



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF SEPTEMBER 26, 2010

Please Remember in Prayer

Howard Peters, Irene Clenney, Gabriela Jones, Roman Szwec, 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., Bruce, Julia Plisko & family, Stella.

Many Thanks!

to everyone who helped make the 2010 picnic such an enjoyable one: Constantine, who hosted, all those who prepared foods / helped setup, etc.. It was a great day – may the Lord bless you!

SUNDAY, SEPTEMBER 26TH

St. John the Theologian

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

MONDAY, SEPTEMBER 27TH

7:00p.m. Movie Night

THURSDAY, SEPTEMBER 30TH

7:00p.m. Great Vespers

FRIDAY, OCTOBER 1ST

PROTECTION OF THE VIRGIN MARY

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

SATURDAY, OCTOBER 2ND

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

SUNDAY, OCTOBER 3RD

19TH SUNDAY AFTER PENTECOST

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



Website Update

Photos from last Sunday's annual parish picnic can be found on our parish website. Check them out!

Congratulations!

to Bruce John Eckerd, who celebrates his namesday today as well as the 1-year anniversary of his entrance into the Orthodox Church. May the Lord grant him many blessed years!



Orthodox Movie Night – Monday, September 27th

This Monday evening at 7:00pm we will watch the film, "Bella". Runtime is 90 minutes. A modern film about repentance produced by Metanoia Films in 2006. Everyone is invited for this excellent film!

Protection of the Theotokos – Friday, October 1st

The Virgin Mary is the special protectress of Christians and each year on October 1st, the feast dedicated to her protection, we especially honor her and ask her intercession. Services are outlined in the weekly schedule.



Spiritual Retreat – October 8-9th

Metropolitan Jonah will be in Newark, DE, at the University of Delaware Perkins Student Center, to offer a talk on the spiritual life. The talk is open to the public. For more information, please see Fr. John.

"Who will give us back this present time if we waste it?"

St. Dorotheos of Gaza

READER SCHEDULE

Sunday, Oct. 3rd

Gabriela Jones

Sunday, Oct. 10th

Kathy Parrish



Yard Sale – October 16th

Clean and working items are sought for our fall yard / bake sale. We are also need baked goods donations (cupcakes, pies, cakes, breads, muffins, cookies, etc.) as well as hot dogs, rolls, sodas and bottled water. Please see Alice Peters if you have any questions or would like to make a donation.



Pilgrimage to St. Tikhon's – October 23rd-25th

A sign-up sheet is in the back of the church for a 3-day weekend pilgrimage to St. Tikhon's Monastery and Seminary.



SAINT SILOUAN THE ATHONITE ON PRAYER

The soul that loves the Lord cannot help praying, for she is drawn to Him by the grace she has come to know in prayer.

We are given churches to pray in, and in church the holy offices are performed according to books. But we cannot take a church away with us, and books are not always available, yet interior prayer is always and everywhere possible. The Divine Office is celebrated in church, and the Spirit of God dwells therein, but the soul is the finest of God's churches, and the man who prays in his heart has the whole world for a church.

When we love someone, we like to think about that person, talk about him, be with him. Now the soul loves the Lord, as her Father and Creator, and stands before Him in awe and love; in awe because He is the Lord; in love because the soul knows Him for her Father – He is all merciful and His grace sweeter than anything else.

"Pray without ceasing."

1 Thessalonians 5:17

"Rejoice in the Lord always."

Philippians 4:4

"Therefore, I desire that men pray everywhere, lifting up holy hands, without wrath and doubting."

1 Timothy 2:8

"If you ask anything in My Name, I will do it."

John 14:13-14

"For there is no other name under Heaven given among men by which we must be saved."

Acts 4:12

ST. JOHN THE THEOLOGIAN, APOSTLE AND EVANGELIST

From the Prologue of Ochrid by St. Nikolai Velimirovich

John was the son of Zebedee the fisherman and Salome the daughter of Joseph, the betrothed of the Holy Theotokos. Called by the Lord Jesus, John immediately left his father and his fishermen's nets and, with his brother James, followed Christ. From then on, he was not separated from his Lord until the end. With Peter and James, he was present at the raising of Jairus's daughter and the Transfiguration of the Lord. At the Last Supper, he inclined his head on Jesus' breast. When all the other apostles had abandoned the crucified Lord, John and the Holy Mother of God remained beneath the Cross. In obedience to the Lord, he was as a son to the Holy Virgin Mary, and carefully served and watched over her until her Dormition. After her Dormition, John took his disciple Prochorus to preach the Gospel in Asia Minor. He lived and labored mostly in Ephesus. By his inspired preaching and miracles he converted many to Christianity and shook paganism to its foundation. The embittered pagans bound him and sent him to Rome, to face Emperor Dometian. Dometian had him tortured and flogged, but neither the bitterest poison he was given to drink, nor the boiling oil into which he was thrown, did him any harm. This terrified the emperor and, thinking him immortal, Dometian sent him into exile to the island of Patmos. There St. John converted many to Christianity by words and miracles, and confirmed well the Church of God. He also wrote his Gospel and Revelation on Patmos. In the time of Emperor Nero, who granted freedom to all prisoners, John returned to Ephesus, where he lived for some time, confirming the work he had begun earlier. He was over one hundred years old when he went to the Lord. When his disciples later opened his grave, they did not find his body. On May 8 of every year, a fine dust, fragrant and healing, rose from his grave. After a long, laborious and fruitful life on earth, this beloved disciple of Christ, a true pillar of the Church, took up his habitation in the joy of His Lord.



ABOUT THE USE OF CANDLES IN ORTHODOX WORSHIP

From an article appearing on religious-supply.com.

Candles appeared in all Orthodox churches in the first centuries of our era. Eusebius of Caesarea records that during the paschal vigil such a quantity of candles were lit by the faithful that the night itself became as day. There were wax candles the sizes of which made them look like actual pillars. In answer to the accusations of the schismatic Vigilantius, who berated the Orthodox for lighting candles in their churches during daylight also, St. Jerome (342-420) says "in all Eastern churches candles are lit during the reading of the Gospel not only so as to shed light and dispel the gloom but also to proclaim one's joy."

Over the centuries, the Orthodox candle has burnt gently and humbly and is now, as it was then, imbued with profound meaning, inalienable from our Orthodox divine services and Orthodox piety. Apart from the fact that the small sacrifice, the mite given by each Christian for the candle he lights, benefits the Church in real terms, by lighting a candle, each Christian enters into closer contact with the church and the service, participating in it more actively and invisibly warming his soul by the visible light of the candle. We must understand that man's immortal soul dwells in man's mortal body.

The immortal soul cannot be indifferent to pious deeds committed by the body which is its home.

As the body bows, so does the soul bow with it and grows obedient. We are human; we need to see, to feel, to smell and to hear. And in the church, candles burn with the divine light; the ringing of bells sanctifies the air; incense reminds us of the fragrance of prayers; and from each icon the Savior Himself, the Mother of God and all the saints mysteriously look at us and we look at Their holy images as two worlds come face to face: the dwellers of the Kingdom of God and we, the sinners.



Pious Orthodox people will preserve throughout the year the candles they light during the readings of the Passion Gospels on Holy Thursday. They make a sign of the cross with these candles over the doors to their homes. They

light them during difficult moments of their lives. On Easter night, the candles born, by the faithful transform their faces into living icons on which shines the light of God's grace.

But the candle has yet another profound meaning. The burning candle represents the entire life of the faithful, from birth to death. It stands for the inner flame of love for and devotion to God. A Christian should burn like a candle before God, and his whole being should gradually be consumed by this divine flame thus marking the end of his earthly life.



A PATTERN IN MAKING DISCIPLES

- 1) Christ teaches the Word of God, and the Word of God stirs listeners to initial faith.
- 2) Christ involves the new believer in a specific challenge, and the new believer personally experiences the grace of God; he or she feels unworthy, yet amazed.
- 3) Christ calls the new believer to become a permanent disciple and co-worker with God. The new believer freely and totally gives over his or her life to the Lord and has a new sense of mission as Christ's disciple.