



**ENTRANCE OF THE THEOTOKOS
INTO THE TEMPLE – NOV. 21ST**

SUNDAY, NOVEMBER 20TH

23rd Sunday of Pentecost

8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour
7:00p.m. Great Vespers w/ Litiya

MONDAY, NOVEMBER 21ST

Entrance of the Theotokos

One of the Twelve Great Feasts

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

SATURDAY, NOVEMBER 26TH

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

SUNDAY, NOVEMBER 27TH

24th Sunday of Pentecost

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

READER SCHEDULE

Sunday, Nov. 27th

Kathy Parrish

Sunday, Dec. 4th

Bruce Eckerd



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF NOVEMBER 20, 2011

Welcome Visitors

We warmly welcome all those who are visiting us today. It is good to have you all with us!

The Parish Council – Sunday, Nov. 20th

will meet on today, November 20th. Everyone is invited to attend.



The Entrance of the Theotokos – November 21st

On November 21st we celebrate how the Virgin Mary was given as a young child by her parents, Ss. Joakim and Anna, to the Temple in dedication to the Lord's service. There she prepared herself for a calling beyond her wildest dreams – the honor of becoming the Birthgiver of God. Vespers is tonight at 7pm, and Divine Liturgy, tomorrow, at 9am.

The Nativity Fast

began Nov. 15th, and ends with the reception of Holy Communion of Christmas, Dec. 25th. As with all fasting seasons, our repentance should be coupled with the Sacrament of Holy Confession.

Turkeys for the Needy

As Thanksgiving is coming up, and one of the best ways to give thanks is to sharing our blessings with those in need, we will have a collection to buy turkeys for needy families. Should you wish to make a donation, please do so in the earmarked basket. Questions? Please see Mike McFarland.



Two New Matching Donations!

\$5,000 will be donated to the "Building Fund" if by 12/15/11, this amount can be raised by Friends of the Mission, not residing locally.

\$5,000 will be donated to the "Building Fund" if by December 15, 2011, this amount can be raised by Local Members of the Mission.

Prayer Lists

If you would like to submit names for our prayer lists: either in the bulletin, the litanies during the service, the commemoration in the Divine Liturgy, or private prayers, please speak with Fr. John. Also, if you have already submitted names, please be sure to follow-up, letting Fr. John know when that person should be removed from the list. Thank you!



Prayer List: Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Kelly Elizabeth & child, Bill Parrish, Fazealle, Hayley, Tyler Pelesh, Jerrie Rife, Wallace & Michelle, Ryan & Kayla, Maleah Morsey, Victoria Kokkinos, Ed Tucker, Karen Nichols, Denise Royal, Simeon, Scott & Maryann, Roman Szwec, Garrett Cuppels, Jane Koshutko, Nicholas & Linda, Nina Gordon, Mirela & Chris, Troy Duker, Mary Miranda, Bruce Eckerd, Stella, Lilly Barnett, Amy F., Nedelina, Henrietta Stack, John, and John Nakajima (newly-departed)

OPERATING THRU 10/31/11			NOVEMBER OPERATING			BUILDING FUND MATCHING DONATIONS		
Income	Expense	Net	Income	Goal	Difference	20K (Everyone)	5K (Parish)	5K (Friends)
42,927	54,253	-11,326	1,575	5,900	-4,325	20,000!	76	1,670

ENTRY INTO THE TEMPLE OF OUR MOST HOLY LADY MOTHER OF GOD AND EVER VIRGIN MARY

Celebrated on the 21st Day of the Month November

The Entry into the Temple of the Most Holy Mother of God happened, according to the preserved accounts of Holy Tradition, in the following manner. The parents of the Virgin Mary, Righteous Joakim and Anna, in praying for a solution to their childlessness, gave a vow that if a child were born to them, they would dedicate it to the service of God.

When the Most Holy Virgin reached three years of age, the holy parents decided to fulfill their vow.

Having gathered together their kinsfolk and acquaintances, and having dressed the All-Pure Mary in Her finest clothes, and with the singing of sacred songs and with lighted candles in their hands they carried Her to the Jerusalem Temple. There the high-priest with a throng of priests met the maiden of God. In the Temple, the stairway led up fifteen high steps. The Child Mary, so it seemed, could not herself make it up this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly made it up over the remaining steps and ascended to the highest. Then the high-priest, through an inspiration from above, led the Most Holy Virgin into the Holy of Holies, and herein of all people it was only the high-priest that entered one time a year with a purifying sacrifice of blood. Therefore all those present in the Temple were astonished at this most unusual occurrence.

Righteous Joakim and Anna, having entrusted their Child to the will of the Heavenly Father, returned home. The Most Blessed Mary remained in the domicile for girls, situated near the Temple. Round about the Temple, through the testimony of Holy Scripture (Exodus 38; 1 Kings 1: 28; Lk. 2: 37), and also the historian Josephus Flavius, there were many living quarters, in which dwelt those dedicated to the service of God.

The earthly life of the Most Holy Mother of God from the time of Her infancy to the time of Her ascent to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret. "If anyone were to ask me, -- said Blessed Jerome, -- how the Most Holy Virgin spent the time of Her youth, -- I would answer: that is known to God Himself and the Archangel Gabriel, Her constant guardian".



But in the Church tradition there were preserved accounts, that during the time of the stay of the All-Pure Virgin at the Jerusalem Temple, She grew up in a community of pious virgins, read diligently the Holy Scripture, occupied Herself with handcrafts, prayed constantly and grew in love for God. In remembrance of the Entry of the Most Holy Mother of God into the Jerusalem Temple, Holy Church from ancient times established a solemn feastday. The decretals for the making of the feast in the first centuries of Christianity are found in the traditions of the Palestinian Christians, where mention is made that the holy Empress Helen built a church in honor of the Entry into the Temple of the Most Holy Mother of God.

In the IV Century there is mention of this feast by Sainted Gregory of Nyssa. In the VIII Century Saints Germanos and Tarasios, Constantinople Patriarchs, delivered sermons on the feastday of the Entry.

The feast of the Entry into the Temple of the Most Holy Mother of God -- foretells the blessing of God for the human race, the preaching of salvation, the promise of the coming of Christ.

Translation by Fr. Stephen Janos from the Moscow Patriarchate texts, the "Reference Book for Clergy-Servers"



WHAT IS THE PURPOSE OF CHRIST'S ADVENT IN THE FLESH?

Saint Symeon Metaphrastic

It is the restoration of human nature in Him, for He restored to human nature the dignity of Adam, and, in addition, bestowed on it the unutterable grace of the heavenly inheritance of the Holy Spirit. Leading it out of the prison of darkness, He showed it the way and the door to life. By going this way and knocking on this door, we can enter the Kingdom of Heaven. As He said, "Ask and it will be given to you... knock and it will be opened to you" (Matt. 7:7). By passing through this door, it is possible for everyone to attain the freedom of his soul, to cut off his evil thoughts, and to become Christ's bride and consort through the communion of the Holy Spirit. Such is the inexpressible love of the Lord towards man, whom He created in His own image.

THE FINAL WORDS OF PROTOPRESBYTER ALEXANDER SCHEMANN

The Orthodox Church, Vol. 20, No. 2, February 1984, p. 1:1

Father Alexander Schmemmann celebrated the Divine Liturgy for the last time on Thanksgiving Day. This was particularly appropriate since Father Alexander had devoted his whole life to teaching, writing and preaching about the Eucharist; for the word *eucharist* in Greek means *thanksgiving*. At the conclusion of the Liturgy, Father Alexander took from his pocket a short written sermon, in the form of a prayer, which he proceeded to read. This was a strange occurrence since Father never wrote his liturgical homilies, but delivered them extemporaneously. These were his words, which proved to be the last ever spoken by him from the ambo in Church.

Fr. Alexander preaching on May 22, 1983 – Thank You, O Lord!

Everyone capable of thanksgiving is capable of salvation and eternal joy.

Thank You, O Lord, for having accepted this Eucharist, which we offered to the Holy Trinity, Father, Son and Holy Spirit, and which fills our hearts with the joy, peace and righteousness of the Holy Spirit.

Thank You, O Lord, for having revealed Yourself unto us and given us the foretaste of Your Kingdom.

Thank You, O Lord, for having united us to one another in serving You and Your Holy Church.

Thank You, O Lord, for having helped us to overcome all difficulties, tensions, passions, temptations and restored peace, mutual love and joy in sharing the communion of the Holy Spirit.

Thank You, O Lord, for the sufferings You bestowed upon us, for they are purifying us from selfishness and reminding us of the "one thing needed;" Your eternal Kingdom.

Thank You, O Lord, for having given us this country where we are free to Worship You.

Thank You, O Lord, for this school, where the name of God is proclaimed.

Thank You, O Lord, for our families: husbands, wives and, especially, children who teach us how to celebrate Your holy Name in joy, movement and holy noise.

Thank You, O Lord, for everyone and everything.

Great are You, O Lord, and marvelous are Your deeds, and no word is sufficient to celebrate Your miracles.

Lord, it is good to be here! Amen.



DISPELLING CONFUSION ABOUT FASTING DURING THANKSGIVING

By Fr. Sergei Sveshnikov, rector of the Holy New Martyrs of Russia in Mulino, Oregon

I can see two approaches to resolving the conflict between fasting rules and a Thanksgiving turkey.

First, in my opinion, there would be nothing wrong if diocesan authorities or even parish rectors chose to relax some fasting rules on this day, especially in those parishes which are composed of mostly American converts to Orthodoxy, who not only have many non-Orthodox family members, but have grown up with the tradition of celebrating Thanksgiving in a certain way. Perhaps, a token morsel of turkey and a symbolic piece of pie with a heartfelt prayer to God, thanking Him for His boundless mercies to us, is a better witness to Orthodoxy than a senseless discussion among non-Orthodox family members of which foods are allowed and which are not. A true fast is much more than food. An Orthodox Christian would do well abstaining from gossip, back-biting, and judging, as well as gluttony, drunkenness, and other sins and passions which may find for themselves fertile soil at the Thanksgiving table.

Second, keeping a strict fast in America is rarely a problem at all. There are many Americans who do not eat turkey, or pie, or mashed potatoes for any number of reasons--various health and weight-loss diets, vegetarian and vegan convictions, and others. Most American families seem to have absolutely no problem with someone declining one dish in favor of another and having tofu instead of meat, salad instead of cake, or fruit instead of ice-cream. Nobody seems to get offended or upset, and Orthodox Christians should stop making belly-pleasing excuses for why they cannot keep the fast.

One thing I would absolutely discourage is for people to individually decide whether they will keep the fast or relax it. Our fasts are the common fasts of the whole Church; and we should fast as one body or feast as one body. If our Christian family is keeping a strict fast, then we must also keep a strict fast, even if our biological family will not approve of this. Of course, we must observe our fast will all gentleness, piety, and discretion, without flashy advertisements of our self-righteousness.



HOW DOES THE DEVIL CONFIRM SINNERS IN THEIR SLAVERY TO SIN?

From Unseen Warfare

When the devil keeps a man in slavery to sin, he takes special care to darken him more and more by spiritual blindness, banishing from him every good thought, which could bring him to realize the danger of his life. Not only does he banish thoughts, which could lead to repentance and turn the man to the path of virtue, but instead of them he implants evil and depraved thoughts, at the same time presenting opportunities for committing the sin, which is most habitual to him, and enticing him to fall into it or into other more grievous sins as often as possible. Thus the poor sinner becomes more and more blind and darkened. This blindness strengthens in him the habit and constant impulse to go on ever sinning and sinning. Led from sinful action to greater blindness, and from blindness to greater sins, the unhappy man whirls in this vortex and will do so right up to death itself, unless special Divine grace is sent to save him.

If a man find himself in this perilous state and wishes to be freed from it, then, as soon as a good thought, or rather, a suggestion comes to him, calling him from darkness to light and from sin to virtue, he should immediately and without delay accept it with his whole attention and desire, and put it at once into practice with all diligence, calling from the bottom of his heart to the generous Giver of all blessings: "Help me, O Lord God, help me quickly, and let me no more linger in this sinful darkness." Let him never weary in appealing to God in these or similar words. At the same time let him also seek help on earth, by turning to those who know for advice and guidance as to how better to free himself from the bonds of sinful slavery that hold him. If he cannot do it immediately, he should do so as soon as the chance presents itself, at the same time never ceasing to appeal to the Lord Jesus, crucified for us, and to His Holy Mother, the Immaculate Virgin, imploring them to have mercy on him and not to deprive him of their speedy help. He should know that victory and triumph over the enemy lie in not delaying but in quick readiness to follow a right prompting.

Unseen Warfare
as edited by
Nicodemus
of the
Holy Mountain
and revised by
Theophan the Recluse