



The Rich Man and Lazarus

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF OCTOBER 23, 2011

Welcome Visitors

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

OCF Event – Monday, Oct. 24th

The Salisbury University Orthodox Christian Fellowship will be hosting its first interest meeting of the year. This gathering will take place at Cool Beans in the GUC Student Center at 7pm on Monday October 24th. The group will discuss ideas, hopes, and potential plans for the 2011-2012 OCF school year. All invited to attend!



The Parish Council

Will meet on Sunday, October 30th, to discuss the status of the acquisition of the new parish center.

Prayers for Those in the Healing Ministries – Sunday, Oct. 30th

will be offered at the Liturgy on Sunday, Oct. 30th. Doctors, pharmacists, dentists, nurses, counselors and all those involved in the health and wellness fields are asked to come forward for a blessing.

St. Michael's Party – Sunday, November 6th



On November 6th (the Sunday after Halloween and before the Feast of Archangel Michael – November 8th) we will have a St. Michael's Party for the children. *After the Divine Liturgy*, the children will get dressed up as Saints and Angels and have a parade during the coffee hour. Questions, please see Mat. Emily.

Variance Hearing at Snow Hill, MD – Thurs, Nov. 10th @ 6:30pm

Worcester County Government Center, 1st floor, room 1102.

2012 Calendars & Pocket Planners

can be ordered via the order sheet in the back of the church. The calendars are \$5.00 a piece and the pocket planners \$4.00. The order sheet will be in the back of the church for the next month or so.

Parishioners That Are Home Bound

If you or a loved one cannot make it to Church to receive the Holy Mysteries, Fr. John would be very pleased to visit at your home, in the hospital, at a nursing home, or any other place. Please be sure to schedule a visit with him.



SUNDAY, OCTOBER 23RD

19th Sunday of Pentecost

St. James, the Brother of the Lord

8:40a.m. Hours

9:00a.m. Divine Liturgy

Coffee Hour

SATURDAY, OCTOBER 29TH

5:00p.m. Bible Study

6:00p.m. Great Vespers

SUNDAY, OCTOBER 30TH

20th Sunday of Pentecost

8:40a.m. Hours

9:00a.m. Divine Liturgy

Prayers for Those in the Healing Ministries

Coffee Hour

Parish Council Meeting

READER SCHEDULE

Sunday, Oct. 30th

Jodi McElwee

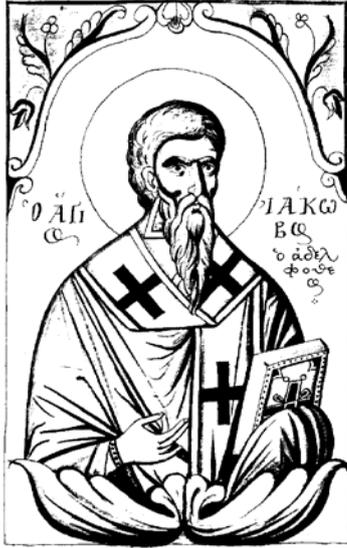
Sunday, Nov. 6th

Kathy Parrish



Prayer List: Fr. Michael Mihalick, 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, Henrietta Stack.

OPERATING THRU 9/30/11			OCTOBER OPERATING			BUILDING FUND		
Income	Expense	Net	Income	Goal	Difference	Income	Goal	Difference
38,975	47,591	-8,616	2,888	5,900	-3,012	19,550	20,000	-450



ST. JAMES, THE BROTHER OF THE LORD

From Orthodoxwiki.org and Wikipedia.org

Saint James the Just, also called James Adelpnos and James the Brother of Our Lord (died AD 62), was the first Bishop or Patriarch of Jerusalem. According to the Protoevangelion of James, James was the son of Joseph—along with the other 'brethren of the Lord' mentioned in the scripture—from a marriage prior to his betrothal to Mary. He wrote an epistle which is part of the New Testament. St. James is commemorated on October 23; on December 26 and also on the first Sunday after the Nativity, along with David the King and St. Joseph; and on January 4 among the Seventy Apostles.

The Liturgy of Saint James is considered to be the oldest surviving liturgy developed for general use in the Church. Its date of composition is still disputed with some authorities proposing an early date, perhaps ca. AD 60, close to the time of composition of Saint Paul's Epistle to the Romans, while most authorities propose a fourth century date for the known form.

IS IT JAMES OR JACOB?

By Arie Uittenbogaard

The name James comes, after a very curious evolution, from the Hebrew name Jacob. When in Greek times people were named after Jacob - the arch-father of Israel - they were given the Hellenised version Jacobos (Iakobos). Hence there are four men in the Bible called Jacobos: (1) the father of Judas-not-Iscariot (Luke 6:16); (2) James the brother of John - they are both apostles, nicknamed Boanerges, and sons of Zebedee and Salome; (3) the son of Alpheus, also one of the twelve apostles (Matt 10:3), also known as James the lesser, and (4) one of the four mentioned brothers of Jesus (Matthew 13:55). The latter became a leading figure of the church of Jerusalem, was rendered the predicate The Just and is most likely the author of the Epistle of James (Iacobos).

When the Bible was translated into Latin, the name Iacobos became transliterated into Iacobus, and late Latin turned that into Iacomus - the b and the m being somewhat similar in sound in nasal languages. The early French version of this Latin name became the shortened Gemmes, which then traveled into the English speaking world as James. When the Bible was translated into English, the translators truncated the Greek names into the versions we know now - Paulos became Paul, Petros became Peter (but Titus, curiously, remained Titus). And the name Iacobos didn't become Jacob, it became James, and this while King James VI of Scotland ordered in 1604, "a translation to be made of the whole Bible, as consonant as can be to the original Hebrew and Greek..."

FROM THE SYNAXARION READING AT MATINS

James is called God's brother because he was the son of the righteous Joseph, the betrothed of the Most-holy Theotokos; he greatly loved Jesus. According to tradition, James traveled to Egypt with the Most-holy Virgin and Joseph, when Herod sought to slay the newborn King. The Lord numbered James among His Seventy Apostles and he compiled the first Liturgy. James was Bishop of Jerusalem for thirty years and converted many Jews and Greeks to the Christian Faith. When Ananias became High Priest, he and other Jewish elders determined to kill James during the feast of Passover. They forced James to climb onto the roof of the Temple and tried to make him speak against Christ. Instead, he spoke of Christ as the Son of God and the true Messiah, and of His Resurrection. The infuriated priests and elders pushed him off the roof, but he survived. Then, one man ran up and struck James on the head with a fuller's club and, thus, this most glorious apostle died a martyr's death.



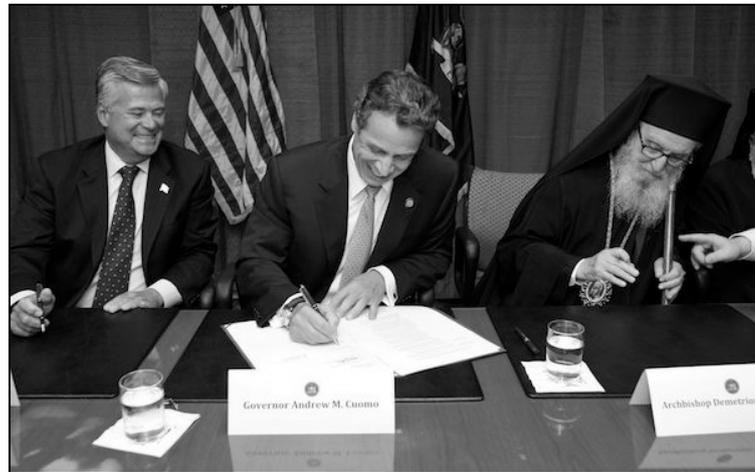
GREEK ORTHODOX ARCHDIOCESE, PORT AUTHORITY, ANNOUNCE AGREEMENT ON REBUILDING OF ST. NICHOLAS CHURCH

From GOARCH.org

NEW YORK, NY [Greek Archdiocese] – The Greek Orthodox Archdiocese of America announced in Friday, October 14, 2011, that an agreement was reached with the Port Authority of New York and New Jersey regarding the rebuilding of St. Nicholas Greek Orthodox Church, which was destroyed in the terrorist attacks of September 11, 2001.

New York Governor Andrew Cuomo invited Archbishop Demetrios and the Hierarchs of the Holy Eparchial Synod of the Greek Orthodox Archdiocese of America, together with leadership of the St. Nicholas Parish and the Archdiocesan Council, to his New York City office for the official signing of the agreement by Archdiocesan Council Vice-Chairman Michael Jaharis and Port Authority Executive Director Chris Ward. Archbishop Demetrios and Governor Cuomo signed as the formal witnesses to the agreement.

Archbishop Demetrios expressed particular praise for Governor Cuomo and said, “We are grateful to our esteemed Governor and precious friend Andrew Cuomo for bringing to reality the dream we have nourished for ten long years. St. Nicholas Church, rising again with the help of God at Ground Zero - where it stood spiritually important for 85 years, is an affirmation of the significance of religious freedom and experience for all New Yorkers and all Americans. The covenant stands firm. We will again light many candles in the new St. Nicholas Church and remember those who were lost vtvto us, and those heroes who so nobly sacrificed their lives. Our pledge is to be a witness for all New Yorkers, that freedom of conscience and the fundamental human right of free religious expression will always shine forth in the resurrected St. Nicholas Church.” The Archbishop also expressed deep appreciation to Michael Jaharis and Dennis Mehiel and the other members of the joint committee who had labored so diligently to accomplish this historic agreement.



Governor Andrew M. Cuomo said, “We lost St. Nicholas Church in the destruction of September 11 and for too long its future has been uncertain. Rebuilding St. Nicholas Church, with a nondenominational bereavement center, is not just good news for the Greek Orthodox community, but for all New Yorkers. With this agreement, we are continuing New York’s collective healing, restoration, and resurgence. Now we are finally returning this treasured place of reflection to where it belongs.”

According to the Port Authority Press Release, “The agreement ... permits the rebuilding of the Church with a nondenominational bereavement center at the east end of Liberty Park, at 130 Liberty Street. The agreement follows a four-month independent engineering study commissioned by the Port Authority and the Archdiocese, which found that the Church could be built on the site with minor modifications to the original plan and with no impact on the World Trade Center construction schedule.”

TAKE THE KIDS TO CHURCH

George Strickland, Ph. D., DirectionsToOrthodoxy.org

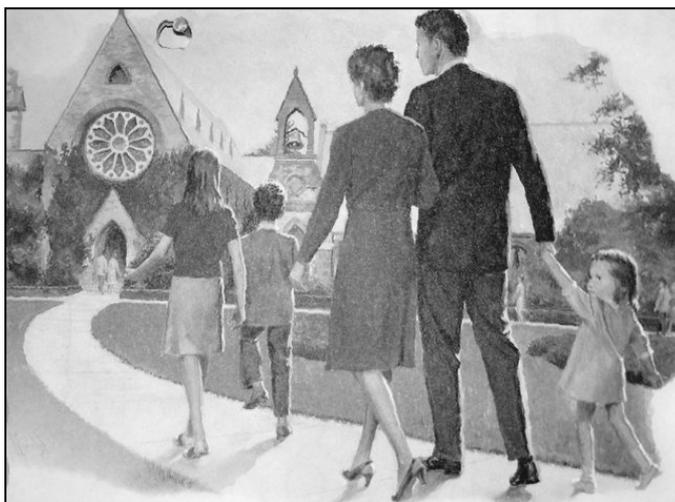
Based on new studies conducted by Baylor University, children from more religious families and from families with higher rates of religious attendance are better behaved and more well adjusted at home and at school. Better educated people generally had parents who attended church services twice or more a month. Among people with graduate level educations, two-thirds had mothers who were from frequent church attendees, compared to just under half of people with only a high school education. The difference is just as significant when looking at the frequency of church attendance by both parents and even larger when looking at fathers' attendance. This evidence is highly correlated with other studies that show church attendance during adolescence helps reduce a number of the damaging long-term risk factors of disadvantaged children and leads to better education success overall.

There are a number of reasons why parents' religious attendance might improve children's educational and developmental outcomes. First, children may be more likely to learn wholesome values and moral commitment if they go to church. Second, a parish can provide an important sense of community that can help develop commitment to voluntarism, social responsibility and a sense of self-worth. Third, having children who attend church together can help assure that a child grows up in an intact family. The Baylor studies show:

- The average person is 50 percent less likely to be divorced or separated if he or she attends religious services at least twice a month.
- The divorce rate among those who never attend worship is close to double that of weekly church goers.

If parents go to church—especially if they go together—children are likely to grow up in intact families. Having an intact family has numerous benefits, both financial and social-psychological: higher household income, better health care, more involvement by parents, result in children who are less likely to smoke, less likely to have sex early, and more likely to be happy. Any of these benefits could explain why children are more likely to get a good education when their parents attend church often.

Since the parents church attendance is highly correlated with educational outcomes, the Baylor studies indicate some fascinating observations. Among people with children, the more educated their occupational classification, the higher level of church attendance. But among the childless, things go in the opposite direction--the less educated is slightly more likely to attend church at least



twice a month. What is really fascinating is that people in high and mid-range education dramatically increase their church attendance when they have children—while those in the less educated occupations do not.

The connection between family and church is quite strong. Despite the perennially announced decline in the church's importance--its announcement being greeted with cheers among the "cultured despisers of religion"--the church remains vital and intact. Often overlooked in various studies are the ways in which the values expressed by the church infiltrate and influence countless lives for the better. When parents go to church and take their children, the kids get more education, and have more satisfying and happy lives.
