



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JANUARY 15, 2012

Welcome Visitors

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

Matching Donations Completed with Great Success!

Many thanks to all who donated towards our recent matching donation challenges! The Friends of the Mission donated \$13,395 and the local Members of the Mission donated \$7,106! Combined, together with the \$10K in matched funds, this endeavor has raised \$30,501 for our renovations! May the Lord bless the givers for their generosity!



2012 St. Tikhon's Calendar Update

The calendars have arrived! Please be sure to pick up the calendars you ordered in the back of the church. Thank you for your patience!



SUNDAY, JANUARY 15TH

31st Sunday of Pentecost

8:40am Hours
 9:00am Divine Liturgy
 Coffee Hour

TUESDAY, JANUARY 17TH

St. Anthony the Great

10:00am Divine Liturgy @ St. George's in Ocean City

SATURDAY, JANUARY 21ST

5:00pm Bible Study
 6:00pm Great Vespers

SUNDAY, JANUARY 22ND

32nd Sunday of Pentecost

8:40am Hours
 9:00am Divine Liturgy
 Coffee Hour
 Parish Council Meeting

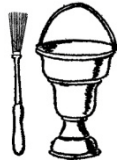


The March for Life – Monday, January 23rd

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.

Home Blessing

If you would like your home blessed, please put your name on the sign-u sheet in the back of the church. Questions? Ask Fr. John.



Parish Council Meeting – Sunday, Jan. 22nd

will be held to finalize preparations for the Annual Meeting.

Annual Meeting – Sunday, Jan. 29th

The 2012 Annual Meeting will be held on Sunday, January 29th, following the Divine Liturgy and coffee hour. Everyone is asked to please set aside this date for this important meeting.

Christian Sayings

- Can't sleep? Don't count sheep... talk to the Shepherd.
- A clear conscience makes a soft pillow.
- Need a new life? God accepts trade-ins.
- Sin: it seemed like a good idea at the time.
- Famous last words: I'll get right with God later.

READER SCHEDULE

Sunday, Jan. 22nd

Kathy Parrish

Sunday, Jan. 29th

Jodi McElwee



Prayer List: Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, 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, Stella, Lilly Barnett, Amy F., Nedelina, Henrietta Stack, & John Nakajima (departed), Archimandrite Pachomy.

OPERATING THRU 12/31/11			JANUARY OPERATING			BUILDING FUND MATCHING DONATIONS		
Income	Expense	Net	Income	Goal	Difference	20K (Everyone)	5K (Parish)	5K (Friends)
50,053	62,898	-12,845	2,234	4,858	-2,624	20,000!	7,106!	13,395!



THE DIOCESE OF MEXICO: FORTY YEARS OF MINISTRY AND MISSION

From OCA.org – January 10, 2012

Faithful arrived early at the Cathedral of the Ascension here on Sunday, January 8, 2012, as His Beatitude, Metropolitan Jonah presided at the Divine Liturgy and celebrated the Great Blessing of Water marking the diocese's 40th anniversary.

Concelebrating with Metropolitan Jonah were Bishop Alejo of Mexico; diocesan clergy from as far as Monterrey and Guadalajara; priests from the US who offer assistance to the diocese, including Archpriest Ernesto Rios of Port St. Lucie, FL and Priest Antonio Perdomo of McAllen, TX; a priest of the Patriarchate of Moscow; and Protodeacon Joseph Matusiak. Services were celebrated almost exclusively in the Spanish language.

Metropolitan Jonah is visiting some of the diocesan missions through Thursday, January 12, offering an opportunity to strengthen their ties with the Church and plant seeds for ongoing missionary efforts.

The origin of what today is the Diocese of Mexico of the Orthodox Church in America were planted in the early 20th century, curiously through the Mexican National Catholic Church, distinct from the nation's Roman Catholic Church. It was during the Revolution that antagonisms against the Roman Catholic Church were aroused by its historic association with the Spanish colonialists. Some of the first laws of the new Mexican Republic were antireligious. In 1917, all Church properties were nationalized, many churches were closed, monasteries were abolished and the communities dispersed, and clergymen were required to obtain licenses to function. Several attempts were made to establish a "national church." In 1926, a Roman Catholic priest, with government support, was made head of the Independent Old Catholic Church of North America, and the Mexican National Catholic Church was founded.

The community thrived under the patronage of the government and at once extended its jurisdiction to Mexican communities in Texas. The National Church continued as an Old Catholic community until Father José Cortes y Olmos was appointed its bishop in 1961. He and his clergy became gradually convinced, through study and reflection, that the Old Catholic ecclesiological principles did not conform to the criteria of the One, True, Catholic Church. They came to identify with Orthodox Holy Tradition, and adopted the designation "Orthodox," adopting the name "Iglesia Ortodoxa Católica en Mexico" (Orthodox Church in Mexico).

In 1965, Bishop José and his clergy contacted the then-rector of Saint Seraphim Church in Dallas, TX, Father Dmitri Royster, who had been instrumental in converting many Mexicans to Orthodoxy and was translating Orthodox liturgical services into Spanish. After Father Dimitri's consecration to the episcopacy in 1969 and the granting of autocephaly the following year, Bishop Dmitri presented the case of the Orthodox Church in Mexico to the hierarchy of the Orthodox Church in America. After a number of exchanges and visits, the Holy Synod sent Bishop Dmitri to visit Mexico officially and to report on his findings. This report was studied by the OCA's Department of Canonical Affairs, which recommended acceptance of the Mexican communities into the Orthodox Church.

In 1971, Bishop José petitioned for the acceptance of his community into the Orthodox Church in America. He and other priests of his community were received in their Roman Catholic rank of priest, while an estimated ten to twenty thousand faithful were also received into the Orthodox Christian faith. Father José studied at Saint Vladimir's Seminary prior to his consecration as Bishop of Mexico City, which took place at Holy Virgin Pro-

tection Cathedral in New York City on April 22, 1972. Despite countless obstacles, what had become the Exarchate of Mexico continued to grow through the establishment of additional missions and conversions.

On January 28, 1983, Bishop José fell asleep in the Lord after a relatively short bout with cancer. His Beatitude, Metropolitan Theodosius, presided at the funeral service in Mexico City on Feb. 1, 1983.

Archbishop Dmitri continued to oversee the life of the Exarchate until 2005, when a successor to Bishop José was found. On May 28 of that year, in

services celebrated at Saint Tikhon's Monastery in South Canaan, PA, Archimandrite Alejo (Pacheco-Vera) was consecrated as an auxiliary to Bishop Dmitri. On October 16, 2008, he was elected as the ruling bishop of the Exarchate. His Beatitude, Metropolitan Jonah, presided at his installation at Mexico City's Ascension Cathedral on January 18, 2009. The Exarchate subsequently was granted full diocesan status.

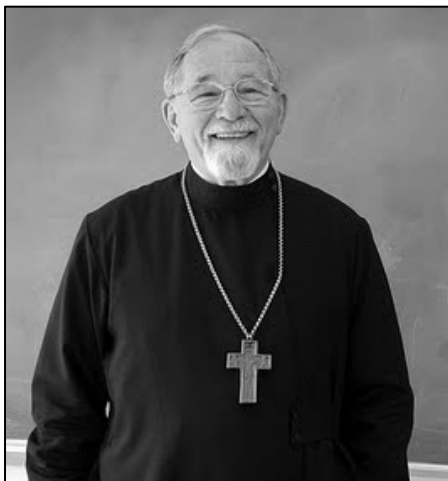
Visit the diocese's website at <http://ocamexico.org>.

ASK FATHER: 1 QUESTION / 1 ANSWER

Question: In the Gospel the Lord said that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven. What does this mean? And do I have to literally give up all my possessions to enter Heaven?

Answer: While some say that the Lord is speaking here about the physical impossibility of a camel passing through the eye of a sewing needle, the 11th century saint, Theophylact of Bulgaria, says that the Lord here was referring to a certain gate in Jerusalem called the Needle's Eye, that was built so low that a camel could only pass if it entered kneeling and unencumbered with baggage. The lesson would then be that an eternal inheritance awaits those who unburden themselves of sin, and in particular, the things of this world.

In the Old and New Testaments there have been many who had riches, yet attained the highest levels of sanctity. Their wealth was not an obstacle to their entrance into Heaven for five reasons: 1) they did not consider their possessions to be their own, instead they saw themselves simply as stewards of the Lord's goods, living only on what was necessary and using the rest to help those in need; 2) while they had wealth and possessions, they were able to use them dispassionately since they had given their heart entirely to the Lord and cared nothing for the world's deceits; 3) they, while grateful for the Lord's blessings, saw themselves unworthy due to their sins, and this allowed them to become "poor in spirit" even though they were given great wealth; 4) they trusted in the Lord alone, not their temporal riches or prosperity; 5) they were ever mindful of their death as the day in which they would have to give an account for what they had received.



THE STANDARD OF CHRISTIAN STEWARDSHIP

By VRev. Thomas Hopko

The norm for nonmonastic Christians is to be moderate in our possessions, to have only what is absolutely necessary, to give away more than we need in concrete acts of mercy, and thereby to be godly and spiritually free. The question, of course, is about what and how much are truly necessary. What do we really need? How much is enough? Each of us will have to decide for ourselves and our families, as well as our churches and nations. We can do this only by the Holy Spirit's power, with the guidance of Scripture, participation in the Church's liturgical and sacramental life, the reading of the lives of the saints, and the counsel of wise and loving pastors and elders in the faith.

FROM THE PROLOGUE OF OCHRID

By St. Nikolai Velimirovich

Venerable Paul of Thebes – January 15th

Paul was born of wealthy parents in Lower Thebes in Egypt during the reign of Emperor Decius. Paul, along with his sister, inherited all the property of their parents. But his brother-in-law, an idolater, wanted to confiscate Paul's share of the property and threatened to betray Paul before the judge as a Christian if he did not cede his property to him. On one hand, that misfortune and on the other hand those heroic examples of self-sacrifices of Christian martyrs which Paul saw with his own eyes motivated him to give his share of the property to his sister and he, as a pauper, withdrew into the desert where he lived an ascetical life until his death. To what spiritual heights this ascetical giant reached is witnessed by no less a person than St. Anthony the Great who, at one time, visited Paul and saw how the wild beasts and birds of heaven ministered to him. Returning from this visit, Anthony said to his monks, "Woe is me, my children! A sinful and false monk that I am, a monk only in name. I saw Elijah, I saw John in the wilderness and, in truth, I saw Paul in Paradise!" St. Paul lived 113 years and peacefully died in the Lord in the year 342 A.D.



Venerable John The Hut Dweller – January 15th

John was born in Constantinople of wealthy and distinguished parents during the reign of Leo I. He was the only child of his parents. Drawn by the inclination for the spiritual life, the young John secretly fled with a monk to a monastery in Asia Minor. In this monastery he remained for six years in the greatest restraint, prayer and obedience toward the abbot. Then the devil assailed him with temptation that he should leave the monastery and return home to his parents and there to live with them as a nobleman. Indeed, he returned to the home of his parents dressed as a beggar. He saw his parents, but did not introduce himself. He took up lodging as a beggar in their courtyard, living, so to say, from the crumbs which the servants threw to him and enduring much ridicule from everyone. As such, John lived for three years constantly praying to God that He save the souls of his father and mother. When John fell ill and sensed death approaching, he made himself known to his parents who recognized him by a precious book of the Gospels which they had given him in his childhood and which he had kept for himself as his only possession. And so, this young man, even though he was very wealthy, defeated the devil and saved his soul and the souls of his parents. He died in the Lord about the year 450 A.D.

Venerable Anthony The Great

Anthony was an Egyptian and was born about the year 250 A.D. 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 105th 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 85 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 A.D.