

THE SAMARITAN WOMAN



SUNDAY, MAY 18TH

5th Sunday of Pascha

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

SATURDAY, MAY 24TH

6:00p.m. Great Vespers

SUNDAY, MAY 25TH

6th Sunday of Pascha

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



On Meekness and Humility

Meekness and humility of heart are virtues without which it is impossible to inherit the Heavenly Kingdom, to be happy on earth, or to experience inner calm.

St. Antony (Putilov) of Optina

READER SCHEDULE

Sunday, May 25th

Joanne Patrick

Sunday, June 1st

Kathy Parrish



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MAY 18, 2014

A Warm Welcome!

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

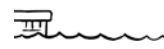
About Holy Water

The water that was blessed this past 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.



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.



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.

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.



Can You Offer a Ride to Church?

Please see Fr. John. Why not fill your empty seat with a fellow traveler to the Kingdom of God?

Feast of the Ascension – Thursday, May 29th

One of the Twelve Great Feasts. Don't miss it! Make plans now.

About Hospitalization

Federal Privacy Laws (HIPAA) do not allow clergy access to a hospital's census. This means that the only way your priest will know that you are in the hospital is if you tell him, either yourself or through a family member or friend.



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.

CASH FLOWS THROUGH 4/30/14					CASH FLOWS IN MAY 2014					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 5/18		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Mortgage
26,952	26,069	4,950	8,569	-2,736	3,138	2,772	1,000	1,000	+411	8,361	0	360,326

MID-PENTECOST: "GLISTENING WITH SPLENDOR!"

By Fr. Steven Kostoff

Today finds us at the exact midpoint of the sacred 50-day period between the Feasts of Pascha and Pentecost. So, this 25th day is called, simply, Midfeast or Mid-Pentecost. Pentecost (from the Greek pentecosti) is, of course, the name of the great Feast on the 50th day after Pascha, but the term is also used to cover the entire 50-day period linking the two feasts, thus expressing their profound inner unity. Our emphasis on the greatness of Pascha—the "Feast of Feasts"—may at times come at the expense of Pentecost, but in an essential manner Pascha is dependent upon Pentecost for its ultimate fulfillment. As Prof. Veselin Kesich wrote, "Because of Pentecost the resurrection of Christ is a present reality, not just an event that belongs to the past." Metropolitan Kallistos Ware stated that "we do not say merely, 'Christ rose,' but 'Christ is risen'—He lives now, for me and in me. This immediacy and personal directness in our relationship with Jesus is precisely the work of the Spirit. Any transformation of human life is testimony to the resurrection of Christ and the descent of the Spirit on the day of Pentecost. God constantly creates new things and glorifies Himself in His saints, in order to make it known that the Word of God became flesh, experiences death on the cross, and was raised up that we might receive the Spirit" (The First Day of the New Creation).

Be that as it may, there is a wonderful hymn from the Vespers of the Midfeast that reveals this profound inner connection: *"The middle of the fifty days has come, beginning with the Savior's resurrection, and sealed by the Holy Pentecost. The first and the last glisten with splendor. We rejoice in the union of both feasts, as we draw near to the Lord's ascension—the sign of our coming glorification"* (Vespers of the Midfeast).

Pascha and Pentecost "glisten with splendor" – what a wonderful expression! Yet, this very expression which is indicative of the festal life of the Church may also sound embarrassingly archaic to our ears today. This is not exactly an everyday expression that comes readily to mind, even when we encounter something above the ordinary!

However, that could also be saying something about ourselves and not simply serve as a reproach to the Church's less-than-contemporary vocabulary. Perhaps the drab conformity of our environment; the de-sacralized nature of the world around us, together with its prosaic concerns and uninspiring goals; and even the reduction of religion to morality and vague "values," make us more than a little skeptical/cynical about anything whatsoever "glistening with splendor!" How can Pascha and Pentecost "glisten with splendor" if Pascha is "already" (though, only 25 days ago!) a forgotten experience of the past, and if the upcoming feasts of Ascension and Pentecost fail to fill us with the least bit of expectation or anticipation?

The Lord is risen, and we await the coming of the Comforter, the "Spirit of Truth." These are two awesome claims! The Apostle Paul exhorts us, "Set your minds on the things that are above, not on things that are on earth" (Colossians 3:2). This exhortation from the Apostle is a great challenge,

for experience teaches us that "the things that are on earth" can be very compelling, immediate and deeply attractive, while "the things that are above" can seem abstract and rather distant; or that they are reserved for the end of our life as we know it "on earth." The Apostle Paul is exhorting us to a radical reorientation of our approach to life—what we may call our "vision of life"—and again, this is difficult, even for believing Christians! Yet, I would like to believe that with our minds lifted up on high and our hearts turned inward where God is – deep within our hearts – not only will the feasts themselves "glisten with splendor," but so will our souls. Then, what the world believes to be unattainable, will be precisely the experience that makes us "not of the world." May the days to come somehow, by the grace of God, "glisten with splendor!" As it is written, *"The abundant outpouring of divine gifts is drawing near. The chosen day of the Spirit is halfway come. The faithful promise to the disciples after the death, burial and resurrection of Christ heralds the coming of the Comforter!"* (Vespers of the Midfeast).



PASCHA



PENTECOST

ASK FATHER: 3 QUESTIONS / 3 ANSWERS

Question: How should I respond to people's questions about the Faith?

Answer: It is always good to remember the words of Scripture. The Apostle Peter says: "But sanctify the Lord God in your hearts, and be ready always to give an answer to everyone who asks you a reason of the hope in you, with meekness and fear; having a good conscience..." (1Pe 3:15-16)

St. Peter gives us three practical things to do: 1) to seek the Lord's help; praying fervently to Him from the heart that He might inspire both us and those we are speaking with; 2) to have the courage to share the reasons why we believe; and 3) to speak, "with meekness and fear; having a good conscience".

Why meekness, fear, and a good conscience? Meekness because the Lord Himself is humble and doesn't force anything on anyone. Fear because we ourselves are mere human beings and the things of God are mysterious and beyond our full comprehension. And a good conscience because we ourselves must be seeking to do what is right, seeking to follow the way of the Lord, if we are going to lead others in the same. If we can pass along the spirit of meekness, fear, and a good conscience, to the person we are speaking with, then they will have all the necessary prerequisites to learning the true Faith. Without this spirit, even the most perfect teaching from the most perfect Teacher will not be enough. We recall how some even departed from the Christ because they lacked meekness, fear of God, and a good conscience.

Question: But how can I help the person, if I don't really know what to say?

Answer: Even if we can't fully answer every question (and really, who can?), we can still help people by referring them to someone who might know a little more than us or to some profitable book on the subject. By so doing, they will be assured that what we are telling them is not our own personal belief but the universal teaching of the Church. And even if they never speak with the person we referred them to or never open the book we suggested, at the very least they will know that Orthodox Christianity is not about personal opinions but instead a common and universal witness to the Truth.

Question: But what if the conversation starts to turn argumentative?

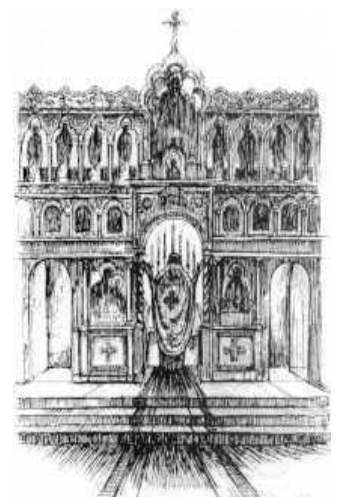
Answer: Arguments about the Faith seldom bear fruit; the Christian life is communicated better by example than by argument. And so, if the conversation seems to turn argumentative, it might be best to follow the above advice and humbly refer the person to someone else or to some pertinent material on the subject in question.

By humbly removing ourselves from the conversation, we can actually help the person more than if we continued to debate them. This is because the person will more easily accept the answer to their question if they don't have to swallow their pride by "giving in". We all know how once a conversation turns into an argument, it can be less about the question and its answer than about who is going to "win" the debate. We should try to avoid this at all costs. Even if we might know well the answer to the question, it could be that the person needs to hear the answer from someone else. Humbling taking ourselves out of an argument is not losing; it is giving a chance for the other person to be won over by the Lord.

INVISIBLE PRIEST

A comment reported on the Portland, Maine, TV station, Channel 6:

"We could take a cue from Orthodoxy, whose priests stand with their backs to their congregation, leading a liturgy that is neither clever nor impassioned, but simply beautiful, like stone smoothed by centuries of rhythmic tides. It's an austere ritual, in the sense of - there's nothing new here; it's sublime, in the sense of - creating a clearer view into Heaven. The priest can be any priest. Who he is, what he looks like, how he speaks, and what he thinks matter little. He hasn't written the service that he officiates. It isn't about him or his prowess. He's an interchangeable functionary draped in brocaded robes, obscured by incense, and, as such, never points to himself, a flawed human, pointing ever and only to the Perfection of the Mysterious Divine. That is the role of every priest or preacher - invisibility, while making God seen."



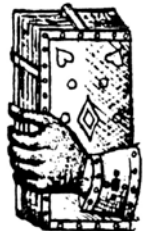


TEST YOUR KNOWLEDGE OF THE HOLY SCRIPTURES

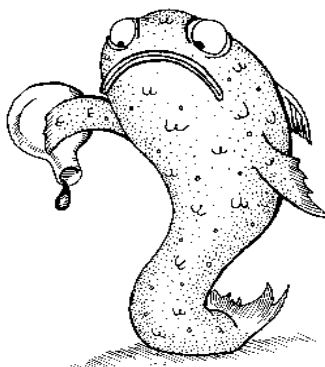
- 1) We are Christ's disciples if we:
 - A. Keep His commandments.
 - B. Love one another.
 - C. Take up our crosses and follow Him.
 - D. All of the above.
- 2) The first bird Noah sent forth from the ark.
 - A. dove
 - B. raven
 - C. nuthatch
 - D. eagle
- 3) Moses received the Ten Commandments 50 days after Passover.
 - A. True
 - B. False
- 4) What happened 50 days after Christ rose from the dead?
 - A. Christ ascended into Heaven.
 - B. The Christians received the Holy Spirit.
 - C. St. Matthias replaced the Judas among the Twelve.
 - D. St. Stephen, the first martyr, was stoned to death.
- 5) To "speak in tongues" means to use words no one can understand.
 - A. True
 - B. False

For answers to these questions, please consult your Bible or below.

ANSWERS TO QUESTIONS OF THE HOLY SCRIPTURES



1. D, all of the above.
2. B, raven. Genesis 8:7 The raven is an unclean bird, Leviticus 11:15 and Deuteronomy 14:14 The second bird Noah sent forth from the ark was a dove which is a clean bird, Deuteronomy 14:11-20. This prefigured the gift of the Holy Spirit (in the form of a dove) which would come when the old man, subject to sin, was drowned in the waters of Holy Baptism.
3. A, true. This prefigured the Christians receiving the Law of God written on the fleshy tablets of the heart, rather than cold and hard stony tablets.
4. B, the Christians received the Holy Spirit on Pentecost.
5. B, false. The gift of speaking in tongues meant precisely the opposite. The Book of Acts records how the Apostles were able to proclaim the wonderful works of God to every person in Jerusalem, not in gibberish but to each in their own language.



DON'T BE A FISH OUT OF WATER

St. John Chrysostom, the superb homilist who was called the "Golden-mouthed", was especially concerned for the spiritual and moral development of his flock and, as a result, he was especially interested in teaching them how to pray.

As trees cannot live without water, so man's soul cannot live without prayerful contact with God, he taught. If you deprive yourself of prayer, you will become like a fish out of water because as water is life for a fish, so is prayer for you.