

# CHRIST THE SAVIOR ORTHODOX CHURCH

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**BULLETIN OF JANUARY 31, 2010**

**SUNDAY, JANUARY 31<sup>ST</sup>**

**SUNDAY OF THE PRODIGAL SON**

8:40a.m. Hours  
9:00a.m. Divine Liturgy  
House Blsq / Pizza Party

**MONDAY, FEBRUARY 1<sup>ST</sup>**

7:00p.m. Great Vespers w/ Litiya

**TUESDAY, FEBRUARY 2<sup>ND</sup>**

**MEETING OF THE LORD**

**One of the Twelve Great Feasts**

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

**SATURDAY, FEBRUARY 6<sup>TH</sup>**

9:00a.m. Memorial Service  
5:00p.m. Orthodoxy 101  
6:00p.m. Great Vespers

**SUNDAY, FEBRUARY 7<sup>TH</sup>**

**SUNDAY OF THE LAST JUDGMENT**

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

**Looking Ahead:**

- ❖ Feb. 7<sup>th</sup> – Meat-fare Sunday
- ❖ Feb. 14<sup>th</sup> – Cheese-fare Sunday
- ❖ Feb. 15<sup>th</sup> – Great Lent Begins
- ❖ March 28<sup>th</sup> – Palm Sunday
- ❖ April 4<sup>th</sup> – Pascha

**READER SCHEDULE**

**Sunday, Feb. 7<sup>th</sup>**

Jodi McElwee

**Sunday, Feb. 14<sup>th</sup>**

Bruce Eckerd



**Please Remember in Prayer**

Gabriela Jones, Connie Mitsopolous, Anna Varone, Jerrie Rife, Michelle Wilson, 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.

**House Blessing / Pizza Party at the Rectory**

Today there will be no coffee hour. Instead everyone is invited to the rectory, immediately following the Liturgy, for a house blessing and pizza party.

The rectory is located just 10 mins from the church at: 203 W. Bourne Way; Millsboro, DE 19966. Directions are available at the candle stand. There are slices of pizza with everyone's name on them – please come!



**Meeting of the Lord**

This week we celebrate the entrance of the Lord into the Temple, 40 days after His Nativity according to the flesh. This feast brings to a close the Christmas season. Great Vespers with Litiya (see pg. 3) will be served on Monday at 7pm and the Divine Liturgy on Tuesday at 9am.

**Video Library**

In the back of the church you will find some of the videos which have been shown during our Movie Nights. These videos are being made available for those who were not able to attend the showing at the church. If you borrow a video, please sign it out. Enjoy!

**The "Souper" Bowl of Caring**

is an IOCC sponsored event designed to help local food banks and charities. On Super Bowl Sunday, February 7<sup>th</sup>, each parishioner is asked to bring a can of food (or more) for our local food pantry, and \$1.00 (or more) for our local pregnancy aid center. A special collection basket will be placed in the back of the church.

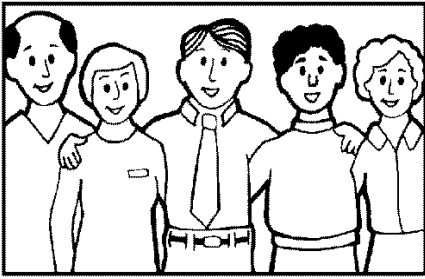


**What are Meat-fare and Cheese-fare Sundays?**

These are the final days we partake of meat and dairy products, respectively, until Pascha. During the week before Great Lent, called Cheese-week, though we aren't partaking of meat anymore, dairy products are permitted on every day, including Wednesday and Friday. This week is meant to help transition us into the season of the Great Fast. Questions? Health concerns? Please ask Fr. John.

**Choir Practice**

will be held the next two Sundays (2/7 & 2/14) to review music for Great Lent. Everyone is welcome to stay for the practices!



## LEARNING TO LOVE

By Jordan Bajis

The call of the Church is to continually realize what it is: the Body of Christ. We need to agree with God's perspective concerning what He has done with humankind through Christ, and then rediscover what it means to be a people who live in the communion of His love. The Church is a family, an organism, a community, and unless the world is able to see this reality by the way we love one another, our own message of Life will mock us... The Church is first and last a manifestation of God's love. If we are to manifest this Church, we must love in divine measure (John 13:35).

The first step in meeting this challenge to love demands that we come against our own apathy. In our society, we have redefined "love" to mean "warmly tolerate." As long as someone does not ask *too* much of us in our relationships, and as long as the exit from intimacy remains accessible, we can be "loving." In other words, as long as we do not "hate" our brethren, we "love" them. This is not the love of communion. Christian love is not indifferent. It commits itself to others tangibly, practically, and daily. It requires interpersonal risk, it takes the initiative to heal, and it desires to meet the genuine needs of others. If we long to love with this kind of integrity and sincerity, we will love the way God does: in Community and communion.

## FROM THE "GOLDEN MOUTH"

*St. John Chrysostom (c. 347-407), archbishop of Constantinople, was an important Early Church Father. He is known for his eloquence in preaching and public speaking, his denunciation of abuse of authority by both ecclesiastical and political leaders, the Divine Liturgy of St. John Chrysostom, and his ascetic sensibilities. After his death (or, according to some sources, during his life) he was given the Greek surname chrysostomos, meaning "golden mouthed", rendered in English as Chrysostom.*



Are you rich? Display much generosity! Have you become poor? Show much endurance and patience! For neither is wealth an evil, nor poverty in itself; but these things, either of them, become so according to the free choice of those who make use of them.

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Even if we have thousands of acts of great virtue to our credit, our confidence in being heard must be based on God's mercy and His love for men. Even if we stand at the very summit of virtue, it is by mercy that we shall be saved.

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A man does not possess all the gifts, lest he think that grace is nature.

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"Whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him" (Mk. 4:25). Although the saying is full of much obscurity, yet it indicates unspeakable justice. For what He has said is like this: When anyone has forwardness and zeal, there shall be given to him all things on God's part also, but if he is void of these and does not contribute his own share, neither are God's gifts bestowed? God is not so much taking it away, as counting him unworthy of His gifts. This we also do when we see anyone listening carelessly, and when with much entreaty we cannot persuade him to attend; it remains for us to be silent. For if we are still to go on, his carelessness is aggravated. But the one who is striving to learn we lead on, and pour in much more.

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No one can harm the man who does himself no wrong.

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For Christians above all men are forbidden to correct the stumbling of sinners by force...it is necessary to make a man better not by force but by persuasion. We neither have authority granted us by law to restrain sinners, nor, if it were, should we know how to use it, since God gives the crown to those who are kept from evil, not by force, but by choice.



## THE BLESSING OF THE LITIYA

*Adapted from VRev. Victor Potapov*



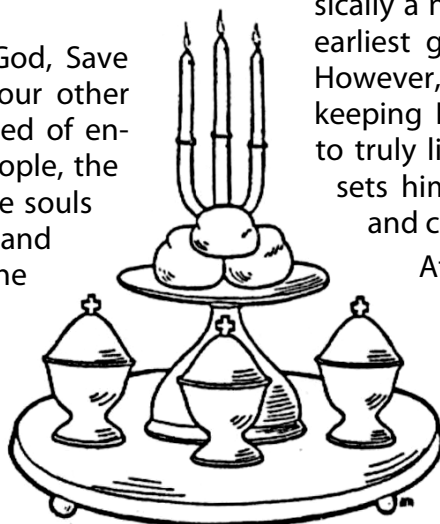
On great feasts and on days commemorating highly honored saints, an intensified prayer is offered at the Vespers service called the litiya. It begins with the singing of special hymns in honor of the feast or saint of the day, during which the clergy go in procession to the porch or vestibule of the church. Here the Church steps out of its blessed walls and offers prayers of a universal character for the whole world, embracing all people.

During the litiya, the prayer, "O God, Save Thy People" is read, as well as, four other short petitions. These are comprised of entreaties for the salvation of the people, the Church and civil authorities, for the souls of Christians, for the cities, for this land and all believers living herein, for the reposed, as well as, entreaties asking that we be preserved from foreign invasions and from civil war. Each of these five petitions ends with repeated chanting of Lord have mercy.

During the litiya, the faithful display a heightened sense of humility, as a host of saints are invoked by name, underscoring one of the basic dogmas of Orthodoxy; our veneration of, and prayerful communication with, the saints.

The words Lord have mercy are repeatedly chanted during the litiya; which causes the heart, mind, and soul of those who pray to be saturated with this petition. These multiple repetitions are intended to focus our attention on the meaning of the prayer, something the Church considers especially important for man's spiritual growth. Like a musical theme, this oft repeated prayer accompanies us out of the church and into our daily life.

Lord have mercy — only three words; yet how profound! First of all, in calling God Lord, we affirm the fact of His rule over the world, over mankind; and, the most important, over ourselves, and over those who call Him Lord, which means "ruler" or "master." For this reason we refer to ourselves as servants or slaves of God. There is nothing shameful about this title. Slavery, in a worldly sense, is intrinsically a negative thing, for it robs man of his earliest gift from God, the gift of freedom. However, when man becomes a slave of God, keeping His commandments, he learns how to truly live, and it is that truth that actually sets him free. It is good to treasure, keep, and cultivate the prayer, Lord have mercy.



After the petitions are read, the priest recites the prayer, "Hear us, O God our Savior", and during the singing of the Aposticha, which consists of stichera or verses that glorify the feast or saint of the day; the clergy and faithful enter the nave or central part of

the church. At this time, a table is placed in the center of the church. On the table are five loaves of bread, as well as, wheat, wine, and oil. All are then blessed in this token act of the ancient custom of distributing food to the faithful, some of whom had come from afar, so that they might gain the strength to participate in the lengthy worship services. Five loaves are blessed in memory of the Lord's feeding of the 5000 who listened to his sermon. Later, during Matins, and after the faithful have venerated the Festal Icon, the priest anoints them with blessed oil.

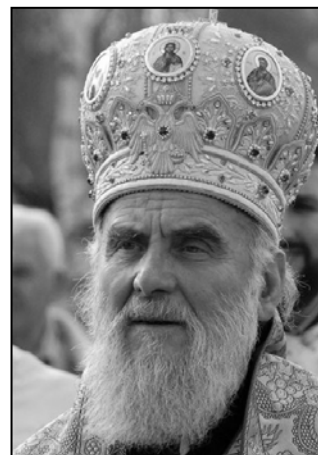
**Note:** *The litiya is served at all 12 Great Feast Days in our parish. All are welcome to receive this blessing.*

### NEW PATRIARCH OF SERBIA ELECTED

*From TheOrthodoxChurch.info*

(RFE/RL) – The bells at Belgrade's Cathedral Church rang out today to announce that Bishop Irinej of Nis had been elected patriarch of the Serbian Orthodox Church. The 79-year-old Irinej will be the Serbian Orthodox Church's 45th patriarch. The veteran bishop, known to be relatively moderate, was picked at a gathering of dozens of bishops and other clergy at the Patriarchate in Belgrade. He will replace Patriarch Pavle, who died in November following a long illness at the age of 95.

The Serbian Church is the second-oldest Slavic Orthodox Church in the world and the westernmost Eastern church in Europe. It is believed to have between 7-14 million followers, located primarily in the republics of former Yugoslavia.



## THE HOLY THINGS ARE FOR THE HOLY

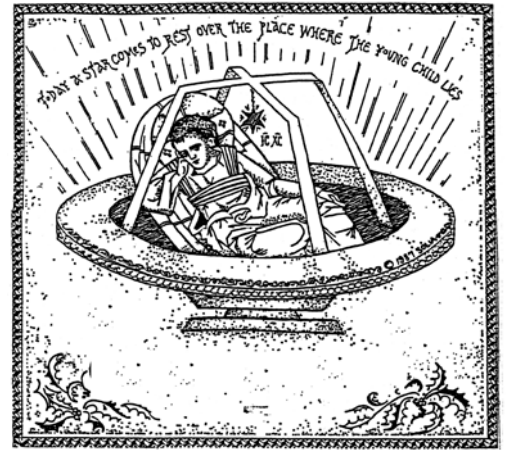
By VRev. Victor Potapov

Just before the Communion of the Holy Mysteries of the Body and Blood of Christ, standing in the sanctuary facing the Holy Table, the priest raises the Holy Lamb, the Bread of the Bloodless Sacrifice, which has become the body of Christ, and says these words: "the Holy Things are for the holy." These words have the sound of a mystery, which indeed is contained within.

Apostle Peter, in his First Epistle General speaks to the still young Christian Church: "But ye are a chosen generation, a royal priesthood, an holy nation . . . the people of God" (I Peter 2:9-10). This is how Apostle Peter describes the members of the early Church and all of us together with them. There is no doubt that the early Christians consisted of sinners as well as saints. There are quite a few sinners in today's Church, starting with ourselves. And yet the apostle calls all of them and all of us the chosen nation, the royal priesthood, the holy people, the people of God. This sets the standard for the attitude of God and the Church toward man, toward the people of the Church. Through the Mystery of Baptism, every person receives the absolute guarantee of holiness. From the font, the baptized individual arises holy, washed clean of all sin, all untruth, and all defilement. This holiness is sealed with Chrismation. Thus all newly baptized are given the fullest potential of holiness which the Church recognizes in them through their entire life.

The onus of responsibility for the preservation of this gift lies no longer on the Church but on the conscience of the individual, on his or her treatment of the gift of free will, freedom of choice between good and evil. The holiness is lost, it is dissipated on the roads and crossroads of life, but it is also restored through the mysteries of Confession and Communion. And the Church continues to stand by her original estimation: she continues to believe in us, in . . . A chosen generation, a royal priesthood, an holy nation, a peculiar people . . . [of God] (I Peter 2:9[-10]). And the Church invests not only her priests but all her members with the great gift of the royal priesthood. According to the Orthodox teaching, the great mystery of the Eucharist is performed not by the priest alone, but by the entire Church, the entire "royal priesthood," the entire "people of God."

Therefore, as he raises the Holy Lamb, the Body of Christ, presenting it to the entire Church, the priest says: "The Holies for the holy." "The Holies" are what he holds in his hands at this moment; the Holy Mysteries. "For the holy" means that the Mysteries are intended for all of us, all members of the Church, in whose eyes we are all holy since we are the people of God. And we, in full and humble recognition of our sinfulness and unworthiness, respond: "One is holy, One is Lord, Jesus Christ!"



## FINLAND'S FAMOUS CATHEDRAL GOES GREEN UNDERGROUND

From *TheOrthodoxChurch.info*

Overlooking the beautiful Helsinki hillside there sits Uspenski Cathedral, one of Finland's most popular tourist attractions. Besides being an amazing example of the Eastern Orthodox Church, this cathedral is also on its way to becoming one of the greenest thermal energy producers in the world.

Underneath the cathedral, in a massive underground cave, a series of computer servers are capturing and channeling heat through a series of water-heated pipes. It's called "cloud computing," and the process, in a nutshell, basically uses waste to heat up water. Once the water is heated, it is distributed underground to heat homes in Helsinki. The power generated by the underground computer system is equivalent to the power generated by a large wind turbine (enough to heat up 500 homes). It will not only be a great renewable energy source, but it will also cut hundreds of thousands of dollars off of the city's energy bill.

The cathedral will securely protect the underground system, and if anybody tries to break in, they'll have a holy mess on their hands!