



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF AUGUST 17, 2008

Please Remember in Prayer

Nicholas and Joyce Hamaty, Valentina, Nina Gordon, Fr. Christian, Carol Boris, Constantina, and Christos. Requests? Let Fr. John know.

Bible Study – Monday, August 18th

A Bible Study will be held at the church on Monday night. The topic will be the Book of Revelation. This study, the second of a two part series, will cover the remaining 11 chapters of the book. All are encouraged to attend, even if you were unable to make it for the first session. Please bring your Bible, and if you like, a friend.



SUNDAY, AUGUST 17TH
9TH SUNDAY OF PENTECOST
8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour

MONDAY, AUGUST 18TH
7:00p.m. Bible Study

SATURDAY, AUGUST 23RD
6:00p.m. Great Vespers

SUNDAY, AUGUST 24TH
10TH SUNDAY OF PENTECOST
8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour



Prayers for Teachers and Students – August 31st

will be offered for the new academic year on Sunday, August 31st. Teachers and students will be asked to come forward near the conclusion of the Divine Liturgy.

The Church New Year – September 1st

We will have an Akathist of Thanksgiving on September 1st at 9:00am in gratitude for God's many blessings.

Special Parish Meeting – September 21st – Save the Date

Information regarding the Parish Meeting on September 21, 2008 is available in the back of the church or by speaking with Fr. John.

The Mysteries of Confession and Holy Communion

The frequent and fervent reception of Holy Communion is the norm for Orthodox Christians who are engaged in the spiritual life. Yet like an athlete, the Christian needs more than the proper "diet" to run the good race and fight the good fight – the Christian needs the proper regiment of prayer, fasting, and other spiritual exercises. One such exercise is Confession, as it unburdens the conscience and makes the soul light and free to ascend to God. As a reminder, those who approach the Chalice weekly should make a good Confession at least during the four fasting seasons of the Church. If you would like to make a Confession just ask Fr. John.

Going to the Hospital?

Please let your priest know, so that he can add you to the prayer list, or, if you like, pay you a visit. Likewise, if you know someone else is in the hospital please let Fr. John know.

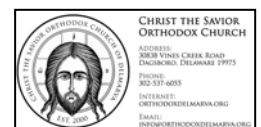


The Parish Council

will meet next on Sunday, September 28th.

New Church Business Cards

are available in the back. Please take some.



"Thank You"

to those who were so welcoming and generous with Sister Irina, who visited us from her Covent in Minsk, Belarus. Photos are online.

1 Corinthian 3:9-11

For we are God's fellow workers; you are God's building. According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ.



READER SCHEDULE

Sunday, August 24th

Jen Alexion

Sunday, August 31st

Troy Duker



METROPOLITAN HERMAN ISSUES STATEMENT ON CONFLICT IN SOUTH OSSETIA

SYOSSET, NY [OCA Communications] -- On August 11, 2008, His Beatitude Metropolitan Herman issued the following statement concerning the recent military conflict between Russia and Georgia that broke out in the disputed Caucasus region of South Ossetia on August 8.



"The hierarchs, clergy, and laity of the Orthodox Church in America are observing the recent conflict between Russia and Georgia with heavy hearts. In the course of many years we have regarded our close relations with the Orthodox Churches of Russia and Georgia as precious signs of communion and solidarity. It is thus deeply painful to see the war between Georgia and Russia, and the resulting suffering for many in the war zones in South Ossetia and Georgia.



"We pray that the political leaders, as they make their decisions, may care above all for the life and safety and well-being of their peoples.

"We pray that the cessation of hostilities through a cease-fire will create the conditions for a peaceful settlement.

"We pray that all political leaders and political institutions may exhibit realism and sanity as they dedicate their efforts to a peaceful resolution of a conflict which is causing suffering to many people and which has dangerous implications for the relations among states in the Caucasus, in Eastern Europe, and in the whole world.

"We thank Almighty God for the witness for peaceful relations between Russian and Georgia consistently given by the Patriarch of Moscow and the Patriarch of Georgia. May this witness be an effective avenue for the overcoming of violence and all threats to peace in the Caucasus region."

His Beatitude has also sent letters of support to His Holiness, Patriarch Aleksy of Russia and His Holiness and Beatitude, Catholicos-Patriarch Ilia of Georgia. "The violent conflict between Russia and Georgia, resulting in much suffering and bloodshed, is observed by Orthodox Christians in America with deep concern and with heavy hearts," Metropolitan Herman wrote. "I extend to you my profound sympathy as you face the tragic conflict. Your spiritual leadership is, of course, a powerful witness in the Russian and Georgian societies. May God bless your continuing efforts to promote realism, sanity, and hope."



PATRIARCH ALEXY OF THE RUSSIAN ORTHODOX CHURCH ON THE CONFLICT IN SOUTH OSSETIA



Having learnt about the hostilities in Tshinvali and its outskirts, I call upon the warring parties to cease fire and return to the path of dialogue. Blood is being shed in South Ossetia and people are being killed and this makes my heart to grieve profoundly. Among those who have lifted their hand against each other are Orthodox Christians. What is more, those who have come into conflict are Orthodox nations who are called by the Lord to live in brotherhood and love. I am aware of the appeal to peace made by His Holiness Catholicos-Patriarch Iliya of All Georgia. I also make my ardent appeal to those who have gone blind with hatred: stop! Do not let more blood be shed, do not let today's conflict be expanded many times over! Show common sense and virtue: sit at the negotiation table for talks with respect for the traditions, views and aspirations of both the Georgian and Ossetian peoples. The Russian Church is ready to unite efforts with the Georgian Church and help in achieving peace. May our God, Who 'is not a God of disorder but of peace' (1 Cor. 14:33), be our Helper in this endeavor.



ON THE DUTIES OF THE RICH AND THE POOR

Saint Tikhon of Zadonsk

On the Duty of the Rich

- 1) First, riches are a gift of God bestowed upon men, for *the earth is the Lord's, and the fullness thereof* (Ps. 23:1). They are given you, O Christian, not for your sake alone, but also for the sake of the poor. Then take pleasure in it with moderation, and give thanks to God, and provide for the needs of the poor. This is the correct use of riches. Remember that you are a steward, not the master of your riches, for you will be strictly examined for everything.
- 2) Second, the holy word of God praises and blesses those that are merciful and generous to the poor. *Blessed are the merciful: for they shall obtain mercy* (Mt. 5:7). *Blessed is the man that considers the poor: the Lord will deliver him in the time of trouble* (Ps. 40:1). Works of mercy are exalted before the whole world by Christ, the Just Judge, and in other places in the Holy Scriptures. O Christian, if you wish to partake of blessedness be merciful and generous to the poor.

Do you have much? Then give much. Do you have little? Then give a little, but give from the heart. Alms are judged not by the number of what is given, but by the zeal of the giver, *for God loves a cheerful giver* (II Cor. 9:7). Now you give into the hands of the poor man, but you will receive a hundredfold from the hands of Christ. Then give, do not be afraid. What is given shall not be lost, for He that promised is faithful.

- 3) Third, many Christians do not think that alms receive such a great reward and either guard their property like watchmen or they squander it on their whims and luxuries. Hoarded property will be left to strangers, and often even falls into the hands of enemies. What is squandered on whims and luxury perishes, as you see for yourself, O man. But both of these, hoarders and squanderers, are not only deprived of blessedness, but they shall be cast out by God as wicked servants. Beware of this, O Christian!

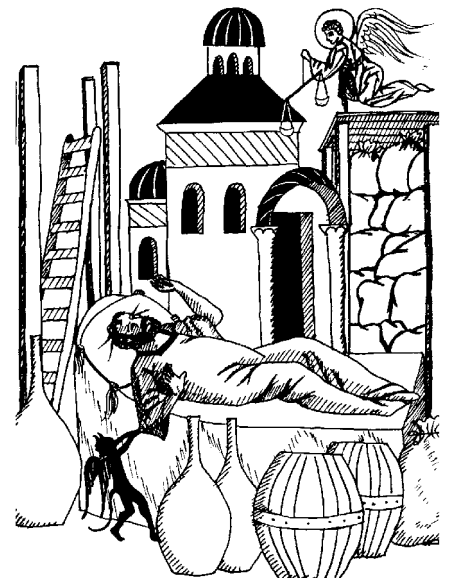
On the Duty of the Poor

The poor that receive alms must be grateful both to God Who showed His mercy through a man, and to the man that gives it and helps them in their need, and they should love him as their benefactor, and honor him and remember him in their prayers. It is, then, the obligation of the rich to give, and of the poor to receive gratefully, and to pour forth heartfelt prayer to the giver. Nevertheless, even though the recipients of alms may not pray for the giver, the alms themselves given from a good heart pray more than any man and continually intercede before God and voicelessly beseech mercy of Him for the giver.



Rich Man and Lazarus

But Abraham said to the rich man, Son, remember that you in your life-time received your good things, and likewise Lazarus evil things. But now he is comforted and you are tormented. (Lk 16:25)



The Rich Fool

And the rich man said to himself, Soul, you have many goods laid up for many years. Take your ease, eat drink and be merry. But God said to him, Fool! This night your soul shall be required of you, then whose shall be those things which you have prepared? So is he who lays up treasure for himself and is not rich toward God. (Lk 12:19-21)

THE ALTAR AND ITS FURNISHINGS

The Altar which lies beyond the Iconostasis, is set aside for those who perform the Divine services, and normally persons not consecrated to the service of the Church are not permitted to enter. Occupying the central place in the Altar is the Holy Table, which represents the Throne of God, with the Lord Himself invisibly present there. It also represents the Tomb of Christ, since His Body (the Holy Gifts) is placed there. The Holy Table is square in shape and is covered by two coverings. The first, inner covering, is of white linen, representing the winding-sheet in which the Body of the Lord was wrapped. The outer cloth is made of rich and bright material, representing the glory of God's Throne.

Upon the Holy Table is placed a silken or linen cloth, on which is a depiction of the descent from the Cross and the preparation of Christ's Body for interment. This cloth is called the Antimins, which means "what is instead of the altar." The origin of the Antimins is as follows: The law demands that a Christian church shall be consecrated by a bishop; and

as there was not always one on hand to do so, and besides, as movable churches had to be organized for travelers, it became usual for bishops to consecrate only the upper boards of the altar, or even only linen or silken cloths, which, after signing them with their name, they sent to newly-built churches, or gave to people who were starting on a journey. Later on, an Antimins became a necessary feature of every altar, even in such churches as had been personally consecrated by bishops. Into every Antimins is sewed a particle of some holy relic, in memory of the fact that in early times Christians used to assemble for divine service on or near the tombs of the martyrs.

Also placed on the Holy Table are two indispensable items: the Cross and the Book of the Gospels. The Cross is placed there both as a sign of Christ's victory over the Devil and of our deliverance. Since the Lamb of God was slain on the Cross for our salvation, it is especially appropriate that it be placed upon the Holy Table where the Bloodless Sacrifice is offered on behalf of all and for all. As it is the Word of God, the Book of the Holy Gospels is placed on the Holy Table, signifying that God is

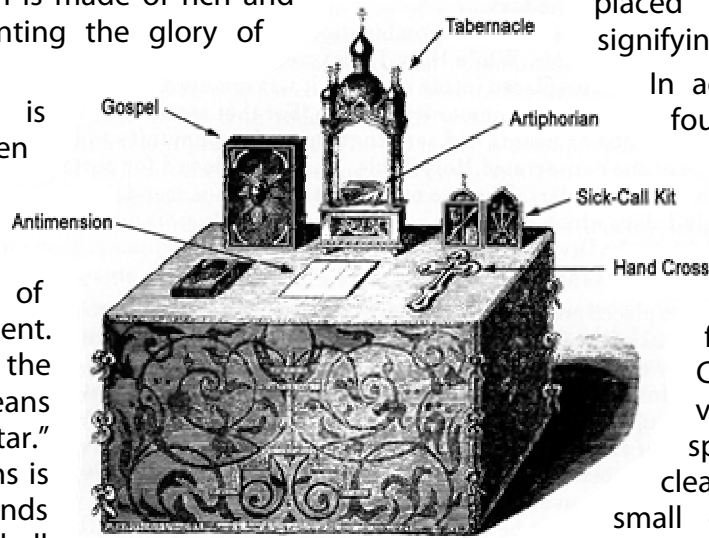
mystically present. It is usually richly-adorned and as it is the Book of Life, its Governing may not be of the skins of dead animals (i.e., leather), but is usually made of precious metals adorned with jewels. At the center of the cover is usually represented Christ, with the four Evangelists Matthew, Mark, Luke and John at the four corners.

As the Holy Table represents the sepulcher of the Lord, upon it, at the rear, is placed the Ark (or Tabernacle), so-called because of its general shape, within which are placed the Holy Gifts used for the Communion of the sick. Candlesticks are also placed on the Holy Table, signifying the Light of Christ.

In addition to the above, is found a vessel containing the Holy Chrism used for Chrismation, and also a Sick-Call Kit within which are to be found a small chest for the Holy Gifts, a small Chalice and Spoon, a small vessel for wine and a little sponge with which to clean the Chalice. Also, a small chest, called the Artophorion is placed on the Holy Table in Great Lent, within which is placed the consecrated Lamb(s) for the Presanctified Liturgy.

Behind the Holy Table a seven-branched Candlestick is usually placed (seven being the sacred number), and sometimes a large Processional Cross. Behind this, at the extreme East end of the Altar is a raised place, called the High Place, upon which is placed the Bishop's Throne, with seats for the Priests on either side. During the Liturgy, the Priests (representing the Holy Apostles) sit at either side of the Bishop (representing the King of Glory). [In modern times, the Cathedra is usually found only in Cathedrals and large Monasteries.]

On either side of the Bishop's Throne are placed ceremonial Fans, with which, in ancient times, the Holy Gifts were fanned to keep away insects. Now they are carried in solemn processions, signifying the six-winged Seraphim who minister at the Divine services, and who are represented iconographically upon them. Above the High Place is an Icon of Christ and on both sides Icons of the Apostles or Bishops. Before the Savior's Icon is suspended an oil lamp, called the High Light.



Holy Table