



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JUNE 25, 2017

A Warm Welcome!

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



The Feast of Ss. Peter & Paul

is celebrated on June 29th. We will have Great Vespers w/ Litiya on the Eve at 7:00pm and Divine Liturgy on day at 9:00am. Come break the fast and celebrate!

Appreciation is Expressed

to those who prepare food for the coffee hour and clean-up the chapel and hall each Sunday morning. Your labors are much appreciated and worthy of emulation!

Choir Members / Readers

are sought for the Saturday Vespers so that the services can be done properly and in good order. Your help is requested.

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

The charitable drive "Bottles of Blessings" is now over. Please be sure to return your bottles/donations for the Shirley Grace Pregnancy Center in Berlin.

Safety Guidelines

Please be attentive to our children's safety; especially in the parking lot and pool. Parents are asked to please stay with their children at all times or leave them in the supervision of another adult. First-aid boxes are available in both bathrooms.



SUNDAY, JUNE 25TH

3rd Sunday after Pentecost

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

WEDNESDAY, JUNE 28TH

7:00p.m. Great Vespers

THURSDAY, JUNE 29TH

Ss. Peter & Paul

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

SATURDAY, JULY 1ST

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

SUNDAY, JULY 2ND

4th Sunday after Pentecost

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

READER SCHEDULE



Sunday, July 9th

Gabriela Vlahovici-Jones

Sunday, July 16th

Nicholas Borodulia



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

Have a Question About Orthodoxy or Parish Life?

Reach Fr. John at: 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: 6/25		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
37,682	35,855	3,203	500	+4,530	5,015	8,222	0	0	-3,207	6,246	5,624	0



ON THE GIFTS OF THE HOLY SPIRIT

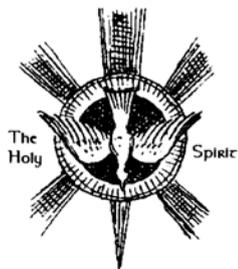
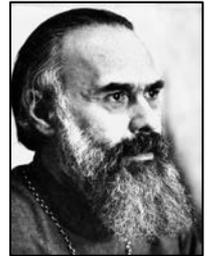
From the Writings of St. Innocent of Alaska

Faith and love which are gifts of the Holy Spirit are such great and powerful means that a person who has them can easily, and with joy and consolation, go the way Jesus Christ went. Besides this, the Holy Spirit gives man the power to resist the delusions of the world so that although he makes use of earthly good, yet he uses them as a temporary visitor, without attaching his heart to them. But a man who is not filled with the Holy Spirit, despite all his learning and prudence, is always more or less a slave and worshipper of the world.

ON LIVING PRAYER

From the Writings of Metropolitan Anthony Bloom

Often, in more or less popular literature about prayer, we are told that prayer is an enthralling adventure. It is a commonplace to hear: 'Come on, learn to pray; prayer is so interesting, so thrilling, it is the discovery of a new world; you will meet God, you will find the way to a spiritual life.' In a sense of course this is true; but something very much more far-reaching is being forgotten when such statements are made: it is that prayer is a dangerous adventure and that we cannot enter upon it without risk. As St. Paul says, it is a fearful thing to fall into the hands of the living God (Heb 10:31). Therefore to set out deliberately to confront the living God is a dread adventure: every meeting with God is, in a certain sense, a last judgment. Whenever we come into the presence of God, whether in the sacraments or in prayer, we are doing something which is full of danger because, according to the words of scripture, God is a fire. Unless we are ready to surrender ourselves without reservation to the divine fire and to become that burning bush of the desert, which burned but was never consumed, we shall be scorched, because the experience of prayer can only be known from the inside, and is not to be dallied with.



PENTECOST: RECEIVING THE "POWER FROM ON HIGH"

From OCA.org

Pentecost ushers in a new era, in which we are called to pursue sainthood by acquiring the Holy Spirit, by opening ourselves to the fullness of Christ's revelation to mankind, and by anticipating the Kingdom of God, yet to be fully revealed, but already fully present in our midst as we entreat the Holy Spirit to "come and abide in us" now and in the life of the world to come.

WHAT IS POSSIBLE WITH GOD'S GUIDANCE AND MAN'S GOODWILL

From the Writings of St. Augustine of Hippo

From the experience of his passionate youth, Blessed Augustine recognized the need for the soul to free itself from the enticements of the world before it could hope to grasp the things of the spirit. Much of his writing is devoted to exhorting his readers not to be conformed to the ways of the world: "With God's guidance a man of good will can turn the troubles of this present life to the advantage of courage. Among abounding pleasures and temporal prosperity, he may prove and strengthen temperance. In temptations he may sharpen his prudence that he may not only be led into them, but may also become more vigilant and more eager in his love of truth which alone never deceives".



WHAT IS TRADITIONAL ORTHODOX CHRISTIANITY?

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.'



ON CHRISTIANS

From the Epistle to Diognetus / Written before the 4th century

Christians are not distinguished from other men by country, language, nor by the customs which they observe. They do not inhabit cities of their own, use a particular way of speaking, nor lead an eccentric form of life... They live in their own countries, but they do so as those who are just passing through. As citizens they participate in everything with others, yet they endure everything as if they were foreigners... They marry, like everyone else, and they have children... They share a common table, but not a common bed. They exist in the flesh, but they do not live by the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, all the while surpassing the laws by their lives. They love all men and are persecuted by all. They are unknown and condemned. They are put to death and restored to life. They are poor, yet make many rich. They lack everything, yet they overflow in everything. They are dishonored, and yet in their very dishonor they are glorified; they are spoken ill of and yet are justified; they are reviled but bless; they are insulted and repay the insult with honor; they do good, yet are punished as evildoers; when punished, they rejoice as if raised from the dead. They are assailed by the Jews as barbarians; they are persecuted by the Greeks; yet those who hate them are unable to give any reason for their hatred. To sum it all up in one word, what the soul is in the body, that is what Christians are in the world. The soul is dispersed through all the parts of the body, and Christians are scattered through all the cities of the world. The soul lives in the body, yet is not of the body; Christians live in the world, yet are not of the world.



GUIDELINES FOR RECEIVING HOLY COMMUNION

The Orthodox Church offers certain guidelines for the faithful to prepare themselves for the joyous partaking of Holy Communion. These are:

- 1) Attendance at Church services the night before Liturgy. If not possible, then one should keep the evening with prayer, study and/or charity.
- 2) Observance of the fasting days and seasons of the Church.
- 3) A recent confession of sins and absolution from a priest.
- 4) Fasting from food and drink (including water), and smoking from midnight on the day which Holy Communion is to be received. **NOTE:** Do not fast from medications, or food or drink recommended by a doctor.
- 5) Abstinence from sexual relations the night before Liturgy and on the day of receiving Holy Communion.
- 6) Reading of the appointed prayers before and after receiving Holy Communion. These are found in one's prayer book or Liturgy book.
- 7) Being at peace, or at least seeking peace, with one's neighbor.

Questions or special circumstances? Please speak with your priest.