



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF APRIL 25, 2010

CHRIST IS RISEN! INDEED HE IS RISEN!

SUNDAY, APRIL 25TH
SUNDAY OF THE PARALYTIC
8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour

MONDAY, APRIL 26TH
7:00p.m. Reading Group

TUESDAY, APRIL 27TH
7:00p.m. Great Vespers
Blessing of Water

WEDNESDAY, APRIL 28TH
MID-PENTECOST
8:40a.m. Hours
7:00a.m. Divine Liturgy

SATURDAY, MAY 1ST
5:00p.m. Orthodoxy 101
6:00p.m. Great Vespers

SUNDAY, MAY 2ND
SAMARITAN WOMAN SUNDAY
8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour

"May the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you."

1 Peter 5:10

READER SCHEDULE

Sunday, May 2nd
Kathy Parrish
Sunday, May 9th
Jodi McElwee



Please Remember in Prayer

Irene Clenney, Gabriela Jones, Constantina, Melvin, Mat. Dunia, Patti Lease, Peg Feeser, Anna Varone, Jerrie Rife, Michelle Wilson, Bill & Kathy Parrish, Frs Michael & Andrew, Monk Christian, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Steven, Yvonne, Todd & Olga, Nina Gordon, Constantina & Christos, Mirela & Chris, Jaroslav, Troy Duker, Frank & Mary Miranda, Kathy T. Requests? See Fr. John.

The Parish Council

will meet today following the coffee hour to implement the decisions of last week's Special Parish Meeting which heard the Feasibility Investigation prepared by the Finance Committee. If you missed last week's meeting, please pick up a copy of the report at the candle stand. As a reminder, everyone is welcome at Council Meetings.

Reading Group

In the back of the church is the material for our next Reading Group, scheduled to meet at 7pm on Monday, April 26th. The handout is an excerpt from the OCA's Mission Planter's Resource Kit which deals with "Church as Mission". Please pick up your copy today!



The Feast of Mid-Pentecost

is celebrated this year on Wednesday, April 28th. On this feast we bless water, recalling how the Lord cried out to all in the middle of the feast, "If anyone thirsts let him come to me and drink!" Great Vespers and the Lesser Blessing of Water will be served on Tuesday, April 27th at 7:00pm, and the Divine Liturgy on Wednesday, April 28th at 9:00am. For more information on the feast see page 2.

About Holy Water

The water that will be blessed on Mid-Pentecost, 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.

Orthodox Movie Night

On Monday, May 3rd there will be a film at our church. The title has not yet been selected. Come and see!



Consecration of Bishop-Elect Michael

On Saturday, May 7th, there will be no Orthodoxy 101 as Fr. John and his family will be in New Jersey for the consecration of Archimandrite Michael Dahulich to the episcopacy. Fr. Michael was Fr. John's Dean at St. Tikhon's Orthodox Theological Seminary. Great Vespers will be served at the usual, 6:00pm.

MIDFEAST OF PENTECOST

The time of Pentecost is 50 days. Indeed, the word Pentecost, means "fifty." In the middle of the feast, that is on the 25th day, always a Wednesday, we celebrate the feast known as Mid-Pentecost. The feast unites and connects Pascha (the beginning) with Pentecost (the ending).

The symbol of water provides the theme for the feast of Mid-Pentecost. "Whoever is thirsty should come to Me and drink." As the Scriptures says, "Whoever believes in Me, streams of life-giving water will pour out from his heart." Christ said this about the Spirit which those who believe in Him were going to receive (John 7:37-38). This passage is also part of the Gospel reading for the Sunday of Pentecost.

Anticipating the gift of the Holy Spirit by Christ, the Troparion and Kontakion of Mid-Pentecost express the yearning of the believer with these words:

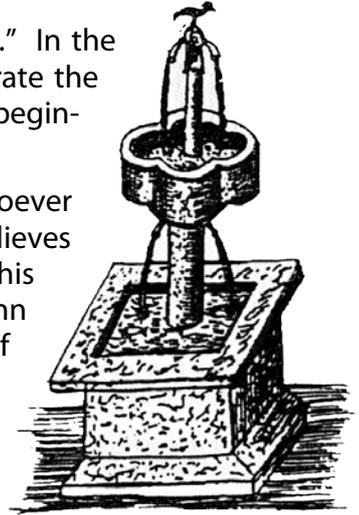
Troparion

In the middle of the Feast, O Savior, fill my thirsting soul with the waters of godliness, as Thou didst cry to all: If anyone thirsts let him come to Me and drink! O Christ God, Fountain of our life, glory to Thee!

Kontakion

Christ God, the Creator and Master of all, cried to all in the midst of the feast of the law: Come and draw the water of immortality! We fall before Thee and faithfully cry: Grant us Thy bounties, for Thou art the Fountain of our life.

A Blessing of Water takes place on this feast. We may bring vessels to church the next time we come for services so as to bring the newly-blessed waters to our homes.



THE ICON OF MID-PENTECOST

From the Incarnate God – Volume 2

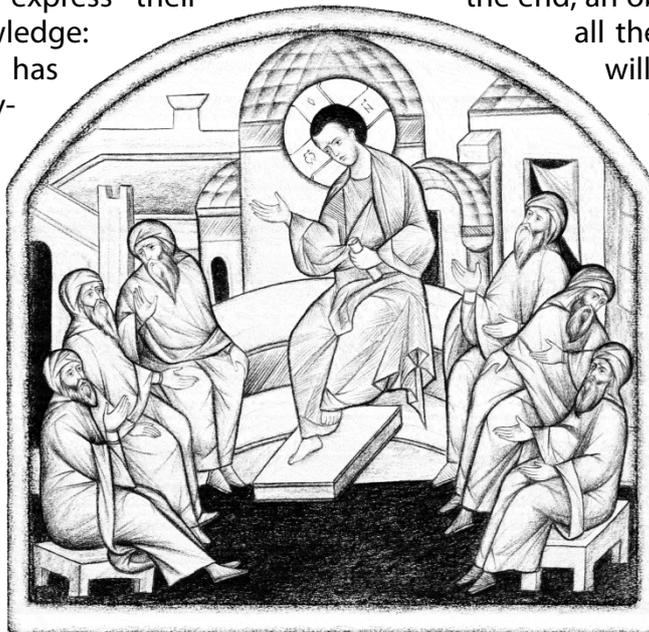


The iconography adopted by the Church to illustrate Mid-Pentecost shows us Jesus Christ teaching in the Temple, just as in the Gospel. Christ is sitting at the center of a circle of Jewish scholars and wise men. These express their amazement at His knowledge:

"How is it that this Man has learning, when He has never studied?" (John 7:15). In answer to this question, Jesus speaks of His connection to the Father, of His divine origin.

Most often, the icons of Mid-Pentecost represent Christ's first encounter in the Temple with the doctors of the Law – this is the episode described by St. Luke, when Jesus was twelve years old (Luke 2:41-50). "Did you

not know that I must be in My Father's house?," He says to His worried parents, thus openly declaring that He is the Son of God and that He must carry



out His mission. On that day, Christ declares His independence from Joseph and Mary, escaping their tutelage. He tells them about His unique link with God the Father. He accepts filial obedience to the end, an obedience which will lead Him all the way to the Cross. "Not My will, but Thy will be done!" (Luke 22:42).

Divine Wisdom is revealed to the doctors of the Law who admire the wisdom of the Child, revealing Jesus as the Child-Emmanuel announced by the Prophets (Isaiah 7:14). The authority of His teaching is already confirmed during His infancy, for "He is before all things," He precedes creation (Colossians 1:17 and Proverbs 8:22-30), "He is

begotten, not made, of one essence with the Father" (the Creed). He is "the Wisdom, the Word, and the Power of God" (From Matins of Pascha).

HITLER MAY HAVE WANTED TO STEAL TURIN SHROUD, CHURCH EXPERT SAYS

From DirectionsToOrthodoxy.org on Fri Apr 09 2010

ROME (CNS) -- The Shroud of Turin was hidden in an Italian Benedictine abbey during World War II in part because church authorities feared Adolf Hitler might want to steal it, according to an official at the monastery.

The shroud, which many believe to have been the burial cloth of Christ, was transferred secretly from the Turin cathedral in 1939 to the abbey of Montevergine in southern Italy, and returned to Turin in 1946, after the war had ended.

Officially, the reason later given for the transfer was fear that the cloth could have been damaged if the city of Turin were bombed. But Benedictine Father Andrea Cardin, director of the Montevergine library that holds the relevant documents, said church officials also seemed to fear that the Nazis wanted to take possession of the Shroud.

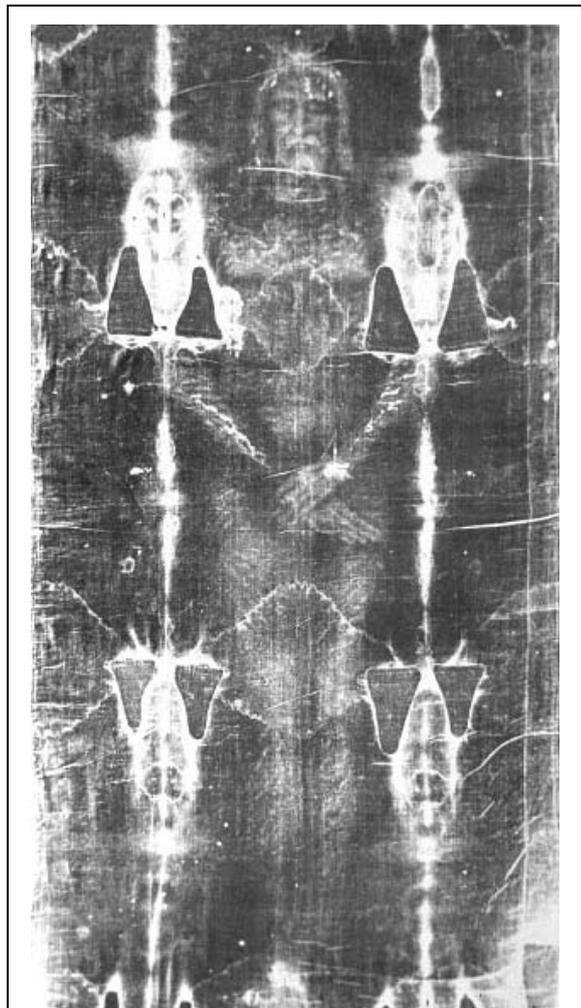
Already in 1938, church leaders were alarmed when, during a visit by Hitler to Italy, Nazi officials asked unusual and persistent questions about the shroud and its custody, Father Cardin said in an interview published in April by the Italian magazine "Diva e Donna."

That worried the Vatican as well as the Italian royal family, the Savoy, who at the time were the owners of the shroud, Father Cardin said. Hitler was thought by some to have been obsessed about certain objects related to the life of Christ, including the Holy Grail and the Holy Lance of Longinus.

The Savoy family wanted the Vatican to take the shroud during the war, but Pope Pius XII thought that was not a good idea. Instead, in near total secrecy, the Vatican arranged for the cloth to be brought first to Rome and then to the Montevergine abbey near Avellino, where it was hidden under the main altar.

In 1943, as fighting raged in southern Italy, Nazi soldiers arrived at Montevergine and conducted a thorough search of the abbey premises. The monks withdrew in prayer around the altar, and a Nazi official gave the order not to disturb them. "In this way, the holy relic was not discovered," Father Cardin said.

The shroud, which bears the image of an apparently crucified man, goes on display April 10-May 23 in the Turin cathedral, where it is kept permanently. The Italian monarchy was abolished in Italy in 1946, and the shroud was formally given to the Vatican in 1983.



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FROM WIKIPEDIA: ABOUT THE SHROUD OF TURIN

The Shroud of Turin is a linen cloth bearing the image of a man who appears to have suffered physical trauma in a manner consistent with crucifixion. It is kept in the royal chapel of the Cathedral of Saint John the Baptist in Turin, northern Italy. The origins of the shroud and its image are the subject of intense debate among scientists, theologians, historians and researchers.

Some contend that the shroud is the cloth placed on the body of Jesus Christ at the time of his burial, and that the face image is the Holy Face of Jesus. Others contend that the artifact postdates the Crucifixion of Jesus by more than a millennium. Both sides of the argument use science and historical documents to make their case.

METROPOLITAN JONAH REQUESTS PRAYERS IN ANTICIPATION OF N. AMERICA'S 1ST EPISCOPAL ASSEMBLY

SYOSSET, NY [OCA] -- In anticipation of the first North American Episcopal Assembly, slated to convene in New York City May 21-23, 2010, His Beatitude, Metropolitan Jonah has asked that special petitions be included in the Litany of Fervent Supplication.

Petitions for the Litany of Fervent Supplication

That the Lord may grant our Hierarchs gathering in Episcopal Assembly to grow in wisdom and strength, through the guidance of the Holy Spirit, and to increase in love for each other, deepening Christian fellowship so that conciliar decisions may build up a

canonically united Orthodox Christian Church of the Americas, let us pray to the Lord.

That their work may be guided by the grace of the Holy Spirit, and that the Spirit of unity and love, of compassion and mutual respect, inspiring each to contribute what will build up the Body of Christ, may move us all to rejoice in the full unity of the Church, let us pray to the Lord.

Furthermore, we ask that God bless the work of all His People, uniting them for the building up of His Holy Orthodox Church of the Americas, let us pray to the Lord.

ASK FATHER: 1 QUESTION / 1 ANSWER

Question: Why did the Lord not appear to everyone after His Resurrection? Why just the disciples?

Answer: Excellent question! First, a little background. During the earthly ministry of Christ, the Lord willingly assumed our human flesh, together with what is called the blameless passions (hunger, thirst, fatigue, sleep, decay, etc.). In so doing, His divinity was veiled or hidden, being recognized only in part by those who had "eyes to see". After rising from the dead, the Lord's body was no longer subject to corruption; it was a spiritual body, more capable of revealing His divinity.

Since as the Scriptures record that "no one can see God and live", Christ appeared only to those who would not be harmed by witnessing His resurrection and the glory of His divinity. We recall how the guards became "as dead men" at the appearance of mere angels. What if they had seen the Risen Christ? They would undoubtedly have suffered a greater fate. Even St. Paul, an Israelite among Israelites, when he was still Saul the great persecutor of the Church, suffered when he saw the Risen Christ on the road to Damascus. He was not only knocked off his horse but also blinded and unable to eat for three days.

This is why during the three years Christ spent with His disciples, He was not only preparing them for His death and resurrection but He was purifying their hearts so that they might see God, so that they might behold His divinity no longer veiled by the fallen human nature He had come to heal. Near the end of the preparation, the best of His disciples, Peter, James, and John, were given a preview of His glory on Mount Tabor when the Lord was transfigured before them; at this the disciples became "greatly afraid" and the Lord told them to "tell the vision to no one until He has risen from the dead". Finally, at the end of their preparation, during the Passion week, the Lord said to His disciples, "Behold you are now clean, but not all of you (speaking of Judas)." The moment had finally come. After all the miracles, all the teaching, the disciples were finally purified to behold the glory of God, and with this the Lord says, "Now is the Son of Man glorified, and God is glorified in Him!" Then He prayed, "Holy Father, I desire that those whom Thou hast given Me may behold My glory, the glory which I had with You before the world was." Then speaking of His Death and Resurrection, He tells the disciples, "you now have sorrow. But I will see you again, and your heart will rejoice, and no one will take your joy from you."

And so, the Lord gradually prepares and purifies us, making it possible for us to see His divine glory and rejoice in it, rather than suffer from it. This is the whole purpose for the postponement of His 2nd Coming when so that we might have time to prepare. The Apostle Peter counsels us: "The Lord is not slow concerning His promise, but is long-suffering toward us, not desiring that any should perish, but that all should come to repentance... For the day of the Lord will come as a thief in the night... Therefore, beloved, knowing beforehand, beware lest being led away with the error of the lawless, you fall from your own steadfastness. But grow in grace and in knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen." (2Pe 3:17-18)

