



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF AUGUST 7, 2011

SUNDAY, AUGUST 7TH **8th Sunday of Pentecost**

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

TUESDAY, AUGUST 9TH **St. Herman of Alaska**

9:00a.m. Akathist

THURSDAY, AUGUST 11TH 7:00p.m. Paraklesis; Confessions

SATURDAY, AUGUST 13TH **St. Tikhon of Zadonsk** 5:00p.m. Bible Study 6:00p.m. Great Vespers

SUNDAY, AUGUST 14TH **9th Sunday of Pentecost** 8:40a.m. Hours 9:00a.m. Divine Liturgy Coffee Hour 7:00p.m. Great Vespers w/ Litiya

READER SCHEDULE

Sunday, August 14th
 Constantine Mitsopoulos
Sunday, August 21st
 Gabriela Jones



Welcome Visitors

We warmly welcome all those who are visiting us today, especially Fr. Thomas Soroka from St. Nicholas Orthodox Church in McKees Rocks, PA, who will offer today's sermon!



The Dormition of the Mother of God – August 15th

The great feast commemorating the death, burial, resurrection, and ascension of the Virgin Mary, will be celebrated next Sunday night and Monday. It's not too late to schedule your confession, please just see Fr. John.

Our Patronal Feast – August 16th

The feast of our Mission is celebrated each year on August 16th, when the Church commemorates the revealing of the Icon Not-Made-By-Hands. There will be Vespers the evening before and Divine Liturgy on the feast day itself, August 16th.



Prayers for Teacher and Students – August 28th

will be offered for the new academic year on Sunday, August 28th.



The Postfeast of the Transfiguration

Is celebrated from August 6th through August 13rd, the "leave-taking" of the feast. Throughout this time, the troparion and kontakion for the feast are sung or said with our morning and evening prayers, and at meal times; the troparion before the meal and the kontakion after. Please see your prayer book or last week's bulletin for these special hymns.

Looking Ahead in August

- Sunday, 8/14: Choir Practice
- Monday, 8/15: Dormition of the Virgin Mary
- Tuesday, 8/16: Parish Feastday – Icon Not-Made-By-Hands
- Friday, 8/ 19: Marriage of Lee Krempel and Jamyla Williams
- Sunday, 8/21: Baptism of Kathryn Rose Barbarita
- Sunday, 8/21: Parish Council Meeting
- Sunday, 8/28: Prayers for the New Academic Year

Prayer List: Fr. Michael Mihalick, Fr. Gregory Safchuk, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Mat. Lisa, Kelly Elizabeth & child, Bill Parrish, Fazealle, Hayley, Tyler Pelesh, Jerrie Rife, Wallace & Michelle, Ryan & Kayla, Maleah Morsey, 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, Lilly Barnett, Amy F., Nedelina.

OPERATING THRU 6/30/11			JULY OPERATING			BUILDING FUND		
Income	Expense	Net	Income	Expenses	Difference	Income	Goal	Difference
31,134	37,487	-6,353	5,254	4,262	992	12,140	20,000	-7,860

TITHING IN TOUGH TIMES

Based on an article by Art Canales

In our current climate of stressful economic times, tithing becomes a difficult decision for many Christian families. There is a large percentage of Christians that will always give 10% of their income back to the church where they participate and worship. There is also a large contingency of Christians that will not choose to tithe when economic times become overwhelming.

Whether a person chooses to tithe or not, does not always reflect an individual's faith in God, nor does it necessarily put someone's salvation in jeopardy. A Christian is called to follow their God-given free-will and conscience, as informed and enlightened by the Gospel of Jesus Christ. For many church-going Christians, the answer lies somewhere in the middle, that is, they give some portion of their income to the Church and keep the rest for necessities (rather than frivolous wants).

Tithing in tough economic times may, in fact, not always be beneficial. Consider the scenario of a person who has a low income, carries a large amount of debt and also has a family to provide for. Such a person might find themselves unable to tithe, pay their debts, and properly provide for their family. In such a scenario, a portion of one's tithe might be better spent paying one's debts and properly providing for the needs of one's family. Otherwise, the tithe could become a legalistic burden instead of a blessing.

Ultimately, though, when "push comes to shove," what we offer to God is a matter of faith, even in tough economic times. It is a way for us to put the Lord first, rendering thanks to Him for all that He has given us. Likewise, it is a way for us to become Christ-like, offering ourselves in self-sacrificial and selfless love for God and neighbor. Thus, removed from the shadow of Old Testament legalism and viewed in the light of Christ, the tithe can serve as an important part of authentic Christian stewardship, even in the toughest of times.



A LESSON: PUTTING THE PIECES TOGETHER

From the Diocese of Eastern Pennsylvania

One day a Church School teacher brought a large poster into her classroom. But the picture on the poster was covered with paper so the children couldn't see it. She then took scissors and cut the poster into 20 pieces (one for each child), distributed them in sealed envelopes, and instructed the students not to open the envelopes but to bring them back to class the following Sunday.

The next week, the children gathered around a table, opened their envelopes, and began to assemble the pieces into a puzzle, excitedly twisting and organizing the pieces in anticipation of discovering the complete picture. When all the children present had used their respective pieces, they began to see a colorful icon of Our Lord develop but there were six gaping holes in the puzzle because three students forgot to bring their pieces back to class and three other students were absent.

The teacher seized the opportunity for a valuable lesson. "When we are baptized, we each become a part of the church to help do Jesus' work. When any piece is missing, someone's not doing their job. But when all the pieces fit together, what a beautiful icon of Our Lord it is!"

Without the mutual faith, commitment, presence, active involvement, prayers and contributions of each and every Church member, there remain gaping holes in the work of Christ and His Church; the picture is incomplete. **How many pieces of the puzzle are missing in your parish? Is YOURS among them?**



ST. HERMAN OF ALASKA

By Virginia Nieuwsma

In an obscure corner of what is now Alaska, on an Aleutian island called Spruce, a monk labored from the late 1700's until his repose in 1837. Braving subzero temperatures, plagues and storms, ill treatment from fellow Russians who resented and misunderstood him, St. Herman lived a life marked by astonishing ascetic labor that gave birth to a deep love and concern for all with whom he came in contact. Strangely, despite the miracles associated with him not only throughout his life but also, after his death, he was all but forgotten after he reposed.

"Thirty years will pass after my death, all those who live now on Spruce Island will be dead, you alone will remain alive, and you will be old and poor; then they will remember me," Father Herman said to his Aleut follower, Ignatius Aliaga. As with other prophecies of the saint, this one too was fulfilled, as in 1867, Bishop Peter of Alaska began a formal investigation into his life. It wasn't until 1894 that his story became known to the outside world, and then his glorification waited another 76 years, until August 9, 1970.

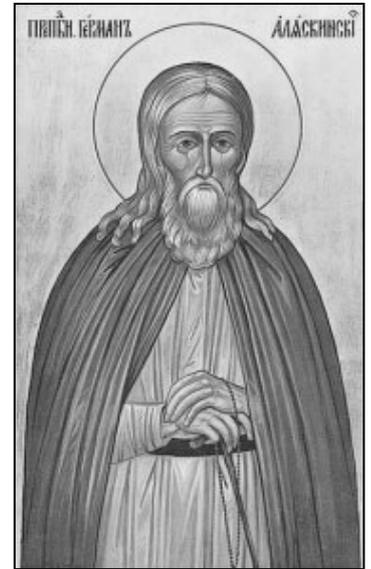
Born into a merchant family in the diocese of Moscow, St. Herman became a monk when he was still a teenager, first entering the Holy Trinity Sergius Hermitage near Petersburg, then later moving on to venerable Valaam Monastery. The saint grew to love Valaam with his entire being; monks there remembered him singing at the cliros in a pleasant tenor voice, while tears streamed from his eyes. For the rest of his life, St. Herman considered Valaam his spiritual home; indeed, he called his hermitage on Spruce Island "New Valaam." In a letter to Abbot Nazarius, he once wrote, "Your paternal kindness to my lowliness will not be erased from my heart, neither the terrible impenetrable Siberian wilds, nor its dark forests, nor will the great rivers wash away the memory; neither will rough seas extinguish these feelings. For in my mind I imagine my beloved Valaam and look always at it across the great ocean."

In the second half of the 1700s, explorers were expanding the boundaries of Russia, and Metropolitan Gabriel asked Valaam's Elder Nazarius to choose ten men to evangelize the Aleutians. Sadly, after five successful years of founding schools and churches, the head of the mission, Archimandrite Ioasaph, and his entire entourage drowned. One after another, others working on the mission left, until St. Herman remained alone.

One time, St. Herman was asked, "How do you, Father Herman, manage to live alone in the forest, don't you get bored?" He answered "No, I'm not alone there! There is God, and God is everywhere! There are holy angels! How can one be bored with them? With whom is it more pleasant and better to converse, angels or people? Angels, of course!"

In addition to conversing with the angels throughout his hours of prayer and worship, St. Herman worked tirelessly. He ate and slept very little and when he slept, he used a bed that was a board and rested his head on a pillow of bricks. All his life, he wore the same simple clothing—a sleeveless deerskin shirt, his cassock and monk's hat, a faded, patched mantle, and his shoes. In rain and storms, in the midst of winter snow or severe frost, he never changed his garments or added layers for warmth. His physical feats astonished those who knew him; one disciple saw him walking barefoot on a winter's night, hauling a log that would have been difficult for four men to carry. With his own hands he built his cell and chapel, hauled baskets of kelp from the ocean to fertilize his garden, and in the midst of the labor meticulously kept the monk's rule of services and prayers.

Tending his own garden and diligently observing his monastic rule didn't keep St. Herman from reaching out with great love and concern to his Aleutian neighbors. On feast days and Sundays, he would gather them in the chapel next to his cell, and lead them in holy services; the people loved to listen to his spiritual teaching, and would visit him at all hours of the day and night, staying until early morning to absorb his instruction. The local Russian governor Yanovsky recalled, "To my amazement he spoke so powerfully, so sensibly, and argued so convincingly that it now seems to me that no education or earthly wisdom could withstand his words. We conversed every day until midnight, and even later, about the love of God, about eternity, about the salvation of the soul, and about Christian life. His sweet speech poured forth from his lips in an unceasing stream."



St. Herman especially loved the Aleutian children, for whom he would bake cookies, and he watched over those who were weak and powerless. He started a school for orphans, tended the sick during a plague that decimated the population, and defended the native Aleuts before the Russian fur traders who were exploiting them. The people began to tell each other of miracles they'd seen. Fr. Herman would tell someone of a future event and it would come to pass; animals, even bears, would eat from his hands; he placed an icon of the Mother of God in the sand and a tidal wave receded back into the ocean.

People flocked to the elder for counsel and help. Affectionately, the Aleuts began to call him their "North Star," referring to how his teaching guided and grounded them, or the even more intimate "Apa," which meant grandfather. Couples with troubled marriages would seek his advice. With meekness, he would reproach people for their lack of sobriety or their cruelty. He himself for years refused any titles of elevation within the church, preferring the simplest designation, "monk." His letters reflect his simplicity and tender disposition. "Our sins," he wrote, "do not in the least hinder our Christianity... Sin, to one who loves God, is nothing other than an arrow from the enemy in battle. The vain desires of this world separate us from our homeland; love of them and habit clothe our soul as if in a hideous garment. We who travel on the journey of this life and call on God to help us, ought to divest ourselves of this garment and clothe ourselves in new desires, in a new love of the age to come, and thereby receive knowledge of how near or how far we are from our heavenly homeland."

As the time of St. Herman's repose drew closer, he began to tell his disciples to prepare, giving them specific instructions about his burial and services. Everything he prophesied related to his death came to pass, exactly as he had foretold, and so it was that on December 13, 1837, he leaned his head on the chest of his disciple Gerasim and reposed. "Glory to Thee, O Lord," he pronounced with shining face, just before taking his last breath. In various Aleutian towns, people reported seeing a pillar of light, reaching from Spruce Island to the heavens. "St. Herman has left us," one villager reportedly said.

Fortunately for the Aleuts and all Alaskans, St. Herman hasn't ever left them. Miracles attributed to his intercessions have happened since his repose and are still happening today. Most Native Alaskans today are still Orthodox, and they honor his memory with prayers and pilgrimages. His relics rest in the Resurrection Church on Kodiak, and Orthodox faithful from all over the world come to venerate them and ask for his prayers.

1900-FixURBIBLE

by Matthew Archbold

Are you tired of reading passages from the Bible that shock you? Don't you think that sometimes the Word of God can seem a little...outdated? Aren't you weary of being offended by certain things Jesus said?

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