



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JANUARY, 23 2011

SUNDAY, JANUARY 23RD

8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour
2011 Annual Meeting

MONDAY, JANUARY 24TH

March For Life in Washington, DC

SATURDAY, JANUARY 29TH

5:00p.m. Bible Study
6:00p.m. Great Vespers

SUNDAY, JANUARY 30TH

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



On Unity of the Church

The unity of the Church follows of necessity from the unity of God; for the Church is not a multitude of persons in their separate individuality, but a unity of the grace of God, living in a multitude of rational creatures, submitting themselves to grace.

A. Khomiakov

READER SCHEDULE

Sunday, Jan. 30th

Constantine Mitsopoulos

Sunday, Feb. 6th

Bruce Eckerd



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 be sure to return it. Enjoy!

The "Souper" Bowl of Caring

is an IOCC sponsored event designed to help local food banks and charities. On Super Bowl Sunday, February 6th, 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 has been placed in the back of the church.



On Prayer And Spiritual Study

The relationship between prayer and spiritual study is such that the effectiveness of one is directly related to the practice of the other. Spiritual reading warms the heart and enlightens the mind, making man both ready for prayer and more aware of the type of prayer that is pleasing to God. Likewise, prayer purifies both mind and heart making man more receptive to hearing the voice of God in the Scriptures, Lives of the Saints, writings of the Fathers, and other spiritual texts. As a bird needs two wings to fly, so too does the Christian need prayer and spiritual study to ascend to the heights of heaven.





**ARCHPASTORAL MESSAGE OF HIS BEATITUDE METROPOLITAN JONAH
FOR SANCTITY OF LIFE SUNDAY 2011**

To the Venerable Hierarchs, Clergy, Monastics and Faithful of the Orthodox Church in America
Dearly Beloved in Christ:

The Orthodox Church is like St John the Baptist crying out in the wilderness, or Jesus baptizing by the Jordan. We, like them, preach a message of repentance and the remission of sins in the new desert, the decadent culture of the modern West, mired in the chaos of moral collapse.

The Orthodox Church's message is a message of hope, of healing, of the transformation of one's life, of attaining to the fullness of personhood, of the realization of the divine potential in each human being. Yet, this message requires not only acceptance, but a voluntary cooperation by those who accept this message. The Church demands a serious discipline of all who would be members, all who would follow this straight and narrow difficult path that leads to salvation. It is a way that demands that we be crucified to the world and its desires, dead to the flesh and its demands, so that we can be focused solely on God.

The culture of this world cries out for "justice." It demands vengeance, and it despises the forgiveness of God. It cries out for bread in the wilderness; and when it is not satisfied with bread, it demands meat. It ignores the radiant Presence of God, and laments the fleshpots of Egypt. Nothing can satisfy its endless lusts for money, sex and power. In terror it refuses to even stand in silence and contemplate the abyss of death, ever trying to distract itself from the ultimate annihilation it so boldly preaches. This complete denial of death thus leads it to the kind of decadence that has overtaken us: greed, hedonism and licentiousness, which have led to gender confusion, depersonalization, and the loss of value of human life. A culture of hedonism leads only to the narcissism of a solitary individual, enslaved by his/her lusts, using others for the gratification of the passions.

The world validates abortion, the sacrifice of the life of an innocent child for the convenience of the mother, oblivious to the suffering it will cause that very woman. It depersonalizes the child, as a "fetus;" while at the same time developing technologies to save nearly identical fetuses in troubled pregnancies. The criterion is not the life of the child; the criterion is simply the desire of the parent: whether the parent wants the child or not. If so, no expense is spared. If not, it is a useless bother, a mass of flesh to be excised like a tumor. What is left, however, is a lifetime of regret, guilt, self-hatred and self-loathing. This is not just an act, but a state of sin.

The last thing the world wants to hear about is sin. And if it refuses to admit sin, neither can it receive forgiveness. Often rightly it cries out against the injustice of the hypocrisy of judgment and condemnation by those who are righteous in their own eyes. But no matter how loud the outcry, the reality of the sin remains, the broken lives and broken hearts. What it needs is to hear the call to repentance, and to heed it. It is the bitter medicine that alone will bring healing. But it is only bitter in that it is the toxin that destroys pride, which is the cancer at the heart of the illness.

The Lord Jesus cries out through the Church, Repent and receive the remission of your sins! Whether those in the Church heed it or not, it is this good news that gives hope. To receive it is an act of humility. To accept the message of repentance, to transform one's life in obedience to Christ's teachings, is the means of life itself. It demands that we accept responsibility for our sins. But by accepting this responsibility, we overcome them and their effect through repentance. For having accepted responsibility for our own sins, we are no longer controlled by them, but rather, we gain control over our own lives. We can no longer live by following our mindless passions and desires; rather, we must live deliberately, in a disciplined way, denying the passions of the mind and of the flesh.

The Church's discipline of life is strict, but ultimately, it is the path to true freedom. It is a path to salvation and sanctity, shown again and again in the lives of the saints; it is the path to true personhood and true maturity. Those who would try to change it, so that it accords with the values and standards of the world, miss the point that the Church's discipline, morality and life is not of this world, and calls us above and beyond it. The Church's discipline, the teachings of Jesus Christ and the Apostles passed on through the Fathers, is not judged by this world, but in fact is the conscience of the world, judging the world. The Church's discipline is the only way out of the morass of sin and brokenness, bitter self-enslavement and self-condemnation, and cycles of abuse.

The discipline of the Church brings us to freedom, because it not only is a code of behavior, but heals our souls, and allows us to give and accept forgiveness. This forgiveness, through repentance, cleanses and purifies, and allows us to accept ourselves and others without judgment. Thus, we are free! We live in God's freedom, and the fullness of his love.

Thus, however we have sinned, we can be forgiven. Whether we have aborted a child, or consented to it, we can be forgiven. If we bear a child as a single mother, we can be accepted in the community of the Church with love. If we have judged and condemned others, and burn with resentment, we can be freed through repentance. No matter what we have done, no matter how broken we are or how completely we have messed up our lives, we can be healed, forgiven, accepted and loved. And then maybe we can forgive ourselves, and attain to that true freedom.

The Lord said, "My yoke is easy, and my burden is light." How true these words are! They are freedom and they are life. No matter how much the world has pulled us down, how deeply it has had us in our grasp, if we accept this light burden and easy yoke of the Orthodox discipline of life through repentance, He is faithful to forgive us our sins. And thus with Christ and in Christ, we overcome the world.

With love in Christ,



+ Jonah
Archbishop of Washington
Metropolitan of All America and Canada

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 be a partaker of Thy Kingdom. Amen.





PRAYERS FOR THE SANCTITY OF LIFE SUNDAY

Inserted into the Litany of Fervent Supplication:

Again we pray that Thou wilt grant to the people of this nation the will to do good, to flee from evil, and to practice all righteousness, making us respectful of life and sharers of Thy blessings, caring for one another in mercy and truth.

Again we pray that Thou wilt banish all evil from our hearts and wickedness from our laws, enabling us to be servants of Thy holy will and performers of Thy Love.

Again we pray that Thou wilt kindle in our hearts the will to care for the needy, to show kindness to the poor, to aid the homeless, and to help the helpless.

Inserted after "Blessed be the Name of the Lord":

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Lord Jesus Christ, the only-begotten Son, Who art in the bosom of the Father, True God, Source of life and immortality, Light of Light, Who came into the world to enlighten it: Thou wast pleased to be conceived in the womb of the Virgin Mary for the salvation of our souls by the power of Thine All-Holy Spirit.

Yes, O Master, Thou didst come that we might have life and have it more abundantly, we ask Thee to enlighten the minds and hearts of those blinded to the truth that life begins at conception and that the unborn in the womb are already adorned with Thine image and likeness; enable us to guard, cherish and protect the lives of all those who are unable to care for themselves. For Thou art the Giver of Life, bringing each person from non-being into being, sealing each person with divine and infinite love. Be Merciful, O Lord, to those who, through ignorance or willfulness, affront Thy divine goodness and providence through the evil act of abortion. May they, and all of us, come to the light of Thy Truth and glorify Thee, the Giver of Life, together with Thine Eternal Father, and Thine All-Holy, Good, and Life-giving Spirit, now and ever and unto ages of ages.

Choir: Amen.

FROM MERE CHRISTIANITY

By C. S. Lewis

A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic - on the level with a man who says he is a poached egg - or he would be the devil of hell.

You must take your choice. Either this was, and is, the Son of God, or else a madman or something worse. You can shut Him up for a fool or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.

