



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JUNE 6, 2010

SUNDAY, JUNE 6TH

ALL SAINTS OF NORTH AMERICA

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

SATURDAY, JUNE 12TH

6:00p.m. Great Vespers

SUNDAY, JUNE 13TH

3RD SUNDAY AFTER PENTECOST

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

God is wonderful in His saints: the God of Israel is He who will give power and strength to His people. Blessed is our God!

Psalms 68:35

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| <p>READER SCHEDULE</p> <p>Sunday, June 13th Bruce Eckerd</p> <p>Sunday, June 20th Kathy Parrish</p> | |
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Please Remember in Prayer

Irene Clenney, Gabriela Jones, Roman Szwec, Constantina, Valerie and Michelle Wilson, Melvin, Mat. Dunia, Mat. Emily, Patti Lease, Peg Feeser, Anna Varone, Jerrie Rife, Bill & Kathy Parrish, Frs Michael & Andrew, Monk Christian, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Steven, Yvonne, Todd & Olga, Nina Gordon, Constantina & Christos, Mirela & Chris, Jaroslav, Troy Duker, Frank & Mary Miranda, Kathy T., Nada & Caleb. Requests? See Fr. John.

Recognition of Graduates – Sunday, June 6th

Today we will offer a short prayer in thanksgiving to God for those who have completed the school year, especially those who have graduated.



The Outreach Committee

will meet today, Sunday, June 6th, following coffee hour. Minutes from the previous meeting have been communicated via email.

The Parish Council

will meet next on Sunday, June 13th, following the coffee hour. Minutes from the previous two meetings have been emailed out.

June Schedule Change

There will be no Orthodoxy 101 on Saturdays during June.

Our Poor Box

is located in the back of the church and is used primarily to minister to the needs of members in our local church community. Therefore the donations you make have a direct impact on the lives of those you see every Sunday. May God bless your generosity!



Yard Sale – Saturday, July 3rd

Please bring any clean, undamaged, and in working order items that you wish to donate for the yard sale to the church by Sunday, June 27th.

Vacation Planning

An online directory of Orthodox churches in North America is available at orthodoxyinamerica.org. Everyone needs a vacation sometime, but who really wants a vacation from God? Don't have the internet? See Fr. John.



Canonized Saints in North America:

St. Juvenaly, Monk-Martyr of Alaska (†1796)
St. Herman of Alaska (†1837)
St. Peter the Aleut-Martyr (†1815)
St. Innocent of Alaska & Siberia (†1879)
St. Jacob of Sitka (†1864)
St. Alexis of Wilkes-Barre (†1907)

St. Raphael of Brooklyn (†1915)
St. John of Chicago (†1917)
St. Tikhon of Moscow and N. America (†1925)
St. Alexander of New York (†1930)
St. Nikolai of Zicha (†1956)
St. John of San Francisco (†1966)



THE APOSTLES' FAST

By Fr. Stephen Freeman

The Orthodox year has a rhythm, much like the tide coming in and going out – only this rhythm is undulation between seasons of fasting and seasons (or a few days) of feasting. Every week, with few exceptions, is marked by the Wednesday and Friday fast, and every celebration of the Divine Liturgy is prepared for by eating nothing after midnight until we have received the Holy Sacrament.

It is a rhythm. Our modern world has lost most of its natural rhythm. The sun rises and sets but causes little fanfare in a world powered and lit by other sources. In America, virtually everything is always in season, even though the chemicals used to preserve this wonderful cornucopia are probably slowly poisoning our bodies.

The Scriptures speaks of the rhythms of the world – “the sun to rule by day... the moon and stars to rule by night...”

The rhythm of the Church does not seek to make us slaves of the calendar nor does it treat certain foods as sinful. It simply calls us to a more human way of living. It's not properly human to eat anything you want, anytime you want. Even Adam and Eve in the Garden initially knew what it was to abstain from the fruit of a certain tree.

Orthodox do not starve when they fast – we simply abstain from certain foods and generally eat less.

At the same time we are taught to pray more, attend services more frequently, and to increase our generosity to others (alms).

But it is a rhythm – fasts are followed by feasts. The fast of the Apostles begins on the second Monday after Pentecost and concludes on the Feast of Sts. Peter and Paul on June 29. Most of Christendom will know nothing of any of this – that Eastern Christians will have begun a Lenten period while the world begins to think of vacations.

The contemporary God is much the same as the contemporary diet – we want as much of Him as we want – anytime, anywhere. There is no rhythm to our desire, only the rise and fall of passions. There is no legalism in the Orthodox fast. I do not think God punishes those who fail to fast. I believe that they simply continue to become less and less human. We will not accept the limits and boundaries of our existence and thus find desires to be incessant and unruly. It makes us bestial.

For those who have begun the fast – may God give you grace!
For those who know nothing of the fast – may God give you grace and preserve you from a world that would devour you.
May God give us all the mercies of His kindness and help us remember the work of His blessed apostles!



WARNING: SENSE OF HUMOR NEEDED “PAINTING THE CHURCH”

There was a Scottish painter named Smokey Macgregor who was very interested in making a penny where he could, so he often thinned down his paint to make it go a wee bit further.

As it happened, he got away with this for some time, but eventually the Local Church decided to do a big restoration job on the outside of one of their biggest buildings.

Smokey put in a bid, and, because his price was so low, he got the job.

So he set about erecting the scaffolding and setting up the planks, and buying the paint and, yes, I am sorry to say, thinning it down with turpentine.

Well, Smokey was up on the scaffolding, painting away, the job nearly completed, when suddenly there was a horrendous clap of thunder, the sky opened, and the rain poured down washing the thinned paint from all over the church and knocking Smokey clear off the scaffold to land on the lawn among the gravestones, surrounded by telltale puddles of the thinned and useless paint.

Smokey was no fool. He knew this was a judgment from the Almighty, so he got down on his knees and cried:

“Oh, God, Oh God, forgive me; what should I do?”

And from the thunder, a mighty voice spoke..

“Repaint! Repaint! And thin no more!”

DC'S ST. NICHOLAS CATHEDRAL KEEPS MEMORY OF VETERANS ALIVE

WASHINGTON, DC [OCA] -- Saint Nicholas Cathedral here invites all Orthodox parishes in the US to add the names, ranks, and photographs of their US military veterans to the newly established Orthodox Veterans Memorial Webpage, an expression of the cathedral's ongoing commitment to pray for departed Orthodox Christians.

"Our chaplains serve Orthodox of all jurisdictions and as such our War Memorial will honor all Orthodox whose names have been submitted to be honored," wrote his Beatitude, Metropolitan Jonah, in a letter to the faithful and friends of the cathedral. "We must never forget their sacrifice and those who came before who have, as Abraham Lincoln so eloquently stated in his Gettysburg Address, 'given their last full measure of devotion.'"

The Orthodox Church has a longstanding tradition of dedicating churches to the memory of Orthodox Christians who have fought and died in defense of Church and country. The Church of Saint Hilaire-le-Grand near Mourmelon, France, commemorates Orthodox veterans of World War I; the Churches of Saint Nicholas in Shanghai and Saint Job in Brussels commemorate Tsar Nicholas II, his family, and all victims of the Bolsheviks; and the Churches of Saint Nicholas, Saint Ioannis, and Saint Spyridon in Australia were built to commemorate the Orthodox fallen of World Wars I and II.

Saint Nicholas Cathedral was built in the early 1960s as the National War Memorial Shrine of what is now the Orthodox Church in America, after a decade-long fundraising effort blessed by the Synod of Bishops in 1949. The cathedral was dedicated in 1963 to the memory of Orthodox Christians who died fighting for freedom in the Russian Revolution, World Wars I and II, and the Korean War.

Based on the 12th-century Church of Saint Dmitri in Vladimir, Russia, the cathedral is topped by a

helmet-shaped dome symbolic of military service. A bronze dedicatory tablet hangs at the cathedral's entrance, while a book containing the names of the fallen, collected from parishes across the nation, is kept in the altar. Each year, on the Sunday of Memorial Day weekend, these names are read aloud during the Divine Liturgy.

To its mission of remembering the Orthodox fallen, the cathedral recently added a commitment to remembering the sacrifices of all Orthodox veter-

ans who have served this country to this day. As a first step, the cathedral's new Veterans Memorial webpage has initiated a list of Orthodox veterans by jurisdiction and parish. On-line visitors can find the web page by clicking the tab labeled "Veterans" on the navigation section of the cathedral's web site at www.stnicholasdc.org.

New names and photographs will be added as they are received. Additions to the webpage should be submitted by

e-mail to veterans@stnicholasdc.org. Please include the word "VETERANS" in the subject line of all e-mails. Names should be submitted in the following format:

Jurisdiction, Name of Home Parish, Location of Home Parish

(e.g., GOARCH, Hagia Sophia Cathedral, Washington, DC)

Full Name of Veteran, Rank, Branch of Service, Years of Service, Wartime Service, Awards for Valor, Active/Retired/Deceased/KIA/MIA. (e.g., Pappas, George J., COL, US Army, 1948-1978, Korea, Vietnam, Silver Star, Retired.)

Please address all hardcopy correspondence concerning the Veterans Memorial to the Veterans Memorial Coordinator, Saint Nicholas Cathedral, 3500 Massachusetts Ave. NW, Washington, DC 20007.

