



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JANUARY 6, 2008

Parish Council Meeting

Sunday, January 13th, following the Divine Liturgy. This meeting will focus on preparation for the Annual Meeting.

Our Parish Website

has 50 photos from last weekend's church blessing and first divine services. The parish background page has also been updated. Check it out!



About Our New Church

Please feel free to share any thoughts that you might have regarding our new location with Fr. John and/or the Council members. Please also help to spread the word that we've moved by telling your family and friends. A mailing will be sent out shortly to all those we have addresses for as well as to select churches in Maryland, Delaware, Virginia, Pennsylvania, and New Jersey, but word of mouth is much faster and more personal. Thank you!

Orthodox 101 – A Class On Our Faith

will resume on Monday, January 14th, at 7:00pm at our new church. This class will be the third and final part of our look at Church history: Slavic Christianity, Fall of Byzantium, Turkish Yoke, Missions to North America, Orthodoxy and the West, Jurisdictions in America, Future of Orthodoxy. All three of the Church history classes will be repeated sometime in the near future for those who missed any of the sessions.



SUNDAY, JANUARY 6TH

HOLY THEOPHANY

One of the Twelve Great Feasts

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

SATURDAY, JANUARY 12TH

6:00p.m. Vespers

SUNDAY, JANUARY 13TH

SUNDAY AFTER THEOPHANY

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



On the Power of Free Will

No one and not one thing can bring harm to a person, if he does not harm himself; and, conversely, a thousand ways and means to salvation will not help the person who will not avoid sin.

St. Nikon of Optina

Interested in Learning About or Joining the Church?

Please speak with Fr. John. He can meet with you at whatever time is convenient to discuss whatever you have in mind. In addition to Orthodox 101 classes and Bible Studies, Fr. John is also available for personal one-on-one meetings at your home or at the church. Just let him know.

The 2008 Wall Calendars and Pocket Planners

are available for pickup in the back of the church. If you haven't ordered a calendar or pocket planner, please sign your name to the list and we will order one for you. Also available in the back of the church is an excellent book from the Orthodox Calendar Company that offers Daily Lives, Miracles, Wisdom of the Saints and Fasting Guidelines for each day of 2008. The book is only \$16.00 and is highly recommended for those interested in short, 2 minute, daily readings profitable to the spiritual life.



READER SCHEDULE

Sunday, Jan. 13th

Hours: Kathy Parrish
Epistle: Kathy Parrish

Sunday, Jan. 20th

Hours: Jen Alexion
Epistle: Jen Alexion



The Church Phone

has now been transferred to a wireless line but the number remains the same: 302-537-6055. Should you need to reach Fr. John, please try him at this line or at home: 302-988-1138.

House Blessing

It is the custom among many Orthodox Christians to have their homes blessed with the holy water sanctified on or after Theophany (the feast which commemorates the Baptism of the Lord in the Jordan River). If you would like your home blessed, please put your name on the sign-up sheet in the back of the church. If you have any questions please ask Fr. John.



House Blessing: The Purpose

The annual blessing of homes is a custom of special beauty and significance. We again ask Christ to bless and enter into our homes and our lives. We ask Him to be with us, as we desire to be with Him. We ask that by the sprinkling of blessed water, the Holy Spirit renew us, our families and our lives in our homes. As Christ brought salvation to the house of Zacchaeus; we ask for the same for all dwelling in our homes.

House Blessing: The Order

The house being cleaned and ready, we dress in an honorable manner (as we would for church). When the priest arrives, we greet him at the door, having turned off any radio, TV, or other noise based element. Animals that may cause disruption should be placed out of the way. On a small table before icons, a small but wide-mouthed



bowl full of newly blessed water is placed. Together with a list of names of those who reside in the home, a lighted candle and censor (if you have one) are also placed on the table. These items are arranged prior to the arrival of the priest. At the beginning of the service for the blessing of the home, a family member leads the priest throughout the home, carrying the lighted candle. The rest of the household follows and then returns to the table for the final prayer and blessing with water upon those present.



Troparion - Tone 1

When Thou, O Lord, was baptized in the Jordan the worship of the Trinity was made manifest, for the voice of the Father bore witness to Thee and called Thee His beloved Son. And the Spirit, in the form of a dove, confirmed the truthfulness of His word. O Christ, our God, Who hast revealed Thyself and hast enlightened the world, glory to Thee!

Kontakion – Tone 4

Today Thou hast shown forth to the universe, and Thy light O Lord has shone on us, who with understanding praise Thee. Thou hast come and revealed Thyself, O Light unapproachable.

THE FEAST OF THE THEOPHANY OF OUR LORD

The celebration of the Baptism of our Lord in the Jordan River reveals wondrous salvific events:

- ❖ The Mystery of the Holy Trinity was revealed.
- ❖ The waters were blessed by Christ and ceased to be waters of the fall and became waters of renewal (holy water).
- ❖ Any demonic influence over water was ended.
- ❖ A model of Baptism was established for the followers of Jesus Christ.
- ❖ The sin of the old Adam was washed away and buried in the waters.
- ❖ St. John the Forerunner was blessed by Christ.

The word **Theophany** (meaning manifestation of God) comes from the apostolic passage, "God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory" (1 Timothy 3:16). Another name for the Feast is **Epiphany** (meaning manifestation from above), "the grace of God that brings salvation has appeared to all men" (Titus 2:11). A third name is the "Feast of Lights", as Christ reveals Himself as the "Light of the World" (John 8:12).

From the Prayer for the Blessing of Water

O King, Who loves mankind, be present now as Thou wast at the Jordan through the coming of Thy Holy Spirit and sanctify this water. And confer upon it: the grace of redemption, the blessing of the Jordan. Make it a source of incorruption, a gift of sanctification, a forgiveness of sins, a protection against disease, a destruction of demons, inaccessible to evil powers and filled with angelic strength; that all who draw from it and drink of it may have it: for the cleansing of their soul and body, for the healing of their passions, and for the sanctification of their homes, and for every purpose that is fitting.

ORTHODOX CHURCH ARCHITECTURE PASSES MILESTONE IN AMERICA'S HEARTLAND

By Peter Crist – From *OrthodoxyToday.org*

Landmark Church is built in Indianapolis, Indiana.

Founded nearly 100 years ago, Holy Trinity Greek Orthodox Church of Indianapolis is building a new church complex in neighboring Carmel to meet its growing needs.

The new temple establishes architectural and theological history by utilizing a design that has never been seen before in an Orthodox Church. Named by its designer Christ J. Kamages AIA Architect, this innovative paradigm is called the "Triad." In its quest for a new home, Father Anastasios Gounaris, Dr. Dennis Dickos (President) and Tony Filis (Building Committee Chair), together with Mr. Kamages and his team at CJK Design Group, have lead the way for the parish designing with dedication, innovation and ingenuity towards fulfilling their goals and their vision for the future.

During its 2,000 year history, the Orthodox Church has developed a set of theologically-driven architectural principles that guide the faithful in the construction of houses of worship. Historically, however, the last major innovation in Orthodox Architecture occurred in the 6th Century when, after only 5 short years of construction, Justinian the 2nd and Patriarch Menas consecrated the Great Church of Hagia Sophia in Constantinople (today's Istanbul) on December 27, 537.

At that point in history, civilization had never before witnessed an inner sacred space such as that one. Fusing together great size and a holistic spiritual ethos, the Great Church of the Holy Wisdom is a tremendously large space that could accommodate over 4,000 people and would today hold a 14-story contemporary office tower under its 183 foot high dome. Yet, this light-filled building also embodies all the rudiments of an architectural language that carried through into later Christian and Muslim architecture. The majesty of Hagia Sophia continued to inspire, from the 9th Century Pre-Romanesque to the 12th -- 15th C. Gothic Architecture such as the Cathedrals of Salisbury, Chartres and Notre Dame, to the Renaissance masterpieces of St. Peter's Basilica in Rome by Bramante and Michelangelo and Brunelleschi's Florentine Duomo, some 1,100 years later. Following the fall

of the Byzantine Empire in 1453, the Ottoman Moslems copied the architectural style of the Great Church for mosques in Istanbul and throughout the Islamic world.

Now in America's Heartland, 1,400 years after Hagia Sophia's completion, Holy Trinity is in the process of creating a new chapter in history with their beautiful new temple. Developed as an original prototype of ecclesiastical design within the centrally-oriented family of the Great Church of Hagia Sophia, it is comprised of historical elements and ancient precepts yet is a fresh, new design. The key elements still include the traditional Dome, Arches, Vaults and Exedras, (which have existed since the 3rd Century), but have never been drawn or built in the Triad Configuration. Based on its unique, inventive and symbolic features, CJK Design has registered and copyrighted the Triad Prototype with the Library of Congress and is in the process of being patented.



The central core of the concept is a triangulated plan where the triangle symbolizes the nucleus of the faith, the

Holy Trinity. The triangle then has "clipped" corners creating 3 major edges and 3 minor edges. Each edge has either a vaulted niche or Exedra with a Central Dome as the dominant element. The nave then has 6 total edges, one side for each day in the week with the Dome as the seventh (or Sunday). The dome is symbolic of Heaven and eternity, circular with no beginning and no end, as well as the aperture which allows the true Light, light from heaven above, to enter the nave. Like the dome of Hagia Sophia, numerous windows encircle the base. In this design, twenty arched windows will allow the natural daylight to pour into the temple. Like a beacon, the dome exterior will reflect golden light with a gleaming metal roof.

The assemblage provides a unique synthesis that creates:

- ❖ Grandeur and intimacy in the same space.
- ❖ A sense of "Oneness" as the "Body of Christ" in worship or the "work of the people."
- ❖ Extraordinary sightlines throughout the space.

- ❖ A proportional and democratic positioning of the dome as the major interior and exterior element.
- ❖ A wide face towards the sanctuary (Hagia Bema) providing great visual access and liturgical arts flexibility
- ❖ Intimacy due to the maximum 70 feet the furthest seat is from the sanctuary.

CJK Design Group, together with local contractor Sheil Sexton, has worked to bring to fruition this complex master plan at 106th and Shelborne streets in Carmel. Along with the easterly facing temple, there are plans to add a dining and recreation facility, classrooms, offices, a founders' walk and other support spaces that will serve this vibrant community in the future.

Scheduled to be finished early September 2008, the 25,375 sq. ft. first phase of construction includes the temple, the founders' walk and an administration building. The administrative component will house the offices of the parish priest and secretary along with other offices, a conference room and all the necessary functions. As an indoor atrium-like space connecting the temple to the administrative building, the founders' walk will serve as a gathering space for the community's after service coffee hour, dinners



and other social needs. Together, they will support the church in their growing mission.

For now, the temple portion is under construction. The 52' diameter dome is one of the largest Orthodox domes in the Western Hemisphere. It now sits mostly constructed on the ground and is scheduled to be raised to its ultimate height of 65' above the ground on December 27, 2007 (coincidentally the 1,470th anniversary of the consecration of Hagia Sophia). After that, the building will be enclosed, with the brick walls, metal roofing, parking and the rest of the planned first phase soon to follow. With over 550 families, the large parish in the words of its leadership hopes that, "God willing, Holy Trinity will continue to serve our congregation, our children, the greater Indianapolis community, and central Indiana from larger, improved facilities that are architecturally conducive to Orthodox worship."

"The Triad Church of the Holy Trinity Greek Orthodox Church raises its Great Gold Dome as we approach Christ's Birth ... the Light of Lights and Son of Suns ... It becomes the pinnacle of the Church Temple ... gathering light during the course of time in the interior ... and Reflecting and projecting light on the exterior as a witness and lighthouse of the True Faith ... Now and for the ages to come."

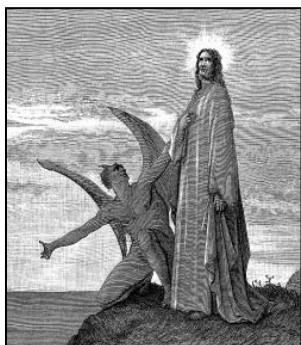
FOR CONSIDERATION

On one of the stones in the Church of Hagia Sophia, the following words were engraved: "Wash your sins, not only your face." Whoever entered this glorious church read this inscription and remembered that the Christian Faith requires of him moral purity: purity of the soul, purity of the heart and purity of the mind. Just as in the heart of man is concentrated the complete spiritual man, this is what the Lord also said, "Blessed are the pure of heart" (St. Matthew 5:8). Total external cleanliness does not help at all in gaining the kingdom of heaven. Oh, if only we would invest as much effort in washing ourselves from sins as we invest daily in washing our faces, then God would truly be seen in our hearts as in a mirror!

TO THINK ABOUT

The three temptations by which Satan tempted the Lord Jesus after His Baptism in the Jordan River:

1. Gluttony: The temptation with bread;
2. Pride: Lifting Him above the Temple;
3. Greed: Offering Him the possession of the entire world.



*From January 8th of the Prologue of Ochrid
By Saint Nikolai Velimirovich*