

CHRIST THE SAVIOR ORTHODOX CHURCH

30838 Vines Creek Rd.; Dagsboro, DE 19939
 302-537-6055 (church) / 302-933-8090 (rectory)
 orthodoxdelmarva.org / frjohn@orthodoxdelmarva.org

BULLETIN OF SEPTEMBER 11, 2011

Welcome Visitors

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

Special Parish Council Meeting

Today we will have a special meeting of the Parish Council to discuss our options for the future home of Christ the Savior. As always, all members of the parish are welcome to stay for the meeting, and particularly today, they are encouraged to stay. We need everyone's help discerning the Lord's will for our future.



Website Update

Photos of last week's Blessing of Teachers and Students are now on our website. Check them out!



Exaltation of the Holy Cross – September 14th

This feast commemorates the finding of the True Cross of Christ by St. Helen, the mother of St. Constantine the Great. On this day, Fr. Daniel Hubiak was ordained to the Holy Priesthood. We wish him and Mat. Dunia, many blessed years! Fr. Daniel and Mat. Dunia also celebrate their anniversary of marriage on September 16th. If you would like to send a card, their address is: 16 Wharf Court, Ocean Pines, MD 21811.

The Postfeast of the Exultation of the Precious Cross

is celebrated from 9/14 through 9/21, the "leave-taking" of the feast. Throughout this time the troparion and kontakion for the feast are sung or said with our morning and evening prayers (we may also add, "Before Thy Cross"), and at meal times; the troparion before the meal and the kontakion after. See your prayer book or Liturgy book.

Marriage of Andrei and Lena – Sunday, September 25th

At St. Alexander Nevsky Cathedral in Howell, NJ. If you are able to attend, please RSVP with Andrei or Lena. Fr. John will officiate, and Fr. Daniel Hubiak will serve here in his stead.

Annual Diocesan Assembly/Day – October 15th

is to be held with on Saturday, October 15th, at St. Luke's Orthodox Church in McClean, VA. A lay delegate is needed to accompany the priest. If you have any interest, please let Fr. John know as soon as possible. Thank you!

SUNDAY, SEPTEMBER 11TH

Sunday Before the Cross

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

TUESDAY, SEPTEMBER 13TH

7:00p.m. Great Vespers w/ Litiya

WEDNESDAY, SEPTEMBER 14TH

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

SATURDAY, SEPTEMBER 17TH

5:00p.m. Bible Study
 6:00p.m. Great Vespers

SUNDAY, SEPTEMBER 18TH

Sunday After the Cross

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

READER SCHEDULE

Sunday, Sept. 18th

Kathy Parrish

Sunday, Sept. 25th

Gabriela Jones



Prayer List: Fr. Michael Mihalick, Fr. Gregory Safchuk, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Mat. Lisa, Kelly Elizabeth & child, Bill Parrish, Fazealle, Hayley, Tyler Pelesh, Jerrie Rife, Wallace & Michelle, Ryan & Kayla, Maleah Morsey, Victoria Kokkinos, Ed Tucker, Karen Nichols, Denise Royal, Simeon, Scott & Maryann, Roman Szwec, Garrett Cuppels, Jane Koshutko, Nicholas & Linda, Nina Gordon, Mirela & Chris, Troy Duker, Mary Miranda, Bruce Eckerd, Stella, Lilly Barnett, Amy F., Nedelina.

OPERATING THRU 8/31/11			SEPTEMBER OPERATING			BUILDING FUND		
Income	Expense	Net	Income	Goal	Net	Income	Goal	Difference
33,863	42,590	-8,726	1,636	5,900	-4,264	15,014	20,000	-4,986

SEPTEMBER 11: LIFE FOREVER CHANGED

From OCA.org / By Ginny Nieuwsma

“See, I have set before thee this day life and good, and death and evil” [Deuteronomy 30:15].

On September 11, 2001, life was forever changed for Americans when terrorists plowed two planes into the World Trade Center, a third into the Pentagon, and downed another in a rural Pennsylvania field. Over 3000 innocent people lost their lives.

In New York, terror rained from the sky, as each plane's impact produced infernos of flame and ash and smoke. Paper drifting from the heights of the twin towers showered people on the streets below, mingling with the acrid smoke and the bodies of those who jumped to their deaths to flee the hellish conditions in the buildings.

Americans will always remember where they were on that day. We were sleeping on the west coast when our daughter called us from her college dorm room in Chicago to tell us the news. Turning on the TV, we watched in mute horror as the towers fell and smoke darkened the skies so that the sun disappeared over New York.

Our shock, heartache and anger followed in quick succession in the days to come. The heartbreaking images on our TV screens day and night stunned us: the lingering, noxious smoke, rising to the sky, like devil's incense; the brave first responders with their masks and equipment slogging through debris piled ten stories high; the notes and photos provided by those desperately searching for loved ones, pinned on a wall in the area of destruction that quickly became known as Ground Zero; footage of funeral after funeral where tough New York firemen wept like children as they said their farewells.

It was a litany of scenes of death and evil. We felt such fear, having lost our sense of security while sensing the horror of the massive number of deaths. Tornadoes and cancer and epidemics kill people too, but on sunny September 11, people were killed by fellow human beings for no other reason than the fact that they happened to show up for work on time.

But there was another September 11 for our family — one that also changed our lives forever, but in a

way that stands in sharp contrast to that day of infamy in 2001. On September 11, 1994, two priests baptized our children and chrismated our family of six, and in so doing we were united to the Holy Orthodox Church.

Death and evil. Life and good. The contrast between those two days, seven years apart, couldn't have been greater for our family. In 1994, our children, immersed in the healing, cleansing waters of baptism, experienced that death which gives birth to life. Saint Seraphim of Sarov says, “The Grace of the Holy Spirit, conferred by baptism in the name of the Father and the Son and the Holy Spirit, shines in our hearts with the inextinguishable light of Christ.” Our baptism and chrismation

day was cloudless and filled with sunshine, true; but the interior illumination we experienced that day, as we received the sacraments for the first time, would not be extinguished, not even by horror of the terrorist attacks seven years later.

On that day, we joined ourselves to Christ and began the process of slow transformation from the inside out. In uniting ourselves to Him through His Church, we began to know the meaning of true life. In the Kingdom of God, the power of death and evil really are vanquished as we commune with

our Lord and with one another. Who has not felt this, if even for just a moment, when shouting on Pascha, “Christ is Risen!”

How many times prior to that joyous September day had we read the words of Jesus and yearned to know what they really meant? Our hunger and thirst drove our search: “Unless you eat the flesh of the Son of man and drink his blood, you have no life in yourselves. He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect him at the last day; for my flesh is true food, and my blood is true drink. He that feeds on my flesh and drinks my blood remains in union with me, and I in union with him. Just as the living Father sent me forth and I live because of the Father,



he also that feeds on me, even that one will live because of me.”

September 11, 1994, was the day we began to know true safety and security as a family. The sweet-smelling incense drifting to heaven in that humble mission parish reminded us of the prayers of the Church throughout time. She had survived through years of peace and peril, surplus and want, freedom and terrible suppression. We didn't know in 1994 that, seven years later, the gates of hell would come to us, quite literally in the case of one small Orthodox parish under the Twin Towers! Yet the Church would survive that too, when it came.

Saint Symeon the New Theologian reminds us, “When a man walks in the fear of God he knows no fear, even if he were to be surrounded by wicked men. He has the fear of God within him and wears

the invincible armor of faith. This makes him strong and able to take on anything, even things which seem difficult or impossible to most people. Such a man is like a giant surrounded by monkeys, or a roaring lion among dogs and foxes. He goes forward trusting in the Lord and the constancy of his will to strike and paralyze his foes.”

What is security? We all live one heartbeat away from crossing over into eternity, and if it isn't a random terrorist attack, it will be cancer, or an accident, or simply old age. The antidote to the fear of death isn't found in extra airport security measures or in heeding the color of terrorist alerts. Our only true refuge in any age is the Church, her sacraments, her community, her faithful witness. This precious and life-giving Ark carries us from birth through childhood, marriage, work, old age and death, into life eternal.

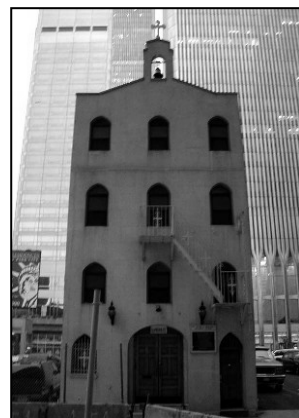
ST. NICHOLAS CHURCH: THE ONLY HOUSE OF WORSHIP DESTROYED ON 9/11

From OCA.org

The tiny Saint Nicholas Greek Orthodox Church which stood in the shadow of the World Trade Center's twin towers was the only house of worship destroyed in the 9/11 terrorist attacks.

On Sunday afternoon, September 11, 2011, His Eminence, Archbishop Demetrios will preside at the celebration of a Trisagion Memorial Service at Ground Zero, near the site of the former Saint Nicholas Church. Participants are asked to gather at gate 7 on Liberty Street [between Greenwich and Church Streets, opposite the firehouse].

For updates on rebuilding the church, please visit goarch.org.



PRAY FOR THE ORTHODOX CHRISTIANS WHO LOST THEIR LIVES IN THE 9/11 TERRORIST ATTACKS

From OCA.org

The following list of Orthodox Christians who lost their lives in the September 11, 2001 terrorist attacks may not be complete, but it is the list that has been most widely circulated during the past decade. If any oca.org readers know of others who perished on that day, please send their names to info@oca.org.

“With the saints give rest, O Christ, to the souls of all Thy departed servants, where there is neither sickness, nor sorrow, nor sighing, but life everlasting!”

Joanna Ahladiotis

Anastasios (Ernest) Alikakos

Alan Bondarenko

Katerina Bantis

Lieutenant Peter (Panagiotis) Brennan

Anthony Demas

Kontantinos Ekonomos

Anna Fosteris

Peter Hansen

Vassilios Haramis

John Katsimatidis

Danielle Kousoulis

George Merkouris

Peter Constantine Moutos

James Nicholas Papageorge

George Paris

Theodore Pigis

Daphne Pouletsos

Anthony (Tony) Savas

Derek Statkevicius

Andrew Stergiopoulos

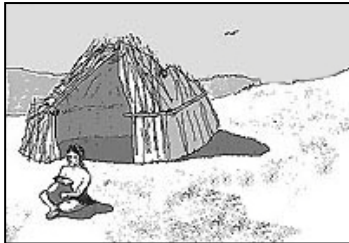
Michael Tarrou

William Tselepis

Prokopios (Paul) Zois

WHEN YOUR HUT'S ON FIRE

The only survivor of a shipwreck was washed up on a small, uninhabited island. He prayed feverishly for God to rescue him. Everyday he scanned the horizon for help, but none seemed forthcoming. Exhausted, he eventually managed to build a little hut out of driftwood to protect him from the elements, and to store his few possessions.



One day, after scavenging for food, he arrived home to find his little hut in flames, with smoke rolling up to the sky. He felt the worst had happened, and everything was lost. He was stunned with disbelief, grief, and anger. He cried out, "God! How could you do this to me?"

Early the next day, he was awakened by the sound of a ship approaching the island! It had come to rescue him! "How did you know I was here?," asked the weary man of his rescuers. "We saw your smoke signal," they replied.

The Moral of This Story: It's easy to get discouraged when things are going bad, but we shouldn't lose heart, because God is at work in our lives.... even in the midst of our pain and suffering. Remember that the next time your little hut seems to be burning to the ground. It just may be a smoke signal that summons the Grace of God.

THE EXALTATION OF THE PRECIOUS CROSS

Celebrated on September 14th

Saint Helen, the mother of Saint Constantine the Great, when she was already advanced in years, undertook, in her great piety, the hardships of a journey to Jerusalem in search of the cross, about the year 325. A temple to Aphrodite had been raised up by the Emperor Hadrian upon Golgotha, to defile and cover with oblivion the place where the saving Passion had been suffered. The venerable Helen had the statue of Aphrodite destroyed, and the earth removed, revealing the Tomb of our Lord, and three crosses. Of these, it was believed that one must be that of our Lord, the other two of the thieves crucified with Him; but Saint Helen was at a loss which one might be the Wood of our salvation. At the inspiration of Saint Macarius, Archbishop of Jerusalem, a lady of Jerusalem, who was already at the point of death from a certain disease, was brought to touch the crosses, and as soon as she came near to the Cross of our Lord, she was made perfectly whole. Consequently, the precious Cross was lifted on high by Archbishop Macarius of Jerusalem; as he stood on the ambo, and when the people beheld it, they cried out, "Lord have mercy." It should be noted that after its discovery, a portion of the venerable Cross was taken to Constantinople as a blessing. The rest was left in Jerusalem in the magnificent church built by Saint Helen, until the year 614. At that time, the Persians plundered Palestine and took the Cross to their own country (see Jan. 22, Saint Anastasius the Persian). Late, in the year 628, Emperor Heraclius set out on a military campaign, retrieved the Cross, and after bringing it to Constantinople, himself escorted it back to Jerusalem, where he restored it to its place.



BENEATH YOUR COMPASSION

The oldest prayer we know dedicated to the Virgin Mary is known as "Beneath Your Compassion." The earliest text of this hymn was found in a Coptic Vespers for Christmas of the 3rd century. It is written in Greek and dates to approximately 250 AD. It is used in the Coptic Liturgy to this day, as well as in the Orthodox Compline service, it being the last hymn to be sung.

*Beneath your compassion,
We take refuge, Virgin Mother of God.
Despise not our prayers in our necessity
But deliver us from harm
O only pure, only blessed one.*

The ancient date of the hymn tells us that the early Christians had an established devotion to the Theotokos and called upon her intercession. Long before the usage of the term "Theotokos" in the 5th century, the Church already knew the Virgin Mary as "Mother of God".

