

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JUNE 14, 2009



COMMEMORATION OF
ALL THE SAINTS WHO HAVE SHOWN FORTH
- KNOWN AND UNKNOWN -

SUNDAY, JUNE 14TH

ALL SAINTS SUNDAY

9:00a.m. Baptismal-Liturgy
Luncheon

MONDAY, JUNE 15TH

7:00p.m. Reading Group

SATURDAY, JUNE 20TH

6:00p.m. Great Vespers

SUNDAY, JUNE 21ST

ALL SAINTS OF AMERICA SUNDAY

8:40a.m. Hours

9:00a.m. Divine Liturgy
Coffee Hour



On the Saints

Abba John said that the saints are like a group of trees, each bearing different fruit, but watered from the same source. The practices of one saint differ from those of another, but it is the same Spirit that works in all of them.

From the Desert Fathers

READER SCHEDULE

Sunday, June 21st

Jodi McElwee

Sunday, June 28th

Troy Duker



Please Remember in Prayer

Carole Boris (newly-departed), Archpriest Michael, Monk Christian, Nadia, Kathy & Bill Parrish, Diane Evanusa, Marie, Thomas, Judith Kocinski, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Yvonne, Katherine, Michael, Gregory, Todd & Olga Leisure, Nina Gordon, Constantina & Christos. Requests? Let Fr. John know.

Baptism of Constantine Cook – Sunday, June 14th

Today we congratulate Constantine Michael Cook on his Holy Baptism and entrance into the Church. May the Lord bless him, his family, his godparents, and all of you here today on this joyous occasion! Many Blessed Years!

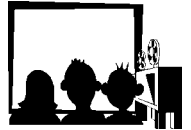


Reading Group – Monday, June 15th

The Reading Group will meet at the church on Monday, June 15th, to look at excerpts from chapter one of the "Historical Road of the Orthodox Church" by Fr. Alexander Schememann. This chapter is devoted to "The Beginning of the Church". Copies are available for pick-up at the candle stand.

Orthodox Movie Night – Monday, June 22nd

Next Monday there will be a film on the Life of St. John of Shanghai and San Francisco. The newly released DVD offers a glimpse into the remarkable life of one of America's greatest saints through the testimony of numerous eyewitnesses to his sanctity. Don't miss it!



Orthodox Christianity on the Boardwalk

On Saturday and Sunday, June 27th & 28th, our Mission will be supporting an OCF initiative to share the Ancient Faith with the people of Delmarva by setting up an information/welcoming table at the Ocean City boardwalk. This table will be manned by OCF youth as well as anyone interested from our parish. Want to help? Please see Fr. John.

Save the Dates – July 4th and 19th

On Saturday, July 4th, we will have a yard-bake sale, with hotdogs and hamburgers in the church parking lot. Then on Sunday, July 19th, we'll have our annual picnic, hosted by the Boris family!

The Fast of Ss. Peter & Paul

begins on Monday, June 15th (the day after All Saints Sunday) and extends until the celebration of the feast of the Holy Apostles on June 29th. During this fasting period we should avail ourselves of Holy Confession.



The Poor Box

In the back of our church is a poor box used to collect money for the needs of members of our community as well as those in the local area. Please consider making regular offerings. May God bless!

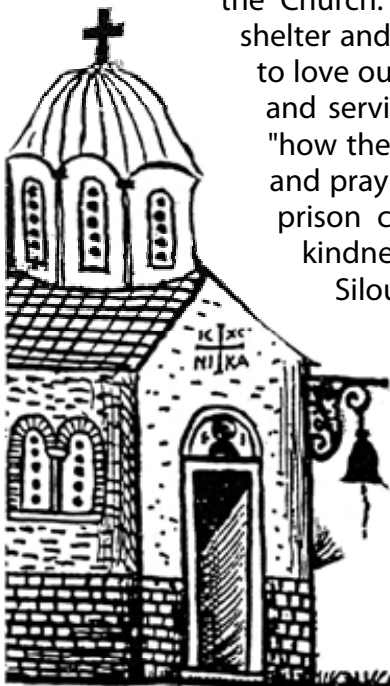
ORTHODOX CHRISTIAN EVANGELISM – A DIFFERENT APPROACH

By Fr. David Moser

The first and most important thing to remember is that we do not bring anyone into the Church - its not our job. We do not attract people to the faith, we do not convince people of the Truth, we don't do any of that. God is the One Who attracts people, Who brings them in the door, Who convicts their hearts, Who brings them to repentance, Who convinces them of the Truth; we do none of this. Too often in the North American model of evangelism, the individual person is made responsible for doing God's task, but in attempting to do God's work, we neglect our own. What is our task? Our task is the acquisition of the Holy Spirit (St Seraphim), our task is the working out of our salvation, our task is to repent and weep for our sins, our task is to enter the Kingdom of God. This more than anything else is what we must do. This is an evangelistic task - indeed the primary evangelistic task.

There are other "tasks", however, which derive from this one which are a bit more specific to "evangelism". It is God who brings people to the door of the Church and who convinces them that they should enter - however, we must keep the door to the Church open and visible. Hence, Orthodox evangelism must center on the Church - the beauty of the building, the beauty of the services, the frequency and availability of the services. Orthodox evangelism is served by beautiful icons, gold onion domes and crosses rising against the sky, the smell of incense, the pious and holy singing of the services. Orthodox evangelism is served by our visibility as Orthodox Christians in the world - the clothing of the clergy (and in these days the modest and humble clothing of the laymen as well) - the sign of the cross as we pray at each juncture of our lives - beginning and ending a task, eating and finishing a meal, starting and ending a trip, etc. Orthodox evangelism is the keeping of icons in our homes, in our offices, in our cars. Orthodox evangelism is keeping the fast without excuses or compromises. Orthodox evangelism is setting our priorities to forgo the allures of the world in order to be at divine services whenever they are held. Orthodox evangelism is denying ourselves and bearing our cross. Orthodox evangelism is keeping the door of the Church open and visible. While the Holy Spirit is the one who draws the world to Himself, it is you and I who keep the doors of the Church open and who welcome all who come.

The second specific task that we as Orthodox Christians have in evangelism is the practical expression of God's love to mankind. Orthodox evangelism is greeting visitors as they come to the Church and then modeling (neither instructing nor condemning the visitor) for them proper behavior and demeanor in the Church. Orthodox evangelism is hospitality offered to share meals, to provide shelter and clothing as needed. Orthodox evangelism is to pray for our neighbor and to love our neighbor as ourselves. Orthodox evangelism is going to the soup kitchen and serving there - Orthodox evangelism is giving to the poor without regard for "how the money will be used". Orthodox evangelism is visiting the sick in hospitals and praying for them. Orthodox evangelism is going the prisons (contact your local prison chaplain regarding how this might be done) and offering comfort and kindness to the imprisoned. Orthodox evangelism is loving your enemies (Elder Silouan of Mt Athos says that this is the true mark of a Christian - the love of one's enemies). Orthodox Evangelism is loving your neighbor as yourself. If we all did these things (and I am a wretched sinner and fall short of all that I have just said) then our Churches would be open and filled with light and glory drawing all who see her by the grace and action of the Holy Spirit in their hearts. We don't have to preach on street corners, we don't have to have events or revivals or seminars as evangelistic tools (though these are not necessarily bad in and of themselves) - we simply have to be Orthodox Christians "to the max" without reservation or compromise. This is Orthodox evangelism.



ON THE FAST AND FEAST OF THE HOLY APOSTLES PETER & PAUL

From "These Truths We Hold"

From the 4th Century on, the Church of Rome has celebrated the Feast of the Holy Apostles on June 29. This became the usage of the Universal Church. Spiritually the Feast is linked with Holy Pentecost, as the witness of the Apostles is the immediate fruit of the descent of the Holy Spirit which came upon them. The Feast is preceded by the Fast of the Holy Apostles which begins on the Monday following All-Saints' Sunday (1st after Pentecost). The two most important Apostles of the early Church were Peter and Paul and, according to Church Tradition, they were both martyred in Rome, Paul by beheading and Peter by crucifixion. Thus this Feast became especially prominent in Rome.



Although St. Peter had a special zeal concerning Christ and is considered the chief of the Apostles, he did not have any special authority over the other Apostles, but was only first in honor. When there were important questions in the Church, it was a Church council that decided them, and St. Peter himself was sent by a council to preach the Word of God.

According to St. John Chrysostom, St. Paul sought dishonor more than we seek honor, death more than we seek life, poverty more than we seek wealth, sorrows more than we seek joy, and that he prayed for his enemies more than others pray against their enemies. For him there was only one thing to be feared: that he might offend God! He desired nothing more in life than to please God and the whole meaning of his life was his love for Christ.

WHAT IS THE SIGNIFICANCE OF THE LITURGICAL COLORS?

Anyone who has at least once attended an Orthodox service, has most likely noticed the beauty and festivity of the vestments. The diversity of colors is an inalienable part of the liturgical-church symbolism, a way of affecting those praying. Bright and radiant vestments convey the joy and exultation of God's beauty and greatness, while dark vestments instill within us a sense of repentance and the need to return to God.

Since ancient times, the liturgical books have offered flexibility in liturgical color, only specifying whether the vestments worn for a particular feast or season should be light or dark. This has led to various local practices over the years. In the contemporary practice common to many parishes of the Orthodox Church in America, there are six basic color groups.



1. **WHITE** is used for Pascha, Nativity, Theophany, Ascension, and Transfiguration.
2. **PURPLE** is used for Great Lent (in some places black is used for Clean Week and Holy Week).
3. **GREEN** for Palm Sunday, Pentecost, and monastic saints.
4. **BLUE** for feasts of the Mother of God.
5. **RED** for feasts of the Holy Cross, St. John the Baptist, martyrs, and for every day of the Nativity Fast, Apostles' Fast and Dormition Fast (except during one of the Great Feasts of the Lord or Theotokos).
6. **GOLD** is used when no other color is called for as it conveys the riches and glory of God's Kingdom.

The color of the feast is worn from the vigil the night before the feastday until the leave-taking of the feast, the final day of the festal season. The length of these post-feasts vary, and are given in the liturgical calendar and rubrics. Generally speaking, there is a post-feast of about a week for each of the twelve major feasts.

Finally, special services like funerals, marriages, and baptisms are usually served either in white, gold, or the color of the lenten or festal season.



THE SAINTS OF THE ORTHODOX CHURCH

By George Bebis, Ph.D.



It must be stated at the beginning that the only true "saint" or holy one is God Himself. The Bible states "For I am the Lord your God; you shall sanctify yourselves and be made holy, because I am holy" (Lev. 11:44; 19:2, 20:7). Man becomes holy and "sainted" by participation in God's holiness.

Holiness or sainthood is a gift given by God to man, through the Holy Spirit. Man's effort to become a participant in the life of divine holiness is indispensable, but sanctification itself is the work of the Holy Trinity, especially through the sanctifying power of Jesus Christ, who was incarnate, suffered crucifixion, and rose from the dead, in order to lead us to the life of holiness, through the communion with the Holy Spirit. In the Second Letter to the Thessalonians St. Paul suggests: "But we are bound to thank God always for you, brothers beloved by the Lord, because from the beginning of time God chose you to find salvation in the Spirit that consecrates you, and in the truth that you believe. It was for this that He called you through the Gospel we brought, so that you might possess for your own the splendor of our Lord Jesus Christ" (2: 13-14).

Categories of Saints

Through the work of the Holy Trinity all Christians could be called saints; especially in the early Church as long as they were baptized in the name of the Holy Trinity, they received the Seal of the Spirit in chrismation and frequently participated in the Eucharist. In the same spirit St. Paul, when writing to the Churches he had visited, calls all the faithful "saints." Writing to the Ephesians, he addresses "the saints who live in Ephesus" (1:1); writing to the Corinthians he uses the same expressions (2 Cor. 1:11). St. Basil, commenting on this point, writes that Paul refers to all those who are

united with God, who is the Being, the Life and the Truth (Against Eunomius, II, 19). Furthermore, St. Paul writes to the Colossians that God has reconciled men by Christ's death, "so that He may present you before Himself holy, without blemish and innocent in His sight" (1:22).

In our society, however, who can be addressed as a saint? Who are those men and women and children who may be called saints by the Church today? Many Orthodox theologians classify the saints in six categories:

1. The Apostles, who were the first ones to spread the message of the Incarnation of the Word of God and of salvation through Christ.
2. The Prophets, because they predicted and prophesied the coming of the Messiah.
3. The Martyrs, for sacrificing their lives and fearlessly confessing Jesus Christ as the Son of God and the Savior of mankind.
4. The Fathers and Hierarchs of the Church, who excelled in explaining and in defending, by word and deed, the Christian faith.
5. The Monastics, who lived in the desert and dedicated themselves to spiritual exercise, reaching, as far as possible, perfection in Christ.
6. The Just, those who lived in the world, leading exemplary lives as clergy or laity with their families, becoming examples for imitation in society.

Each and every one among all these saints has his or her own calling and characteristics: they all fought the "good fight for the faith" (1 Tim. 6:12 and 2 Tim. 4:7). All of them applied in their lives the scriptural virtues of "justice, piety, fidelity, love, fortitude, and gentleness" (1 Tim. 6:11).

ON THE SAINTS

St. Symeon the New Theologian

The Church is the body of Christ, His bride, the world to come, and the temple of God. The members of His body are all the saints. However, not all of the saints who will please God have yet appeared, nor yet is thus complete, nor the world to come yet filled. I say this about God's Church. There are, though, many unbelievers in the world today who will believe in Christ; many sinners and debauched who will repent and change their lives; many undecided who will be persuaded. There are many, a great many, up to the sound of the last trumpet, who will prove well-pleasing to God and who have not yet been born. All those who are foreknown by God must be born, come into being, before the world beyond our world, the world of the Church, of the first-born, of the heavenly Jerusalem, is filled up. Then shall the end come and the fullness of the body of Christ be complete.

