



# CHRIST THE SAVIOR ORTHODOX CHURCH

1400 Coastal Highway; Fenwick Island, DE  
302-537-6055 (church) / 302-988-1138 (rectory)  
orthodoxdelmarva.org / frjohn@orthodoxdelmarva.org

## BULLETIN OF AUGUST 26, 2007

### SUNDAY, AUGUST 26<sup>TH</sup>

#### 13<sup>TH</sup> SUNDAY OF PENTECOST

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

### MONDAY, AUGUST 27<sup>TH</sup>

7:00p.m. Bible Study

### WEDNESDAY, AUGUST 29<sup>TH</sup>

#### BEHEADING OF JOHN THE BAPTIST

9:00a.m. Akathist

### SATURDAY, SEPTEMBER 1<sup>ST</sup>

#### CHURCH NEW YEAR

9:00a.m. Akathist  
6:00p.m. Vespers

### SUNDAY, SEPTEMBER 2<sup>ND</sup>

#### 14<sup>TH</sup> SUNDAY OF PENTECOST

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



### Bible Study – Monday, August 27<sup>th</sup>

The next Bible Study will be on Monday, August 27<sup>th</sup>, at 7:00pm, at the church. The topic will be the Nativity of the Theotokos. All are invited to attend! And as always bring a Bible and a friend!

### The Church New Year – September 1<sup>st</sup>

Every time we enter upon another year whether it be civil or ecclesiastical we have the opportunity to reflect upon the past and make changes for a better future. Let us ask ourselves: What practical changes can I make which will allow the Lord to act more in my life? Can I do more in my spiritual life – prayer, study, almsgiving, stewardship? Can we do more as a community – outreach, charity, evangelism? How can I personally and we collectively play a part in making this coming year better than the previous year?



### Prayers for Teachers and Students – September 2<sup>nd</sup>

will be offered for the new academic year at the Divine Liturgy on Sunday, September 2<sup>nd</sup>. Teachers and students are asked to come forward near the conclusion of the Divine Liturgy for the blessing.

### The Parish Council

will meet on Sunday, September 2<sup>nd</sup>, following the coffee hour.

### Have a Question About Orthodoxy or Parish Life?

Get an answer by speaking with your priest. You may reach Fr. John at any time by phone or email. Or if you would like to speak with him in person, this can be done at any time by appointment or by talking to him at the church. Fr. John may be reached at: 302-988-1138 (home), 908-872-6589 (cell), or frjohn@orthodoxdelmarva.org.

### Website Update

Photos from our Patronal Feast are on our website. Check it out!

### On Love – St. Paul's 1<sup>st</sup> Epistle to the Corinthians 13:4-8

Love has patience, is kind; love is not envious, is not vain, is not puffed up; does not behave indecently, does not seek her own, is not easily provoked, thinks no evil. Love does not rejoice in unrighteousness, but rejoices in the truth, quietly covers all things, believes all things, hopes all things, endures all things. Love never fails.

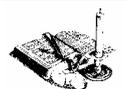
### READER SCHEDULE

#### Sunday, Sept. 2<sup>nd</sup>

Hours: Matushka Emily  
Epistle: Matushka Emily

#### Sunday, Sept. 9<sup>th</sup>

Hours: Jen Alexion  
Epistle: Jen Alexion



Friends,

Since I am sick & handicapped & housebound & cannot mingle in regular society & cannot do regular things, in my best moments, I must 'see' all of God's creation. This is Spirituality. So, in our own difficulties & sorrows, may we take time to glorify God for all things. No one can prevent us from being 'of the Spirit'. No one can take this away from us.

Fr. Michael Mihalick

**Please view this video:**

<http://orthodoxdelmarva.org/gd.html>



## A LEAP OF FAITH – TAKING STEWARDSHIP BEYOND THE 10% TITHE

Mark Shuttleworth

The Psalmist reminds us that “the earth is the Lord’s and the fullness thereof.” Every time we bow our heads before a meal, we acknowledge that all that comes to us is ultimately from God’s providential blessing.

If all that we have is from the Lord, the issue then becomes not how much shall we donate to the Church, but rather just how much are we still keeping for ourselves! God is kind and generous and asks only a portion from us. Our goal is to begin to see more and more how much we can give back to Him and to His Church.

It is recognized that one’s personal stewardship may reach beyond one’s own parish community. Each individual may have special charities God has placed upon his or her heart. There may be additional ministries as well, such as a monastery or seminary, Orthodox Christian charitable outreaches, or the local soup kitchen or food pantry. But our charitable giving and financial stewardship, if it doesn’t begin with the Church, should certainly include the Church. This is especially true during this time of escalating costs, which not only hit us personally, but hit our churches and our priests as well.

Finally, stewardship must be viewed as more than “paying the parish bills” and as more than meeting our “expenses.” Stewardship involves how we meet and support the witness and ministry of our parishes. Sure, there are utilities to pay and other very pragmatic bills. Yet the very presence of our church buildings and the continuation of our congregations bear witness to Orthodox Christianity in our communities. And the various outreach ministries pursued by our parish communities do so as well.

Our members and their relatives and friends are ministered to by our own members and by our pastors during times of grief and sorrow, during times of celebration and joy, and during holidays

and special functions of our churches. The Divine Liturgy is celebrated, shut-ins are visited, the sick are prayed for, confessions are heard, youth are taught the Faith. We pray, light candles, commemorate those who have gone before us, learn the Word of God, and engage in fellowship with one another through the life and ministry of the parishes of which we are a part.

With these things in mind, let us consider a number of ideas for improving our stewardship.

**1. Tithing.** In the Old Testament, believers were commanded to tithe – that is, to give 10% of their income to God’s work. In the New Testament era,

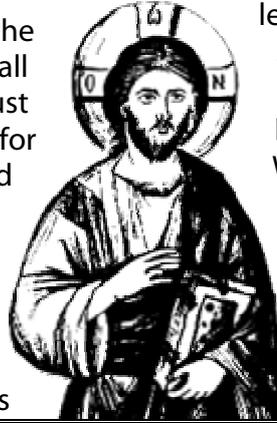
we are under grace (rather than the law), but tithing still remains a goal for our giving.

**2. Offerings.** Again, in the Old Testament, only those gifts above 10% were considered “offerings.” If we were to consider our weekly contributions and pledges as our “tithe,” then we should also bring additional offerings to God as well.

**3. The “widow’s mite.”** In the Gospels, Our Lord pointed out that the widow who gave one small coin gave more than all the others, because she gave out of her poverty, whereas the others gave out of their prosperity. There should always be a sacrificial dimension to our giving.

**4. “One meal out.”** Perhaps a family or individual could give up one meal out at a restaurant per month and donate that amount as additional giving to the Church. Those who eat out more frequently might consider giving up two or more meals during a month.

**5. Faith blessing pledge.** A portion of any unexpected or additional income with which God blesses you could be donated to the Church as additional giving. Think of rebates, tax returns, gift money, even overtime (since it is often time-and-a-half), etc. Many who make such a commitment find that unusual additional income seems to just keep popping up!



### DID YOU KNOW?

- ❖ 1/6 of all of the words of Jesus Christ are concerned with the relationship of a person and his material possessions.
- ❖ 1/3 of Christ’s parables are devoted to man’s preoccupation with money.

### FOR CONSIDERATION

Jesus Christ says in Matthew 6:21, “Where your treasure is there shall your heart be also.” What a person does with his money, how he thinks about it, where he spends it, what he will do to earn it, and the things to which he will give it are some of the real clues to who he is inside, to what is essentially important to him, to what is really in his heart.



## HIS WORK OF ART A REFLECTION OF FAITH

By Richard Maschal, From the Charlotte Observer



About to climb a ladder to a towering scaffold almost 70 feet high, Tom Clark, in a gray T-shirt and white painter's pants, paused to make the sign of the cross. He blessed himself for several reasons. Clark is an iconographer, an artist who makes religious images, and he is a religious man. Creating art on the dome of St. Nektarios Greek Orthodox Church in southeast Charlotte, he believes what he does makes a statement about faith. He also feels he cannot succeed without asking for God's help. But there's a prosaic reason for the blessing - he doesn't like heights.

Clark, 51, has been working for weeks and has weeks to go before completing an ambitious project for the new church building on Kuykendall Road in time for its October opening. On the dome will be a 22-foot portrait of Christ edged with gold leaf, large enough to dominate even a 12,000-square-foot sanctuary. It's a big job. But Clark is not puffed up about it. In a time when some artists are stars and celebrities, Clark, nourished by an ancient tradition, takes a different view of himself and his art. "God gave me talent to use not to make a statement about myself but about the Creator, to show how we fit in the big picture and how we all are one."

The art he creates is not mere decoration or even representation. Drawing on the Byzantine tradition, one of the richest visually in the Christian community, icons combine with architecture to focus the mind and heart on the divine. "These images are holy, a reflection of the light of Christ and the light of God," said Clark. "We venerate icons, we don't worship them."

### Finding a vocation

Being an artist was the furthest thing from Clark's mind when he was growing up in Chicago. He came to art relatively late, at 28 when his life took a sudden turn on the road. Sports interested Clark -- baseball, football and basketball -- and he worked as a sports counselor before he became an iconographer. He still has the physique and energy of an athlete. That helps during long stints on the scaffold, sometimes lying on his back for hours.

Early on, there were hints of what was to come. A teacher needing a classroom art project usually turned to him for his drawing skills. His mother was Greek. And, like a favorite uncle, Constantine, he was close to the Greek Orthodox Church. "He took care of the church, scraped the floors, and he did it with love, the same as doing a painting for God's house," said Clark, who worked alongside his uncle.



On a Sunday in 1984, Clark and his wife, Sophia, living in Athens, Greece, visited Salonika, called Thessalonica in the New Testament. Shops were closed except one. Looking through a window he saw a young man painting an icon of the Virgin and Christ child about the size of a playing card. "I looked at that little icon and it was the first time I had looked at an image that drew me so strongly to it," he said. "My wife was shocked. She had never seen me show that kind of interest." As it happened, Sophia had given him a sketch pad for

Christmas just weeks before to encourage his art. Clark met his wife, also an American, at a Greek Orthodox camp in Greece where they were working. Clark works on commissions in the United States; he and his family live in a suburb of Athens.

Iconographer Costa Tsilsavidis ran the shop. When Clark learned Costa's mother was in the hospital, he volunteered to donate blood that day. A bond formed between them. Clark had found his vocation. For five years, he traveled with Costa through Greece and Italy working in churches as an apprentice. "Before that, I didn't know how to work a paintbrush," he said.

Back in the United States, he got an important commission at St. Basil Greek Orthodox Church in Chicago. Clark's work there was part of a revival of traditional Orthodox art and architecture. St. Nektarios is part of the same renaissance, said the Rev. Steve Dalber, where the architecture, art, music and liturgy all work together. There aren't many iconographers, Dalber said, and the church learned about Clark through the Greek Orthodox grapevine. The \$6 million building reflects the design of Hagia Sophia in Istanbul, Turkey, built as a church in the sixth century, later converted into a mosque and now a museum. This phase of Clark's

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**His Work of Art** continued from page 3...

work costs \$350,000. "That we have the images of saints and angels," Dalber said, "it is a reminder that we are in a sacred space."

### **Pathway to the divine**

Over the years, Clark refined his working methods. To make the portrait head of Christ in the dome, he painted it on canvas in his studio outside of Athens, brought it to Charlotte and glued it to the dome, which is 48 feet in diameter. In Greece, he did several drawings of the body and robes and brought them to enlarge and transfer. Lying on his back on the scaffold, he outlined the figure in yellow chalk, then darker orange chalk, then light blue, the chalk dust covering him as he worked. Then he outlined the forms with diluted acrylic paint and wiped the chalk lines off the dome. "By then I'm so familiar with the drawing," he said, "that the last drawing is very comfortable."

The image is traditional. At the church's most prominent spot -- the top of the dome -- will be Christ the Pantocrator, "the ruler of the universe," with his left hand holding a Bible and his right hand lifted in a blessing. He will be supported by angels. More angels appear in a procession beneath. And at the base of the dome, Old Testament prophets. Another traditional image will rise in the rounded apse over the altar, the Mother of God Platytera, "wider than the universe." She will hold a 10-foot Christ child in her lap. When Clark does the iconostasis, the screen on the altar filled with icons, he will include a portrait of St. Nektarios, the church's patron saint, who died in 1920.

### **A different reality**

Not only are these subjects traditional, so is Clark's way of painting them. The noses, eyes and mouths on all the figures are the same. St. Paul is depicted as bald with a long beard, St. Peter as white-haired with a rounded beard. Unlike Ben Long, the N.C. artist who used the Renaissance tradition of Michelangelo for his Charlotte frescoes, Clark will not use the blending of colors and modeling of form to make figures look fleshy and round. "Iconography does not depict the reality of physical appearance," Clark said.

In Byzantine art, figures are flat and that can give them spiritual power. The artist doesn't want a that-is-so-beautiful reaction; instead, the viewer should use an icon as a pathway to the divine. Even less does Clark want the viewer to think "what a great artist." He will not sign his work at St. Nektarios, content to let the images, and the mysteries they represent, speak for themselves.

## **An Ancient Tradition**

Icon comes from the Greek word for image. It can refer to the small paintings of sacred people or events typically found in Russian churches and homes but also to the mural-size paintings in Russian and Greek Orthodox churches. Iconography once meant the study of images, but is now used to cover the process and the tradition, and iconographer refers to the artist.

**A Leap of Faith** continued from page 2...

**6. Special projects.** Maybe you are talented in making crafts that could be sold on consignment, or interested in having an annual yard sale. Perhaps you could watch the neighbor's kids one day a month. Donate a portion of this extra income to the Church as additional giving.

**7. Youth and children** should be encouraged to give a portion of their allowance or yard work/baby-sitting/after school job money to the Church. It is wise to introduce tithing and donating to the Church at an early age – before the child discovers monthly bills as an adult! As they grow older and their incomes increase, they will be in the habit of taking 10% "off the top" for the Lord's work.

**8. Economic "fast."** For a couple of days, or maybe for an entire week, live as frugally as possible and donate a portion or all of the money saved as additional giving to the Church. Or give something up for a week or other specified period of time and donate the money saved. One suggestion: do an "economic fast" at a different time than the regular fasts of the Church!

**9. Coin bank.** Every day, throw all of your spare change in a jar or piggy bank. When it's full, donate it to the Church.

**10. Pray** for the finances of your parish. Pray for your parish clergy and parish council – for creativity and wisdom in utilizing the parish's resources and developing stewardship strategies for your community. By keeping the finances of our churches in mind through prayer, we will not only be continually bringing this very practical matter before the Lord, but we will also be making our hearts more sensitive to God and how He might wish to lead us in this very sensitive area of our lives – financial stewardship.

*Mark Shuttleworth is a member of the Intercession of the Holy Virgin Church, Carnegie, PA.*