



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF APRIL 6, 2008

SUNDAY, APRIL 6TH 4TH SUNDAY OF GREAT LENT

Saint John of the Ladder

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

MONDAY, APRIL 7TH

7:00p.m. Movie: The Island

WEDNESDAY, APRIL 9TH

7:00p.m. Canon of St. Andrew

FRIDAY, APRIL 11TH

7:00p.m. Akathist

SATURDAY, APRIL 12TH

6:00p.m. Great Vespers

SUNDAY, APRIL 13TH

5TH SUNDAY OF GREAT LENT

Saint Mary of Egypt

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

Let us try to learn Divine truth more by toil and sweat than by mere word, for at the time of our departure it is not words but deeds that will have to be shown.

St. John of the Ladder – 7th Century

READER SCHEDULE

Sunday, Apr. 13th

Jodi McElwee

Sunday, Apr. 20th

Kathy Parrish



The Mysteries of Confession and Communion

should be received by all Orthodox Christians on a regular basis and at the very least during the Great Fast and Pascha. If you have not availed yourself of these life-giving sacraments, please be sure to do so. Likewise, frequent communicants should make a confession during this and every lenten period, as well as whenever the conscience is burdened.



Please Remember in Prayer

Lambert Weber, who is undergoing treatment, and Carol Boris and Jane Koshutko who are recovering from treatment. If you have a prayer request, please let Fr. John know.

The New Parish Council

will receive their blessing to assume their duties at the end of the Divine Liturgy today. The first meeting of the new Council will be following the coffee hour today. As a reminder, those who are not on the Council are welcome to stay for the meetings, however, voting privileges are reserved for official members.



Orthodox Movie Night – Monday, April 7th

This week's movie will be "The Island (Ostrov)." More information on this excellent film can be found on page two of this bulletin.



The Canon of St. Andrew – Wednesday, April 9th

This beautiful service will be offered for the final time this Lent on Wednesday at 7:00pm. If you have not yet attended this service, don't miss your last chance.

Akathist – Date & Time Changed – Friday, April 11th

The Akathist to the Mother of God, which was formerly scheduled for this Saturday at 9:00am in the morning, will be offered instead at 7:00pm on Friday night. This service was changed in light of the Lenten Retreat at Ss. Constantine and Helen in Annapolis which is offered on Saturday. If you are interested in attending this Lenten Retreat, please see Fr. John for more information.

Choir Practice – Sunday, April 13th

will be held after coffee hour to prepare for Holy Week / Pascha.

Financial Update

A financial summary covering the first three months of 2008 can be found on page two of this bulletin. If you have any questions regarding the summary, please see Fr. John, Susan Pappas, our treasurer, or one of the other Parish Council Members.



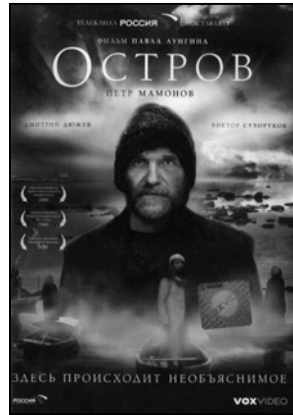
Kielbasa Fundraiser

Those interested in kielbasa for Pascha are asked to kindly place their orders with Kathy Parrish as soon as possible. Kielbasa is available on a first come, first serve basis. Supply may not last!

OSTROV (THE ISLAND)

Ostrov (Russian: Остров, The Island) is a 2006 Russian biographical film about a fictional 20th century Eastern Orthodox monk. The film closed the 2006 Venice Film Festival.

The film is focused on father Anatoly's repentance of his sin (therefore the virtually continuous occurrence of the Jesus Prayer); but the transgressions of the depicted character (a fool for Christ) and their impact on the others are the means by which the actual plot develops. Thus, talking on character's self-awareness, film's director Pavel Lungin said he doesn't regard him as being clever or spiritual, but blessed "in the sense that he is an exposed nerve, which connects to the pains of this world. His absolute power is a reaction to the pain of those people who come to it;" while "typically, when the miracle happens, the lay people asking for a miracle are always dissatisfied" because "the world does not tolerate domestic miracles." Dmitry Sobolev, the scenarist, further



explains: "When people ask for something from God, he is often wrong because God has a better understanding of what a person wants at that moment." Pyotr Mamonov, who plays the lead character, formerly one of the few rock musicians in USSR, converted to Eastern Orthodoxy in the 1990s and lives now in an isolated village. Pavel Lungin said about him that "to a large extent, he played himself." Mamonov received a blessing from his confessor for playing the character.

The simplicity, the humbleness, the remoteness, the miracles converge into creating a timeless snapshot of the Orthodox spirituality, apart from the historical circumstances. Patriarch Alexei II of Russia praised Ostrov for its profound depiction of faith and monastic life, calling it a "vivid example of an effort to take a Christian approach to culture." The filming location was the city of Kem, on the shores of the White Sea.



FINANCIAL SUMMARY – 1ST QUARTER 2008

ORDINARY INCOME		
Category	Jan – Mar 08	Budget
Stewardship	\$13,269	\$14,928
Diocese	\$1,600	\$1,600
Candles	\$829	\$750
Bookstore	\$420	\$105
Charity	\$350	\$300

ORDINARY INCOME / EXPENSES		
Category	Jan – Mar 08	Budget
Income	\$16,468	\$17,608
Expenses	\$18,331	\$17,817
Net Income	-\$1,862	-\$210

OTHER INCOME		
Category	Jan – Mar 08	Budget
Liturgical Items	\$4,350	n/a
Unspecified Donation	\$1,500	n/a
Building Fund	\$235	n/a

About the Financial Summary

The **ordinary income and expenses** figures shown in the chart on the left designates those funds which are being used towards our operating budget.

The **other income** figures shown at the bottom of the chart on the left indicate those funds which were donated for a specified purpose which does not relate to our operating budget.

While our net ordinary income, as far as the budget goes, is a negative \$1,862, this does not take into account the \$6,085 which has been donated for a baptismal font, six sets of liturgical covers, an undecided purpose, and towards our building fund.

The next financial summary appearing in the weekly bulletin will be in the month of July and will contain the half-year figures. Full financial reports are presented at every Parish Council meeting for review by the Priest and Council Members.

THE SECRET TO AVOIDING SIN

Written by the Very Rev. Vladimir Berzonsky

"And Mary said: 'My soul magnifies the Lord, and my spirit rejoices in God, my Savior, for He has regarded the lowly estate of His maidservant'" (Luke 1:46).

Imagine the man standing in the garden. The woman approaches, puts her arm on his shoulder and whispers something in his ear. He hesitates. He lowers his head. She says, "It's alright. The serpent told me it will be a good thing for us, and he's been here long before us." The man looks long at the tree, and then he sees something between himself and the tree. He turns from the woman and walks in the other direction.

You know the story -- what would have made it come out another way? What did they lack? The answer lies in the above words of the Virgin Mary: "He has regarded the lowly estate of His maidservant." You may call it innocence on the part of Eve and Adam. Forgive them if you wish. As the French say: To understand is to forgive. But Mary was also innocent. What was her secret for pleasing the Lord? Not innocence, but humility. That's the key to pleasing God.

The fathers of the past tell us that what St. Luke calls lowliness is freedom from all conceit. It's not having a low opinion of oneself, for that opens the soul to being led into sin by the clever and manipulative. Nor, of course, is it vanity, for that leads to conceit and takes the form of pride. That sin brought down not just Adam and Eve, but Satan himself. The Bible is replete with warnings against pride: "Pride goes before destruction, and a haughty spirit before a fall" (Proverbs 16:18). "A man's pride shall bring him low; but honor shall uphold the humble in spirit" (Proverbs 29:23).

Humility is the antidote to vanity. It comes from the term earth [humus]. One cannot fall far if he's close to the earth. It embraces the beatitude: poor in spirit. Just as the proud person is a know-it-all who cannot learn because his opinion passes for wisdom in his own mind, so the humble and poor in spirit have a built-in receptivity to the Word of God.

The fathers place humility at the head of virtues, just as pride stands at the top of evil. The humble

APRIL CONGRATULATIONS!

Anniversaries:

4/19 Howard & Alice Peters

Birthdays:

4/10 Paul St. Germain

4/13 William Yanuk

4/13 Diane Evanusa

4/28 George Stoicovy

Namesdays:

4/23 St. George

George Hamaty

George Stoicovy

4/23 St. Alexandra

Alexandra Boris

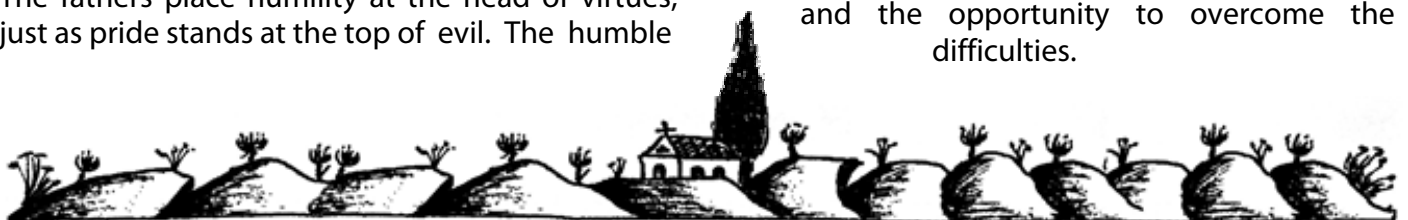
Alice Dzwomczyk

Sandra St. Germain

If your name is not on this list and it should be, please see Fr. John as soon as possible!

person is not likely to judge others, because he or she recognizes how much he has to travel on the way to God's Kingdom. Pride cancels self-awareness, but humility opens the door to that blessed capacity.

Humility does not reside alone in the soul of a person who knows himself and is beginning to see God's image within. Such a person is eager to work for the Kingdom to come on earth. He is not one to look around and wonder why there is so much confusion, ignorance, hatred and disobedience. He has enough to do snuffing out the traces of those snares in himself. And when he looks in himself, he finds nothing worth admiring. If anything good can be discovered by his deeds, he gives all the glory to God. Grace is the instrument by which anything worthwhile is achieved, and that comes from the Holy Spirit. "Praise God" is his instinctive reply to any compliment sent his way. He expects nothing much from the Lord, and he is satisfied with what it pleases God to send him. Even when hard times and disappointment find his heart, he is able to thank the Lord for the challenge to his faith and the opportunity to overcome the difficulties.



AN INSTANT REMEDY FOR A DEFICIT OF CHURCHES

From the Moscow Times – By Alexander Osipovich

In recent years, Russians have gotten used to a wide array of easy-to-make products, such as instant borshch, instant noodles and instant blini mix. Now, a group of Orthodox businessmen wants to add another item to the list: instant churches.

The Russian Club of Orthodox Philanthropists, a nonprofit organization founded in 2003, says it has developed a design for a temporary prefab church that can be built in just 24 hours.

The first such church will go up in the Siberian town of Kemerovo on April 6, kicking off a project to build around 10 of the churches throughout the country, Vasily Smirnov, the project's director, said by telephone Friday. "We develop innovative techniques in this sphere, for people who want to build churches," Smirnov said.

Though some might deride the easy-to-build wooden structures as McChurches, they are meant to satisfy what Orthodox priests describe as an urgent need: churches for residential districts built during the Soviet era. Communism changed the Russian landscape by introducing neighborhoods filled with towering apartment blocks, but because of official state atheism, the new districts almost never had churches, which were usually confined to historic town centers dating back to the tsarist era.

"In many densely populated bedroom communities, there are not enough Orthodox churches, and residents must travel to the town center to attend church," Smirnov said.

Father Vladimir Vigilyansky, a spokesman for the Orthodox Church, said Friday that the church hierarchy approved of the businessmen's initiative. "Until we have the opportunity to build stone churches, these wooden churches will save the situation," Vigilyansky said.

"In Moscow there should be at least 200 more churches." Things are worse in many smaller cities, where sometimes the only church is located at the cemetery, far from the center of town, Vigilyansky said. The problem is especially acute for old and

disabled churchgoers, he added. "Many people, especially the elderly and mothers with children, cannot attend church because they need to go with baby carriages, with canes," Vigilyansky said. "They need to take the bus and make transfers."

Help may now be on the way thanks to the philanthropists' club, whose members are "Orthodox businessmen and politicians" in various regions, Smirnov said.

The club's proposed solution is a wooden church that can hold 150 to 200 people and can be erected in a day. Smirnov said the design would make it easier for local philanthropists to build churches in their communities.

"The cost of construction using our techniques is one-tenth of that for any other comparable project," he said.

Also, since the church is just a temporary structure, it takes less time to get permission to build one than it would take to get approval for a permanent church, Smirnov said.

After the design makes its debut in Kemerovo in April, the philanthropists' club plans to show off the new technology with two more daylong bursts

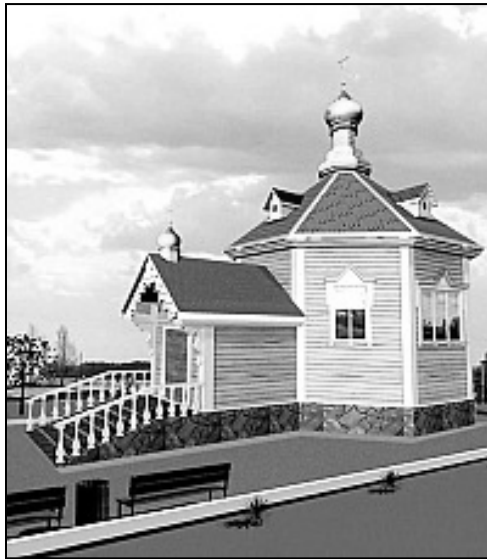
of church-building. The first will feature the simultaneous construction of three churches in Moscow, Kiev and Minsk, respectively. The second will involve the building of one church in each of the country's seven federal districts, Smirnov said. It is not yet clear when the two events will happen because the club is still getting permits from various officials, he said.

Smirnov denied that the organizers would profit from the flurry of church-building. "This is not a commercial project," he said.

There are currently about 15,000 Orthodox churches in Russia, while the total number for the former Soviet Union is about 30,000, Vigilyansky said. By comparison, there were 65,000 churches throughout the Russian Empire before the 1917 Revolution.

Moscow Times – Monday, March 31, 2008.

<http://moscowtimes.ru/stories/2008/03/31/003.html>



The instant churches can hold 150 to 200 people and be raised in one day.