

CHRIST THE SAVIOR ORTHODOX CHURCH

30838 Vines Creek Rd.; Dagsboro, DE 19939
 302-537-6055 (church) / 302-988-1138 (rectory)
 orthodoxdelmarva.org / frjohn@orthodoxdelmarva.org

BULLETIN OF FEBRUARY 17, 2008

Please Remember in Prayer

Carole Boris and Jane Koshutko who are undergoing treatment. Please also remember the servants of God, Judy and Lam. If you have a prayer request, please let Fr. John know.

Choir Practices

There will be a practice following the coffee hour today for those who can make it. We will look at music for the upcoming Lenten season. There will also be a practice offered on Sunday, March 2nd, to prepare for Holy Week and Pascha. All choir members, and those interested in joining the choir, are asked to try and attend.



SUNDAY, FEBRUARY 17TH

PUBLICAN AND PHARISEE SUNDAY

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

THURSDAY, FEBRUARY 21ST

7:00p.m. Orthodoxy 101

SATURDAY, FEBRUARY 23RD

6:00p.m. Vespers

SUNDAY, FEBRUARY 24TH

SUNDAY OF THE PRODIGAL SON

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

The Holy Fathers write: "When you see Pilate and Herod reconcile, know that they are preparing to kill Jesus. And when you see pride and vainglory attacking you, know that they are plotting to destroy your soul!"

Elder Ephraim of Arizona

Annual Meeting

The 2008 Annual Meeting of the Parish was held last Sunday, February 10th. If you missed the meeting, please pick up a copy of the reports in the back. If you have any questions about the meeting, please see Fr. John or one of the Council members.

Fast-free Week

During the week of the Publican and Pharisee, February 17-23, we do not fast, even on Wednesday and Friday.

The Baptism of Baby Alexander Parsells

has been scheduled for Saturday, March 1st, at 11:00am. All are invited to attend. A light lunch will be served following the baptism.

Special Coffee Hour

Please join us for a special coffee hour, Sunday, March 2nd to welcome baby Alexander Parsells. There will be a light lunch served for all. If you have any questions or wish to bring an appetizer or dessert, please see Jen Alexion or Alice Peters.

Orthodox 101 – A Class On Our Faith

will resume, Thursday, February 21st, at 7:00pm. This class will cover: Slavic Christianity, Fall of Byzantium, Turkish Yoke, Missions to North America, Orthodoxy and the West, Jurisdictions in America, Future of Orthodoxy.



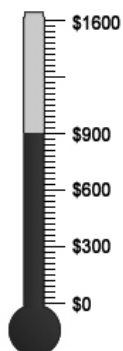
READER SCHEDULE

Sunday, Feb. 24th

Hours: Jen Alexion
 Epistle: Jen Alexion

Sunday, Mar. 2nd

Hours: Sandy St. Germain
 Epistle: Sandy St. Germain



Donation Update: Liturgical Covers

We are now up to \$900 only \$700 away from new liturgical covers for our Altar Table, Table of Oblation, five icon stands, three additional tables, and Gospel stand. Our church needs gold, white, red, purple, green, and blue sets. If you want to donate, please see Fr. John.

Approximate cost:

\$250 per set / \$1600 total with shipping.



DO NOT DESPAIR BUT TRUST IN GOD'S MERCY

By Saint Tikhon of Zadonsk

Do not despair of whatever sins you may have committed since Baptism and find yourself in true repentance, but await God's mercy. However, many and however great and burdensome your sins may be, with God there is greater mercy. Just as His majesty is, so likewise is His mercy. Only guard yourself from sinning henceforth, and walk according to the ways of God.

If you have transgressed in this as a man, and have sinned do not despair. But at that very moment, confess your sin and fall down with humility before the compassionate eyes of God and ask mercy with the voice of the publican, *God be merciful to me a sinner!* (Luke 18:13), and your sins will be forgiven you.



True repentance demands that a man turn away from sins and from the vanity of this world and turn toward God with all his heart, that he be changed within, and that he become different from what he was before, and so *work out his salvation with fear and trembling* (cf. Phil. 2:12), and so endeavor to do nothing else but only to

please God and so be saved. For if you wish to be in true repentance and so be saved, change yourself and be renewed, and become different from what you were before, and take care for nothing else but only to please God and be saved, and so shall you be a new creature in Christ. For every Christian that wishes to be a true Christian, and not false, out to be a new a renewed man or a new creature. Do not, then, indulge your flesh, and do not do everything it may desire. It must be *crucified with its affections and lusts* (Gal. 5:24) when you wish to be a Christian, that is, Christ's. Much effort and labor is needed, for a man to be changed and to be the good tree that brings forth good fruit. Strive, then, for nothing else but to change, renew, and correct yourself.

And pray for this, and sigh often and with all zeal to Christ the Lord, that He Himself might renew you and make you good, for without Him our renewal and correction cannot take place. And when you are renewed inwardly and good, then you outward life and works shall also be good.



PRAYERS OF SAINT PHILARET OF MOSCOW

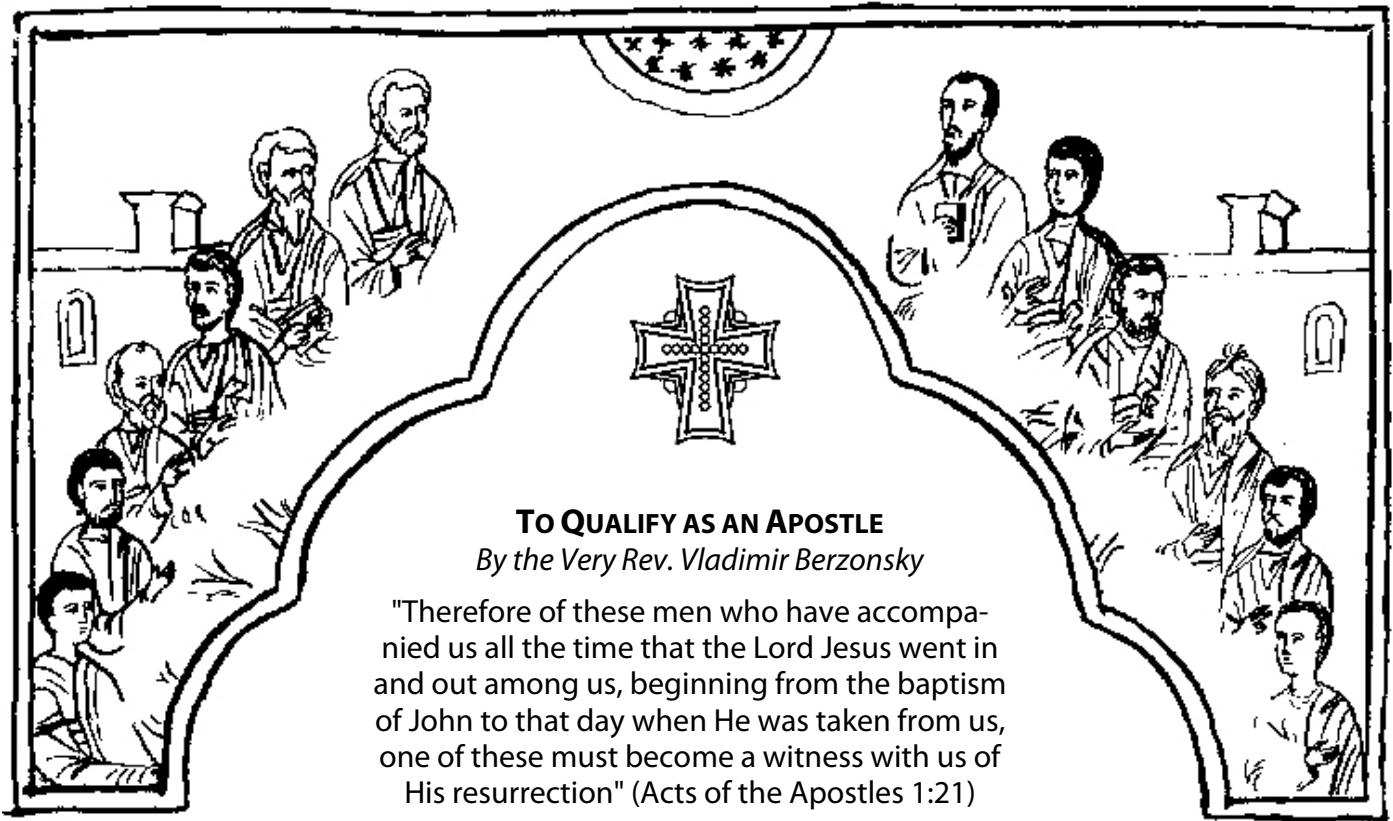


For the Coming of the New Day

O Lord, grant me to greet the coming day in peace. Help me in all things to rely upon Thy holy will. In every hour of the day reveal Thy will to me. Bless my dealings with all who surround me. Teach me to treat all that come to me throughout the day with peace of soul, and with firm conviction that Thy will governs all. In all my deeds and words guide my thoughts and feelings. In unforeseen events let me not forget that all are sent by Thee. Teach me to act firmly and wisely, without embittering and embarrassing others. Give me strength to bear the fatigue of the coming day with all that it shall bring. Direct my will, teach me to pray, pray Thou Thyself in me. Amen.

For the Acceptance of God's Will

O Lord, I know not what to ask of Thee. Thou alone knowest what are my true needs. Thou lovest me more than I myself know how to love. Help me to see my real needs which are concealed from me. I dare not ask for either a cross or blessed consolation. I only desire whatever Thou dost choose to send me. My heart is open to Thee. Visit and help me, for Thy great mercy's sake. Chastise me and help me, cast me down and raise me up. I worship in silence Thy holy will and Thine inscrutable ways. I offer myself as a sacrifice to Thee. I put all my trust in Thee. I have no other desire than to fulfill Thy will. Teach me how to pray. Pray Thou Thyself in me. Amen.



TO QUALIFY AS AN APOSTLE

By the Very Rev. Vladimir Berzonsky

"Therefore of these men who have accompanied us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John to that day when He was taken from us, one of these must become a witness with us of His resurrection" (Acts of the Apostles 1:21)

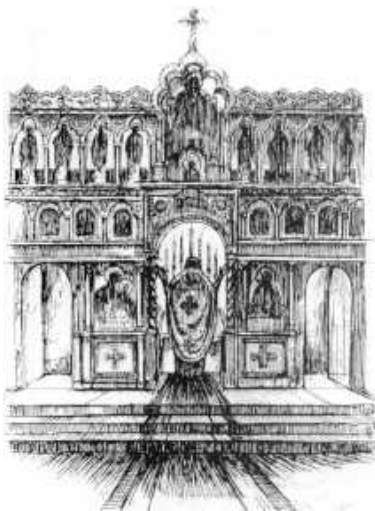
Twelve men were selected to match the twelve tribes of Israel, for this was a second and ultimate covenant inaugurated by the Son of God. Somebody would take the place of Judas. The basic qualification was that he had to have witnessed the many miracles the Lord Jesus performed since the inauguration of His ministry and most important of all, to have beheld Him resurrected from death. It was not enough to select someone who could tell about Jesus. He had to be there in person, somebody whose eyes had seen and ears had heard the Word of God, Jesus Christ.

Since God's Son came to live and dwell among us, hundreds of thousands of people have spent their lifetimes studying the records of His life on earth. We profit from all sorts of theories. Conversely, countless millions have known but a portion of who He was and is, even having been misled and led away from Him. Millions have an opinion about Him. The true Christian knows Him.

Apostolic succession is a phrase describing those Christian communions that can claim to be descended from the apostles. For some it's a legal qualification for authenticity as inheritors of grace from the earliest stream. But for us it's more than that - it's the inheritance of sacred tradition that identifies the bearers as grateful heirs of spiritual gifts that flow in the Church through the centuries. To read the sacred scriptures as Spirit-filled beneficiaries of apostolic grace is to be warmed in the heart by the same emotions they felt when they were there when He performed mighty deeds in

humble ways. To say with St. Peter when told at daybreak to lower his nets into the water once again, "Master, we have toiled all night and caught nothing," (Luke 5:8) only to reluctantly obey, certain it would be for nothing, then to have the net so full of fish that the cords would be broken if they tugged the net too roughly, and to say, "Depart from me, for I am a sinful man, Lord." God broke the cords of Peter's heart at that instant. We can grasp what he had been thinking before then - he knew all about fishing - but he understood nothing about the Spirit within him.

It's not only the miracle, it's the humility that accompanies the phenomenon. Jesus said nothing. His silence shouts with eloquence. Consider the time He was moved with compassion for the widow burying her only son. He stopped the funeral procession and turned it back to the village. Grief and the funeral are transformed into great joy and songs of praise. Those who had been there not only never forgot it, they recorded it on our behalf. Who could forget the incident of the awesome centurion whose mere presence caused all Jews to hold their breath and feel their blood pressure increase until he passed, plead like a child on behalf of his servant near death, only to have the humble Lord cure the servant with a mere word. It was no accident that none of the apostles were noted for their learning. Simple men they were, guileless for the most part, quite ordinary as the world would judge them, yet capable of wonder and amazement when One who was indeed unique manifested divinity in His person.

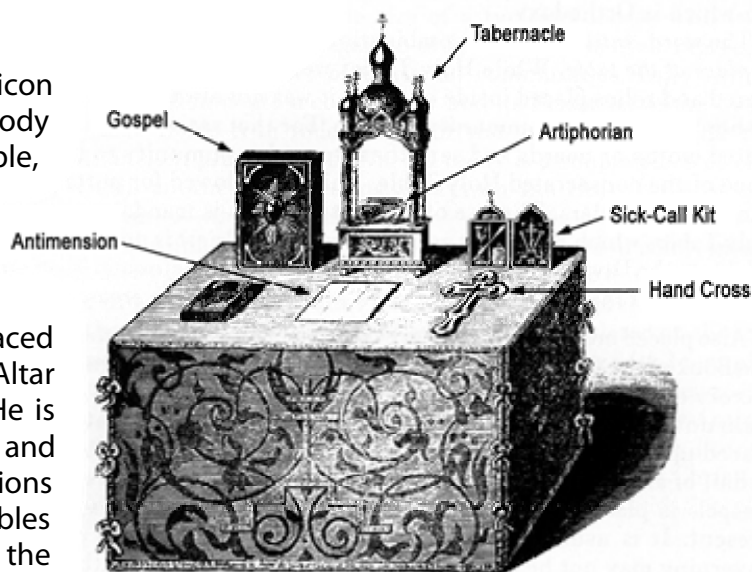


THE ALTAR OF AN ORTHODOX CHURCH

The altar, sanctuary, or the Holy of Holies is the eastern part of the church building, separated from the nave (the main body of the church) by the iconostas (a wall with icons). The altar contains the Holy Table and the Table of Oblation and has an adjoining sacristy and vestry for the storage of sacred vessels and vestments. Entry into the altar is through the Royal Doors in the middle of the iconostas and the deacon's doors to the north and the south. Only ordained clergy (priests, deacons, and bishops) are allowed through the Royal Doors, and only men or boys who are appointed to serve are allowed through the deacon's doors. The altar area is elevated above the rest of the church to remind the faithful that just as the Lord descended from heaven to earth, so too in like manner are they to make an ascent from earth to heaven.

Holy Table

The Altar Table is located behind the iconostas (icon screen) and in the middle of the sanctuary. The Body and Blood of Christ are consecrated on the Holy Table, and before this Table stands the celebrant (priest or bishop) during the Divine Liturgy and at the more important parts of Vespers and Matins. The Holy Table contains relics of saints and the Table together with the liturgical items placed upon it may be touched only by ordained clergy. Altar Tables are also called the Throne of Christ since He is mystically present there in the form of His Body and Blood. Unlike altar tables in western denominations which face the people, in the Orthodoxy Altar Tables face east, away from the people but towards Christ, the Source of Light. Likewise, they are not attached to the wall, but can be circled, as while censuring. Altar Tables are square to symbolize that Christ's doctrine and sacraments are equally offered to people of all the ends of the earth – north, south, east, and west. Sometimes a canopy is erected over the Altar Table, on four columns and beneath it hovers a dove with outspread wings, a symbol of the Holy Spirit.



Holy Table



Table of Oblation

Table of Oblation

A small table at the left side of the sanctuary on which bread and wine are prepared for the Eucharist. At the Office of Preparation or the Proskomedia (from the Greek, *proskomede*, or preparation), particles are taken out of the prosphora (offering bread) in commemoration of the living and the departed by name, and place before the Lamb or the piece of bread that is to be consecrated for Holy Communion. At the time of the Cherubic Hymn, the bread and wine which are to be offered for Holy Communion are transferred from the Table of Oblation in a solemn procession (the Great Entrance) out the (north) side door of the altar and through the Royal Doors and placed on the Holy

Table. Before the procession, if a bishop should serve, he commemorates all the concelebrating clergy by name as they come up to him one by one and kiss his shoulder.