



St. Nectarios of Aegina (+1920)

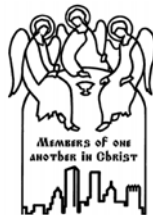
CHRIST THE SAVIOR ORTHODOX CHURCH

30838 Vines Creek Rd.; Dagsboro, DE 19939
302-537-6055 (church) / 302-988-1138 (rectory)
orthodoxdelmarva.org / frjohn@orthodoxdelmarva.org

BULLETIN OF NOVEMBER 9, 2008

Please Remember in Prayer

Jane Koshutko (Hopkins in Baltimore, MD) Bill Parrish, Robert Evanusa, Olga Leisure, Valentina, Nina Gordon, Fr. Christian, Carol Boris, Constantina & Christos, Alicia & Susannah. If you have a prayer request, please let Fr. John know.



The 15th All American Council

will be held in Pittsburg, PA, from November 10th through 13th. At this historic Council we will elect a new Metropolitan for our Orthodox Church in America. More information on the nature and function of an All American Council can be found on page 4.

SUNDAY, NOVEMBER 9TH

21ST SUNDAY AFTER PENTECOST

ST. NECTARIOS OF AEGINA

8:40a.m. Hours

9:00a.m. Divine Liturgy
Coffee Hour

SATURDAY, NOVEMBER 15TH

6:00p.m. Great Vespers

SUNDAY, NOVEMBER 16TH

22ND SUNDAY AFTER PENTECOST

8:40a.m. Hours

9:00a.m. Divine Liturgy
Coffee Hour

Contacting Fr. John While Away

Fr. John will be away from Sunday, November 9th through Friday, November 14th. While he is away, you may reach him via the church cell phone (302-537-6055) or email (frjohn@orthodoxdelmarva.org). Do not hesitate to contact him, especially in case of emergency.

Pledge Sheets for 2009

are available for pickup in the back of the church. If you make offerings to help support our Mission, please consider filling out a pledge form. Your pledge: 1) will be kept confidential, 2) will help us budget better for next year, and 3) will help our Mission grow. Should you have any questions about pledging, please speak with Fr. John or Susan Pappas, our treasurer.



"Seek God daily. But seek Him in your heart, not outside it. And when you find Him, stand with fear and trembling, like the Cherubim and the Seraphim, for your heart has become a throne of God. But in order to find God, become humble as dust before the Lord, for the Lord abhors the proud, whereas He visits those that are humble in heart..."

St. Nectarios of Aegina (+1920)



The Entrance of the Theotokos – November 21st

into the Temple is celebrated each year on November 21st. On this day we remember how the Virgin Mary was given as a young child by her parents Ss. Joakim and Anna to the Temple in dedication to the Lord's service. Upon entering the temple the Virgin Mary gave herself over to prayer, fasting, the study of the Scriptures, and the fulfillment of charitable deeds. Living such a life of holiness, she unwittingly prepared herself to receive the overshadowing of the Holy Spirit by Whom she would conceive and bear the Son of God in the flesh. We celebrate this feast during the Nativity Fast as a reminder that if we dedicate ourselves to God's service through spiritual work, we too can receive God Himself – not in our womb, but in our hearts.

Our Website has Photos

from last week's blessing of those in healing ministries.

Next Choir Practice

Sunday, November 23rd, following the Coffee Hour.

Next Parish Council Meeting

Sunday, November 30th, following the Coffee Hour.



READER SCHEDULE

Sunday, Nov. 16th

Troy Duker

Sunday, Nov. 23rd

Jen Alexion



"WHADDYAMEAN FASTING? IT'S THE HOLIDAYS!"

by Marek Simon, Assistant Directory of Antiochian Village Camp

Christmas parties, good ole' St. Nick, & shop, shop, shop! Our Christmas list is prepared well in advance and -look out! - lights and trees up in November! These are a few things that begin to consume many of our minds as the holiday season approaches. We can't wait until Christmas and the array of fashionable clothes, iPhones, and decisions, decisions! LCD or Plasma? Mac or Windows? And who knows what else! It's a time to eat, drink and be merry, right? But wait a minute. Did I hear someone say that we are supposed to be fasting???

For us Orthodox Christians, November 15 marks the beginning of a 40-day fast that concludes on the Feast of our Lord's Nativity (a.k.a., Christmas). The Nativity Fast is a time of preparation for the birth of our Lord. We are taught to fast from meat, dairy products and fish. Let's be honest. Many of us go to schools and live in homes where we do not observe any sort of fast during this time, and for those of us who do, it's pretty difficult to say the least! How can we possibly go to a Christmas party and not eat meat or cheese or drink eggnog?

Why would someone choose to fast during this time when it seems like everyone else is doing the opposite? In reality, the answer is pretty simple: Jesus Christ. We are taught to fast during this time, not as a punishment or because the Church doesn't want us to have fun, but because the Church is concerned with one thing and one thing only, our salvation.

Think about it. The world we live in today teaches us to continually seek to do one thing- love ourselves. Jesus Christ, through the Church, teaches us to continually seek to do another thing- love our neighbor. Society teaches us to order the best-tasting, most expensive steak. Christ teaches us to forget about the steak, eat a plate of spaghetti or some lentil soup, and use the money to

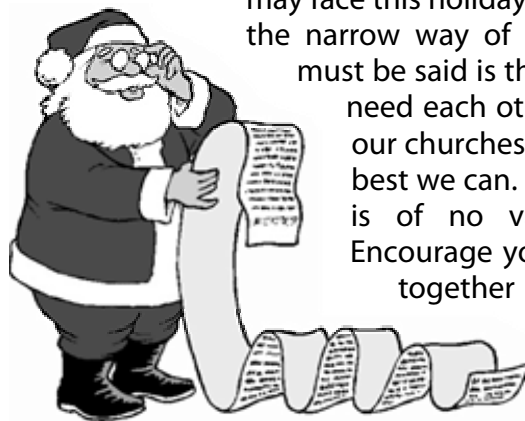
buy a meal for someone who hasn't eaten in days. Society teaches us to spend time and money on Christmas trees, Christmas lights, and expensive gifts. Christ teaches us to be a tree that bears fruit, to be a light in the darkness, and to put on the gifts of the Holy Spirit: love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, & self-control (Gal 5.22-23).

There are no easy answers to the situations we may face this holiday season if we choose to follow the narrow way of the Gospel. One thing that must be said is that we cannot do it alone. We need each other! Our friends, families and our churches should be fasting together as best we can. We also need prayer. Fasting is of no value unless we pray also. Encourage your family and friends to pray together at meals and even ask your priest if he will have extra services during the fasting period. Perhaps most importantly, talk with your

priest or spiritual father about how to approach the Fast. He will be your guide and source of wisdom to help during this time.

Each day is an opportunity for us to choose to live as a Christian and accept the responsibility that goes along with it. Rather than just spending hours at the mall looking for the perfect gift, we could spend a couple of hours serving at a soup kitchen and a few dollars on clothes for people who cannot afford to clothe themselves. What a wonderful project this would be for your OCF group this fasting season.

We are all quite capable of fasting beginning November 15. As stated above, talk to your priest about how to start, especially if you've never done it before. Approach the days ahead not as the 'holiday season', but as preparation for a 'Holy Day', the day of the birth our Lord. May Christ strengthen and guide you in the upcoming months!



The Nativity Fast

begins on November 15th and concludes at the Divine Liturgy on Christmas day, December 25th. This 40-day fast is given to prepare us for the celebration of the Lord's birth in the flesh. During this time we should not only modify our diet so we can modify the movements of our hearts, but we should also seek to avail ourselves of the Sacraments of Holy Confession and Communion.

WHAT DOES THE CHURCH TEACH ON CLONING?

From the Social Concept of the Russian Orthodox Church



The cloning (production of genetic copies) of animals, realized by scientists, raises the question of the admissibility and possible consequences of the cloning of the human being. The realization of this idea, protested against by many people, can become destructive for society. Cloning opens up an even greater opportunity than some reproductive technologies do for manipulations with the genetic component of the personality and contributes to its further devaluation. Man has no right to claim the role of the creator or to choose their genetic prototypes, thus determining their personal characteristics at his discretion. The conception of cloning is a definite challenge to the very nature of the human being and to the image of God inherent in him, the integral part of which are the freedom and uniqueness of the personality. The "printing" of people with specified parameters can appear welcome only to adherents of totalitarian ideologies.

The cloning of human beings can corrupt the natural foundations of childbirth, consanguinity, motherhood and fatherhood. A child can become a sister to her mother, a brother to his father or a daughter to his or her grandfather. The psychological consequences of cloning are also extremely dangerous. A human being, who came to being as a result of this procedure, can feel not like an independent person but only "a copy" of someone who live or lived before. It should be also considered that experiments with human cloning will inevitably produce as "by-products" numerous unfulfilled lives and, most probably, the emergence of a numerous unsustainable posterity. At the same time, the cloning of isolated organic cells and tissues is not an encroachment on the dignity of the personality and in a number of cases has proved helpful in the biological and medical practice.

NOVEMBER CONGRATULATIONS!

Anniversaries:

- 11/14 Paul & Sandra St. Germain
- 11/25 Lee & Tanya Jenkins
- 11/30 Teodor & Jennifer Minevi

Birthdays:

- 11/7 Alice Jenkins
- 11/18 Todd Leasure
- 11/27 Isabelle Bekeshka
- 11/29 Jacob McFarland

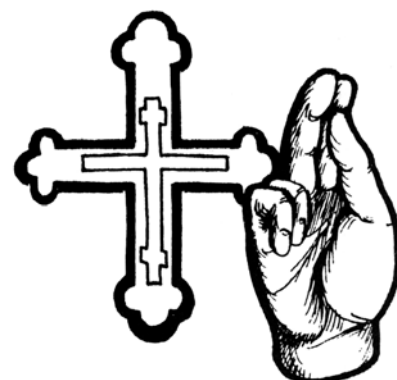
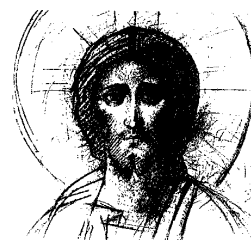
Namesdays:

- 11/8 *Archangel Michael*
Michael Cook
Michael McFarland
Richard (Michael) Evanusa
- 11/14 *St. Philip the Apostle*
Todd (Philip) Leasure
- 11/24 *St. Catherine the Great*
Katherine Cook
Kathy Parrish
Catherine Lupiwok

If your name is not on this list and it should be, please see Fr. John, as soon as possible!

LIVE IN GRATITUDE

"Live in gratitude, and you will never be disappointed. See that your afflictions are not there to punish you, but to purify you and cleanse you of the delusions of this world. You all are being prepared each day for great things. Be wise, and prepare for the future, but do not be worried about it. Be prudent, but not obsessed. The man who constantly worries achieves nothing but stress and anxiety. Instead, pray and draw close to God. Believe that He will help you, and suddenly, you will see how He has already."



THE STATUTE OF THE ORTHODOX CHURCH IN AMERICA

Excerpts from Article III – The All-American Council and Article IV – The Metropolitan

The Council, Section 1 - Authority

The highest legislative and administrative authority within the Church is the All-American Council.

The Council, Section 2 - Composition

1. The Metropolitan and bishops of the Church;
2. The priests of each parish and an equal number of lay delegates;
3. Priests not having parishes if accredited by the Metropolitan Council;
4. One lay delegate from each parish not having a priest;
5. The members and the alternate members of the Metropolitan Council, and the members of the Auditing Committee of the Church;
6. Two delegates from each seminary;
7. Members of the Pre-Conciliar Commission;
8. One representative of each Church organization officially accredited by the Holy Synod;
9. Additional persons may be invited by the Pre-Conciliar Commission with the approval of the Metropolitan to attend one or more sessions of the All-American Council, without the right to vote. Members of preparatory committees may be invited to attend and participate in the discussions of the subject upon which their committees report to the All-American Council;
10. All lay members of the All-American Council shall have the same qualifications for membership as the parish delegates.

The Council, Section 3 - Periodicity

The All-American Council shall be convened periodically at intervals of three years. Each All-American Council shall decide the time and place of the next regular or extraordinary session. The time and place of the meeting may, for urgent reasons, be changed by action of the Metropolitan Council with the approval of the Holy Synod.

The Council, Section 8 - Presiding Officers

1. The presiding officer of the All-American Council shall be the Metropolitan or, in the case of his absence or vacancy in office, a bishop appointed by the Holy Synod;
2. Two vice-chairmen, one from the clergy and one from the laity, shall be elected by the Council.

The Council, Section 12 - Approval by Hierarchy

All resolutions adopted by the Council shall be examined by the bishops at the end of each session (morning, afternoon, or evening). No resolutions

shall be valid unless approved by a vote of at least a majority of the bishops attending the Council... In case the Holy Synod shall disapprove any resolution adopted by the Council, it shall submit to the Council the reasons for such disapproval.

The Council, Section 13 - Quorum

At least a majority of the council members who have been accredited and are present at a given session shall constitute a quorum at any session.

The Council, Section 14 - Voting

A majority vote shall determine the decisions of the All-American Council. The Pre-Conciliar Commission, or the Council itself, may determine that voting in certain matters shall be by secret ballot.

The Metropolitan, Section 4 - Election

The election shall take place as follows:

1. The Council nominates candidates by secret ballot without previous discussion of names. A blank paper ballot shall be distributed to each member of the Council before the vote.
2. On the first vote, one single name may be written on each ballot. If the name of a candidate is written on a number of ballots equal to at least two-thirds of the total number of members in attendance at the Council, his name shall be submitted to the Holy Synod for approval by majority vote; in case of rejection, the Holy Synod shall formally state the reasons which motivated the rejection.
3. If no candidate receives a number of ballots equal to at least two-thirds of the total membership in attendance, or if the person receiving that number of ballots fails to receive the approval of the Holy Synod, a second vote shall be taken.
4. In the second vote, two names shall be written on each ballot; the tellers shall not count any ballot on which fewer or more than two names are written. The names of the two candidates who receive the highest number of ballots on the second vote shall be submitted to the Holy Synod for their choice by majority vote.
5. Upon his election, and before the dismissal of the All-American Council, the new Metropolitan will be enthroned according to the established ritual.

