



# 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 AUGUST 23, 2009

### SUNDAY, AUGUST 23<sup>RD</sup>

#### 11<sup>TH</sup> SUNDAY AFTER PENTECOST

9:00a.m. Baptismal Liturgy  
Coffee Hour

### SATURDAY, AUGUST 29<sup>TH</sup>

#### BEHEADING OF THE BAPTIST

9:00a.m. Mollieben

#### Arrival of Metropolitan Jonah

6:00p.m. Great Vespers

### SUNDAY, AUGUST 30<sup>TH</sup>

#### 12<sup>TH</sup> SUNDAY AFTER PENTECOST

8:40a.m. Hours

9:00a.m. Divine Liturgy

Prayers: Academic Year  
Brunch at Clarion Hotel

### On the Raising of Children

*Your children will always be sufficiently wealthy if they receive from you a good upbringing that is able to order their moral life and behavior. Thus, strive not to make them rich, but rather to make them pious masters of their passions, rich in virtues. Teach them not to think up illusory needs, reckoning their worth according to worldly standards. Attentively watch their deeds, their acquaintances and their attachments—and do not expect any mercy from God if you do not fulfill this duty.*

*St. John Chrysostom*

### READER SCHEDULE

Sunday, August 30<sup>th</sup>

Kathy Parrish

Sunday, September 6<sup>th</sup>

Jodi McElwee



### A Sign-up Sheet – Last Call!

Today is the last day to sign-up for the meal with Metropolitan Jonah on Sunday, August 30<sup>th</sup>. The meal will be a brunch at the Clarion Hotel in Ocean City. If are able to attend, please sign your name to the list in the back of the church. Suggested donation is \$15. Questions? Please see Fr. John.



### Prayers for Teachers and Students – August 30<sup>th</sup>

will be offered for the academic year by Metropolitan Jonah. Teachers and students will be asked to come forward near the conclusion of the Liturgy.

### Church Cleaning – Volunteers Sought

This Wednesday, August 26<sup>th</sup>, 9:00am.

### Orthodoxy 101 Coming to Saturday Night

Starting September, Orthodox 101 will meet each Saturday from 5:00-5:45pm before the 6pm Vespers. The other classes will meet on Monday nights at 7pm.



### Choir Practice

will be held today following the coffee hour in preparation for Metropolitan Jonah's visit next Sunday. All choir members are asked to please stay for this important practice.

### First Archpastoral Visit of Metropolitan Jonah

On August 29-30 (Saturday and Sunday), His Beatitude Metropolitan Jonah will make his first archpastoral visit to our parish. He will be here for Great Vespers on Saturday through a special meal at a local resort hotel following the Divine Liturgy on Sunday. Please help get the word out!



## DID YOU KNOW?

- ❖ Most people come to church because of a personal invitation.
- ❖ Only 2% of church-going people invite someone to church in a given year. That means 98% of church-goers never extend an invitation in a given year!
- ❖ 7 out of 10 unchurched people have never been invited to church in their whole lives.
- ❖ 82% of the unchurched are at least somewhat likely to attend church if invited.
- ❖ The top "rational" reason adults seldom or never attend church is they don't agree with organized religion or what they preach (24 percent).
- ❖ The top "practical" reasons for hardly attending or missing church altogether, 21 percent said they don't have time or they don't get around to it.
- ❖ Children and youth who attend religious services weekly, exhibit fewest behavior problems, are more likely to have high-quality relationships with their parents, and are more likely to exhibit positive social behavior, including showing respect for teachers and neighbors, getting along with other children, understanding other people's feelings, and trying to resolve conflicts with classmates, family or friends.
- ❖ September 13, 2009 is National Back To Church Sunday! Who will you invite?



### **METROPOLITAN JONAH HOPES JURISDICTIONS CAN UNIFY**

*8/15/09 – By Niraj Warikoo - Detroit Free Press / From DirectionsToOrthodoxy.org*

Orthodox Christians must reach out across ethnic and social lines in order for their churches to survive, the new head of the Orthodox Church in America said Friday after arriving in Michigan for a three-day visit.

Metropolitan Jonah, 49, is to meet with local parishes on his first trip to Michigan since being elected in November as head of the church, one of the three main Orthodox churches in the U.S. Metro Detroit has about 40 Orthodox churches, some of them part of the group Jonah heads. On Sunday, he'll help lead a service at St. George Romanian Orthodox Cathedral in Southfield.

Jonah is a convert from the Episcopal Church who came to the Orthodox faith after coming across an Orthodox book in a "hippie bookstore" in California, he told the Free Press. That started him on a spiritual journey that led him to become a monk and visit Russia. He became a bishop in 2008 and was elected as head of the church less than two weeks later.

Jonah hopes to bring unity among Orthodox jurisdictions in the United States and one day bring them under common leadership. He also is trying to clean up a leadership that has been criticized for financial mismanagement and some corruption. He said the administration of the church has been "radically re-structured." "Everybody is new except for a couple of secretaries," he said. "There is a lot of old baggage."

The Orthodox Church in America has its roots in Russian monks who came to Alaska more than 200 years ago. Today, many Native Americans in Alaska are members of the Orthodox Church, he said. Jonah arrived at Detroit Metro Airport from Alaska, where he had met with the Orthodox community.

Orthodox churches are often associated with particular ethnicities, such as Greek, Russian, or Lebanese-Syrian, among others. But Jonah said the community must transcend ethnic boundaries to flourish. Otherwise, "it will die out," he said. Jonah said he wants a "church that embraces all people."

In many of the immigrant Orthodox communities, "the second and third generation of youth are almost entirely lost. ... How do we retain the youth?" The key, he said, is making people aware of what the Orthodox Church can offer. "What people are looking for is a spiritual path, a way that leads them into the depths of communion with God," he said.

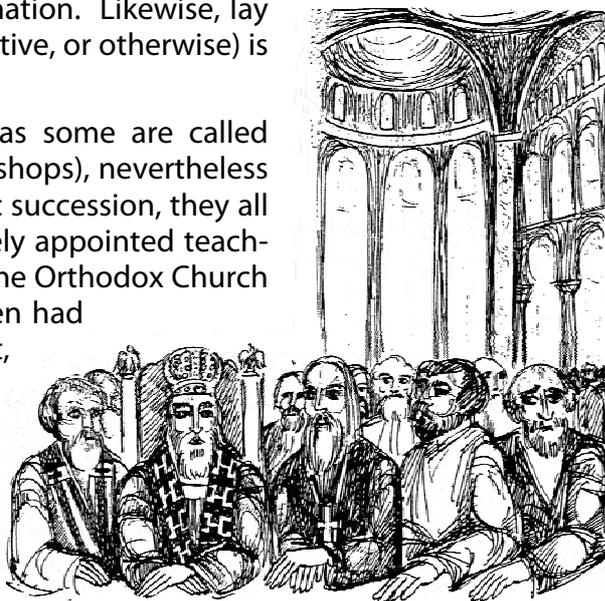
## ASK FATHER: 3 QUESTIONS / 3 ANSWERS

### Q. What exactly is a Bishop?

A. The bishop is the first and highest degree of the clergy in the Orthodox Church (the Biblical term is overseer). He is the successor to the Apostles in the service and government of the Church. A ruling bishop is responsible for and is the head of all the parishes located in his diocese.

The ministry and authority of the lower orders of clergy (priests, deacons, subdeacons, readers) is derived from the bishop, who alone performs the mystery of ordination. Likewise, lay stewardship in the Orthodox Church (educative, administrative, or otherwise) is conducted with the blessing of the bishop.

While Orthodox hierarchs may differ in rank and title (as some are called patriarchs, popes, metropolitans, archbishops, or simply bishops), nevertheless all bishops are equal as they all share in the same apostolic succession, they all have the same sacramental powers, and they all are divinely appointed teachers of the faith. For this reason, not only has no bishop in the Orthodox Church ever had universal jurisdiction but no bishop has ever even had the right to interfere in the affairs of another's diocese. Yet, in matters of faith and practice the bishop is not entirely on his own but instead remains subject to the decisions of local and general councils of bishops. In the same manner all councils of bishops remain subject to the general consciousness of the Church which as the Body of Christ includes both clergy and laity alike and is governed by the Holy Spirit.



### Q. How do I greet an Orthodox bishop in person?

A. When we approach an Orthodox Bishop, we seek his blessing: By bowing from the waist such that our right hand touches the floor, then as we raise up we place our right hand over the left hand with palms upward, and we say, "Your blessing please!" The Bishop then answers, "May the Lord bless you," and blesses us with the Sign of the Cross by forming his fingers into a Christogram (see image on the left and the question below), and places his right hand in our hands. Then we kiss his hand. It should be noted that unlike a priest, the Bishop can bless with both the right and left hands; however he will as in the case stated above use his right hand.

The reason that a lay person kisses the hand of a Bishop is to show respect to his Apostolic office. More importantly, since he blesses in the Name of Christ (more info below), and he holds the Holy Mysteries in his hands during the Divine Liturgy, when we kiss his hand, we show respect to Christ and the Holy Eucharist. We should receive a blessing from a priest in the same manner and for the same reasons.

### Q. In today's modern world, should an Orthodox Christian still ask a bishop or priest for a blessing and kiss his hand? This looks strange to outsiders. Wouldn't it be better to just shake hands?

A. When a bishop or a priest gives a blessing he arranges the fingers of his right hand in a specific pattern. His fingers form the Greek initials of "Jesus Christ" – IC XC. This shows that the bishop or priest imparts, not his own blessing, but the blessing of Christ, Whom he serves. For this reason, the Church teaches that even in today's modern world, one should not exchange the opportunity to receive a blessing from God for a mere handshake from a mortal man.

When a bishop or a priest visits our parish, each of us should receive his blessing. This not only shows respect for the grace of God active in Christ's Priesthood but it also provides an excellent opportunity to introduce ourselves and welcome him to our community.



## BIBLE READING

VRev. Vladimir Berzonsky

**"You study diligently the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about Me, yet you refuse to come to Me to have life." (John 5:39)**

This phrase explains the action during the poignant Pre-Sanctified Liturgy performed only during the Great Lent. The royal doors are opened, the readings from Genesis or Exodus, Psalms or Proverbs heard, the celebrant holding the smoking censer and candle turns to the congregation and announces: "The light of Christ illuminates everything." The scriptures having just been read require interpretation. They all point to the Messiah. They all look forward to the life, ministry, death and resurrection of our Lord, God and Savior.

He was speaking to His own people, the Israelites. They missed the point then and they still do. That happens when a person:

A. Has not the Holy Spirit in his or her heart. Those who hear the word of the Lord and are listening for a verification of their own mental image of who the Lord is and what He would say and teach bring to the Bible their own agenda, and they are not prepared to hear the word of the Lord.

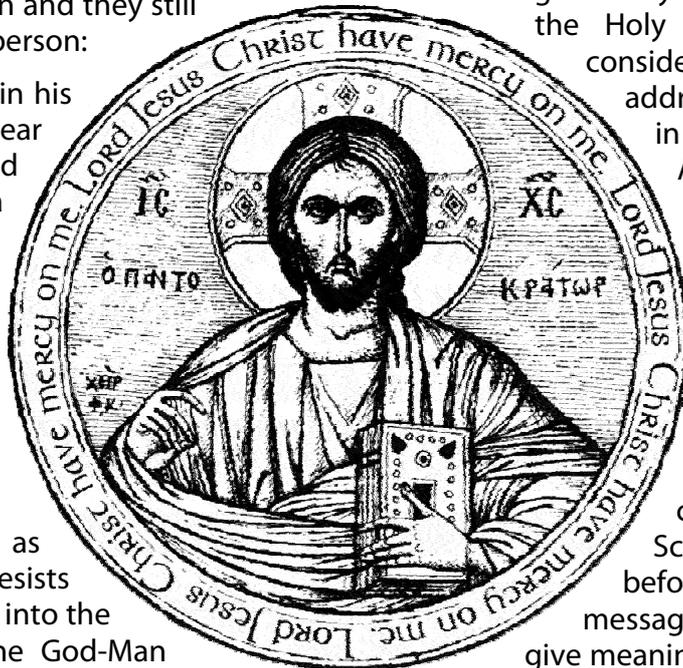
B. Understands the Bible as the word of the Lord but resists the living Word who came into the world to save sinners, the God-Man Jesus Christ. The word can be Law. That they accept, but the word as Person is unacceptable to them. It's one thing for us to say that, but another to read every passage with the image of Jesus of Nazareth before our faces and in the eyes of our minds. How can we criticize the Jews who study the Bible every day of their lives if we do not have the ability to comprehend what it means: "The Word became flesh and dwelt among us full of grace and truth" and "We have beheld His glory." What is His glory, and when did we see it?

I recall the class in seminary, Homiletics, taught by Metropolitan Andrei of the Bulgarian Orthodox Church. Oddly, he didn't have us deliver homilies; rather, he explained what they were, how they were to be delivered, and what ought to be the ultimate outcome of our preaching. He gave an order to us that is locked in my memory: "Young

men, you must read the Bible every day of your lives. Even after you have memorized it -- because the Bible never changes, but you do." He was so right. By now I have memorized much if not most of the Psalms, for example, simply because they are recited again and again in our public and private worship. Nevertheless, moments of insight arise when my mind latches onto the meaning of a phrase in a way that it never quite realized before. "Yes," the word meets the moment. Like the Titanic meeting the iceberg, the experience of the day is illumined by the ancient hymn, and I grasp the meaning with my soul. Was it Jesus or was it

the Holy Spirit, or both? Dare I consider that the Father addressed me through the text in ways that He spoke to Adam, Enoch, Noah, Abraham and Moses? Is that the height of presumption? Who can say?

What I know is that Jesus Christ is leading me on the Way. His icon is always in front of me. I cannot read the sacred Scriptures without His face before my eyes. His life, message, death and resurrection give meaning to a world that oscillates from Him to Satan, now doing glorious deeds to enhance all living things that share our time and space, now acting in horrendous ways to negate all the praiseworthy actions that make us proud to be humans. We are queer creatures, impossible to anticipate, but "Jesus Christ is the same yesterday, today and forever."



### DON'T FORGET!

In the month of August our parish is reading the book, "Turn Around", the Orthodox Purpose Driven Life. We will meet in September to discuss the text. You should be a little past the middle of the book. Questions? See, Fr. John.

