

**HOLY FATHERS AND THE CREED
1ST ECUMENICAL COUNCIL - 325 AD**

**SUNDAY, MAY 16TH
FATHERS OF THE 1ST COUNCIL**

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


**MONDAY, MAY 17TH
7:00p.m. Bible Study**

SATURDAY, MAY 22ND
9:00a.m. Memorial Service
5:00p.m. Outreach Committee
6:00p.m. Great Vespers

**SUNDAY, MAY 23RD
HOLY PENTECOST
One of the Twelve Great Feasts**
8:40a.m. Hours
9:00a.m. Divine Liturgy
Kneeling Vespers
Coffee Hour

The 1st Ecumenical Council was held in Nicaea in A.D. 325 and set a pattern for all later Ecumenical Councils. It addressed Arianism, wrote the original version of the Nicene Creed, and set a universal pattern for calculating the date of Pascha.

READER SCHEDULE
Sunday, May 23rd
Kathy Parrish
Sunday, May 30th
Gabriela Jones



CHRIST THE SAVIOR ORTHODOX CHURCH

30838 Vines Creek Rd.; Dagsboro, DE 19939
302-537-6055 (church) / 302-933-8090 (rectory)
orthodoxdelmarva.org / frjohn@orthodoxdelmarva.org

BULLETIN OF MAY 16, 2010

Please Remember in Prayer

Irene Clenney, Nada McFarland, Gabriela Jones, Roman Szwec, Constantina, Ari, Valerie & Michelle Wilson, Melvin, Mat. Dunia, Mat. Emily, Patti Lease, Peg Feeser, Anna Varone, Jerrie Rife, 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.



Congratulations!

to Mike and Nada McFarland on the birth of their new baby boy, Caleb Joseph, born May 12th at 6:17pm. Caleb weighed in at 7 lbs 10 ozs and was 19 inches. Both Nada and Caleb are at home now and are doing just fine. We wish their entire family the very best. May the Lord's blessing be upon them!

Bible Study – May 17th

On Monday, May 17th at 7pm, there will be a Bible Study on the meaning of Pentecost. All are invited. Bring a Bible and a friend!



Memorial Service – Saturday, May 22nd

It is the tradition of the Church to offer prayers for the departed on the Eve of Pentecost. We will have a Memorial Service on this day, Saturday, May 22nd, at 9:00am.

Outreach Committee – Saturday, May 22nd

will meet next on Saturday, May 22nd, at 5:00pm. There will be no Orthodoxy 101 on this day. The Vespers will follow at 6:00pm.

Feast of Pentecost – Sunday, May 23rd

On Sunday, May 23rd, we celebrate the Descent of the Holy Spirit on Pentecost, 50 days after Pascha. As a reminder, on this day we will have Vespers with the Kneeling Prayers immediately following the Divine Liturgy.



Interested in Hosting Our Annual Picnic?

Please speak with Fr. John. A date has not yet been set but we are currently looking for volunteers to host the parish get-together. Thank you!

Pilgrimage to St. Tikhon's Monastery – Monday, May 31st

Each year on Memorial Day a Pilgrimage is made to St. Tikhon's Orthodox Monastery in South Canaan, PA. This year, Fr. John is planning on going. If you are interested in the pilgrimage too, please sign your name to the interest sheet in the back of the church. There may be a possibility of joining another Orthodox parish for a bus trip. More info: sttikhonsmonastery.org.





THE FIRST COUNCIL OF NICAEA

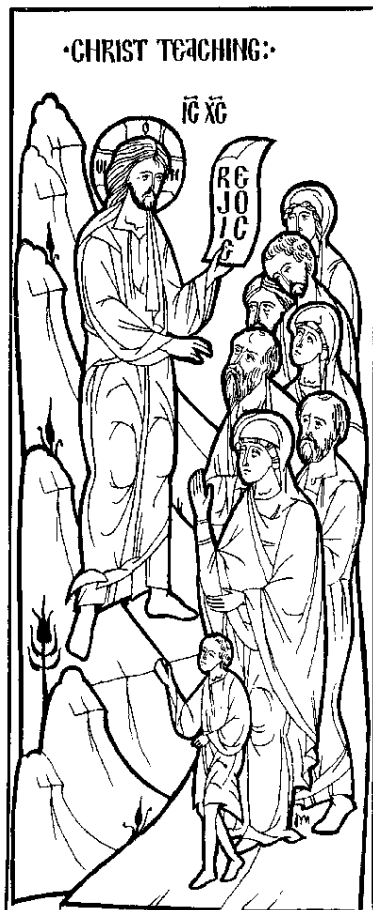
From Wikipedia.org



The First Council of Nicaea, held in Nicaea in Bithynia (present-day Iznik in Turkey), convoked by the Roman Emperor Constantine I in 325, was the first Ecumenical council of the Christian Church, and most significantly resulted in the first uniform Christian doctrine, called the Nicene Creed. With the creation of the creed, a precedent was established for subsequent 'general (ecumenical) councils of Bishops' (Synods) to create statements of belief and canons of doctrinal orthodoxy—the intent being to define unity of beliefs for the whole of Christendom.

The purpose of the council was to resolve disagreements in the Church of Alexandria over the nature of Jesus in relationship to the Father; in particular, whether Jesus was of the same substance as God the Father or merely of similar substance. St. Alexander of Alexandria and Athanasius took the first position; the popular presbyter Arius, from whom the term Arian controversy comes, took the second. The council decided against the Arians overwhelmingly (of the estimated 250-318 attendees, all but 2 voted against Arius). Another result of the council was an agreement on when to celebrate the Resurrection, the most important feast of the ecclesiastical calendar. The council decided in favor of celebrating the resurrection on the first Sunday after the first full moon following the vernal equinox, independently of the Hebrew Calendar (see also Quartodecimanism). It authorized the Bishop of Alexandria (presumably using the Alexandrian calendar) to announce annually the exact date to his fellow bishops.

The Council of Nicaea was historically significant because it was the first effort to attain consensus in the church through an assembly representing all of Christendom. "It was the first occasion for the development of technical Christology." A precedent was set for subsequent general councils to create creeds and canons.



TEST YOUR KNOWLEDGE OF THE HOLY SCRIPTURES

- 1) We are Christ's disciples if we:
 - A. Keep His commandments.
 - B. Love one another.
 - C. Take up our crosses and follow Him.
 - D. All of the above.
- 2) The first bird Noah sent forth from the ark.
 - A. dove
 - B. raven
 - C. nuthatch
 - D. eagle
- 3) Moses received the Ten Commandments 50 days after Passover.
 - A. True
 - B. False
- 4) What happened 50 days after Christ rose from the dead?
 - A. Christ ascended into Heaven.
 - B. The Christians received the Holy Spirit.
 - C. St. Matthias replaced the Judas among the Twelve.
 - D. St. Stephen, the first martyr, was stoned to death.
- 5) To "speak in tongues" means to use words no one can understand.
 - A. True
 - B. False

For answers to these questions, please consult your Bible or page 4.



THE SERVANT LORD

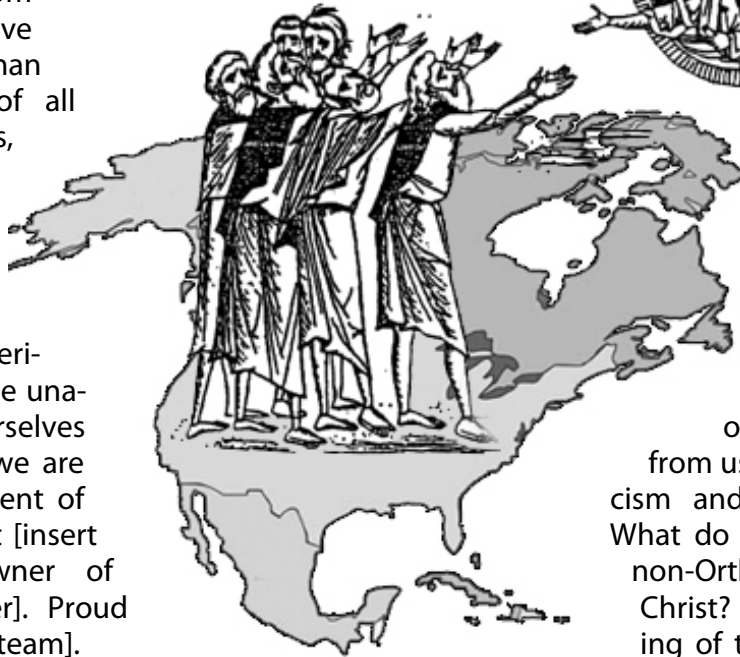
By VRev. Vladimir Berzonsky



"Now there was a dispute among [the apostles] as to which of them should be considered the greatest... But not so among you; on the contrary, he who is greatest among you, let him be like the younger, and he who governs as he who serves... Yet I am among you as the One who serves"- Luke 22:24,26

Jesus performed the demeaning act of washing the feet of His disciples in order to challenge the attitude of pride that afflicted them in jockeying for status over one another. It is imperative that spiritual leadership be expressed in humility. The leaders are to lead in displays of meekness, gentleness and acts of kindness. These are the ways of holiness. To be like the Lord Jesus is to imitate His humbleness. It's not an attribute that comes easily to Americans.

Consider the qualities defining the various nations of the western world. We speak of English reserve. Scotch frugality. We may know a good German or an honest Dutchman. The French boast of their glory: "la gloire du nom francais." We have heard of a true Irishman and the loveliest of all such national titles, Holy Russia. Our nation never seems to tire of the self-labeled attribute: Proud American. "Proud to be an American." We are a people unashamed to praise ourselves over all the things we are proud of: Proud Parent of an Honor Student at [insert school]. Proud Owner of [something or other]. Proud [fill in state or sports team].



Even as I write this, I wonder if it will be read by fellow Americans with dismay and even resentment. Pride defines who we are. Never mind that our Lord, God and Savior expects another set of attributes from us. For Him humility is the flip side of pride, and yet it doesn't appear to matter all that much for us. A basic ingredient of pride is self-confidence. We'll decide who we are, what we believe and how we'll prioritize our value system.

Can you imagine that we Orthodox Christians might also campaign for the right to call our na-

tion Holy America? Who would march with us? Where would we begin to make such a statement to the press and public? And how long would it be before we would attract notice as another weird group looking for attention from the media? And yet an argument might be raised to justify such a goal which for many or even most could be considered quixotic at best, perhaps even ridiculous. We attend a holy Church. We worship a holy Trinity. We understand ourselves to be a holy people who honor our holy God and blessed saints. Why not live in a holy nation?

I would argue that like our Lord Jesus Christ we are called to make public, or in scriptural terms, to evangelize the gospel given to us to promulgate. Even though we are more comfortable keeping our beliefs to ourselves, treating our parishes like monasteries shut off from the world outside our walls, this attitude itself is not what our Lord wants or expects from us. Let us agree with the criticism and do something about it. What do we do when we bring the non-Orthodox to the true faith in Christ? Teach them the real meaning of the Bible. Explain the work-

ings of the Holy Spirit through history from Pentecost to the present. Show them how to pray. Point out the beauty and glory of iconography and the veneration of icons. But is it not the main purpose to lead them into holiness? The life in Christ that becomes Christ's life in us, adoption into the Holy Family of the Trinity, learning what it is like to call the Almighty "Father," "Abba"? How can that be if we are not holy ourselves? And if we love our fellow citizens, do we not want the very best for them? In humble faith, let us say: "Lord have mercy on us. Teach us the joy of humility."





CONSECRATION OF HIS GRACE MICHAEL, BISHOP OF NEW YORK AND NEW JERSEY

From the Diocese of NY & NJ's website: nynjoca.org

On Saturday, May 8, over 1000 faithful including nine bishops, a 125 clergy, and 100 seminarians and their families gathered at Saints Peter and Paul Church, Jersey City, New Jersey and celebrated the consecration of its new hierarch, His Grace, MICHAEL as the Bishop of New York and the Diocese of New York and New Jersey.

The consecrating hierarchs included His Beatitude, Metropolitan Jonah, Archbishop Nathaniel, Archbishop Seraphim, Bishop Nikon, Bishop Tikhon, Bishop Benjamin, Bishop Melchisedek, and hierarchs of the Antiochian Archdiocese, Bishop Mark and Bishop Thomas.

In keeping to a tradition the newly consecrated Bishop Michael in turn ordained to students of St. Tikhon's Seminary: to the priesthood, Father Danial Doss and to the diaconate Thaddeus Franta.

A banquet with over 600 attendees followed with a program consisting of reflections and congratulations given by His Beatitude, Metropolitan Jonah, His Grace, Bp. Tikhon, a seminary classmate of Bp. Michael, Archimandrite Matthias Moriak, Priest John Weir, who represented the St. Tikhon's Seminary Students, and Protodeacon Peter Skoog, who had served with Bp. Michael when he was a parish priest.

Bishop Michael, humbled and grateful, announced that with the gifts he is receiving in an endeavor the revitalize parishes; he is creating a fund to supplement the priests' salaries. He said his work as bishop and this day, is not about me; it is about the church.

On Sunday, May 9, the Hierarchical Divine Liturgy was celebrated by His Beatitude at the Holy Virgin Protection Cathedral, and Bishop Michael was enthroned and given his archpastoral staff. Archbishop Nathaniel, Archbishop Justinian, Archbishop of Naro-Fominsk, Administrator of the Patriarchal parishes in the USA, Bishop Melchisedek, Bishop Mark of Toledo, Bishop Seraphim, Former Bishop of Sendai, and fifteen priests and six deacons joined the celebration. During the Liturgy, Bishop Michael ordained Seminarian John Dimantis as deacon. A reception followed at the cathedral center.

ANSWERS TO QUESTIONS OF THE HOLY SCRIPTURES

1. D, all of the above.
2. B, raven. Genesis 8:7 The raven is an unclean bird, Leviticus 11:15 and Deuteronomy 14:14 The second bird Noah sent forth from the ark was a dove which is a clean bird, Deuteronomy 14:11-20. This prefigured the gift of the Holy Spirit (in the form of a dove) which would come when the old man, subject to sin, was drowned in the waters of Holy Baptism.
3. A, true. This prefigured the Christians receiving the Law of God written on the fleshy tablets of the heart, rather than cold and hard stony tablets.
4. B, the Christians received the Holy Spirit on Pentecost.
5. B, false. The gift of speaking in tongues meant precisely the opposite. The Book of Acts records how the Apostles were able to proclaim the wonderful works of God to every person in Jerusalem, not in gibberish but to each in their own language.

