



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF DECEMBER 2, 2007

The Parish Council

will meet today following the Divine Liturgy. Those on the "work committee" as well as anyone interested in helping with our move to the Vines Creek Professional Center are encourage to attend. Normal reports (Rector's, Senior Warden's, Treasurer's, etc.) will not be given in an effort to save time for other discussion.

Pledge Sheets for 2008

are available for pickup in the back of the church. If you make offerings to help support our Mission, please consider filling out a pledge form. Your pledge: 1) will be kept confidential, 2) will help us budget better for next year, and 3) will help our Mission grow. Should you have any questions about pledging, please speak with Fr. John or Susan Pappas, our treasurer.

Vespers and Video for Saint Nicholas

This Wednesday, December 5th, there will Vespers for St. Nicholas at 7:00pm, followed by a 30 minute video on the Saint's life. Light refreshments will be served. The video will answer among other things:

- ❖ Why St. Nicholas is called the "Real Santa."
- ❖ What St. Nicholas did to be put in prison.
- ❖ Why St. Nicholas is the patron of travelers.
- ❖ How Saint Nicholas' relics ended up in Bari, Italy.
- ❖ Why St. Nicholas is known as the "Wonder-worker."



SUNDAY, DECEMBER 2ND

27TH SUNDAY OF PENTECOST

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

WEDNESDAY, DECEMBER 5TH

7:00p.m. Vespers
Video on St. Nicholas

SATURDAY, DECEMBER 8TH

6:00p.m. Vespers

SUNDAY, DECEMBER 9TH

28TH SUNDAY OF PENTECOST

CONCEPTION OF THE THEOTOKOS

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



For more photos of the preparation of our new church, please check the parish website!



The Sacrament of Confession

is offered following any church service or at any other time by appointment. As a reminder, when we repent and confess our sins, then they are forgiven and forgotten – there is nothing which the Lord cannot or will not forgive, no matter how terrible we feel the sin is. In Confession not only are our sins forgiven but we also receive the grace to make a new beginning in our spiritual life. For this reason the Church sees the Mystery of Confession as a renewal of our Baptism. Such forgiveness is a real gift from God, but as with any gift we have to be willing to receive it.

The 2008 Annual Meeting of the Parish

will be held on one of the Sundays following our move to the new church. The date of the Annual Meeting will be announced at least three Sundays in advance. This meeting has two primary functions: 1) the pass the 2008 Budget, and 2) the nominate Council members to be confirmed by our hierarch.



READER SCHEDULE

Sunday, Dec. 9th

Hours: Mat. Emily
Epistle: Mat. Emily

Sunday, Dec. 16th

Hours: Kathy Parrish
Epistle: Kathy Parrish



ON FOUR TYPES OF COMMUNION WITH GOD

By Elder Cleopa of Romania

Our union with God in general terms comes about in two ways: through the mystical communion of the Body and Blood of the Lord and through spiritual communion.



The first and most important communion with Christ takes place through the partaking of His Body and Blood at the Divine Liturgy.

The second way of communion and union with Christ is in the prayer of Jesus, during which the intellect is plunged into the heart and there says unceasingly, "Lord Jesus Christ, Son of God, have mercy on me a sinner."

The third way of communion with God our Creator takes place through the keeping of His commandments and the acquisition of the virtues.

And the fourth way of communion with Christ takes place through the reading and hearing of the Word of God in the Holy Scriptures.

Our Orthodox Church is the special, most holy place in which is realized our many-sided communion with Christ. Therein, all of our faithful, approaching the divine services with piety and faith, dwell in a mystical atmosphere and communion by the intellect, heart, prayer and participation in the divine communion of the gifts of the Holy Spirit.

ON TRIALS AND SORROWS

By St. Innocent of Alaska



It is necessary for a disciple and follower of Christ to take up his cross. The cross means the various difficulties and sorrows associated with a Christian life. Crosses may be external as well as internal. To take up your cross means to tolerate everything without complaining, regardless of how unpleasant things might become. For example, if someone has insulted you or laughed at you or provoked you, bear it all without anger or resentment. Similarly, if you helped someone and he, instead of showing gratitude, made up deceitful tales about you or if you wanted to do something good but were unable to accomplish it, bear it without despondency. Did some misfortune befall you? Did someone in your family become ill, or despite all your efforts and tireless labor did you repeatedly suffer failure? Has some other thing or person oppressed you? Bear all with patience in the name of Jesus Christ. Do not consider yourself



ORTHODOXY 101 – QUIZ #2



- 1) What 6th century saintly Byzantine emperor outlined the idea of Symphony between Church and State?
- 2) What does the word "Jihad" mean in Arabic?
- 3) How many Ecumenical Councils were there?
- 4) (True or False) The Nicene Creed was written to correct false teachings.
- 5) (True or False) According to Islamic law, Christians are free to practice their faith on the Arabian peninsula provided they do so in the privacy of their own homes.
- 6) How many natures and wills does Christ have? What are they?
- 7) Which Ecumenical Council upheld the veneration of icons?
- 8) (True or False) A skete is a very large monastery where every monk or nun follows the same practice and discipline as the others.
- 9) In what year did the Great Schism between the Roman Catholic and Orthodox Churches occur?
- 10) What does the Latin word "Filioque" mean?

See answers on page 4. No cheating! ☺

punished unjustly, but accept everything as your cross...

The man to whom the Lord sends afflictions is blessed a hundredfold, because it is afflictions that cure our souls. In enduring sorrows, a Christian is likened to Jesus Christ, who suffered for us. We should consider sorrows a gift from the Lord and a sign of His care for our salvation.

If you bear your cross with perseverance and seek comfort only from Him, then He, through His mercy, will not abandon you but will touch your heart and will impart to you the gifts of the Holy Spirit. It is then that you will feel an indescribable delight, a wonderful inner peace and joy such as you have never experienced before, and at the same time you will feel an influx of spiritual strength; prayer will become easier and your faith stronger. Then your heart will be kindled with love of God and all people. All these are gifts of the Holy Spirit.

THREE LEVELS OF PRAYER

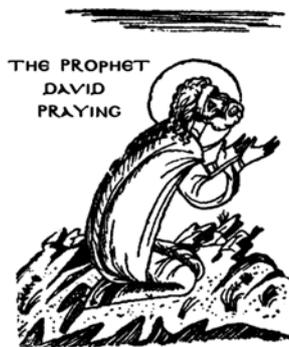
From "Preserve Them O Lord" by Fr. John Mack

The first level is exclusively verbal. It consists primarily in asking God for things. It is not continuous but sporadic, and is exercised as the need arises.

The second level of prayer is deeper, and although it may employ words, it is not necessarily dependent upon them. To pray in this way is to "stand before God, to enter into an immediate and personal relationship with him; it is to know at every level of our being, from the instinctive to the intellectual, from the sub-to the supra-conscious, that we are in God and He is in us." (Elizabeth Behr-Sigel, *The Place of the Heart*, p. 136) According to this definition, prayer is a continuous state of the heart; an abiding awareness of God's presence and of our desire and need for Him. The communication at this level transcends words and certainly far exceeds re-

quests, and dwells in the heart. It is ultimately the sharing of my deep feelings for God with Him.

Notice that both of these levels of prayer are active. In each level, I take the initiative; I share with God. I communicate with Him and I talk to Him. As we approach the third level, we move beyond our initiative to God's. Saint Gregory of Sinai (4th century) explains: "Why speak at length? Prayer is God, who works all things in all men." Bishop Kallistos Ware explains: "True inner prayer is to stop talking and to listen to the wordless voice of God within our heart; it is to cease doing things on our own, and to enter into the action of God". Properly understood, in the Orthodox Tradition, the highest expression of prayer is silence; not my sharing with God, but His sharing with me.



AN 82-YEAR-OLD BELL-RINGER ROPE-CLIMBS THE BELFRY

Moscow, November 6, *Interfax* – Bryansk (located in Russia) Region's only woman bell-ringer Galina Nikolashina from the village Ovstug rope-climbs the belfry each time she needs to ring her bells before church services.

Galina has learned ringing bells with no teacher, *Express-Gazeta* reports. She felt that she was called to this occupation in the mid 1990s when the local church's belfry, destroyed during WW2, was rebuilt and given new bells.

'When we got the main bell I promised myself that I would ring it at least once. And after I did I got a taste for that. I had no teacher except a small church booklet yet in a year I mastered bell-ringing more or less,' she said.

The woman has to rope-climb the belfry since the ladder is not complete so far. How she managed to do that? 'Burning desire is worse than fire,' she replied. One rainy day she fell down and broke her leg so that now she needs crutches to get about. Yet Galina remains optimistic. 'I will climb up as soon as I can. And there I will ring!' she said.

The chief ringer of the Moscow Kremlin and the Cathedral of Christ the Savior Igor Konovalov commented that he never heard of so aged women ringers.



DECEMBER CONGRATULATIONS!

Birthdays:

- 12/4 Carole Boris
Karen Nichols
- 12/13 Kenneth Tobin
- 12/29 Fr. Daniel Hubiak

Namesdays:

- 12/5 *St. Sava the Sanctified*
Sava Cook
- 12/6 *St. Nicholas*
Nicholas Borodulia
Nicholas Evanusa
Nikolas Gvosdev
Kenneth Tobin
- 12/17 *Prophet Daniel*
Fr. Daniel Hubiak
St. Jacob the Patriarch
Jacob McFarland
St. Deborah
Deborah Royal
- 12/24 *St. Eugenia*
Jane Koshutko
- 12/27 *St. Stephen*
Bill Parrish

If your name is not on this list and it should be, please see Fr. John, as soon as possible!

ON COMMUNION AND LIFE

Metropolitan Anthony of Sourozh

We hear week after week the Lord saying, "Do this in remembrance of Me", and we always apply these words, and rightly so, to the celebration of the Last Supper, to the breaking of the bread, to the sharing of the cup, to the holy meal which Christ had with His disciples.

And we are right to do so because it was the prefiguration of the Banquet of the Lamb, of the great feast of eternity, because all of us we have been created by God in order to be His companions for eternity; and a companion is one who breaks the bread with us, who is received at the host's table, who is made an equal to his host by this law of hospitality and of love.

And the Last Supper was this; Christ broke the bread and shared the cup, He made His disciples unto His companions and, as this bread and wine were Him, He united His companions to Himself in an unspeakable way to be one body and one life.

But the words which Christ told, "Do this in remembrance of Me" do not apply only to the last Supper, to the holy and divine Liturgy which we celebrate. What He was doing in the Upper Room was also an image of what His life and death were. The breaking of the bread was the breaking of His body, the sharing of the cup was the shading of His blood, and what was signified in the last Supper was the Garden of Gethsemane with the anguish and the horror of the coming death upon Him Who was free of evil and yet chose to share with us our destiny of dereliction and mortality, and of Calvary, the actual dying for the salvation of others, - more than this: the dying of their death so that they should share and possess His life.

And if we are to take in earnest what we do here, week after week, feast after feast, celebrating the Last Supper of the Lord, breaking the bread together and sharing the cup, we must

remember that this act makes us one with each other, because we become so one with Christ, but also that all that is true of the life and the sacrificial death of Christ must become true for us and in us. We must so live as Christ lived for others, we must so die as Christ died, that others may live. We must so ascend from life into this sacrificial generous life-giving death as Christ did, and this lays upon us a heavy, a stern and glorious responsibility.

Let us take it earnestly, because otherwise our celebration is empty of meaning. We cannot come day after day and ask Christ to let us become

partaker of what happens in the Upper Room if we accept to be estranged, to be alien to what it stood for His life, His incarnation, His teaching, His facing the coming death, His dying our death that we may live.

Let us think about it and reconsider all our relationships with others, rethink all our attitude to those who are around us. Do we live for their sake? Is our life an offering? Are we like the Apostles of whom Paul spoke in today's Epistle, like men sent in the last times to bring a witness of love and pay the cost for it, so that life should be theirs, should belong to those who surround us whether they love or hate us, and death should be ours, the death of Christ, sacrificial, holy, an offering of love, brought not only to God, but to each person who needs it.



Take, eat,
this is
my body

Drink of
it, all of
you, this
is my
blood

Answer to Quiz

- 1) St. Justinian the Great
- 2) "Jihad" literally means "struggle". Sometimes thought to mean "Holy War" because Muslims struggle to bring the world into submission to Allah by whatever means necessary.
- 3) Seven.
- 4) True.
- 5) False, Christian may not practice their faith even in private.
- 6) Two - one divine and the other human.
- 7) The seventh Council held in Nicea 787.
- 8) False. A skete is a small monastic community, loosely organized around a leader, each monk or nun keeping, for the most part, their own spiritual disciplines and practices.
- 9) 1054 AD
- 10) "and the Son".

