

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JUNE 10, 2018



SUNDAY, JUNE 10TH

All Saints of North America

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

SATURDAY, JUNE 16TH

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

SUNDAY, JUNE 17TH

3rd Sunday of Pentecost

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

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, June 17th

Gabriela Vlahovici-Jones

Sunday, June 24th

Rdr. Nicholas Borodulia



The Apostles' Fast: June 4th - 29th

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. The Fast began on Monday, June 4th and concludes on the Feast of Ss. Peter & Paul, Friday, June 29th.

Directory of the Parishioners and Friends

The newly updated directory is available at the candle stand for pick-up! One copy per family, please. Questions, see Nissa Nancy.



Supporting A Local Pregnancy Center

A charitable drive, "Bottles of Blessing!", will run from Mother's Day, May 13th to Father's Day, June 17th. You can pick up a Baby Bottle to take home and collect your loose change (cash / checks accepted!). This is to benefit The Shirley Grace Pregnancy Center in Berlin where women are cared for materially & spiritually.

Prayer for Graduates – Sunday, June 17th

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 17th.



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 you are away.

Did You Know?

Christ the Savior Mission participates in Amazon Smile, a program in which a small donation is made by Amazon to our church for every purchase you make on Amazon. Using Amazon Smile is easy, quick, and will help support your church. For more info, please see orthodoxdelmarva.org.



CASH FLOWS THROUGH 5/31/18					CASH FLOWS IN JUNE 2018					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	As of: 6/10		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
42,710	46,165	5,630	3,000	-825	3,579	9,233	0	0	-5,654	10,302	5,764	12,000



Soon after the descent of the Holy Spirit, the Apostles Peter and John went into the Temple for prayer at the ninth hour, or in our terms, three o'clock in the afternoon, the hour of the death of our Lord Jesus Christ. At the gate of the Temple which was called Beautiful, there sat a beggar, lame from birth. He stretched out his hand to the apostles and asked for alms.

The Apostle Peter said to him, "I have no silver and gold, but I give you what I have. In the name of Jesus Christ of Nazareth, stand up and walk." He took him by the right hand and raised him up.

Immediately the feet and ankles of the lame man were made strong. He started to walk and entered the Temple with the apostles. All the people were filled with wonder at this great miracle, and ran to the portico called Solomon's, where the apostles were. Here the Apostle Peter delivered a second sermon about the risen Lord. Many of those who heard his word believed, and the number of the men came to about five thousand.

The many great miracles performed by the Lord through the apostles and the abundant gifts of the Holy Spirit, which moved through them, excited in the believers reverential fear and at the same time, joy and happiness. They tried in everything to fulfill the commandments of Christ and to live holy and pure lives. The believers gathered in the Temple every day and listened to the preaching of the apostles, and on the day of the Resurrection, the first day of the week – Sunday, they gathered in homes for the breaking of bread, for the sacrament of Holy Communion. All of them were united in great love, so that it was as if they had one heart and one soul. Many sold their possessions and asked the apostles to distribute the money received to the poor. All of the believers gave thanks to God. For their love and good deeds they gained the respect and love of the surrounding people, and the number of believers increased daily. With time, all the believers in the Lord Jesus Christ began to be called Christians, and the teaching and life by faith in Christ – Christianity.



HOMILY – ON THE SPIRIT OF THIS WORLD AND THE SPIRIT OF GOD

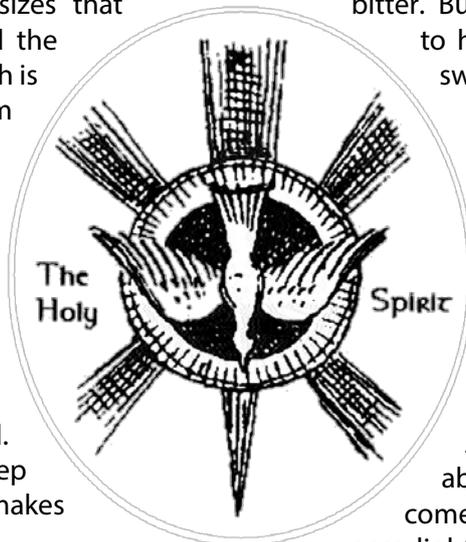
"Now we have received, not the spirit of the world, but the Spirit which is of God" (1 Cor. 2:12)

The spirit of this world, my brethren, is the spirit of pride and brutality. The Spirit of God is the Spirit of meekness and grace. God's Apostle emphasizes that Christ's followers have not received the spirit of this world but the Spirit which is of God; that is, which proceeds from God the Father like a refreshing fragrance from flowers, flowing through the soul of a man, making it strong, radiant, peaceful, thankful and gentle.

Men are by nature good and gentle. Tertullian writes, "The soul of man is Christian by nature", but it is excited and enraged by the spirit of this world. The spirit of this world makes sheep into wolves, while the Spirit of God makes wolves into sheep.

The Apostle adds that we have received the Spirit of God in order to "know the things that are freely given to us of God", that we might see, then, what is of God and what is not, and that we might feel the sweetness of that which is of God and the bitterness of that which is not of

Him but of the spirit of the world. While a man is outside his own nature, he finds the bitter sweet and the sweet bitter. But when, by the Spirit of God, he returns to his true nature, he tastes the sweet as sweet and the bitter as bitter.



Who can turn a man back to God? Who can heal a man of the poison of sinful bitterness? Who can teach him by experience to differentiate true sweetness from bitterness? No-one other than the Spirit which is of God.

Therefore we pray, my brethren, that God will give us His Holy Spirit, as He gave Him to the apostles and saints. And when that Holy Spirit comes and abides in us, the Kingdom of God has come to us, in which are all sweetness, goodness, light, meekness, and grace.

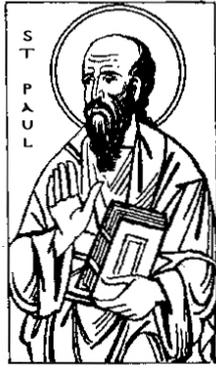
O Holy Spirit, Thou Spirit of meekness and grace, come and abide in us. To Thee be glory and praise forever. Amen.

By Saint Nikolai Velimirovich

FOR CONSIDERATION

By St. Nikolai Velimirovich

A true friend prays to God for his friend. A true friend is concerned about the salvation of the soul of his friend. To dissuade a friend from false paths and to direct him on the path of truth, that is precious friendship. The saints of God are the best friends of mankind. Two youths, Barnabas and Paul, were friends while together they were attending the school of Gamaliel. When Barnabas became a Christian, he persistently and tearfully prayed to God that He would also enlighten the mind and turn the heart of Paul in order that he becomes a Christian. Barnabas often spoke to Paul about Christ the Lord but Paul ridiculed him and considered him as one led astray. However, the Good Lord did not leave the prayers of Barnabas without fruit. The Good Lord appeared to Paul and turned him from the path of falsehood to the path of truth. The converted Paul then fell before the feet of his friend and cried out: "O Barnabas, teacher of truth, I am now convinced that everything which you spoke to me about Christ is the truth!" Barnabas wept with joy and embraced his friend. Barnabas, the friend saved the soul of his friend by his fervent prayer. If Barnabas has succeeded to place Paul as the emperor of Rome, he would have done less for him than what he succeeded in doing by bringing him to the truth by his prayers.



Use Your Talent

God has given each part of His creation a talent according to their ability. We are the ones who have decided that to be talented means that we excel in one of several high-paying careers or have some skill which makes us popular in a worldly sense. God's idea of talents is based on their usefulness to others, not on how rich or famous they may make us. We all will be held accountable for using the talent we have been given and whether we have used it for God's Kingdom.

Time Out

Time is a gift from God, to be either used wisely, or wasted away. God allows us to choose how to use His gift. Do you use God's time for loving and caring deeds, for reading the Holy Scriptures, for attending the Divine Services? It's so tempting, especially in the hazy, lazy days of summer, to take time away from God. But what answer shall we give the Lord for squandering the short time that has been given to us?

Proper Values

Christ does not condemn money in itself, but neither does He uphold material wealth as an acceptable goal for His followers. He wants us to learn to value things rightly, understanding that our lives are transitory and short, and that our goal should not be wealthy and security here and now, but the unending joy and peace of eternal life with Him in His Father's Kingdom.

Stewardship of Time

Time on this earth is one of our greatest privileges and yet one of our biggest responsibilities. Outside of Sunday morning, how much time does God really get? The daily choices we make in our lives, how we spend our time and energy, indicate not only what we truly value but also where we will spend eternity.



Do we forgive our neighbors their trespasses? God also forgives us in His mercy. Do we refuse to forgive? God, too, will refuse to forgive us. As we treat our neighbors, so also does God treat us. The forgiveness, then, of your sins or unforgiveness, and hence also your salvation or destruction, depend on you yourself, man. For without forgiveness of sins there is no salvation. You can see for yourself how terrible it is.

Saint Tikhon of Zadonsk

The above is from Parish Publishing, LLC.

ABOUT ORTHODOXY: THE SAINTS

The Orthodox Church by Met. Kallistos Ware

Symeon the New Theologian describes the saints as forming a golden chain:

The Holy Trinity, pervading everyone from first to last, from head to foot, binds them all together... The saints in each generation, joined to those who have gone before, and filled like them with light, become a golden chain, in which each saint is a separate link, united to the next by faith, works, and love. So in the One God they form a single chain which cannot quickly be broken.

Such is the Orthodox idea of the communion of saints. This chain is one of mutual love and prayer; and in this loving prayer the members of the Church on earth, 'called to be saints', have their place.

In private an Orthodox Christian is free to ask for the prayers of any member of the Church, whether canonized or not. It would be perfectly normal for an Orthodox child, if orphaned, to end his evening prayers by asking for the intercessions not only of the Mother of God and the saints, but of his own mother and father. In its public worship, however, the Church usually asks the prayers only of those whom it has officially proclaimed as saints; but in exceptional circumstances a public cult may become established without any formal act of canonization. The Greek Church under the Ottoman Empire soon began to commemorate the New Martyrs in its worship, but to avoid the notice of the Turks there was usually no official act of proclamation: the cult of the New Martyrs was in most cases something that arose spontaneously under popular initiative. The same thing happened under Communism with the New Martyrs of Russia: for a long time they were honored in secret by believers in what was then the Soviet Union, but it was

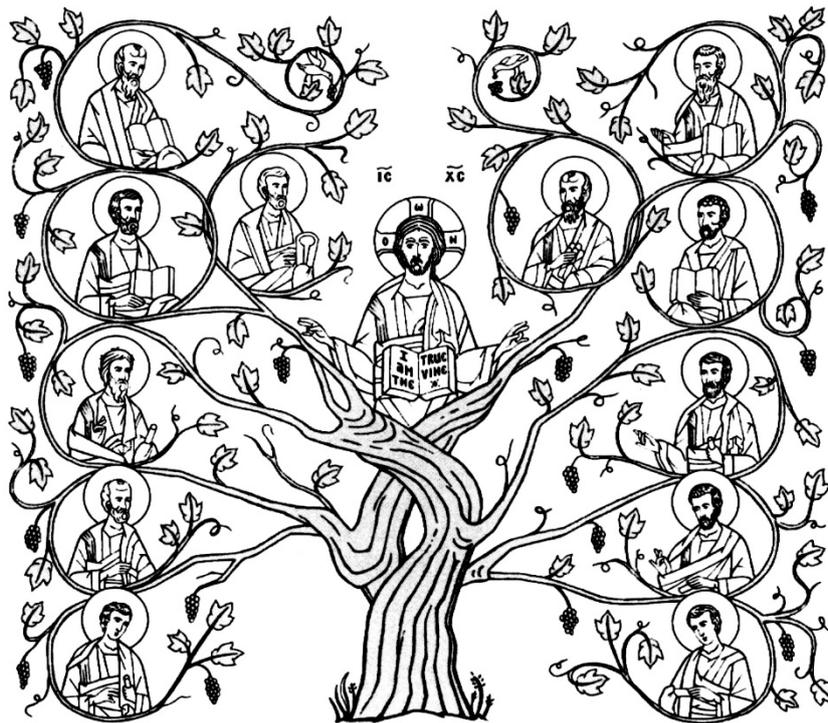
only after 1988 that it became possible for the Russian Church openly to proclaim them as saints.

Reverence for the saints is closely bound up with the veneration of icons. These are placed by Orthodox not only in their churches, but in each room of their homes, and even in cars and buses. These ever-present icons act as a point of meeting between the living members of the Church and those who have gone before. Icons help Orthodox to look on the saints not as remote and legendary figures from the past, but as contemporaries and personal friends.

At Baptism an Orthodox is given the name of a saint, as a symbol of her or his entry into the unity of the Church which is not only the earthly Church, but also the Church in heaven. Orthodox usually have a special devotion to the saint whose name they bear; usually they keep an icon of their patron saint in their room and daily ask for his or her intercessions. The festival of their patron saint they keep as their Name's

Day, and to most Orthodox this is a date far more important than one's birthday. In Serbia each family has its own particular saint, and on the saint's day the family as a whole observes a collective celebration known as the Slava.

An Orthodox Christian invokes in prayer not only the saints but the angels, and in particular her or his guardian angel. The angels 'fence us around with their intercessions and shelter us under their protecting wings of immaterial glory.'



I AM THE TRUE VINE ✝ YE ARE THE BRANCHES

