



CHRIST THE SAVIOR ORTHODOX CHURCH

30838 Vines Creek Rd.; Dagsboro, DE 19939
302-537-6055 (church) / 302-933-8090 (rectory)
orthodoxdelmarva.org / frjohn@orthodoxdelmarva.org

BULLETIN OF NOVEMBER 21, 2010

SUNDAY, NOVEMBER 21ST

26th Sunday after Pentecost

Entrance of the Virgin into the Temple

8:40a.m. Hours

9:00a.m. Divine Liturgy
Coffee Hour

SATURDAY, NOVEMBER 27TH

5:00p.m. Bible Study

6:00p.m. Great Vespers

SUNDAY, NOVEMBER 28TH

27th Sunday after Pentecost

8:40a.m. Hours

9:00a.m. Divine Liturgy
Coffee Hour



On Virtue and the Passions

Each virtue lies between the unnatural passions. Moral judgment lies between guile and thoughtlessness; self-restraint, between stubbornness and lawlessness; courage, between arrogance and cowardice; justice between over-frugality and greed. The four virtues constitute an image of the heavenly man, while the eight unnatural passions constitute an image of the earthly man (see I Corinthians 15:49).

St. Peter of Damascus

READER SCHEDULE

Sunday, Nov. 28th

Jodi McElwee

Sunday, Dec. 5th

Bruce Eckerd



Please Remember in Prayer

Michelle Wilson, Howard Peters, Irene Clenney, Denise Royal, Gabriela Jones, Scott and Maryann, Roman Szwec, 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.

A Warm Welcome Back to Fr. Daniel!

It is our joy to have Fr. Daniel lead us once again in the Divine Services. Many thanks for him for his priestly service and pastoral counsel offered in the sermon!



Turkeys for the Needy

As Thanksgiving is coming up, and one of the best ways to give thanks is to sharing our blessings with those in need, we will have a collection to buy turkeys for needy families. Should you wish to make a donation, please do so in the back of the church in the earmarked basket. Questions, please see Mike McFarland. May the Lord bless your generosity!

Congratulations!

to Daniel Reynolds and Elena Bieliaeva, who are to be wed on Friday, November 26th at Transfiguration Cathedral in Dnipropetrovsk, Ukraine. May the Lord send down His divine blessings upon them, granting them all things necessary for happiness and salvation!



Reaching Fr. John While He is Away

If you need to reach Fr. John this week, please do so via email or the church cell phone, 302-537-6055.

Bible Study

This Saturday, November 27th, we will begin the first Catholic Epistle of St. John the Theologian. All invited. Bring a Bible and a friend!

The Nativity Fast

began on Thursday, November 15th, and ends with the celebration of the Divine Liturgy on Christmas Day, December 25th. During this period, in addition to abstaining from certain types of foods, we should also seek to free ourselves from sin by making a good Confession and, if we are not frequent communicants, by receiving Holy Communion.



Thanksgiving Invitation!

Darrell and Deborah Wilson would like to extend an invitation to parishioners to join them and their family for Thanksgiving this year. If you would like to accept this kind offer, please just let them know so that they can prepare for the right amount of people. Thank you, Wilsons!

THE ENTRANCE OF THE THEOTOKOS INTO THE TEMPLE – CELEBRATED NOVEMBER 21ST

From the Prologue of Ochrid by St. Nikolai Velimirovich

When the most holy Virgin Mary had reached the age of three, her parents, holy Joachim and Anna, took her from Nazareth to Jerusalem, to give her to the service of God in fulfillment of their promise. It was three days journey to Jerusalem, but, going as they were on God's work, they did not find the journey difficult. Many of Joachim and Anna's kinsmen gathered to take part in this celebration, in which the invisible angels of God also took part. Maidens went ahead with lighted candles in their hands, followed by the most holy Virgin, led on either side by her father and mother. The Virgin was clad in royal and beautiful garments, like those of the 'king's daughter', the Bride of God (Ps. 44:9,10). Behind them walked many of their kinsfolk and friends, all bearing lighted candles. There were fifteen steps leading to the Temple. Her parents stood the Virgin on the first step, and she ran quickly to the top on her own, where the High Priest, Zacharias, the father of St John the Forerunner, met her and, taking her by the hand, led her not only into the Temple but into the Holy of Holies, the holiest place of all, into which none could enter except the High Priest, and that once a year. St Theophylact of Ochrid says that Zacharias was 'out of himself, and moved by God' when he led the Virgin into the chief place in the Temple, beyond the second curtain - otherwise there could be no explanation of his action. Her parents then offered sacrifices to God, according to the Law, received the priest's blessing and returned home, leaving the most holy Virgin in the Temple. She dwelt in the Temple for nine whole years. While her parents were alive, they visited her often. When they departed this life, the holy Virgin was left an orphan, and longed to remain in the Temple for the rest of her days, without entering into marriage. This being contrary both to the Law and Israelite custom, she was confided at the age of twelve to St Joseph, a kinsman of hers in Nazareth, so that she might, under the protection of betrothal, live in virginity and thus fulfill both her desire and the demands of the Law, for it was unknown in Israel at that time for a girl to vow perpetual virginity. The holy Virgin Mary was the first to do this, and was later followed by thousands of virgin men and women in the Church of Christ.



CHURCH BELLS

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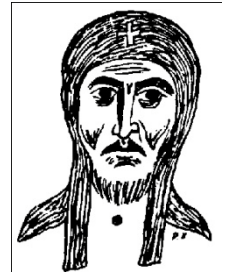
Long ago, church bells were rung far more often than today. They indicated the time, warned of fire or other dangers, and even announced whether the baby just born to the queen was a boy or girl. (A different number of rings was used.) Of course, they also called the faithful to church, and that's often the only purpose they are used for today. One thing that is the same for bells of any time is that someone must ring them. As loud as a bell can be, it will not be heard unless someone takes the time to pull its rope. In the same way, as powerful as is the Bible's message, it will not be heard unless people take the time to study it (at home as well as in church), sing it (in the choir and elsewhere), and live it (everywhere)! So somewhere in your schedule, find time to hear God's message of hope and to bring it to those in need.



ON CUTTING OFF UNNECESSARY DESIRES

By Abba Dorotheos of Gaza

A man "takes a little walk and sees something. His thoughts say to him: 'Go over there and investigate,' and he says to his thoughts, 'No, I won't!' and he cuts off his desire. Again he finds someone gossiping, and his thoughts say to him, 'You go and have a word with them,' and he cuts off his desire and does not speak. Or again his thoughts say to him, 'Go and ask the cook what's cooking?' and he does not go, but cuts off his desire. Then he sees something else, and his thoughts say to him, 'Go down and ask, who brought it?' and he does not ask. A man denying himself in this way comes little by little to form a habit of it, so that from denying himself in little things, he begins to deny himself in great things without the least trouble. Finally, he comes not to have any of these extraneous desires, but whatever happens to him he is satisfied with it, as if it were the very thing he wanted.

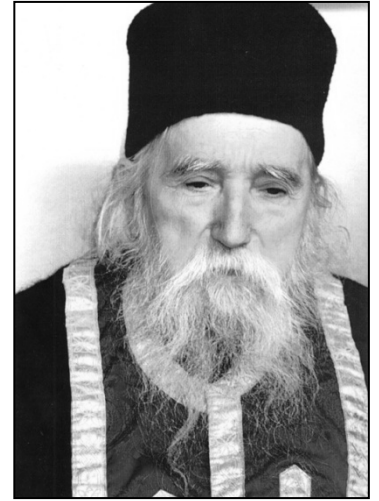


FOUR TYPES OF COMMUNION WITH GOD

By Elder Cleopa of Romania

Our union with God in general terms comes about in two ways: through the mystical communion of the Body and Blood of the Lord and through spiritual communion.

1. The first and most important communion with Christ takes place through the partaking of His Body and Blood at the Divine Liturgy.
2. The second way of communion and union with Christ is in the prayer of Jesus, during which the intellect is plunged into the heart and there says unceasingly, "Lord Jesus Christ, Son of God, have mercy on me a sinner."
3. The third way of communion with God our Creator takes place through the keeping of His commandments and the acquisition of the virtues.
4. And the fourth way of communion with Christ takes place through the reading and hearing of the Word of God in the Holy Scriptures.



Our Orthodox Church is the special, most holy place in which is realized our many-sided communion with Christ. Therein, all of our faithful, approaching the divine services with piety and faith, dwell in a mystical atmosphere and communion by the mind, heart, prayer and participation in the divine communion of the gifts of the Holy Spirit.

WITH THE NATIVITY FAST (ADVENT) UPON US, WHAT'S THE POINT OF THIS SEASON?

From Antiochian.org

The six weeks prior to Christmas (the Nativity of our Lord in the Flesh) is a fasting period that many call Advent. Advent means "coming." It is that period of time when we find ourselves waiting for the coming of the Messiah, the Anointed One, the Christ. (All three terms mean the same thing.) For this reason, it has a different character than other fasting periods. Although there is an element of preparation involved, it is not the same as the Great Fast that precedes Holy Week and Pascha.

The liturgical preparation is limited to the two Sundays before the Nativity and the five days leading up to the feast. Those two Sundays we are reminded of the Holy Ancestors of God and the Holy Fathers, Patriarchs, and Prophets who played a role in the coming of the Messiah. In the hymns of the Sunday cycle of services, we hear of their great faith and are called to build our own.

For most of us, we are anxious to get to the feast — we want the days to rush by. Our preparation usually consists of shopping and decorating, not to speak of the endless parties that we are invited to attend. Here is where the notion of waiting comes into play. We must discipline ourselves through self control and patience. We are to read the Scriptures, specifically the prophecies that speak of the coming of the Messiah. We are to turn our focus to a Godly way of life that calls for sacrificing and almsgiving (acts of mercy). Let us think of charity and the giving of our time, talents, and resources to others that may be in

need. There is no better way to imitate Christ than to be loving and charitable towards others.

A word to the wise — put Christ back into Christmas. Find the meaning of the feast by understanding the importance of the Son of God taking on human flesh. Remember the real reason for the season is that Jesus, the Son of God, the Messiah, came into the world and dwelt among men, taking on Himself the sins of the world so that we might have life in Him.

"God is with us! Understand O nations and submit yourselves, for God is with us!" (Isaiah 8:9)

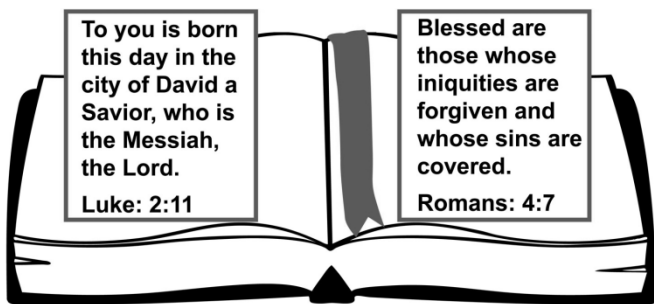
THE REASON FOR THE SEASON...

To you is born this day in the city of David a Savior, who is the Messiah, the Lord.

Luke: 2:11

Blessed are those whose iniquities are forgiven and whose sins are covered.

Romans: 4:7



THE RELICS OF ST. VLADIMIR STOLEN

From OCA News.org / By Mark Stokoe

The relics the Holy and Great Prince Vladimir, Equal-to-the-Apostles, were available for public veneration at Three Hierarchs Chapel on the campus of Saint Vladimir's seminary on Saturday and Sunday, November 13-14.

The relics, one of only two sets of relics of St. Vladimir in the entire world, have just completed an October tour throughout the OCA's Archdiocese of Canada (with visits in Vancouver, Victoria, Ottawa, Montreal, Edmonton, Halifax, Calgary, Moose Jaw, Yorkton, Saskatoon and Winnipeg) before returning to Kyiv after their New York stop.

They almost did not make it. In the early morning of October 29, 2010 Igumen Alexander (Pihach), who was in charge of the relics, discovered his kitchen window was open - with a dirty trail of footprints on the floor, leading to an open back door of his Edmonton home. The relics of St. Vla-

dimir and several other items from the house were missing and had been apparently driven off in his own car, stolen out of the garage. Realizing the gravity of the situation, and in fear of a potential diplomatic incident, the Edmonton police began an immediate investigation. Within a few short hours the police had located Fr. Alexander's stolen vehicle - with the relics of St. Vladimir still inside it.

The following day, October 30th, the 8th Police Squadron, which was responsible for locating the relics of St. Vladimir, visited St. Herman's Cathedral, where a service of thanksgiving was held. An icon of St. Vladimir, along with the thanks of the entire OCA Archdiocese of Canada, as well as the entire Orthodox world, were given to the Police, who, fittingly, requested that St. Vladimir be made their Squadron's patron saint.

ASK FATHER

Question: Is there a theological significance to fasting from wine and oil? Does it symbolize something?

Answer: Generally speaking, fasting reminds us that our true sustenance and life come from God, not earthly food which is bound by the law of corruption (cf. Mat 4:4; John 4:34). The Church teaches that the whole point of abstaining, or fasting, from earthly things, is to seek heavenly things; to redirect our whole being to the Source of Life, God Himself. As wine symbolizes joy and oil represents mercy, when we fast from wine and oil what we are really trying to do is to refrain from earthly joy and mercy (comforts) in order to find our true joy and mercy (comfort) in God.

Take the example of wine: the Scriptures say that "wine makes glad the heart of man" (Ps. 104:15), and this is true, yet, as we know, wine can also destroy the heart of man as well. In all earthly things we find the same potential for good and evil - it has been this way since our ancestors disobeyed the Lord in the Garden of Eden and ate from the Tree of the Knowledge of Good and Evil; not His plan, but ours. Yet, the Lord offers us a new way and a fruit of a different tree - the way of obedience and the fruit of His Body and Blood from the Tree of the Cross, the Tree of Life. The Lord alludes to this when He says that "new wine must be put into new vessels" (Matthew 9:17). The new wine is His Blood, and the new vessels are the emptied and purified hearts of Christians, no longer full of self-will and disobedience but empty and hungry to be filled with the God Himself. This new wine, Communion with God, truly makes glad the heart of man as he "takes the cup of salvation, and calls upon the name of the Lord." (Ps. 116:13)

On feast days during the fast, the Church permits wine and oil (and sometimes fish), to remind us that even earthly things when used in moderation and with thanksgiving can serve as a vehicle for increasing the joy and comfort we receive from God. This is how God intended things in the Garden of Eden, where we did not eat meat or dairy products, but ate only fruit, like the grapes and olives from which we get wine and oil. And so, on feast days during the fast, when the Divine Liturgy is called to be served, we are permitted a return to the Garden, so to speak, enjoying in moderation the fruits of wine and oil, and delighting, as Adam and Eve did so long ago, in Holy Communion with God.

