



# CHRIST THE SAVIOR ORTHODOX CHURCH

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## BULLETIN OF JANUARY 12, 2014

### SUNDAY, JANUARY 12<sup>TH</sup>

#### Sunday After Theophany

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

### SATURDAY, JANUARY 18<sup>TH</sup>

6:00p.m. Great Vespers

### SUNDAY, JANUARY 19<sup>TH</sup>

#### 29<sup>th</sup> Sunday of Pentecost

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

*In spite of our sinfulness, 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

#### READER SCHEDULE

**Sunday, Jan. 19<sup>th</sup>**

Kathy Parrish

**Sunday, Jan. 26<sup>th</sup>**

Joanne Patrick



#### A Warm Welcome!

We warmly welcome all of our visitors! It's good to have you with us!

#### 30K Goal is Reached!

Sincere appreciation is offered to all who helped pay back our mission's 30K loan. May the Lord bless you for your generosity, faithfulness, and commitment!

#### The March for Life in Washington – Wed., Jan. 22<sup>nd</sup>

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. If you are interested in going, please see Fr. John.



#### Stewardship Envelopes for 2014

Please be sure to pick-up your set of envelopes for 2014 at the usher's stand. There are envelopes available for everyone.



#### Annual Meeting of the Parish – February 2<sup>nd</sup>

will be on Sunday, February 2<sup>nd</sup>, following the coffee hour. Everyone is asked to set aside this day, making a special effort to be in attendance. While all are welcome and encouraged to attend, voting privileges are reserved for those who are official members of the parish. A Parish Council meeting will be held on January 12<sup>th</sup> in preparation.

#### Auditors Are Needed

If you would like to serve as one of the two required auditors of the parish financial accounts or if you have any questions as to what this entails, please see Fr. John. The annual audit is both important and required. Please consider offering your talents in this regard.

#### Did You Know?

Our diocesan website is [wdoca.org](http://wdoca.org). News, photos, and more pertaining to the life of the diocese can be found here.

#### News to Our Website

Photos from Theophany and the Blessing of the Atlantic may be found on our parish website. Check them out!



#### Have Something on Your Mind?

Feel free to talk to your priest. Fr. John can be reached anytime via phone, 302-537-6055 or email, [frjohn@orthodoxdelmarva.org](mailto:frjohn@orthodoxdelmarva.org).

#### Christian Sayings

- A clear conscience makes a soft pillow.
- Need a new life? God accepts trade-ins.
- Famous last words: I'll get right with God later.

CASH FLOWS THROUGH 12/31/13					CASH FLOWS IN JANUARY 2014					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 1/12		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Due 2/2014
71,781	60,319	50,167	56,415	+5,214	2,126	6,122	250	0	-3,746	+8,818	0	0

## ORTHODOX CHRISTIANS TO WITNESS TO SANCTITY OF LIFE AT ANNUAL DC MARCH

From OCA.org

On Wednesday, January 22, 2014, Orthodox Christians from across the country will gather in the US capital for the annual March for Life.

His Beatitude, Metropolitan Tikhon, will be joined at the March by several members of the Holy Synod of Bishops of the Orthodox Church in America, including His Eminence, Archbishop Nathaniel; His Grace, Bishop Melchisedek; His Grace, Bishop Michael; and His Grace, Bishop Mark. Metropolitan Tikhon will deliver the opening prayer at the March's outset. It is anticipated that students from Saint Tikhon's Seminary, South Canaan, PA and Saint Vladimir's Seminary, Crestwood, NY, and clergy and faithful from the region and beyond will participate.



Marchers are asked to gather under the "Orthodox Christians for Life" banner at the right side of the stage near Seventh Street. They will march to the Supreme Court, where Metropolitan Tikhon will lead the hierarchs, clergy and faithful in prayer for the victims of abortion.

On Tuesday, January 21, Vespers will be celebrated at the OCA's Saint Nicholas Cathedral, 3500 Massachusetts Ave. NW, at 7:00 p.m. A reception will follow. All marchers are invited to attend.

On Wednesday evening, Metropolitan Tikhon will offer the invocation at the annual Rose Banquet at DC's Hyatt Regency Hotel.

Additional details will be posted on the OCA web site as they become available, while general information on the March may be found at [marchforlife.org](http://marchforlife.org) and Orthodox Christians for Life at [oclife.org](http://oclife.org).

### ABOUT HOW MAN IS MOST DEAR TO GOD AND GOD TO MAN

By St. Nikolai Velimirovich

"For I want not what is yours, but you" (I Corinthians 12:14).

With these words, which could have only been spoken by the fiery apostolic love toward one's neighbor, is expressed the essence of the relationship of the Christian toward God and God toward the Christian. The love of God could very well say: "You, O Christian, fast for My sake; for My sake you distribute alms; for My sake you lift up heartfelt prayers; for My sake you build churches; for My sake you offer sacrifices and you perform many other good deeds. All of this is good, and all of this is pleasing to Me, but you are more precious to Me than all of this. In the end, I seek nothing of all of this rather, I seek you, only you."

The love of a Christian could very well say:

"O Lord, You gave me health and that is good. You turn on the light; You permit the rain to fall; You refresh the air by Your thunder and that is good. You bestow wealth, wisdom, many years, offspring and many other good things which You bountifully place on the table of this life. All of this is good and overly-good. I receive all of this with gratitude. But, in the ultimate end, that is only the hem of Your garment. Ultimately, I do not seek anything of that but You, O Lord, You alone I seek."

O my brethren, that is not God which is seen with the physical eyes, neither is that man which is seen with the physical eyes. That which is seen in the whole of nature is only something of God; and that which is seen in the physical garment is only something of man. Brethren, God is Love which heaven lowers to earth; Brethren, man is love which raises earth to heaven.

O Lord, Lover of mankind, Creator and Almighty, take up Your abode more and even more in us with Your Life-giving Spirit that we may live; that we may be alive in Your kingdom without death. To You be glory and praise forever. Amen.



## A PRAYER FOR DURING PREGNANCY

Master, Lord Jesus Christ our God, Source of life and immortality, we thank Thee, that Thou hast enabled us in wedlock to become partakers of Thy blessing and gift, for Thou hast said, O Master, "Grow and multiply and you will fill the earth." We thank Thee and pray: bless this fruit of our body which Thou hast granted us, show Thy mercy upon it and enliven it with Thy Holy Spirit. Make its body to grow in health and without flaw and grant it well-formed members. Sanctify its body, mind, heart and inward parts. Grant this infant wisdom and fear of Thee; appoint a faithful guardian Angel for his soul and body. Cover, protect, strengthen and preserve the child in our womb until the very hour when Thou didst command him to be born. But do not conceal him in his mother's womb, for Thy hands have prepared him. Thou gavest him life and breath. O Lord Jesus Christ, we entrust our child into Thine all-powerful hands. Place the right hand of Thy grace upon him, sanctify him with Thy Holy Spirit and renew him for eternal life, that he may partake of Thy Kingdom. Amen.



## QUESTIONS ON THE HOLY SCRIPTURES

1. What is the shortest prayer in the Bible?
2. What famous building did the Romans destroy in 70 AD?
3. Which book of the Bible was written by a tax collector?
4. What book ends with the admonition, "Keep yourselves from idols."
5. Who did Christ send fishing to get money to pay the temple tax?
6. What king was hailed as a god but then struck down by an angel of the Lord?
7. At what event did a cloud hide Jesus from the Apostles' sight?
8. What did Joseph accuse his brothers of stealing?
9. Who said, "Behold the handmaiden of the Lord."
10. Who, using John as a scribe, wrote to the seven churches in Asia?

1. "Lord, save me." (Matt. 14:30)
2. The Temple in Jerusalem.
3. The Gospel of St. Matthew.
4. The 1<sup>st</sup> Epistle of St. John
5. St. Peter (Matt. 17:24-27)
6. King Herod Agrippa (Acts 27:1-3)
7. The Ascension (Acts 1:9)
8. His silver cup. (Gen. 44:1-17)
9. The Virgin Mary (Luke 1:38)
10. The Lord (Rev. 1-3)

## A PRAYER BEFORE READING OR LISTENING TO THE WORD OF GOD

*By St. John Chrysostom*

O Lord Jesus Christ, open Thou the eyes of my heart, that I may hear Thy word and understand and do Thy will, for I am a sojourner upon the earth. Hide not Thy commandments from me, but open mine eyes, that I may perceive the wonders of Thy law. Speak unto me the hidden and secret things of Thy wisdom. On Thee do I set my hope, O my God, that Thou shalt enlighten my mind and understanding with the light of Thy knowledge, not only to cherish those things which are written, but to do them; that in reading the lives and sayings of the saints I may not sin, but that such may serve for my restoration, enlightenment and sanctification, for the salvation of my soul, and the inheritance of life everlasting. For Thou art the enlightenment of those who lie in darkness, and from Thee cometh every good deed and every gift. Amen.



## ON CEASELESS PRAYER

*By St. Basil the Great*

Prayer is a request for what is good, offered by the devout to God. But we do not restrict this "request" simply to what is stated in words... We should not express our prayer merely in syllables, but the power of prayer should be expressed in the moral attitude of our soul and in the virtuous actions that extend throughout our life... This is how you pray continually – by joining yourself to God through your whole way of life, so that your life becomes one continuous and uninterrupted prayer.

## GIVING THANKS IS CENTRAL TO OUR RELATIONSHIP WITH GOD

By VRev. Steven Kostoff

In reading the account in Saint Luke's Gospel, in which Christ healed ten lepers, we learn how only one leper - and a Samaritan at that - returned to Him to offer thanks: "Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving Him thanks. Now he was a Samaritan." This prompted Jesus to ask out loud, "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" [Luke 17:11-19]. Therefore, in addition to the healing of the ten lepers that occurred instantaneously—"And as they went they were cleansed"—and which demonstrated that Jesus was not made unclean by close proximity to these lepers; we encounter what is perhaps an even deeper meaning to this narrative: the centrality of thanksgiving in one's relationship with God. The nine lepers who were healed, but who failed to return before Christ to praise God and offer thanksgiving for their healing, may have rejoiced in their new-found good health. But perhaps they remained in a self-absorbed preoccupation that blinded them to the real nature of their healing, and thus made that healing not as complete, and "holistic" as it was meant to be.

Perhaps we should add that in no way was Jesus being petulant, or even petty, in demanding thanksgiving from those who He had helped (unlike us when we are offended when we do not receive our "deserved" thanksgiving when we render someone a favor or good deed). To state the obvious, Jesus does not need such a response to satisfy any interior motivations or hidden agendas! The Lord's sole concern is that His Father be glorified for His great mercy and acknowledged as the source of all that is "good." Christ wants us to manifest our "eucharistic" nature, so often obscured by a self-generated sinfulness that leaves us "missing the mark" (the meaning of the Greek word for sin - *amartia*).

To be thankful (from the Greek *eucharistia* or thanksgiving) is a profound biblical reality and practice: "O give thanks unto the Lord for He is good...." This is just as dominant a theme in the New Testament as in the Old: "I thank you, Father, Lord of heaven and earth...." This brings to mind just how thoroughly we stress the role of thanksgiving in our lives as Christians. I would

stress three inter-related themes that characterize our lives and of which we are conscious.

1) We are "Eucharistic beings." Created according to the image and likeness of God, we receive our lives and all that is in the world around us as a gift from our Creator. We are not self-sufficient beings, but dependent upon God for all things. We are fully human when we are *eucharistic*, when we offer thanksgiving to God in a spirit of humility and gratitude. Thus, it belongs to our deepest human nature—our very interior structure—to be eucharistic. A non-eucharistic person is dehumanized in the process.

2) We belong to a "Eucharistic society." This is one more way of describing the Church. It is as members of the Body of Christ that we fulfill our role as eucharistic beings by a constant sense of thanksgiving and gratitude. The Church supports the world and is the "place" within the world in which the eucharistic dimension of our humanity is expressed on behalf of the entire world and creation: "Thine own of Thine own we offer unto Thee on behalf of all, and for all." And that offering is made with a deep sense of thanksgiving. For within the Church we respond with faith to the ultimate Gift of God—Jesus Christ, the Savior of the world. If the world fails in its vocation to be eucharistic, we continue to uphold the world precisely by being eucharistic.

3) We receive the Eucharist. Here, the term Eucharist refers to the very Body and Blood of Christ, or Holy Communion, as we also call it. The Divine Liturgy can be called the Eucharistic service of the Church, in and during which we receive the Eucharist after we thank God for the entire economy of our salvation: "And we thank Thee for this Liturgy which Thou hast deigned to accept at our hands...." Ideally, at least, we want to arrive at church for the Liturgy not with a sense of fulfilling a "religious obligation," but imbued with a deep sense of thanksgiving before our "awesome God" Who has done everything possible to endow us with His Kingdom which is to come. Unworthy though we may be, God has made us worthy to receive the Eucharist as a foretaste of the heavenly banquet in His eternal Kingdom.

We have a common vocation as "Eucharistic beings," that belong to a "Eucharistic society," and who receive as a free gift of grace the Eucharist. And for this we are profoundly thankful to God!

