



The Bodiless Powers of Heaven

CHRIST THE SAVIOR ORTHODOX CHURCH

30838 Vines Creek Rd.; Dagsboro, DE 19939
302-537-6055 (church) / 302-933-8090 (rectory)
orthodoxdelmarva.org / frjohn@orthodoxdelmarva.org

BULLETIN OF NOVEMBER 8, 2009

Please Remember in Prayer

Bill Parrish (recovering from surgery), Carole Boris (newly-departed), Archpriest Michael, Monk Christian, Nadia, Kathy Parrish, Marie, Thomas, Judith Kocinski, Jane Koshutko, Robert Evanusa, 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.

The Finance Committee

will meet today, Sunday, November 2nd, following the coffee hour. The sole item on the agenda being the 2010 Budget.

The Parish Council

will meet on Sunday, November 22nd, following the coffee hour, instead of November 15th, the originally scheduled date.

The Nativity Fast

begins on November 15th and concludes at the Divine Liturgy on Christmas day, December 25th. This 40-day fast is given to prepare us for the celebration of the Lord's birth in the flesh. During this time we should not only modify our diet so we can modify the movements of our hearts, but we should also seek to avail ourselves of the Sacraments of Holy Confession and Communion.



SUNDAY, NOVEMBER 8TH
22ND SUNDAY AFTER PENTECOST
BODILESS POWERS OF HEAVEN

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

MONDAY, NOVEMBER 9TH
ST. NECTARIOS OF AEGINA

9:00a.m. Akathist

SATURDAY, NOVEMBER 14TH

5:00p.m. Orthodoxy 101
6:00p.m. Great Vespers

SUNDAY, NOVEMBER 15TH
23RD SUNDAY AFTER PENTECOST
ST. PAISIUS OF MOLDAVIA
Beginning of the Nativity Fast

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

God, who sees everything, rewards at their proper value not only our actions but also our voluntary thoughts and purposes.

St. Kosmas Aitolos



Great Food + Godly Purpose – Nov 20th

On November 20, 2009, the Dagsboro Café and Christ the Savior Orthodox Church are teaming up to bring to you, "Great Food + Godly Purpose". When you purchase any meal on November 20, 2009 between 6:00 a.m. and 9:00 p.m. at the Dagsboro Café, 20% of your check will be donated to Christ The Savior Orthodox Church's Building Fund. Vouchers are available at the candle stand, and lenten food will be offered. Please mark this date on your calendars and come out for the Great Food and Godly Purpose!

Website Update

Photos from last weekend's Yard Sale and St. Michael's party are available for viewing on our website.



A Word About Scrip

Did you know that you could benefit the church by purchasing gift cards to almost any store? These gift cards make great "gifts" but also can be used to by groceries, gasoline, or other day-to-day things. Think about it – every time you go to the pump you could be helping your church without paying even a cent more for your gas. For more info please pick up an inventory sheet from the back of the church or speak with Kathy Parrish or Jane Koshutko.

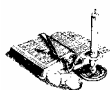
READER SCHEDULE

Sunday, Nov. 15th

Jodi McElwee

Sunday, Nov. 22nd

Gabriela Vlahovici Jones



Those parts of God's creation which are inanimate and not endowed with reason have no freedom and automatically do God's will—they obey the rules He has laid down for them, which we call "the laws of nature." But those beings which God has endowed with reason, He has honored with great gifts—language and free will—and it is free will which invests each action of a free being with moral value. To be free to choose to do good and perform the will of God, not merely be forced to do so by irresistible natural laws, is essential for there to be any moral value in one's doing of good, and for obedience to the will of God to truly express love for God. However, to have the freedom to choose to do good, one must also be free to do evil, for without alternatives there can be no choice, and if there is no choice there is no moral value in doing good, it is simply an automatic reaction to irresistible force. Having the freedom to choose evil, one of the angels actually did so, and by so doing, from an angel of light became the devil. This took place before the creation of the visible world.

The devil, who is also called "Satan" or "the enemy," was created as a mighty and beautiful archangel, one of the most perfect and radiant, and for this reason he was given the name Lucifer, "the light-bearer". But when he chose not to do the will of God, he fell, lost his exalted qualities, and left his dwelling in heaven. St. Jude says: "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under darkness, suffering the vengeance of eternal fire" (Jude v. 6). Lucifer had been richly endowed by the Creator and should have ever held his eyes on the Lord, "as the eyes of servants look unto the hand of their masters and as the eyes of a maiden unto the hand of her mistress." But instead he concentrated his attention on his own perfection, fell in love with it and was seized with pride. By doing this he left the path of truth, which united him with the Source of Life and Light, and entered the path of destruction. He forgot that he owed all to God, that all his perfections were the gift of God. He ascribed them to himself, and so seemed exceedingly great to himself. He was so blinded by the idea of his own greatness and considered, "is there any who is equal to me? Any angel ... or God, even God Himself. I myself am divine, I myself am a



divinity!" Satan rose against his Lord and took with him a large number of spirits who accepted his authority. The Archangel Michael took command of the angels who remained faithful to God, forming an army of angels, and entered into conflict with the fallen spirits. Long before the creation of the material world took place this war which was waged between the angels of light and the spirits of darkness. But light conquered darkness, and the rebels were hurled into the abyss.

The fall of the mighty spirit was horrifying and inevitable. "I beheld Satan as lightning fall from heaven," says Christ (Luke 10:18). And this fall, associated with increasing stubbornness and hardening of heart continues, further and further downwards, to this day. One sin leads to another, pride leads to envy and spite, whose weapons are lies, false witness and cunning. Darkness falls when we leave the Source of light, and this is what happened to the devil. From a light-bearing angel he was transformed into the prince of darkness. But can he not repent? Would not the merciful Lord receive his penitence? One hermit, who pondered over this problem, was granted a revelation. An angel brought him from heaven the answer that forgiveness is always possible for those who repent. The holy man repeated this comforting reply to the devil, when he appeared before him. The enemy

of mankind burst into laughter and disappeared: every thought of repentance is comic to him, every suggestion of humility unbearable. Stubbornness, hardness of heart and pride which develops into a habit can reach such a level that a sinner no longer wishes to make use of the means of salvation. This is the curse of pride—that extreme pride no longer desires salvation and hence perishes.

Thus the angelic world of light divided; some angels, faithful to the Lord, remain in light, joy, love and gratitude, piously serve God and all the time continue to develop, to make progress towards perfection, to closer union with the Lord. And they have gone so far in their work and in the path of grace, and have developed such a habit of goodness, that none of them can or will rebel against God now. The leader of this heavenly army is the radiant Michael, whereas that other world of darkness and spite consists of Satan and the demons.

From Orthodox Life, Vol. 27, No. 6 (Nov.-Dec., 1977)

DID YOU KNOW?

All Orthodox Christians are members of the "Royal Priesthood" (I Peter 1:9) by virtue of their baptism and chrismation. As such, in cases of emergency, and when a priest is not available, they may be called upon to administer the Sacrament of Baptism. For example, if an infant is ill and may not live and no priest is available, any Orthodox Christian may perform an emergency baptism by simply administering a small amount of water (as little as a single drop if necessary) and saying the words, "The servant of God is baptized in the name of the Father and the Son and the Holy Spirit. Amen." Afterwards, if the child recovers, the Sacraments of Chrismation and Holy Communion are administered in the Church.



O LORD JESUS CHRIST SON OF GOD
HAVE MERCY ON ME A SINNER

SENSE OF HUMOR NEEDED: CHURCH BULLETIN BLOOPERS

- ❖ The Fasting & Prayer Conference includes meals.
- ❖ Don't let worry kill you off - let the Church help.
- ❖ Irving Benson and Jessie Carter were married on October 24 in the church. So ends a friendship that began in their school days.
- ❖ Potluck supper Sunday at 5:00 PM - prayer and medication to follow.
- ❖ The ladies of the Church have cast off clothing of every kind. They may be seen in the basement on Friday afternoon.
- ❖ This evening at 7 PM there will be a hymn singing in the park across from the Church. Bring a blanket and come prepared to sin.
- ❖ Scouts are saving aluminum cans, bottles and other items to be recycled. Proceeds will be used to cripple children.
- ❖ Ladies Bible Study will be held Thursday morning at 10 AM. All ladies are invited to lunch in the Fellowship Hall after the B.S. is done.
- ❖ Weight Watchers will meet at 7 PM at the First Presbyterian Church.. Please use large double door at the side entrance.
- ❖ The eighth-graders will be presenting Shakespeare's Hamlet in the Church basement Friday at 7 PM. The congregation is invited to attend this tragedy.

A HOMILY ON SAVING GRACE

By St. Nikolai Velimirovich

Who can comprehend and acknowledge that we are saved by grace—that we are saved by God's grace, and not by our merits and works? Who can comprehend and acknowledge that? Only he who has comprehended and seen the bottomless pit of death and corruption in which man is engulfed by sin, and has also comprehended and seen the height of honor and glory to which man is raised in the Heavenly Kingdom, in the realm of immortality, in the house of the Living God—only such a one can comprehend and acknowledge that we are saved by grace. A child was traveling by night. He stumbled and fell into hole after hole and pit after pit, until he finally fell into a very deep pit from which he could in no way escape by his own power. When the child gave himself over to the hands of fate and thought his end was near, there was suddenly someone standing over the pit, lowering a rope to him and telling him to grab the rope and hold firmly to it. This was the king's son, who then took the child home, bathed him, clothed him and brought him to his court and set him beside himself. Was this child saved by his own deed? By no means. All he did was to grab the end of the rope, and hold on. By what, then, was the child saved? By the mercy of the king's son. In God's relationship with men, this mercy is called grace. By grace ye are saved. The Apostle Paul repeats these words twice in a short span, that the faithful might recognize and remember them.

Brethren, let us comprehend and remember that we are saved through grace by the Lord Jesus Christ. We were in the jaws of death, but have been given life in the courts of our God.

O Lord Jesus Christ our Savior, by Thee are we saved. To Thee be glory and praise forever. Amen.



AS IT IS WRITTEN... BORN ONE OF US

By Fr. Patrick Henry Reardon, *Touchstone Magazine* – Nov/Dec 2009

Touchstone
A Journal of Mere Christianity

Even as we insist that the eternal Word assumed the concrete circumstances of an individual human life—becoming a subjective participant in human history—the redemptive significance of the Incarnation is rooted, not in the individuality of Jesus' life, but in the general and common humanity he shares with the rest of us.

Indeed, in the New Testament one finds no impulse to treat Jesus as an "exceptional" man, as the world understands such a one: a heroic figure who rises above his contemporaries to answer the call of destiny. Such a man is *different* from other men.

Jesus is treated, rather, as *one* of us. This treatment is very different from the way their contemporaries regarded Caesar, Alexander the Great, and other "exceptional" men. Such figures were not usually thought of as mere members of the human race; they were not normally called "brothers" to the rest of humanity. They were, on the contrary, the *virii illustres et clarissimi*. Thus, although Plutarch's *Lives* of famous Greeks and Romans was a work roughly contemporary with the composition of the Gospels, its sundry biographies bear not the slightest resemblance to the Gospels.

In fact, Jesus discouraged men from thinking about him in that way. He even manifested a reluctance to be called the Messiah (cf. Mark 8:29-30), inasmuch as that term had come to signify military and political ascendancy. Moreover, he deliberately assumed the role of a servant among those who followed him (John 13:4), precisely to discourage them from imitating the "rulers over the Gentiles" (Mark 10:42).

The biblical emphasis on the "common" quality of the Lord's humanity, on the other hand, indicated more than an ethical preference on his part. His complete solidarity with the rest of the human race was a condition, rather, of his ability to *redeem* the human race. Such was the force, I believe, of the reference to Jesus as "born of a woman" in Paul's account of the Son's coming "to *redeem* those under the Law" (Gal. 4:4-5).

This solidarity of God's Son with our humanity—in order to redeem humanity—gives structure to the argument made in the Epistle to the Hebrews: "Inasmuch then as the children have partaken of flesh and blood, he himself likewise shared in the same, that through death he might destroy him who had

the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage" (2:14-15). This biological solidarity with the rest of humanity is what prompts the author of Hebrews to speak of Jesus as our "brother": "He is not ashamed to call them brethren, saying: 'I will declare your name to my brethren'" (2:11-12).

Our Lord's oneness with mankind, however, is more than biological. He is not called a "brother" simply as the rest might bear that title. On the contrary, he has identified himself with human beings in the special sense of becoming their historical representative—their truly definitive spokesman: "Go to my brethren and say to them, 'I am ascending to my Father and your Father, my God and your God'" (John 20:17).

Indeed, in the Gospel of Matthew, this special sense of Jesus' "brotherhood" pertains directly to eschatology. At the end of history, all human beings—"all the nations" (25:32)—will be judged on the basis of their brotherhood with Jesus: "Amen, I say to you, whatever you did to one of the least of these my brethren, you did to me" (25:40).

This was an extraordinary claim for any human being—the claim to be the final arbiter of history—and on the basis of his having lived as a participant within history! Clearly, the

early Christians appreciated the uniqueness of that claim. St. Paul announced that God "has appointed a day on which he will judge the world in righteousness by the Man whom he has ordained" (Acts 17:31). He was equally clear on the point in his epistles:

"For we must all appear before the judgment seat of Christ" (2 Cor. 5:10; cf. many manuscripts of Romans 14:10).

In summary, early Christian reflection on the humanity of the Word was complex and not all of one piece. Christian thinkers, even as they portrayed the humanity of God's Word as individual and personal, likewise stressed that it was of the very nature shared with all other human beings. The Word's oneness with the human race was regarded as the condition of his ability to redeem the human race. In addition, the Lord's shared humanity provided the criterion for the final evaluation of human history itself.

