

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JANUARY 12, 2020



SUNDAY, JANUARY 12TH

Sunday After Theophany

8:40am Hours
 9:00am Div. Liturgy
 Coffee Hour/Orthodoxy 101

SATURDAY, JANUARY 18TH

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

SUNDAY, JANUARY 19TH

St. Mark of Ephesus

8:40am Hours
 9:00am Div. Liturgy
 Coffee Hour/Parish Council



How to Recognize Poison

Some people believe, erroneously that the remembrance of death poisons life. It doesn't. On the contrary it teaches us to be careful and to refrain from those things which actually do poison our life – our true life.

St. Theophan the Recluse

A Warm Welcome!

We warmly welcome all our visitors! It is good to have you with us!

House/Business Blessing

Would you like your home/business blessed? Sign-up at usher stand.

Orthodoxy 101 – Sunday, January 12th

Today's 30-minute class is on "Angels and Demons". All welcome!

Inclement Weather and Schedule Updates

Changes to the schedule of divine services and events are emailed to our mailing list and posted to our website. Should you wish to subscribe to the mailing list, you may do so on our website. Should you have any questions regarding the schedule, please feel free to call the church. As always, be safe, care for one another, and if you cannot make it to church, pray in your homes!



The March for Life in Washington – Friday, Jan. 24th

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. If you are in need of more information, please see Fr. John. A sign-up sheet for interested parties is at the candle stand.



Auditors Need for 2019 Financial Books

Please see Ioana Davidson or Pat McAlpin as soon as possible. Thank you!



2020 Annual Parish Meeting – Sunday, January 26th

All members/friends on the parish are kindly asked to attend. The meeting will be immediately after the Div. Liturgy/Post-Communion Prayers, and food will be served during the meeting. Repeat: there will be no coffee hour as we will eat during the meeting to save time. All reports from officers and committee chairs should be submitted no later than 1/19. Thank you!

2020 Parish Council Membership

If you might be interested in serving on the council, please see Fr. John.

The "Souper" Bowl of Caring

is an IOCC sponsored event designed to help local food banks and charities. On Super Bowl Sunday, February 2nd, 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.



Our Directory of Parishioners and Friends

is currently being updated. If you attend Christ the Savior Mission even infrequently and are not yet listed in our directory, please fill out a directory form in the back of the church. An updated directory will be made available at the candle stand in early 2020. Questions, please see Nissa Nancy. Thank you!



✠	OPERATING			EARMARKED			ACCOUNTS		READER SCHEDULE	
	LAST YEAR	THIS MONTH	THIS YEAR	LAST YEAR	THIS MONTH	THIS YEAR	OPERATING			
INCOME	111,730	3,178	3,178	20,006	0	0	OPERATING	8,772	1/12	Rdr. George Kaloroumakis
EXPENSE	111,132	9,261	9,261	12,238	0	0	EARMARKED	13,680	1/19	Rdr. Nicholas Borodulia
NET	+598	-6,083	-6,083	+7,768	0	0	SAVINGS	12,000	1/26	Gabriela Vlahovici-Jones
							BUILDING	5,000	2/2	Beth Dunbar

A PRAYER BEFORE READING OR LISTENING TO THE WORD OF GOD

By St. John Chrysostom

O Lord Jesus Christ, open Thou the eyes of my heart, that I may hear Thy word and understand and do Thy will, for I am a sojourner upon the earth. Hide not Thy commandments from me, but open mine eyes, that I may perceive the wonders of Thy law. Speak unto me the hidden and secret things of Thy wisdom. On Thee do I set my hope, O my God, that Thou shalt enlighten my mind and understanding with the light of Thy knowledge, not only to cherish those things which are written, but to do them; that in reading the lives and sayings of the saints I may not sin, but that such may serve for my restoration, enlightenment and sanctification, for the salvation of my soul, and the inheritance of life everlasting. For Thou art the enlightenment of those who lie in darkness, and from Thee cometh every good deed and every gift. Amen.



ON CEASELESS PRAYER

By St. Basil the Great

Prayer is a request for what is good, offered by the devout to God. But we do not restrict this "request" simply to what is stated in words... We should not express our prayer merely in syllables, but the power of prayer should be expressed in the moral attitude of our soul and in the virtuous actions that extend throughout our life... This is how you pray continually – by joining yourself to God through your whole way of life, so that your life becomes one continuous and uninterrupted prayer.



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."



ELDER PAISIOS ON SPIRITUAL STUDY

An Excerpt from Spiritual Awakening

Geronda, what books should be read by those who are beginning their spiritual search?

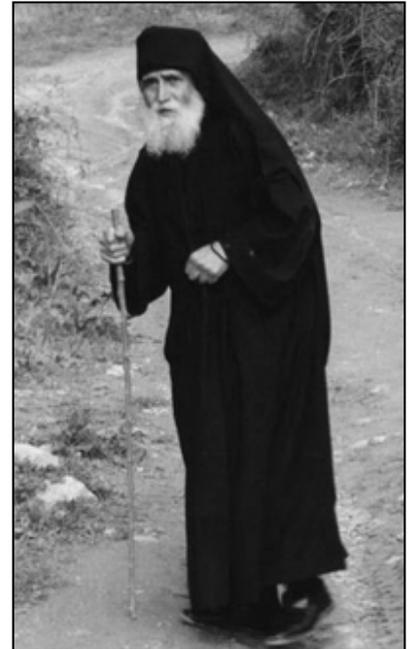
— First, they should read the New Testament to learn the meaning of Christ, to be shaken up a little; later they can read the Old Testament. Do you know how hard it is when they have read nothing and yet they come to ask for help? It is like an elementary school child going to a university professor and saying, "Help me." What can the professor tell him? "One plus one equals two"? Others, again, are not spiritually restless; they come and say, "Father, I have no problems and I am just fine; I only dropped by to see you." Man can never say that he has no problems, no concerns; he will have something. The struggle for the spiritual life never ends. Or some people come and tell me, "Tell us spiritual things." ... It is like going to the pharmacy and saying, "Give us medicines," without first saying what their illness is, or whether or not they went to the doctor, and what he advised them to do. Go figure! You see, whoever is seriously concerned over his spiritual condition knows, more or less, what he is lacking, and once he seeks it, he benefits.

As a novice, when I read something I liked, I wrote it down so as not to forget it, and I would try to apply it to my life. I didn't read just to pass my time pleasantly. I had a spiritual restlessness and, when I could not understand something, I would ask for an explanation. I read relatively little, but I checked myself a great deal on what I read. "What point am I at? What must I do?" I would sit myself down and go through such a self-examination. I did not allow what I read to pass me by untaxed.

Today with so much reading people end up like tape recorders, filling up their cassettes with superfluous matters. According to Abba Isaac, however, Wisdom not based on righteous activity is a deposit of disgrace. You see, many who are interested in sports read sports magazines and newspapers while they are sitting. They may be like the fatted calf, but they still marvel at the athletes. "Oh he is marvellous! He is great! Bravo!" But they don't work up any sweat, and they don't lose any pounds. They read and read about athletic events, and then they go and lie down; they gain nothing. They are satisfied with the pleasure of reading. Some worldly people read newspapers, others romantic literature or an adventure novel, still others watch a football game at the stadium and pass their time. The same thing is done by some people who read spiritual books. They may spend the whole night reading spiritual books with great intensity and be content. They take a spiritual book, sit comfortably, and begin reading. "Oh, I profited from that," they say. It would be better to say, "I enjoyed myself, I spent my time pleasantly." But this is not profit...

The various patristic texts, which thank God are available by the thousands today, are very helpful. One can find whatever one needs and desires in these books. They are authentic spiritual nourishment and a sure guide on the spiritual path. However, in order to be of benefit to us, they have to be read with humility and prayer. Patristic texts reveal the inner spiritual condition of the soul, much as axial tomography reveals the inner structures of the body... In order to understand the writings of the Fathers one must constrain oneself, focus and live spiritually, for the spirit of the Fathers is perceived through and by the spirit only. Especially helpful are the Ascetical Homilies by Saint Isaac the Syrian, but they must be studied slowly so that they can be assimilated little by little as spiritual food. The Evergetinos is truly of great benefit, because it gives us insight into the whole spirit of the Holy Fathers, it is helpful because it describes the struggles of the Fathers against each and every one of the passions, and, by learning how they worked on the spiritual life, the soul is greatly assisted. Also, the Synaxaria, the Lives of the Saints, are sacred history and very helpful, especially for young people, but they should not be read as stories.

We do not need great knowledge to be devout. If we concentrate and meditate on the few things we know, our heart will be spiritually embroidered... So, read the Fathers, even one or two lines a day. They are very strengthening vitamins for the soul.



ASK FATHER: 2 QUESTIONS / 2 ANSWERS

Q. In last Sunday's sermon, you said that the Pro-Choice position on the issue of abortion was not entirely bad, how could you still call yourself an Orthodox Christian, let alone a priest?!

A. Yes, I did say this, but before you call the bishop to defrock me, remember that this was not an endorsement of the Pro-Choice position but rather part of a fair and logical refutation thereof.

Before getting into the issue of abortion, let me say that generally speaking, highly contentious and hotly debated issues can have a polarizing effect on those involved, so much so that opposing sides of the argument can even reach the point of seeing absolutely no validity whatsoever to the other's position. When this happens not only is there little hope in coming to a resolution, but each side ends up undermining their own position by irrationally condemning truthful or good aspects of the opposing position just because the opposing side holds them. Resolutions can only be found when the positions on both sides of the argument are fairly broken down and impartially evaluated according to a commonly, agreed upon standard.

With the issue of abortion, there are two main opposing positions: Pro-Choice and Pro-Life. If one avoids the above pitfall of throwing out the baby with the bathwater, and honestly and impartially assesses the debate, one would probably say that Pro-Choicers are not out to kill unborn babies, and likewise, that Pro-Lifers are not out to take away a woman's freedom – even though this is sometimes how the argument is framed. Instead an impartial observer would see that there are two highly important things at stake, both being acknowledged by any rational being as good and worthy of respect and protection: 1) freedom and 2) life.

To find resolution, we have to breakdown the positions then evaluate according to a common standard:

	Primary	Secondary
Pro-Life	Life	Freedom limited only by not permitting the killing of the unborn.
Pro-Choice	Freedom	Life protected only at later and varying stages of development.

Now, the question of evaluation according to a common, agreed upon standard. In last Sunday's sermon, given in the context of the Church, the standard used for evaluation was the Christian Faith.

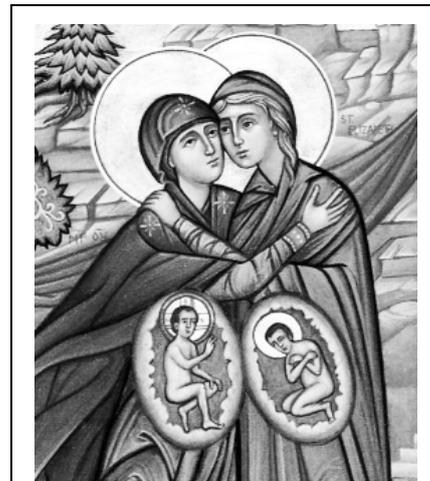
Although recognizing both freedom and life as present in the Pro-Choice position, the Church finds both expressions to be askew, lacking, and theologically unacceptable. According to Christianity, freedom is never to be unlimited but rather is to be bound by the Lord's commandments and life is never to be taken but is instead to be cherished and protected from conception to natural death. Although never endorsing political parties or individuals, the Pro-Life position is fully approved by the Church as not only acceptable but also essential for followers of Jesus Christ.



Q. Well, what about in America where the commonly agreed upon standard is not Christianity but the nation's founding documents?

A. Freedom and life are both highly valued in the American context as well. However, like in the Church, in our nation, one's freedom is limited in that one cannot infringe upon the rights of others, for example: one is not free to murder, rape, steal, etc.. However, in the history of the United States there have been two shameful exceptions to this: 1) men were once free to own

their fellow human beings as slaves, and 2) women remain currently free to abort their unborn children. In both cases, these highly divisive miscarriages of justice dehumanized minorities (blacks and the unborn), violating the commonly agreed upon standards of both natural law, which is the historic foundation of all civilized governments, and the Declaration of Independence, which holds all men to be created equal.



John the Baptist leaps in the womb of Elizabeth as she is greeted by the Virgin Mary, who carried the Christ child in her own womb. (Luke, Ch. 1)