
W^{the}onderworker

Saint George Orthodox Church

First Quarter, 2012

From the Pastor's Desk

Dear Brothers and Sisters:

Inside this issue of *The Wonderworker*, you will find some very important things: the *House Blessing Schedule* is on page 2 and the "Konizmat" listing is on page 3.

A few words about these two items.

The *House Blessing Schedule* is based upon the schedule as distributed in past years. There may well be errors or omissions. I apologize for them and ask you to call my cell phone at 203-598-4678 to let me know so that I can correct them.

As in past years, the listings in each section are in alphabetical order. I will call to set up the actual time of the visit. No visit will be made without an appointment.

Weekday and Saturday visits will be made throughout the day, beginning at about 10:00 a.m. Sunday visits will be made in the afternoon.

If your name is here and you do not wish to have your house blessed or cannot meet me on the scheduled day, please call me as soon as possible. If your name is not here, but you would like your house blessed, please call me as soon as possible so I can add you to the list.

Again, my cell phone number is 203-598-4678.

The "Konizmat" list includes the icons that are offered this year. There are some new ones, so look it over carefully. Please make your selection on the form at the bottom of the page and return it to Church, either in person or by mail.

As always, the format is a "silent auction." In case of a tie bid, the icon will go to the bid placed first.

Bids will be accepted to the end of the Divine Liturgy on *Sunday, January 22nd*, and distribution will take place after the Divine Liturgy on *Sunday, January 29th*. Winners get to keep their icons to the *First Sunday of Great Lent – March 4th*. On that day they are triumphantly returned at the procession of the Great Entrance.

In addition, this issue includes a short selection from Fr. Thomas Hopko's *The Orthodox Faith* (both in English and Albanian), a listing of coming events for the next quarter and two articles: one about our team in the 2012 Relay for Life and another about the visit of the Kursk-Root Icon of the Mother of God to our parish in December.

As we begin this new year of 2012, I ask that God bless all of us and grant us His blessings and every good thing!

Fr. Dennis

House Blessing Schedule 2012

Friday, January 6:

Nursing Homes

Saturday, January 7:

Bridgeport:.....Bindner, Cryan, E. Lundquist

Sunday, January 8:

Trumbull:Coughlin, P. Dionis,
Gallagher, Nichio, Watson

Monday, January 9:

Huntington:Adams, Jordan

Seymour:Tallcouch

Shelton:.....Geeza

Tuesday, January 10:

Fairfield:Bocchino, Dionis., P. Lazar,
C. Lundquist, Z. Michael,
Nauchy, Vissar

Wednesday, January 11:

Bridgeport:.....Billings, Brideau, K. Kerma,
Ndini, V. Soter, Sotir,
K. Thanas

Fairfield:V. Michael, Morcone

Thursday, January 12:

Trumbull:J. Dionis, Panoli, J. Peters,
Reh

Friday, January 13:

Fairfield:Christianson, Kovachi

Southport:.....G. Boria

Sunday, January 15:

Norwalk:Clark

Stamford:Wight

Weston:.....Goetz

Westport:Lambert, Theodos

Monday, January 16:

Stratford:Bode, J. Caliendo, DiIulio,
Hurd, B. Kerma, J. Pando,
K. Pando, Patria, C. Peters,
C. Soter

Tuesday, January 17:

Easton:.....Lazar, Tallcouch, Taylor,
Vangel, Vasil

Saturday, January 21:

Trumbull:Bowe, Chadwick, Csernica,
Denisevich, Galich, Gartsu,
Nikola

Sunday, January 22:

Danbury:Lazos

Newtown:Themel, Tollkuçi

Saturday, January 28:

Milford:Masek, O'Brien, Yapo

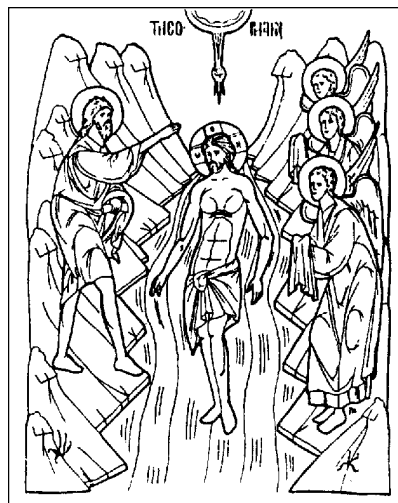
Orange:Michael, Moras, Stockel

West Haven:.....P. Caliendo

Saturday, February 4:

Monroe:Alston, G. Buzi, P. Buzi,
Demetri, Francisco, Jaworski,
Lazor, Rubis (2), Quinn

Shelton:Demetri



Konizmat 2012

Festal Icons

1. Nativity of the Virgin
2. Elevation of the Cross
3. Presentation of the Virgin
4. Nativity of Christ (2)
5. Theophany
6. Theophany Cross
7. Meeting of the Lord ("*Papandia*")
8. Annunciation to the Theotokos
9. Raising of Lazarus
10. Entry of the Lord into Jerusalem ("*Palm Sunday*")
11. Resurrection of the Lord
12. Ascension of the Lord
13. Pentecost
14. Holy Trinity
15. Transfiguration of the Lord
16. Dormition of the Theotokos

Saints' Icons

1. The Virgin Mary (*Kursk-Root Icon*)
2. Adrian & Natalia
3. Anthony the Great
4. Athanasius of Alexandria
5. Athanasius & Cyril of Alexandria
6. St. Basil the Great (2)
7. Catherine of Alexandria
8. Charalampos
9. Christopher
10. Constantine & Helen, Equals to the Apostles
11. Cyril & Methodius, Evangelizers of the Slavs
12. Demetri of Thessalonica (2)
13. Dionysius the Areopagite
14. Dorothea

15. Elias the Prophet
16. Elizabeth (Mother of John the Baptist)
17. George the Martyr (2)
18. Gregory the Great
19. Helen, Equal to the Apostles
20. Herman of Alaska
21. Herman & Innocent of America
22. Innocent, the Evangelizer of America
23. Joachim & Anna, parents of the Virgin Mary
24. John the Baptist
25. John the Evangelist
26. John Chrysostom
27. Luke the Evangelist
28. Mark the Evangelist
29. Mary of Egypt
30. Matthew the Evangelist
31. Michael the Archangel
32. Nectarios of Aegina
33. Nicholas, the Wonderworker
34. Nina, Evangelizer of Georgia
35. Olga, Equal to the Apostles
36. Panteleimon, the Healer
37. Patrick of Ireland
38. Paul the Apostle
39. Peter & Paul, the Apostles (2)
40. Romanos the Singer
41. Sergius of Radonezh
42. Spyridon
43. Theodore the General
44. Thomas the Apostle
45. Timothy the Apostle
46. Twelve Apostles

Your Name: _____

Your envelope number: _____

Your selection: _____

Your bid: _____

The Liturgy

When the Church, which means literally the gathering or assembly of people, who are called together to perform a certain task, assembles as God's People to worship, this gathering is called the **liturgy** of the Church. As a word, **liturgy** means the common work or action of a particular group of people for the sake of all. Thus the **divine liturgy** of the Christian Church means the common work of God done by the people of God.

The liturgy of the Old Testament people was the official worship in the temple of Jerusalem according to the Mosaic Law, as well as the annual feasts and fasts and the private prayers and services held by the Israelites at home or in the synagogues. **Synagogues** by definition are houses of gathering; they are not temples since according to the Law there was just the one **temple** in Jerusalem where the priestly worship was conducted. In the synagogues the Israelites gathered for prayer and scriptural study, preaching and contemplation of the Word of God.

In the New Testament Church the liturgy is centered in the person of Christ as in primarily a "christening" of the Old Testament liturgical life. The Christian Church retains the liturgical life of the Old Testament in a new and eternal perspective. Thus, the prayers of the Old Testament, the scriptures and the psalms, are read and sung in the light of Christ. The sacrifice of the Body and Blood of Christ replaces the Old Testament sacrifices in the temple. And the Lord's Day, Sunday, replaces the old Jewish Sabbath which is Saturday.

The Jewish feasts also take on new meaning in the Christian Church with the central feast of Passover, for example, becoming the celebration of Christ's death and resurrection; and the feast of Pentecost becoming the celebration of the coming of the Holy Spirit which fulfills the Old Testamental Law. The Christian liturgical year

is also patterned after the Old Testamental prototype.

From the basic foundation of the Old Testament liturgy the Church developed its own sacramental life with baptism in the name of the Holy Trinity, chrismation, holy communion, marriage, repentance, healing and the Churchly ministry and priesthood taking on specifically Christian forms and meaning. In addition, a great wealth of specifically Christian prayers, hymns and blessings were developed, together with specifically Christian feasts and celebrations in remembrance of New Testamental events and saints.

The living experience of the Christian sacramental and liturgical life is a primary source of Christian doctrine. In the liturgy of the Church, the Bible and the Holy Tradition come alive and are given to the living experience of the Christian people. Thus, through prayer and sacramental worship men are "taught by God" as it was predicted for the messianic age. (*John 6:45*)

In addition to the living experience of the liturgy, the texts of the services and sacraments provide a written source of doctrine in that they may be studied and contemplated by one who desires an understanding of Christian teachings. According to the common opinion of the Orthodox Church, the sacramental and liturgical texts — the hymns, blessings, prayers, symbols, and rituals — contain no formal errors or deformations of the Christian faith and can be trusted absolutely to reveal the genuine doctrine of the Orthodox Church. It may well be that some of the historical information contained in church feasts is inaccurate or merely symbolical, but there is no question in the Church that the doctrinal and spiritual meaning of all of the feasts is genuine and authentic and provides true experience and knowledge of God.

from *The Orthodox Faith*,
by Fr. Thomas Hopko

Liturgjia

Fjala kishë do të thotë bashkësi ose mbledhje njerëzish. Kur kjo bashkësi mbledhet si populli i Perëndisë për të adhuruar së bashku, atëherë kjo mbledhje quhet **liturgjia** e Kishës. Fjala **liturgji** do të thotë punë apo veprim i përbashkët i një grupi të veçantë njerëzish, për hir të të gjithëve. Kështu **Liturgjia Hyjnore** (*Mesha Hyjnore*) e Kishës së Krishterë do të thotë puna e përbashkët e Perëndisë, e bërë nga populli i Perëndisë.

Liturgjia e popullit të Dhiatës së Vjetër ishte adhurimi zyrtar në tempullin e Jerusalemit sipas Ligjit të Moisiut, si dhe festat e agjërimet vjetore dhe lutjet e shërbesat private të bëra nga izraelitët në shtëpi apo në sinagoga. **Sinagogat** janë ndërtesat e tubimit; ato nuk janë tempuj, meqenëse, sipas Ligjit ishte vetëm një **tempull** në Jerusalem, ku kryhej adhurimi priftëror. Në sinagogat, izraelitët mbledheshin për lutje dhe studim të Shkrimit, si dhe për predikim dhe kontemplim të Fjalës së Perëndisë.

Në Kishën e Dhiatës së Re liturgjia është përqendruar në personin e Krishtit dhe është kryesisht një "krishtërizim" i jetës liturgjike të Dhiatës së Vjetër. Kisha e krishterë e përmban jetën liturgjike të Dhiatës së Vjetër në një perspektivë të re dhe të përjetshme. Kështu, lutjet e Dhiatës së Vjetër, shkrimet dhe psalmet lexohen e këndohen në dritën e Krishtit, Flijimi i Trupit dhe Gjakut të Krishtit zëvendëson flijimet në tempullin e Dhiatës së Vjetër. Dhe Dita e Zotit, e Diela, zëvendëson sabinin judaik, që është e shtuna.

Festat judaike, gjithashtu morën një kuptim të ri në Kishën e Krishterë; si për shembull, festa qendrore e Pashkës, bëhet kremtimi i vdekjes dhe Ngjalljes së Krishtit; festa e Pentekostisë (Rushajet), bëhet kremtimi i zbritjes së Shpirtit të Shenjtë, që përmbush Ligjin e Dhiatës së Vjetër. Viti liturgjik i krishterë është modeluar, gjithashtu sipas prototipit të Dhiatës së Vjetër.

Prej themeleve bazë të liturgjisë së Dhiatës së Vjetër, Kisha zhvilloi jetën e saj në Misteret: me Pagëzimin në emrin e Shën Trinisë, Mirosjen, Kungimin e Shenjtë, Martesën, Rrëfimin, Efqelinë (Vajimin e Shenjtë), si dhe Priftërinë dhe shërbesat kishtarë, që veçanërisht kanë marrë forma e kuptim të krishterë. Për më tepër, u zhvillua një pasuri e madhe e lutjeve, himneve dhe bekimeve të krishtera, dhe kryesisht, të festave dhe kremtimeve në kujtim të ngjarjeve të Dhiatës së Re dhe të shenjtoreve.

Përvoja e gjallë e jetës së krishterë në Misteret dhe liturgjinë është një burim kryesor i Doktrinës së Krishterë. Në liturgjinë e Kishës, Shkrimi i Shenjtë dhe Tradita e Shenjtë vijnë të gjallë dhe i jepen përvojës së gjallë të popullit të krishterë. Kështu, nëpërmjet lutjes dhe adhurimit në Mistere njerëzit "mësohen nga Perëndia", siç dhe u paratha për kohën mesianike (*Joani 6:45*).

Mund të shtojmë diçka për përvojën e gjallë të liturgjisë. Tekstet e shërbesave dhe të mistereve sigurojnë një burim të shkruar të doktrinës dhe kështu, ato mund të studjohen dhe të soditen nga ata që dëshirojnë një kuptim më të thellë të mësimin të krishterë. Sipas mendimit të përbashkët të Kishës Orthodhokse, tekstet liturgjike dhe të mistereve - himnet, bekimet, lutjet, simbolet, dhe ritet - nuk përmbajnë gabime apo shtrembërime të besimit orthodhoks dhe në to mund të gjejmë krejtësisht të pastër doktrinën e Kishës Orthodhokse. Ndonëse në të kremtet e Kishës mund të gjenden disa informacione jo të sakta historike, absolutisht nuk mund të vihet në dyshim, që kuptimi doktrinal dhe shpirtëror i të kremteve të Kishës të mos jetë autentik dhe të mos japë përvojën dhe njohurinë e vërtetë të Perëndisë.

nga *Besimi Ortodoks (The Orthodox Faith)*
i At Thomas Hopko

Coming Events

January

- 1: New Year's Day
St. Basil the Great
10:00 a.m. — Divine Liturgy
- 5: 6:30 p.m. — Natural Church Development Survey (*first session*)
- 6: The Theophany of our Lord
9:30 a.m. — Divine Liturgy and Blessing of Water
- 7: 11:00 a.m. — Natural Church Development Survey (*second session*)
- 15: 12:30 p.m. — Teuta Society Christmas Luncheon at Ralph 'n' Rich's
- 29: Parish Membership Meeting

February

- 2: The Meeting of our Lord
9:30 a.m. — Divine Liturgy
- 5: Sunday of the Publican and Pharisee
The period of the Lenten Triodion begins
- 18: First Memorial Saturday of 2012
9:30 a.m. — Divine Liturgy
- 19: Meatfare Sunday (*last day to eat meat before Pascha*)
- 26: Forgiveness Sunday
- 27: Great Lent begins

March

- 4: The Sunday of Orthodoxy
- 23: Holy Martyr Nikon:
Bishop Nikon's Nameday
- 25: The Annunciation to the Virgin Mary
10:00 a.m. — Divine Liturgy

Looking ahead in 2012

- April 8: Orthodox Palm Sunday
Western Easter
- April 9 — 14: Holy Week
- April 15: *Pascha*
- April 23: St. George Day
9:30 a.m., Divine Liturgy
- June 16: Food Festival

2012 Relay for Life

St George Church will be having a team for the **2012 Relay for Life of Monroe/Trumbull**. This event will be held from 6:00 p.m. on Friday, June 8th through 6:00 a.m. on Saturday, June 9th at Masuk High School in Monroe.

We walk through the night because cancer never stops!

Our team will be called the **Wonderworkers of St. George**.

All proceeds from this event go to the American Cancer Society for research and also to help families dealing with cancer.

For more information, to make a donation or to join the team, go to www.RelayForLife.org. In the box marked "Find Event," enter the Trumbull Zip Code (06611) and then click on the link marked "2012 Relay for Life of Monroe/Trumbull CT." Then where it says "Top Teams," click on "View all" and you will find our team. (I know it sounds complicated, but it's easier than it sounds!)

Sharon Buzi is the Team Captain. She will be giving more information as the event draws near. You can contact her at 203-414-7738 or email her at sharcare1011@aol.com.

There is a Kick -Off event on Saturday, January 7th from 1:00 p.m. to 2:30 p.m. at Nicholas United Methodist Church, 35 Shelton Rd., Trumbull.

All are welcome!

Wonderworking Icon comes to Saint George

On Wednesday, December 14, 2011, the **Mystery of Holy Unction** was celebrated in Saint George Church under the sponsorship of the *Orthodox Clergy Association of Greater Bridgeport*. A special blessing that evening was the presence of the ancient wonderworking **Kursk-Root Icon of the Mother of God**.

More than 15 priests, two deacons and about 175 laypeople crowded into Saint George Church for the service. Responses were sung by our parish choir under the direction of Laura Chadwick, and the readers and chanters of several local parishes under the guidance of Van Michael. The Orthodox participants were anointed with the Oil of Healing blessed at the service. Others were anointed with oil from the tomb of St. John of San Francisco, who died holding the icon in 1966.

After the service, the Teuta Ladies' Society provided Lenten refreshments in the Church Hall.

The Kursk-Root Icon of the Mother of God was discovered about the year 1295 in the roots of a tree (hence the name of the Icon) near the town of Kursk in the southern part of Russia near present-day Ukraine. From the moment of its discovery, miracles have surrounded it. When its discoverer first picked it up, a spring of pure water gushed forth from the place where it had been. Many years later, a child named Prokhor was healed of a serious disease when he kissed the Icon. That boy went on to become a monk and gain great renown. Today he is known around the world as Saint Seraphim of Sarov.

At the time of the Russian Revolution, the Icon was rescued from destruction by Bolshevik forces and eventually found its way to New York, where it is kept today. It was brought to Saint George by Fr. Seraphim Gan and Dn. Nicholas Olhovsky with the blessing of Metropolitan Hilarion of the Russian Orthodox Church outside Russia.



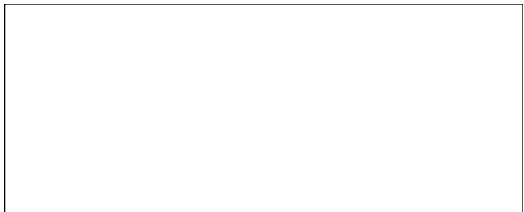
Frs. Dennis Rhodes and Patrick Burns of Three Saints Church in Ansonia bring the Kursk-Root Icon into Saint George Church



Some of the clergy and laypeople gathered in Saint George Church on December 14th for Holy Unction and to venerate the Kursk-Root Icon of the Mother of God

The Wonderworker

The Wonderworker
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Trumbull, Connecticut
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Orthodox Church in America
Archpriest Dennis R. Rhodes,
Rector
Laura Chadwick
Council President



Saint George Orthodox Church
5490 Main Street
Trumbull, Connecticut 06611-2932
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