

BEFORE THY
CROSS.

WE
BOW



CHRIST THE SAVIOR ORTHODOX CHURCH

30838 Vines Creek Rd.; Dagsboro, DE 19939
302-537-6055 (church) / 302-988-1138 (rectory)
orthodoxdelmarva.org / frjohn@orthodoxdelmarva.org

BULLETIN OF SEPTEMBER 14, 2008

Please Remember in Prayer

Bill Parrish, Robert Evanusa, Olga Leisure, Valentina, Nina Gordon, Fr. Christian, Carol Boris, Constantina & Christos, Alicia & Susannah. If you have a requests, please let Fr. John know.



Exaltation of the Holy Cross – September 14th

This feast commemorates the finding of the True Cross of Christ by St. Helen, the mother of St. Constantine the Great. On this day, Fr. Daniel Hubiak was ordained to the Holy Priesthood. We wish him and Mat. Dunia, many blessed years! Fr. Daniel and Mat. Dunia also celebrate their anniversary of marriage on September 16th. If you would like to send a card, their address is: 16 Wharf Court, Ocean Pines, MD 21811.

The Postfeast of the Exultation of the Precious Cross

is celebrated from September 14th through September 21st, the "leave-taking" of the feast. Throughout this time the troparion and kontakion for the feast are sung or said with our morning and evening prayers (we may also add, "Before Thy Cross"), and at meal times; the troparion before the meal and the kontakion after.

The Ushers Meeting – September 14th

will be held today following coffee hour. If interested, please come.

Fourth Annual Diocesan Assembly – September 15th

is to be held with on Monday, September 15th, at Ss. Peter & Paul in South River, New Jersey. Accompanying Fr. John is our lay delegate, Michael McFarland. While Fr. John is away, he may be reached via phone (302-537-6055) or email (frjohn@orthodoxdelmarva.org).

Special Parish Meeting – September 21st

At the Parish Meeting on Jan. 21, 2007, the Finance Committee was commissioned to conduct a feasibility investigation regarding the purchase of land for future parish use. On Sunday, Sept. 21st, there will be a Special Parish Meeting to hear the results of this investigation. All members, full-time, part-time, and seasonal are encouraged to attend. For more information, please see Fr. John.



Orthodox Movie Night – September 22nd

The movie will be on the Saints of North America.



The Parish Council – September 28th

will meet on Sunday, September 28th, following the coffee hour.



2009 Calendars & Pocket Planners

can be ordered via the order sheet in the back of the church. The calendars are \$3.50 a piece and the pocket planners \$2.50. The order sheet will be in the back of the church for the next month.

SUNDAY, SEPTEMBER 14TH

EXALTATION OF THE HOLY CROSS One of the Twelve Great Feasts

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

SATURDAY, SEPTEMBER 20TH

6:00p.m. Great Vespers / Litya

SUNDAY, SEPTEMBER 21ST

SUNDAY AFTER THE HOLY CROSS

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

The thief was on the cross and he was justified by a single word; and Judas who was counted in the number of the apostles lost all his labor in one single night and descended from heaven to hell. Therefore, let no-one boast of his good works, for all those who trust in themselves fall.

Abba Xanthias

READER SCHEDULE

Sunday, Sept. 21st

Troy Duker

Sunday, Sept. 28th

Jen Alexion





Troparion (Tone 1)

O Lord, save Thy people, And bless Thine inheritance. Grant victories to the Orthodox Christians Over their adversaries. And by virtue of Thy Cross, Preserve Thy habitation.

Kontakion (Tone 4)

As Thou wast voluntarily crucified for our sake, Grant mercy to those who are called by Thy Name; Make all Orthodox Christians glad by Thy power, Granting them victory over their adversaries, By bestowing on them the invincible trophy, Thy weapon of peace.

Instead of Holy God

Before Thy Cross, we bow down in veneration, O Master, and Thy holy Resurrection, we glorify!



THE EXALTATION OF THE CROSS

Celebrated on September 14th

Saint Helen, the mother of Saint Constantine the Great, when she was already advanced in years, undertook, in her great piety, the hardships of a journey to Jerusalem in search of the cross, about the

year 325. A temple to Aphrodite had been raised up by the Emperor Hadrian upon Golgotha, to defile and cover with oblivion the place where the saving Passion had been suffered. The venerable Helen had the statue of Aphrodite destroyed, and the earth removed, revealing the Tomb of our Lord, and three crosses. Of these, it was believed that one must be that of our Lord, the other two of the thieves crucified with Him; but Saint Helen was at a loss which one might be the Wood of our salvation. At the inspiration of Saint Macarius, Archbishop of Jerusalem, a lady of Jerusalem, who was already at the point of death from a certain disease, was brought to touch the crosses, and as soon as she came near to the Cross of our Lord, she was made perfectly whole. Consequently, the precious Cross was lifted on high by Archbishop Macarius of Jerusalem; as he stood on the ambo, and when the people beheld it, they cried out, "Lord have mercy." It should be noted that after its discovery, a portion of the venerable Cross was taken to Constantinople as a blessing. The rest was left in Jerusalem in the magnificent church built by Saint Helen, until the year 614. At that time, the Persians plundered Palestine and took the Cross to their own country (see Jan. 22, Saint Anastasius the Persian). Late, in the year 628, Emperor Heraclius set out on a military campaign, retrieved the Cross, and after bringing it to Constantinople, himself escorted it back to Jerusalem, where he restored it to its place.

LONG-HANDLED SPOONS

By and unknown author



A holy man was having a conversation with the Lord one day and said, 'Lord, I would like to know what Heaven and Hell are like.' The Lord led the holy man to two doors.

He opened one of the doors and the holy man looked in. In the middle of the room was a large round table. In the middle of the table was a large pot of stew, which smelled delicious and made the holy man's mouth water. The people sitting around the table were thin and sickly. They appeared to be famished. They were holding spoons with very long handles that were strapped to their arms and each found it possible to reach into the pot of stew and take a spoonful. But because the handle was longer than their arms, they could not get the spoons back into their mouths. The holy man shuddered at the sight of their misery and suffering. The Lord said, 'You have seen Hell.'

They went to the next room and opened the door. It was exactly the same as the first one. There was the large round table with the large pot of stew which made the holy man's mouth water. The people were equipped with the same long-handled spoons, but here the people were well nourished and plump, laughing and talking. The holy man said, 'I don't understand.'

It is simple,' said the Lord. 'It requires but one skill. You see they have learned to feed each other, while the greedy think only of themselves.'

LIVING IN THE BODY

Going to church for worship is one element in living as a Christian. *Being church* means making an active contribution to the Church's life, being a vital organ in a living body.

The first step in being church is being connected to others in our parish by:

- **Cultivating community** in the "fellowship of the Holy Spirit." Get to know one another in a more than casual way.
- **Treating others as brothers and sisters in the family** of God in Christ. Give others the time and attention we would give to our blood relatives.
- "Above all, **clothing yourselves with love**, which binds everything together in perfect harmony" (Colossians 3:14).



We nurture the relationships in the parish or the eparchy when we:

- ⌘ **Share our lives** – Authentic fellowship calls for more than coffee-hour courtesies. Grow to the stage when you can share your troubles as well.
 - ⌘ **Learn together** - Take part in adult formation, retreats, or workshops to encourage others as well as to improve our own spiritual life.
 - ⌘ **Work together** - Join in parish projects or committees to support the work of others as well as to make our own contribution. "*So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith*" (Galatians 6:10).
 - ⌘ **Encourage each other** – by supporting their efforts, praying for their concerns and building them up in the eyes of others. "*Love one another with mutual affection; outdo one another in showing honor*" (Romans 12:10).
 - ⌘ **Bear one another's burdens** – Be accepting of the weaker community members. There is no "perfect" church: every parish is made up of "saints" who are sinners, each with their own weaknesses and infirmities. "*Bear one another's burdens, and in this way you will fulfill the law of Christ*" (Galatians 6:2).
 - ⌘ **Admonish one another** – Do not shrink from confronting "family members" who are hurting others by promoting conflicts, pettiness, or legalism. "*My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted*" (Galatians 6:1).
 - ⌘ **Protect the unity of the church** – by avoiding gossip or cliques, and speaking ill of others.
 - ⌘ **Restore broken relationships** – when they occur by admitting our faults. No project or program is worth harming the family's inner life. "*If anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive*" (Colossians 3:13).
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The Church is *People* — God's People

Above all, the Church is a **worshipping community of believers** who share a common faith, hope and love for God. The collective experience and aspirations of God's People are revealed through the Church's

WORSHIP

The Church's **liturgical, festal** and **sacramental worship** gathers God's People into a united community which

- **affirms** its common faith in God's transforming love for us;
- **shares** its faith and fears, joys and sorrows through fellowship; and
- **publicly** proclaims the Good News of Jesus Christ while rendering thanks to God for His many blessings.

THE LITURGICAL CYCLE

The Church possesses a cycle of worship services which

- revolves around the celebration of the Church's most important service, the Eucharistic Divine Liturgy;
- enables us to set aside a certain portion of each day to praise and thank God, and
- serves as a constant reminder that in all things God must be glorified.

THE MOST COMMONLY CELEBRATED LITURGICAL SERVICES INCLUDE THE FOLLOWING:

THE DIVINE LITURGY

The Divine Liturgy, during which the faithful gather to hear the Word of God and to receive the Body and Blood of Jesus Christ, is the highlight of the Church's worship. All worship finds its reference point in the Eucharistic Liturgy.

COMPLINE AND NOCTURNS

Are night services serving as reminders that God must be praised at all times. Nocturns (the Midnight Service) are rarely served in parish settings.

VESPERS

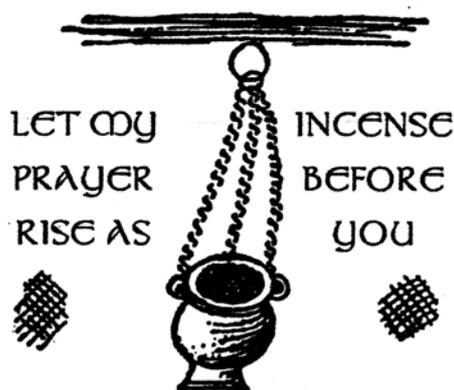
Begins the liturgical day. This evening service

- Reminds us of the coming of Christ into the world as the "Light who enlightens all," and
- Relates the most important elements of God's plan for the salvation of His people.

MATINS (ORTHROS)

Is the Church's morning service. At Matins we:

- Proclaim the glory of Jesus Christ,
- Learn, through the various hymns, more about God's plan for His People, and
- Prepare most directly for the celebration of the Divine Liturgy.



THE HOURS

Are short services consisting of prayers and readings primarily taken from the Old Testament book of Psalms. There are four Hours:

- The First Hour (6 AM) is often celebrated after Matins.
- The Third (9 AM) and Sixth Hours (Noon) are often prayed before the Divine Liturgy
- The Ninth Hour (3 PM) may be celebrated before Vespers.

Each of the Hours carries with it a particular theme, thereby reminding us of the many deeds Jesus Christ accomplished for our salvation.

Other lesser Hours called the **Mesoria** or **Inter-Hours** and the **Typica** may be served during the Fasts.