

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MAY 9, 2010

CHRIST IS RISEN! INDEED HE IS RISEN!

SUNDAY, MAY 9TH

SUNDAY OF THE BLIND MAN

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

WEDNESDAY, MAY 12TH

LEAVING-TAKING OF PASCHA

6:50p.m. Paschal Hours
7:00p.m. Great Vespers w/ Litiya

THURSDAY, MAY 13TH

ASCENSION OF THE LORD

One of the Twelve Great Feasts

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

SATURDAY, MAY 15TH

5:00p.m. Orthodoxy 101
6:00p.m. Great Vespers

SUNDAY, MAY 16TH

FATHERS OF THE 1ST COUNCIL

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

*"Sirs, what must I do to be saved?"
So they said, "Believe on the Lord
Jesus Christ, and you will be saved,
you and your household."*

Acts 16:30-31

READER SCHEDULE

Sunday, May 9th

Jodi McElwee

Sunday, May 16th

Bruce Eckerd



Feast of the Ascension – Thursday, May 13th

This week we celebrate the Lord's Ascension into Heaven, which occurred 40 days after His Resurrection from the dead. This is one of the 12 Great Feasts of the Church's liturgical year. More info on page 2.



Memorial Service – Saturday, May 22nd

It is the tradition of the Church to offer prayers for the departed on the Eve of Pentecost. We will have a Memorial Service on this day, Saturday, May 22nd, at 9:00am.

Feast of Pentecost – Sunday, May 23rd

On Sunday, May 23rd, we celebrate the Descent of the Holy Spirit on Pentecost, 50 days after Pascha. As a reminder, on this day we will have Vespers with the Kneeling Prayers immediately following the Divine Liturgy.



Interested in Hosting Our Annual Picnic?

Please speak with Fr. John. A date has not yet been set but we are currently looking for volunteers to host the parish get-together. Thank you!

Pilgrimage to St. Tikhon's Monastery – Monday, May 31st

Each year on Memorial Day a Pilgrimage is made to St. Tikhon's Orthodox Monastery in South Canaan, PA. This year, Fr. John and his family are planning on going. If you are interested in the pilgrimage too, please sign your name to the interest sheet in the back of the church. There may be a possibility of joining another Orthodox parish for a bus trip. More info can be found online at St. Tikhon's Monastery website: sttikhonsmonastery.org





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!"

FORMER CRIMINALS PROTECT GUATEMALA ORTHODOX MONASTERY

Posted April 22, 2010 on Interfax

(Moscow, Interfax) — The daughter of the richest Guatemalan resident and a former Catholic nun founded an Orthodox monastery in mountains by the Amatitlan Lake near one of the most active volcanoes of the Pacaya Region.

Until her 36 birthday Mother Superior of the Holy Trinity Monastery Sister Iness was a nun in a Catholic monastery. However, when she got acquainted with life of St. Seraphim of Sarov, her life was changed and the woman started reading the holy fathers and then converted to Orthodoxy, the Trud-7 paper wrote on Thursday.



“Speaking to the point, I feel confident in Orthodoxy, I feel tranquil and I feel...a kind of stable. My soul is calm in Orthodoxy,” Sister Iness said.

Grand Orthodox Church of the Holy Trinity in Guatemala is protected by a high fence and controlled by the security service armed with pump rifles and automatic pistols. Local residents say that security service consists of former criminals.

Once Guatemala criminal groups asked a fee from Sister Iness “for protection” of her monastery, but eventually they volunteered to protect the church and its surrounding territory.

Iness’s father, local oligarch and well known in Guatemala economist bears the major part of financial expenses connected with church building. First, he was against his daughter’s decision to leave Catholicism, but then at the age of 84 converted to Orthodoxy himself.

EXCERPT FROM AN INTERVIEW WITH MOTHER INES

Source: <http://www.pravoslavie.ru/english/31235.htm>

Mother Ines, how did you come to the Orthodox faith?

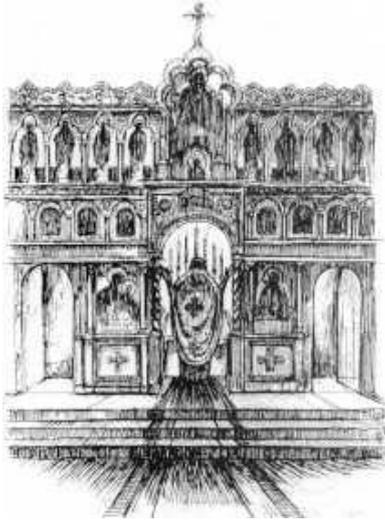
– When I was 20 years old, I became a Catholic nun, and entered a monastery under the order of the Dormition of the Holy Theotokos. They gave me to read the conversations of St. Seraphim of Sarov with Nicholas Motovilov, and the texts of the Orthodox Liturgy. What I read astonished me to the depths of my soul. One of the nuns showed me several Orthodox icons, including a reproduction of Andrei Rublev’s “Holy Trinity.” I was interested, and I burned with a desire to find the roots of all of this. From that time, I began saying the “Jesus Prayer” [“Lord Jesus Christ, have mercy on me, a sinner”].

I studied theology for ten years – with the Salesians in Guatemala, with the monks of the Holy Spirit in Mexico, with the famous theologian Jean Daniélou in France, and with the Jesuits in Belgium and El Salvador. I continued to be bothered by one question: where are the treasures to be found that I came across at the beginning of my Monastic life? Once, in Brussels, the nun who was in charge of my spiritual growth brought me to a Russian Paschal [Easter] service. It was held in a chapel on the second floor of a private home, but even then, I did not find an answer to my question.

I did not want to serve in Latin America: in those years, because of the spread of “liberation theology”, Church-government relations had become seriously strained. I received permission to go to the Philippines. There, to my amazement, I met more Sisters of the Dormition, who were seeking the same thing I was. We found out about Eastern Rite Catholics, and considered reforming our community to use the Eastern Rite. Unfortunately, most of the Sisters left, and several got married. Only the native-Philippine Sister Maria and I remained. The nuns of my order, which has great influence in the Philippines, asked me to leave the country, because they thought I was spreading revolutionary sentiments.

I went to Jerusalem, where I finally came into contact with real Orthodoxy. Sister Maria came to me from the Philippines, and together we traveled across the Holy Land, started to learn different liturgical services, and talked to priests.





INVISIBLE PRIEST

A comment reported on the Portland, Maine, TV station, Channel 6:

"We could take a cue from Orthodoxy, whose priests stand with their backs to their congregation, leading a liturgy that is neither clever nor impassioned, but simply beautiful, like stone smoothed by centuries of rhythmic tides. It's an austere ritual, in the sense of - there's nothing new here; it's sublime, in the sense of - creating a clearer view into Heaven. The priest can be any priest. Who he is, what he looks like, how he speaks, and what he thinks matter little. He hasn't written the service that he officiates. It isn't about him or his prowess. He's an interchangeable functionary draped in brocaded robes, obscured by incense, and, as such, never points to himself, a flawed human, pointing ever and only to the Perfection of the Mysterious Divine. That is the role of every priest or preacher - invisibility, while making God seen."



ON THE RESURRECTION

By Fr. Christian Lesinsky

Dear Brothers and Sisters,
Christ is risen!

Once again, as our Orthodox Church has done for two thousand years, we celebrate the Resurrection of our Lord Jesus Christ. St. Paul, in his first letter to the Corinthians says, "Christ our Passover is sacrificed...", but we rejoice that He is also risen from the dead. During the services of Great Week our hearts were saddened as we thought about Christ being led to His death on the Cross, but today we all sing with the joy of the Resurrection. This Resurrection is the great mystery of the Christians. It is a miracle and a triumph which is shared in by all believers.

Christ's rising from the dead proves Him to be truly God and guarantees the truth of all that He taught. There were other religious teachers but none of them confirmed their words by rising from the dead - Buddha didn't, Mohammed didn't and neither did any of the others. The Church's whole teaching is based on the central fact of Christ's Resurrection. Again, St. Paul sums this fact up with a few words, "If Christ be not risen again, then is our preaching in vain and your faith is in vain." (1 Corinthians 15:14)

This Paschal day is a triumph for each one of us. Christ died to save us and He rose that we might share His glory and have eternal life. His Resurrection is the surest promise of our own bodily resurrection out of the tombs. St. Paul in writing to the people of Corinth says, "If Christ has not been raised... then those also who have fallen asleep in Christ have perished... but in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man (Adam) came death, by a man (Christ) has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive."

Foremost in our minds must be the thought that in spite of the poverty, sickness, sorrow and hardships of this life which will pass away, we are given the same joy that filled the hearts of Mary His Mother, of Mary Magdalene and of His holy disciples.

May the risen Christ again fill our hearts with joy and gladness, now and forever.

THOUGHTS ON STEWARDSHIP

From Parish Publishing, LLC

All of us are caretakers. Nothing belongs to us; everything belongs to God. Not all men and women realize this, but Christians do and strive to please God in the use of all that God has put in their care. Yes, you are a caretaker... God's caretaker!

Think of time as a priceless gift; develop an awareness of its incomparable value and examine your conscience in this light. Are you using your time according to God's plan, or are you throwing it away? If tomorrow were never to dawn, what would you do for God today?

