

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF AUGUST 20, 2006

SUNDAY, AUGUST 20TH

10TH SUNDAY OF PENTECOST

PROPHET SAMUEL

8:40a.m. Hours

9:00a.m. Divine Liturgy

Parish Council Meeting

Coffee Hour

THURSDAY, AUGUST 24TH

7:00p.m. Compline

SATURDAY, AUGUST 26TH

1:00p.m. House blessing at Parrish's

Barbeque to follow

6:00p.m. Vespers

SUNDAY, AUGUST 27TH

11TH SUNDAY OF PENTECOST

8:40a.m. Hours

9:00a.m. Divine Liturgy

Prayers for Teachers and Students

Coffee Hour

Prayers for Teachers and Students

will be offered for the new academic year at the Divine Liturgy on Sunday, August 27th. Teachers and students are asked to come forward near the conclusion of the Divine Liturgy.

House Blessing – You're Invited!

On Saturday, August 26th, the Bill and Kathy Parrish will have their new home blessed. The service will begin at 1:00p.m. and will be followed by a barbeque. All are invited! For more information please contact the Parrish's or see the parish bulletin board.

Welcome to Visiting Clergy

This past week, our parish welcomed Archpriest James Parsells, rector of Ss. Peter & Paul Orthodox Church in Manville, NJ, for the celebration of our Patronal Feast. And this weekend, we extend a hearty welcome to Protodeacon Gregory Moser from St. Mark's Church in Wrightstown, PA. May God bless them for their honorable service at His Holy Altar!



CLERGY SURVEY YIELDS INTERESTING RESULTS

In early 2006, the Patriarch Athenagoras Orthodox Institute, Berkeley, CA, surveyed all active clergy in the OCA Dioceses of the West and Midwest and the Greek Orthodox Metropolises of Chicago and San Francisco. With 112 OCA clergy and 113 GOA clergy responding, the survey yielded some interesting results.

When asked, "what are the biggest problems clergy face," more GOA than OCA priests reported "overwork" as their greatest problem, while more OCA clergy are challenged with providing financially for their families. Twice as many GOA priests listed "apathy among parishioners" as their greatest concern.

When asked, "what should the Church be talking about," both OCA and GOA priests said that youth leaving the Church is their top concern. Family problems and clergy divorce, and remarriage of divorced clergy are much more urgent concerns for GOA than OCA priests, while the process of selecting bishops raises more questions among OCA than GOA clergy. Complete results may be found at the Institute's website at orthodoxinstitute.org.

THE CHURCH NEW YEAR – SEPTEMBER 1ST

On this day the Church of Christ observes the Indiction or proclamation of the beginning of the ecclesiastical year. The term derives from the practice of the Roman Emperors, who used to impose a tax every year at this time for the maintenance of the army. The rate of this annual levy was fixed by proclamation for fifteen years. This is why each cycle of fifteen years starting from the reign of Caesar Augustus, three years before the birth of Christ, is called an Indiction.

Besides, September is the time for harvesting the fruits of the earth and for making ready for a new round of growth, so it is proper to honor the beginning of the agricultural cycle by giving thanks to God for His loving-kindness towards His creation. This is already what the Jews did under the old Law. On the first day of their seventh month (corresponding to the beginning of September) they kept the Feast of Trumpets, resting from every kind of work and devoting themselves entirely to the offering of sacrifices of a sweet savor, and to the praise of God (Lev. 23:24-25).

Christ, the Son and Word of God, Creator of time and space, pre-eternal King of all the ages, who took flesh to restore all things to unity and to reconcile the whole of humanity, Jews and Gentiles, in one only Church, has also wished to gather to Himself the things subject to the laws of nature and what He ordained in the written Law. This is why, on this day, when nature is about to unfold anew the course of the seasons, we commemorate the occasion when the Lord Jesus Christ entered the Synagogue and, opening the book of Isaiah, read the passage where the Prophet says in His name: The Spirit of the Lord is upon me, because he has anointed me to preach the good news to the poor... to proclaim the acceptable year of the Lord (Luke 4:18-19).

And so today all the Churches, gathered together in oneness of mind, praise with one voice Him who is single in His nature and threefold in His Persons, who dwells in bliss everlasting, hold all things in being, and showers blessings upon the works of His hands at all times. It is Christ Himself who opens to us the gates of the year and who calls us to follow Him, so as to share in His eternity.

- From the Synaxarion



Saint John of the Ladder

Fire and water are incompatible; and so is judging others in one who wants to repent. If you see someone falling into sin at the very moment of their death, even then do not judge him, because Divine judgment is hidden from men. Some have fallen openly into great sins, but they have done greater good deeds in secret.

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All who ask and do not obtain their requests from God, are denied for one of the following reasons: because they ask at the wrong time, or because they ask unworthily and vaingloriously, or because if they received they would become conceited, or finally because they would become careless after obtaining their request.

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I have seen farmers who were casting the same seeds on the earth, yet each had his own special purpose. One was thinking of paying his debts, another wanted to get rich; another wished to honor the Lord with his gifts; another's aim was to get praise for his good work from the passers-by on the way of life; another desired to annoy his neighbor who was envious of him; and another did not want to be reproached by people for idleness. Here are the names of those seeds cast to the earth by the farmers: fasting, vigil, alms, services and the like. Let our brethren in the Lord carefully test their intentions.

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God is not unjust and does not close the door against those who knock in humility.



WORKSHOP FOR CHOIR DIRECTORS, SINGERS, AND READERS TO BE HELD IN BETHESDA, MD

BETHESDA, MD [OCA Communications] – Mr. David Drillock, professor emeritus of Music at Saint Vladimir's Seminary, Crestwood, NY, and chairperson of The Orthodox Church in America's Department of Liturgical Music and Translations, will conduct a workshop for choir directors, singers, and readers from 10:00 a.m. until 3:00 p.m. at Saint Mark Church, 7124 River Road, Bethesda, MD 20817, on Saturday, September 30, 2006.

The workshop theme is "The Choir and the Congregation."

Mr. Drillock will explore various ways the choir and the congregation work together in Orthodox worship and provide ample opportunities for singing by participants to illustrate major points.

Participants are asked to register in advance. Checks for the \$20.00 registration fee, which includes workshop materials and lunch, should be made payable to the Diocese of Washington and New York and sent no later than September 20 to Drillock Workshop, c/o 38 Pearl Street, New Hyde Park, NY 11040. For additional information, please contact Bob Barber at 301-384-5809.

**THE PARISH COMMUNITY: OUR LIFE IN CHRIST
AN EXCERPT FROM "THE ORTHODOX PARISH IN NORTH AMERICA"
BY VREV. THOMAS HOPKO**

Heart: Liturgical Worship and Sacramental Service

Jesus says that God must be loved first of all with all one's heart. In biblical usage, the heart is the center of a person's being. It is the ground of a person's life, the seat of a person's will, and the source of a person's activity, beginning with one's words. It is the "place where God bears witness to himself," according to St. Isaac of Syria; the place in a person, according to St. Macarius, which contains God himself, and Christ and the Holy Spirit, and the whole of creation, visible and invisible, spiritual and material, good and evil.

A person's heart reveals what he or she really is, and really thinks, and really wants and really does. "For where your treasure is," Jesus tells us, "there will your heart be also." (Matthew 6:21)

The heart of a parish, if it is Christ's one holy Church, will be totally given to God. In this sense, the heart of an Orthodox Christian parish will be its liturgical and sacramental worship. Worship will constitute the parish's core. It will be the parish's essential mode of self-realization. It will be its basic reason for being, the foundational purpose for its existence and life.

An Orthodox Christian parish is first and foremost a worshipping community. It exists to praise, bless and glorify God, to ceaselessly sing the thrice-holy hymn to the life-creating Trinity. Its essential purpose is to baptize people in the name of the Father and the Son and the Holy Spirit; to enable them to die in Christ and to be raised with Him to newness of life; to be sealed with the gift of the Holy Spirit; to hear God's word, to respond to God's gospel, to confess and repent of our sins, to participate in the eucharistic sacrifice of Christ's Body and Blood; and to actualize God's Kingdom on earth, in spirit and truth, by faith and grace, until Christ comes in glory at the close of the age.



+++++ ON PREPARING FOR CONFESSION +++++

In the back of the church there is a guide available for preparing oneself for Confession. The guide is in three parts: 1) instruction from St. Theophan the Recluse on making a good Confession, 2) how to examine oneself before Confession, and 3) self-examination according to the Ten Commandments.

A QUESTION ABOUT TITHING

Why does the Orthodox Church endorse tithing? The reason I ask this is that although 10% is required in Old Testament times, so is stoning for adultery and other rules we don't follow now. How do we tell what is valid today and what is not?

Tithing, as you correctly observe, is the Old Testament injunction to set aside 10% of all one possesses for the work of the Lord. Many Christians, Orthodox and non-Orthodox alike, strive to achieve this level of giving, even though its origin is in the Old Testament and there are those who would say that the New Testament maxim would be to recognize that all we possess is in fact the Lord's and that we should return to Him all that we have, or at least the first portion of our treasures.

Even though tithing is from the Old Testament, it should not be seen as something that should not be practiced, such as stoning. Would one also recommend that Christians ignore the Ten Commandments because they are found in the Old rather than New Testament? Jesus Christ came to fulfill the law, not to abolish it. That which was worth saving from the Old Covenant was incorporated into the New.

In looking at the reality of some of our parishes – especially those with 50 members or less – tithing might be a reasonable means of keeping the parishes properly funded and, in some cases, alive. The "I'll give a buck a week" attitude in a small parish will ensure that there are not enough funds to keep the doors open, much less support a priest.

The thing that is critical is not the percentage – or the origin of the maxim – but, rather, that one is giving the first and the best of one's resources to the work of the Church – in honesty and out of a sense of thanksgiving to God for His many blessings. Remember the widow who only gave two coins was blessed because she gave everything she had to God. She overshot the tithe by 90%!

Fr. John Matusiak



SCRIPTURAL REFERENCES

"Let each of you regularly on the first day of the week set aside a proportion as God has prospered him."

1 Corinthians 16:2

"What shall I render to the Lord for all He has given me?"

Psalms 116:12

"What does it profit a man to gain the whole world and lose his own soul?"

Matthew 16:26

DETERMINING YOUR WEEKLY OFFERING

If Annual Gross Income Is:	3%	5%	7%	10%	12%	15%
20,000	\$12	\$19	\$27	\$38	\$46	\$58
30,000	\$17	\$29	\$40	\$58	\$69	\$87
40,000	\$23	\$38	\$54	\$77	\$92	\$115
50,000	\$29	\$48	\$67	\$96	\$115	\$144
60,000	\$35	\$58	\$81	\$115	\$138	\$173
75,000	\$43	\$72	\$101	\$144	\$173	\$216
100,000	\$58	\$96	\$135	\$192	\$231	\$288