



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JUNE 29, 2008



Congratulations to Troy (Paul) Duker

on his reception into the Orthodox Church by Holy Baptism. May the Lord grant him many blessed years and eternal salvation in His Heavenly Kingdom!



SUNDAY, JUNE 29TH

ALL SAINTS OF NORTH AMERICA HOLY APOSTLES PETER & PAUL

8:40a.m. Hours
9:00a.m. Divine Liturgy
Open House @ Rectory

MONDAY, JUNE 30TH

SYNAXIS OF THE HOLY APOSTLES

7:00p.m. Orthodoxy 101

WEDNESDAY, JULY 2ND

ST. JOHN OF SAN FRANCISCO

9:00a.m. Akathist

SATURDAY, JULY 5TH

ST. ELISABETH THE NEW MARTYR

6:00p.m. Great Vespers

SUNDAY, JULY 6TH

3RD SUNDAY OF PENTECOST

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

Open House at the Rectory

will be held today, Sunday, June 29th, following a very brief coffee hour at the church. If you need directions to the rectory, which is about 15 minutes from the church, please pick them up in the back at the candle stand. Everyone (parishioners, visitors, family, friends) is invited!

The Parish Council

will meet next on Sunday, July 6th, following coffee hour.



Orthodoxy 101 – A Class on Our Faith

will be held on Monday, June 30th, at 7:00pm at the church. The topic will be: The Jesus Prayer – a historical overview and it's practical use. We will focus on the importance of this prayer in developing a spiritual life.

Please Remember in Prayer

Carol Boris, Nina Gordon, Jane Koshutko, Constantina, and Christos. If you have a prayer request, please let Fr. John know.

Akathist to St. John of San Francisco

On Wednesday morning there will be a short prayer service to one of the greatest saints of our land. St. John Maximovitch, who served as bishop in San Francisco from 1962-1966. Today his incorrupt body lies in San Francisco's Joy of All Who Sorrow Cathedral located on Geary Blvd. Many people, both faithful and skeptics alike, visit this church to see his holy remains untouched by corruption to this day. St. John was well known during his lifetime for his special care for the sick and since his repose numerous miracles have been attributed to his intercession.



Having children is a matter of nature, but raising them and educating them in the virtues is a matter of mind and will.

St. John Chrysostom



Flowers From The Garden

are often brought by pious people to the Church as a prayerful offering, either for the health or repose of so-and-so or simply in thanksgiving to God and as a way to add beauty and fragrance at the divine services. If you would like to bring flowers, the church has vases available for use.

READER SCHEDULE

Sunday, July 6th

Kathy Parrish

Sunday, July 13th

Jodi McElwee



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 a vacation from God? If you don't have the internet ask your priest to help find you a parish while you are away.





SYNAXIS OF THE NORTH AMERICAN SAINTS

From OCA.org

On the second Sunday after Pentecost, each local Orthodox Church commemorates all the saints, known and unknown, who have shone forth in its territory. Accordingly, the Orthodox Church in America remembers the saints of North America on this day.

Saints of all times, and in every country are seen as the fulfillment of God's promise to redeem fallen humanity. Their example encourages us to "lay aside every weight, and the sin which so easily besets us" and to "run with patience the race that is set before us" (Hebrews 12:1). The saints of North America also teach us how we should live, and what we must expect to endure as Christians

Although it is a relatively young church, the Orthodox Church in America has produced saints in nearly all of the six major categories of saints: Apostles (and Equals of the Apostles); Martyrs (and Confessors); Prophets; Hierarchs; Monastic Saints; and the Righteous. Prophets, of course, lived in Old Testament times and predicted the coming of Christ.

The first Divine Liturgy in what is now American territory (northern latitude 58 degrees, 14 minutes, western longitude 141 degrees) was celebrated on July 20, 1741, the Feast of the Prophet Elias, aboard the

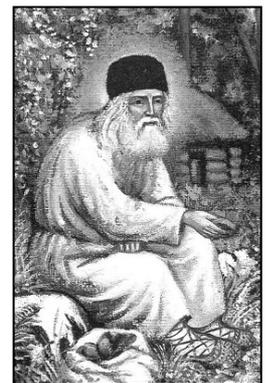
FOR CONSIDERATION

By St. Nikolai Velimirovich

A true friend prays to God for his friend. A true friend is concerned about the salvation of the soul of his friend. To dissuade a friend from false paths and to direct him on the path of truth, that is precious friendship. The saints of God are the best friends of mankind. Two youths, Barnabas and Paul, were friends while together they were attending the school of Gamaliel. When Barnabas became a Christian, he persistently and tearfully prayed to God that He would also enlighten the mind and turn the heart of Paul in order that he becomes a Christian. Barnabas often spoke to Paul about Christ the Lord but Paul ridiculed him and considered him as one led astray. However, the Good Lord did not leave the prayers of Barnabas without fruit. The Good Lord appeared to Paul and turned him from the path of falsehood to the path of truth. The converted Paul then fell before the feet of his friend and cried out: "O Barnabas, teacher of truth, I am now convinced that everything which you spoke to me about Christ is the truth!" Barnabas wept with joy and embraced his friend. Barnabas, the friend saved the soul of his friend by his fervent prayer. If Barnabas has succeeded to place Paul as the emperor of Rome, he would have done less for him than what he succeeded in doing by bringing him to the truth by his prayers.



Some misguided men think more about the end of the world than the end of their lives even though it is obvious that for him to whom the end of his life comes the end of the world has come. A brother standing before St. Seraphim of Sarov continually kept in his mind how he was going to ask the saint about the end of the world. St. Seraphim discerned his thought and said to him: "My joy! You think highly of the wretched Seraphim. How could I know when the end of the world will be and that great day when the Lord will judge the living and the dead and render to each one according to his deeds will be? No, no, this is impossible for me to know!" And when the saints did not know how will the sinners know? Why should we know, that which the Savior Himself did not find beneficial to reveal to us? It is much better to think that our death will come sooner than the end of the world rather than the end of the world before our death.



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North American Saints *continued from page 2...*

ship Peter under the command of Vitus Bering. Hieromonk Hilarion Trusov and the priest Ignatius Kozirevsky served together on that occasion. Several years later, the Russian merchant Gregory I. Shelikov visited Valaam monastery, suggesting to the abbot that it would be desirable to send missionaries to Russian America.

On September 24, 1794, after a journey of 7,327 miles (the longest missionary journey in Orthodox history) and 293 days, a group of monks from Valaam arrived on Kodiak Island in Alaska. The mission was headed by Archimandrite Joasaph, and included Hieromonks Juvenal, Macarius, and Athanasius, the Hierodeacons Nectarius and Stephen, and the monks Herman and Joasaph. St Herman of Alaska (December 13, August 9), the last surviving member of the mission, fell asleep in the Lord in 1837.

Throughout the Church's history, the seeds of faith have always been watered by the blood of the martyrs.

The Protomartyr Juvenal was killed near Lake Iliamna by natives in 1799, thus becoming the first Orthodox Christian to shed his blood for Christ in the New World. In 1816, St Peter the Aleut was put to death by Spanish missionaries in California when he refused to convert to Roman Catholicism.

Missionary efforts continued in the nineteenth century, with outreach to the native peoples of Alaska. Two of the most prominent laborers in Christ's Vineyard were St Innocent Veniaminov (March 31 and October 6) and St Jacob Netsvetov (July 26), who translated Orthodox services and books into the native languages. Father Jacob Netsvetev died in Sitka in 1864 after a life of devoted service to the Church. Father John Veniaminov, after his wife's death, received monastic tonsure with the name Innocent. He died in 1879 as the Metropolitan of Moscow.

As the nineteenth century was drawing to a close, an event of enormous significance for the North American Church took place. On March 25, 1891, Bishop Vladimir went to Minneapolis to receive St Alexis Toth (May 7) and 361 of his parishioners into the Orthodox Church. This was the beginning of the return of many Uniates to Orthodoxy.

St Tikhon (Belavin), the future Patriarch of Moscow (April 7, October 9), came to America as bishop of

the diocese of the Aleutians and Alaska in September 1898. As the only Orthodox bishop on the continent, St Tikhon traveled extensively throughout North America in order to minister to his widely scattered and diverse flock. He realized that the local church here could not be a permanent extension of the Russian Church. Therefore, he focused his efforts on giving the American Church a diocesan and parish structure which would help it mature and grow.

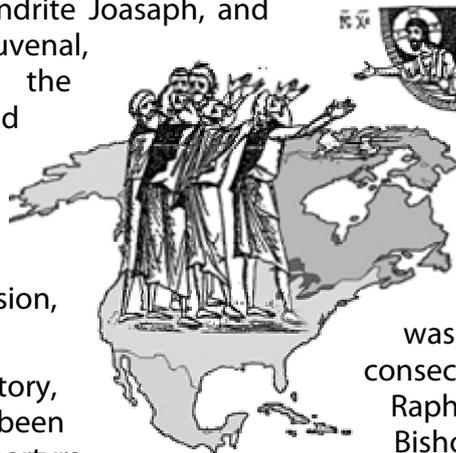
St Tikhon returned to Russia in 1907, and was elected as Patriarch of Moscow ten years later. He died in 1925, and for many years his exact burial place remained unknown. St Tikhon's grave was discovered on February 22, 1992 in the smaller cathedral of Our Lady of the Don in the Don Monastery when a fire made renovation of the church necessary.

St Raphael of Brooklyn (February 27) was the first Orthodox bishop to be consecrated in North America. Archimandrite Raphael Hawaweeny was consecrated by Bishop Tikhon and Bishop Innocent (Pustynsky) at St Nicholas Cathedral in New York on March 13, 1904. As Bishop of Brooklyn, St Raphael was a trusted and capable assistant to St Tikhon in his archpastoral ministry. St Raphael reposed on February 27, 1915.

The first All American Council took place March 5-7, 1907 at Mayfield, PA, and the main topic was "How to expand the mission." Guidelines and directions for missionary activity, and statutes for the administrative structure of parishes were also set forth.

In the twentieth century, in the aftermath of the Russian Revolution, countless men, women, and children received the crown of martyrdom rather than renounce Christ. Sts John Kochurov (October 31) and Alexander Hotovitzky (December 4 and August 7) both served the Church in North America before going back to Russia. St John became the first clergyman to be martyred in Russia on October 31, 1917 in St Petersburg. St Alexander Hotovitzky, who served in America until 1914, was killed in 1937.

In addition to the saints listed above, we also honor those saints who are known only to God, and have not been recognized officially by the Church. As we contemplate the lives of these saints, let us remember that we are also called by God to a life of holiness.





WHAT IS TRADITIONAL ORTHODOX CHRISTIANITY?

Adapted from a talk, "Living the Traditional Orthodox Life"

Consider the words of St. Macarius:

"The inhabitants of this world, the children of this age, are like wheat in a sieve. They are being sifted by restless thoughts of this world. They are constantly tossed to and fro by earthly care, desire and absorption in a variety of material concerns. Satan tosses such souls as a sifter sifts wheat.... By these concerns he disturbs men, keeps them anxious and in a state of nervous motion."

St. Macarius lived in the 4th century, but he clearly describes our situation today. The Church is a spiritual hospital. It is exactly the place where the tired and fearful and sifted need to be. Each Sunday when I enter the Sanctuary, pictures of former patients who were cured [*i.e.*, icons of the saints] surround me. This hospital has a record of almost 2000 years of successfully curing the sick in heart.

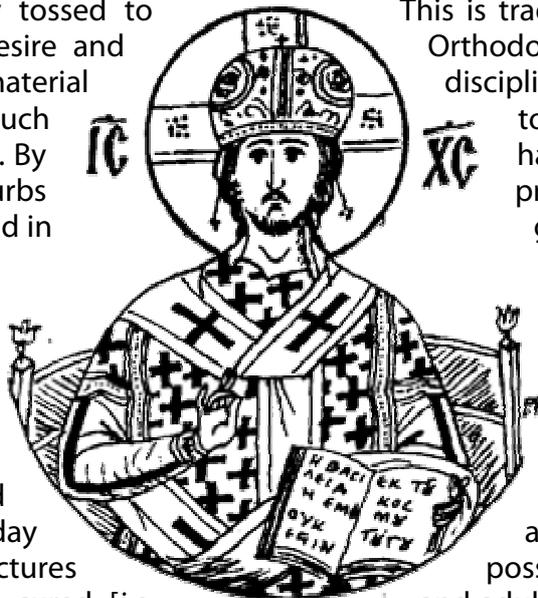
Metropolitan Laurus, in his lecture, "The Ascetic Podvig of Living in the World," writes,

"Christianity is an ascetic religion. Christianity is a teaching about the gradual extirpation of

the passions, about the means and conditions of the gradual acquisition of virtues. And this Podvig, this struggle, comes as we begin to separate ourselves from the world."

This is traditional Orthodoxy and the true Orthodox mindset. We practice these disciplines not because we are required to do them, or because God will hate us if we don't. God calls us to practice them because they are good for us, they work, and without them we will never get well. Without them, we will not acquire the Holy Spirit. Without them, there will never be true joy.

Traditional Orthodoxy is the pursuit of holiness. A heart aflame with the Holy Spirit is possible for us all, even in this sinful and adulterous generation. To gain it, we must check in to our grace-filled hospital and do our therapies. This requires an Orthodox mindset that challenges the fast and strenuous lifestyle of this generation. May God help us to recover from the vain dream of the pursuit of happiness, a fantasy that grinds us with stress and toil and robs us of our Orthodox birthright: righteousness, peace and joy in the Holy Spirit!



SENSE OF HUMOR NEEDED: JUST A TAP ON THE SHOULDER

A passenger in a taxi leaned over to ask the driver a question and tapped him on the shoulder. The driver screamed, lost control of the cab, nearly hit a bus, drove up over the curb, and stopped just inches from a large plate glass window.

For a few moments everything was silent in the cab, and then the still shaking driver said, 'I'm sorry, but you scared the daylight out of me.' The frightened passenger apologized to the driver and said he didn't realize a mere tap on the shoulder could frighten him so much. The driver replied, 'No, no, I'm sorry, it's entirely my fault. Today is my first day driving a cab.. I've been driving a hearse for the last 25 years.'

