



SUNDAY, MAY 13TH

SUNDAY OF THE BLIND MAN

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

WEDNESDAY, MAY 16TH

LEAVE-TAKING OF PASCHA

7:00p.m. Vespers

THURSDAY, MAY 17TH

ASCENSION OF THE LORD

One of the Twelve Great Feasts

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

SATURDAY, MAY 19TH

6:00p.m. Vespers; Confessions

SUNDAY, MAY 20TH

FATHERS OF THE 1ST COUNCIL

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



READER SCHEDULE

Sunday, May 20th

Hours: Mat. Emily Parsells
Epistle: Nicholas Borodulia



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MAY 13, 2007

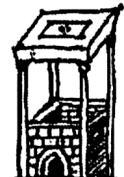
CHRIST IS RISEN! INDEED HE IS RISEN!

A Finance Committee Meeting

will be held on Tuesday, May 15th, at 7pm.

The New Icon Stand

in the center of the church is the first of five which are to be built. The labor is being provided without charge, but some materials are still needed for the project. If you haven't yet made a donation, please consider doing so.



Church Reading Schedule

A schedule is currently being formed for the reading of the Hours (beginning at 8:40am) and the Epistle. We will be moving to a rotation so that no one person will have to read the Hours or the Epistle every week. Readers for the current week and the upcoming week will be posted in the Sunday bulletin and the back of the church until the schedule becomes routine. It is requested that those who already know how to read make themselves available to guide those who are learning. Experienced readers are also asked to read both the Hours and Epistle at the very least once a month until the new readers are trained.

Congratulations!

to all those celebrating the civil holiday of "Mother's Day" – mothers, grandmothers, mothers-in-law, godmothers – Many Blessed Years!



Bible Study: Ascension of our Lord

On Monday, May 21st, from 7:00-8:30pm, a Bible Study will be held at the church on the Ascension of the Lord into heaven, forty days after His Resurrection from the dead. All are encouraged to attend! Bring a Bible and a friend!

Traveling This Summer?

Be sure to visit the Orthodoxy in America website to find an Orthodox church wherever you are heading be it in the United States, Canada, or Mexico. All the canonical Orthodox jurisdictions (OCA, Greek, Russian, Serbian, Romanian, Bulgarian, etc.) are listed together on this one remarkable site: <http://orthodoxyinamerica.org>



About Hospitalization

Federal Privacy Laws (HIPAA) do not allow clergy access to a hospital's census. This means that the only way your priest will know that you are in the hospital is if you tell him, either yourself or through a family member or friend.





THE ASCENSION OF THE LORD INTO HEAVEN

When the day of the Jewish Pentecost drew near, the disciples of Christ returned from Galilee to Jerusalem. On the fortieth day after the resurrection of Jesus Christ they were all together in one house. Jesus Christ appeared to them and spoke with them saying, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in His name to all nations, beginning from Jerusalem. You are witnesses of these things. Go into all the world and preach the Gospel to all creation. He who believes and is baptized will be saved, but he who does not believe will be condemned. And these signs shall accompany those who believe: in My name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover."

Then the Savior said to the disciples that soon the Holy Spirit would come upon them, and until that time He charged them not to depart from Jerusalem. He said, "I send the promise of My Father upon you; but stay in the city, until you are clothed with power from on high; for John baptized with water, but before many days you shall be baptized with the Holy Spirit."

Conversing with the disciples, the Savior led them out of the city as far as Bethany, to the Mount of Olives. The disciples, overjoyed with the words of the Savior, surrounded Him and started to ask, "Lord will You at this time restore the kingdom to Israel?" The Savior said to them, "It is not for you to know the times or seasons which the Father has fixed by His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

When He had said this, Jesus Christ lifted up His hands and blessed His disciples. While He blessed them, He parted from them and He was lifted up to Heaven, and soon a cloud took Him out of their sight. Thus our Lord and Savior Jesus Christ ascended in His physical body to Heaven and sat down at the right Hand of God the Father. His human soul and body took on the indivisible glory

with His divinity. In His divinity, He always is and will be in Heaven and everywhere.

The disciples worshipped the ascended Lord and for a long time continued to stand and gaze into Heaven after Him. Then two angels in white robes appeared before them and said, "Men of Galilee, why do you stand looking into Heaven? This Jesus, Who was taken up from you into Heaven, will come to earth in the same way (that is, in the flesh), as you saw Him go into heaven."

After this the disciples of Jesus Christ returned to Jerusalem with great joy and stayed there together, awaiting the descent of the Holy Spirit. All of them, together in soul, spent the time in prayer and were continually in the Temple of God, praising and thanking God. With them were several women and Mary, the Most-holy Mother of the Lord Jesus Christ, with their relatives. In those days the apostles, prayerfully, by casting lots, chose from among the other disciples of Christ the twelfth apostle, Matthias, to take the place of Judas the betrayer, who perished.

Ascended into Heaven, Jesus Christ, according to His own promise, invisibly always comes to earth among those who believe in Him and will come again to earth in visible form to judge the living and the dead, who will then rise from the dead. After this will begin the life of the next age, another, eternal life which for true believers and pious people will be completely blessed, but for disbelievers and sinners will be a time of great torment.

Troparion

Thou hast ascended in glory, O Christ our God, granting joy to Thy disciples by the promise of the Holy Spirit. Through the blessing they were assured that Thou art the Son of God, the Redeemer of the world!

Kontakion

When Thou didst fulfill the dispensation for our sake and unite earth to heaven, Thou didst ascend in glory, O Christ our God, not being parted from those who love Thee, but remaining with them and crying, "I am with you and no one will be against you!"

BOSTON, MA [OCF] -- In the wake of the tragic April 16 shootings of 32 Virginia Tech students, Orthodox Christian Fellowship [OCF] sent a team of responders to the campus.



Upon their return team members reported that the Virginia Tech community is healing through prayer, support, and counseling. The Rev. Kevin Scherer, OCF executive director, led the team to the campus and spent a week ministering to Orthodox Christian students and others who lived through the horrific shooting.



In Blacksburg, VA, Father Kevin was assisted by three "frontline" Orthodox Christian clergy, who are part of International Orthodox Christian Charities' emergency response program. These clergy -- Deacon Raphael Barberg of Saint George Antiochian Orthodox Church, Niagara Falls, NY; the Rev. Peter Preble of Saint Michael Romanian Orthodox Church, Southbridge, MA; and the Rev. Angelo Pappas of Saint Nicholas Greek Orthodox Church, Portsmouth, NH -- provided trauma and grief counseling and conducted services on the Virginia Tech campus during the first week that students returned to classes.



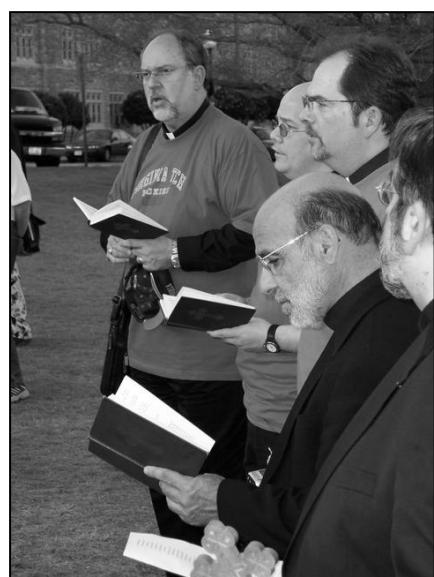
"I am deeply grateful to all who offered their help in this time of need for our college students, especially IOCC," said Father Kevin. "It's gratifying to see different arms of the Church reach out to support our brothers and sisters on the Virginia Tech campus."

As part of OCF's response, a special webpage was created on OCF's website at www.ocf.net. The site includes prayers, selections from Scripture, and a messaging tool for members of the Orthodox Christian community to share their condolences with members of the Virginia Tech OCF. The outpouring of support through e-mails and on-line postings from fellow college students, OCFs, and the faithful serve as a witness to the impact this event had on the world.



Theodore, a student from the Virginia Tech OCF, shared a memorable e-mail: "A member from the University of Tennessee OCF came here last night; he brought us a card and wishes from 4 or 5 other OCFs in Tennessee and Kentucky, said Theodore. "The student drove four hours to be with us last night and show his support, and he drove four hours back. How great is that? I will not soon forget all these things!"

OCF will follow-up with the students over the summer and into the fall, ensuring that they are receiving everything they need to deal with this tragedy. OCF humbly asks all Orthodox Christians to continue offering their fervent prayers for all involved in this tragic event and for all Orthodox Christian college students throughout the world.



Orthodox Christian Fellowship (OCF) is the official campus ministry effort under SCOBA. OCF is a Pan-Orthodox effort, overseen by an Executive Committee and aided by an 20 person Student Advisory Board. Central offices are located in Boston, MA where full time staff works to guide and support local OCF chapters through communication with the larger Orthodox Community, National Programs, and development of resources for Orthodox students and those interested in Orthodoxy.

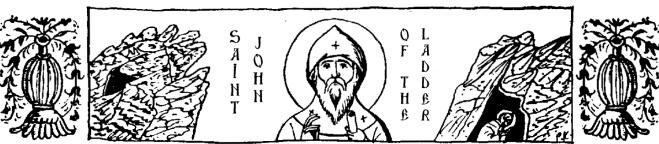


"SHOW HIM YOUR TOOTH, ALBERT"

Two small boys went into the dentist's office one day and waited for the dentist to get through with his appointment. When he came into the waiting room, the older of the two boys spoke up. "Doctor, I want a tooth taken out, and I don't want any gas, and I don't want it deadened because we're in a hurry." The doctor smiled and said, "Well, you're quite a brave young man. You want a tooth pulled, and you don't want any gas, and you don't want it deadened." And the little boy said, "That's right, 'cause we're in a hurry."

"Well, okay," said the dentist, "but tell me, which tooth is it?" And the little boy turned to his smaller friend and said, "Show him your tooth, Albert!"

The world is full of people like that, isn't it? People who want to see things happen and get things done, but who let someone else pay the price and deal with the consequences. That's not the way it works. We have to get into the dentist's chair ourselves. We have to recognize that giving our time, talent, and treasure to our church is not something someone else does. It is an effort we all need to support. It is everyone's responsibility.



DRAWING NEAR TO GOD: RELIABLE SIGNS?

Saint John Climacus was asked if there are reliable signs by which it's possible to know whether a soul is drawing near to God or moving away from Him. After all, regarding ordinary things there are clear signs as to whether they're good or not. When, for instance, cabbage, meat or fish begin to rot, it's easy to notice it, since the rotting items begin to give off a foul odor, the color and taste change, and its external appearance witnesses to its deterioration. Well, what about the soul? After all, it's bodiless and can't give off a bad smell or change its appearance. To this question the Holy Father replies, "A sure sign of the deadening of the soul is the avoidance of church services."

A man who has grown cold towards God begins first of all to flee attending church. At first he tries to come to services later, and then he ceases altogether to visit God's temple.

From Saint Barsanuphius of Optina (+1913)



A QUESTION OF WEIGHT: A BIG SIN AND MANY SMALL SINS

At one time two women came to Confession to a certain elder. The first of them was burdened by one terrible sin, for which her conscience troubled her continuously, and the other had no grave sin but only the "usual" little ones.



The elder, having listened to them, ordered that they go to the orchard and bring stones from it. To her who had the one serious sin, he said: "You take the heaviest stone that you can lift and bring it to me." And to the other he said: "Here's a bag for you. Gather small stones and bring them here." When they both had fulfilled their tasks, the elder thanked them for their obedience and said: "And now, take back that which you have brought to me and put it in its previous place." The first sinner did this without difficulty, but the other lost her head and returned with virtually a full bag because she couldn't remember which stone she took from where and she was afraid to deceive the elder.

So then the elder said to her: "Look, your acquaintance has a heavy sin, but she remembers it and constantly mourns over it all the time, but the tears of repentance wash away any sin. You are unable to mourn over your sins because you don't even remember them, but the weight of your bag is no less than the weight of a big stone."

Indeed, we must all learn that our many "small" sins, the majority of which are forgotten, in their mass form a terrible weight, which pulls us toward the underworld if we do not free our souls from them by true repentance.