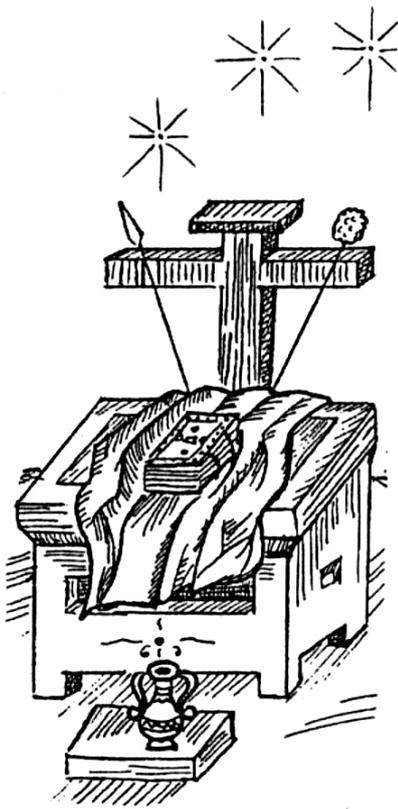


# CHRIST THE SAVIOR ORTHODOX CHURCH

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**BULLETIN OF JANUARY 20, 2018**



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

### **34<sup>th</sup> Sunday of Pentecost Sanctity of Life Sunday**

8:40a.m. Hours  
9:00a.m. Div. Liturgy / Coffee hour  
Parish Council Meeting

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

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

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

**35<sup>th</sup> Sunday of Pentecost**  
8:40a.m. Hours  
9:00a.m. Div. Liturgy  
Annual Parish Meeting



### **On Scripture and Paradise**

*Scripture brought me to the Gate of Paradise, and the mind stood in wonder as it entered.*

St. Ephrem the Syrian



### **2019 Parish Council Membership**

If you might be interested in serving on the council, please see Fr. John. Primary duties of council members: 1) attend the divine services regularly, 2) be present for quarterly and special council meetings, 3) be on the rotation for Sunday collection counting, 4) prayerfully cultivate a spirit of humble service, inspiring others by personal example, seeking not one's own will but the glory of God, the unity of His Church, and the extension of His Kingdom.

### **Increased December Offerings**

Many thanks to all who increased their offerings, making special donations to help successfully reach our operating goal! Sincere appreciation to the recent donors of \$8,000 for the new church sign! May God bless!



### **Parking Lot Expansion**

Only \$1,600 more is needed to finish the 2017 expansion of the parking lot. The funds are required to backfill and grade the areas next to the new parking spaces and exit road. May the Lord bless!

### **The "Souper" Bowl of Caring – Sunday, Feb. 3<sup>rd</sup>**

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: Grace Center for Maternal & Women's Health.



### **Christian Sayings**

- A clear conscience makes a soft pillow.
- Need a new life? God accepts trade-ins.
- Famous last words: I'll get right with God later.



### **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.

✝	OPERATING			EARMARKED			ACCOUNTS		READER SCHEDULE	
	LAST MONTH	THIS MONTH	LAST YEAR	LAST MONTH	THIS MONTH	LAST YEAR	AS OF 1/20			
INCOME	15,337	3,702	107,752	8,988	125	30,371	OPERATING	4,804	1/20	Gabriela Vlahovici-Jones
EXPENSE	12,105	9,233	107,791	708	800	19,647	EARMARKED	11,874	1/27	Rdr. Nicholas Borodulia
NET	3,232	-5,531	-39	8,280	-675	10,724	SAVINGS	12,000	2/3	Megan Wilkinson
									2/10	Rdr. George Kaloroumakis

## SANCTITY OF LIFE SUNDAY

January 20, 2019

To the honorable Clergy, venerable Monastics, and pious Faithful of the Orthodox Church in America, For forty-six years, we have lamented the Roe v. Wade decision that legalized abortion in the United States of America. And for forty-six years, those who consider life to be a sacred gift from God have gathered each January in Washington, DC and elsewhere in this nation to proclaim this most sacred gift. Created as we are in the very image and likeness of God, we turn to the One Whom we worship as the "Giver of Life" in thanksgiving for sharing His very life with "every man who comes into the world," even "from his mother's womb."

In our liturgical worship, we continuously acknowledge God as the "Bestower of Life." And in doing so, we recognize that His precious gift is imparted at the moment of conception—a reality underscored in Luke 1:41, in which we read that John the Baptist "leaped" in his mother Elizabeth's womb, rejoicing in her encounter with the Mother of God. It has become increasingly evident, however, that proclaiming the sanctity of life involves much more than lamenting the legalization of abortion and protecting the unborn, crucial as these are.

While we so often speak of life "in the womb" and eternal life "beyond the tomb," there are many related issues that are encountered "in between." Our commitment to life of necessity extends to care for our infants, our infirm, our elderly—and ourselves.

While expressing our concern and offering our prayers for the unborn, we are called to recognize that issues such as the opioid crisis, the cost of quality health care, capital punishment, the marked increase in addictions and suicide, to name but a few, are intimately connected to our recognition and proclamation of God's gift of life.

Our Christian witness demands not only concern for the unborn, but a sense of responsibility to ensure that living a "life well lived"—seeking the blessedness to which we have been called—extends to the unborn and born alike. As we discern the will of God in our own lives, we are called to preserve and protect all life in recognition of God's plan for His people on this earth and in anticipation of "the life of the world to come."

As we mark this sorrowful anniversary, may we turn our attention to the "Giver of Life," Who created us in His ever-abundant love. May we, each in our own way, proclaim His

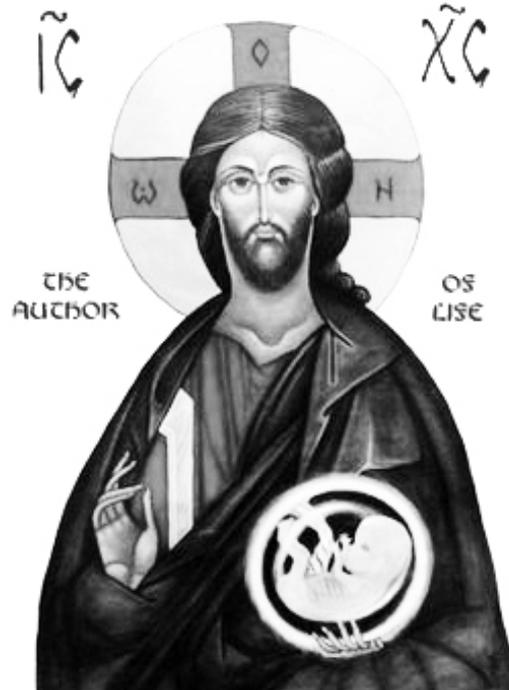
sacred gift. And may we embrace His will, that in all things He and He alone might be glorified as the "Fountain of Life" and the "Light of the world," Who brings all mankind to that Kingdom which has yet to be fully revealed, but is already fully present in the life of His people, the Church.

With love in Christ,

+ Tikhon

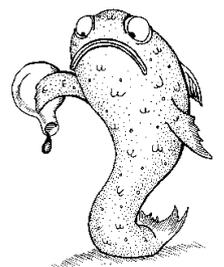
Archbishop of Washington

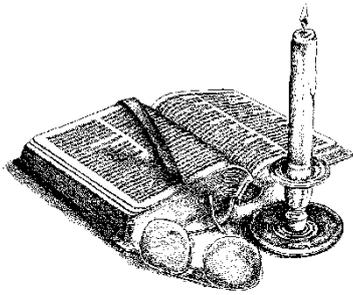
Metropolitan of All America and Canada



### DON'T BE A FISH OUT OF WATER

St. John Chrysostom, the superb homilist who was called the "Golden-mouthed", was especially concerned for the spiritual and moral development of his flock and, as a result, he was especially interested in teaching them how to pray. As trees cannot live without water, so man's soul cannot live without prayerful contact with God, he taught. If you deprive yourself of prayer, you will become like a fish out of water because as water is life for a fish, so is prayer for you.





### ON LIGHT SHINING IN THE DARKNESS

*St. Nikolai Velimirovich*

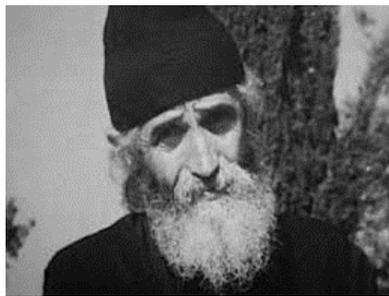
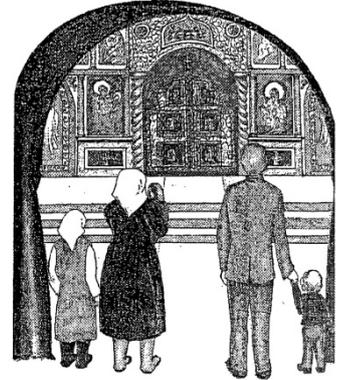
"A timid faith is a vain faith. A timid word is an empty sound. Christ spoke as one who had authority, not timidly, like the pharisees and the sinners. Every word of Christ shines like a candle kindled in the darkness of this world. All the words of philosophers have either already gone out or else will go out. But there is no whirlwind either on earth or in the whole universe able to put out the candles of Christ."

### ON THE DIVINE LITURGY

*St. John Chrysostom*

The soul that has not learned to despise the petty concerns of everyday life will not be able to marvel at the things of Heaven. Let no one enter the church bringing with him the cares, distractions, or fears of everyday life. Let us all enter having first left all these things outside, at the door of the church. For we are entering a heavenly palace; we are walking in the places that radiate light.

At the time when the Sacrifice is being made, the priest exhorts us to give thanks to God for the whole world, for the past and the present, for all that has taken place, and for all that will take place in the future. This thanksgiving of ours liberates us from earth and transports us to heaven. It transforms us from humans into angels.



### PLANT SOMETHING SPIRITUAL

*St. Paisios of Athos*

Everyday you should try to plant in your soul something spiritual, which will eject something worldly and sinful. Gradually, the old self will be disclaimed, and you will be able to move freely in the spiritual realm. Replace the sinful images in your mind with holy ones. Replace songs with hymns, worldly magazines with spiritual books.

### ON "UPDATED" DECEPTION

*Bishop Irenei Steenberg*

The Christian today -- not unlike Christians of other eras, but in ways that are continually "updated" as society carries on -- is not told simply that he must not fight the passions, that he must not battle the devil. Instead he is told that the passions are unreal, that the devil does not exist. He is told that asceticism is unnatural, that spiritual warfare is delusional. He is told that judgment is oppressive and the desire to become something defined by another (even God!) is psychologically unhealthy. He is told that to believe in the Church's tradition is a simplistic, pietistic adherence to the past; that he had better "think for himself."



### ON THE NAME "CHRISTIAN"

*St. Ignatius of Antioch*

"It is not that I want merely to be called a Christian, but I want to actually be one. Yes, if I prove to be one, then I can have the name, Christian."



## PRAYERS FOR THE SANCTITY OF LIFE SUNDAY

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.

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. Amen.

### THE CHURCH - A SHIP IN THE SEA OF LIFE

*From Biserica.org*

Greek Orthodox Priest, Father Aris Metrakos, formerly a ship's captain, maintains that 85% of all churches can be compared to luxury cruise liners, when they should be more like battleships:

Cruise ships and battleships. What could be more simple and clear? Think about what happens on a cruise ship. We don't do any work. Someone takes care of every need. Every event (except for lifeboat training) is optional. We have no responsibilities and no accountability.

Isn't this the way most people approach Church? Developing and executing services and programs is someone else's job. We go to services once or twice a year and still call ourselves "members." All work falls under the job description of the paid staff or core volunteers, so we have no responsibilities.

Then there's the battleship. The warship has a life or death mission. Every member of the crew has a job that must be done to the best of his ability. Everyone must work together because they depend on one another for the success of the mission and mutual survival.

A healthy parish must see itself as a battleship. The mission of the Church is life and death. We are called to bring the Gospel to the world and to provide for those in need. No other vocation is as critical or crucial. Each member of the "crew" has a divine calling to define and fill his particular niche in the life of the parish. And when members do not work together, they jeopardize both the work of the Church and their salvation.

Anyone who has spent time aboard a cruise ship and a warship knows that the ways of life onboard the two respective vessels are polar opposites. And so the question remains, how do we see the Church, as a cruise liner or a battleship? What's our role in Church? Do we work together or against each other?

