

## THE 7<sup>TH</sup> ECUMENICAL COUNCIL

**SUNDAY, OCTOBER 17<sup>TH</sup>**

**22<sup>ND</sup> SUNDAY AFTER PENTECOST**

8:40a.m. Hours

9:00a.m. Divine Liturgy  
Coffee Hour

**WEDNESDAY, OCTOBER 20<sup>TH</sup>**

7:00p.m. Reading Group

**SATURDAY, OCTOBER 23<sup>RD</sup>**

6:00p.m. Great Vespers

**SUNDAY, OCTOBER 24<sup>TH</sup>**

**23<sup>RD</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. 24<sup>th</sup>**

Jodi McElwee

**Sunday, Oct. 31<sup>st</sup>**

Gabriela Jones



# 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 17, 2010**

### Please Remember in Prayer

Howard Peters, Irene Clenney, Deborah Royal, Gabriela Jones, Roman Szvec, Melvin, Mat. Dunia, Patti Lease, Garrett Cuppels, Bill & Kathy Parrish, Frs Michael & Andrew, Monk Christian, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Todd & Olga, Nina Gordon, Mirela & Chris, Jaroslav, Troy Duker, Frank & Mary Miranda, Kathy T., Bruce, Julia Plisko & family, Stella.



### Many Thanks!

Appreciation is extended to all those who helped support our Autumn Yard Sale; either by working the sale, donating/purchasing items, setting/cleaning up, or in any other fashion. May the Lord bless you for your help!

### Reading Group – Wednesday, October 20<sup>th</sup>

In the back of the church is an excerpt from the document, "The Orthodox Church and Society", adopted by the Russian Orthodox Church in 2000. This excerpt (chapter 12) addresses issues such as abortion, contraception, fertility methods, hereditary diseases, cloning, organ transplants, euthanasia, and human sexuality. Everyone is invited to pick up a copy of the handout and come for discussion, Wednesday at 7pm. If you have any questions, please see Fr. John.



### Pilgrimage to St. Tikhon's – October 23<sup>rd</sup>-25<sup>th</sup>

Those attending next weekend's pilgrimage to St. Tikhon's are kindly asked to stay for a brief meeting at the coffee hour.

### Prayers for Those in the Healing Ministries – Sunday, Oct. 31<sup>st</sup>

will be offered at the Liturgy on Sunday, Oct. 31<sup>st</sup>, the eve of the feast of Ss. Cosmas and Damian, the Wonderworkers and Unmercenary Healers. Doctors, pharmacists, dentists, nurses, counselors and all those involved in the health and wellness fields are asked to come forward for a blessing.



### St. Michael's Party – Sunday, November 7<sup>th</sup>

On November 7<sup>th</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.

### 2011 Calendars & Pocket Planners

can be ordered via the order sheet in the back of the church. The calendars are \$4.00 a piece and the pocket planners \$3.00. The order sheet will be in the back of the church for the next month or so.



## MYRRHSTREAMING HAWAII IVERON ICON OF THE MOTHER OF GOD TO BE IN THE NEW YORK CITY AREA

From OCA.org

NEW YORK, NY [OCA] -- The wonderworking and myrrh-streaming Hawaiian Iveron Icon of the Mother of God will be available for veneration in the New York City area at the end of October.

With the blessing of His Eminence, Metropolitan Hilarion, First Hierarch of the Russian Orthodox Church Outside of Russia, the icon was present earlier at the annual Memorial Day pilgrimage at Saint Tikhon's Monastery, South Canaan, PA. The icon, which is enshrined in a home chapel in Honolulu, has been credited with numerous healings during the past three years.

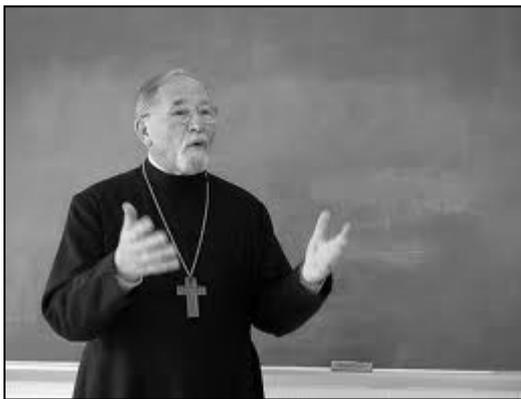
On Saturday, October 30, 2010, the icon will be present at Saint Seraphim Church [ROCOR], 131 Carpenter Avenue, Sea Cliff, NY, where the Divine Liturgy and Service of Thanksgiving will be celebrated at 8:30 a.m.

A service in the icon's presence will be celebrated at Saints Peter and Paul Church [OCA], 153 Kamm Avenue, South River, NJ, on Monday, November 1, at 5:30 p.m.

A Service of Thanksgiving and Akathist will be celebrated in the icon's presence at Saint Nicholas Cathedral [Moscow Patriarchate], 15 East 97 Street, New York, NY on Tuesday, November 2 at 5:00 p.m.

The icon will be available for veneration at Holy Virgin Protection Cathedral [OCA], 59 East 2 Street, New York, NY, where His Grace, Bishop Michael of New York will celebrate the Akathist on Friday, November 5, at 6:00 p.m.

In related news, His Beatitude, Metropolitan Jonah, will address participants at the Assembly of the ROCOR Diocese of Chicago and Mid-America on Friday morning, October 15, in Chicago.



### THE PARISH COMMUNITY: OUR LIFE IN CHRIST FROM "THE ORTHODOX PARISH IN NORTH AMERICA"

by VRev. Thomas Hopko

#### Mind: Education and Enlightenment

Essential also to an Orthodox parish, if it is Christ's holy Church, is total mobilization of efforts to love God with all of one's mind through enlightenment and education.

Jesus' first title in the Scriptures is Rabbi, which means teacher or master (Greek: didaskalos, Latin; magister). As messianic pastor and priest, Christ is also "the prophet" who brings ultimate and lasting judgment upon those who hear and reject him. (John 1:21, 6:14; Acts 3:22-26) The Lord's first followers are called disciples or students. And the first thing that is said about those who believed in God's Gospel of Christ crucified and glorified is that they "continued steadfastly in the apostles' doctrine." (Acts 2:42)

An Orthodox Christian parish, therefore, is essentially a teaching and learning community for all its members. It is a school of disciples whose master is Christ as He speaks within the community of believers, especially through the pastors and those with the charism and training for teaching and preaching.

An Orthodox parish without well-prepared evangelical and exegetical sermons at its liturgical services, and well-prepared doctrinal and catechetical sessions as part of its educational ministry, whatever else it might do, including having lots of liturgical services and loads of social events, can hardly be an Orthodox Christian Church. This is especially true now in North America when Christianity generally, not to speak of Orthodoxy, is not a respected, accepted and supported part of public life and education, but is rather warred against, scorned and ridiculed by powerful forces in society.



**WILMINGTON, DE : 95TH ANNIVERSARY AND CONSECRATION OF NEW SOCIAL HALL AT ST. MICHAEL'S**  
From [stmichael-delaware-oca.org](http://stmichael-delaware-oca.org)

On October 10, 2010, a hierarchical Divine Liturgy was celebrated by His Beatitude, Metropolitan JONAH and His Grace, Bishop TIKHON in honor of the parish's 95th anniversary and to consecrate the parish's new social hall. Bishop TIKHON also appointed Acting Rector Rev. James P. Weremedic as the permanent Rector of St. Michael's parish.

Priests concelebrating were Rev. James P. Weremedic; V. Rev. S. David Mahaffey, Dean of the Philadelphia Deanery; V. Rev. Mark W. Koczak; V. Rev. David Skopp; and Rev. Timothy Hojnicky (a "son" of St. Michael's parish). Among those assisting included Protodeacon Joseph Matusiak and Subdeacon Matthew Souder (also a "son" of St. Michael's).

At the conclusion of the Divine Liturgy, Bishop TIKHON awarded a Diocesan Gramota to James F. Riley, co-chair of the Building Committee, for his hard work and vision over the past eight years in bringing the project to fruition. His Grace also awarded an icon of St. Michael was awarded to Harry and Evelyn Kutch, co-chairs of the Building Committee, for their invaluable assistance to the Committee and the parish.

A festive luncheon was held with the hierarchs in the new Social Hall after Liturgy, where the faithful of St. Michael's and guests enjoyed a meal catered by Bachetti Brothers Catering.

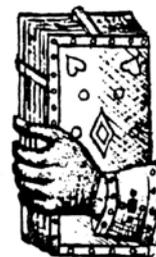
Sunday's Divine Liturgy followed an Orthodox Christian Fellowship retreat sponsored by the University of Delaware OCF chapter, at which Metropolitan JONAH was the speaker.



## ASK FATHER: 3 QUESTIONS / 3 ANSWERS

### Q. Is it an Orthodox practice to pray in one's own words? Or do we only pray with prayer books?

**A.** This is an excellent question, and the answer is definitely "yes" as Orthodox Christians we should learn to pray in our own words. But before prayer in one's own words can develop properly, one must first learn how to pray and what to pray for. This is why the disciples asked Christ to teach them to pray, so that they could pray in spirit and truth.



Now, as we know, prayer to God can take on a variety of forms, but as St. Basil the Great says there are four types of prayer which are absolutely necessary for the Christian to develop in order to have a healthy relationship with God: 1) praise – in which we glorify God, 2) confession – in which we repent and confess our sins 3) petition – in which we ask for those things necessary for salvation, and 4) thanksgiving – in which we offer to God our gratitude for all He has done for us. Since the prayers of the Church include all four of these types of prayer, they help us become well rounded Christians. They help us not only avoid unhealthy types of prayer such as complaining or self-justification, but they also help us move beyond simply asking God for things in a selfish way, to giving Him thanks for everything, confessing our sins before Him, and praising Him for His great goodness.

These prayers of the Church which we find in prayer books were written by the Saints, those men and women who passed through all the stages of the spiritual life on their way to union with God. One could even say that the Saints have left us their prayers as a spiritual roadmap to the Kingdom, for they teach us not only how and what we should pray for on our Christian journey but also what our hearts should feel and how our minds should think. When we make the prayers of the Church our own through attention and feeling we put ourselves on that same straight and narrow path which the Saints themselves took, that path which leads from earth to heaven.

Now it will happen that after time, when we start to become accustomed to praying in the manner of the Saints, we will feel prayer taking on its own life within us, and even when we do not have our prayer books before us we will start to feel the need to 1) praise God, 2) ask His forgiveness, 3) seek those things necessary for salvation, and 4) offer Him thanksgiving. At these times, when we are moved by the Spirit, our prayer can take on its own words and be very pleasing to God.

### Q. How should we pray in our own words?

**A.** Prayer in our own words should be simple and direct. There is no need for eloquence or verbosity. In fact, at times there is no need for words at all. God knows what is in our minds and hearts even before we have a chance to verbalize our thoughts and feelings. It is enough simply to say, "Lord, have mercy" or "Thank You, Lord". Or to say the Jesus Prayer, "Lord Jesus Christ have mercy on me" or in the plural form, "Lord Jesus Christ have mercy on us". Whatever our pray is, it should be spiritual not intellectual, it should come from the heart, wherein resides the Holy Spirit who cries unto God, "Abba, Father!"

### Q. What is the best way to develop this spiritual prayer?

**A.** Each person is different and no two peoples' prayer life develops in exactly the same way. However, generally speaking we should apply ourselves to both prayer with books as well as prayer in our own words. In the morning and evening, and before and after meals, we should use the prayers given to us by the Church, those prayers which we find in Orthodox prayer books. And at all other times, whether we be at home or work, during the day or at night, we should seek to remember God through short simple prayers such as "Lord, have mercy" or the Jesus Prayer.

The more we apply ourselves to continual prayerful remembrance of God, the more we will start to see a change in our lives. We will become not only more sensitive to the Lord's presence among us and within us, but also more sensitive to the presence of our neighbor and his or her temporal and eternal needs. We will begin to become more spiritual people, not in the prideful sense – may the Lord preserve us from this – but in the sense that we will start to realize are destiny to live in loving, self-sacrificial communion with God and each other.

