

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JUNE 18, 2017



SUNDAY, JUNE 18TH

All Saints of North America

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

SATURDAY, JUNE 25TH

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

SUNDAY, JUNE 26TH

3rd Sunday after Pentecost

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

On Overcoming Temptation

"I saw the snares that the enemy spreads out over the world and I said groaning, 'What can get through from such snares?' Then I heard a voice saying to me, 'Humility.'"

St. Anthony the Great

READER SCHEDULE

Sunday, July 2nd

George Kaloroumakis

Sunday, July 9th

Gabriela Vlahovici-Jones



The Fast of Ss. Peter & Paul

began on Monday, June 12th (the day after All Saints Sunday) and extends until the celebration of the feast of the Holy Apostles on June 29th.

About the Apostles' Fast

After Pentecost, the apostles began a fast with prayer to ask God to bless their missionary work. The Apostle's Fast has been kept to this day to strengthen us as well for our own missionary endeavors.



Prayer for Graduates – Sunday, June 18th

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 18th.

The Parish Council – Sunday, June 18th

will meet today, following coffee hour. All welcome!

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.



Supporting A Local Pregnancy Center

You can pick up a Baby Bottle after services to take home and collect your loose change (cash and checks also accepted!). Return your bottle on Fathers' Day. This is to benefit The Shirley Grace Pregnancy Center in Berlin

where women are cared for both materially and spiritually during their pregnancy. Call 443-513-4124 if you'd like more information.

Father's Day

Congratulations to all who are celebrating Father's Day: Fathers, Grandfathers, Spiritual-fathers, Godfathers and Fathers-in-law! May the Lord bless you!



Have a Question About Orthodoxy or Parish Life?

You may reach Fr. John at any time by phone or email: 302-537-6055 or frjohn@orthodoxdelmarva.org.

CASH FLOWS THROUGH 5/31/17					CASH FLOWS IN JUNE 2017					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 6/18		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
37,682	35,855	3,203	500	+4,530	3,514	8,222	0	0	-4,708	8,245	5,624	0



ON THE FAST AND FEAST OF THE HOLY APOSTLES PETER & PAUL

From "These Truths We Hold"

From the 4th Century on, the Church of Rome has celebrated the Feast of the Holy Apostles on June 29. This became the usage of the Universal Church. Spiritually the Feast is linked with Holy Pentecost, as the witness of the Apostles is the immediate fruit of the descent of the Holy Spirit which came upon them. The Feast is preceded by the Fast of the Holy Apostles which begins on the Monday following All-Saints' Sunday (1st after Pentecost). The two most important Apostles of the early Church were Peter and Paul and, according to Church Tradition, they were both martyred in Rome, Paul by beheading and Peter by crucifixion. Thus this Feast became especially prominent in Rome.

Although St. Peter had a special zeal concerning Christ and is considered the chief of the Apostles, he did not have any special authority over the other Apostles, but was only first in honor. When there were important questions in the Church, it was a Church council that decided them, and St. Peter himself was sent by a council to preach the Word of God.

According to St. John Chrysostom, St. Paul sought dishonor more than we seek honor, death more than we seek life, poverty more than we seek wealth, sorrows more than we seek joy, and that he prayed for his enemies more than others pray against their enemies. For him there was only one thing to be feared: that he might offend God! He desired nothing more in life than to please God and the whole meaning of his life was his love for Christ.

WHAT IS THE SIGNIFICANCE OF THE LITURGICAL COLORS?

Anyone who has at least once attended an Orthodox service, has most likely noticed the beauty and festivity of the vestments. The diversity of colors is an inalienable part of the liturgical-church symbolism, a way of affecting those praying. Bright and radiant vestments convey the joy and exultation of God's beauty and greatness, while dark vestments instill within us a sense of repentance and the need to return to God.

Since ancient times, the liturgical books have offered flexibility in liturgical color, only specifying whether the vestments worn for a particular feast or season should be light or dark. This has led to various local practices over the years. In the contemporary practice common to many parishes of the Orthodox Church in America, there are six basic color groups.



1. **WHITE** is used for Pascha, Nativity, Theophany, Ascension, and Transfiguration.
2. **PURPLE** is used for Great Lent (in some places black is used for Clean Week and Holy Week).
3. **GREEN** for Palm Sunday, Pentecost, and monastic saints.
4. **BLUE** for feasts of the Mother of God.
5. **RED** for feasts of the Holy Cross, St. John the Baptist, martyrs, and for every day of the Nativity Fast, Apostles' Fast and Dormition Fast (except during one of the Great Feasts of the Lord or Theotokos).
6. **GOLD** is used when no other color is called for as it conveys the riches and glory of God's Kingdom.

The color of the feast is worn from the vigil the night before the feastday until the leave-taking of the feast, the final day of the festal season. The length of these post-feasts vary, and are given in the liturgical calendar and rubrics. Generally speaking, there is a post-feast of about a week for each of the twelve major feasts.

Finally, special services like funerals, marriages, and baptisms are usually served either in white, gold, or the color of the lenten or festal season.

THE APOSTLES' FAST

By Fr. Stephen Freeman

The Orthodox year has a rhythm, much like the tide coming in and going out – only this rhythm is 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. 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!



WARNING: SENSE OF HUMOR NEEDED “PAINTING THE CHURCH”

There was a Scottish painter named Smokey Macgregor who was very interested in making a penny where he could, so he often thinned down his paint to make it go a wee bit further.

As it happened, he got away with this for some time, but eventually the Local Church decided to do a big restoration job on the outside of one of their biggest buildings.

Smokey put in a bid, and, because his price was so low, he got the job.

So he set about erecting the scaffolding and setting up the planks, and buying the paint and, yes, I am sorry to say, thinning it down with turpentine.

Well, Smokey was up on the scaffolding, painting away, the job nearly completed, when suddenly there was a horrendous clap of thunder, the sky opened, and the rain poured down washing the thinned paint from all over the church and knocking Smokey clear off the scaffold to land on the lawn among the gravestones, surrounded by telltale puddles of the thinned and useless paint.

Smokey was no fool. He knew this was a judgment from the Almighty, so he got down on his knees and cried:

"Oh, God, Oh God, forgive me; what should I do?"

And from the thunder, a mighty voice spoke.

"Repaint! Repaint! And thin no more!"



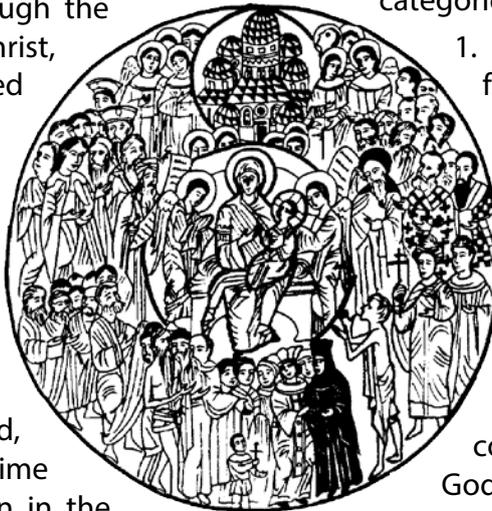
THE SAINTS OF THE ORTHODOX CHURCH

By George Bebis, Ph.D.



It must be stated at the beginning that the only true "saint" or holy one is God Himself. The Bible states "For I am the Lord your God; you shall sanctify yourselves and be made holy, because I am holy" (Lev. 11:44; 19:2, 20:7). Man becomes holy and "sainted" by participation in God's holiness.

Holiness or sainthood is a gift given by God to man, through the Holy Spirit. Man's effort to become a participant in the life of divine holiness is indispensable, but sanctification itself is the work of the Holy Trinity, especially through the sanctifying power of Jesus Christ, who was incarnate, suffered crucifixion, and rose from the dead, in order to lead us to the life of holiness, through the communion with the Holy Spirit. In the Second Letter to the Thessalonians St. Paul suggests: "But we are bound to thank God always for you, brothers beloved by the Lord, because from the beginning of time God chose you to find salvation in the Spirit that consecrates you, and in the truth that you believe. It was for this that He called you through the Gospel we brought, so that you might possess for your own the splendor of our Lord Jesus Christ" (2: 13-14).



Categories of Saints

Through the work of the Holy Trinity all Christians could be called saints; especially in the early Church as long as they were baptized in the name of the Holy Trinity, they received the Seal of the Spirit in chrismation and frequently participated in the Eucharist. In the same spirit St. Paul, when writing to the Churches he had visited, calls all the faithful "saints." Writing to the Ephesians, he addresses "the saints who live in Ephesus" (1:1); writing to the Corinthians he uses the same expressions (2 Cor. 1:11). St. Basil, commenting on this point, writes that Paul refers to all those who are united with

God, who is the Being, the Life and the Truth (Against Eunomius, II, 19). Furthermore, St. Paul writes to the Colossians that God has reconciled men by Christ's death, "so that He may present you before Himself holy, without blemish and innocent in His sight" (1:22).

In our society, however, who can be addressed as a saint? Who are those men and women and children who may be called saints by the Church today? Many Orthodox theologians classify the saints in six categories:

1. The Apostles, who were the first ones to spread the message of the Incarnation of the Word of God and of salvation through Christ.
2. The Prophets, because they predicted and prophesied the coming of the Messiah.
3. The Martyrs, for sacrificing their lives and fearlessly confessing Jesus Christ as the Son of God and the Savior of mankind.
4. The Fathers and Hierarchs of the Church, who excelled in explaining and in defending, by word and deed, the Christian faith.
5. The Monastics, who lived in the desert and dedicated themselves to spiritual exercise, reaching, as far as possible, perfection in Christ.
6. The Just, those who lived in the world, leading exemplary lives as clergy or laity with their families, becoming examples for imitation in society.

Each and every one among all these saints has his or her own calling and characteristics: they all fought the "good fight for the faith" (1 Tim. 6:12 and 2 Tim. 4:7). All of them applied in their lives the scriptural virtues of "justice, piety, fidelity, love, fortitude, and gentleness" (1 Tim. 6:11).

ON THE SAINTS

From the Desert Fathers

Abba John said that the saints are like a group of trees, each bearing different fruit, but watered from the same source. The practices of one saint differ from those of another, but it is the same Spirit that works in all of them.

