



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JUNE 27, 2010

SUNDAY, JUNE 27TH

5TH SUNDAY AFTER PENTECOST

8:40a.m. Pre-Baptismal Prayers
9:00a.m. Baptismal Liturgy
Coffee Hour

MONDAY, JUNE 28TH

7:00p.m. Great Vespers

TUESDAY, JUNE 29TH

HOLY APOSTLES PETER & PAUL

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

FRIDAY, JULY 2ND

ST. JOHN OF SAN FRANCISCO

9:00a.m. Akathist

SATURDAY, JULY 3RD

5:00p.m. Bible Study
6:00p.m. Great Vespers

SUNDAY, JULY 4TH

6TH SUNDAY AFTER PENTECOST

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

*"A man does not possess every gift,
lest he think that grace is nature."*

St. John Chrysostom

Please Remember in Prayer

Irene Clenney, Gabriela Jones, Roman Szweg, Constantina, Valerie and Michelle Wilson, Melvin, Mat. Dunia, Patti Lease, Peg Feeser, Anna Varone, Jerrie Rife, Bill & Kathy Parrish, Frs Michael & Andrew, Monk Christian, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Steven, Yvonne, Todd & Olga, Nina Gordon, Constantina & Christos, Mirela & Chris, Jaroslav, Troy Duker, Frank & Mary Miranda, Kathy T., Nada & Caleb., Mat. Emily & Nicholas, Bruce. Requests? Please see Fr. John.

Baptism of Caleb McFarland

Today we congratulate the newly illumined child of God, Caleb Joseph McFarland, together with his family and sponsors. May the Lord grant him a prosperous and peaceful life, health, strength, salvation and furtherance in all good things; and may He strengthen and preserve him for many blessed years!



Yard Sale – Saturday, July 3rd

Following the coffee hour, able bodied men and women are needed to bring yard sale items from the storage room into the back of the church in preparation for Saturday. If you are able to help with this task, or with the Yard Sale itself on Saturday, July 3rd, please see Alice Peters immediately.

Lives of the Saint of North America

As promised the bulletin over the next month is including information regarding the 12 canonized Saints of North America. Please see pages 3 and 4 for this week's installment.

Bible Studies

are being offered on Saturday evenings at 5:00pm during the July and August. We will be looking at the Catholic Epistles. The Vespers will be held at 6:00pm as usual. Bring a Bible and a friend!



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

The Feast of the Holy Apostles falls on Tuesday, June 29th. We will have Great Vespers on the Eve of the Feast at 7:00pm and the Divine Liturgy the following day at 9:00am. The Apostles Fast properly comes to a close with the reception of Holy Communion on the Feast. If you still wish to make a confession, there is still time, please see Fr. John.

The Feast of St. John of San Francisco – July 2nd

On Friday, July 2nd, we celebrate the feast of the one of the greatest Saints of America, Holy Hierarch John of San Francisco. We will have an Akathist at 9:00am concluding with anointing of holy oil from where his incorrupt relics rest in the Joy of All Who Sorrow Cathedral in San Francisco. The Life of St. John can be read on page 4.



READER SCHEDULE

Sunday, June 27th

Gabriela Jones

Sunday, July 4th

Jodi McElwee



SAYINGS OF MOTHER GAVRILIA (+1992)

- ❖ Human relationships become difficult when the “I” stands above the “You”.
- ❖ God loves your enemies as much as He loves you.
- ❖ By God’s permission some people become instruments of the Power of Darkness for our own testing and progress.
- ❖ You must not get upset, because a restless heart drives away all Help.
- ❖ If one can live in the world and yet not mix with it – just as oil and water do not mix in the oil lamp – then he can live in God. He is in this world but not of this world.
- ❖ We are all vessels, sometimes of Light and sometimes of Darkness.
- ❖ Keep your mouth shut in the hour of crisis, when a problem is acute. Do not say anything, because you may regret it a thousand times. Instead, tell it to the angels so that they may place it at the Lord’s feet, and pray the Lord for an angel of peace to calm your soul.
- ❖ We should ask God everyday to break our will and make it His, so that we may become as He wants us to be.
- ❖ We must not “surrender” to His Will. This is what soldiers do. We, who are His children, must offer Him our own will along with all our being – in whatever pitiful state we may be – and tell Him: “Lord, take all my faults and imperfections and set them right.”
- ❖ You must not talk about people who are absent.
- ❖ Some of the sailors on a ship may quarrel and fight each other, but the ship sails on and reaches its destination. The same is true of the Church because Christ Himself is at the helm.
- ❖ We are useful only when we do not exist for ourselves. And vice versa.
- ❖ Like Simon of Cyrene, we must be always ready to rush to the help of our fellow-man.
- ❖ Do what you must do, and God will do what He must do.
- ❖ Poor human beings! We consider the perishable as Immortal and the Immortal as non-existent!
- ❖ The Lord said, “Whoever wants something, believing, he will receive” – as long as the request is in accordance with God’s Commandments, that is to say, with Love.
- ❖ Do not deny others the crumbs falling off your table from the Bread of Life which is given to you whole by the Lord. So many hunger and thirst for Love, like Lazarus who fed on the crumbs falling off the table of the rich man.



ST. ALEXIS OF WILKES-BARRE

Alexis Toth was born on March 18, 1854, in Eperjes, Hungary, the son of a priest. He studied in Roman and Byzantine Catholic seminaries and married his wife, Rosalie, soon after graduation from the University of Presov. Alexis was ordained a priest in the Uniate Greek Catholic Church in 1878 and assigned as a parish priest. His wife died soon afterwards, followed by their only child – losses which the saint endured with the patience of Job.

In 1879, he was appointed secretary to the bishop of Presov, director of an orphanage, and professor of church history and canon law. In 1889, he was appointed to pastor St. Mary’s Uniate pa-



rish in Minneapolis, Minnesota.

Upon arrival in America, Fr. Alexis presented himself to the local Roman Catholic bishop who refused to accept him as a legitimate priest. The parishioners of St. Mary’s were immigrants from the Carpathians Mountains of Austrian Galicia. Their ancestors had been Orthodox, but the Austro-Hungarian Empire had imposed the Roman Catholic Church upon all as the state church. As Uniates, however, they were allowed to retain Orthodox-style services and practices rather than the Latin rite. Fr. Alexis appealed to both Presov and Rome, but got no answer. Other Uniate communities were being treated in the same

way by Roman Catholic bishops all over America.

As one who was well learned in history and doctrine, Fr. Alexis had for a long time longed for himself and his people to return to the Communion of the Orthodox Faith. The situation with the Roman bishops prompted him to think about taking action. In October of 1890, eight of the ten Uniate priests in America met in Wilkes-Barre, Pennsylvania, to discuss their situation. On March 25, 1891, Orthodox Bishop Vladimir went to Minneapolis and received Fr. Alexis and his community. Although some accused Fr. Alexis of becoming Orthodox for financial gain, in fact he did not receive any financial support for a long time, for his parish was very poor. He worked in a bakery to support himself and, even though his funds were meager, he never neglected to give alms to the poor and needy and shared his money with other clergy worse off than himself. He also contributed to the

building of churches and to the education of seminarians. The other Uniate communities saw and took courage in following his example. He moved to Wilkes-Barre, Pennsylvania, two years later to continue his work there.

Fr. Alexis did not hesitate to point out errors in the doctrines of other Churches, but he was always careful to warn his flock against intolerance. His writings and sermons are filled with admonitions to respect other people and faiths. In the midst of great hardships, he issued a stream of Orthodox writings for new converts and gave practical advice on how to live in an Orthodox manner. By the end of his life, he had personally received about 15,000 Uniates back to Orthodoxy. Fr. Alexis fell asleep in the Lord on May 7, 1909. He was glorified as "Confessor and Defender of Orthodoxy in America" in 1994. His feast day is May 7.

ST. RAPHAEL OF BROOKLYN

Raphael Hawaweeny was born on November 8, 1860, in Beirut, Lebanon. His parents, Michael and Miriam, had fled there from Damascus, Syria, before the Druze massacres which claimed the lives of 2,500 Christians.

Raphael attended the Greek Orthodox Theological School in Halki, Turkey; then traveled to Russia to further his studies at the Kiev Theological Academy. He was ordained a priest in 1889 and assigned to pastor the Antiochian Patriarchal Embassy in Moscow. He came know to the Arab communities in America as they sought his leadership. Bishop Nicholas of the North American diocese also went to Russia to recruit him and other missionaries. They arrived in America on November 14, 1895.

Immediately, Fr. Raphael set to work and organized the parish that would eventually become St. Nicholas Cathedral in Brooklyn. Then after just five months in America, he set out on the first of several missionary journeys by rail across and up and down the United States, Canada, and Mexico, seeking out Arabic-speaking Orthodox Christians and establishing parishes.

Twice in 1901, Archimandrite Raphael was elected a bishop in his homeland. Twice he declined, stating that his work in America was not finished. St. Tikhon, by then Bishop of North America, also had great confidence in Fr. Raphael and asked the Holy Synod of Russia to elect him as Bishop of Brooklyn. The consecration took place on March

12, 1904, in New York; and Raphael became the first Orthodox bishop consecrated on American soil. With the help of St. Alexander (Hotovitsky), a colleague from Russia and fellow missionary, Bishop Raphael immediately began publication of *The Word*, an Arabic-language journal.

He could and did serve the entire Divine Liturgy in perfect Arabic, Greek, Russian, or English; but, when Bishop Raphael saw the young people of the



Church drifting away because they did not understand Arabic, he insisted that Sunday School instruction, the Divine Liturgy, and other services be in English. He worked with Isabel Hapgood to prepare the famous English language Service Book that was published under the direction of Bishop Tikhon in 1906.

The Holy Synod of Antioch made more attempts to lure him back to the Middle East, offering him lucrative dioceses; but he steadfastly declined, declaring that his work in America was not yet complete. By 1909, when his health failed and he became bed-ridden due to his tireless labors, he had established more than thirty parishes. Bishop Raphael fell asleep in the Lord on February 27, 1915, at the age of 54. His flock mourned for him bitterly. He was canonized a saint by the Orthodox Church in America on May 29, 2000, at St. Tikhon's Seminary, New Canaan, Pennsylvania. He was glorified as the "Good Shepherd of the Lost Sheep in America." His feast day is February 27.

ST. JOHN OF SAN FRANCISCO

Michael Maximovitch was born June 4, 1896, into a noble family in the Ukraine. He entered law school at the age of 18 and then began theological studies at 25. Due to the anti-religious conditions imposed by the communists, Michael left Russia and was tonsured a monk in a Serbian monastery, taking the name John. The same year, 1926, he was ordained priest. He kept an austere ascetic discipline all his life.

In 1934, Father John was consecrated a bishop of the Russian Church Outside Russia and was assigned to Shanghai, China, where he immediately set out building churches, an almshouse, an orphanage and a hospital. He became Archbishop of Paris and Brussels in 1951. He came to America in 1962, as Archbishop of San Francisco. Blessed John had great compassion for all men, regardless of their faith, and his devotion to God consumed him 24 hours a day. He literally "prayed in the air," for many times people would come to visit and find him standing deep in prayer, aglow in light, and six inches off the floor. He would be seen in several distant locations at the same period of time without there being any possibility that he could have traveled so quickly by earthly transport.

Late one night, during a severe storm, one of Blessed John's parishioners was near death in a hospital. She asked the nurse to call Fr. John, but was told that the phones and electricity had been knocked out by the storm. The nurse also said that since Fr. John lived across town they could not send a messenger to summon him. The patient decided that the best she could do was to pray. While she was in prayers, Fr. John entered the room, attended to her needs, healed her immediate crisis, and departed. The next morning,

the woman asked the nurse how she had reached Fr. John. The nurse replied that she had not and that no one had come through the entrance, because it was bolted due to the storm. The nurse did say that she saw an Orthodox priest in the hallway that night, but added that it could not have been Fr. John, for the man she saw was not the least bit wet from the storm.

Blessed John held strong to the belief that the Orthodox Church was not a social institution, but a place of true worship and spiritual growth towards God. He refused to pander to the groups in San Francisco who wanted the church to be primarily an ethno-social gathering place. As a result, many inflammatory letters, filled with fraudulent accusations, were sent to the Metropolitan; and Archbishop John was even sued by parishioners for alleged misappropriation of building funds. At the end of several years of courtroom legal defense, he was physically exhausted. He died soon after his acquittal, on July 2, 1966, but not before formally declaring that the disgruntled parishioners were to be forgiven, for Satan had blinded them.

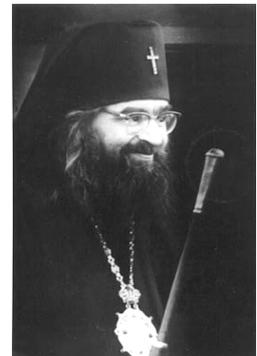
Archbishop John was canonized a saint of the Orthodox Church in 1994. He is entombed at his Cathedral in San Francisco, where visiting pilgrims can view his body that has not decayed despite its not being embalmed. Reports of miracles connected to his intercession (similar to those in his lifetime) continue to be reported from many sources – both Orthodox and non-Orthodox, Christian and non-Christian. On July 2, 1994, Archbishop John was glorified as "Wonderworker of Shanghai and San Francisco," and his feast day is commemorated every July 2.



Joy of All Who Sorrow Cathedral
Geary Blvd, San Francisco, CA



St. John Maximovitch
lying in state immediately after his repose.



St. John Maximovitch
during his time in Shanghai