

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF DECEMBER 26, 2010



SUNDAY, DECEMBER 26TH

Synaxis of the Theotokos

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

MONDAY, DECEMBER 27TH

St. Stephen the Protomartyr

10:00a.m. Liturgy @ St. George's

SATURDAY, JANUARY 1ST

Circumcision of the Lord

5:00p.m. Metropolitan Arrives
6:00p.m. Great Vespers
7:00p.m. Refreshments / Talk

SUNDAY, JANUARY 2ND

St. Seraphim of Sarov

8:30a.m. Greeting of Met. Jonah
8:40a.m. Hours
9:00a.m. Chrismation
Divine Liturgy
Festal Luncheon

Let us become like Christ, since Christ also became like us; let us become gods because of Him; since He also because of us became human. He assumed what is worse that He might give what is better.

St. Gregory the Theologian

READER SCHEDULE

Sunday, Jan. 2nd

Kathy Parrish

Sunday, Jan. 9th

Bruce Eckerd



Please Remember in Prayer

Melvin Woodell (newly-departed), Karen Nichols, Michelle Wilson, Howard Peters, Irene Clenney, Denise Royal, Gabriela Jones, Scott and Maryann, Roman Szwec, Mat. Dunia, Patti Lease, Garrett Cuppels, Bill & Kathy Parrish, Frs Michael & Andrew, Monk Christian, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Nina Gordon, Mirela & Chris, Jaroslav, Troy, Frank & Mary Miranda, Kathy T., Bruce, Julia Plisko & family, Stella.

Christ is born! Glorify Him!

During the celebration of Christmas, it is the custom of Orthodox Christians to greet one another with the joyous exclamation, "Christ is born!", to which the one greeted responds, "Glorify Him!"

Fast Free Period

During the twelve days of Christmas, Dec. 25th, through Theophany, Jan. 6th, we do not fast, even on Wednesday and Fridays. A one day fast is observed on January 5th, the Eve of Theophany.



Liturgy at St. George's

On Monday, December 27th, the Feast of the Protomartyr Stephen, St. George's Orthodox Church will be serving the Divine Liturgy.



10th Anniversary Celebration

Next Sunday, as we celebrate the 10th Anniversary of Christ the Savior Mission, we welcome His Beatitude Met. Jonah to lead us in the divine services. His Beatitude will arrive about 5:00pm on Saturday evening and 8:30am on Sunday morning. Please be sure to be in church, no later than 8:25am on Sunday morning to welcome Met. Jonah.

Chrismation of Lee Krempel – Sunday, Jan. 2nd

Next Sunday, January 2nd, it will be our joy to welcome Lee Krempel into the Orthodox Church by Holy Chrismation. The Chrismation will be performed by Met. Jonah, and will take place immediately before the Divine Liturgy. May God bless him!



Blessing of the Atlantic Ocean – Saturday, Jan. 8th

On Saturday, January 8th, we will join St. George's Greek Orthodox Church for their annual Blessing of Waters, served at the Atlantic Ocean. The divine services will be led by Met. Evangelos of the Greek Orthodox Archdiocese. Matins and Divine Liturgy will begin at 8:30am. The Blessing of Waters will take place at 12:30pm. All invited! For more information, please see Fr. John.



Baptism of Eric Daniel – Sunday, Jan. 9th

On Sunday, January 9th, we will have the baptism of Eric Daniel. The baptism will take place together with the Divine Liturgy. There will be no Hours on this day, but we will start the pre-baptismal prayers at 8:40am.

THE PLACE OF THE HEART

By the Very Rev. John Breck

"God reveals Himself in the silence of the heart." The early desert monks, followed by ascetic laborers of every generation, came to know this truth through their own, most personal experience.

We can acquire knowledge about God in many different ways, first of all through the Bible and the Liturgy. The question, however, is how we move from knowledge about God to knowledge of God, that is, to an ever-deepening communion with Him in love.

This is a critical question, especially when we find ourselves overwhelmed by some crisis or tragedy in our life that strains our capacity to believe. The same question arises, though, whenever we attempt to respond to some inner longing to know God personally and intimately. That longing is a gift that God bestows on us, one that corresponds to His longing for communion with us. As a contemplative Catholic sister once told me, "God has placed an insatiable longing for Himself in the depths of every human heart."

The ascetic tradition tells us that such longing is met and satisfied at the core of our being, in the inner recesses of what the Psalmist calls "the secret heart." After Holy Friday vespers some years ago I was in the kitchen of one of our monasteries, eating toast and drinking a cup of tea with an elderly priest who had spent many years in prison during the period of Communist rule in Romania. His only offense had been to preach the Gospel and serve the people God had entrusted to him. We spoke a little about spiritual trials, and he alluded to those years and to their brutality. His eyes betrayed his emotion as he recalled the loneliness and the pain he had endured. For a few minutes he was quiet. Then he slowly made the sign of the cross and said, "I thank God for those years.... Because they made me go inside."

"They made me go inside." This man, and so many like him, could have given up to despair. Instead, by the mercy of God, he was able to enter the depths of his own being, the temple of the heart. That prison, with its bitter hardship and persecu-

tion, its loneliness and grief, was transformed into a spiritual desert. There he was able to engage in warfare with demons both within and without, and he emerged from it strengthened and renewed.

The thread that binds his experience with the intuition of the Catholic sister is their common focus on the heart. As holy people within the Body of Christ have always known, it is there that God most fully reveals Himself. After earthquake, wind and fire, it is there that His still small voice speaks ineffable words of consolation and peace. This is as true for ourselves, in the ordinary routine of our daily lives, as it is for a Father Arseny, a Mother Elisabeth, and all those who have suffered immensely, knowing they were bearing the Cross of Christ.

True knowledge of God is experiential. Reading the Holy Scriptures and spiritual writings, participating regularly in liturgical worship, devoting ourselves to works of love: these are indispensable if we are to acquire such knowledge. Yet much depends on our ability to read, pray

and serve at the level of the heart.

To enter into that sacred space, in this culture and with the usual demands on our time and energy, is no easy matter. We may try to pray each day, read through the Prayer Book prayers, or open the Bible for a few minutes, all in an effort to "come into God's presence," as though God were "out there" and had to be invited or coerced to enter our life. We forget that the heart is more than a physical organ. It is a temple, where the Holy Spirit dwells with grace and power. Our task is to enter the space of the heart, to descend into its sacred depths, and to stand in humble awe before Him.

To make that inner journey, it is sometimes necessary to put aside books, liturgical tapes, even the Bible, and to spend a few moments in silence. The early morning or the evening after dark are good times to go into our room, close the door, and light a candle before an icon. There in that stillness we can collect ourselves and focus on what is most important in our life. We can make our confession,



begging God's merciful forgiveness for our sins and shortcomings. We can offer up in thanksgiving the gifts of family and friends, of achievements and healings that we have received by His grace. We can make intercession, begging His mercy and healing for ourselves and for those we love, for our enemies and for all the people of His world. In that silence we can also allow Him to speak to us and to make Himself known.

Prayer of the heart is more than an oft repeated formula, more than a confession of faith and an appeal for mercy. The traditional words, "Lord Jesus Christ, have mercy on me!" have extraordinary

power. They possess the power of the Name of the Son of God, which "upholds the universe." Those words, however, like all prayers, find their most true and powerful expression when they flow from the heart, from the depths of inner silence.

We strive to move from knowledge about God to communion with Him. This striving, which arises from an insatiable, divinely bestowed longing, leads us finally to the place of the heart. Miraculously, in the stillness of that place and in the presence of the Holy, we enter, for a moment at least, into Paradise.



BIOGRAPHY OF HIS BEATITUDE, METROPOLITAN JONAH

From OCA.org

His Beatitude, Metropolitan Jonah was born James Paffhausen on October 20, 1959, in Chicago, IL, and was baptized into the Episcopal Church. While still a child, his family later settled in La Jolla, CA, near San Diego. He was received into the Orthodox Church in 1978 at Our Lady of Kazan Moscow Patriarchal Church, San Diego, while a student at the University of California, San Diego. Later, he transferred to UC Santa Cruz, where he was instrumental in establishing an Orthodox Christian Fellowship. After completing studies at UCSC, James attended St. Vladimir's Seminary, graduating with a Master of Divinity degree in 1985 and a Master of Theology in Dogmatics in 1988. He went on to pursue studies towards a Ph.D. at the Graduate Theological Union in Berkeley, but interrupted those studies to spend a year in Russia.

In Moscow, working for Russkiy Palomnik ("The Russian Pilgrim") at the Publishing Department of the Moscow Patriarchate, he was introduced to life in the Russian church, in particular monastic life. Later that year, he joined Valaam Monastery, having found a spiritual father in the monastery's Abbot, Archimandrite Pankratiy. It was Archimandrite Pankratiy's spiritual father, the Elder Kyrill at Trinity-St. Sergius Lavra, who blessed James to become a priestmonk. He was ordained to the diaconate and priesthood in 1994 and in 1995 was tonsured to monastic rank at St. Tikhon's Monastery, South Canaan, PA, having received the name Jonah.



Returning to California, Fr. Jonah served a number of missions and was later given the obedience to establish a monastery under the patronage of St. John of Shanghai and San Francisco. The monastery, initially located in Point Reyes Station, CA, recently moved to Manton in Northern California, near Redding. During his time building up the monastic community, Fr. Jonah also worked to establish missions in Merced, Sonora, Chico, Eureka,

Redding, Susanville, and other communities in California, and in Kona, HI.

In the spring of 2008, the Holy Synod of the Orthodox Church in America elevated Fr. Jonah to the rank of Archimandrite and he was given the obedience to leave the monastery and take on the responsibilities of auxiliary bishop and chancellor for the Diocese of the South.

Metropolitan Jonah's episcopal election took place on September 4, 2008, at an extraordinary meeting of the Holy Synod of Bishops. Earlier in the summer, his candidacy was endorsed by the Diocese of the South's Diocesan Council, shortly after he had participated in the diocese's annual assembly. Metropolitan Jonah was consecrated Bishop of Forth Worth and Auxiliary Bishop of the Diocese of the South, at St. Sераphim Cathedral, Dallas, TX, on Saturday, November 1, 2008. On Wednesday, November 12, 2008, he was elected Archbishop of Washington and New York and Metropolitan of All America and Canada at the 15th All-American Council of the Orthodox Church in America, in Pittsburgh, PA.

ASK FATHER: 2 QUESTIONS / 2 ANSWERS

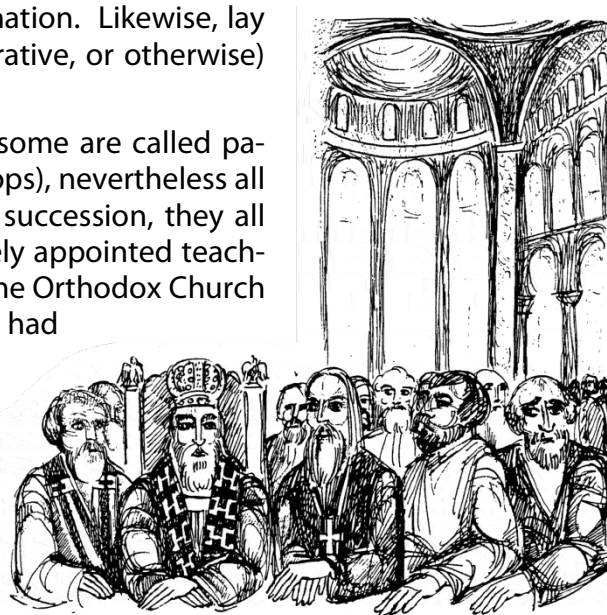
Q. What exactly is a Bishop?

A. The bishop is the first and highest degree of the clergy in the Orthodox Church (the Biblical term is overseer). He is the successor to the Apostles in the service and government of the Church. A ruling bishop is responsible for and is the head of all the parishes located in his diocese.

The ministry and authority of the lower orders of clergy (priests, deacons, subdeacons, readers) is derived from the bishop, who alone performs the mystery of ordination. Likewise, lay stewardship in the Orthodox Church (educative, administrative, or otherwise) is conducted with the blessing of the bishop.

While Orthodox hierarchs may differ in rank and title (as some are called patriarchs, popes, metropolitans, archbishops, or simply bishops), nevertheless all bishops are equal as they all share in the same apostolic succession, they all have the same sacramental powers, and they all are divinely appointed teachers of the faith. For this reason, not only has no bishop in the Orthodox Church ever had universal jurisdiction but no bishop has ever even had the right to interfere in the affairs of another's diocese.

Yet, in matters of faith and practice the bishop is not entirely on his own but instead remains subject to the decisions of local and general councils of bishops. In the same manner all councils of bishops remain subject to the general consciousness of the Church which as the Body of Christ includes both clergy and laity alike and is governed by the Holy Spirit.



Q. How do I greet an Orthodox bishop in person?

A. When we approach an Orthodox Bishop, we seek his blessing: By bowing from the waist such that our right hand touches the floor, then as we raise up we place our right hand over the left hand with palms upward, and we say, "Your blessing please!" The Bishop then answers, "May the Lord bless you," and blesses us with the Sign of the Cross by forming his fingers into a Christogram (see image on the left and the question below), and places his right hand in our hands. Then we kiss his hand. It should be noted that unlike a priest, the Bishop can bless with both the right and left hands; however he will as in the case stated above use his right hand.

The reason that a lay person kisses the hand of a Bishop is to show respect to his Apostolic office. More importantly, since he blesses in the Name of Christ, and he holds the Holy Mysteries in his hands during the Divine Liturgy, when we kiss his hand, we show respect to Christ and the Holy Eucharist. We should receive a blessing from a priest in the same manner and for the same reasons.



Behold, the Virgin shall be with child.

The Jews say that the prophecy in Hebrew does not say "virgin" but "young woman". However, in Hebrew the word for "young woman" and "virgin" is one and the same; it being understood that young women are to be virgins. Yet, what would be the significance of any young woman giving birth, for this happens all the time. The sign was that a Virgin, one who knew not man, would give birth. This has happened only once, with the birth of Jesus, the Savior, "God with us".

