



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JANUARY 28, 2007



The Baptism of Baby Jacob McFarland

will be held today, Sunday, January 28, at 11:30a.m. All are invited to attend this service, as we welcome the newest member of our community into Christ's Holy Church! Following the Baptism, a homemade meal will be offered in the coffee hour room.

Update on Isabelle Valentina

On Monday, January 22nd, the long-awaited day of Isabelle's return to home finally arrived. On behalf of Jodi, Alice, and the entire family, thank you all for your prayers and continued intercessions! For more updates, visit: <http://isabellevalentina.blogspot.com>.



SUNDAY, JANUARY 28TH

PUBLICAN & PHARISEE SUNDAY

- 8:40a.m. Hours
- 9:00a.m. Divine Liturgy
Coffee Hour
- 11:30a.m. Baptism of Baby Jacob

THURSDAY, FEBRUARY 1ST

- 7:00p.m. Vespers; Confessions

FRIDAY, FEBRUARY 2ND

- MEETING OF OUR LORD**
- One of the Twelve Great Feasts*
- 9:00a.m. Akathist

SATURDAY, FEBRUARY 3RD

- 6:00p.m. Vespers; Confessions

SUNDAY, FEBRUARY 4TH

PRODIGAL SON SUNDAY

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

Annual Meeting of the Parish

If you missed the Annual Meeting of the Parish, last Sunday, January 21st, please pick up a copy of the handouts from the meeting in the back of the church. All parishioners are also invited and encouraged to speak with Fr. John about the meeting.

The Upcoming Parish Directory

will be released soon. A rough draft of the directory will be in the back of the church until Sunday, February 11th. Please be sure to check to make sure your listing is accurate.



The "Souper" Bowl of Caring

is an IOCC (International Orthodox Christian Charities) sponsored event designed to help local food banks and charities. On Super Bowl Sunday, February 4th, each parishioner is asked to bring a can of food (or more) for our local food pantry, and \$1.00 (or more) for our local pregnancy aid center. A collection basket will be placed in the coffee hour room.



Enlarging Your Circle of Friendship

Often times when we come to church we find ourselves mingling with the same group of people; people with whom we may have a special affinity or perhaps people with whom we may have formed lasting friendships – and this is a great and wonderful thing! Yet, at the same time, we mustn't pass up the opportunity to interact with and get to know people outside our circle of friends. There is nothing better than a unified parish, whose circle of friendship includes everyone. Take a moment each Sunday to get to know someone different – you won't regret it!



Church Readers Sought

If you have any experience at all reading in church, or would like to learn, please speak with Fr. John. This important ministry brings much reward and is urgently needed in our parish. All are welcome: men, women, and children!



THE CHURCH - A SHIP IN THE SEA OF LIFE

From Biserica.org

Greek Orthodox Priest, Father Aris Metrakos, formerly a ship's captain, maintains that 85% of all churches can be compared to luxury cruise liners, when they should be more like battleships:

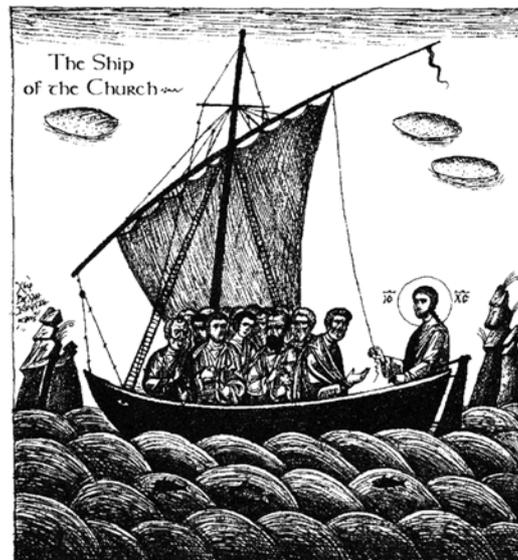
Cruise ships and battleships. What could be more simple and clear? Think about what happens on a cruise ship. We don't do any work. Someone takes care of every need. Every event (except for lifeboat training) is optional. We have no responsibilities and no accountability.

Isn't this the way most people approach Church? Developing and executing services and programs is someone else's job. We go to services once or twice a year and still call ourselves "members." All work falls under the job description of the paid staff or core volunteers, so we have no responsibilities.

Then there's the battleship. The warship has a life or death mission. Every member of the crew has a job that must be done to the best of his ability. Everyone must work together because they depend on one another for the success of the mission and mutual survival.

A healthy parish must see itself as a battleship. The mission of the Church is life and death. We are called to bring the Gospel to the world and to provide for those in need. No other vocation is as critical or crucial. Each member of the "crew" has a divine calling to define and fill his particular niche in the life of the parish. And when members do not work together, they jeopardize both the work of the Church and their salvation.

Anyone who has spent time aboard a cruise ship and a warship knows that the ways of life onboard the two respective vessels are polar opposites. And so the question remains, how do we see the Church, as a cruise liner or a battleship? What is our role in the Church? Do we work together or against each other?



FOR CONSIDERATION



Now, hold still while I take that speck out of your eye!



QUESTIONS ABOUT HOLY WATER

Q. When should I drink holy water?

A. When you feel a spiritual need, that is when you find yourself strongly tempted; feel in an evil way; are about to set out on a journey; will miss the divine services; before a difficult encounter; in illness, afflictions, etc.. It is the custom of some pious people to take a drink of holy water the first thing every day before they eat or drink anything

else (not on days when they receive Holy Communion).

Q. Where should I keep the holy water?

A. Some keep the holy water in their icon corner and others in the refrigerator.

Q. Does holy water have magical powers?

A. No. But it is matter that is "spirit-bearing" which brings the blessing of God, cleansing, healing, and can be used for every purpose that is expedient.



A PRAYER FOR ONE'S PARISH PRIEST

O Lord Jesus Christ, enkindle the heart of Thy priest, _____, with the fire of zealous love for Thee, that he may always seek Thy glory; Give him strength that he may labor unceasingly in Thine earthly vineyard for the salvation of our souls and the glory of Thine all-honorable and majestic Name: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages. Amen.



A PRAYER OF A SICK PERSON

O Lord Jesus Christ, our Savior, Physician of souls and bodies, who didst become man and suffer death on the Cross for our salvation, and through Thy tender love and compassion didst heal all manner of sickness and affliction; do Thou O Lord, visit me in my suffering, and grant me grace and strength to bear this sickness with which I am afflicted, with Christian patience and submission to Thy will, trusting in Thy loving kindness and tender mercy. Bless, I pray Thee, the means used for my recovery, and those who administer them. I humbly pray Thee, look upon my weakness, and deal not with me after my sins, but according to the multitude of Thy mercies. Have compassion on me, and deliver me from this sickness and suffering I am undergoing. Grant that my sickness may be the means of my true repentance and amendment of my life according to Thy will, that I may spend the rest of my days in Thy love and fear: that my soul, being helped by Thy grace and sanctified by Thy Holy Mysteries, may be prepared for its passage to the Eternal Life, and there, in the company of Thy blessed Saints, may praise and glorify Thee with Thine Eternal Father and Life-giving Spirit. Amen.



A PRAYER BEFORE A JOURNEY

O Lord Jesus Christ our God, the true and living way, be Thou, O Master, my companion, guide and guardian during my journey; deliver and protect me from all danger, misfortune and temptation; that being so defended by Thy divine power, I may have a peaceful and successful journey and arrive safely at my destination. For in Thee I put my trust and hope, and to Thee, together with Thine Eternal Father, and the All-holy Spirit, I ascribe all praise, honor and glory: now and ever, and unto ages of ages. Amen.

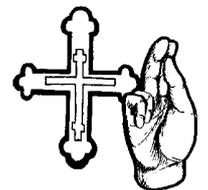
A PRAYER FOR THE DECEASED

Into Thy hands, O Lord, I commend the souls of Thy servants, _____, and I beseech Thee to grant them rest where all Thy blessed Saints repose, and where the light of Thy countenance shines forever. And I ask Thee also to grant that our present lives may be godly, sober, and blameless, that, we too may be made worthy to enter into Thy heavenly Kingdom with those we love but see no longer: for Thou art the Resurrection, and the Life, and the Repose of Thy departed servants, O Christ our God, and unto Thee we ascribe glory together with the Father, and the Holy Spirit; now and ever, and unto ages of ages. Amen.



A PRAYER FOR ONE WHO IS ILL

O holy Father, heavenly Physician of our souls and bodies, who hast sent Thine Only-begotten Son our Lord Jesus Christ to heal all our ailments and deliver us from death: do Thou visit and heal Thy servant _____, granting him release from pain and restoration to health and vigor, that he may give thanks unto Thee and bless Thy holy Name, of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages. Amen.



MORE AMERICANS JOIN ORTHODOX CHRISTIAN CHURCHES

By Tom Breen, Associated Press, posted January 11, 2007

HUNTINGTON, W.VA. — Greg Mencotti worried he would never find a spiritual home.

The Sunday school teacher grew up Roman Catholic, lost his faith and became an atheist. Eventually, he returned to Christianity, this time as a born-again Christian, spending years worshipping in a Methodist congregation. Still, he felt his search wasn't over. That led him to the Holy Spirit Antiochian Orthodox Church in Huntington, W. VA., a denomination with Mideast roots that, like all Orthodox groups, traces its origins to the earliest days of Christianity.

Today, Mencotti is one of about 250 million Orthodox believers worldwide — and among a significant number of newcomers attracted to this ancient way of worship. The trend is especially notable since so few in the United States know about the Orthodox churches here. "I was like most Americans," said Mencotti, who was urged by his wife to explore Orthodox worship. "I didn't understand anything about Orthodoxy."

Orthodoxy was born from the Great Schism of 1054, when feuds over papal authority and differences in the liturgy split Christianity into Roman Catholic and Eastern Orthodox halves.

In the United States, Orthodox Christians are a fraction of religious believers, numbering about 1.2 million, according to estimates by Orthodox researchers. In the past, their growth had been largely fueled by immigration, with churches forming

mainly along ethnic lines. Some converts came to Orthodoxy through marriage to a church member.

But now about one-third of all U.S. Orthodox priests are converts — and that number is likely to grow, according to

Alexei D. Krindatch, research director at the Patriarch Athenagoras Orthodox Institute in Berkeley, Calif. A 2006 survey of the four Orthodox seminaries in the country found that about 43% of seminarians are converts, Krindatch said. There are no exact figures on the rate of conversion across the 22 separate U.S. Orthodox jurisdictions. But when Mencotti began attending Orthodox worship, the church was packed with converts, including the church's pastor, the Rev. John Dixon.



The Rev. John Matusiak, pastor of St. Joseph Church in Wheaton, Ill., part of the Orthodox Church in America, said his parish has grown from 20 people in the early 1990s to more than 600 today, with the overwhelming majority of new members younger than 40. Krindatch's research found that one-third of the more than 200 U.S. parishes in the Antiochian Orthodox Church were founded after 1990. Matusiak said growth is especially apparent in suburbs and commuter towns. "People in Wheaton weren't flocking to Orthodoxy, because there was never a church here," Matusiak said.



Many converts credit the beauty of the liturgy and the durability of the theology, which can be a comfort to those seeking shelter from divisive battles over biblical interpretation in other Christian traditions.

Dixon, who was raised an Old Regular Baptist, an austere faith of the Southern Appalachians, said his conversion grew from his studies about the origins of Christianity as an undergraduate at Marshall University. The turning point came when he first attended services at an Orthodox church. "As soon as I came in that day," he says, "I knew I was home."

Rev. Joseph Huneycutt, author of *One Flew Over the Onion Dome*, a book about conversion, and the editor of *OrthoDixie*, a blog about Orthodoxy in the South, said he was drawn to the faith by the beauty of its rituals and its teachings.

On his first visit, he said the church was filled with the smell of incense and the sound of the chanted Divine Liturgy. The altar was largely concealed by the iconostasis, a large screen or wall hung with icons of Christ, Mary, angels and Apostles. And worshippers received Communion from a chalice and spoon.

"I had become convinced that the Eucharist was the center of Christian worship — ancient Christian worship," Huneycutt says. "Once I had reached that point in my personal walk with Christ, there was no going back."

For the full article, visit USA Today's website:

http://www.usatoday.com/news/religion/2007-01-11-orthodox_x.htm