



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MAY 8, 2011

CHRIST IS RISEN! INDEED HE IS RISEN!

Please Remember in Prayer

Don Young, Mat. Maura, Jerrie Rife, Wallace & Michelle Wilson, Victoria Kokkinos, Ed Tucker, Karen Nichols, Irene Clenney, Denise Royal, Gabriela Jones, Simeon, Scott & Maryann, Roman Szwec, Mat. Dunia, Patti Lease, Garrett Cuppels, Frs Michael & Andrew, Fr. Christian, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Nina Gordon, Mirela & Chris, Jaroslav, Troy, Frank & Mary Miranda, Kathy T., Bruce, Julia Plisko & family, Stella.

Congratulations!

to all who are celebrating the civil holiday of "Mother's Day": mothers, grandmothers, mothers-in-law, god-mothers. May God grant you many blessed years!



SUNDAY, MAY 8TH

Myrrh-Bearing Women

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

SATURDAY, MAY 14TH

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

SUNDAY, MAY 15TH

4th Sunday of Pascha

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



The Feast of Mid-Pentecost

is celebrated this year on Wednesday, May 18th. On this feast we bless water, recalling how the Lord cried out to all in the midst of the feast, "If anyone thirsts let him come to me and drink!" The Blessing of Water will be served on Tuesday, May 17th at 7:00pm, and the Divine Liturgy will be served on Wednesday, May 18th at 9:00am. All are encouraged to attend!

The Parish Council

will meet very briefly today for no more than 10 minutes, and also next Sunday, May 15th, following the coffee hour. All invited.

Photos From Holy Week and Pascha

Are now available on our website: orthodoxdelmarva.org
Many thanks to the photographers! Check them out!



Witnessing to the Risen Lord

And the apostles gave witness of the resurrection of the Lord Jesus with great power. And great grace was on them all. Then the word of God spread, and the number of the disciples multiplied greatly...



(Act 4:33; 6:7)



Open House – Sunday, May 22nd

Everyone is invited to an Open House at the rectory on Sunday, May 22nd. The Open House will be in lieu of the coffee hour. Please try to save the date and let others know. If you would like to bring a dish, please see Mat. Emily. Absolutely everyone is invited – please spread the word!

Notes for the Paschal Season:

- ❖ We greet each other with the Paschal salutation, "Christ is risen! Indeed He is risen!" for 40 days, until Ascension Day.
- ❖ We do not kneel or make prostrations either at church services or in our homes until the "Kneeling Prayers" at Pentecost.
- ❖ "Christ is risen" is sung / said at the beginning and end of all prayers until the leave-taking of Pascha on the Eve of Ascension.
- ❖ The prayer, "O Heavenly King" is omitted until Pentecost, being replaced with the Troparion of Pascha and then Ascension.

Looking Ahead

The Pilgrimage to St. Tikhon's is Monday, May 30th.

READER SCHEDULE

Sunday, May 15th

Gabriela Jones

Sunday, May 22nd

Kathy Parrish



A HARMONIZATION OF THE GOSPEL ACCOUNTS OF THE VISITS OF THE MYRRH-BEARERS TO THE TOMB

By St. Theophan the Recluse (+1894)

After examining all the accounts of the movements, visions and testimonies of the Myrrh-bearing women, the following conclusions present themselves:

- 1) The Myrrh-bearers did not go all together to the tomb, but in separate groups and at different times. The first visit was of Mary Magdalene (Gospel of St. John); the second visit was of Joanna with other women (Gospel of St. Luke); the third visit was of Mary, the mother of James and Salome (Gospels of Ss. Matthew and Mark). All of this is evident and clearly apparent from the details of the Gospel accounts.
- 2) The time sequence of the holy women's visits to the tomb unfolds itself as follows: Mary Magdalene, while it was still dark; Joanna, with the others, very early in the morning; Mary the mother of James and Salome, when the sun was rising. This is thus a series of non-simultaneous events. And all these events embrace a time span of several hours – from the dark before the dawn to the rising of the sun.
- 3) **First Visit:** Mary Magdalene alone goes to the tomb while it was yet dark. She saw the stone rolled away, her first thought is, "They have taken the Lord away." She runs to tell the Apostles Peter and John, who set out for the tomb.

Second Visit: While the Apostles Peter and John are on their way to the tomb, Joanna and the other women arrive at the open tomb. Angels explain to them the mystery of the absence of the Lord's body. They leave and go tell the Apostles. Meanwhile, Apostles Peter and John with Mary Magdalene reach the tomb without having met Joanna and her companions. After the Apostles leave, Mary Magdalene remains at the tomb and is blessed with an appearance of the Lord. She then sets out again to the Apostles.

Third Visit: After Mary Magdalene's departure, Mary the mother of James and Salome comes to the tomb, with companions. An angel reassures them that the Lord is risen. They enter the tomb and another angel repeats what the first had told them. The angel tells them to go and tell the Apostles everything related to them. As they were running, the Lord Himself appears to them.

In the meantime, the following events took place among the Apostles: After Peter and John returned from the tomb, Joanna with some other women came and told them what they had experienced at the tomb. Mary Magdalene came back from her second visit to the tomb and related her joy. Finally, Mary the mother of James and Salome arrived and confirmed what the others had seen. By now, all the Myrrh-bearing women had gathered with their glad tidings: Mary Magdalene, Mary the mother of James and Salome, Joanna and the others whose names are not mentioned.

Yet to the Apostles, "their words seem to them as idle talk and they believed them not" (Luke 24:11). Apostle Peter again goes to the tomb, seeking for some decisive evidence. He found none. Most probably he was very dejected spiritually. Was it not, then, at this moment, that the Lord appeared to him, to comfort and pacify his heart? Any vision must have taken place between this time and the return of Luke and Cleopas from Emmaus. Because, when they came back to the other Apostles, they were met with the joyful tidings: "The Lord is risen, indeed! He has appeared to Simon (Peter)" (Luke 24:34).

In this way, all the accounts of the Gospel turn out to be in full harmony with one another and all the individual events and details find a proper place.



NOW UPON THE FIRST DAY OF THE WEEK, VERY EARLY IN THE MORNING, THEY CAME UNTO THE SEPULCHRE, BRINGING THE SPICES WHICH THEY HAD PREPARED, AND CERTAIN OTHERS WITH THEM.



ABOUT THE TESTIMONY OF RELIABLE WITNESSES

A Homily By St. Nikolai Velimirovich

"But we have been eyewitnesses of His mighty glory" – 2 Peter 1:16

When the apostles speak about the glorious resurrection of the Lord, they speak in plurality. For each one of them gives his testimony and the testimony of other companions. Thus, the Apostle Peter writes: "We do not follow cleverly devised myths when we made known to you the power and the coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty" (2 Peter 1:16).



Nathaniel did not want to believe only by hearing. That is why the Apostle Philip invited Nathaniel to "Come and see!" (St. John 1:46). Nathaniel came, saw and believed. So it was with the other apostles, until they approached Christ, until they heard, and until they saw, they did not want to believe. Cleverly devised myths did not attract the apostles. Their common sense sought visual facts and not myths.

O my brethren, our Faith is well established and proved. The trail of God is well blazoned in the world. No one has need to doubt. Christ's resurrection is well witnessed. No one need to despair. Doubt and despair are two worms that are born of sin. He who does not sin, clearly sees the blazoned trail of God in the world and clearly recognizes the resurrection of Christ.

O resurrected Lord, strengthen us by the power of Thy Holy Spirit so that we sin no more and that we do not become blinded to Thy trail in the world and to Thy glorious resurrection. To Thee be glory and thanks always. Amen.

IOCC "FRONTLINE VOLUNTEERS" TO COORDINATE RELIEF IN STORM-RAVAGED AREAS OF ALABAMA

From OCA.org

BALTIMORE, MD [IOCC] -- International Orthodox Christian Charities [IOCC] is sending members of "Frontline," a volunteer network of highly trained, credentialed and experienced emergency response personnel, to respond to the relief and recovery efforts in northern Alabama following severe storms, tornadoes and flooding that devastated the area on April 27, 2011.

Deacon Dan Gray of the Antiochian Orthodox Christian Archdiocese of North America -- a US Navy retiree who responded to the Gulf Coast following Hurricane Katrina and has worked with the Federal Emergency Management Agency -- began working in northern Alabama on May 5 to conduct a needs assessment, meet with local Orthodox parishes and partners, and coordinate relief efforts for IOCC.

A second member of IOCC's Frontline is also expected to join the relief effort in the coming days.

IOCC is also making emergency relief supplies available, including health kits, to affected areas near Tuscaloosa, where thousands have been left homeless as a result of tornadoes. In addition to the health kits, IOCC anticipates the need for emergency clean-up buckets in Alabama and flood-affected areas along the Mississippi River. The emergency clean-up buckets contain basic household cleaning supplies to help people begin the overwhelming job of cleaning up after a flood, hurricane, tornadoes, or other disasters. For information on how to assemble the emergency clean-up buckets, please visit www.iocc.org/kits.

IOCC is the official humanitarian aid agency of the Standing Conference of Canonical Orthodox Bishops in the Americas and a member of the ACT Alliance, a global coalition of churches and agencies engaged in development, humanitarian assistance and advocacy. For information on assisting IOCC in its efforts, visit www.iocc.org.



ST. EMILIA, MOTHER OF STS. BASIL AND GREGORY

Commemorated on May 30th

The holy and righteous Emilia (also Emily or Em-melia), is the mother of Saint Basil the Great and several other children who are saints of the Church. Churches of the Russian tradition keep her feast on January 3, along with her son Basil. Greek churches keep her feast on May 30, along with her husband Saint Basil the Elder and her mother-in-law, Saint Macrina the Elder.

There are very few descriptions of Saint Emilia's life. She was the daughter of a martyr and the daughter-in-law of Macrina the Elder. Along with her husband, Basil the Elder, she gave birth to ten children. She instilled the Orthodox faith in her children, teaching them to pray and devote their lives to the service of the Church. As a result of her zealous yet maternal instruction of her children, five of them are commemorated as saints on the Church calendar: Sts. Macrina, Basil, Peter of Sebaste, Gregory of Nyssa, and Theosebia, a deaconess. Therefore, Saint Emilia is often called "the mother of saints."

When her son, Naucratus, suddenly died at the age of twenty-seven, she was consoled by her eldest daughter, Macrina. Macrina reminded her that it was not befitting to a Christian to "mourn as those who have no hope" and inspired her to hope courageously in the resurrection vouchsafed to us by the Pascha of the Lord.

After her children left home, St. Emilia was persuaded by Macrina to forsake the world. Together they founded a monastery for women. Emilia divided the family property among her children. Re-

taining only some meager possessions, she and Macrina withdrew to a secluded family property in Pontus, picturesquely located on the banks of the Iris River and not far from Saint Basil's wilderness home. A number of liberated female slaves desired to join the pair, and a convent was formed. They lived under one roof and held everything in common: They ate, worked, and prayed together. They

were so eager to advance in virtue that they regarded fasting as food and poverty as riches. The harmony of this model community of women was unspoiled by anger, jealousy, hatred, or pride. Indeed, as the Church sings of monastics, they lived like angels in the flesh.

Living in this manner for many years, Emilia reached old age. When an illness signaled her departure from this world, her son Peter came to her side. Together with Macrina, he tended to his mother in her last days. As the oldest and the youngest, Macrina and Peter held a special place in Emilia's heart.

Before committing her soul to the Lord, she raised her voice to Heaven, saying, "To you, O Lord, I give the first fruits and the tithe of the fruit of my womb. The first fruit is my first-born daughter, and the tithe is this, my youngest son. Let these be for you a rightly acceptable sacrifice, and let your holiness descend upon them!" St. Emilia was buried as she had requested, beside her husband in the chapel at their estate in Annesi, where Naucratus had also been laid.

From Orthodoxwiki.org



THE MINISTER AND THE TAXI DRIVER

A minister has just died and is standing in line waiting to be judged and admitted to Heaven. While waiting he asks the man in front of him about himself. The man says, "I am a taxi driver from New York City."

The angel standing at the gate calls out next, and the taxi driver steps up. The angel hands him a golden staff and a cornucopia of fruits, cheeses, and wine and lets him pass. The taxi driver is quite pleased, and proceeds through the gates.

Next, the minister steps up to the angel who hands him a wooden staff and some bread and water.

The minister is very concerned and asks the angel, "That guy is a taxi driver and gets a golden staff and a cornucopia! I spend my entire life as a minister and get nothing! How can that be?"

The angel replies, "Up here we judge on results – all of your people sleep through your sermons – in his taxi, they pray." - *From Belief Net.*

