



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JUNE 19, 2011

Welcome Visitors

We warmly welcome all those who are visiting us today. It is a joy to have you with us for the Divine Services!

Father's Day

Congratulations to all who are celebrating Father's Day: Fathers, Grandfathers, Godfathers and Fathers-in-law! May the Lord bless you!



Recognition of Graduates – Sunday, June 19th

Today, we will offer a short prayer in thanksgiving to God for those who have completed the school year, especially those who have graduated. Teacher and students are asked to please come forward at the end of the Divine Liturgy.



The Fast of Ss. Peter & Paul

begins on Monday, June 20th (the day after All Saints Sunday) and extends until the celebration of the feast of the Holy Apostles on June 29th. More info on page 3.

Pilgrimage to St. Vladimir's Seminary – June 25-26

Information and sign-up sheets are in the back. All invited!

No Class this Saturday

Fr. John will be away with the group who are traveling to St. Vladimir's Seminary next weekend, June 25-26th. Fr. Daniel will serve Great Vespers on Saturday evening at 6pm and the Divine Liturgy at 9am on Sunday morning.



Annual Yard/Bake Sale - Saturday, July 2, 8am-1pm

We are in need of clean items in working order, baked goods and hot dogs, buns, sodas and water, along with folding tables/hanging racks. Please see Alice Peters, ali-cepeters1@msn.com, 302-339-1500, to offer help or donations.

Weekly Financials

Each week a financial snapshot will appear in the bulletin. A more detailed quarterly report will still be offered. Full financials are offered at the Council meetings. Questions? See Mike McFarland.

Reception of the Hageman Family – July 3rd

On Sunday, July 3rd, the Hageman family will be received into the Orthodox Church through the Mysteries of Holy Baptism and Chrismation. Everyone is encouraged to be present for this special day!



SUNDAY, JUNE 19TH

All Saints Sunday

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

MONDAY, JUNE 20TH

Beginning of the Apostle's Fast

7:00p.m. Compline; Confessions

SATURDAY, JUNE 25TH

5:00p.m. *No Class*
 6:00p.m. Great Vespers

SUNDAY, JUNE 26TH

All Saints of North America

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



READER SCHEDULE

Sunday, June 26th

Jodi McElwee

Sunday, July 3rd

Bruce Eckerd



Prayer List: Fr. Michael Mihalick, Fr. Gregory Safchuk, Fr. Christian, Mat. Dunia, Don Young, Jerrie Rife, Wallace & Michelle Wilson, Ryan & Kayla Wilson, Victoria Kokkinos, Ed Tucker, Karen Nichols, Denise Royal, Simeon, Scott & Maryann, Roman Szwec, Garrett Cuppels, Jane Koshutko, Nicholas & Linda, Nina Gordon, Mirela & Chris, Troy Duker, Mary Miranda, Bruce Eckerd, Stella.

OPERATING THRU 5/31/11			JUNE OPERATING			BUILDING FUND		
Income	Expense	Net	Income	Goal	Difference	Income	Goal	Difference
20,788	28,765	-7,977	2,870	5,900	3,030	10,900	20,000	-9,100

WILL THE WORLD REALLY END ON DECEMBER 21, 2012?

From OrthodoxyToday.org / By Chris Andreas

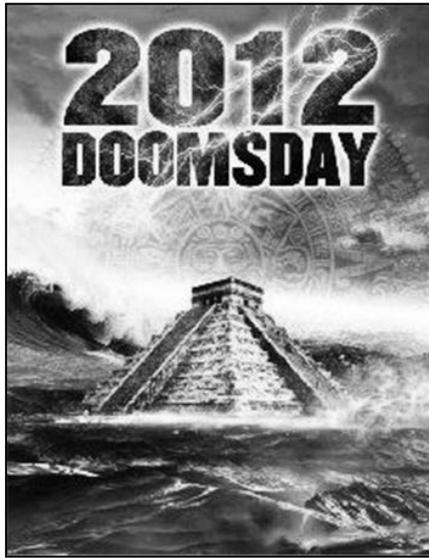
Remember back fifteen years ago and how the Y2K scare was supposed to throw your world into chaos? The calendar would turn into the new century and computers would break down. Planes were supposed to fall out of the sky, dams would break, and many would die. It didn't happen.

Go back even further and we discover doomsday predictions have a rich legacy. Remember Nostradamus? He's trotted out whenever a modern prophecy needs some instant credibility. Most people don't even know that he wrote under the Julian calendar which shifts his predictions to four years earlier anyway. Even then, he thought the world would still be kicking well in the 38th century. It looks like we have some time left!

Next up is the date December 21, 2012. While it's true that many of us maintain some foreboding concerning next year with all of the world's economic and political woes, much of this concern has been reinforced by the calendar of the long gone Mayan Indian culture of Central America. Their calendar, in looking toward the future, ended on the above date with no explanation. Yet, this hasn't quelled our doomsday thought processes. Thus, once again we face disaster: the world will be struck by an asteroid or comet bringing most if not all of life to an abrupt end; missiles with atomic warheads will be launched during a Third World War; celestial alignments, black holes, magnetic pole shifts, solar storms, apocalyptic events of biblical proportions, alien invasions – well, you get the point. We are all doomed, say the soothsayers. Hollywood is at it again having already made a blockbuster sci-fi film with the name – you guessed it – “2012.” Once again, there are books being sold by the millions, and the internet is swamped with websites, all talking about the subject. New survival kits are just around the corner!

But getting back to the ancient Mayans, certainly they were a brilliant people who had delved into

mathematics, astronomy, engineering and architecture. They built great cities from 200 AD on, and had developed into the greatest civilization of the New World well before the Conquistadors finally arrived in the 16th century. Their greatness, however, didn't prevent them from committing some egregious errors in their belief systems nor temper their horrific dark side within their character. For instance, while the accuracy of their calendar remains beyond question, they also believed that the world was created on what we would calculate to be August 13, 3114 BC! We know that too didn't happen. And any possible prophecies that would have come from the Mayans would have come from a pagan people who practiced human sacrifice, even that of children!



Yet, we of the western world, the world of Christendom, seem to be more willing to accept what the Mayans had to say – or didn't actually say – than what our own Holy Scriptures have, through the ages, transmitted to us especially from among the Prophetic books

of both Testaments, Old and New. I strongly suggest that we cease worrying about what the Mayans and Nostradamus had to say – or didn't say – and to begin once again to focus our attention on the “Good Book” that came from the Lord Himself to all people of all epoch periods, a book that is 110% accurate in all its Prophecies. We should ask ourselves who we would rather trust, pagans and astrologers who are wrong more often than right, or the Lord Jesus Christ Himself before Whom we should be bending our knees. The answer should be clear to all of us!

Chris Andreas spent a quarter century in the corporate world working primarily for IBM Corp. before moving on to the Greek Orthodox Archdiocese in New York where he worked in the Department of Stewardship Ministry for 17 1/2 years. Having now retired he is a freelance researcher and writer.

OCA DEPARTMENT OF YOUTH, YOUNG ADULT AND CAMPUS MINISTRY'S TO ATTEND MAJOR FESTIVAL

From OCA.org / Posted June 16, 2011

BUSHNELL, IL [OCA] -- In what is certainly a "first," the Orthodox Church in America's Department of Youth, Young Adult and Campus Ministry will have a booth at the Cornerstone Arts and Music Festival here June 29 through July 3, 2011.

"The festival -- www.cornerstonefestival.com -- is the world's largest Christian music festival and features over 120 bands, dozens of speakers, hundreds of vendors, artists, and other performers," said Subdeacon Luke Seraphim Beecham, who was recently appointed to oversee the department's work. "This is an incredible opportunity for us to witness to Orthodox Christianity in a highly visible venue. The festival director has been gracious enough to allow us the opportunity to celebrate daily Matins and Vespers, as well as the Divine Liturgy on Saturday at the event. They've even given us space in one of the main tents and put us in the program!"

Subdeacon Luke is looking for several young adults, age 18 or over, to assist the team that is organizing the department's booth. "If 5 days of music, art, fellowship, and witnessing to the fullness of the faith sparks your interest, please contact me at 317-460-8574 or lsb@oca.org," said Sdn. Luke. "While our primary team has been assembled, we'd very much like to have some college students and others join us."



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.

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.





WHO IS YOUR FATHER?

By Fr. Richard Demetrius Andrews



Sermon delivered August 28, 2008

It's unfortunate that today's scripture readings, from the 10th Sunday of Matthew do not coincide with our American celebration of Father's Day. As we know, the Church has its own sense of time and her lectionary system was constructed many centuries ago. Yet, we have two good examples of fathers today. In the Gospel (Mt.17:14-23) we see a father approaching Jesus and kneeling before Him and asking Him to heal his epileptic son (v.14-15). In the Epistle, St. Paul himself tells the Corinthians (1 Cor. 4:9-16) that He is their father in Christ Jesus through the preaching of the good news (v.15) and he urges them, "Imitate me" (v.16).

These two examples seem to contradict Jesus command in Matthew 23:9 "Call no man your father on earth, for you have one Father, who is in heaven." We learn from the pamphlet "Call No Man Father" by Richard Ballew (Conciliar Press) that most Protestants interpret this passage as a prohibition for using the word "father" to refer to a spiritual father. However, if strictly interpreted, the prohibition would extend to paternal fathers, grandfathers, city fathers, Church fathers etc.

St. Paul uses the term father in many ways. In addition to today's epistle, he speaks of "Our fathers" (1Cor. 10:1) and "Fathers, do not provoke your children" (Colossians 3:21). Jesus Himself, telling the parable of the Rich Man and Lazarus, refers to "Father Abraham" (Luke 16:24-25). He also warned against using the title "Rabbi/Teacher" but acknowledged Nicodemus as a "teacher of Israel" (John 3:10). St. Luke called certain men in the Church of Antioch "prophets and teachers" (Acts 13:1). St. Paul recognized teachers/teaching as a gift of God in the Church (1Cor. 12:28; Eph. 3:11) and called himself "a teacher of the Gentiles" (2Tim. 1:11).

So what does Jesus mean when He says, "call no man father"? Our Lord is contending with certain rabbis of His day who were using these specific titles to accomplish their own ends. Some of the rabbis were adding their own ideas of wisdom to the true tradition of Moses' teaching and thereby clouding it. Jesus points out this error in Mark 7, "For laying aside the commandment of God, you hold the tradition of men"...He said to them, "All too well you reject the commandment of God, that

you may keep your tradition...making the word of God of no effect through your tradition which you have handed down. And many such things you do" (v.8-13).

By saying, "You shall not be called rabbi", Jesus was telling His disciples not to use their position as fathers and teachers as an opportunity to build disciples around their own private opinions. Instead, with the coming of Christ, these rabbis—and indeed all who would teach God's Word—are to faithfully hand down the true tradition of only one Rabbi: Christ Himself.

Jesus was also indicting the sinful character of the rabbis. They were exalting themselves above everyone around them. Hypocrisy, love of money, corruption, lack of service and self-love were other problems that Jesus criticized.

St. Jerome says the fact that we have one God and one Son of God through nature does not prevent others from being understood as sons of God by adoption. Similarly, this does not make the terms father and teacher useless or prevent others from being called father.

As we Orthodox know, this early practice of referring to spiritual fathers and sons continued in the Church's life so that even today, monastic spiritual guides, father confessors, bishops and priests are frequently called "Father" by the people. What Jesus condemns is the use or acceptance of any titles and dignity which stands between God and man. Jesus is not primarily speaking here of words, but of an attitude. To consider a person a "Father" in a way that obscures the Fatherhood of God is what He criticizes. When Christians use it to refer to God's representatives, all it does is remind them of the Divine Father. In the same way Christ forbids us in Matthew 23:10 to submit ourselves to independent teachers who obscure the one Master Teacher. (Harakas, 455 Q&A, p.267)

So, if someone asks us, "Who is your father?", we can answer, "I have my natural father whom I call 'dad'. And I have my spiritual father, the priest who leads me and guides through the gospel of Jesus Christ to my one God and Father in heaven who has adopted me as His child." Let us imitate our natural and paternal fathers as they prayerfully and humbly intercede to Christ our God for our physical and spiritual healing. Amen!

