



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JUNE 10, 2007

Visitation of His Beatitude Metropolitan Herman

On Sunday, July 8th, Metropolitan Herman, our diocesan bishop, will make his first archpastoral visit to our parish. Following the Divine Liturgy there will be a luncheon held at a local establishment. All are invited and encouraged to attend!



SUNDAY, JUNE 10TH

ALL SAINTS OF NORTH AMERICA

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

THURSDAY, JUNE 14TH

6:00p.m. Compline; Confessions

SATURDAY, JUNE 16TH

6:00p.m. Vespers; Confessions

SUNDAY, JUNE 17TH

3RD SUNDAY OF PENTECOST

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



It is easy to be thankful to God in prosperity, but to be thankful in affliction means to gladden God and to put the devil to shame. Whoever endures affliction with thankfulness to God shall receive the crown of a martyr.

St. John Chrysostom

A Very Brief Council Meeting

will be held today following the Divine Liturgy to discuss the visit of Metropolitan Herman. The meeting should be less than 10 minutes.

The Next Council Meeting

will be held on Sunday, June 24th, following the Divine Liturgy.

Fervent Prayers are Sought

for Daniel Hinsche who is in the ICU at Atlantic General Hospital suffering from pneumonia. Please keep him and his wife Sandy in your prayers. May the Lord send His strength and healing!



The Fast of Ss. Peter & Paul

began on Monday, June 4th and ends with the celebration of the feast of the Holy Apostles on June 29th. During this fasting period we should seek to avail ourselves of Confession and Holy Communion.

New Photographs

are on our parish website from the Baptism of Samuel (Symeon) Province. Check it out: orthodoxdelmarva.org

New Church Business Cards

are available in the back of the church. Pick one up today!

A Bible Study

will be held on Tuesday, June 19th, from 7:00-8:30pm in the meeting room. The topic of the study will be the Descent of the Holy Spirit on Pentecost. All are encouraged to attend, and as always bring a Bible and a friend!



The Question and Answer Period

is still being offered once a month during coffee hour. Over the past few months the session has become more private in nature with one-on-one or small group discussions. Should you have something you are wondering about, you can of course ask Fr. John at any time, but you might want to ask during the Question and Answer period so the discussion could be shared by others who might be interested. The next Question and Answer period will meet today during the coffee hour.

READER SCHEDULE

Sunday, June 17th

Hours: Oleg Dudkin
Epistle: Oleg Dudkin

Sunday, June 24th

Hours: Kathy Parrish
Epistle: Kathy Parrish





ON PRAYER

By Archimandrite Sophrony

I once read a newspaper account of an engineer testing a jet engine of a plane who carelessly stepped into the air stream which caught and lifted him high off the ground. Seeing what had happened, his assistant quickly switched off the engine. The mechanic fell to the ground, dead. Something similar happens to the man of prayer: after being caught up into another sphere he returns to earth "dead" to much that is of this world. A new life full of light has been manifested to him, and now the infantile pastimes which occupy the vast majority cease to hold any interest or attraction for him.



THE FEAST OF ALL SAINTS OF AMERICA

On this day, the second Sunday after Pentecost, following the good order of the Church and the established tradition from the holy Fathers, we celebrate the feast of All Saints who have shown forth in the American lands.

This joyful feast attests to the fact that the Grace of the Holy Spirit, even in these later days continues to raise up Saints, who practicing every virtue, live the New Life in Jesus Christ. This feast is a celebration of the Orthodox Way as it has been brought from the Old World to the New World.

The known Saints that we remember today are:

- St. Juvenaly, Monk-Martyr of Alaska (†1796)
- St. Herman of Alaska (†1837)
- St. Peter the Aleut-Martyr (†1815)
- St. Innocent of Alaska & Siberia (†1879)
- St. Jacob of Sitka (†1864)
- St. Alexis of Wilkes-Barre (†1907)
- St. Raphael of Brooklyn (†1915)
- St. John of Chicago (†1917)
- St. Tikhon of Moscow and N. America (†1925)
- St. Alexander of New York (†1930)
- St. Nikolai of Zicha (†1956)
- St. John of San Francisco (†1966)

We look forward with joyous anticipation, when in the fullness of time, God will manifest the holiness of other ones – men, women, and children – who are already "known within His courts" as additional fervent intercessors for the American lands.



THE DUTIES OF EVERY CHRISTIAN

By Saint Nikolai of Zicha

1. To go to church for public worship every Sunday and on great holy days, and to pray privately every day;
2. To keep the fast periods and fast days as prescribed;
3. To respect the priests as spiritual fathers;
4. To confess sins with repentance before a priest;
5. To avoid association with unbelievers and to read no atheistic or vulgar books;
6. To pray for the living and the dead;
7. To keep special fasts and prayers when they are ordered by the Church authorities in times of emergency such as war, hunger, drought, etc.;
8. To support the maintenance of the Church, and Her servants and institutions;
9. To educate children by the Faith of our Fathers, and to admonish sinners to return to the Faith;
10. To help in every respect the Orthodox Church's mission in this world.



ASK FATHER: 3 QUESTIONS / 3 ANSWERS

Q. Who is Metropolitan Herman?

A. Metropolitan Herman is the Archbishop of Washington and New York, Metropolitan of All America and Canada. He serves both as our diocesan bishop as he leads the Diocese of Washington and New York and also as the Primate of the Orthodox Church in America as he helps to lead the youngest of the world's fifteen autocephalous churches (whose list includes Constantinople, Russia, Greece, Antioch, etc.)

His Beatitude, a native of Pennsylvania and monk of St. Tikhon's Orthodox Monastery, was consecrated Bishop of Wilkes-Barre in 1973 and elected Metropolitan of the Orthodox Church in America in 2002. A detailed biography of Metropolitan Herman is available at oca.org.



Q. How do I greet an Orthodox Bishop in person?



A. When we approach an Orthodox Bishop, we seek his blessing: By bowing from the waist such that our right hand touches the floor, then as we raise up we place our right hand over the left hand with palms upward, and we say, "Your blessing please!" The Bishop then answers, "May the Lord bless you," and blesses us with the Sign of the Cross by forming his fingers into a Christogram (see image on the right), and places his right hand in our hands. Then we kiss his hand. It should be noted that unlike a priest, the Bishop can bless with both the right and left hands; however he will as in the case stated above use his right hand.

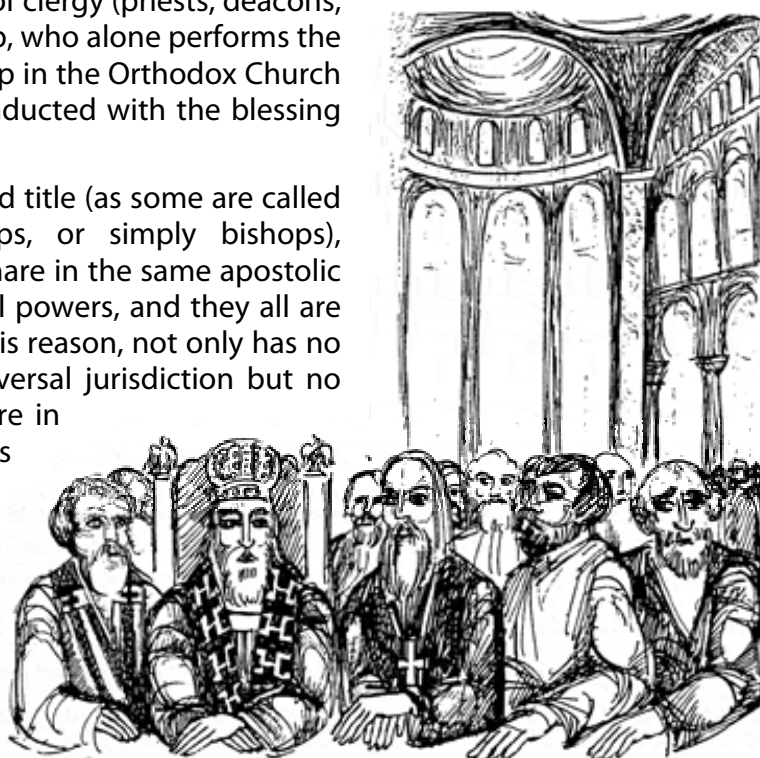
The reason that a lay person kisses the hand of a Bishop is to show respect to his Apostolic office. More importantly, because the Holy Mysteries are held in the hands of the Bishop during the Divine Liturgy, when we kiss his hand, we show respect to the Holy Eucharist.

Q. What exactly is a Bishop?

A. The bishop is the first and highest degree of the clergy in the Orthodox Church (the Biblical term is overseer). He is the successor to the Apostles in the service and government of the Church. A ruling bishop is responsible for and is the head of all the parishes located in his diocese.

The ministry and authority of the lower orders of clergy (priests, deacons, subdeacons, readers) is derived from the bishop, who alone performs the mystery of ordination. Likewise, lay stewardship in the Orthodox Church (educative, administrative, or otherwise) is conducted with the blessing of the bishop.

While Orthodox hierarchs may differ in rank and title (as some are called patriarchs, popes, metropolitans, archbishops, or simply bishops), nevertheless all bishops are equal as they all share in the same apostolic succession, they all have the same sacramental powers, and they all are divinely appointed teachers of the faith. For this reason, not only has no bishop in the Orthodox Church ever had universal jurisdiction but no bishop has ever even had the right to interfere in the affairs of another's diocese. Yet, in matters of faith and practice the bishop is not entirely on his own but instead remains subject to the decisions of local and general councils of bishops. In the same manner all councils of bishops remain subject to the general consciousness of the entire Church which as the Body of Christ includes both clergy and laity alike and is governed by the Holy Spirit.



THE PREMISE, THE PROMISE, AND THE PROGRAM... WITH A PARABLE

First, the parable: In olden times a man went out into the woods. There he encountered the amazing gracious presence of God. The man made a vow that he would carve a memorial from a great log to honor God.

But he discovered he was getting chilly, so he hacked away at the log to make himself some firewood. By the time he got through feeding the fire, there was very little left for the tribute. By now he was tired, so he took the small chunk that remained and put in under his head for a pillow. When he awoke, he split the pillow and threw it in the smoldering fire for his morning coffee. Suddenly, he remembered his vow to God and he carved a tiny memorial out of what was left over. When he set it up, it was so small that it could not be seen above the weeds and bushes.

Second, the premise: God comes first, not last. Otherwise we give God only the leftovers after we have made sure that we have provided for our own comforts. The principle of our tithe is that our giving to God comes off the top of all that God has given us. Otherwise it is not a true offering, just a tip left at the table.



Third, the promise: When we engender the spirit of giving we are benefiting our spiritual health. To give is to live. A giving person is a blessed person; an acquisitive, keeping person is a deprived being.

Fourth, the program: God will take the offerings we make and give them back to us in showers of blessings for the sake of many: the spreading of God's Good News, Christian education for children and adults, places of worship, sacraments of grace, and the feeding of the poor. It is like the multiplication of the loaves and fishes.

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YOUR TALENT IS UNIQUE!

Each of us has fingerprints that differ from all the other billions on the earth. Our talents are unique in such a way that if we could measure and code them, we should find them as distinctive as our fingerprints.

This is not as preposterous as it sounds. Nature abounds with uniqueness. No two snowflakes, as we all know, are identical in form and outline. Every race horse has a vestigial second toe called a chestnut that is different in contour from all other racing horses.

This procession of unique talents is a blessing from God. Everyone is given a variety of talents. They mark us as individuals. Too many of us think that having a talent means having or doing something greater or better than others. This is not what God intended. Many of us can sing, but few of us will be lyric tenors. Many of us can cook, but there are few world-famous chefs. Many of us can write, but few of us will be famous poets. Gifts are meant to be used, not compared.

God wants us to use whatever talents we possess in His service. It does not have to be the "best" or

sublime talent as long as it is our talent given freely in God's service. Make a talent inventory and, for example, use your special power of persuasion to get donations to feed the needy, or use your talent to teach, educating young people. If you can write, send an uplifting card to a person who is down and out. If you sing, become a member of the choir. If you have a compassionate ear, let those to whom no one listens speak to you.

Use your talents in God's service, whether in your church, or in the world. You were blessed with talents by God. Return the blessing in full measure by sharing yourself and your talents with God and your neighbors in gracious thanksgiving!

DID YOU KNOW?

Because everything is a gift from God, we are only stewards, or managers of all that we have whether it be time, talent, or treasure. Everything belongs to God. So we do not have absolute ownership of anything. It is our responsibility to take care of and make good use of what God has given to us.

