

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF NOVEMBER 13, 2011

Welcome Visitors

We warmly welcome all those who are visiting us today. It is good to have you all with us!

Variance Hearing at Snow Hill, MD

This past Thursday, we were granted the special exception necessary to use the property on Carey Road for our new Parish Center! The Worcester County Board of Zoning Appeals voted unanimously in favor of the Church! Thank you all for your prayers and support, and especially those who were able to make the lengthy trip down to Snow Hill for the hearing. We were well represented, both through those who were physically present as well as those who were there in spirit!



The Parish Council – Sunday, Nov. 13th

will meet on Today, November 13th. Everyone is invited to attend.

OCF @ Salisbury University – Nov. 14th

Tomorrow night at 7pm, a talk/discussion will be offered by Fr. John at Salisbury University. The topic of this OCF initiative is "The Development of the New Testament Canon". All are welcome to attend!



SUNDAY, NOVEMBER 13TH

22nd Sunday of Pentecost
St. John Chrysostom

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

MONDAY, NOVEMBER 14TH

7:00p.m. OCF @ Salisbury Univ.

WEDNESDAY, NOVEMBER 16TH

Apostle Matthew

7:00p.m. Compline

SATURDAY, NOVEMBER 19TH

5:00p.m. Bible Study
 6:00p.m. Great Vespers

SUNDAY, NOVEMBER 20TH

23rd Sunday of Pentecost

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

The Nativity Fast

begins Nov. 15th, and ends with the reception of Holy Communion of Christmas, Dec. 25th. As with all fasting seasons, our repentance should be coupled with the Sacrament of Holy Confession.



Turkeys for the Needy

As Thanksgiving is coming up, and one of the best ways to give thanks is to sharing our blessings with those in need, we will have a collection to buy turkeys for needy families. Should you wish to make a donation, please do so in the earmarked basket. Questions? Please see Mike McFarland.

Two New Matching Donations!

\$5,000 will be donated to the "Building Fund" if by 12/15/11, this amount can be raised by Friends of the Mission, not residing locally.

\$5,000 will be donated to the "Building Fund" if by December 15, 2011, this amount can be raised by Local Members of the Mission.

READER SCHEDULE

Sunday, Nov. 20th

Jodi McElwee

Sunday, Nov. 27th

Kathy Parrish



Prayer List: Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Mat. Lisa, Kelly Elizabeth & child, Bill Parrish, Fazealle, Hayley, Tyler Pelesh, Jerrie Rife, Wallace & Michelle, Ryan & Kayla, Maleah Morsey, Victoria Kokkinos, Ed Tucker, Karen Nichols, Denise Royal, Simeon, Scott & Maryann, Roman Szwec, Garrett Cuppels, Jane Koshutko, Nicholas & Linda, Nina Gordon, Mirela & Chris, Troy Duker, Mary Miranda, Bruce Eckerd, Stella, Lilly Barnett, Amy F., Nedelina, Henrietta Stack, John.

OPERATING THRU 10/31/11			NOVEMBER OPERATING			BUILDING FUND MATCHING DONATIONS		
Income	Expense	Net	Income	Goal	Difference	20K (Everyone)	5K (Parish)	5K (Friends)
42,927	54,253	-11,326	1,110	5,900	-4,790	20,000!	26	1,670

ST. JOHN CHRYSOSTOM

Commemorated on November 13th / From OrthodoxWiki.org

He was born in Antioch of noble parents: his father was a high-ranking military officer. His father died soon after his birth and so he was brought up by his mother Anthusa. He was baptized in 370 and tonsured a reader (one of the minor orders of the Church). He began his education under a pagan teacher named Libanius, but went on to study theology under Diodore of Tarsus (one of the leaders of the later Antiochian School) while practising extreme asceticism. He was not satisfied, however, and became a hermit (circa 375) and remained so until poor health forced a return to Antioch.

He was then ordained a deacon in 381 by St. Meletius of Antioch, and was ordained a presbyter in 386 by Bishop Flavian I of Antioch. It seems this was the happiest period of his life. Over about twelve years, he gained much popularity for the eloquence of his public speaking. Notable are his insightful expositions of Bible passages and moral teaching. The most valuable of his works are his Homilies on various books of the Bible. He particularly emphasized almsgiving. He was also most concerned with the spiritual and temporal needs of the poor. He spoke out against abuse of wealth and personal property. In many respects, the following he amassed was no surprise. His straightforward understanding of the Scriptures (in contrast to the Alexandrian tendency towards allegorical interpretation) meant that the themes of his talks were eminently social, explaining the Christian's conduct in life.

One incident that happened during his service in Antioch perhaps illustrates the influence of his sermons best. Around the time he arrived in Antioch, the bishop had to intervene with the Emperor St. Theodosius I on behalf of citizens who had gone on a riotous rampage in which statues of the Emperor and his family were mutilated. During the weeks of Lent in 397, John preached 21 sermons in which he entreated the people to see the error of their ways. These apparently had a lasting impression on the people: many pagans reportedly converted to Christianity as a result of them. In the

event, Theodosius' vengeance was not as severe as it might have been, merely changing the legal standing of the city.

In 398 he was called (somewhat against his will) to be the bishop of Constantinople. He deplored the fact that Imperial court protocol would now assign to him access to privileges greater than the highest state officials. During his time as bishop he adamantly refused to host lavish entertainments. This meant he was popular with the common people, but unpopular with the wealthy and the clergy. In a sermon soon after his arrival he said, "people praise the predecessor to disparage the

successor." His reforms of the clergy were also unpopular with these groups. He told visiting regional preachers to return to the churches they were meant to be serving—without any pay out.

His time there was to be far less at ease than in Antioch. Theophilus, the Pope of Alexandria, wanted to bring Constantinople under his sway and opposed John's appointment to Constantinople. Being an opponent of Origen's teachings, he accused John of being too partial to the teachings of that master. Theophilus had disciplined four Egyptian monks (known as "the Tall Brothers") over their support of Origen's teachings. They

fled to and were welcomed by John. He made another enemy in Aelia Eudoxia, the wife of the eastern Emperor Arcadius, who assumed (perhaps with justification) that his denunciations of extravagance in feminine dress were aimed at herself.

St. John was fearless when denouncing offences in high places. An alliance was soon formed against him by Eudoxia, Theophilus and other enemies of his. They held a synod in 403 to charge John, in which the accusation of Origenism was used against him. It resulted in his deposition and banishment. He was called back by Arcadius almost immediately, however, for the people of the city were very angry about his departure. There was also a "quaking" in the Imperial bedroom (thought to be either an actual earthquake or perhaps as a stillbirth or miscarriage for the empress) which was seen as a sign of God's anger. Peace was short-



lived. A silver statue of Eudoxia was erected near the cathedral of Hagia Sophia. John denounced the dedication ceremonies. He spoke against her in harsh terms: "Again Herodias rages; again she is confounded; again she demands the head of John on a charger" (an allusion to the events surrounding the death of John the Forerunner). Once again he was banished, this time to Caucasus in Georgia.

The pope in Rome (Innocent I at this time) protested at this banishment, but to no avail. John wrote letters which still held great influence in Constantinople. As a result of this, he was further exiled to Pityus (on the eastern edge of the Black Sea). However, he never reached this destination, as he died during the journey. His final words were "Glory be to God for all things!"

QUOTES FROM ST. JOHN CHRYSOSTOM

"Almsgiving above all else requires money, but even this shines with a brighter luster when the alms are given from our poverty. The widow who paid in the two mites was poorer than any human, but she outdid them all."

"As a moth gnaws a garment, so doth envy consume a man."

"For Christians above all men are forbidden to correct the stumbling of sinners by force...it is necessary to make a man better not by force but by persuasion. We neither have authority granted us by law to restrain sinners, nor, if it were, should we know how to use it, since God gives the crown to those who are kept from evil, not by force, but by choice."

"The rich man is not one who is in possession of much, but one who gives much."

"If there was no tribulation, there would be no rest; if there was no winter, there would be no summer."

"When an archer desires to shoot his arrows successfully, he first takes great pains over his posture and aligns himself accurately with his mark. It should be the same for you who are about to shoot the head of the wicked devil. Let us be concerned first for the good order of sensations and then for the good posture of inner thoughts."

"Even if we have thousands of acts of great virtue to our credit, our confidence in being heard must be based on God's mercy and His love for men. Even if we stand at the very summit of virtue, it is by mercy that we shall be saved."



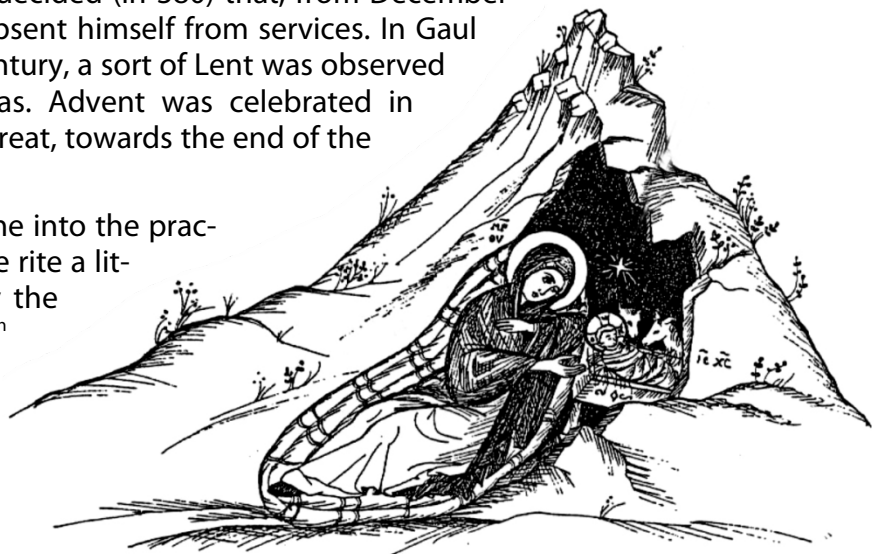
WHEN DID THE NATIVITY FAST ORIGINATE?

We do not know precisely at what date the observance of the Nativity Fast (Advent) was introduced into the Church. Documents establish that, towards the end of the fourth century, the Nativity of Christ was celebrated by some on December 25th and by others on January 6th.

The Council of Saragossa, in Spain, decided (in 380) that, from December 17th until Epiphany, no one could absent himself from services. In Gaul (modern day France), in the sixth century, a sort of Lent was observed from November 11th until Christmas. Advent was celebrated in Rome, under Pope St. Gregory the Great, towards the end of the sixth century.

The Nativity Fast seems to have come into the practice of the Churches of the Byzantine rite a little later when in the ninth century the Greeks fasted from November 15th through Christmas.

From "The Year of Grace of the Lord – A Scriptural and Liturgical Commentary on the Calendar of the Orthodox Church" by a Monk of the Eastern Church.



AAC OVERWHELMINGLY APPROVES PROCEEDING WITH IMPLEMENTATION OF THE STRATEGIC PLAN

SYOSSET, NY [OCA/Priest John Vitko]

The draft Strategic Plan for the Orthodox Church in America was a major focus of the recent 16th All-American Council.



- Four of the eight plenary sessions focused in part or in-to on the Strategic Plan.
- The heart of these activities were two three-hour long workshops focused on each of the 10 top priority goals – with participants having the opportunity to further develop the goals and to identify initial projects that they, the participants, networked together could do to help achieve the goal.

The Strategic Planning workshops were very well received and very productive. Approximately 400 of the 600 delegates and observers participated in these workshops. Participants were very actively engaged, in some cases forgoing breaks to continue working on their goal and projects. Lots of good, new ideas emerged from the workshops, including modifications to the existing draft plan and the identification of over 30 potential initial projects that the participants networked together could accomplish. In fact, more than 150 of the participants signed up to continue working on the implementation of these projects beyond the AAC.

In the final strategic planning wrap-up session, an informal, non-binding vote on three specific recommendations was taken.

1. That the OCA proceed with implementing the general directions of the Strategic Plan.
2. That the Metropolitan Council form a Post-Conciliar Committee (PoCC) to oversee the implementation of that plan.
3. That the Metropolitan Council pursue alternate funding sources to support the resulting initiatives.

Each of these recommendations received an overwhelming vote of approval from the AAC delegates.

Based on that overwhelming vote of approval, the strategic planning has now transitioned into an implementation phase. The draft Strategic Plan is being revised to reflect the inputs from the AAC Council. The Strategic Planning Committee will serve as an interim Post-Conciliar Committee (iPoCC) until the Metropolitan Council can form a permanent committee. The volunteers from the AAC Workshops will form the cores of implementation teams for each of the 10 goals and will continue to define and develop the initial projects – the first steps – in attaining those goals. And a call will be placed on oca.org for others, throughout the Church who would like to be part of these implementation teams.

THE FASTS IN THE ORTHODOX CHURCH

From the Catechism of St. Nikolai Velimirovich

Q. Who instituted fasting as necessary for salvation?

A. Our Lord Jesus Christ, both by His personal example (Matt. 4:2) and by His teaching (Matt. 6:16; 7:21).

Q. What is the aim of fasting?

A. The aim of fasting is to:

1. purify the body;
2. strengthen the will;
3. elevate the soul over the body;
4. glorify God and honor His saints.



Q. In what does Fasting consist for an Orthodox Christian?

A. In abstention from rich foods such as meat and dairy products, evil thoughts, desires and deeds. In the application of greater prayer, alms giving and more strenuous exercising of all the Christian virtues.