



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JUNE 17, 2012

Welcome Visitors

We warmly welcome all those who are visiting us today. It is good to have you all with us!

Father's Day

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



Prayer for Graduates – Sunday, June 17th

will be offered today, Sunday, June 17th, at the end of the Liturgy.



Post Communion Prayers – Quiet Please

will be read following the dismissal of Liturgy, during the veneration of the Cross. These prayers, which are found in your Liturgy book, should be offered following the reception of Holy Communion. There are also pre-Communion prayers which we should use to help us prepare for receiving the Holy Mysteries. Questions? Please see Fr. John.

Archpastoral Visit of Met. Jonah

His Beatitude will be visiting us to bless our new facilities in Berlin, MD on July 7-8th. More information will be forthcoming. Please set aside both Saturday and Sunday for the festivities!

The Choir

will meet today, Sunday, June 17th for the final preparation for the visit of Metropolitan Jonah.



Our Account Balance is Very Low

We do not have enough to pay our operating bills for June. Please consider increasing your offering so we can pay our obligations. An announcement will be offered at the end of the Liturgy today.

Donors Are Sought For:

trees, lumber for our sign and benches, crown and base molding, & stain/paint/primer. If you would like to donate a(n) item(s), please see Bruce Eckerd or Fr. John. Everyone's help is needed.

The Fast of Ss. Peter & Paul – June 11th thru 29th

began on Monday, June 11th (the day after All Saints Sunday) and extends until the celebration of the feast of the Holy Apostles on June 29th. During this fasting period we should avail ourselves of Holy Confession.



SUNDAY, JUNE 17TH

All Saints of North America

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

SATURDAY, JUNE 23RD

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

SUNDAY, JUNE 24TH

Nativity of St. John the Baptist

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

READER SCHEDULE

Sunday, June 24th

Bruce Eckerd

Sunday, July 1st

Kathy Parrish



Abba John said that the saints are like a group of trees, each bearing different fruit, but watered from the same source. The practices of one saint differ from those of another, but it is the same Spirit that works in all of them.

From the Desert Fathers

Prayer List: Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Ana Lucia, Bill Parrish, Hayley, Tyler Pelesh, Wallace & Michelle, Ryan & Kayla, Maleah Morsey, Victoria Kokkinos, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina.

OPERATING THRU 4/30/12			JUNE OPERATING			RENOVATION TO PARISH CENTER		
Income	Expense	Net	Income	Goal	Difference	Income + Loan	Goal	Expense
23,394	21,059	+2,335	1,914	4,858	-2,944	48,368 + 30K	80,000	84,787

JOHN THE BAPTIST RELICS DATED TO 1ST CENTURY

From huffingtonpost.com / By Raphael Satter

LONDON -- It's a tantalizing find in a Biblical mystery – Oxford University researchers have concluded that a set of skeletal remains which many Bulgarians attribute to John the Baptist probably belonged to a first century male from the Middle East.

While that doesn't prove that the bones belonged to the man revered by Christians as the forerunner to Jesus, it does mean that those who believe the relics are the remains of the first century saint have a scientific case.

The discovery of a sarcophagus containing a knuckle bone, a tooth, a skull fragment and other remains under an ancient church on an island off Bulgaria's coast – paired with a small urn bearing a Greek-language reference to John the Baptist – drew enormous interest when it was announced in two years ago.

Officials didn't wait for scientific evaluation before offering the relics up for public view; thousands waited for hours to catch a glimpse of the bones when they were displayed in Sofia, Bulgaria's capital.

Oxford professor Thomas Higham, whose lab subjected the bone fragments to radiocarbon dating and DNA sequencing, said he was skeptical at first.

"We didn't expect results that would be consistent with the expected – or hoped for – results of our Bulgarian colleagues," he said in a telephone interview. But he promised that the find, which has yet to be peer-reviewed, would stand up to scrutiny.

"We're very confident about the genetics," he said.

According to Christian tradition, John the Baptist foresaw the coming of Jesus and baptized him in the River Jordan. The ascetic desert-wandering

THE HUFFINGTON POST

prophet was later imprisoned and beheaded after criticizing the ruler of Galilee, Herod Antipas.

Higham's Oxford colleague Georges Kazan, who has traced the tortured history of John the Baptist's remains, said it was possible that his relics could have ended up under the fourth century monastery on St. Ivan's Island (Ivan is the Slavic word for John.)

Nearby Constantinople – now known as Istanbul – was then at the center of the Christian world and the surrounding area was "full of monks and holy relics," he said. St. Ivan's Island, along an important Black Sea trade route, would have been made sense as a place to store the saint's bones.

Then again, Kazan said he had identified more than 25 purported relics of John the Baptist scattered across the world, including 11 purporting to come from his head. Most appear to be bone fragments – i.e. part of a jaw – although some pieces are large enough that they're unlikely to be from the same person.

Higham said that, inevitably, some of the relics wouldn't stand up to

scientific scrutiny.

"There are about eight or nine skulls of John the Baptist out there," he said. "They can't be all John the Baptist."

Higham's research was funded with a grant from National Geographic, whose channel is due to air a documentary on the find, entitled "Head of John the Baptist," this Sunday.

Associated Press Writer Veselin Toshkov in Sofia, Bulgaria contributed to this report.



WHAT IS THE SIGNIFICANCE OF THE LITURGICAL COLORS?

Anyone who has at least once attended an Orthodox service, has most likely noticed the beauty and festivity of the vestments. The diversity of colors is an inalienable part of the liturgical-church symbolism, a way of affecting those praying. Bright and radiant vestments convey the joy and exultation of God's beauty and greatness, while dark vestments instill within us a sense of repentance and the need to return to God.

Since ancient times, the liturgical books have offered flexibility in liturgical color, only specifying whether the vestments worn for a particular feast or season should be light or dark. This has led to various local practices over the years. In the contemporary practice common to many parishes of the Orthodox Church in America, there are six basic color groups.

1. **WHITE** is used for Pascha, Nativity, Theophany, Ascension, and Transfiguration.
2. **PURPLE** is used for Great Lent (in some places black is used for Clean Week and Holy Week).
3. **GREEN** for Palm Sunday, Pentecost, and monastic saints.
4. **BLUE** for feasts of the Mother of God.
5. **RED** for feasts of the Holy Cross, St. John the Baptist, martyrs, and for every day of the Nativity Fast, Apostles' Fast and Dormition Fast (except during one of the Great Feasts of the Lord or Theotokos).
6. **GOLD** is used when no other color is called for as it conveys the riches and glory of God's Kingdom.

The color of the feast is worn from the vigil the night before the feastday until the leave-taking of the feast, the final day of the festal season. The length of these post-feasts vary, and are given in the liturgical calendar and rubrics. Generally speaking, there is a post-feast of about a week for each of the twelve major feasts.

Finally, special services like funerals, marriages, and baptisms are usually served either in white, gold, or the color of the lenten or festal season.

JUNE CONGRATULATIONS!

Anniversaries:

- 6/12 Fr. John & Mat. Emily Parsells
6/17 Alan & Denise Royal
6/22 Francis & Renie Abdow
6/24 Bill & Kathy Parrish

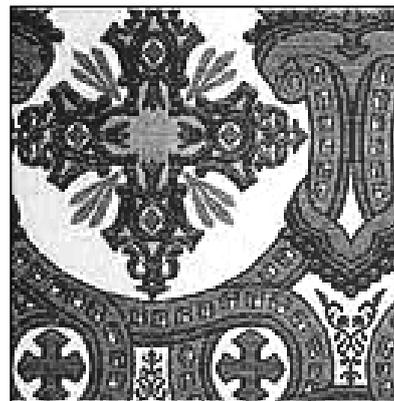
Birthdays:

- 6/15 John Krynitsky
6/19 Richard Evanusa
6/28 Renie Abdow
6/30 Christiana Milite
6/30 Bill Parrish

Namesdays:

- 6/29 *Holy Apostles Peter & Paul*
Darrell (Paul) Wilson
Troy (Paul) Duker

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



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.

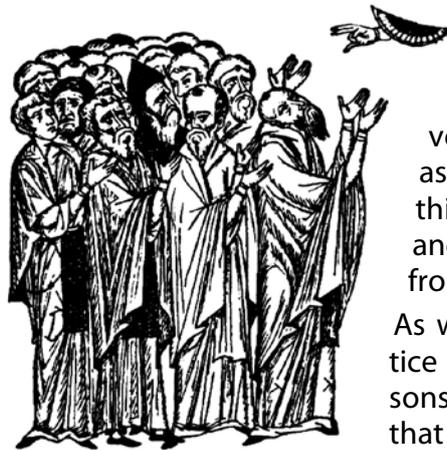
St. Paul uses the term father in many ways. In addition to today's epistle, he speaks of "Our fathers" (1Cor. 10:1) and "Fathers, do not provoke your children" (Colossians 3:21). Jesus Himself, telling the parable of the Rich Man and Lazarus, refers to "Father Abraham" (Luke 16:24-25). He also warned 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!