

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JUNE 28, 2009



HOLY APOSTLES PETER AND PAUL
- COMMEMORATED JUNE 29 -

SUNDAY, JUNE 28TH

3RD SUNDAY AFTER PENTECOST

8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour
Parish Council Meeting
7:00p.m. Great Vespers w/ Litiya

MONDAY, JUNE 29TH

HOLY APOSTLES PETER & PAUL

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

THURSDAY, JULY 2ND

ST. JOHN OF SAN FRANCISCO

9:00a.m. Akathist

SATURDAY, JULY 4TH

6:00p.m. Great Vespers

SUNDAY, JULY 5TH

4TH SUNDAY AFTER PENTECOST

ST. ELIZABETH OF MOSCOW

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



Orthodox Christianity on the Boardwalk

On Saturday and Sunday, June 27th & 28th, our Mission will be supporting an OCF initiative to share the Ancient Faith with the people of Delmarva by setting up an information/welcoming table at the Ocean City boardwalk. This table will be manned by OCF youth as well as anyone interested from our parish. Want to help? Please see Fr. John.

The Feast of Ss. Peter & Paul – June 29th

The Feast of the Holy Apostles falls on Monday, June 29th. We will have Great Vespers with Litiya today at 7:00pm and the Divine Liturgy at 9:00am tomorrow. The Apostles Fast properly comes to a close with the reception of Holy Communion on the Feast. If you still wish to make a confession, there is still time, please see Fr. John.



Akathist to St. John of San Francisco – July 2nd

On Thursday morning there will be a short prayer service to one of the greatest saints of our land. St. John Maximovitch, who served as bishop in San Francisco from 1962-1966. More info about St. John is on page 2.

The Poor Box

In the back of our church is a poor box used to collect money for the needs of members of our community as well as those in the local area. Please consider making regular offerings. May God bless!

Yard Sale

Please bring any clean, undamaged, and in working order items that you wish to donate for the yard sale to the church by Friday, July 3rd. If any items are not sold and not picked up by the person making the donation by 2pm on July 4th, the items will be taken to a local thrift shop to benefit local charities.



Annual Picnic – Sunday, July 19th

Sunday, July 19th, at the Boris residence. All are invited!

Scrip Announcement

Scrip cards are now available through Kathy Parrish and Jane Koshutko. Place your order one Sunday and receive your card the next!

READER SCHEDULE

Sunday, July 5th

Kathy Parrish

Sunday, July 12th

Jodi McElwee



SAINT JOHN OF SHANGHAI AND SAN FRANCISCO

From Wikipedia, the free encyclopedia

Saint John (Maximovitch) of Shanghai and San Francisco was a noted Eastern Orthodox ascetic and hierarch of the Russian Orthodox Church Outside of Russia (ROCOR) who was active in the mid-20th century. He was a pastor and spiritual father of high reputation, a Fool-for-Christ, and a reputed wonderworker to whom was attributed great powers of prophecy, clairvoyance and healing.

Life

St. John was born Michael Maximovitch in 1896 in the village of Adamovka in Kharkov province in what was then southern Russia to the same family as that of St. John of Tobolsk whom he was said to resemble in several respects. From 1907 to 1914 he attended Poltava Military School, and received a degree in law from Kharkov Imperial University in 1918. He was evacuated to Belgrade with his family in 1921, where in 1925 he graduated from Belgrade University with a degree in theology.

In 1926 he was tonsured a monk and ordained a hierodeacon by Metropolitan Anthony (Khrapovitsky), who gave him the name of John after his saintly relative. Later that same year he was ordained to the priesthood by Bishop Gabriel of Chelyabinsk. For several years afterward he worked as an instructor and tutor, and then in 1934 he was ordained a bishop and assigned to the diocese of Shanghai.

Shanghai

In Shanghai, Bishop John found an uncompleted cathedral and an Orthodox community deeply divided along ethnic lines. Making contact with all the various groups, he quickly involved himself in the existing charitable institutions and personally founded an orphanage and home for the children of indigents. It was here that he first became known for miracles attributed to his prayer, and as a public figure it was impossible for him to completely conceal his ascetic way of life. Despite his actions during the Japanese occupation, when he routinely ignored the curfew in pursuit of his pastoral activities, the Japanese authorities never harassed him. As the only Russian hierarch in China who refused to submit to the authority of the Soviet-dominated Russian Orthodox Church, he was elevated to the rank of archbishop by the Holy Synod of ROCOR in 1946.

When the Communists took power in China, the Russian colony was forced to flee, first to a refugee camp on the island of Tubabao in the Philippines and then mainly to the United States and Australia. Archbishop John traveled personally to Washington, D.C. to ensure that his people would be allowed to enter the country.



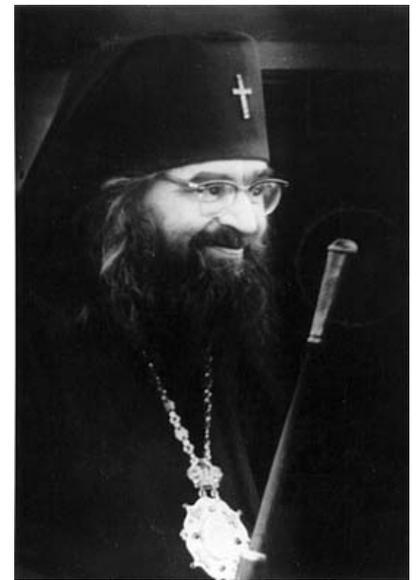
Joy of All Who Sorrow Cathedral
Geary Blvd, San Francisco, CA

Western Europe

In 1951 he was assigned to the archdiocese of Western Europe with his see first in Paris then in Brussels. Thanks to his work in collecting lives of saints, a great many pre-Schism Western saints became known in Orthodoxy and continue to be venerated to this day. His charitable and pastoral work continued here as it had in Shanghai, even among a much more widely scattered flock.

San Francisco

In 1962 he was once again reassigned by the Holy Synod to the see of San Francisco. Here too he found a divided community and a cathedral in an unfinished state. Although he completed the building and brought some measure of peace to the community he became the target of slander from those who became his political enemies, who went so far as to file a law-



Born: June 4, 1896
Kharkov, Russia

Died: July 2, 1966
Seattle, WA

Canonized: July 2, 1994
San Francisco, CA

Relics: Joy of All Who Sorrow
San Francisco, CA

Feastday: July 2nd

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GIVE SILENCE A CHANCE

From *OrthodoxyToday.org* / By John Kapsalis



We've all no doubt heard endless chatter about how our world has become busy and noisy with nary a minute of silence to be found. No need to search far to find some one or some study telling us that we should turn down our iPods, watch fewer channels on cable and try to escape to nature to de-stress ourselves. It all sounds good. After all, things can get pretty hectic even for the most monkish amongst us.

Well, religion can be a lot like that too. What with podcasts, websites, newsletters, sermons (yes, you might as well include this article), we seem to have become inundated with, dare I say, too much of a good thing. Not a day goes by without some church dispute hotly debated on a blog or some "expert" dispensing insight on how we should live our life. Really, it's all become just too much.

Sure, we rush from website to podcast trying to absorb as much as possible, but we never have any time to actually live it all out. Besides with all the resources at our disposal, you would think that our faith in God would grow by leaps and bounds. But I am more convinced than ever that the opposite is true. I think we have to admit that all this wisdom and knowledge has not lead us to "progressively become more deeply and intimately acquainted with Him, perceiving and recognizing and understanding the wonders of His Person more strongly and more clearly" (Philippians 3:10 AMP). In our hurried quest for knowledge we've left no time to taste that the Lord is good.

Enough!

God created us for His glory. St Paul says that all things were created through Jesus and for Him (Colossians 1:16). So if we're going to start savoring Christ in order to become more and more like Him, we need to stop filling every moment with something, even if that something is religious. In Psalm 46 we read: "Cease striving and know that I am God" (v.10). The key word in this short but powerful line is the command to "cease." It is translated alternatively as: Stop! Calm down! Be still!

We need more than just moments of quiet. We need whole periods of time when we aren't searching to debate church issues or solve ethical dilemmas. We need silence from striving to learn how to be better Christians. In short, we need *hesychia*—to keep stillness. St Gregory the Theologian wrote, "it is necessary to be still in order to have clear conversation with God and gradually bring the mind back from its wanderings." If everything we do is supposed to bring us closer to God and make us more like Him, then striving after a quiet mind, St Gregory says, is the first step towards our sanctification.

Stillness as Communion

St Basil the Great said that it is in silence that we return to our true selves by slowly moving towards

God. It is in these periods of quiet solitude that the essence of who we are and the mystery of our relationship with God is truly felt. After all, is this not the same call that Jesus heard time and time again as he retreated to the deserts of Judea, to be still and to be with God? The early Christians also felt this desire for a place of quiet—even stillness from the busyness of church life, to find

communion with God, true communion. Because as St John of the Ladder wrote it is in stillness that we worship God.

Even in this age where knowledge can be had and discarded so easily, God still listens to us in silence. It is in silence that we get to know who God is and it is also where we discover who we are. When we "go away by [ourselves] to a quiet place and rest a while" (Mark 6:31 NLT) in the stillness of God, that is when God speaks to us the loudest.

A Gentle and Quiet Whisper

So, how can silence and stillness do so much? It's hard to say. You can chalk it up as one of the mysteries of godliness. But there is a wonderful story in the Old Testament about the prophet Elijah that perhaps explains it best. Elijah was one of the greatest prophets of God. He was strong, faithful, and determined to do God's bidding with a people who lost their way more often than not. In one



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Give Silence A Chance *continued from page 3...*

compelling instance, Elijah was called upon by God to defeat the false prophets of a phony god by the name of Baal. Elijah did just that. But as a result, his life was soon threatened and running for his life, he escaped to the desert. Exhausted and despairing, Elijah asked God to take his life! He bemoaned how the people of Israel had turned away from God, destroyed the places of worship, murdered the true prophets and now were out to get him as well. Then, in Elijah's moment of silence and solitude, it all made sense:

"Go, stand on the mountain at attention before God. God will pass by. A hurricane ripped through the mountains and shattered the rocks before God, but God wasn't to be found in the wind; after the wind, an earthquake, but God wasn't in the earthquake; and after the earthquake fire, but God wasn't in the fire; and after the fire a gentle and quiet whisper. When Elijah heard the quiet voice, he muffled his face with his great cloak, went to the mouth of the cave, and stood there" (1 Kings 19:11-14 MSG).

God didn't speak to Elijah in the thunderous noise of an earthquake or fire but rather in the quiet of a gentle whisper. It is in these quiet moments, kneeling in silence, that we hear God. And it is also in those repeated moments, with our ear constantly to God that we become able to, as St John of the Ladder said, "live outwardly with men but inwardly with God."

I know we tend to like a different way of doing things—more engaging and provoking—perhaps prodding others to move towards God. But even Jesus gave us a very different example. Remember, how He alone slept (on a pillow no less!) in the boat with the disciples during a violent storm? It was Christ's stillness that calmed the waters (Mark 4:35-41). When we learn to also be still and silent, face to face with God, then I believe we too will be calm in the presence of the demands and expectations of this hurried life; we too will project our own inner stillness to a confused and noisy world.

St. John of Shanghai and San Francisco *continued from page 2...*



Incorrupt Relics of Saint John
Joy of All Who Sorrow Cathedral, San Francisco

suit against him for alleged mishandling of finances related to construction of the cathedral. He was exonerated, but this was a great cause of sorrow to him in his later life.

Death and Veneration

On July 2, 1966 (June 19 on the Julian calendar) St. John died while visiting Seattle at a time and place he was said to have foretold. He was entombed in a sepulcher beneath the altar of the cathedral he had built in San Francisco dedicated to the Theotokos, Joy of All Who Sorrow on Geary Boulevard in the Richmond district. In 1994 he was solemnly glorified on the twenty-eighth anniversary of his death. His unembalmed but incorrupt relics now occupy a shrine in the cathedral's nave. His feast day is celebrated on

the 2nd of July. He is beloved and celebrated worldwide, with portions of his relics located in Serbia, Russia, Mount Athos, Bulgaria, and other countries of the world.

Teachings of the Saint

Holiness is not simply righteousness, for which one is accounted worthy to enjoy blessedness in the Kingdom of God. Rather holiness is such a height of righteousness that one is so filled with the grace of God that it overflows to others... Great is their blessedness which proceeds from personal experience of the glory of God. Filled to overflowing with a love for men, which proceeds from a love for God, the Saints are responsive to the needs of men and to their supplications, and become mediators and intercessors for them before God.

What greater benefit can one bring his neighbor than to prepare him for life everlasting... This is not an easy task. One has to do battle with human nature, which has been corrupted by sin. One often encounters misunderstanding, and sometime deliberate opposition.