



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 AUGUST 21, 2011

Welcome Visitors

We warmly welcome all those who are visiting us today. It is good to have you all with us!

Baptism of Kathryn Rose Barbarita – August 21st

Today, we will have a Baptismal Liturgy for Kathryn Rose, daughter of Rob and Jenny Barbarita. We congratulate the Barbarita family on this very joyous occasion and we ask the Lord's continued blessings upon them! Many Blessed Years!



Prayers for Teachers and Students – August 28th

will be offered for the new academic year today, Sunday, August 28th. Teachers and students will be asked to come forward near the conclusion of the Divine Liturgy.

Strict Fast Day – August 29th

On Monday, August 29th, we remember the Beheading of St. John the Baptist. This day is kept as a strict fast day. Please be attentive – no meat, dairy, or fish.



The Church New Year – September 1st

Every time we enter upon another year whether it be civil or ecclesiastical we have the opportunity to reflect upon the past and make changes for a better future. Let us ask ourselves: What practical changes can I make which will allow the Lord to act more in my life? Can I do more in my spiritual life – prayer, study, almsgiving, stewardship? Can we do more as a community – outreach, charity, evangelism? How can I personally and we collectively play a part in making this coming year better than the previous year?

Upcoming Meetings

- Sunday, August 21: Parish Council
- Sunday, September 11: By-Law Committee



Website Update

Photos of Lee and Janyla's wedding are now on our website. Also coming soon will be photos from Kathryn Rose's baptism. Check them out!

SUNDAY, AUGUST 21ST

10th Sunday of Pentecost

8:40a.m. Pre-Baptism Prayers
 9:00a.m. Baptismal Liturgy
 Coffee Hour
 Council Meeting

SATURDAY, AUGUST 27TH

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

SUNDAY, AUGUST 28TH

11th Sunday of Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Prayers for the New Academic Year
 Coffee Hour

READER SCHEDULE

Sunday, August 28th

Kathy Parrish

Sunday, September 4th

Bruce Eckerd



Prayer List: Fr. Michael Mihalick, Fr. Gregory Safchuk, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Mat. Lisa, Kelly Elizabeth & child, Bill Parrish, Fazealle, Hayley, Tyler Pelesh, Jerrie Rife, Wallace & Michelle, Ryan & Kayla, Maleah Morsey, Victoria Kokkinos, Ed Tucker, Karen Nichols, Denise Royal, Simeon, Scott & Maryann, Roman Szwec, Garrett Cuppels, Jane Koshutko, Nicholas & Linda, Nina Gordon, Mirela & Chris, Troy Duker, Mary Miranda, Bruce Eckerd, Stella, Lilly Barnett, Amy F., Nedelina.

OPERATING THRU 7/31/11			AUGUST OPERATING			BUILDING FUND		
Income	Expense	Net	Income	Expenses	Difference	Income	Goal	Difference
31,134	37,487	-6,353	1,875	5,900	-4,025	14,619	20,000	-5,381



COMMUNION AS SALVATION

by Fr. Stephen Freeman

Few things are as fundamental to the New Testament as the reality of communion (koinonia). It means a commonality, a sharing and participation in the same thing. It is this commonality or sharing that lies at the very heart of our salvation. This communion is described in Christ's "high priestly prayer:"

"I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me" (John 17:20-23).

The unity for which Christ prays is no mere "quality" of our life in Christ – but is our life in Christ. That this unity (communion) is the very life of salvation is made clear in St. John's first epistle:

"This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. If we say that we have communion [koinonia] with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have communion [koinonia] with one another, and the blood of Jesus Christ His Son cleanses us from all sin" (1 John 1:5-7).

Here our communion with God is described as a communion of light - though the nature of that light is made clear: God is light. St. John uses light

to say that our communion is a true participation in God, in His very life.

This same saving participation in the life of God is presented in Christ's discourse on the Eucharist:

"Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me" (John 6:53-57).

Some time ago I wrote about the problem of many modern English translations in which koinonia is rendered "fellowship," a very weak translation indeed. Our very life in Christ is trivialized by unwitting (I hope) translators into a noun used to describe church socials. It is a witness to how far removed many modern treatments of our saving relationship with Christ have become from the classic treatments of Orthodox tradition.

The compartmentalization of theology (ethics, soteriology, ecclesiology, pneumatology – and the list goes on) frequently results in a fragmented, disjointed account of the Christian life. When you view the massive tomes that comprise the average systematic theology it is a marvel that the New Testament manages to be so short.

A telling weakness of many "theologies" is their failure to give account for the most common aspects of our Christian life. Prayer is a very straightforward example. Many systematic presen-

tations of theology have no treatment of prayer whatsoever, despite the fact that we are bidden to "pray without ceasing." How is it that something so pervasive finds no place in a theological description?

It is just this kind of spiritual myopia that marks theology that has departed from the Tradition of the faith and set off on its own trail of creativity. Thus, much has been written on "predestination" (a word which occurs but a few times in all the New Testament) while prayer is relegated to lesser treatments in what amounts to a category of recreational reading.

The Tradition does not treat prayer in this manner. Prayer is so much at the heart of the teaching of the faith that it is stated: *Lex orandi, lex credendi* - "the law of praying is the law of believing." This is far more than saying that liturgy preserves the most primitive and pure proclamations of the gospel (though this is true). It is also saying that prayer itself is a pure expression of the gospel.

This becomes particularly clear when prayer is understood to be communion [koinonia] with God. And it is not prayer alone of which this can be said: the whole of the Christian life - every sacrament of the Church - has as its foundation our saving participation in the life of God.

I offer here some thoughts from a post in 2007 on communion with God:

One of the best places to begin thinking about communion with God is to ask the question: "What is wrong with the human race?" What is it about us such that we need saving?

The answer to that question is perhaps the linchpin of Christian theology (at least what has been revealed to us). Among the most central of Orthodox Christian doctrines is that human beings have fallen out of communion with God - we have severed the bond of communion with which we were created and thus we are no longer in communion with the Lord and Giver of Life, we no longer have a share in His Divine Life, but instead have become partakers of death.

St. Athanasius describes this in his *On the Incarnation of the Word*:

"For God had made man thus (that is, as an embodied spirit), and had willed that he should remain in incorruption. But men, having turned from the contemplation of God to evil of their own devising, had come inevitably under the law of death. Instead of remaining in the state in which God had created them, they were in process of becoming corrupted entirely, and death had them completely under its dominion. For the transgression of the commandment was making them turn back again according to their nature; and as they had at the beginning come into being out of non-existence, so were they now on the way to returning,

through corruption, to non-existence again. The presence and love of

the Word had called them into being; inevitably, there-

fore, when they lost the knowledge of God,

they lost existence with it; for it is God alone

Who exists, evil is non-being, the negation and

antithesis of good. By nature, of course, man is mortal,

since he was made from nothing; but he bears also the Likeness

of Him Who is, and if he preserves that Likeness through constant con-

templation, then his nature is deprived of its power and he remains incorrupt.

So is it affirmed in *Wisdom*: "The keeping of His laws is the assurance of incorruption."

(*Wisdom* 6. 18)

This lack of communion with God, this process of death at work in us, mani-

fests itself in a myriad of ways, extending from moral failure, to death and disease itself. It cor-

rupts everything around us - our relationships with other people and our families, our institutions and our best intentions.

Without intervention, the process of death results in the most final form of death - complete alienation and enmity with God (from our point of view).

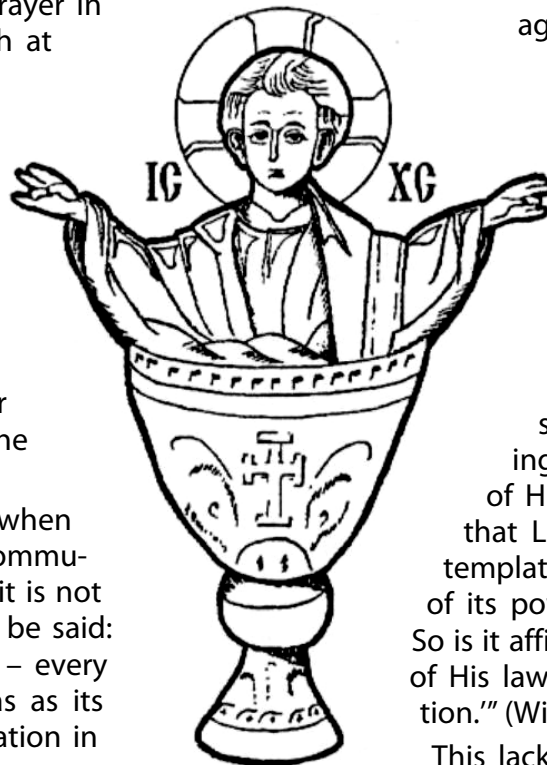
We come to hate all things righteous and good. We despise the Light and prefer darkness. Since

this is the state of human beings who have cut themselves off from communion with God, we substitute many things and create a "false" life,

mistaking wealth, fame, youth, sex, emotions, etc., for true life.

Seeing all of this as true of humanity - the Orthodox Christian faith does not generally view human-

ity as having a "legal" problem. It is not that we did



something wrong and now owe a debt we cannot pay, or are being punished with death – though such a metaphor can be used and has its usefulness. Be we need more than a change in our legal status – we need a change in our ontological status – that is we must be filled with nothing less than the Life of God in order to be healed, forgiven and made new. Jesus did not come to make bad men good; He came to make dead men live.

Thus God came into our world, becoming one of us, so that by His sharing in our life, we might have a share in His life. In Holy Baptism we are united to Him, and everything else He gives us in the Life of His Church is for the purpose of strengthening, nurturing, and renewing this Life within us. All of the sacraments have this as their focus. It is the primary purpose of prayer.

Thus, stated simply, to have communion with God means to have a share in His Divine Life. He lives in me and I in Him. I come to know God even as I know myself. I come to love even as God loves because it is His love that dwells in me. I come to forgive as God forgives because it His mercy that dwells within me.

Without such an understanding of communion, many vitally important parts of the Christian life

are reduced to mere moralisms. We are told to love our enemies as though it were a simple moral obligation. Instead, we love our enemies because God loves our enemies, and we want to live in the Life of God. We're not trying to be good, or to prove anything to God by loving our enemies. It is simply the case that if the Love of God dwells in us, then we will love as God loves.

Of course all of this is the free gift of God, though living daily in communion with God is difficult. The disease of broken communion that was so long at work in us is difficult to cure. It takes time and we must be patient with ourselves and our broken humanity – though never using this as an excuse not to seek the healing that God gives.

We were created for communion with God – it is our very life. Thinking about communion with God is not a substitute for communion with God. Theology as abstraction has no life within it. Theology is a life lived in Christ. Thus there is the common saying within Orthodoxy: "a theologian is one who prays, and one who prays is a theologian."

"If we walk in the light as He is in the light, we have communion with one another, and the blood of Jesus Christ His Son cleanses us from all sin."

This is our salvation.

ORTHODOX NAVY SEAL KILLED IN AFGHANISTAN TO BE LAID TO REST IN MINNESOTA

From OCA.org

A visitation for Chief Petty Officer John Weston Faas, 31, one of 22 Navy SEALs killed with eight other US troops when their helicopter was shot down in Afghanistan on August 6, 2011, will be held at Holy Trinity Church [OCA], 956 Forest St., St. Paul, from 6:30 until 8:00 p.m. on Sunday, August 21.

A parishioner of Holy Trinity Church, Faas is the second known Minnesota casualty of the attack. He was a 1998 graduate of Minnehaha Academy, where he was co-valedictorian of his class and captain and quarterback of the football team.

"John was a man of unquestionable integrity and courage, as were those he served with," his family said in a statement released to the St. Paul Pioneer Press. "He became a SEAL to serve his country and to make the world a better place for those less fortunate. John made the ultimate sacrifice while protecting the ideals of our nation; while doing a job he loved and while serving with the people he loved. Although his life was tragically cut short, his spirit will live on in his family and friends, and the brave men who served by his side until his death."

He is survived by his parents, Gretchen and Robert Faas of Minneapolis; aunts, uncles and cousins.

Interment will take place at Fort Snelling Cemetery at 2:30 p.m. The Funeral will be celebrated at the cemetery chapel at noon. A reception will follow at Minnehaha Academy North Campus, 3100 West River Parkway, Minneapolis, MN.

May John's memory be eternal!

