



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF AUGUST 9, 2009

Please Remember in Prayer

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

Welcome!

to all those who are visiting! Please consider staying for coffee hour!

SUNDAY, AUGUST 9TH

ST. HERMAN OF ALASKA

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

WEDNESDAY, AUGUST 12TH

7:00p.m. Compline; Confessions

FRIDAY, AUGUST 14TH

7:00p.m. Great Vespers w/ Litiya

SATURDAY, AUGUST 15TH

DORMITION OF THE THEOTOKOS *One of the Twelve Great Feasts*

8:40a.m. Hours
9:00a.m. Divine Liturgy
Blessing of Flowers
6:00p.m. Great Vespers

SUNDAY, AUGUST 16TH

ICON "NOT-MADE-BY-HANDS" *The Feast of Our Parish*

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



The Feast of the Dormition – August 15th

The feast of the Dormition (or "Falling Asleep") of the Mother of God is called the Summer Pascha as it commemorates the death, burial, resurrection, and ascension of the Virgin. As a reminder we are currently fasting in order to more worthily celebrate this Great Feast. On this day we bless flowers in honor of the Mother of God. Services will be held on Friday evening and Saturday morning.

Our Patronal Feast – August 16th

The feast of our Mission is celebrated each year on August 16th, when the Church commemorates the revealing of the Icon Not-Made-By-Hands. Don't miss our Parish Feast!



Baptism of Christiana Milite – August 23rd

On Sunday, August 23rd, Baby Christiana Milite will receive Holy Baptism. The Baptismal-Divine Liturgy will begin at 9:00am. Following the service there will be a meal in her honor. All are invited!

Choir Practice

will be held on the two Sundays (8/16 and 8/23).

First Archpastoral Visit of Metropolitan Jonah

On August 29-30 (Saturday and Sunday), His Beatitude Metropolitan Jonah will make his first archpastoral visit to our parish. He will be here for Great Vespers on Saturday through a special meal at a local resort hotel following the Divine Liturgy on Sunday. More info coming soon!



A Sign-up Sheet

for the meal with Metropolitan Jonah on Sunday, August 30th, is in the back of the church. All are invited! Please R.S.V.P by Sunday, August 23rd at the latest.

Summer Reading

The book, "Turn Around" is available for purchase in the back. It is suggested that all parishioners read this book together in the month of August. Discussion to be held in September. Don't be left out. Get your copy today!



READER SCHEDULE

Sunday, August 9th

Mat. Emily Parsells

Sunday, August 16th

Jodi McElwee



FAITHFUL TO MAKE PILGRIMAGE HONORING SAINT HERMAN OF ALASKA IN AUGUST

Kodiak Island, Alaska - Although no commercial airline takes passengers to Monk's Lagoon on Spruce Island, and no roads carry vehicles there, hundreds of pilgrims will flock to this remote Alaska wilderness on Saturday, August 8 to honor Saint Herman, one of the first Orthodox Christian missionaries to serve the people of Alaska. Some of the faithful will arrive in personal skiffs, others will climb aboard Kodiak-based fishing vessels piloted by volunteer skippers, still others will paddle roughly four hours to reach the island by kayak - all with the same mission: to commemorate North America's first Orthodox Saint on the 39th anniversary of his canonization.

Staff and volunteers at Kodiak's Holy Resurrection Cathedral coordinate the annual event, which draws Orthodox and non-Orthodox visitors from across the world into the dense Spruce forest in which Saint Herman lived and prayed, struggled and performed miracles from 1808 until his death in 1837.

Pilgrims have an opportunity to walk the paths Saint Herman walked, drink from a healing spring, venerate icons hung on the trunks of aged spruce trees and attend a hierarchical Divine Liturgy at the Saints Sergius and Herman of Valaam Chapel, built in 1895 on the site where the saint was buried. The Liturgy this year will be celebrated by His Beatitude, Metropolitan Jonah, primate of the Orthodox Church in America.

His Grace, Bishop Benjamin, Bishop of the Diocese of the West and Locum Tenens of the Diocese of Alaska, will also be attending pilgrimage events, and will celebrate the Divine Liturgy Saturday morning in Kodiak.

Following the Liturgy on Spruce Island, pilgrims will enjoy a picnic on the beach at Monk's Lagoon,

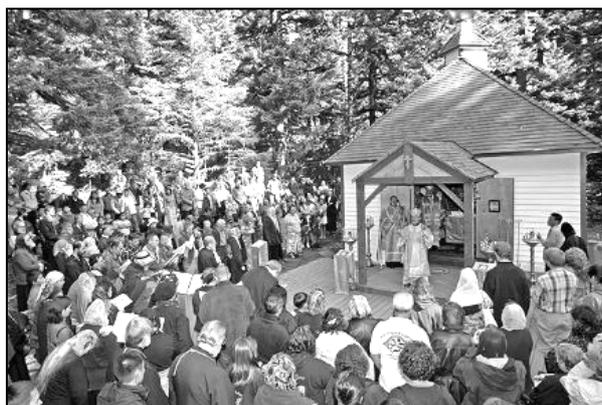
where they may silently meditate, take hikes or sit, and watch the salmon jump in the cold Pacific waters of the Gulf of Alaska. Upon their return to Kodiak, pilgrims will enjoy a warm soup supper served at Holy Resurrection Cathedral, compliments of the cathedral's Saint Herman Sisterhood.

Other events offered during the weekend are educational talks and tours and an opportunity for pilgrims to pray quietly at the relics of Saint Herman at the cathedral in Kodiak. Pilgrims may also attend the Saint Yakov Tea and an Akathist service to Saint Herman on Friday evening, a vigil service Saturday evening and the Hierarchical Divine Liturgy Sunday morning, followed by the Grand Banquet. A festival in the park Sunday evening will close the pilgrimage.

A monk of Valaam Monastery in the Russian North, Saint Herman came to Alaska in 1794 to serve the native Alutiiq people and Russian fur traders. A tireless laborer as a simple unordained monk, Saint Herman established the Orthodox Church in Kodiak, Alaska, defended the native people against arguably outrageous treatment by Russian colonial officials and cared for orphaned children on Spruce Island. He lived out the last 30 years of his life on Spruce Island as a hermit. During this time he pioneered gardening, cared

for those in need and worked many miracles of healing and protection. At his death a column of light was seen throughout the region rising from the forest to the heavens.

Saint Herman of Alaska the Wonderworker was glorified by the Church in 1970. He is universally recognized as a saint of the Orthodox Church and as the protector of the Church in North America.



Religious bigotry is alive and well in the scientific community, as evidenced by its response to President Obama's decision to appoint Dr. Francis Collins as the head of the National Institutes of Health. Though renowned for leading the team of scientists that successfully mapped the human genome, Dr. Collins is making headlines for something else: his faith. In spite of his professional qualifications and accomplishments, many in the scientific community are less than enthusiastic about the President's decision to appoint a self-described evangelical Christian to lead the world's leading organization for scientific research.

This skepticism results from a prejudice against a theistic worldview that has become entrenched in the scientific community — an irrational attitude born of historical ignorance and intellectual myopathy that is increasingly dismissive of moral questions and ethical concerns.

The idea that a tension exists between science and theism is relatively new. The most brilliant philosophical minds of the western intellectual tradition — dating all the way back to the time of Plato and Aristotle — operated on the assumption that our existence came into being through the actions of a divine creator, described as the First Cause or Unmoved Mover. For centuries after, theology reigned as queen of the sciences, and scientific inquiry was animated by the belief that human reason was a gift imparted by God so that man might gain knowledge about Him, His attributes, and the laws which govern His creation.

Without this belief that the physical world is the result of an intentional design governed by fixed laws - laws which we discover through reason and experience - there would have been little cause to engage in scientific pursuits. Faith in the goodness of God's creation and the intelligibility of its design inspired history's great minds to forge ahead into new worlds of knowledge and discovery.

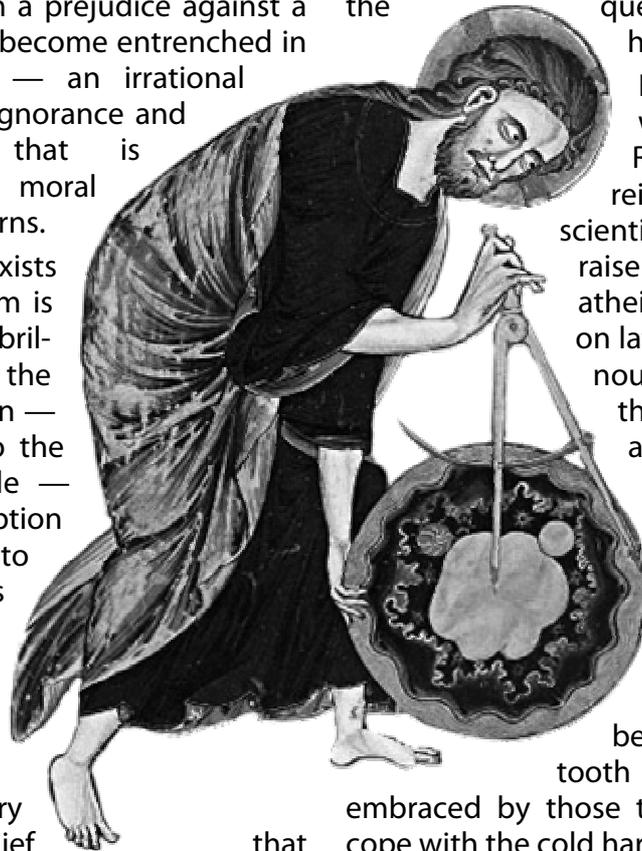
Indeed, many of the great heroes of science pioneered their discoveries under the auspices of this inspiration. Groundbreaking advances in astronomy, chemistry, physics, mathematics, genetics,

and other fields of knowledge were made by men dedicated to systematically investigating God's creation — men like Copernicus, Kepler, Pascal, Boyle, Kelvin, Mendel, and Faraday.

Over time, however, the scientific community came to question whether the advancement of human knowledge might be better served by separating itself from ethical constraints arising out of religious beliefs. The idea that man should be guided by transcendent moral principles in his quest for answers to life's mysteries, the idea that some boundaries should not be crossed, was an intolerable thought. Scientists wanted to answer the question "can I?" without having to ask "should I?"

Hence today, when a man who professes faith in the Risen Christ is given the reigns of America's preeminent scientific organization, eyebrows raise in skepticism. Prominent atheists like Richard Dawkins go on late-night TV talk shows to denounce the ridiculous notion that any intelligent person, let alone a scientist, could actually embrace the fantastic teachings of the Bible. Believing that the world is the result of an intentional act of creation on the part of a benevolent and loving God is likened to believing in unicorns or the tooth fairy — Peter Pan fantasies embraced by those too young or too dumb to cope with the cold hard facts of reality.

Regardless of the specifics of Dr. Collins's Christian identity, the idea that his faith impedes his fitness to serve as the head of the NIH operates on the absurd premise that only atheists and agnostics are capable of being good scientists. One might argue the precise opposite of this. If, as previously stated, the origin of scientific inquiry was based upon the belief that the physical world operates according to fixed and intelligible laws, one might ask what kind of foundation underlies a scientific worldview which denies an intelligent design or an ultimate purpose? If there's no designer, no fixed laws, no first principles, then there is no real meaning — no context in which to evaluate the value and significance of newly acquired knowledge.



Science: Theists Need Not Apply continued from page 3...

When there is no acknowledged moral source to draw a clear line between the permissible and the forbidden, then human curiosity and ambition are left as the only arbiters of science's use.

Those who profess a commitment to science while rejecting a belief in God want to expand the breadth of scientific inquiry without being subject to ethical constraints. Inevitably, this kind of thinking leads to manipulating or destroying the weaker among us in order to empower the stronger. This is the philosophy that has animated some of our history's most gruesome acts of scientific "experimentation," and it is espoused today by none other than President Obama's "science czar," John Holdren, who has advocated forced abortion and mass sterilization in the name of environmental responsibility.

If this is the kind of ideology that results when the age-old relationship between faith and science is destroyed, then Dr. Collins's "embrace" of religion is the least of America's troubles.

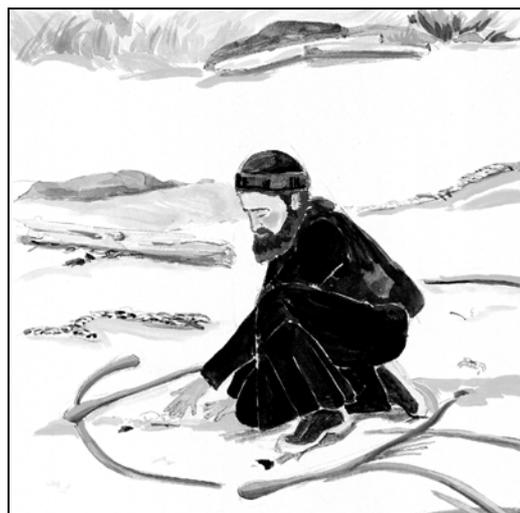
FROM THE TREASURY OF SAINT HERMAN'S SPIRITUALITY

Once the Elder was invited on board a frigate that had come from St. Petersburg. The captain of the frigate was a man quite learned, highly educated; he had been sent to America by Imperial command to inspect all the colonies. With the captain were some 25 officers, likewise educated men. In this company there sat a desert-dwelling monk of small stature, in an old garment, who by his wise conversation brought all his listeners to such a state that they did not know how to answer him. The captain himself related: "We were speechless fools before him!"

Father Herman gave them all one common question: "What do you, gentlemen, love above all, and what would each of you wish for his happiness?" Diverse answers followed. One desired wealth, one glory, one a beautiful wife, one a fine ship which he should command, and so on in this fashion. "Is it not true," said Father Herman at this, "that all your various desires can be reduced to one - that each of you desires that which, in his understanding, he considers best and most worthy of love?" "Yes, it is so," they all replied. "Well, then, tell me," he continued, "can there be anything better, higher above everything, more surpassing everything and in general more worthy of love, than our Lord Jesus Christ Himself, who



created us, perfectly adorned us, gave life to all, supports all, nourishes and loves all, who Himself is love and more excellent than all men? Should not a person then love God high above all and desire and seek Him more than all else?" All began to say: "Well, yes! That is understood! That speaks for itself!"



"And do you love God?" the Elder then asked. All replied: "Of course, we love God. How can one not love God?" "And I, sinful one, for more than forty years have been striving to love God, and cannot say that I perfectly love Him," answered Father Herman; then he began to show how a person should love God. "If we love someone," he said, "we always think of him, strive to please him, day and night our heart is occupied with this subject. Is it thus that you, gentlemen, love God? Do you often turn to Him, do you always think of Him, do you always pray to Him, and fulfill His holy commandments?" It had to be acknowl-

edged that they did not! "For our good, for our happiness," concluded the Elder, "at least let us make a promise to ourselves, that from this day, from this hour, from this very moment we shall strive to love God above all, and fulfill His holy will!" Behold what an intelligent, superb conversation Father Herman conducted in society; without doubt this conversation must have imprinted itself on the hearts of his listeners for their whole life!