

# CHRIST THE SAVIOR ORTHODOX CHURCH

30838 Vines Creek Rd.; Dagsboro, DE 19939  
302-537-6055 (church) / 302-933-8090 (rectory)  
orthodoxdelmarva.org / frjohn@orthodoxdelmarva.org

## BULLETIN OF OCTOBER 11, 2009

### SUNDAY, OCTOBER 11<sup>TH</sup>

#### FATHERS OF THE 7<sup>TH</sup> COUNCIL

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

### MONDAY, OCTOBER 12<sup>TH</sup>

7:00p.m. Bible Study

### SATURDAY, OCTOBER 17<sup>TH</sup>

8:00a.m. Yard Sale  
5:00p.m. Orthodoxy 101  
6:00p.m. Great Vespers

### SUNDAY, OCTOBER 18<sup>TH</sup>

#### 19<sup>TH</sup> SUNDAY AFTER PENTECOST

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

### On Icons and Common Sense

As St. Basil the Great says, "The honor shown the image passes over to the archetype." He also illustrates the concept by saying, "If I point to a statue of Caesar and ask you 'Who is that?', your answer would properly be, 'It is Caesar.' When you say such you do not mean that the stone itself is Caesar, but rather, the name and honor you ascribe to the statue passes over to the original, the archetype, Caesar himself." So it is with an Icon.

### READER SCHEDULE

Sunday, Oct. 18<sup>th</sup>

Kathy Parrish

Sunday, Oct. 25<sup>th</sup>

Jodi McElwee

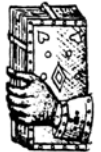


### Please Remember in Prayer

Carole Boris (newly-departed), Archpriest Michael, Monk Christian, Nadia, Kathy & Bill Parrish, Marie, Thomas, Judith Kocinski, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Steven, Yvonne, Katherine, Michael, Gregory, Todd & Olga Leisure, Nina Gordon, Constantina & Christos, Mirela & Chris, Jaroslav, Troy Paul Duker, Frank & Mary Miranda. Requests? Let Fr. John know.

### Bible Study – October 12<sup>th</sup>

A Bible Study will be held at the church on Monday, October 12<sup>th</sup> at 7:00pm. The topic will be "Angels in the Bible". All are invited!



### Yard Sale – Saturday, October 17<sup>th</sup>

Please bring any donated items for the yard sale to the church by Friday, October 16<sup>th</sup>. Any items not sold and not picked up by the person making the donation, will be taken to a local thrift shop to benefit local charities. If you would like to bring baked goods for the Yard Sale, please put them in the refrigerator or bring them the morning of the sale.

### Muscle Power Needed!

On Saturday morning, help is needed to bring our yard sale items down from the building to the parking lot. This is actually a very big job and we could use all the able-bodied people we can get. Help is also needed for clean up afterwards. If you can help, let Alice Peters know ASAP. Thank you!



### St. Michael's Party – Sunday, November 1<sup>st</sup>

On November 1<sup>st</sup> (the Sunday after Halloween and before the Feast of Archangel Michael – November 8<sup>th</sup>) we will have a St. Michael's Party for the children of the parish. After the Divine Liturgy, the children will get dressed up as Saints and Angels and have a parade during the coffee hour. Events and games to follow. Questions, costume ideas, etc.? Please see Mat. Emily.

### Prayers for Those in the Healing Ministries

will be offered at the Divine Liturgy on Sunday, Nov. 1<sup>st</sup>, the feast of Ss. Cosmas and Damian, the Wonderworkers and Unmercenary Healers. Doctors, pharmacists, dentists, nurses, counselors and all those involved in the fields of health and wellness are asked to come forward at the end of the Liturgy.



### Have A Question

about Orthodox Christianity or parish life? Please feel free to give Fr. John a call. You can reach him on the church cell phone at 302-537-6055 or on the rectory line, 302-933-8090.

## TOP 10 TIPS TO LIVING AN ORTHODOX CHRISTIAN WAY OF LIFE

### 1) Attend the Divine Services

Participation in the liturgical life of the church is at the heart of the Orthodox way of life. Regular attendance on Sunday mornings, Saturday evenings, the 12 Great Feasts, and other special times throughout the year (like Great Lent), is a must to living a healthy Christian life.



### 2) Confess Your Sins

Ask God to help you see your own faults and weaknesses. Go to the Sacrament of Confession with sorrow for what you've done and hope for a new beginning through God's grace and mercy. Confession should be regular, once a month or more; at the very least during the four fasting seasons.



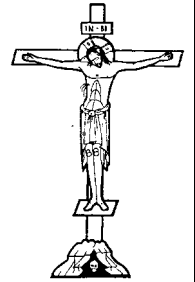
### 3) Receive Holy Communion

Frequent and fervent reception of the Body and Blood of Christ is indispensable to growing closer to God. Be sure to follow the preparation guidelines, make frequent confession, and remember to offer prayers of thanksgiving afterwards.



### 4) Keep the Fasts

Fasting on Wednesdays, Fridays, and other fasting days and seasons, should indicate to us whether or not our Christianity is truly about denying ourselves, taking up our crosses and following Christ. Health issues, others questions? Ask your priest.



### 5) Make Your Home a Family Church



Maintain an icon corner where you say your morning and evening prayers. Place an icon or cross in every room so that you remember God during the day. Have your home blessed each year. Pray unceasingly.

### 6) Be a Good Steward



Remember that God will hold you accountable for the time, talents, and treasure He has entrusted to your care. Our stewardship indicates what we truly love (God or other things), for where our treasure is, there will our heart be also.

### 7) Study the Scriptures

Read from the Holy Bible every day without fail. This is God's Word to you. Your church wall calendar gives the appointed Epistle and Gospel reading for each day.



### 8) Assemble a Home Library

In addition to the Scriptures, we should read the Lives of the Saints, the writings of the Holy Fathers, and other spiritual texts. Ask your priest for some advice. What are you reading now?



### 9) Be Quick to Forgive and Slow to Judge



Always ask forgiveness when we hurt someone, even if it is unintentional. Remember that if we don't forgive others, then God won't forgive us. Likewise, don't judge your neighbor or you will fall under God's just judgment.

### 10) Trust in God; Not Yourself



Believe what the Lord teaches through His Church. Don't subject the Word of God to your own personal review; we don't know better than He does. The way to the Kingdom is to follow Christ; we cannot make it there ourselves.

*The above list is not exhaustive but it does offer a good starting point to ordering our lives as Orthodox Christians. Be sure not to pick and choose only the tips that you like since 7 or 8 out of 10 will not get us to the eternal finish line. Should you have any questions, please be sure to consult your priest.*



**DISEASE AND HOLY COMMUNION**  
*Written by the Very Rev. John Breck*



A huge amount of controversy has arisen recently over the way Christians receive Holy Communion, particularly in the wake of what some are calling the "H1N1 pandemic."

The issue involves not only Christians. In July of this year, ministers of health from Muslim countries met with specialists of the World Health Organization and issued a statement recommending that children under the age of twelve, together with the aged and the infirm, refrain from making the pilgrimage to Mecca during Ramadan (this after several cases of H1N1 appeared among Iranian pilgrims). Jewish leaders are debating whether the practice of touching the mezouza (venerating a symbol of the Law upon entering a pious Jewish home) should be abandoned. And Christians of many confessions are questioning traditional methods of distributing the Eucharistic bread and wine to their faithful.

For the Orthodox, this is a particularly sensitive concern, since we receive Holy Communion on a common spoon, dipped into the one chalice. Then, once the faithful have received, the deacon or priest consumes what remains. Little or no precaution is taken to wipe the spoon or to take other measures out

of concern that the chalice and its contents might transmit some potentially lethal disease. This traditional Orthodox practice elicits no little dismay among many (non-Orthodox) medical professionals. Since the outbreak of the AIDS crisis in the early 1980s, even many of our own faithful have been raising the question, intensified by the present media focus on "Swine flu": "Can infectious disease be transmitted by our Eucharistic practice?"

The dean of the Romanian archdiocese in France recently published a document that brought this question to a head. Taking into consideration recommendations made by several medical professionals, he urged that communion be given without touching the lips of the communicant, who would simply hold his or her head back a little so the priest could drop the particle into the open mouth. The dean also recommended that the priest, with the deacon's help, wipe the spoon after each person had received.

Reaction to this proposal was swift and unequivocal. The French Orthodox theologian Jean-Claude Larchet published a letter, addressed to the local Romanian Metropolitan, sharply criticizing the dean's proposals. They would, Larchet argued, sow worry and doubt in the minds of our faithful, and for no good reason. As support for his position, he quoted an encyclical recently issued by the highly respected (Harvard and MIT educated) Metropolitan Nicolaos Hadjinikolaou, founder of the bioethics institute in Athens.

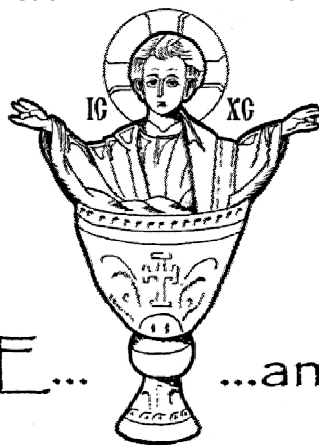
The gist of their argument, which I believe is accurate and very much to the point, is that Orthodox life and faith are essentially "Eucharistic," and that we commune in the very Body and Blood of the glorified Son of God, the true Physician of our souls and bodies. Metropolitan Nikolaos stressed the point that today's society is militantly

anti-Christian and, throughout Europe and in the United States, is using the H1N1 scare to further undermine the faith and traditional liturgical practices of the Church. Do not let 2000 years of experience, he urged, be put into question by "the rationalism and superficiality" of the present times. For there is no evidence at all

that illness has ever been transmitted through Eucharistic communion. (Were that the case, we might add, there would have been throughout history a much higher death-rate among clergy, who consume the chalice after all the people have had communion, than there has been among the general populace or among Christian faithful. Empirically, this is simply not the case.)

The Metropolitan concluded with a pertinent observation: the real problem is not the virus H1N1, nor is it world-wide panic; it is rather "the virus of impiety and a lack of faith," for which the best remedy is precisely frequent communion.

Several people who have written on this subject have pointed out that a fundamental problem, too, is the fact that we have radically separated faith and medicine, care of the soul from cure of the body. The ultimate blessing that may come from the spread of infectious diseases -- AIDS, "Swine flu," the ebola virus that is now devastating



TASTE... ..and SEE

## **Disease and Holy Communion** *continued from page 3...*

parts of Africa, and others -- could be a conscious and active return to the attitude of Scripture and patristic tradition regarding the mystery of sickness and suffering. To declare that disease cannot be transmitted via Holy Communion is an article of faith; it cannot be proved to the satisfaction of everyone (it would in fact amount to proving a negative). Yet as Orthodox Christians, we have two millennia of experience that goes a very long way to confirm what we believe to be true regarding the "real presence" of Christ in the Eucharist, a presence that is actually and ontologically real, true and accessible.

Our life in Jesus Christ is nourished and sustained by our sacramental participation in his sanctifying, life-giving Body and Blood. Insofar as we dwell in his presence, fortified by the traditional faith of the Church, our communion will be not to our judgment or condemnation -- nor to our physical detriment because of some transmitted disease. It will be to the healing of our soul and body as a "medicine of immortality," venerated and received as the "bread of heaven" and source of eternal life.



## **THE FRUIT AND RESPONSIBILITY OF LABOR**

*By V. Rev. Fr. George Morelli Ph.D.*



The Vespers, or Evening Service Prayer in the Eastern Church always includes Psalm 103, which contains this important verse: "Man goes forth to his work and to his labor until the evening." (23) It should not go unnoticed that the author of Genesis described God's creation of the world as work: "And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done." (2:2).

In the United States the first Monday in September is Labor Day. Many will spend the day with family and friends. Some will have BBQ's or go to the beach, lakes, parks, mountains or just plain stay home. I pray some time be spent by all reflecting on the spiritual meaning of the day. In this regard it might be beneficial to meditate on the words of St. Paul: "Whatever your task, work heartily, as serving the Lord and not men..." (Col 3: 23). A spiritual Father of the Eastern Church, St. Maximus the Confessor (580-662 AD), calls work "a virtue of the body." (Philokalia II). How can this be? How can one work and serve the Lord at the same time? Another spiritual father of the Eastern Church St. Theoliptos (1283-1322 AD), Metropolitan-Archbishop of Philadelphia (in present day Western Turkey), tells us how to do this: "When you work... let your intellect be mindful of God." (Philokalia IV).

One's own work can be an example to others to lead productive lives. Once again quoting St. Paul: "For you yourselves know how you ought to imitate us; we were not idle when we were with you, we did not eat any one's bread without paying, but with toil and labor we worked night and day, that we might not burden any of you. It was not

because we have not that right, but to give you in our conduct an example to imitate." (2 Thes 3: 7-9).

We can thank God that we have the ability to provide for ourselves and our loved ones. A Godly fruit of being able to work is that it leads to responsibility. St. Paul in his letter to the Ephesians (4:28) points this out: "Let the thief no longer steal, but rather let him labor, doing honest work with his hands, so that he may be able to give to those in need." This is to say, the fruits of our labor can be a means of sharing with others less fortunate than ourselves. Helping others in need what is required to consider work as being Godly. Helping to care for others is an act of love-charity of our fellow men. King Solomon, the writer of the Book of Proverbs, notes that failure to work (and by implication helping others) is akin to siding with the evil one, the destroyer: "He who is slack in his work is a brother to him who destroys." (Pv 18: 9).

Also not to be forgotten is the personal benefit of meaningful work, whether salaried or volunteer. Psychologists such as Warr (1999) have shown that satisfaction in one's work has a substantial connection with general happiness. This could be a wakeup call for those currently unemployed, disabled or retired and living an idle lifestyle. At the very least, all can make the work of caring for others, even in small ways, as being both Godly and a sign of being responsible. Inactivity is the mother of psycho-spiritual listlessness. (Morelli, 2006). Thus, during this Labor Day period we can pray that all may: "...lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. (Col 1: 10).