

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JANUARY 10, 2010

SUNDAY, JANUARY 10TH SUNDAY AFTER THEOPHANY

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

MONDAY, JANUARY 11TH 7:00p.m. Bible Study

SATURDAY, JANUARY 16TH
5:00p.m. Orthodoxy 101
6:00p.m. Great Vespers

SUNDAY, JANUARY 17TH
ZACCHEUS SUNDAY
8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour
Annual Parish Meeting

In spite of our sinfulness, in spite of the darkness surrounding our souls, the Grace of the Holy Spirit, conferred by baptism in the name of the Father and the Son and the Holy Spirit, still shines in our hearts with the inextinguishable light of Christ ... and when the sinner turns to the way of repentance the light smooths away every trace of the sins committed, clothing the former sinner in the garments of incorruption, spun of the Grace of the Spirit.

St. Seraphim of Sarov

Please Remember in Prayer

Gabriela & Philip Jones, Tracey Chatham, Bill Parrish, Carole Boris (newly-departed), Archpriest Michael, Monk Christian, Nadia, Kathy Parrish, Marie, Thomas, Judith Kocinski, Jane Koshutko, Robert Evanausa, Nicholas & Linda, Nicholas, Anna, Steven, Yvonne, Katherine, Michael, Gregory, Todd & Olga Leisure, Nina Gordon, Constantina & Christos, Mirela & Chris, Jaroslav, Troy Paul Duker, Frank & Mary Miranda, Kathy T. Requests? Let Fr. John know.



Annual Meeting of the Parish

will be next Sunday, January 17th, following the coffee hour. All parishioners are asked to please set aside this day, making a special effort to be in attendance. While everyone is welcome and encouraged to attend, voting privileges are reserved for those who are official members of the parish.

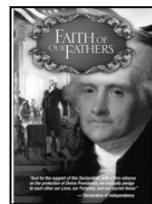
Stewardship Envelopes for 2010

are available for pickup in the back of the church at the usher's stand. There are envelopes for everyone who wants them. May the Lord bless your offerings!



Bible Study – Monday, January 11th

This Monday's Bible Study will be on "The Baptism of the Lord".



Movie Night – Monday, January 18th

Next Monday we'll watch the non-partisan documentary, "Faith of Our Fathers". This film examines what the Founding Fathers of the USA intended when they framed the Constitution and wrote the First Amendment religion clauses. What does separation of Church and State mean? What was the belief of the Founding Fathers, and how have things changed? Have they changed? All invited!

The March for Life – Friday, January 22nd

This annual event mourns the legalization of abortion in 1973 and affirms the sanctity of human life at all stages of development. All Orthodox Christians are encouraged to attend. For more details please see page 4 or Fr. John.



House Blessing

If you would like your home blessed this year, please put your name on the sign-up sheet in the back of the church. This short service brings God's blessing to the home and all who dwell therein. Questions? Please see Fr. John.

READER SCHEDULE

Sunday, Jan. 17th

Jodi McElwee

Sunday, Jan. 24th

Bruce Eckerd



Many Thanks!

To those who passed the word about, and helped with, the Divine Services for Old Calendar Christmas. Attendance was 22 for Vespers and 24 for the Divine Liturgy.

House Blessing / Pizza Party at the Rectory

Sunday, January 31st, right after the Liturgy. Everyone is invited!

BEGINNINGS

By VRev. Michael Koblosh

New Year is a time of beginnings. The beginning of the Bible relates two narratives of the beginning of the world.

In the first, the seven-day narrative, (Genesis 1:1 – 2:3) the primary image is water, or the “deep.” Above this water, the Spirit of God hovers, and into it, God sends His Word: “*And God said.*” Through His Word, the dark, frightening unformed, chaotic ‘deep’ begins to gather into a coherent creation. Here, water is given as ‘prime matter’ of creation - as creation’s womb.

In the second narrative, (Genesis 2: 4 – 3: 24), in the beginning is a desert in which God creates a garden-oasis. In this desert-paradise man and woman are created. This second narrative about Adam and Eve tells us that death and suffering are brought about by man’s sin, by his ‘No’ to God’s commandment.

In his book on creation, *The Hexameron*, St. Basil it is clear that the Church never understood these two narratives as literal, scientific explanations of the origins of the universe. Rather, their pre-figurative function is to establish a stage for Christ:

At Theophany, Christ, the Word of God, descends into the waters at the beginning of His ministry to be baptized, and the Spirit of God is revealed over the waters. This image fulfills the first narrative: Christ has come to a creation that has fallen back into darkness, chaos, corruption and death through man’s sin. One again, God sends His Word into the ‘deep,’ this time to re-create the world, making it a “new creation.” (2 Cor. 5: 17; Rev. 21: 5), filled –not with death and stench – but with His own glory.

After His baptism, Jesus goes into the desert to resist the devil’s temptations. He goes there as the “Last Adam” (1 Cor. 15: 45) do the fast that Adam failed to do and say ‘Yes’ to God, thereby reversing the first Adam’s sin, Adam’s ‘No.’ Through His fast in the primordial desert, Christ fulfills the second Genesis narrative.

Having done all that, He begins His public ministry with the words, “*Repent, for the Kingdom of God is at hand.*” That means that paradise, our natural ‘home,’ is now opened for us; that in the desert, Eden is restored and we are invited to enter it by repenting of our sins and accepting Christ. At the beginning of the New Year, let’s resolve to do just that.

ON BAPTISM:

Metropolitan Herman

For the Christian there can be no true life without the reality of death. The Lord makes this very clear: “*Truly, truly I say to you, unless a grain of wheat falls into the earth and dies it remains alone, but if it dies, it bears much fruit*” (Jn. 12: 24). New life requires dying to the life that is bound to sin and mortality. Through baptism “*into Christ’s death*” (Romans 6: 3), we have died to the world, to live a new life in Christ. Dying to sin and mortality through holy baptism, we are inseparably joined to the new life of the resurrection. We must first die to our very selves so that the life of Christ may take root within us. By virtue of our immersion into the waters of baptism we are to live in a constant state of tension – the tension between the old and the new, the corruptible and incorruptible. We are *in* the world, but we are not *of* the world. Within this tension – being a citizen of the Kingdom of Heaven while still living in the world – the pastor is obliged to remind his flock of the promise of eternal life given us in baptism. It is through baptism that we are immersed into – and become one – with Christ’s regenerating death and resurrection. Without baptism and outside of the context of baptismal life, a pastor has no foundation upon which to work.



JANUARY CONGRATULATIONS!

Anniversaries:

- 1/15 Richard & Diane Evanusa
- 1/24 Michael & Nada McFarland

Birthdays:

- 1/12 Nada McFarland
Alex Royal
- 1/13 Francis Abdow
- 1/16 Olga Leasure
- 1/19 Robert Dodge
- 1/26 Fr. Christian Lesinsky

Namesdays:

- 1/1 St. Basil the Great
Basil Cook
- 1/6 The Theophany of the Lord
Frank Pappas
- 1/25 St. Gregory the Theologian
Gregory Boris

ROE V. WOMEN

Written by the Very Rev. Steven Kostoff / Terrell Clemmons

I am browsing through the newest edition of *Salvo*, a journal with a very contemporary look and feel, though as an offshoot of *Touchstone*, it is something of a young adult's version of that journal's traditional Christianity. The articles are geared toward offering Christian responses to contemporary social and moral issues. The new issue contains a contribution by Terrell Clemmons, entitled "Roe v. Women -- Pro 'Choice' Clearly Harms Those It Claims to Help." The overall intent of the article is to make the point that after thirty-six years of living under *Roe v. Wade*, studies are now revealing the traumatic after-effects of abortion on women. For example, Dr. Priscilla Coleman, research psychologist at Bowling State University, conducted a study of women and their post-abortion lives. In the *Journal of Psychiatric Research* in 2008, she drew this conclusion:

"Abortion was found to be related to an increased risk for a variety of mental health problems (panic attacks, panic disorder, agoraphobia, PTSD, bipolar disorder, major depression with and without hierarchy, substance abuse disorders) after statistical controls were instituted for a wide range of personal, situational, and demographic variables."

Clemmons writes further on in the article:

"In contrast to grief following natural miscarriages or other death of a child, interviews and surveys show that feelings of distress and regret over abortion tend to increase, rather than decrease, over time. So common are these symptoms in post-abortion women that the syndrome has been given a name: Post Abortion Syndrome, or PAS."

Clemmons quotes Dr. Coleman as concluding: "The scientific evidence is now strong and compelling. Abortion poses more risks to women than giving birth."

A revealing and poignant part of the article is subtitled "Choice, Coercion & Desperation." Here Clemmons touches on an issue that is not given much attention, namely, the pressures put upon a woman to have an abortion, even though she is not so inclined. She refers to David C. Reardon, Ph.D, who began research in this field as early as

1983, and is now an internationally known expert on the subject. In his book entitled *Making Abortion Rare: A Healing Strategy for a Divided Nation*, Reardon writes: "It is common knowledge that abortion often suits lovers and parents more than pregnant women themselves." And further: "It takes no leap of imagination to understand how these other persons often pressure, badger, and blackmail a woman into accepting an unwanted 'safe and legal' abortion because it will be 'best for everyone'." Clemmons even cites a "prominent abortion proponent," ethicist Daniel Callahan, who concedes: the fact that "men have long coerced women into unwanted abortion when it suits their purposes is well-known but rarely mentioned."



Most Orthodox Christians are familiar with the writer and speaker, Frederica Mathewes-Green. Clemmons includes some of her observations about the reluctance of many women to abort their children:

"The core reason I heard was, 'I had the abortion because someone I

loved told me to.' Again and again, I learned that women had abortions because they felt abandoned, they felt isolated and afraid. As one woman said, 'I felt like everyone would support me if I had the abortion, but if I had the baby I'd be alone.... I felt like I didn't have a choice. If only one person had stood by me, even a stranger, I would have had that baby....' No one wants an abortion as she wants an ice-cream cone or a Porsche. She wants an abortion as an animal, caught in a trap, wants to gnaw off its own leg."

At this point in a woman's life, as Clemmons points out "the abortion industry leaps to her side." She continues with the following description of one of our nation's most prominent "helpers":

"Planned Parenthood, the abortion industry leader, promotes itself as a provider of 'vital reproductive health care, sex education, and information to millions of women, men, and young people worldwide.' It's true that Planned Parenthood provides 'services' other than abortion. A shrewd marketer, it conducts sex-ed. classes and dispenses birth-control information and products. When the sex-ed. succeeds and the birth control fails, Planned

Continued on page 4...

Roe V. Women *continued from page 3...*

Parenthood is already in the picture, offering, like a fairy godmother, to make it all go away."

A former (abortion) counselor, Debra Henry wrote this of her experience in that field: "We were told to find the woman's weakness and work on it. The women were never given any alternatives. They were told how much trouble it was to have a baby."

Money has a good deal to do with it. Consider the following: "According to a June 23, 2008, Wall Street Journal article, Planned Parenthood, which performs about 20 percent of the abortions in the United States, reported a record \$1 billion in annual revenue in a recent financial report."

Ellie Dillion, of Missouri Right to Life, summarizes in the following emphatic way the article's intent to show how abortion causes women to suffer:

"Abortion is not a true 'choice' for a woman; it is an act of despair. The psychological impact of abortion is so profound because women are acting against their maternal instincts and consciences. They react with guilt, anger, depression, substance abuse and suicide. The only people who are empowered are men. They can have sex without any responsibility to their partner or their unborn children."

Terrell Clemmons concludes her article with these thoughts:

"To pit the right of prospective mothers against the rights of their unborn children is to begin the discussion with a false presumption -- namely, that the interests of the two parties are at odds with one another. They are not. To harm the child is to harm the mother, and vice versa."

METROPOLITAN JONAH URGES FAITHFUL TO JOIN DC MARCH FOR LIFE

WASHINGTON, DC [OCA] -- Orthodox Christians everywhere -- especially those within driving distance of the US capital -- are being encouraged to bear witness to their faith at the annual March for Life on Friday, Jan. 22, 2010.

His Beatitude, Metropolitan Jonah has issued a special invitation encouraging youth and young adults to join him in proclaiming that all life is indeed a gift from God.

The faithful are asked to gather by noon under the "Orthodox Christians for Life" banner to the left of the stage at the Ellipse, between the Washington Monument and the national Mall. Metropolitan Jonah will be the first of several speakers to address the public at the pre-March program.

At the conclusion of the March, Metropolitan Jonah will offer prayers for the victims of abortion.

On Thursday, January 21, the eve of the March, the faithful are encouraged to join Metropolitan Jonah for Vespers at Saint Nicholas Cathedral, 3500 Massachusetts Ave. NW, at 7:00 p.m. A reception will follow. On the morning of the March, Metropolitan Jonah and members of the Holy Synod of Bishops will concelebrate the Divine Liturgy at the cathedral at 8:00 a.m.

Students from Saint Vladimir's Seminary, Crestwood, NY and Saint Tikhon's Seminary, South Canaan, PA, will form a combined choir to render the liturgical responses at both services. Classes at both seminaries

will be suspended for the day to encourage participation by faculty and students alike.

Following the March, Metropolitan Jonah will offer the invocation at the annual Rose Dinner at DC's Hyatt Regency Hotel.

While additional details concerning the Orthodox Christian witness will be forthcoming, general information on the March may be found at:

<http://www.marchforlife.org/content/view/13/26>

<http://oca.org>

