

RESTORATION OF THE ICONS



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MARCH 4, 2012

SUNDAY, MARCH 4TH

Sunday of Orthodoxy

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

WEDNESDAY, MARCH 7TH

7:00p.m. Pre-Sanctified Liturgy
 Potluck Lenten Meal

SATURDAY, MARCH 10RD

5:15p.m. Memorial Service
 6:00p.m. Great Vespers

SUNDAY, MARCH 11TH

St. Gregory Palamas

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

On the Forty Day Fast

“Do not neglect the Forty Days; it constitutes an imitation of Christ’s way of life.”

St. Ignatius of Antioch (+108)

READER SCHEDULE

Sunday, Mar. 11th

Bruce Eckerd

Sunday, Mar. 18th

Kathy Parrish



Welcome Visitors

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



Congratulations to the Hageman Family!

On the birth of Anna Lucia, who was born at 3:56pm on February 28th, weighing in at 8lbs 15 ozs, and 20.5 inches. Both Kelly and Anna Lucia are doing very well. May the Lord grant them all many blessed years!

Daylight Savings – Next Sunday

Please be sure to remember to “spring ahead” and set your clocks ahead one hour next Sunday, March 11th or you will be late to church.



Meals Following Presanctified Liturgy

Instead of a sign-up sheet for meals after the Presanctified Liturgies we will have potlucks. Those who wish to bring food are asked to please prepare a light lenten (no meat, dairy, or fish) dish or dessert.

The 2012 Parish Council

Officers: Kathy Parrish, *Senior Warden*, Alice Peters, *Junior Warden*, Bruce Eckerd, *Treasurer*, Deborah Wilson, *Secretary*; Members: Andrew Hageman, Olga Klymuk, Lee Gregory Krempel, Jodi McElwee, and Chris Morsey. May the Lord bless their faithful ministry!



Renovations to the Parish Center

can be followed on our website’s renovation page. Photos are posted as the work is completed. Check them out!

Memorial Saturdays

On Saturdays during the Great Fast we remember those who have departed this life before us in the hope of the resurrection to eternal life. Memorial services are being offered during which the names of our departed family members and friends are commemorated. If you have not yet submitted a list for commemoration, please see Fr. John.



The New Counter Schedule

has been posted on the bulletin board. Council members are asked to please note which Sunday they have been assigned to. If you cannot count on a particular Sunday, please find a replacement.

Prayer List: Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, 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, Stella, Lilly Barnett, Amy F., Nedelina, Henrietta Stack, Archimandrite Pachomy.

OPERATING THRU 2/29/12			FEBRUARY OPERATING			RENOVATION TO PARISH CENTER		
Income	Expense	Net	Income	Expense	Difference	Income + Loan	Goal	Expense
9,253	9,931	-678	3,931	5,476	-1,545	30,561 + 30K	80,000	50,975



THE SUNDAY OF ORTHODOXY

Commemorated on the 1st Sunday of Great Lent / Excerpt taken from GOARCH.org

The Sunday of Orthodoxy is the first Sunday of Great Lent. The dominant theme of this Sunday since 843 has been that of the victory of the icons. In that year the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent; ever since, this Sunday has been commemorated as the "Triumph of Orthodoxy."

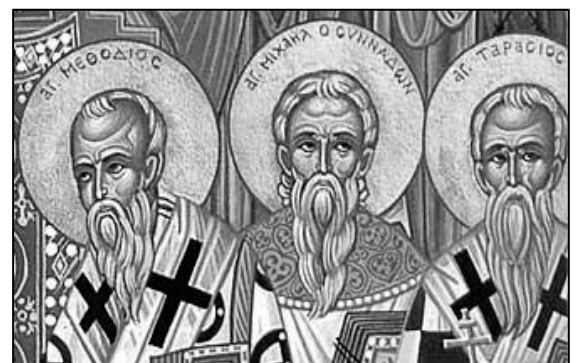
The name of this Sunday reflects the great significance which icons possess for the Orthodox Church. They are not optional devotional extras, but an integral part of Orthodox faith and devotion. They are held to be a necessary consequence of Christian faith in the incarnation of the Word of God, the Second Person of the Trinity, in Jesus Christ. They have a sacramental character, making present to the believer the person or event depicted on them. So the interior of Orthodox churches is often covered with icons painted on walls and domed roofs, and there is always an icon screen, or iconostasis, separating the sanctuary from the nave, often with several rows of icons. No Orthodox home is complete without an icon corner, where the family prays.

Icons are venerated by burning lamps and candles in front of them, by the use of incense and by kissing. But there is a clear doctrinal distinction between the veneration paid to icons and the worship due to God. The former is not only relative; it is in fact paid to the person represented by the icon. This distinction safeguards the veneration of icons from any charge of idolatry.

The theme of the victory of the icons, by its emphasis on the incarnation, points us to the basic Christian truth that the one whose death and resurrection we celebrate at Easter was none other than the Word of God who became human in Jesus Christ.

CONFESSION OF FAITH FROM THE SUNDAY OF ORTHODOXY

As the prophets beheld, as the Apostles have taught, as the Church has received, as the teachers have dogmatized, as the Universe has agreed, as Grace has shown forth, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ Awarded, thus we declare, thus we assert, thus we preach Christ our true God, and honor His Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand worshipping and reverencing Christ as God and Lord; and on the other hand honoring as true servants of the same Lord of all and accordingly offering them veneration.



This is the Faith of the Apostles, this is the Faith of the Fathers, this is the Faith of the Orthodox, this is the Faith which has established the Universe.

ON SPIRITUAL READING

Remember that no one can simultaneously think about two subjects. If you occupy your mind with good thoughts (reading spiritual books or studying some worthwhile subject), the bad ones will not be able to linger in your mind.

Saint Innocent of Alaska



MARCH CONGRATULATIONS!

Anniversaries:

3/3 Chris & Laurie Morsey

Birthdays:

3/1 Stephen Parrish
3/5 Mat. Emily Parsells
3/13 Lee Krempel
3/14 Lena Labai
3/21 Fr. John Parsells
3/24 Mat. Dunia Hubiak

Namesdays:

3/1 *St. Evdokia*
Mat. Dunia Hubiak
Karen Nichols
3/18 *St. Nikolai Velimirovich*
Kenny Marchick
Nicholas Parsells
3/19 *St. Daria*
Daria Parsells



ON CONTROLLING THE TONGUE

Guard the tongue for it is like a majestic stallion. For if you put a bit in its mouth and teach it to walk in order, it adapts to this and is satisfied. But if you let it run wild, it becomes the vehicle of the devil and his angels.

Saint John Chrysostom

ON BEARING WEAKNESSES

Each person must bear the weaknesses of others. Who is perfect? Who can boast that he has kept his heart undefiled? Hence, we are all sick, and whoever condemns his brother does not perceive that he himself is sick, because a sick person does not condemn another sick person.

Elder Ephraim, St. Anthony's, Arizona



SOME BENEFITS OF FASTING

The holy fasters did not approach strict fasting suddenly, but little by little they became capable of being satisfied by the most meager food. Despite all this they did not know weakness, but were always healthy and ready for action. Among them sickness was rare, and their life was extraordinarily lengthy.

St. Seraphim of Sarov

ON COMPLETE FASTING

Let your mind fast from vain thoughts; let your memory fast from remembering evil; let your will fast from evil desire; let your eyes fast from bad sights, let your ears fast from wicked songs and slanderous whispers; let your tongue fast from condemnation, blasphemy, falsehood, deception, foul language and every idle word; let your hands fast from theft; let your legs fast from walking evil paths.

St. Tikhon of Zadonsk

ON KEEPING A SPIRITUAL FAST

There is both a physical and a spiritual fast. In the physical fast the body abstains from food and drink. In the spiritual fast, the faster abstains from evil intentions, words and deeds. One who truly fasts abstains from anger, rage, malice, and vengeance. One who truly fasts abstains from idle and foul talk, empty rhetoric, slander, condemnation, flattery, lying and all manner of spiteful talk. In a word, a real faster is one who withdraws from all evil.

St. Basil the Great





DO ICONS WORK MIRACLES?

By Fr. John Whiteford



To put this question in proper perspective, let's consider a few other questions: Did the Ark of the Covenant work miracles (e.g. Joshua 3:15ff; 1st Samuel 4-6; 2nd Samuel 11-12)? Did the Bronze Serpent heal those bitten by snakes (Numbers 21:9)? Did the Prophet Elisha's bones raise a man from the dead (2nd Kings 13:21)? Did St. Peter's shadow heal the sick (Acts 5:15)? Did aprons and handkerchiefs that had touched St. Paul heal the sick and cast out evil spirits (Acts 19:12)?

The answer to these questions are, Yes, in a manner of speaking. Nevertheless, to be precise, it was God who chose to work miracles through these things. In the case of the Ark and the Bronze serpent, we have images used to work miracles. God worked a miracle

through the relics of the Prophet Elisha, through the shadow of a Saint, and through things that had merely touched a Saint. Why? Because God honors those who honor Him (1st Samuel 2:30), and thus takes delight in working miracles through his Saints, even by these indirect means. The fact that God can sanctify material things should come as no surprise to those familiar with Scripture. For example, not only was the Altar of the Temple holy, but anything that touched it was holy as well (Exodus 29:37). To reject the truth that God works through material things is to fall into Gnosticism.

So yes, loosely speaking, Icons can work miracles—but to be precise, it is God who works miracles through Icons, because He honors those who have honored Him.



THE PRAYER OF SAINT EPHRAIM

O Lord and Master of my life, take from me the spirit of sloth, faint-heartedness, lust of power, and idle talk. *(Prostration)*

But grant rather the spirit of chastity, humility, patience, and love to thy servant. *(Prostration)*

Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother; for blessed art Thou unto the ages of ages. Amen. *(Prostration)*

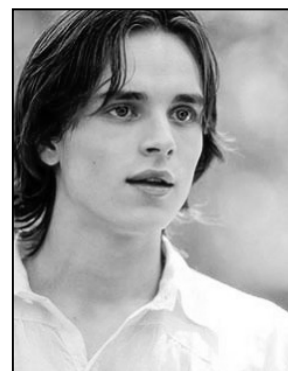
O God, cleanse me a sinner. *(12 times, with as many bows, and then again the whole prayer from the beginning to end, and after that one great prostration.)*

Note: If one cannot make prostrations, then make bows, or simply the sign of the Cross. This prayer is offered during the weekdays of Lent.

FROM GENERAL HOSPITAL TO THE HOSPITAL OF SOULS: INTERVIEW WITH JONATHAN JACKSON

From AncientFaith.com / Feb. 27th Length: 55 mins

Four-time Emmy award winner Jonathan Jackson, star of 'General Hospital' and 'Tuck Everlasting,' talks with Fr. Andrew Stephen Damick about his journey into Orthodox Christianity, his family, how he lives his faith as a Hollywood actor, music and writing, on this special episode of Roads From Emmaus. This interview can be listened to on AncientFaith.com.



About AFR

Ancient Faith Radio seeks to deepen and enrich the faith of Orthodox Christians around the world with streaming audio programming and on-demand podcasts. We feature liturgical music from a variety of Orthodox traditions, as well as prayers, readings, lectures, and interviews.