



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JUNE 22, 2014

A Warm Welcome!

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

The Fast/Feast of Ss. Peter & Paul

began on Monday, June 16th and extends until the celebration of the feast of the Holy Apostles on June 29th. A festal Vespers with Litiya will be served on Saturday, June 28th at 6pm. Come celebrate!

Prayer for Graduates – Sunday, June 22nd

As we come to the conclusion of the academic year, we offer thanks to God for His blessings. This prayer will be offered at the end of the Liturgy on Sunday, June 22nd.



An Important Announcement

will be made at the end of the Divine Liturgy by our Junior Warden, George Kaloroumakis. Be sure not to miss it.

Congratulations!

To Liam Alexander Moss on his baptism yesterday. We wish him together with his parents, Daniel and Kathleen, many blessed years! Photos from the baptism may be found on our website. Check them out!



SUNDAY, JUNE 22ND

All Saints of North America

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Thanksgiving Prayer at
 end of Academic Year
 Coffee Hour/Open Pool

TUESDAY, JUNE 24TH

Nativity of St. John the Baptist

9:00a.m. Akathist

SATURDAY, JUNE 28TH

9:00a.m. Church Work Day
 6:00p.m. Great Vespers w/ Litiya

SUNDAY, JUNE 29TH

Holy Apostles Peter & Paul

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

On Limits and Humility

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

St. John Chrysostom

READER SCHEDULE

Sunday, June 29th

Gabriela Jones

Sunday, July 6th

Alexis Oleynik



Open Pool

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.

Sync your Smartphone

From orthodoxdelmarva.org, you can sync the mission's liturgical calendar to your smart-phone, Google calendar, Outlook, iCalendar, etc.. Check it out!



Offerings: Did You Know?

- ❖ In July, our mission resumes paying assessments (\$393/month) to support the diocese of Washington and the OCA.
- ❖ Altar wine or items from the "Liturgical Needs" list, posted at the candle stand, can be donated for the health of or in memory of our loved ones.
- ❖ Offerings: 1) help the Church fulfill her work and 2) help us grow in Christ. Offerings are a matter of faith not just finances.

Church Work Day – Saturday, June 28th

We are looking for 8-12 people to assist with projects on the grounds on Sat. June 28th from 9am-12:00pm. Following the work, a lenten cookout will be offered and the pool will be open. Questions? See George Kaloroumakis.



CASH FLOWS THROUGH 5/31/14					CASH FLOWS IN JUNE 2014					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 6/22		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Mortgage
32,051	28,976	5,950	9,569	-544	4,692	5,368	281	281	-676	9,322	0	358,659

THE RHYTHM OF THE CHURCH CALLS US TO A MORE HUMAN WAY OF LIVING: ON THE APOSTLES' FAST

By Archpriest Stephen Freeman

The Orthodox year has a rhythm, much like the tide coming in and going out – only this rhythm is an undulation between seasons of fasting and seasons (or a few days) of feasting. Every week, with few exceptions, is marked by the Wednesday and Friday fast, and every celebration of the Divine Liturgy is prepared for by eating nothing after midnight until we have received the Holy Sacrament.

It is a rhythm. Our modern world has lost most of its natural rhythm. The sun rises and sets but causes little fanfare in a world powered and lit by other sources. In America, virtually everything is always in season, even though the chemicals used to preserve this wonderful cornucopia are probably slowly poisoning our bodies.

The Scriptures speaks of the rhythms of the world – “the sun to rule by day... the moon and stars to rule by night...”

The rhythm of the Church does not seek to make us slaves of the calendar nor does it treat certain foods as sinful. It simply calls us to a more human way of living. It's not properly human to eat anything you want, anytime you want. Even Adam and Eve in the Garden initially knew what it was to abstain from the fruit of a certain tree.

Orthodox do not starve when they fast – we simply abstain from certain foods and generally eat less.

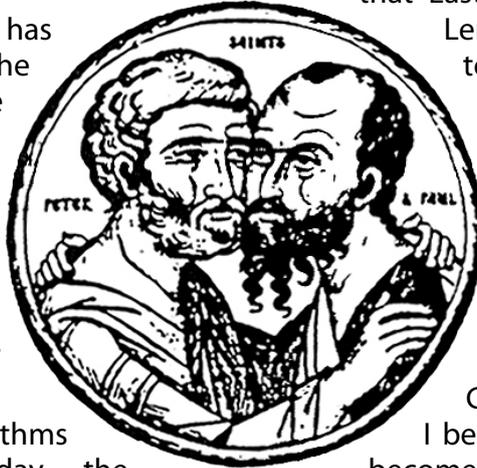
At the same time we are taught to pray more, attend services more frequently, and to increase our generosity to others (alms).

But it is a rhythm – fasts are followed by feasts. The fast of the Apostles begins on the second Monday after Pentecost and concludes on the Feast of Sts. Peter and Paul on June 29/July 12. Most of Christendom will know nothing of any of this – that Eastern Christians will have begun a Lenten period while the world begins to think of vacations.

The contemporary God is much the same as the contemporary diet – we want as much of Him as we want – anytime, anywhere. There is no rhythm to our desire, only the rise and fall of passions. There is no legalism in the Orthodox fast. I do not think God punishes those who fail to fast.

I believe that they simply continue to become less and less human. We will not accept the limits and boundaries of our existence and thus find desires to be incessant and unruly. It makes us bestial.

For those who have begun the fast – may God give you grace! For those who know nothing of the fast – may God give you grace and preserve you from a world that would devour you. May God give us all the mercies of His kindness and help us remember the work of His blessed apostles!



WHY DO WE FAST AFTER PENTECOST?

St. Leo the Great (461AD)

After the days of holy gladness, which we have devoted to the honour of the Lord rising from the dead and then ascending into heaven, and after receiving the gift of the Holy Spirit, a fast is ordained as a wholesome and needful practice, so that, if perchance through neglect or disorder even amid the joys of the festival any undue licence has broken out, it may be corrected by the remedy of strict abstinence, which must be the more scrupulously carried out in order that what was on this day Divinely bestowed on the Church may abide in us. For being made the Temple of the Holy Spirit, and watered with a greater supply than ever of the Divine Stream, we ought not to be conquered by any lusts nor held in possession by any vices in order that the habitation of Divine power may be stained with no pollution.



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 be-sets 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.

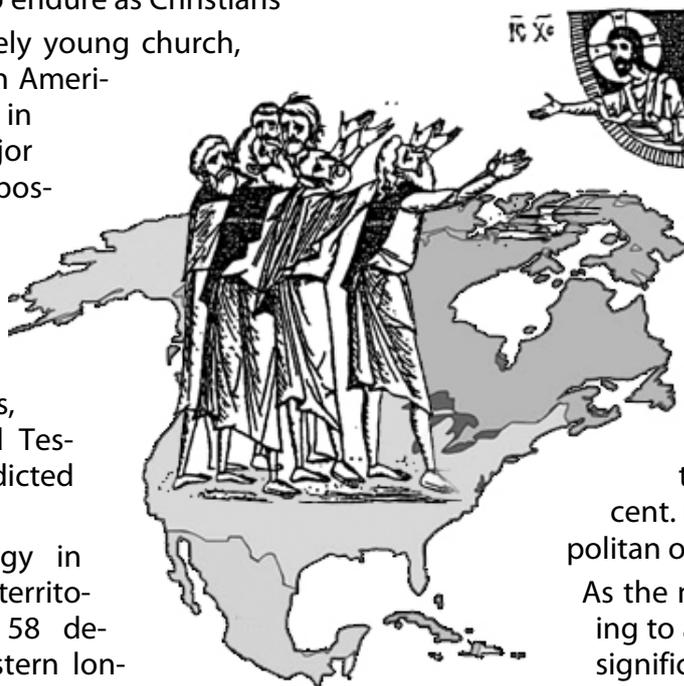
The first Divine Liturgy in what is now American territory (northern latitude 58 degrees, 14 minutes, western longitude 141 degrees) was celebrated on July 20, 1741, the Feast of the Prophet Elias, aboard the ship Peter under the command of Vitus Bering. Hieromonk Hilarion Trusov and the priest Ignatius 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, 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 Netsvetov 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 Feb. 22, 1992 in the 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 di-

rections for missionary activity, and statutes for the administrative structure of parishes were 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.

A PRAYER FOR STUDENTS AND TEACHERS AT THE END OF THE ACADEMIC YEAR

O Lord, grateful of Thy great benefits which Thou hast so richly bestowed upon us in Thy loving-kindness, we bless and give thanks to Thee and we beseech Thee to look graciously upon us and these graduates, who have completed their courses of study. Pour into their hearts, minds, and upon their lips, the spirit of wisdom, understanding, piety, and godly fear; enlighten them with the light of Thy knowledge, and bestow upon them strength and steadfastness, that they may quickly apprehend and willingly embrace all that they have received which is good and profitable, and in accordance with Thy divine law.

Grant that they grow in wisdom and understanding. May they prosper in good works for the glorification of Thy holy Name. Give them health and long life that they may labor for the building up and glory of Thy holy Church, this nation, and of all Thy people.

And bless also their teachers, rewarding them for their good endeavors and diligence to impart the truth that emanates from Thee.

For Thou art the only true God, Who is mighty in mercy and gracious in strength, and to Thee we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.



SAYINGS OF MOTHER GAVRILIA (+1992)

- ❖ Relationships become difficult when the "I" stands above the "You".
- ❖ God loves your enemies as much as He loves you.
- ❖ We are all vessels, sometimes of Light and sometimes of Darkness.
- ❖ You must not talk about people who are absent.
- ❖ 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 just "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."
- ❖ 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.

