



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MAY 20, 2007

The Baptism of Samuel Province

will be performed this Saturday, May 26th, at 5:00pm, directly preceding the Great Vespers service. All parishioners and friends are invited to attend as we welcome Samuel into the Holy Orthodox Church.



SUNDAY, MAY 20TH

FATHERS OF THE 1ST COUNCIL

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

SATURDAY, MAY 26TH

5:00p.m. Baptism of Samuel
6:00p.m. Vespers; Confessions

SUNDAY, MAY 27TH

HOLY PENTECOST

One of the Twelve Great Feasts

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

Sunday Collection Offering Envelopes

are now available for your use. Please pick up a box of envelopes from the ushers in the back of the church. If you make offerings weekly or monthly you are encouraged to use our new envelope system. If you have any questions, please see Fr. John or Susan Pappas, our Treasurer.



Bible Study: Ascension of our Lord

On Monday, May 21st, from 7:00-8:30pm, a Bible Study will be held at the church on the Ascension of the Lord into heaven, forty days after His Resurrection from the dead. All are encouraged to attend! Bring a Bible and a friend!

Father John will be Away

from Monday, May 28th through Tuesday, June 5th. In his absence Fr. Daniel will serve the Divine Services and be available in case of an emergency. Should you need to contact Fr. John during this time, you may do so via email or by calling his cell phone: 908-872-6589.

About Hospitalization

Federal Privacy Laws (HIPAA) do not allow clergy access to a hospital's census. This means that the only way your priest will know that you are in the hospital is if you tell him, either yourself or through a family member of friend.



Church Reading Schedule

A schedule is currently being formed for the reading of the Hours (beginning at 8:40am) and the Epistle. We will be moving to a rotation so that no one person will have to read the Hours or the Epistle every week. Readers for the current week and the upcoming week will be posted in the Sunday bulletin and the back of the church until the schedule becomes routine. It is requested that those who already know how to read make themselves available to guide those who are learning. Experienced readers are also asked to read both the Hours and Epistle at the very least once a month until the new readers are trained.



A Photo Album

of pictures from Holy Week and Pascha has been compiled and is available for viewing in the coffee hour room. If you would like copies of any of the photos, please speak with Fr. John or Kathy. Many thanks to the photographer and compiler!



God is a fire that warms and kindles the heart and inward parts. Hence, if we feel in our hearts the cold which comes from the devil - for the devil is cold - let us call on the Lord. He will come to warm our hearts with perfect love, not only for Him but also for our neighbor...

Saint Seraphim of Sarov

READER SCHEDULE

Sunday, May 27th

Hours: Kathy Parrish
Epistle: Kathy Parrish

Sunday, June 3rd

Hours: Oleg Dudkin
Epistle: Oleg Dudkin





THE NICENE CREED – THE SYMBOL OF OUR FAITH

The Nicene Creed should be called the Nicene-Constantinopolitan Creed since it was formally drawn up at the first ecumenical council in Nicaea (325) and at the second ecumenical council in Constantinople (381).

The word creed comes from the Latin *credo* which means "I believe." In the Orthodox Church the creed is usually called The Symbol of Faith which means literally the "bringing together" and the "expression" or "confession" of the faith.

In the early Church there were many different forms of the Christian confession of faith; many different "creeds." These creeds were always used originally in relation to baptism. Before being baptized a person had to state what he believed. The earliest Christian creed was probably the simple confession of faith that Jesus is the Christ, i.e., the Messiah; and that the Christ is Lord. By publicly confessing this belief, the person could be baptized into Christ, dying and rising with Him into the New Life of the Kingdom of God in the name of the Father, and of the Son, and of the Holy Spirit.

As time passed different places had different credal statements, all professing the identical faith, yet using different forms and expressions, with different degrees of detail and emphasis. These credal forms usually became more detailed and elaborate in those areas where questions about the faith had arisen and heresies had developed.

In the fourth century a great controversy developed in Christendom about the nature of the Son of God (also called in the Scripture the Word or Logos). Some said that the Son of God is a creature like everything else made by God. Others contended that the Son of God is eternal, divine, and uncreated. Many councils met and made many statements of faith about the nature of the Son of

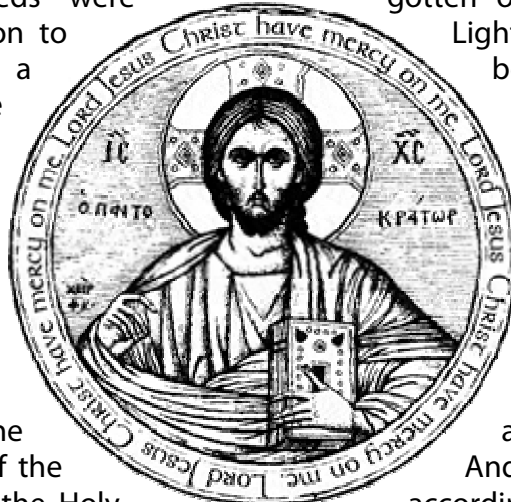
God. The controversy raged throughout the entire Christian world.

It was the definition of the council which the Emperor Constantine called in the city of Nicaea in the year 325 which was ultimately accepted by the Orthodox Church as the proper Symbol of Faith. This council is now called the first ecumenical council, and this is what it said:

We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages.

Light of Light; true God of true God; begotten, not made; of one essence with the Father, by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried.

And the third day He rose again, according to the Scriptures; and ascended into heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; whose Kingdom shall have no end.



Following the controversy about the Son of God, the Divine Word, and essentially connected with it, was the dispute about the Holy Spirit. The following definition of the Council in Constantinople in 381, which has come to be known as the second ecumenical council was added to the Nicene statement:

And [we believe] in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets. In one Holy, Catholic, and Apostolic Church. I acknowledge one baptism for the re

Continued on page 4...

ON THE CELEBRATION OF PENTECOST

The Descent of the Holy Spirit on the Apostles is celebrated by the Holy Orthodox Church as one of the greatest feasts on the fiftieth day after the resurrection of Jesus Christ. It is therefore called Pentecost, or Holy Trinity Day, for from this day the action of the Holy Trinity was revealed to the world, and people learned to venerate and glorify the three Persons of the one God, the Father, the Son, and the Holy Spirit.

On this feastday it is customary to decorate the church and its hall with greenery, and to hold flowers during the Liturgy, thus expressing our joy and thanksgiving to God for His Holy and Life-giving Spirit, which renews people, and gives them birth through baptism into a new life. The flowers and greenery signify life.

The day following Holy Trinity Day is called Spirit Day and is devoted to glorification of the Holy Spirit.



ABOUT OUR WEBSITE

The following statistics are for 2007. Since last year our website traffic has more than quadrupled.

Number of Unique Visitors:

- ❖ 16 per day
- ❖ 107 per week
- ❖ 482 per month

Most Viewed Pages:

1. Bulletins / Sermons
2. News Updates
3. Monthly Calendar
4. About Orthodoxy

Top Referring Websites:

1. google.com
2. oca.org
3. atthebeach.com
4. oceancity.md

Top Countries Outside the USA:

1. Australia
2. Canada
3. Sweden

THE EMPTY CHAIR

*"I am with you always, even to the end of the age. Amen."
Matthew. 28:20*

A man's daughter had asked the local priest to come and pray with her dying father.

When the priest arrived, he found the man lying in bed with his head propped up on two pillows.

An empty chair sat beside his bed. The priest assumed that the old fellow had been informed of his visit.



"I guess you were expecting me," he said. "No, who are you?" said the man. The priest told him his name and then remarked, "I saw the empty chair and I figured you knew I was going to show up." "Oh yeah, the chair," said the bedridden man. "Would you mind closing the door?" Puzzled, the priest shut the door.

"I have never told anyone this, not even my daughter," said the man. "But all of my life I have never known how to pray. At church I used to hear the minister talk about prayer, but it went right over my head and so I abandoned any attempt at prayer," the old man continued, "until one day four years ago; my best friend said to me, 'Johnny, prayer is just a simple matter of having a conversation with Jesus Christ.'"

Here is what I suggest.

"Sit down in a chair; place an empty chair in front of you, and in faith see the Lord in the chair. It's not spooky because he promised, 'I will be with you always'. Then just speak to him in the same way you're doing with me right now."

"So, I tried it and I've liked it so much that I do it a couple of hours every day. I'm careful though. If my daughter saw me talking to an empty chair, she'd either have a nervous breakdown or send me off to the funny farm."

The priest was deeply moved by the story and encouraged the old man to continue on the journey. Then he prayed with him, anointed him with oil, and returned to the church.

Two nights later the daughter called to tell the priest that her daddy had died that afternoon. "Did he die in peace?" he asked. "Yes, when I left the house about two o'clock, he called me over to his bedside, told me he loved me and kissed me on the cheek.

When I got back from the store an hour later, I found him dead. But there was something strange about his death. Apparently, just before Daddy died, he leaned over and rested his head on the chair beside the bed. What do you make of that?"

The priest wiped a tear from his eye and said, "I wish we could all go like that."

The Nicene Creed continued from page 2...

mission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

This whole Symbol of Faith was ultimately adopted throughout the entire Church. It was put into the first person form "I believe" and used for the formal and official confession of faith made by a person (or his sponsor-godparent) at his baptism. It is also used as the formal statement of faith by a non-Orthodox Christian entering the communion of the Orthodox Church. In the same way the creed became part of the life of Orthodox Christians and an essential element of the Divine Liturgy of the Orthodox Church at which each person formally and officially accepts and renews his baptism and membership in the Church. Thus, the Symbol of Faith is the only part of the liturgy (repeated in an-

other form just before Holy Communion) which is in the first person. All other songs and prayers of the liturgy are plural, beginning with "we". Only the creedal statement begins with "I." This, as we shall see, is because faith is first personal, and only then corporate and communal.

To be an Orthodox Christian is to affirm the Orthodox Christian faith – not merely the words, but the essential meaning of the Nicene-Constantinopolitan symbol of faith. It means as well to affirm all that this statement implies, and all that has been expressly developed from it and built upon it in the history of the Orthodox Church over the centuries down to the present day.

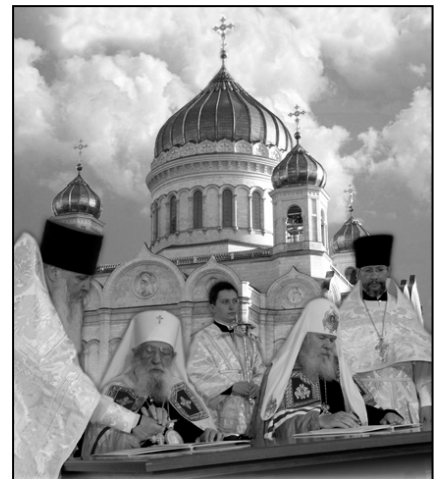
From "The Orthodox Faith" by VRev. Thomas Hopko



HISTORIC DAY OF REUNION FOR THE RUSSIAN ORTHODOX CHURCH

Moscow, May 17, Interfax - The Act of Canonical Communion between the Russian Orthodox Church in Russia and abroad was signed at Moscow's Christ the Savior Cathedral on Thursday morning. The historic document was signed by Patriarch Alexy II of Moscow and All Russia and by First Hierarch of the Russian Orthodox Church Outside of Russia Metropolitan Laurus. The ceremony is being attended by President Vladimir Putin, several thousands Orthodox believers, including believers who have arrived from abroad, and about 500 journalists. The Christ the Savior Cathedral is decorated with white flowers - a traditional adornment used on the Ascension holiday to symbolize renewal.

The signing of the Act of Canonical Communion symbolizes the return of the Russian Orthodox Church Outside of Russia into the fold of the Moscow Patriarchate and of the whole of the Orthodox world, which until recently did not recognize the Russian Church abroad. From now onwards, being part of the Mother Church, parishioners of the Russian Orthodox Church abroad will have the right to take communion at all of the world's Orthodox churches, while its clergy gains the right to serve jointly with the hierarchs and clergy of all 15 local Orthodox Churches. The name of the Russian patriarch will now be mentioned in all services of the Russian Orthodox Church abroad before the name of the first hierarch.



According to the Act of Canonical Communion, the Moscow Patriarchate recognizes the Russian Orthodox Church Outside of Russia as "an indissoluble part of the local Russian Orthodox Church, but independent in pastoral, educational, administrative, managerial, property and civil matters," and remaining "in canonical unity with the Fullness of the Russian Orthodox Church."

The Russian Orthodox Church Outside of Russia will as previously be run by its own Council of Bishops - "its supreme ecclesiastical, legislative, administrative, judiciary and controlling authority" convened by her First Hierarch in accordance with the Regulations. "This election is confirmed in accordance with the norms of the canonical law by the Patriarch of Moscow and All Russia and by the Holy Synod of the Russian Orthodox Church." Decisions on the establishment or liquidation of dioceses of the Russian Orthodox Church Outside of Russia will be made in agreement with the Patriarch of Moscow and All Russia and the Holy Synod of the Russian Orthodox Church. The bishops of the Russian Orthodox Church Outside of Russia, elected by her Council of Bishops, will be confirmed in accordance with canonical norms by the Patriarch of Moscow and All Russia and the Holy Synod of the Russian Orthodox Church.