



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JANUARY 17, 2010

SUNDAY, JANUARY 17TH

ZACCHAEUS SUNDAY

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

MONDAY, JANUARY 18TH

7:00p.m. Movie Night

SATURDAY, JANUARY 23RD

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

SUNDAY, JANUARY 24TH

SANCTITY OF LIFE SUNDAY

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



On Perfect Love

"A man lacks perfect love when: his disposition towards others depends on what they are like, loving one and despising another for this or that, or sometimes loving, sometimes hating one and the same man. Blessed is the man who can love all men equally."

St. Maximos the Confessor

READER SCHEDULE

Sunday, Jan. 24th

Bruce Eckerd

Sunday, Jan. 31st

Kathy Parrish



Please Remember in Prayer

Gabriela & Philip Jones, Tracey Chatham, Bill & Kathy Parrish, Carole Boris (newly-departed), Archpriest Michael, Monk Christian, Nadia, 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.

Haitian Relief Through IOCC

A special collection will be taken at the end of Liturgy (see pg. 2-3).



This Sunday's Sermon

will not be delivered during today's service in order to allow more time for our Annual Meeting. Please do not thank Fr. John too heartily as his feelings might get hurt. :)

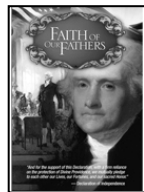
Annual Meeting of the Parish

is today, following the coffee hour. Everyone is asked to please stay for this very important meeting.



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!



Movie Night – Monday, January 18th

This 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 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.



Reading Group

will meet next Monday, January 25th at 7:00pm. The handout is available in the back at the candle stand.



House Blessing / Pizza Party at the Rectory

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

IOCC MOBILIZES DISASTER RESPONSE FOR HAITI EARTHQUAKE

BALTIMORE, MD [IOCC/OCA] -- International Orthodox Christian Charities [IOCC] is responding to the most devastating earthquake to hit the island nation of Haiti in 200 years on January 12, 2010.

Authorities have not put an estimate of how many were killed by yesterday's magnitude 7.0 earthquake, but thousands are feared dead. People are still trapped in destroyed buildings and leveled shantytowns and there is growing concern about the lack of sanitation, water and electricity.

IOCC has mobilized its disaster response team and is coordinating with its Orthodox and ecumenical partners to monitor and respond to the emerging needs in Haiti.

"Our prayers are with the people of Haiti who have lost loved ones in this disaster that has brought even more suffering to one of the poorest nations in the hemisphere," said IOCC executive director and CEO, Constantine M. Triantafilou. "IOCC will be working with our fellow ACT Alliance members who are already in place to provide humanitarian aid to those affected by the earthquake."

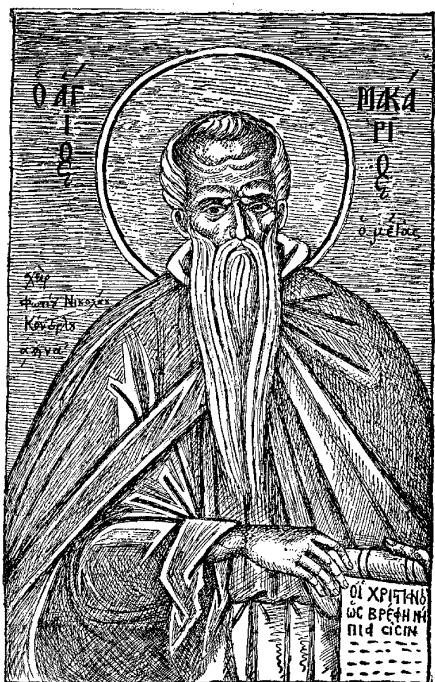
Orthodox Christian faithful can help the victims of disasters around the world, like the Haiti Earthquake, by making a financial gift to the IOCC International Emergency Response Fund, which will provide immediate relief as well as long-term support through the provision of emergency aid, recovery assistance and other support to help those in need. To make a gift, visit www.iocc.org, call toll free at 877-803-IOCC [4622], or mail a check or money order payable to IOCC, PO Box 630225, Baltimore, MD 21263-0225.

Parish and faithful also are encouraged to assemble hygiene kits and emergency clean up buckets to be shipped to Haiti.

For information on hygiene kits, log on to: www.iocc.org/kidspage/healthkit_frameset.aspx.

For information on emergency clean up buckets, visit www.iocc.org/kidspage/bucket_frameset.aspx.

Since its establishment as the official humanitarian aid agency of the Standing Conference of Canonical Orthodox Bishops in the Americas in 1992, IOCC implemented over \$300 million in relief and development programs in 33 countries around the world.



THE GREATEST GIFT A MAN CAN MAKE

By St. Makarios the Great

"The devout soul, even if it practices all the virtues, ascribes everything to God and nothing to itself. God, on the other hand, when He sees its sound and healthy understanding and knowledge, attributes everything to the soul, and rewards it as though it had achieved everything through its own efforts. He does this in spite of the fact that, if He were to bring us to judgment, no true righteousness would be found in us. For material possessions and everything that man regards as valuable and through which he is able to do good, the earth and whatever is in it, all belong to God. Man's body and soul, and even his very being, are his only by grace. What, then, is left to him that he can call his own, by virtue of which he can pride himself or vindicate himself? Yet when the soul recognizes - what is indeed the truth - that all its good actions for God's sake, together with all its understanding and knowledge, are to be ascribed to God alone and that everything should be attributed to Him, then God accepts this as the greatest gift that man can make, as the offering that is most precious in His eyes."

OCA SENDS \$10,000 TO IOCC FOR HAITI RELIEF

SYOSSET, NY [OCA] -- In an immediate response to the mounting human suffering due to the earthquake in Haiti, and with the blessing of His Beatitude, Metropolitan Jonah, the Charity Committee of the Orthodox Church in America's Metropolitan Council sent \$10,000.00 to International Orthodox Christian Charities [IOCC] on Thursday, January 14, 2010.

Concurrently, Metropolitan Jonah issued an appeal to the clergy and faithful of the Church, the text of which follows.

Appeal of Metropolitan Jonah For Help In Alleviating The Suffering In Haiti

Dear brothers and sisters in Christ, faithful hierarchs, clergy and laity of the Orthodox Church in America,

All of us are familiar with the saying, "one picture is worth a thousand words." And, during the past few days, as all of us have seen countless media images of the unimaginable human suffering taking place in Haiti as a result of this week's earthquake, the truth of this saying has taken on new meaning.

A great deal can be said at a time like this. It is indeed tragic to witness one of the world's poorest, yet so often forgotten, countries suffer yet another devastating blow; as one news commentator observed, "an entire country has been destroyed in a matter of seconds." The media images flashing before our eyes -- of destroyed homes and schools, of rescue teams working feverishly to uncover survivors buried in the rubble, of families whose lives are forever changed, seemingly left with little or no hope -- offer us a chilling reminder that everything we hold precious can change in an instant and that nothing other than "the hope that is in us" is a certainty. Beyond this, what more can be said?

Any words we might utter must be given life through action -- and, in this case, immediate action. With my blessing, the Metropolitan Council Charity Committee is sending \$10,000.00 to International Orthodox Christian Charities, in the hope that the parishes and faithful of our Orthodox Church in America will join us by offering their own expressions of hope. Hence, I humbly ask that, on Sunday, January 17, special collections be taken in all parishes for IOCC's Emergency Relief Fund, and that the offerings received be sent directly and immediately to IOCC, PO Box 630225, Baltimore, MD 21263-0225. Over and above this request, I encourage those families and individuals who can do so to send personal gifts, which may be made on-line at www.iocc.org, by calling toll free at 877-803-4622, or by mail to the aforementioned address.

By putting our words and faith into action -- together -- we can provide a ray of hope to those who so desperately need it at this time, the "least of the brethren." In so doing, may we come to recognize that "our brother IS our life," worthy of "the hope that is in us."

With love in Christ,

+Jonah

Archbishop of Washington, Metropolitan of All America and Canada



SCOBA HIERARCHS DESIGNATE JANUARY 17 AS "SHARE THE LIGHT SUNDAY"

SYOSSET, NY [OCA] -- His Beatitude, Metropolitan Jonah, is among the hierarchs of the Standing Conference of Canonical Orthodox Bishops in the Americas [SCOBA] calling upon the faithful to support the Orthodox Christian Network [OCN] on January 17, 2010, which they designated "Share the Light Sunday." OCN, a pan-Orthodox, SCOBA-sponsored media ministry, "uses the power of the radio and the internet to present Orthodox Christianity to mainstream America -- to reach out to everyone, Orthodox and non-Orthodox, with a message that is engaging, accessible, and Christ-centered," according to Priest Chris Metropoulos, OCN executive director. Its many podcasts and programs, including the widely acclaimed "Come Receive the Light" and other invaluable offerings, may be found by logging on to www.myocn.net.



FOR THE FEAST OF ST. ANTHONY THE GREAT – JANUARY 17TH

Anthony was an Egyptian and was born about the year 250 AD in the village of Koman near Herculea. Following the demise of his noble and wealthy parents, he divided the inherited estate with his sister, who was a minor, and provided for her with some relatives. Anthony distributed his half of the estate to the poor and, he, in his twentieth year, dedicated himself to the ascetical life for which he yearned from his childhood. In the beginning Anthony lived a life of asceticism in the proximity of his village but, in order to flee the disturbances of people, he withdrew into the wilderness on the shore of the Red Sea, where he spent twenty years as a recluse not associating with anyone except with God through constant prayer, reflection and contemplation, patiently enduring unspeakable temptations from the devil. His fame spread throughout the entire world and many disciples gathered around him whom he placed on the path of salvation by his example and words. During the eighty-five years of his ascetical life, only twice did he go to Alexandria. The first time to seek martyrdom during the time of the persecution of the Church and, the second time at the invitation of St. Athanasius, in order to refute the accusation of the Arians: supposedly that he, too, was an adherent of the Arian heresy. Anthony died in the one-hundred fifth year of his life, leaving behind an entire army of his disciples and imitators. Even though Anthony was not a scholar, nevertheless, he was a counselor and teacher of the most learned men of that time, as was St. Athanasius the Great. When certain Greek philosophers tempted him with literary wisdom, Anthony shamed them with the question: "Which is older, the understanding or the book? Which of these two was the cause of the other?" Ashamed, the philosophers dispersed for they perceived that they only had literary knowledge without understanding and Anthony had understanding. Here is a man who attained perfection in as far as man, in general, can attain on earth. Here is an instructor to instructors and a teacher to teachers, who, for a full eighty five years perfected himself and only in that way was he able to perfect many others. Filled with many years of life and great works, Anthony died in the Lord in the year 335 AD. (*The Prologue*)

Reflection By Tasos Ioannides

While not unique to Orthodoxy, monasticism has exerted a more pervasive influence on the dogma and practice of our church than is evident in any

other Christian confession. In fact, if our culture considers any form of self transcendence as an aberration, it is largely because significant segments of the nominal Christian church have turned their back on monasticism. Some self-styled Christians have gone as far as to deride monasticism (not to mention all living in chastity, abstinence and self-denial) calling it abnormal and unChrist-like. St Anthony, whose memory we observe today, was born in Egypt in 251 AD, long before most of the denominations around us were even founded. He is revered as the Father of monasticism, because his was the first "rule", or discipline, by which monks were supposed to live. Discipline! How abhorrent is this word to modern ears! How easily is it dismissed as a form of dictatorship! As a true disciple of Christ, Anthony sold all he had and gave it to the poor, before departing into the desert for a life of yearning for God. His troparion recalls Antho-



ny's imitation of the Old Testament prophet Elijah, and of St John the Baptist, as if to underscore the biblical basis of monasticism and asceticism. St Paul certainly felt called to the celibate life, but not all of us are given that gift. Christ recognizes that self-giving in this manner is only possible for those who are so blessed by God. In return, they provide living witness that this world is transient, that riches, fame and power come and go, that death is the destiny of all the living, unless... The silent preaching of the monk is one of repentance and of hope, one of denial of the world as it is, and of an unconditional acceptance of the world to come. Their tears irrigate the desert, turning it into a fertile garden, where the virtues of love, faith and hope flourish, and nurture all who turn to these modern elders in times of despair. A life of obedience, abstinence and poverty has always been the ideal of monasticism. No wonder many flounder in its pursuit. Yet, "Christ calls us to be faithful, not necessarily successful," as Mother Teresa is quoted as saying. We have all heard stories of "lapsed monks," of "mind controlling spiritual fathers", of "double faced black robes." How could it be any different? They are just as human as everyone else. Yet, the example of the myriads of worthy monastics, of those who lick their wounds and get up to fight another day, continues to be a beacon for many a city dweller. Let us pray that they continue to receive the grace from on high, so that we can continue to be reinforced by their prayers and their words.