



CHRIST & THE SAMARITAN WOMAN

SUNDAY, JUNE 2ND

5th Sunday of Pascha

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Coffee Hr. / Open Pool
 4:00p.m. Marriage Service;
 Reception to Follow

SATURDAY, JUNE 8TH

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

SUNDAY, JUNE 9TH

6th Sunday of Pascha

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

The Lord on Spirit and Truth

"The hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him." (John 4:23)

READER SCHEDULE

Sunday, June 9th

Gabriela Jones

Sunday, June 16th

Richard England



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JUNE 2, 2013

A Warm Welcome!

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

Egg Hunt – 4th Try

Today Sunday, June 2nd, during the coffee hour. Each family was requested to bring baskets for their children and two dozen filled plastic eggs.



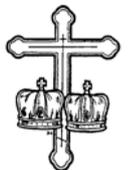
The Pool is to be Opened Today – 2nd Try

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.



Marriage of Gregory and Danyella

Today, Sunday, June 2nd at 4:00pm the Marriage service will take place at Christ the Savior. The reception will follow at the Parish Center. All invited! The couple is registered at Walmart and Amazon.com.



Prayer for Graduates

will be offered on Sunday, June 16th. Please be sure to let Fr. John know if anyone in your family is graduating this year. Thank you!

Parish Council Meeting

Sunday, June 16th: full reports during this quarterly meeting.



Bible Studies

will resume this Saturday evening at 5:00pm. We will continue with the Gospel of St. John. All are encouraged to attend and bring a friend!

About Holy Water

The water that was blessed on Tuesday, May 28th, may be used for drinking (health of soul and body) and for blessing (homes, cars, gardens, etc.). Holy Water is grace-filled and offers health, protection, and sanctification. Often a bottle of Holy Water is kept in the refrigerator for frequent use throughout the year.



Feast of the Ascension – Thursday, June 13th

A High-Holy Day, celebrating the Lord's ascent into heaven. Make plans to celebrate now. Services are offered on Wednesday, June 12 at 7:00pm and Thursday, June 13 at 9:00am.

Living: Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Hayley, Tyler Pelesh, Wallace & Michelle, John Trax, Maleah Morsey, Victoria Kokkinos, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina, Liliana, Irene Clenney, Katie Hawley, Alice Peters, Jenny Barbarita, George & Ellen. **Departed:** Fr. Michael Mihalick, Kathryn, Avramia.

CASH FLOWS THROUGH 4/30/13					CASH FLOWS IN MAY 2013					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 6/2		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Due 2/2014
20,783	20075	19,277	13,796	+6,199	6,495	4,318	4,096	3,448	+2,825	+3,153	0	-18,483

HOLY MATRIMONY

From "These Truths We Hold - The Holy Orthodox Church: Her Life and Teachings"

In the theology of the Orthodox Church man is made in the Image of the Most-holy Trinity, and, except in certain special cases (such as monasticism, for example), he is not intended by God to live alone, but in a family situation. Just as God blessed the first humans, Adam and Eve, to live as a family, to be fruitful and multiply, so too the Church blesses the union of a man and a woman. Marriage, however, is not a state of nature, but is rather a state of grace, and married life is a special vocation (no less than the special calling of monasticism), requiring a gift or charism from the Holy Spirit this gift being conferred in the Sacrament of Holy Matrimony.

That Holy Matrimony has divine sanction comes no less from the words of the Lord Himself, Who says: Have you not read that He Who made them from the beginning made them male and

female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh' [Gen. 2:24]. So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder (Matt. 19:5-6).

The Holy Apostle Paul sees this mystical union of husband and wife as reflecting the mystical union of Christ with His Church: Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the Church, His body.... Husbands, love your wives, as Christ loved the Church and gave Himself up for her.... Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the Church, because we are members of His body.... This mystery is a profound one, and I am saying that it refers to Christ and the Church... (Eph. 5:22-25,28-30).

The Sacrament of Holy Matrimony consists of two parts: Betrothal and Crowning. The Betrothal is, in

some way, the civil act, sanctified by the blessing of the Church. It sanctifies the intention of two persons to enter into the martial union and reflects Old Testament customs, when on those who had expressed their intentions to marry, rings were placed. This exchange of rings in the Office of Betrothal is an outward token that the two partners join in marriage of their own free will and consent, for without free consent on both sides there can be no Sacrament of Christian marriage.

The Office of Crowning also contains an Old Testament element in the crowning itself, which reflects the ancient practice of placing crowns on the heads of the betrothed. This is the outward and visible sign of the Sacrament, signifying the special grace of the Holy Spirit received by the couple. These crowns are crowns of joy and martyrdom joy for the new union and



martyrdom since every true marriage involves immeasurable self-sacrifice on both sides.

In the Greek Churches, the crowns are usually made of leaves and flowers, while in the Russian Church they are usually made of silver or gold. Customarily in the Russian Church the crowns are held over the couples' heads by the best man and maid of honor, but in many places (as in Romania, for example) they are actually worn by the bride and groom.

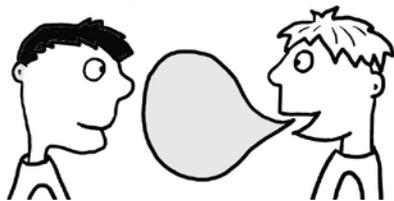
The Gospel for the day contains the account of the Wedding in Cana in Galilee (John 2:1-11). The blessing, given by God to man in Paradise was renewed by Christ in the New Testament, when, at the beginning of His ministry, He performed the miracle of changing water into wine. Thus, at the end of the Marriage Service the newly-married couple drink from the same cup of wine, which recalls this miracle of Our Lord. The common cup here is also a symbol that henceforth they will share a common life with one another.

ASK FATHER: 3 QUESTIONS / 3 ANSWERS

Question: How should I respond to people's questions about the Faith?

Answer: It is always good to remember the words of Scripture. The Apostle Peter says: "But sanctify the Lord God in your hearts, and be ready always to give an answer to everyone who asks you a reason of the hope in you, with meekness and fear; having a good conscience..." (1Pe 3:15-16)

St. Peter gives us three practical things to do: 1) to seek the Lord's help; praying fervently to Him from the heart that He might inspire both us and those we are speaking with; 2) to have the courage to share the reasons why we believe; and 3) to speak, "with meekness and fear; having a good conscience".



Why meekness, fear, and a good conscience? Meekness because the Lord Himself is humble and doesn't force anything on anyone. Fear

because we ourselves are mere human beings and the things of God are mysterious and beyond our full comprehension. And a good conscience because we ourselves must be seeking to do what is right, seeking to follow the way of the Lord, if we are going to lead others in the same. If we can pass along the spirit of meekness, fear, and a good conscience, to the person we are speaking with, then they will have all the necessary prerequisites to learning the true Faith. Without this spirit, even the most perfect teaching from the most perfect Teacher will not be enough. We recall how some even departed from the Christ because they lacked meekness, fear of God, and a good conscience.

Question: But how can I help the person, if I don't really know what to say?

Answer: Even if we can't fully answer every question (and really, who can?), we can still help people by referring them to someone who might know a little more than us or to some profitable book on the subject. By so doing, they will be assured that what we are telling them is not our own personal belief but the universal teaching of the Church. And even if they never speak with the person we referred them to or never open the book we suggested, at the very least they will know that Orthodox Christianity is not about personal opinions but instead a common and universal witness to the Truth.

Question: But what if the conversation starts to turn argumentative?

Answer: Arguments about the Faith seldom bear fruit; the Christian life is communicated better by example than by argument. And so, if the conversation seems to turn argumentative, it might be best to follow the above advice and humbly refer the person to someone else or to some pertinent material on the subject in question.

By humbly removing ourselves from the conversation, we can actually help the person more than if we continued to debate them. This is because the person will more easily accept the answer to their question if they don't have to swallow their pride by "giving in". We all know how once a conversation turns into an argument, it can be less about the question and its answer than about who is going to "win" the debate. We should try to avoid this at all costs. Even if we might full well know the answer to the question, it could be that the person needs to hear the answer from someone other than us. Humbling taking ourselves out of an argument is not losing; it is giving a chance for the other person to be won over by the Lord.

JUNE CONGRATULATIONS!

Anniversaries:

6/12 Fr. John & Mat. Emily Parsells
6/17 Alan & Denise Royal
6/22 Francis & Renie Abdow
6/24 Bill & Kathy Parrish
6/27 George & Ellen Kaloroumakis

Birthdays:

6/4 Danyella Parsells
6/6 Nicholas Parsells
6/9 Chadwick Stewart
6/9 Maria Stewart
6/10 Derek Keller
6/14 Cheryl Kokkinos
6/15 John Krynitsky
6/17 Alexander Azar
6/19 Richard Evanusa
6/28 Renie Abdow
6/30 Christiana Milite
6/30 Bill Parrish

Namesdays:

6/29 *Holy Apostles Peter & Paul*
Darrell (Paul) Wilson
Troy (Paul) Duker

Mistakes? Omissions? Please see Fr. John