

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF OCTOBER 24, 2010



THE RICH MAN & LAZARUS

SUNDAY, OCTOBER 24TH

23RD SUNDAY AFTER PENTECOST

8:40a.m. Hours

9:00a.m. Divine Liturgy
Coffee Hour

WEDNESDAY, OCTOBER 27TH

7:00p.m. Orthodox Movie Night

SATURDAY, OCTOBER 30TH

5:00p.m. Bible Study

6:00p.m. Great Vespers

SUNDAY, OCTOBER 31ST

23RD SUNDAY AFTER PENTECOST

8:40a.m. Hours

9:00a.m. Divine Liturgy
Prayers for Those in the
Healing Ministries
Coffee Hour

On the Way to Salvation

*Order your soul; reduce your wants;
live in charity; associate in Christian
community; obey the laws; trust in
Providence.*

St. Augustine

READER SCHEDULE

Sunday, Oct. 31^s

Gabriela Jones

Sunday, Nov. 7th

Bruce Eckerd



Please Remember in Prayer

Howard Peters, Irene Clenney, Deborah Royal, Gabriela Jones, Scott and Maryann, Roman Szvec, Melvin, Mat. Dunia, Patti Lease, Garrett Cuppels, Bill & Kathy Parrish, Frs Michael & Andrew, Monk Christian, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Todd & Olga, Nina Gordon, Mirela & Chris, Jaroslav, Troy Duker, Frank & Mary Miranda, Kathy T., Bruce, Julia Plisko & family, Stella.

Appreciation is Extended

to Protopresbyter Daniel Hubiak for leading the celebration of the Divine Services this weekend. His presence has made the pilgrimage to St. Tikhon's possible. We also thank him for his wise counsels offered during the sermon.

Orthodox Movie Night – Wednesday, Oct. 27th

This week's movie will be the 2006 film, "The Island (Ostrov)" – a story of repentance, healing, and holiness. All invited to attend!

Prayers for Those in the Healing Ministries – Sunday, Oct. 31st

will be offered at the Liturgy on Sunday, Oct. 31st, the eve of the feast of Ss. Cosmas and Damian, the Wonderworkers and Unmercenary Healers. Doctors, pharmacists, dentists, nurses, counselors and all those involved in the health and wellness fields are asked to come forward for a blessing.



Choir Practice – Sunday, Oct. 31st

There will be a practice following the coffee hour on Sunday, October 31st. All choir members, and those interested in joining the choir, are asked to try and attend.

St. Michael's Party – Sunday, Nov. 7th

On November 7th (the Sunday after Halloween and before the Feast of Archangel Michael – November 8th) we will have a St. Michael's Party for the children of the parish. *After the Divine Liturgy*, the children will get dressed up as Saints and Angels and have a parade during the coffee hour. Questions, costume ideas, etc.? Please see Mat. Emily.



2011 Calendars & Pocket Planners

can be ordered via the order sheet in the back of the church. The calendars are \$4.00 a piece and the pocket planners \$3.00. The order sheet will be in the back of the church for the next month or so.

An Assembly of the Diocese of Washington

will be held on Saturday, December 11th, at St. Luke Orthodox Church in McLean, VA. Fr. John will be away for the entire day, and there will be no Bible Study, normally scheduled for 5:00pm. However, a Reader's Vespers will be offered at the usual time in the evening, 6:00pm.



40TH ANNIVERSARY OF THE "ORTHODOX CHURCH IN AMERICA"

October 20 marks 40th anniversary of the official approval of the name "Orthodox Church in America" at the 14th All-American Sobor/1st All-American Council

[Alexis Liberovsky, OCA Archivist] -- Wednesday, October 20, 2010, marks the 40th anniversary of the official approval of the name "Orthodox Church in America" at the 14th All-American Sobor/1st All-American Council at Saint Tikhon's Monastery and Seminary, South Canaan, PA.

This conciliar action was the final step in a memorable sequence of events that gave the final seal of approval to the autocephaly granted to the Orthodox Church in America on April 10, 1970. On March 31, 1970, following more than a year of intense negotiations, an agreement had been reached between the Russian Orthodox Church (Moscow Patriarchate) and the Russian Orthodox Greek Catholic Church of America concerning autocephaly. On the basis of that agreement, the Patriarch of Moscow and the Holy Synod of the Russian Orthodox Church issued a Tomos on April 10, 1970, granting autocephaly to the Orthodox Church in America. On May 18, 1970, the Tomos was solemnly presented in Moscow to an OCA by the Patriarchal Locum Tenens and the Holy Synod of the Russian Orthodox Church.

For further information on the 14th All-American Sobor/1st All-American Council see:

<http://oca.org/DOC-AAC-01.14-synopsis.asp?SID=12>

The text of the Agreement on Autocephaly may be found on the OCA web site at:

<http://oca.org/DOCindex-autocephaly.asp?SID=12>

The text of the Tomos of Autocephaly is posted on the OCA web site at:

<http://oca.org/DOCtomos.asp?SID=12>

A photo gallery on the reception of autocephaly may be found at:

<http://ocaphoto.oca.org/MiscEventViewer.asp?EID=926>

ON THE WILL OF GOD AND ON FREEDOM

By Saint Silouan of Mount Athos

The Holy Spirit sets us all on different paths: one man lives a life of silent solitude in the desert; another prays for mankind; still another is called to minister to Christ's flock, or to preach, or give comfort to the suffering; while yet another serves his neighbor by the fruits of his labor or by his goods – and all these are gifts of the Holy Spirit accorded in varying degrees: to some thirty-fold, some sixty, and some an hundred.



Many people think to themselves, "I have sinned much – plundered and killed, used violence, slandered and led a wanton life; and done many other wrong things." And shame keeps them from the path of repentance. But they forget that in God's sight all their sins are merely as drops of water in the sea.

O my brethren the world over, repent while there is still time. God mercifully awaits our repentance. And all heaven and all the Saints look for our repentance. As God is love, so the Holy Spirit in the Saints is love. Ask, and the Lord will forgive. And when you receive forgiveness, there will be joy and gladness in your soul, and the grace of the Holy Spirit will enter your soul...



We all suffer here on earth, and seek freedom, but few there are who know the meaning of freedom, and where it is to be found.

I, too, want freedom, and seek it day and night. I learned that freedom is with God and is given by God to humble hearts who have repented and sacrificed their wills before Him. To those who repent, the Lord gives His peace and the freedom to love Him. And there is nothing better in the world than to love God and one's fellow-man. In this does the soul find rest and joy.





THE CHURCH AND MISSION

By Fr. Alexander Schmemmann

To recover the missionary dimension of the Church is today's greatest imperative. We have to recover a very basic truth: that the Church is essentially Mission, that the very roots of her life are in the commandment of Christ: "Go Ye therefore and teach all nations" (Matt. 28:19). A Christian community that would lose this missionary zeal and purpose, that would become selfish and self-centered, that would limit itself to "satisfying the spiritual needs of its members", that would identify itself completely with a nation, a

society, a social or ethnic group – is on its way to spiritual decadence and death, because the essential spiritual need of a Christian is precisely that of sharing the life and the Truth with as many men as possible and ultimately with the whole world. Mission thus is the organic need and task of the Church in the world, the real meaning of Church's presence in history between the first and the second advents of her Lord, or, in other terms, the meaning of Christian history. Obviously not all members of the Church can go and preach in the literal sense of the word. But all can have a concern for the missionary function of the Church, feel responsible for it, help and support it. In this respect each diocese, each parish and each member of the Church are involved in the missionary ministry.

AN EXCERPT FROM "THEOLOGICAL EDUCATION IN THE 21ST CENTURY"

By Metropolitan Hilarion Alfeyev

Secularism: A decline of Christianity in some Western countries is to a significant degree due to the unprecedented onslaught of militant secularism, which is claiming ever more impressive victories in Western society, declaring itself the only legitimate world-view on which the new world order both in and outside Europe should be built. To drive religion out of the social sphere and relegate it to the outskirts of human existence, limiting it exclusively to the private life of individuals: this is the program which adherents of modern militant secularism are attempting to realize. We are witnesses of a consistent, systematic and conscious assault of secularism on the remains of Western Christian civilization, the desire to rid oneself of it once and for all. This assault is taking place to the drum beat of the adherents of democracy and liberal values, to loud cries over the defense of the rights and freedoms of the citizen. However, in doing so the main right of the person: that of openly confessing one's faith in God, is being questioned; the right of societies to order their lives based on the religious world-view is under threat...

Relativism: The 'dictatorship of relativism' is another force challenging Christianity, of which Cardinal Joseph Ratzinger spoke several days before his election to the Papacy. He noted that relativism 'does not recognize any limitations and proposes the human ego and its desires as the final criterion'. Relativism has become the dominating ideology in elementary, secondary and higher education in most educational institutions in Europe. From childhood on pupils are inculcated with the idea that there are no absolute moral norms and values, that religion is something from the past, that the main value for the person should be his own prosperity and comfort...

Rediscovery of Patristic Theology: Knowledge of the Fathers will prevent students of theology from losing their way amidst the multitude of currents in modern philosophy and world-views, from getting 'carried away by strange teachings' (Heb. 13:9). It will help them to reconnect their studies with their spiritual life, to establish their personal relationship with God. Contrary to the prescriptions of such modern teachings as psychoanalysis, the counsels of the Fathers radiate a healthy spirit, based as they are on a sound understanding of the human mind, the need to combat one's sinful tendencies and to exercise good deeds. The counsels of the Fathers, I believe, are far more universal than the fundamental postulates of Freudianism and apply to people living in the most diverse cultural and temporal contexts.



FOR CONSIDERATION

From the Prologue of Ochrid by St. Nikolai Velimirovich

When a man clearly senses God's mercy toward him, he is startled, as from a dull and senseless dream, and becomes ashamed of his long blindness to God's unceasing compassion. In the time of Emperor Justinian, the chief imperial tax collector in Africa was a certain Peter, a very wealthy but very hard and merciless man. The beggars grumbled among themselves, that not one of them had ever received alms from Peter. Then, one of them bet that he would succeed in getting alms from Peter. He persistently begged alms of the miser until Peter, in a rage, hit him with a loaf of bread, since he had nothing else close at hand. Joyfully the beggar took the bread and fled. Immediately after this Peter became seriously ill and had this vision: He was being interrogated by demons in the other world. There was a scale, and on one side of it, the demons heaped Peter's sins, making that side extremely heavy. On the other side—which was empty—angels stood, sorrowing that they had not even one good deed in Peter's life to help balance the scale. One of them said: "We have nothing to place on the scale except one loaf of bread, with which he struck a beggar the day before yesterday."



The angels placed this one loaf of bread on the empty side of the scale, and that loaf of bread outweighed the other side of the scale, laden with all of Peter's sins. When the vision was over Peter said to himself: "Indeed, this was not an apparition but the living truth, for I saw all my sins from my youth. And when I can be helped so much by one loaf of bread that I threw at a beggar, how much help would I receive from many deeds of almsgiving, performed from the heart and with humility?" And from that time, Peter became the most compassionate man in his town. He distributed all of his possessions to the poor, and when he had finished distributing his possessions, he sold himself into slavery for thirty gold pieces and distributed even his own price as a slave to the poor as alms in the name of Christ. He was, thereafter, called Peter the Merciful.

DIVINE AND MEDICAL AID

A Counsel of the Elder Epiphanius of Athens (+1989)

"When we have a certain problem with our health, is it sufficient for us to call upon divine aid or can we take refuge in medical science as well?"

To this the Elder replied: "God accepts both. Give the physician his place, for the Lord created him, let him not leave you, for there is need of him. There is a time when success lies in the hands of physicians, for they too will pray to the Lord that he should grant them success in diagnosis and in healing, for the sake of preserving life... healing is from the Highest... the Lord created medicines from the earth, a wise man does not reject them."

"Taking the benefits offered by medical science does not preclude calling upon divine help. That is, the Christians, without rejecting medical aid, must pray that God enlighten the doctors to make the correct diagnosis, to proceed to the necessary tests and to determine the appropriate therapy. They should ask God to enlighten them to cooperate with the doctor, to strengthen them in patience so that they come out gaining profit of soul from their trial, and if it is His will and for the advantage of their soul, to deliver them from sickness."

