



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF SEPTEMBER 16, 2012

SUNDAY, SEPTEMBER 16TH

Sunday After the Cross

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

SATURDAY, SEPTEMBER 22ND

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

SUNDAY, SEPTEMBER 23RD

16th Sunday of Pentecost

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

READER SCHEDULE

Sunday, Sept. 23rd

Kathy Parrish

Sunday, Sept. 30th

Gabriela Jones



"We must be super-conservative in preserving the Orthodox faith, but super-modern in propagating it."

St. Nikolai Velimerovich

Welcome Visitors

It is great to have you with us today! We hope you all consider staying after Liturgy for coffee hour and fellowship!

Annual Parish Picnic

Many thanks to all who helped to organize, cook, clean-up or assist in any other way for last week's picnic! Your efforts are greatly appreciated – thank you!

The Postfeast of the Exultation of the Precious Cross

is celebrated from 9/14 through 9/21, the "leave-taking" of the feast. Throughout this time the troparion and kontakion for the feast are sung or said with our morning and evening prayers (we may also add, "Before Thy Cross"), and at meal times; the troparion before the meal and the kontakion after. See your prayer book or Liturgy book.

"Polar Bear Club" Sunday

Today will be the final day for swimming during the coffee hour. Everyone is welcome to take one last dip in the "frigid" waters.

Questions About Our Renovation Loan

1) How much would the weekly payment be on our \$30K renovation loan which is due February 2014? *The amount would be around \$385 per week.*

2) How can I make an offering towards this loan's repayment? *You can make an earmarked donation toward "Renovation Loan".*

3) Where can I find how much still remains to be paid? *At the bottom of each Sunday's bulletin in the financial snapshot.*

4) What is "Reimbursement Due"? *This is the amount which is currently due for completed renovation work to the chapel and grounds.*



Website Update

Photos of last week's Annual Picnic are now on our website. Check them out!

Did You Know?

The Sunday bulletin and the monthly calendar are available on our website: orthodoxdelmarva.org. If you miss a Sunday and don't have the internet but would still like a copy of the bulletin please let Fr. John know and he will mail it to you. Extra copies of recent bulletins are also available for pickup in the back of the church, just ask one of the ushers.



Prayer List: Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Bill Parrish, Hayley, Tyler Pelesh, Wallace & Michelle, John Trax, Maleah Morse, Victoria Kokkinos, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina, Liliana, Nada and child, Jess and child, Kathryn (newly departed).

OPERATING THRU 8/30/12			SEPTEMBER OPERATING			RENOVATION TO PARISH CENTER	
Income	Expense	Net	Income	Goal	Difference	Loan Due Feb. 2014	Reimbursement Due
42,575	33,641	+8,933	2,226	4,858	-2,632	30,000	3,497

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:

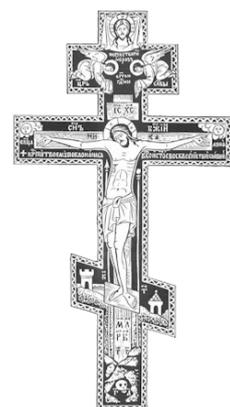
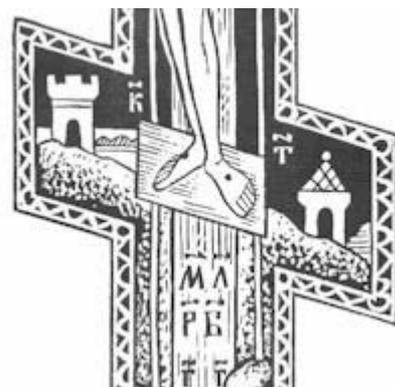
The middle bar is that on which the Lord's hands were nailed. On either top corner we see the depiction of the sun (left) and the moon (right), for "The sun hid its light, and the moon turned to blood." (Joel 2:31)



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.



ASSEMBLY OF BISHOPS CONCLUDES THREE-DAY MEETING, ISSUES STATEMENT TO ALL FAITHFUL

Thursday, September 13, 2012 / From assemblyofbishops.org

The Assembly of Canonical Orthodox Bishops of North and Central America held its third annual meeting for all member hierarchs, that is, all active canonical bishops in its region. The meeting was held from September 10-12, 2012, at the Chicago O'Hare Hilton in Chicago, Illinois. Forty-three bishops were in attendance.

The Assembly of Bishops has published a Message to the faithful, the full text of which follows:

To our beloved Orthodox Christian faithful throughout North and Central America:

You are the light of the world. (Matt. 5.14)

Beloved brothers and sisters in the Lord,

We, the members of the Assembly of Canonical Orthodox Bishops of North and Central America, gathered in Chicago for our third annual meeting of September 10-12, 2012, greet you with paternal love, as we offer glory and thanks to our Triune God.

Forty-three Hierarchs convened in the unity of our holy Orthodox faith, mindful of our responsibility to each other and to the Church as the Body of Christ. Some of our brother Hierarchs were absent due to personal illness or family loss. We recognize our calling to rightly teach the word of God's truth as our foremost duty towards the Lord Jesus Christ and His holy Church.

We remember in prayer the recent falling asleep in the Lord of our brother and concelebrant, Metropolitan Constantine of Irinoupolis, First Bishop of the Ukrainian Orthodox Church of the USA. May his memory be eternal!

We acknowledge the challenges that lie before us and understand our accountability to one another so that our common ministry and witness may be blessed by God.

We reaffirm our commitment to the decisions and expectations of the Primates of the Orthodox Autocephalous Churches and the Pan-Orthodox Preconciliar Conferences in an effort to safeguard and deepen Orthodox unity, to promote common pastoral action, to offer common witness in our region, and to overcome canonical anomalies.

Our unity was manifested in the celebration of the Divine Liturgy and the sharing of the Holy Eucharist on the occasion of the Feast of St. John the Forerunner (Old Style) as well as in joining our fellow Americans as we mourned the loss of thousands of innocent citizens 11 years ago on September 11, 2001, and prayed for the repose of their souls.

Among the items on the agenda was the work of the Assembly's Secretariat, its 13 committees, and 14 agencies and endorsed organizations. We praise God for the positive spirit of cooperation that prevailed during the sessions of the Assembly and celebrate the considerable progress already achieved on many levels through the expanding activities of its committees.

In particular, discussion focused on the Assembly by-laws and the progress of the work by the Committee for Canonical Regional Planning. The last of these discussions constitutes the primary concern of the Assembly in its effort to enhance Orthodox cooperation, advance a common Orthodox witness and promote canonical normalization in this region. The Hierarchs spent the better part of the second session focusing – through presentations, deliberations and reports – on this paramount issue.

As we assemble in Chicago, we also take this opportunity to encourage all of you, the People of God, in a world exploited and polarized by greed, godlessness, and immorality. We call upon all Orthodox Christians to be faithful to their calling to be the light of the world.

We recognize the tremendous social pressures to conform to secular standards, but we exhort you to stand firm and hold fast to the traditions that you were taught (2 Thess. 2.15) so that your light is not hidden under a bushel but placed on a stand (Matt. 5.15) in order for all to see. Let our Orthopraxy attend our Orthodoxy. In this respect:

- We must safeguard the sacrament of marriage in accordance with God’s will for the sacred union between man and woman and the sanctity of family as the fundamental nucleus of a healthy society. In this regard, we emphasize regular family worship, particularly at Sunday liturgy.
- We must strive to eliminate the violence proliferated against innocents of every kind, particularly of women and the unborn. We call for responsibility by individuals, institutions and governments to ensure the welfare of every citizen.
- We must resist the wastefulness and greed that dominate our consumer society, confessing that our spiritual citizenship is in heaven (Phil. 3.20) in order that our witness be characterized by the compassion and mercy as well as the generosity and philanthropy that distinguishes our God who loves humankind.

Finally, we pray for our oppressed and suffering brothers and sisters variously facing oppression or persecution in the ancient Patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem, as well as in the Balkans and throughout the world. We grieve the loss of US Ambassador Christopher Stevens and his staff in Libya. We condemn all forms of violence perpetrated in the name of religion and denounce all expressions of religious intolerance.

Now may the Lord of peace Himself grant you peace at all times in all ways. The grace of our Lord Jesus Christ be with you all. (2 Thess. 3.16,18)

Archbishop Demetrios, Chairman
Archbishop Justinian, 2nd Vice Chairman
Archbishop Antony, Treasurer
Bishop Basil, Secretary
Metropolitan Iakovos
Metropolitan Methodios
Metropolitan Athenagoras
Metropolitan Isaiah
Metropolitan Alexios
Metropolitan Nicholas
Metropolitan Savas
Bishop Ilia
Bishop Daniel
Bishop Sevastianos
Bishop Pankratij
Archbishop Joseph
Bishop Antoun
Bishop Thomas
Bishop Alexander
Bishop John
Bishop Anthony
Bishop Nicholas

Metropolitan Hilarion
Archbishop Kyrill
Archbishop Gabriel
Bishop Peter
Bishop George
Bishop Longin
Bishop Mitrophan
Bishop Maxim
Archbishop Nicolae
Bishop Ioan Casian
Metropolitan Joseph
Bishop Daniil
Archbishop Nathaniel
Archbishop Nikon
Archbishop Tikhon
Archbishop Benjamin
Bishop Melchisedek
Bishop Michael
Bishop Alexander
Bishop Irineu
Bishop Mark