

BEFORE THY  
CROSS.



# CHRIST THE SAVIOR ORTHODOX CHURCH

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**BULLETIN OF SEPTEMBER 17, 2017**

## A Warm Welcome!

We warmly welcome all our visitors from near and from far. It's good to have you all here with us!

## The Parish Council

will meet today, September 17<sup>th</sup> for the 3<sup>rd</sup> quarterly meeting. Full reports will be presented. All are welcome to attend!



## "Polar Bear Club" Sunday – September 17<sup>th</sup>

Today will be the final day for swimming after the Divine Liturgy. All are welcome to take one last dip in the "frigid" waters. Parents please watch your children even though a lifeguard is on duty.

## SUNDAY, SEPTEMBER 17<sup>TH</sup>

### 15<sup>th</sup> Sunday After Pentecost

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

## SATURDAY, SEPTEMBER 23<sup>RD</sup>

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

## SUNDAY, SEPTEMBER 24<sup>TH</sup>

### 16<sup>th</sup> Sunday After Pentecost

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

## Going to the Hospital?

Please let your priest know, so that he can add you to the prayer list, or, if you like, pay you a visit. If you know someone else is in the hospital please let Fr. John know.



## Did You Know?

Many people say they love the Bible and wish they knew more about it. Many people also say they love the Orthodox Faith and wish they knew more about it.

Did you know that Bible Study meets on Saturday evening at 5pm, and we have the opportunity to learn more about both the Bible and the Orthodox Faith? Unbelievable, right!

## Food for the Hungry

A food basket has been placed in the fellowship hall. This basket is for non-perishable items which will be distributed to those in need.



O LORD JESUS CHRIST SON OF GOD  
HAVE MERCY ON ME A SINNER

## READER SCHEDULE



### Sunday, September 24<sup>th</sup>

Reader Nicholas Borodulia

### Sunday, October 1<sup>st</sup>

Megan Borodulia

## Have a Question?

Are you wondering about Orthodox Christianity or Christ the Savior Mission? Please feel free to ask Fr. John any questions in person, via 302-537-6055 or frjohn@orthodoxdelmarva.org.

## Still in Red

We are still in red vestments for the Feast of the Cross and our operating account is still in the red. One is good, the other is not.



## Haven't Seen Someone in a While?

Give them a call. See how they are doing. Let them know that you not only miss them but also care enough to see if everything is okay. A kind word can go a long way.

CASH FLOWS THROUGH 8/31/17					CASH FLOWS IN SEPTEMBER 2017					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 9/17		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
55,194	56,961	11,127	13,100	-3,740	3,239	8,222	0	0	-4,983	-2,895	2,970	0

## AN EXPLANATION OF THE ORTHODOX THREE-BAR CROSS

By Fr. Theodore Jurewicz

### The Top Bar - The Explanation:

The top bar is the title-board, which Pilate ordered to be hung in mockery over Christ's head on the Cross. On this board was inscribed: "Jesus of Nazareth, King of the Jews" in Hebrew, Greek, and Latin (abbreviated to the Greek initials 'INBI' or the Latin initials 'INRI' in the Western tradition). This is replaced with the Christian inscription: "King of Glory" – below the knees of the angels. On the title-board is inscribed the initials 'IC XC', being the first and last letters of Christ's name in Greek. In addition, just above Christ's arms we see the inscription: 'NIKA', which in Greek means: "He conquers" or "He is victorious." Frequently, we see these last two inscriptions together: 'IC XC NIKA', meaning: "Jesus Christ is victorious" (over death and sin).



### The Middle Bar - The Explanation:

The middle bar is that on which the Lord's hands were nailed. On either top corner we see the depiction of the sun (left) and the moon (right), for "The sun hid its light, and the moon turned to blood." (Joel 2:31) The inscription: "Son of God" is placed on both sides of Christ's head, and below His arms we read the inscription: "Before Thy Cross we bow down, O Master, and Thy holy Resurrection, we glorify". The halo of Christ is inscribed with three Greek letters meaning "The Being" or "He Who Is", to remind us that Christ is the same God Who identified Himself with those words to Moses in the Old Law.



### The Bottom Bar - The Explanation:

The slanted bottom bar is the footrest. There is some question of whether it was actually on the Cross of Christ, but it is acknowledged to be a necessary attribute of the Cross, worthy of veneration and prophetically alluded to in the words [Let us] worship the footstool of His feet... (Ps. 98:5). In prayers for the Ninth Hour, the Church likens the Cross to a type of balance of righteousness: "Between two thieves Thy Cross did prove to be a balance of righteousness: wherefore one of them was dragged down to Hades by the weight of his blasphemy whereas the other was lightened of his transgressions unto the comprehension of theology. O Christ God, glory to Thee." The meaning of this prayer is as follows: the Cross of Christ stood for a scale of justice between the two thieves: for one of them sank in to hell, dragged down by his blasphemous words; and the other, the wise thief, ascended into heaven, because of his repentance. The church fathers attempted to render tangible the thought of the unfaithful thief going to hell for his blasphemy through the just judgment of God (the lower end of the bar), and of the wise thief going to heaven for his repentance and his praise of God (the upper end).



### The Images - The Explanation:



On the Cross is our Savior, Jesus Christ. Note that He does not wear a crown of thorns, and that His feet are nailed with two nails. Behind the body of Christ, on either side, are a lance (which pierced Him) and a sponge (which was soaked with gall and offered to Christ to drink) on a pole made of reed or cane. On the body of Christ is depicted blood and water flowing forth from His side. Below the feet of Christ is four Slavonic letters meaning: "The place of the skull became Paradise". Hidden in a cave under the earth is 'the skull of Adam'. We are thus reminded that Adam our forefather lost Paradise through the tree from which he wrongly partook; Christ is the new Adam, bringing us Salvation and Paradise through the tree of the Cross. The city of Jerusalem is depicted in the background, for He was crucified outside the city walls.

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# 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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