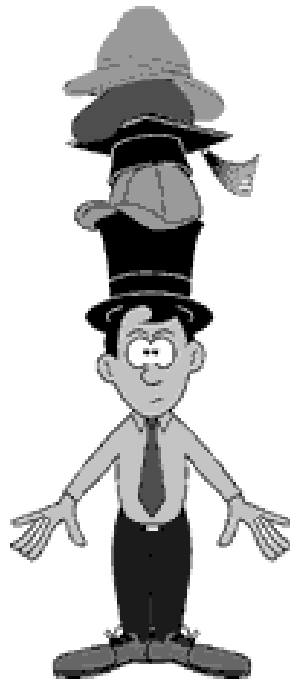
This is why anxiety is a sin – because it is rooted in fear, fear of what might happen to us. And worrying about ourselves always drives us away from God. There's a short book by the Christian writer CS Lewis that anyone can read, called "The Screwtape Letters." It's written as the letters of one devil to his underling Wormtongue, to teach him

how to be better at tempting humans. The senior devil, Screwtape, tells Wormtongue that "There's nothing like suspense and anxiety for barricading a human's mind against the Enemy [which is what the devils call God]. He wants men to be concerned with what they do; our business is to keep them thinking about what will happen to them."

When we are anxious about our future, about what will happen a month from now, or a year, or a decade, we are living as if we don't believe in God. We are not trusting that He will be there for us. We are saying, "Even if there's light shining on the next step I must take, I don't trust You. I don't trust that after I take that next step, You will shine your light on the step I must take after that."

Our worry, our anxiety about the future, leaves us staring in to the unlit distance believing that all is dark. We can't see; we're blind. But if we follow our Lord's teaching – "Do not worry about tomorrow" – we won't be blind, we will be dazzled by the brightness shining on the next thing we need to do. And trusting in the light of God's presence, we will focus on who we are now, instead of what we might need to do in the future. Of course it's a lot easier to say "don't worry, trust God" than it is to actually put it in to practice. But these are a couple of my own ideas about how to get started:

First, talk to God. If I start thinking that I've got to solve a problem all by myself, I start to worry. If it's true that sharing a problem with someone else will help, how much more true is it that sharing a problem with God will help? So get in the habit of



talking to God. Don't get caught up in using words that sound prayerful. Just talk to God like you'd talk to someone you trust. "God, I'm worried about my meeting tomorrow. I'm worried I'll get in trouble. I don't know what to do."

Next, listen! You know the old saying: We've got one mouth and two ears because we should listen twice as much as we talk. So listen for God's answer, for a quiet voice – a voice in the heart, not the ears. Perhaps you'll hear something like, "You're worried about your meeting because you haven't finished the project you promised you'd finish. Tomorrow you need to apologize for that; tonight you need to at least get started on it."

Then, test God! This might seem disrespectful. But it's not. In the book of Malachi, the Lord says:

Prove Me now in this ... if I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it.

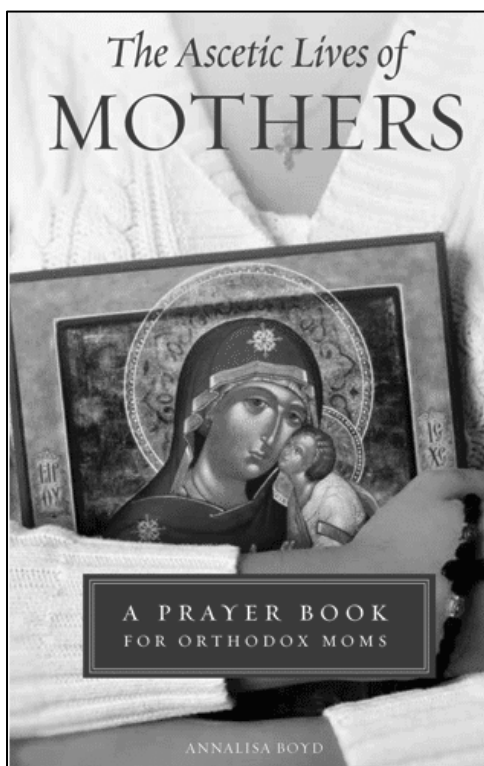
If you want to learn to trust God, you need to test God. You need to do what God tells you to do, to take the next step that he has lit up for you, and see what happens. In my experience I always find that God leads me from anxiety and worry to peace and joy.

This isn't to belittle the seriousness of mental disorders. It is a sad truth that diseases of the brain

are as real as any other physical illness, and that we should all be grateful to God for treatments that modern medicine has found for us. But we must understand that this fact co-exists with the fact that anxiety is also spiritual sickness, brokenness, and sin. And our Lord teaches us how to confront and heal this sickness.

Like any healing, overcoming anxiety takes time. If you are anxious, be gentle with yourself. Settle in to yourself, find the person under all the hats, and try to see the light that God is shining on the next step you should take. This light is His presence. He is here for us. Trust that He is showing you what you need to do next, this very moment. Remember the words of Jesus Christ: "Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?" We must trust that God will be always be here for us. Trust, and we will find peace. Even more, we will find the Prince of Peace.

This reflection is adapted from a speech originally written for Fr. Christopher Metropulos of St. Demetrios Greek Orthodox Cathedral of Ft. Lauderdale, FL, and SCOBA's Orthodox Christian Network. Learn more about the powerful ministries of OCN on their website, www.myocn.net.



**THE ASCETIC LIVES OF MOTHERS:
A PRAYER BOOK FOR ORTHODOX MOMS**

by Annalisa Boyd

Annalisa Boyd knows motherhood—its challenges, its joys, and its potential for spiritual growth. In this prayer book she offers a wide selection of prayers mothers can use to intercede for their families as well as to grow in virtue themselves.

About the author:

Annalisa Boyd has been married to her wonderful husband for 21 years. Together they have 8 children, through birth and adoption, and have fostered 31 (so far). She is a bread baker, candy maker, self-proclaimed doula, avid tea drinker, and a normal mom working out her salvation with fear and trembling. She and her family live on their one-acre micro farm in the beautiful foothills of the Rocky Mountains of Colorado. It is her greatest desire to follow Christ wherever He leads and to encourage children and mamas in their journey heavenward.

Publisher	Ancient Faith – http://store.ancientfaith.com
Pages	176 pages
Price	\$12.95

ASK FATHER: 4 QUESTIONS / 4 ANSWERS

Question: Is there a dress code in the Orthodox Church, and if so, why?

Answer: First, it should be said, that it is a recent phenomenon in some Roman Catholic and Protestant churches to advertise “casual”, “relaxed” or even no dress code at all for worship and fellowship. This answer will not directly critique this practice other than to say that this has never been part of and is in clear contrast with Orthodox Christian tradition.

Both the Old and New Testaments are full of calls to modesty and respectfulness not only in inward spirit but also in outward appearance as the one is connected to and influences the other. Since the time of Adam and Eve, who covered themselves with clothing after the Fall, the way in which one dressed has been directly connected to the way in which one relates to God and one’s neighbor. Cleanliness, simplicity, appropriateness, humility, etc., are not only virtues of the soul but also virtues of the body, which, St. Paul tells us, is the temple of the Holy Spirit.

Question: What’s the dress code?

Answer: The Scriptures offer us a dress code, with not only calls to the aforementioned virtuous principles, but also specific details in relation to: cross-dressing (Deut. 22:5), body markings (Deut. 14:1, Lev. 19:28), braided hair and gold or pearls or costly attire (1 Tim. 2:9, 1 Pet. 3:3-4), and head coverings (1 Cor. 11) to name a few.

Now to be sure each of these references has nuances related to culture and epoch; for example men wear kilts in Scotland. Yet, just as it would be incorrect to overlook these nuances, so too would be incorrect to be dismissive of the teaching itself. Therefore, throughout the Orthodox world, the Scriptural teaching remains the ideal or standard, yet the application remains pastorally flexible in order to bring about spiritual growth and progress in the faithful. For this reason, one will observe both strict adherence to the dress code such as in monasteries or parishes whose faithful are from traditionally Orthodox cultures, as well as appropriate flexibility in churches who pastorally care for and missionize non-Orthodox societies. In general, it is a good idea to be aware of the dress code, and not only refrain from being critical of it but also to respectfully follow it because it has salvific import for us and others.

Question: What is the dress code at our Christ the Savior Mission?

Answer: There are four basic categories: 1) men, 2) women, 3) children, and 4) everyone.

1) Men should not wear hats, bandanas, shorts, sleeveless shirts, or casual footwear like sneakers.

2) Women should not wear miniskirts, spandex-tight clothing, low-cut or revealing tops (unless covered with a sweater or other garment), or casual footwear like sneakers.

3) Children should be given a little more flexibility but should still wear “church clothes” so that they know they are somewhere that is special and holy.

4) Everyone should refrain from clothing that is immodest, ostentatious, a fashion-statement, or otherwise distracting from the prayerful and sacred space of the Lord’s House. Clothing or bodily

adornments with images, symbols, or writing should not be worn or at least covered up, so that the holy icons and Word of God do not have to compete with the logo of our favorite sport team, the name of a music band, or the slogan of our political party.

This being said, we should not take it upon ourselves to enforce the dress code upon anyone else, especially visitors to the Mission. As people become familiar with Orthodox Christianity, they will

slowly start to adapt themselves to the ways of the Church, naturally growing in Christ with that which pertains to both soul and body. If you have questions or concerns, please speak with Fr. John.

Question: What about the church’s pool?

Answer: The same basic principles apply with regard to modesty and respect for the Lord and our brothers and sisters in Christ. What we wear in the church’s pool should be a step above what is acceptable at the beach (or perhaps a few steps!). Although, we do have an exceedingly strict “no bikinis or speedos” policy :, there is no need to buy a new berka-style bathing suit; one can simply wear a T-shirt or shorts over what should be covered. This is actually what the Apostle Peter did when swimming in the Lord’s presence at the Sea of Galilee (see John 21:7). And so, enjoy swimming in the pool, the fellowship with each other, the presence of the Lord, and His blessing for your modesty and respectfulness!

