



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF NOVEMBER 7, 2010

Please Remember in Prayer

Michelle Wilson, Howard Peters, Irene Clenney, Deborah Royal, Gabriella 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.

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

Today, 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.

The Feasts of the Archangels & St. Nectarios – Nov. 8th & 9th

Great Vespers will be served on the Eve of these feasts here at Christ the Savior. The Divine Liturgy on the morning of these feasts will be served at St. George's Orthodox Church in Ocean City. Service times are listed on the schedule on the left.

SUNDAY, NOVEMBER 7TH

24th Sunday after Pentecost

8:40a.m. Hours
9:00a.m. Divine Liturgy
St. Michael's Party /
Coffee Hour
7:00p.m. Great Vespers

MONDAY, NOVEMBER 8TH

Synaxis of the Holy Archangels

10:00a.m. *Liturgy @ St. George's*
7:00p.m. Great Vespers

TUESDAY, NOVEMBER 9TH

St. Nectarios of Aegina

10:00a.m. *Liturgy @ St. George's*
7:00p.m. OCF @ Salisbury Univ.

SATURDAY, NOVEMBER 13TH

5:00p.m. Bible Study
6:00p.m. Great Vespers

SUNDAY, NOVEMBER 14TH

25th Sunday after Pentecost

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



OCF @ Salisbury University – Nov. 9th

This Tuesday night at 7pm, a talk/discussion will be offered by Fr. John at Salisbury University in Henson Hall, Room 109. The topic of this OCF initiative is "Am I Saved? Wait! What is Salvation in the first place?"

Parish Council Meeting – Nov. 14th

As a reminder, all members of the parish are welcome to stay for Council meetings, however, official action (motions, voting, etc.) may be taken only by those blessed to serve in this capacity.

The Nativity Fast

begins Nov. 15th, and ends with the reception of Holy Communion of Christmas, Dec. 25th. As with all fasting seasons, our repentance should be coupled with the Sacrament of Holy Confession.



Thanks is Extended!

to the "Men's Club" for the donation of a new grill for Yard Sales and Cookouts, as well as for the donation of new children's books for our bookstore. Parents, be sure to check them out!

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. Today is the final day for the order sheet! Last call!



A Delegate is Sought

for our Diocesan Assembly, Saturday, December 11th, at St. Luke Orthodox Church in McLean, VA. If interested, please see Fr. John.

READER SCHEDULE

Sunday, Nov. 14th

Constantine Mitsopoulos

Sunday, Nov. 21st

Kathy Parrish



THE HOLY ARCHANGEL MICHAEL AND ALL THE BODILESS POWERS OF HEAVEN

Commemorated on November 8th – From the Prologue of St. Nikolai Velimirovich

The angels of God were celebrated by men from earliest times but this celebration was often turned into the divinization of angels (II Kings 23:5). The heretics wove all sorts of fables concerning the angels. Some of them looked upon angels as gods; others, although they did not consider them gods, called them the creators of the whole visible world. The local Council of Laodicea (four or five years before the First Ecumenical Council) rejected the worship of angels as gods and established the proper veneration of angels in its Thirty-fifth Canon. In the fourth century, during the time of Sylvester, Pope of Rome, and Alexander, Patriarch of Alexandria, the present Feast of Archangel Michael and all the other heavenly powers was instituted for celebration in the month of November. Why precisely in November? Because November is the ninth month after March, and March is considered to be the month in which the world was created. Also, as the ninth month after March, November was chosen for the nine orders of angels who were created first. St. Dionysius the Areopagite, a disciple of the Apostle Paul (who was taken up into the third heaven), described these nine orders of angels in his book, *On the Celestial Hierarchies*, as follows: six-winged Seraphim, many-eyed Cherubim, God-bearing Thrones, Dominions, Powers, Virtues, Principalities, Archangels, and Angels. The leader of all the angelic hosts is the Archangel Michael. When Satan, Lucifer, fell away from God and drew a part of the angels with him to destruction, then Michael stood up and cried out before the faithful angels: "Let us attend! Let us stand aright! Let us stand with fear!" and all of the faithful angelic heavenly hosts cried out: "Holy! Holy! Holy! Lord God of Sabaoth! Heaven and earth are full of Thy glory!" Concerning the Archangel Michael, see Joshua 5:13-15 and Jude 1:9. Among the angels there reign perfect oneness of mind, oneness of soul, and love. The lower orders also show complete obedience to the higher orders, and all of them together to the holy will of God. Every nation has its guardian angel, as does every Christian. We must always remember that whatever we do, in open or in secret, we do in the presence of our guardian angel. On the day of the Dread Judgment, the multitude of the hosts of the holy angels of heaven will gather around the throne of Christ, and the deeds, words, and thoughts of every man will be revealed before all. May God have mercy on us and save us by the prayers of the Archangel Michael and all the bodiless heavenly powers. Amen.

ST. NECTARIOS OF AEGINA

Commemorated on November 9th

St. Nectarios, earthly name was Anastasios, as he was called, was from a very poor family in nineteenth century Selybria, in Thrace. He attempted to board a ship to Constantinople to find work, but he had no money for a ticket. The engines of the ship roared, yet it would not move until young Anastasios was permitted aboard. En route, the sea once raged, but Anastasios dipped his cross, which contained a piece of the True Cross, into the water three times, praying "Silence! Be still." The waters became still, but he lost his cross. As the ship continued, a loud continuous knocking was heard from beneath the ship.



When they arrived at their destination, the sailors found the cross stuck to the bottom of the ship, as if the holy Cross of our Lord led the ship... When he was 29 years of age, he became a monk on the island of Chios. The patriarch sent him to study theology in Athens, and he was ordained Priest Nektarios (when you become a monk your name is changed), and later the Bishop of Pentapolis.

However, owing to jealousy and alleged improprieties, he was removed from office, only to be rejected again in Athens and island of Euboiea. He suffered as a pauper, but he persevered, and his integrity and his wisdom shone through. The people of Euboiea embraced him. He became the Dean of the School of Theology in Athens in 1910 and helped begin a convent and became a spiritual father with healing powers for many throughout Greece. Ten years later, he was taken from Aegina to a hospital ward in Athens for the poor and incurable. He gave up his spirit there, and they prepared him for burial. His sweater was placed on the nearby bed of a paralytic, who suddenly regained his strength and walked. The room, which has since become a chapel, was filled with a beautiful fragrance for many days after his repose in the Lord our God. Healings are seen throughout the world to this day by the saint's holy prayers. He is considered the patron saint of those with cancer, heart trouble, arthritis, for those who are seeking a job, and epilepsy. St. Nectarios lived from 1846 until 1920. On Nov. 9th, he reposed in the Lord.

"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).

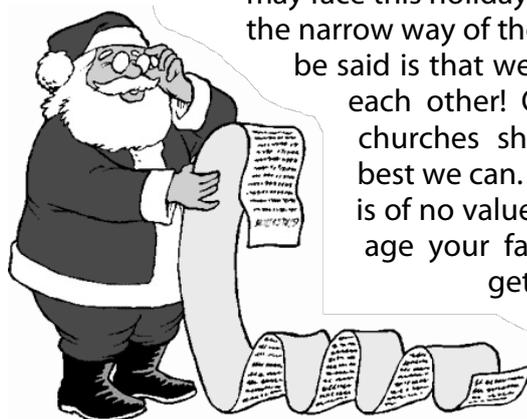
There are no easy answers to the situations we may face this holiday season if we choose to follow the narrow way of the Gospel. One thing that must be said is that we cannot do it alone. We need each other! Our friends, families and our churches should be fasting together as best we can. We also need 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.



ON ORTHODOX CHRISTIAN ETHICS

By Fr. John Parsells



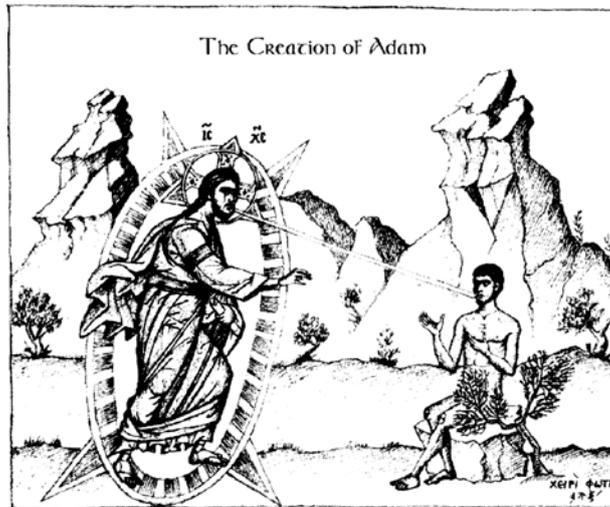
The basis of Orthodox Christian Ethics can be found in the Church's teaching on the relationship between God and the man whom He made in His Image and Likeness. The Fathers teaches that God, in His infinite Goodness, created man in His own image and likeness so that man might share in His Life; man was the perfect vessel made to be filled with the perfect God. The command of God, which summarizes all the commandments, "be ye holy for I the Lord your God am holy", was a call for man to fulfill his destiny by sharing in God's holiness by being filled with His divine life, love, light, goodness, wisdom, patience, honor, joy, self-control, humility, and all the other virtues.

According to the Sacred Scriptures, man is to unite himself to the loving God, Who requires moral and ethical uprightness, by 1) pursuing good rather than evil, 2) doing right instead of wrong, and 3) desiring only what is appropriate to his good nature. All three of these components are necessary and must occur within man at the same time in order for him to reach his potential.

As the Holy Trinity is the perfect model of a Community of Persons united in Love, so too man must be unite himself to God and neighbor in Divine Love. This is the Son's prayer to the Father, "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us ... that they may be perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved Me." Therefore, the full revelation of the goodness of God and the potential of man is found in the God-man, Jesus Christ, "Who is the brightness of the Father's glory, the express Image of the His Person," and Who, according to St. Maximos the Confessor, is the Prototype for the creation of all mankind. Consequently, Orthodox Ethics and Orthodox Dogmatics both teach that man can only reach his destiny, or the fulfillment of his God-given potential, by becoming Christ-like.

Some non-revelatory and therefore non-Orthodox ethical systems are based on the following: 1) Utilitarianism – right is the greatest good for the greatest number, 2) Hedonism – right is what

brings pleasure, 3) Egoism – right is dependant upon the will of an individual, 4) Tyrannism – might is right, 5) Aristotelianism – right is moderation, 6) Cultural Relativism – right is dependant upon the views of a cultural group, 7) Eudemonism – right is what makes man happy, 8) Legalism – right is what is determined by the law currently in use, 9) Emotivism – right is entirely dependant upon emotionally feeling, 10) Secular humanism – right is determined entirely by human needs, values, and interest on a level entirely free from the influence of God. All of these ethical systems leave man falling short of his destiny to share in God's goodness and eternal life.



Therefore man must learn to reject the above mentioned faulty ethical systems, which are based upon his own idea of what is right and wrong, and learn to discern the will of God.

There are number of ways in which man may seek out the will of God: 1) following the Lord's teaching in His Church, Scripture, Tradition, etc., 2) examination of conscience, 3) thorough assessment of possibilities, 4) consideration of consequences for everyone involved, 5) scrutiny of the goal in mind, 6) assessment of motives (passion or love), 7) appropriateness of the means, not just the end, 8) consideration of alternatives, 9) awareness of spiritual factors in those involved, 10) readiness for the situation – experience, 11) existence of promises or obligations, 12) the affect on relationships involved, 13) counsel of the wise – spiritual father, 14) humble prayer, 15) guidance of the Holy Spirit, and 16) the presence of peace in the heart – one should not act in doubt but in faith. If there are no red flags and the majority of the aforementioned factors are favorable, then one should place one's trust in God and take the action believed to be His will. Should a mistake be made, one should repent and try again.

The practice of Orthodox Christian ethics is an ascetical endeavor of submitting our will to God's will, so that we might share in His divine life. Learning to live ethically is learning to become Christ-like, learning to live as God lives. The bottom line: Ethics come from God and lead us to Him.