

# CHRIST THE SAVIOR ORTHODOX CHURCH

30838 Vines Creek Rd.; Dagsboro, DE 19939  
302-537-6055 (church) / 302-988-1138 (rectory)  
orthodoxdelmarva.org / frjohn@orthodoxdelmarva.org

## BULLETIN OF OCTOBER 19, 2008



### SUNDAY, OCTOBER 19<sup>TH</sup> 18<sup>TH</sup> SUNDAY AFTER PENTECOST

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

### MONDAY, OCTOBER 20<sup>TH</sup> 7:00p.m. Orthodox Movie Night

### SATURDAY, OCTOBER 25<sup>TH</sup> 6:00p.m. Great Vespers

### SUNDAY, OCTOBER 26<sup>TH</sup> 19<sup>TH</sup> SUNDAY AFTER PENTECOST

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



"It is not from external circumstances but from internal attitudes that sorrows and joys are born."

St. John Chrysostom

"The hope of the harvest always relieves the burden of the effort."

St. Basil the Great

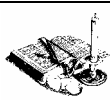
#### READER SCHEDULE

Sunday, Oct. 26<sup>th</sup>

Jen Alexion

Sunday, Nov. 2<sup>nd</sup>

Jodi McElwee

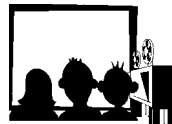


### Please Remember in Prayer

Jane Koshutko (Hopkins in Baltimore, MD) Bill Parrish (Rehabilitation Center in Bel Air, MD), Robert Evanusa, Olga Leisure, Valentina, Nina Gordon, Fr. Christian, Carol Boris, Constantina & Christos, Alicia & Susannah. If you have a requests, let Fr. John know.

### A Choir Practice

will be held today, Sunday, October 19<sup>th</sup>, following coffee hour. All current choir members are asked to please stay if possible. Also, those interested in possibly joining the choir are invited as well.



### Orthodox Movie Night – October 20<sup>th</sup>

Tomorrow, Monday, October 20<sup>th</sup> at 7:00pm, there will be a movie shown at the church. The title of the film is "America's Holy Mountain" and it tells the story of the oldest Orthodox monastery in North America – St. Tikhon of Zadonsk Monastery in South Canaan, PA. All are invited!

### Prayers for Those in the Healing Ministries

will be offered at the Divine Liturgy on Sunday, Nov. 2<sup>nd</sup>, the Sunday following the feast of Ss. Cosmas and Damian, the Wonderworkers and Unmercenary Healers (Nov. 1<sup>st</sup>). Doctors, pharmacists, dentists, nurses, counselors and all those involved in the fields of health and wellness are asked to come forward near the conclusion of the Liturgy for a prayer and blessing.



### 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 along way.



### For the Poor and Needy

A Poor Basket has been newly placed in the back of the church. Up until this time, parishioners were making private donations through the priest's discretionary / charitable account. The addition of the Poor Basket is meant to supplement this charitable effort. Donations placed in this basket will be used for those in need, both members of our parish as well as those in our local community.



### Food for the Hungry

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

### Parishioners That Are Home Bound

If you or a loved one cannot make it to Church, Fr. John would be more than pleased to visit at your home, in the hospital, at a nursing home, or any other place. It is no inconvenience at all. Please be sure to schedule a visit with Fr. John.

## WHERE IS THE SOUL: IN THE HEAD OR THE HEART?

By the Very Rev. Vladimir Berzonsky

**"Within the next few decades medical science will come up with techniques that...will result in physical rejuvenation...a continuous cycle of aging and rejuvenation until the secret of immortality is found" (Mortal Coil: A Short History of Living Longer, by David Boyd Haycock, Yale Press)**

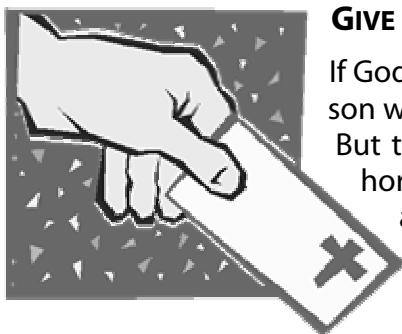
Something within our human psyche creates a yearning to live forever. We have been like this for centuries, according to the author of the above book. Early scientists thought that alchemy would do it. Later on it was thought that monkey glands were the key to longevity. The Russian intellectual, Nikolai Federov, predicted a time when humans would learn a way to reconstruct humans and bring them back to life by using a few cells from the deceased. Before that we would postpone death and then revive the recently dead, until the key to immortality was discovered. The book just published, *Mortal Coil*, reviews the latest advances in the ongoing endeavor to find a way to first prolong life and eventually make human beings live eternally. The present approach is not to await an immanent end of the world, but to extend our lives - ultimately to make humans live forever.

The contemporary solution is cryonics, freezing of the person near death just before it happens, or before brain damage occurs. "Resurrection" will come, it is hoped, sometime in the unforeseeable future, when modern or rather future science figures a way to solve that nasty last enemy, death. Somewhere - Yellow Pages? - one can find the services that will provide the means for that illusive search for a renewal of life beyond death. This is how it works: Not the entire body, only the head, is kept frozen yet alive. Euphemistically it's termed "popsicle." The head is to be eventually thawed out. The expectation is that medical science by then will have perfected a human robot on which the head is attached. Science fiction buffs know that in *Robo Man* and *Cryonic Man* this has been achieved - at least in fiction. What would happen if the thawed noggin is still not quite in the age of

immortality? Just refreeze him...or her...or it...and hold out for another unknown era? Eventually science will arrive

at the time when degeneration and decomposition is a thing of the past, and human cells do not atrophy with time.

Among my reactions the first is: Where is the soul? Is there a soul at all? Typical of post-Christian and even actual Christian influence, Orthodox Christianity separates from such a prescription that would locate the most human part of the person in the head. We are people of the heart. We get the idea from our Lord Himself: "For out of the abundance of the heart the mouth speaks" (Matthew 12:34). It's not just Orthodox Christianity -- it's basic Christianity. The greatest rulers of old Europe, the Hapsburg Dynasty, would remove the heart from the dead member of their family and place it in a lead container; the body would be buried, but the heart would be stored in a special location. It is much easier to change your mind than the feelings of the heart. To transform your heart from one way of thinking to another is done by repentance. Our souls spend a lifetime sorting out right from wrong, good from bad, and virtue from vice. One lifetime is barely adequate to get it all right. If it were not so, the Creator would have given us more time to look at ourselves and to change what we are, repent from our sins, and open ourselves not to a reincarnation of life on earth, but to a place waiting for us in the Kingdom of Heaven.



### GIVE FIRST, MANAGE THE REST SECOND

If God comes first in our lives, then giving to God should also come first. The person who says, "After I pay my bills I can't afford to give," may be telling the truth. But these people have made a grave error. They have put the cart before the horse! None of us could afford to give with what's left. We must put God first and then manage the rest of our in-come in a way by which we will still pay all our bills. This is easier than we think because by doing so, we will have God's blessing!

## TAKE THE KIDS TO CHURCH

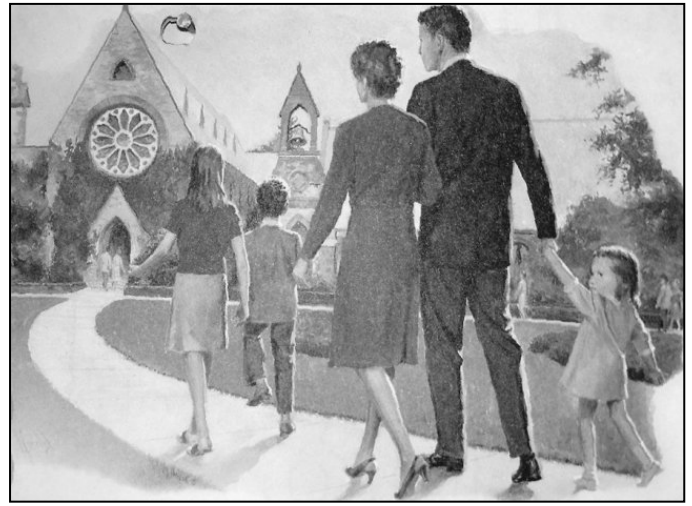
*George Strickland, Ph. D., DirectionsToOrthodoxy.org*

Based on new studies conducted by Baylor University, children from more religious families and from families with higher rates of religious attendance are better behaved and more well adjusted at home and at school. Better educated people generally had parents who attended church services twice or more a month. Among people with graduate level educations, two-thirds had mothers who were from frequent church attendees, compared to just under half of people with only a high school education. The difference is just as significant when looking at the frequency of church attendance by both parents and even larger when looking at fathers' attendance. This evidence is highly correlated with other studies that show church attendance during adolescence helps reduce a number of the damaging long-term risk factors of disadvantaged children and leads to better education success overall.

There are a number of reasons why parents' religious attendance might improve children's educational and developmental outcomes. First, children may be more likely to learn wholesome values and moral commitment if they go to church. Second, a parish can provide an important sense of community that can help develop commitment to voluntarism, social responsibility and a sense of self-worth. Third, having children who attend church together can help assure that a child grows up in an intact family. The Baylor studies show:

- The average person is 50 percent less likely to be divorced or separated if he or she attends religious services at least twice a month.
- The divorce rate among those who never attend worship is close to double that of weekly church goers.

If parents go to church—especially if they go together—children are likely to grow up in intact families. Having an intact family has numerous benefits, both financial and social-psychological: higher household income, better health care, more involvement by parents, result in children who are



less likely to smoke, less likely to have sex early, and more likely to be happy. Any of these benefits could explain why children are more likely to get a good education when their parents attend church often.

Since the parents church attendance is highly correlated with educational outcomes, the Baylor studies indicate some fascinating observations. Among people with children, the more educated their occupational classification, the higher level of church attendance. But among the childless, things go in the opposite direction—the less educated is slightly more likely to attend church at least twice a month. What is really fascinating is that people in high and mid-range education dramatically increase their church attendance when they have children—while those in the less educated occupations do not.

The connection between family and church is quite strong. Despite the perennially announced decline in the church's importance—its announcement being greeted with cheers among the "cultured despisers of religion"—the church remains vital and intact. Often overlooked in various studies are the ways in which the values expressed by the church infiltrate and influence countless lives for the better. When parents go to church and take their children, the kids get more education, and have more satisfying and happy lives.

---

## THE EARTH IS THE LORD'S AND THE FULLNESS THEREOF (PSALM 24:1)

The principle behind stewardship is that every material thing, though you may call it yours... actually belongs to God. God owns it all: your land, your property, your income, your life. This is God's world. When you give a truly significant portion of your money, you are only setting apart for God's use a portion of the money that has been entrusted to you by God. The person who gives sacrificially does so because he or she knows whose world this is!





## THE POLITICIAN'S DILEMMA

Written by the Very Rev. Vladimir Berzonsky

***"I am the Lord your God who brought you out of Egypt, out of the land of slavery. You shall have no other gods before Me... You shall not commit murder" (Deuteronomy 5:6,17)***

He or she believes in God from infancy. He was baptized and raised being taught to love, honor and obey the teachings of "One holy, Catholic and apostolic Church." And he had done so, even as an altar server, learning the doctrines of the Church and observing them throughout school days and college years. He nurtures himself spiritually on the sacred sacraments of the Church. And then he chooses to enter the field of politics. And that's where he discovers a conflict of conscience.

On the one hand, the Church hasn't changed its basic standards. Do the Ten Commandments demand that one will never murder or become an accessory to killing? Of course. But the American society has changed in at least one regard. Promoted as a natural conclusion of the Women's Rights cause, the legal right to an abortion has grown from justification in cases of rape into abortion on demand without explanation or reservation, with present conditions such as late pregnancy restrictions; however, those are merely present impediments to be dealt with in due course.

What does a traditional Christian running for national office do? Nancy Pelosi, Speaker of the House of Representatives and "Good Catholic" from an Italian heritage makes the claim that in these times the teachings of the Roman Catholic Church are not quite clear. There's a certain "wiggle room" that a trained lawyer might appeal to and justify the platform of one's political party. If the modern times have brought about confusion on the matter, one might claim a sort of agnosticism. Walk away from the situation and don't get involved. But two archbishops immediately challenged such fuzzy thinking. No, they affirm, noth-

ing has changed as far as the Church is concerned. Further, others have also recommended that the nominated Vice President of the same party, Joseph Biden, absent himself from receiving Holy Communion. And it's not a matter of political party. Many are finessing morality. In all parties there are the professional political aspirants whose decisions are made by raising a moist finger into the wind and following the breeze measured by polls.

Not just the Roman Catholic Church, the Orthodox Christian Church has the same absolute rule against abortion. In the Apostolic era pagans used the practice of leaving deformed infants on the hillsides to be eaten by animals as a mark of divergence from Christians who honor and uphold life in all forms and conditions. Then it was a sign of paganism, and today it revives an equal onus.

The decision made by serious Roman Catholic and Orthodox Christian aspirants for public office in many instances has been to plow ahead with their aspirations and ignore the promptings of conscience. If indeed there was a crisis of conscience. Hubris and ego drive too often trump faith convictions in a period of confusion such as the present. Unfortunately in many cases they have not been challenged by hierarchy and clergy because it was felt that they are representing not just the faith but the ethos. One of "our kind" has been voted into office, and the prominence offsets the sins of conforming to secular norms of contemporary culture.

As our Lord Jesus said: *"Will not God bring about justice for His chosen ones, who cry out to Him day and night? Will He keep putting them off? I tell you He will see that they get justice, and quickly. However, when the Son of Man comes, will He find faith on the earth?"* (Luke 18:7)

From OCA.org – October 12, 2008