



# CHRIST THE SAVIOR ORTHODOX CHURCH

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## BULLETIN OF JANUARY 20, 2013

### SUNDAY, JANUARY 20<sup>TH</sup>

#### 33<sup>rd</sup> Sunday of Pentecost

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

### SATURDAY, JANUARY 26<sup>TH</sup>

5:00p.m. No Class  
 6:00p.m. Compline

### SUNDAY, JANUARY 27<sup>TH</sup>

#### 34<sup>th</sup> Sunday of Pentecost

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

### On the 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. 27<sup>th</sup>**

Bruce Eckerd

**Sunday, Feb. 3<sup>rd</sup>**

Kathy Parrish



### The March for Life in Washington – Friday, Jan. 25<sup>th</sup>

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. Questions? Please see Fr. John.

### Congratulations!

to Michael and Nada McFarland on the birth of the new baby boy, Matthew Nicholas, who was born on Sunday, January 13, 2013 at 1:58pm. Baby Matthew was 8lbs 7oz and 20.75 inches long. Both he and Nada are doing well. We wish them and the entire family, "Many Blessed Years!"



### Stewardship Envelopes for 2013

If you haven't yet picked up your envelopes for 2013, please do so at the usher's stand. Please also sign your name to the list of envelope users. There are envelopes available for everyone.

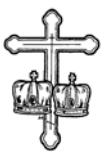
### The "Souper" Bowl of Caring

is an IOCC sponsored event designed to help local food banks and charities. On Super Bowl Sunday, February 3<sup>rd</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 has been placed in the back of the church.



### Marriage of Olga and Vladimir – Sunday, January 27<sup>th</sup>

The wedding will be at St. John the Baptist Cathedral in Washington, DC. If you would like to attend or have questions and congratulations, please see Olga.



### Have Something on Your Mind?

Feel free to talk to your priest. Fr. John can be reached anytime via phone, 302-537-6055 or email, frjohn@orthodoxdelmarva.org.

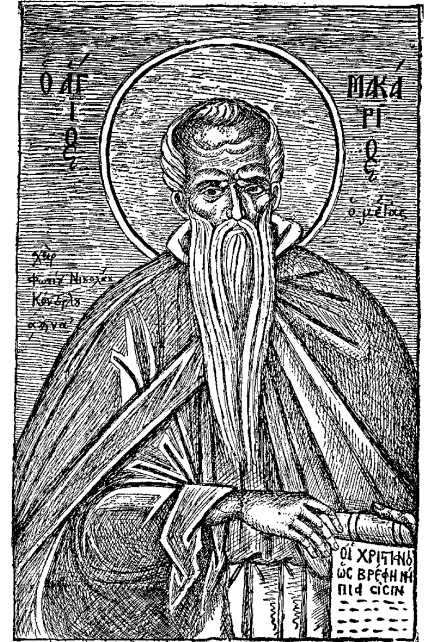
**Living:** Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Hayley, Tyler Pelesh, Wallace & Michelle, John Trax, Maleah Morsey, Victoria Kokkinos, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina, Liliana, Nada and child, Jess and child, Irene Clenney, **Departed:** Fr. Michael Mihalick, Kathryn, Avramia.

CASH FLOWS									FINANCIAL SNAPSHOT		
OPERATING THRU 12/31/12			RENOVATION THRU 12/31/12			JANUARY OPERATING			ASSETS & LIABILITIES – 1/20/13		
Income	Expense	Net	Income	Expense	Net	Income	Goal	Difference	Checking	Overdue	Due 2/2014
69,126	59,676	+9,450	73,436	95,780	-22,344	2,455	4,858	-2,403	+1,315	0	-29,735

## 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."



## ON BAPTISM:

By Metropolitan Herman



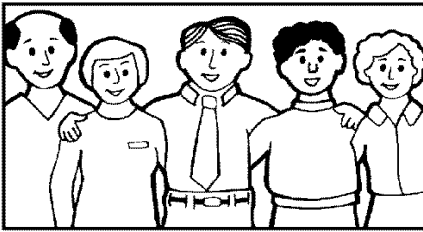
For the Christian there can be no true life without the reality of death. The Lord makes this very clear: *"Truly, truly I say to you, unless a grain of wheat falls into the earth and dies it remains alone, but if it dies, it bears much fruit"* (Jn. 12: 24). New life requires dying to the life that is bound to sin and mortality. Through baptism *"into Christ's death"* (Romans 6: 3), we have died to the world, to live a new life in Christ. Dying to sin and mortality through holy baptism, we are inseparably joined to the new life of the resurrection. We must first die to our very selves so that the life of Christ may take root within us. By virtue of our immersion into the waters of baptism we are to live in a constant state of tension – the tension between the old and the

new, the corruptible and incorruptible. We are *in* the world, but we are not *of* the world. Within this tension – being a citizen of the Kingdom of Heaven while still living in the world – the pastor is obliged to remind his flock of the promise of eternal life given us in baptism. It is through baptism that we are immersed into – and become one – with Christ's regenerating death and resurrection. Without baptism and outside of the context of baptismal life, a pastor has no foundation upon which to work.

## A PRAYER OF A SICK PERSON

O Lord Jesus Christ, our Savior, Physician of souls and bodies, who didst become man and suffer death on the Cross for our salvation, and through Thy tender love and compassion didst heal all manner of sickness and affliction; do Thou O Lord, visit me in my suffering, and grant me grace and strength to bear this sickness with which I am afflicted, with Christian patience and submission to Thy will, trusting in Thy loving kindness and tender mercy. Bless, I pray Thee, the means used for my recovery, and those who administer them. I humbly pray Thee, look upon my weakness, and deal not with me after my sins, but according to the multitude of Thy mercies. Have compassion on me, and deliver me from this sickness and suffering I am undergoing. Grant that my sickness may be the means of my true repentance and amendment of my life according to Thy will, that I may spend the rest of my days in Thy love and fear: that my soul, being helped by Thy grace and sanctified by Thy Holy Mysteries, may be prepared for its passage to the Eternal Life, and there, in the company of Thy blessed Saints, may praise and glorify Thee with Thine Eternal Father and Life-giving Spirit. Amen.





## 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 re-defined "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 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" (1 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] (1 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!"



## PRAYERS OF SAINT PHILARET OF MOSCOW



### For the Coming of the New Day

O Lord, grant me to greet the coming day in peace. Help me in all things to rely upon Thy holy will. In every hour of the day reveal Thy will to me. Bless my dealings with all who surround me. Teach me to treat all that come to me throughout the day with peace of soul, and with firm conviction that Thy will governs all. In all my deeds and words guide my thoughts and feelings. In unforeseen events let me not forget that all are sent by Thee. Teach me to act firmly and wisely, without embittering and embarrassing others. Give me strength to bear the fatigue of the coming day with all that it shall bring. Direct my will, teach me to pray, pray Thou Thyself in me. Amen.

### For the Acceptance of God's Will

O Lord, I know not what to ask of Thee. Thou alone knowest what are my true needs. Thou lovest me more than I myself know how to love. Help me to see my real needs which are concealed from me. I dare not ask for either a cross or blessed consolation. I only desire whatever Thou dost choose to send me. My heart is open to Thee. Visit and help me, for Thy great mercy's sake. Chastise me and help me, cast me down and raise me up. I worship in silence Thy holy will and Thine inscrutable ways. I offer myself as a sacrifice to Thee. I put all my trust in Thee. I have no other desire than to fulfill Thy will. Teach me how to pray. Pray Thou Thyself in me. Amen.