



THE LORD SAVES ST. PETER

SUNDAY, JULY 25TH

9TH SUNDAY AFTER PENTECOST

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

SATURDAY, JULY 31ST

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

SUNDAY, AUGUST 1ST

**10TH SUNDAY AFTER PENTECOST
PROCESSION OF THE HOLY CROSS**

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

On Repentance and Confession

"The longer we remain without confessing, the worse it is for us, the more entangled we become in the bonds of sin, and therefore the more difficult it is to give an account."

St. John of Kronstadt

READER SCHEDULE

Sunday, August 1st

Jodi McElwee

Sunday, August 8th

Constantine Mitsopoulos



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JULY 25, 2010

Please Remember in Prayer

Irene Clenney, Gabriela Jones, Roman Szewc, Melvin, Mat. Dunia, Patti Lease, Peg Feeser, Anna Varone, Bill & Kathy Parrish, Frs Michael & Andrew, Monk Christian, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Todd & Olga, Nina Gordon, Mirela & Chris, Jaroslav, Troy Duker, Frank & Mary Miranda, Kathy T., Mat. Emily & Nicholas, Bruce. Requests? Please see Fr. John.



Welcome to Our Visitors

We warmly welcome all those who are visiting from near and far. Please consider staying for a bite to eat at our coffee hour following the service. But even if you have to run, we thank you for worshipping with us today, and we wish you a blessed remainder of your visit to Delmarva!

Bible Studies

are being offered on Saturday evenings at 5:00pm during the July and August. We are currently studying the Epistle of St. James. The Vespers will be held at 6:00pm as usual.

Saint George's Greek Festival

will be held at the Ocean City Convention Center, July 30th through August 1st. Great food, music, entertainment, shopping, and fellowship. Let's do our best to support our brothers and sisters in Ocean City! Questions, please see Fr. John or call St. George's at 410-524-0990.



Update: Blessing of Automobiles

Photos from last week's Blessing of Automobiles can be found on our parish website. If you missed last week and would still like to have your vehicle blessed, please let Fr. John know. If you purchase a new vehicle be sure to ask for this special blessing – you don't need to wait until next July for the annual blessing.



Dormition Fast – August 1-14th

Each year the Church observes a 2 week fast from August 1st through 15th, the Dormition (or "Falling Asleep") of the Mother of God. This great feast is called the Summer Pascha as it commemorates the death, burial, resurrection, and ascension of the Virgin Mary. Please see Fr. John about confession times.

Looking Ahead – 3 Great Feasts in August

In the month of August we celebrate three Great Feasts: Transfiguration of the Lord (8/6), Dormition of the Theotokos (8/15), and Our Parish Feast – The Icon Not-Made-By-Hands (8/16). Please note these days and make a special effort to attend the Divine Services

ASK FATHER: ONE QUESTION / ONE ANSWER

Question: Why can't girls serve in the altar?

Answer: Great question! Especially for today when there is a tendency to confuse "equality" with "sameness" when looking at gender related issues.

First, we have to say that just as apples and oranges are both equally fruits and they are not the same, so too men and women are equal but not the same.

In the Church, men and women are equals in that both were created in the image of God and both are called to become like Him by being filled with the Holy Spirit. In Galatians 3:28, St. Paul

even writes that "there is neither male nor female: for you are all one in Christ Jesus." Please pardon the expression but when it comes to giving His grace, God is an "equally-opportunity lender."

Now, though God made men and women equal, He obviously didn't make them the same. For instance, with the exception of Arnold Schwarzenegger, who had a baby in the movie *Junior*, men cannot give birth to children. Only women have been given the amazing opportunity to carry a child in the womb; nurturing it, caring for it, being in a very real sense "one" with the child in a way that fathers can never experience. Of course, this doesn't make women better than men, just different.

In a similar manner, though men and women are both equally part of the "royal priesthood" (I Peter 2:9), God has given the responsibility of the sacramental priesthood to men. Perhaps because a male priest more easily represents, the God-man, Jesus Christ, Who is the Great High-Priest. Or perhaps because the Lord chose twelve men to be His apostles. Whole books have been written on this subject, starting with the Scriptures themselves. But, honestly, when it comes down to it, we really don't know why God has chosen men to be priests. All we know is that He has. Why did God make it so that women can bear children and men can't? Who knows! All we know is that God made it this way. This is His world and His Church. And, by the way, thank God for that!

And so, since women don't become priests, the Church doesn't train them behind the altar as servers. Girls usually apply their talents to other forms on ministry: in the choir, as church school teachers, caring for those in need, and perhaps most importantly, raising children in the Lord. I am reminded of the words of St. Theophan the Recluse, "Of all the holy works, the education of children is the most holy."

Finally, I will mention that in most women's monasteries, where there are no men to assist the priest in the altar, the nuns fulfill this responsibility. Likewise, in most churches it is a woman – the Virgin Mary – who is depicted on the main wall in the altar above the Holy of Holies. She is depicted in this spot because of both her great holiness as well as her special role in salvation history. After all, according to Church teaching, she not only entered the Holy of Holies as a little girl, but she also became the Holy of Holies, bearing the living God in her virginal womb. This is why of all the saints, men and women from every generation, she alone is called "full of grace", "blessed by all generations," and "more honorable than the cherubim, more glorious beyond compare than the Seraphim." How did she achieve such heights? Because, like with the priesthood and pregnancy, this was how God ordained it, and she wholeheartedly embraced His will. What a great example for all of us - men and women alike!



ORTHODOX PATRIARCHATE IN TURKEY WINS ONE BATTLE, STILL FACES STRUGGLE FOR SURVIVAL

From DirectionsToOrthodoxy.com / Posted July 14 2010

On the picturesque island of Buyukada in the Marmara Sea about an hour's ferry ride from Istanbul, tourists climb a steep track through pine trees to peer through locked gates at the decaying remains of an old Greek orphanage. Sealed behind crumbling walls, reinforced with ornate rusting bedsteads, the derelict property, formerly the Prin-kipo Orphanage, is six stories high and 100 meters

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It also has been the focal point of a legal battle that has seen Turkey's fragile Greek community assert its rights, amid jockeying between Turkey's governing Justice and Development Party (AKP) and entrenched secularists, for control of the country's cultural identity. In 1898 and originally intended as a hotel, the old orphanage building was acquired in 1902 by the Ecumenical Patriarchate of Constantinople, the senior church of the world's Orthodox Christians. After running it as an orphanage, the church stopped using the building in 1964 as Turkey's Greek population experienced a precipitous decline. In 1997, the property was seized by the Turkish state.

Five years ago, the church took its battle to recover the building to the European Court of Human Rights (ECHR). In July 2008, the court delivered a unanimous verdict condemning the seizure. And on June 15 of this year, another court ruling ordered Turkey to return it to the Ecumenical Patriarchate within three months and to pay 26,000 euros in compensation.

"We are extremely happy about the decision," said Fr. Dositheos Anagnostopoulos, a spokesman for the Patriarchate. He added that the church wants to turn the former orphanage building into a center for inter-faith dialogue and environmental study.

Egemen Bagis, Turkey's chief negotiator for European Union accession talks, told the state-run Anatolia News Agency that the government had agreed to work with the church to restore the building.

Father Dositheos said that even before the ECHR ruling, the Ecumenical Patriarchate had opened a dialogue with Islamist AKP officials. "We are now able to speak with this government- something in the past that never happened," said Father Dositheos, speaking to Eurasianet.org at the Patriarchate's headquarters in Istanbul's Fener District.

An open channel of communication, however, does not ensure that broader problems facing the

church can be easily resolved, some observers contend. Orhan Kemal Cengiz, a leading Turkish lawyer and human rights activist, said the government has not done much to reverse the effects of decades of punitive laws. "Turkey has had a quite consistent policy towards non-Muslims, namely, to get rid of them," Cengiz said. "This government might be the most non-Muslim friendly government, but they haven't initiated a policy to overthrow the old one."

In 1971, for example, a law banning private religious education led to the closure of the church's main Halki seminary, making it virtually impossible to train new clergy.

The legal hurdles still threatening the Patriarchate's existence are formidable, and in an interview last December, the church's leader, Ecumenical Patriarch Bartholomew I, told the Milliyet newspaper: "We are without oxygen. The Patriarchate is dying.

Bartholomew's church has existed in Istanbul, formerly known as Constantinople, for more than 1,700 years.

However, the church is not recognized as a legal entity under Turkish law and thus cannot own property. Its establishments are run through separate bodies, which are themselves tightly

regulated by the General Directorate of Foundations. Church officials claim that 75 percent of the church's property has been seized by the directorate over the years.

Repealing or altering legislation covering religious minorities would require the AKP to go up against powerful nationalist elements within the Turkish state. Hugh Pope, an expert affiliated with the International Crisis Group and a long-time observer of the country, told Eurasianet.org: "I think they [The AKP] are serious about wanting to solve the church's problems, but the limitations on them are quite extreme."

In recent years, the AKP has jostled with conservative secularists who are intent on maintaining the status quo. In 2008, for example, Turkey's Constitutional Court mulled banning the AKP over the party's efforts to repeal a controversial law prohibiting women from wearing headscarves in universities was deemed contrary to the country's secular constitution.



Former Orthodox Orphanage in Turkey



ATTRIBUTES OF THE PERFECT CHURCH

By VRev. Vladimir Berzonsky

"One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, 'Come, I will show you the bride of the wife of the Lamb'" (Revelation 21:9)

Here we are near the end of the Bible in the Revelation experience. Is it not odd that one of the angels with the seven bowls with the seven last plagues is here inviting us to witness the glorious marriage of the Lamb whom we know to be our Lord, God and Savior Jesus Christ as the bridegroom? Also to recognize that the bride is none other than the holy Church all dressed in radiant white, symbol of purity and innocence? It tells us about angels. They are as their name implies, "sent" as messengers by the Holy Trinity to humanity. An angel like this brought the reader to the vision of the destruction of the great harlot, Babylon. Here the angel is announcing the glorious wedding of the Lamb of God and the Bride, the holy Church that the Lord bought with the great price of His Cross. The Bride-Church is a symbol of all who have the following attributes of unblemished flawless virtues radiating from their souls.

St. Paul set forth the attributes of the perfect Church. In Revelation those who dwell in such a Church are among those in the New Jerusalem coming down from heaven to belong to Christ the Lamb of God who comes to claim His bride. From the apostle to the gentiles, we find characteristics:

They are people who are **devoted to one another**: "Be devoted to one another in brotherly love." [Romans 21:10] When we read this, how does it resonate on the conscience of each member of the community we call Church?

These are people who can say of their fellow parishioners that they: **"Honor one another above themselves."** [Romans 12:10] It means that each member in good standing holds all others in the congregation above themselves. They feel it an honor to be part of such a community of believers. Does this really happen?

It's mandatory to dwell in harmony with one another: **"Live in harmony with one another."** [Romans 12:16] It means that nothing is as important as to preserve peace among the family of Chr-

ist. Of course there are differences of opinion in the parish -- everybody understands that -- but they also realize that without the peace of God that passes all understanding, their Eucharist is hollow because their relations are shallow and worldly, not godly.

Love one another: "Let no debt remain outstanding except the debt to love one another." [Romans 13:8] Until we can realize the order from the Divine Liturgy: "Let us love one another that with one accord we may confess...Father, Son and Holy Spirit..." as Jesus said, we are talking nonsense when we say we love God. Here the expectation is that by the time we approach heaven, we have made love a way of life.



Accept one another: "Accept then one another, just as Jesus accepted you." [Romans 15:7] To accept is to realize there are differences, and yet they do not

prevent us from forgiving. The French say: To understand is to forgive. Acceptance is not approval - not even tolerance. It is compassion.

Serve one another: "You, my brothers, were called to be free. But do not use your freedom to indulge in sinful nature. Rather serve one another in love." [Galatians 5:13] Is this not the meaning of foot washing? What more powerful an example can there be than the Son of God washing the feet of fishermen? Are we above the Master?

Forgive one another: "Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you." [Colossians 3:13] You will be stopped and forbidden entry into heaven if you come with a grudge defiling your soul.

Encourage one another: "Therefore encourage one another and build each other up, just as in fact you are doing." [I Thessalonians 5:11] We are ordered to build up the confidence and to reinforce the positive images of all your sisters and brothers in Christ. There's no place for a downer or defeatist in Paradise.