



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JANUARY 14, 2007

SUNDAY, JANUARY 14TH

31ST SUNDAY OF PENTECOST

8:40a.m. Hours

9:00a.m. Divine Liturgy

Coffee Hour

Question / Answer

Brief Council Meeting

7:00p.m. Bible Study: Theophany

SATURDAY, JANUARY 20TH

6:00p.m. Vespers; Confessions

SUNDAY, JANUARY 21ST

SANCTITY OF LIFE SUNDAY

8:40a.m. Hours

9:00a.m. Divine Liturgy

Coffee Hour

Annual Meeting

Annual Meeting of the Parish

will be on Sunday, January 21st. All parishioners are both welcome and encouraged to attend.

Parish Council Meeting

Sunday, January 14th, following the Divine Liturgy. This special meeting will be extremely brief, with only two items on the agenda in preparation for the Annual Meeting.

Bible Study: the Baptism of Christ

On Sunday, January 14th, from 7:00-8:30pm, a Bible Study will be held at the church to look at the Baptism of the Lord. Why was the Lord baptized? What was the significance of this event? What does it mean for us as Christians today? We will look at these questions and more. All are welcome to attend! Bring a Bible and a friend!



Fervent Prayers

are sought for the child of God, Isabelle Valentina, who is to undergo surgery on Monday, January 15th, at Shriners Hospital in Philadelphia; for Monk Christian (Lesinsky) who is in Beebe Medical Center, Lewes, DE, recovering from surgery; and for the ailing Renard Casimir Kells, father of Diane Evanusa.

Commemoration Lists

All parishioners are asked to update the list of names, both living and departed, they have submitted for commemoration at the Divine Liturgy. Commemoration sheets have been sent home with the forms for the parishioner directory. Please take a moment to submit your new list, as the previous lists are being replaced. Questions? Please ask Fr. John.



A Parish Directory

Please return the forms which are being used to collect information for the parish directory by Sunday, January 21st, at the latest, so that we can include everyone.

The March for Life

will be held this year on Monday, January 22, 2007. 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.



FROM THE FATHERS



If you listen to God's commandments then God will listen to your prayers.

– *Saint John Chrysostom*

The end of sin is death; the end of God's commandments is eternal life.

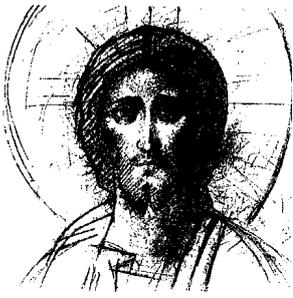
– *Saint Basil the Great*

Love the churches of God, but try to build within yourself the church of God.

– *Saint Nilus of Sinai*

Innovator is the name the unwise give to the far-sighted.

– *St. Gregory the Theologian*



THE TIME TO TITHE IS NOW: IT IS A SPIRITUAL ADVENTURE

You will never be in a better position to tithe, or give 10% of your income, than you are today. Whether you can tithe has relatively little to do with the amount of your income or the number of your financial obligations. The person who says, "After I pay all my bills, I can't afford to tithe," is telling the truth. He or she simply has the cart before the horse. None of us could afford to tithe with what's left. Tithing is a matter of putting first things first, taking our tithe out first, and then wisely managing the rest of our income in a way in which we still pay our bills.

REWARDS OF TITHING

Honor the Lord with the first fruits... then will your plate be filled with food!

As for the rewards of tithing, one thing is certain: As far as MATERIAL needs are concerned, there will be enough; as far as SPIRITUAL needs are concerned there will be more than enough; ABUNDANCE, seven time as much, for if you tithe with the proper motives, you will be less and less attached to material things and your soul will be able to soar to undreamed spiritual heights. For tithing is a way of life and it will affect every area of your spiritual life and influence every facet of your efforts to become a better Christian.

If we part with what we hold dear – our money – then we will soon be able to part with other things we may cling to – things that may prevent us from practicing virtue: selfishness with our time or talent; stubbornness of will, refusal to listen to another's point of view.

In a word, we will overcome selfishness in all its varied forms, and after all, is it not selfishness that prevents our spiritual growth; selfishness prefers one's own will to the will of God.

From Parish Publishing

DID YOU KNOW?

- ❖ One sixth of all of the words of Jesus Christ are concerned with the relationship of a person and his material possessions.
- ❖ One third of Christ's parables are devoted to man's preoccupation with money.

FOR CONSIDERATION

Christ says in Matthew 6:21, "Where your treasure is there shall your heart be also." What a person does with his money, how he thinks about it, where he spends it, what he will do to earn it, and the things to which he will give it are some of the real clues to who he is inside, to what is essentially important to him, to what is really in his heart.

SCRIPTURAL REFERENCES

"Let each of you regularly on the first day of the week set aside a proportion as God has prospered him." (1 Cor. 16:2)

"Bring all the tithe into the storehouse, so that there may be food in My house. And test Me now with this, says the Lord, to see if I will not open the windows of Heaven for you, and pour out a blessing for you, until there is not enough room." (Mal. 3:11)

PROPORTIONATE MONTHLY / YEARLY OFFERING GUIDE

Annual Income	10%		8%		6%		4%	
	Year	Month	Year	Month	Year	Month	Year	Month
20,000	2,000	166	1,600	133	1,200	100	800	66
30,000	3,000	250	2,400	200	1,800	150	1,200	100
50,000	5,000	416	4,000	333	3,000	250	2,000	164
75,000	7,500	625	6,000	500	4,500	375	3,000	250
100,000	10,000	833	8,000	667	6,000	500	4,000	333

SAINT ANTHONY THE GREAT
Commemorated January 17th

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 one-hundred fifth 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 eighty five 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.

From the Prologue of Ochrid by St. Nicholas of Zicha

THE ORTHODOX VERSION OF THE OLD TESTAMENT



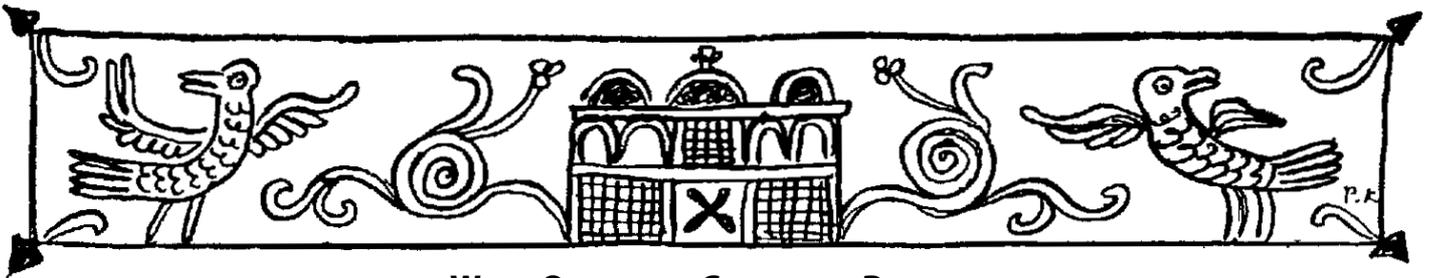
Septuagint is the name given to the Greek translation of the Jewish Scriptures. The Septuagint has its origin in Alexandria, Egypt and was translated between 300-200 BC. Widely used among Hellenistic Jews, this Greek translation was produced because many Jews spread throughout the empire were beginning to lose their Hebrew language. The process of translating the Hebrew to Greek also gave many non-Jews a glimpse into Judaism. According to an ancient document called the Letter of Aristeas, seventy Jewish scholars were commissioned during the reign of Ptolemy Philadelphus to carry out the task of translation. "Septuagint" means seventy in Latin, and the text is so named to the credit of these 70 scholars.

The Septuagint was also a source of the Old Testament for early Christians during the first few centuries AD. Many early Christians spoke and read Greek, thus they relied on the Septuagint translation for most of their understanding of the Old Testament. The New Testament writers also relied heavily on the Septuagint, as a majority of Old Testament quotes cited in the New Testament are quoted directly from the Septuagint (others are quoted from the Hebrew texts). Greek church fathers are also known to have quoted from the Septuagint. Even today, the Orthodox Church relies on the Septuagint for its Old Testament teachings. Some modern Bible translations also use the Septuagint along side Hebrew manuscripts as their source text.

A complete Orthodox Study Bible, containing both the correct Old and New Testaments will be published in time for Pascha, 2007. For more information, visit lxx.org, or speak with Fr. John.

DID YOU KNOW?

- ❖ The Orthodox version of the Old Testament, the Septuagint, is different from the versions used by Protestants and Catholics.
- ❖ In the writing of the Apostles, the Septuagint version is quoted almost exclusively.
- ❖ The Septuagint is the most ancient translation of the Old Testament and consequently is invaluable to critics for understanding and correcting the Hebrew Massoretic text.



WHAT ORTHODOX CHRISTIANS BELIEVE

Salvation is the divine gift through which men and women are delivered from sin and death, united to Christ, and brought into His eternal Kingdom. Those who heard the Apostle Peter's sermon on the Day of Pentecost asked what they must do to be saved. He answered, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit" (Acts 2:38). Salvation *begins* with three "steps": 1) repent, 2) be baptized, and 3) receive the gift of the Holy Spirit. To *repent* means to change our mind about how we have been, turning from our sin and committing ourselves to Christ. To *be baptized* means to be born again by being joined into union with Christ. And to *receive the gift of the Holy Spirit* means to receive the Spirit who empowers us to enter a new life in Christ, be nurtured in the Church, and be conformed to God's image.

Salvation demands faith in Jesus Christ. People cannot save themselves by their own good works. Salvation is "faith working through love." It is an ongoing, lifelong process. Salvation is past tense in that, through the death and Resurrection of Christ, *we have been saved*. It is present tense, for we must also *be being saved* by our active participation in Christ's Body, the Church, by the power of the Holy Spirit. Salvation is also future tense, for we must *yet be saved* at His glorious Second Coming.

Eucharist means "thanksgiving" and early became a synonym for Holy Communion. The Eucharist is the center of worship in the Orthodox Church. Because Christ said of the bread and wine at the Last Supper, "This is My Body, and this is My Blood" and "Do this in remembrance of Me", His followers believe – and do – nothing less. In the Eucharist, we partake mystically of Christ's Body and Blood, which impart His life and strength to us. The celebration of the Eucharist was a regular part of the Church's life from its beginning. Early Christians began calling the Eucharist "the medicine of immortality" because they recognized the great grace of God that was received by it.

The Bible is the divinely inspired Word of God (2 Timothy 3:16), and is a crucial part of God's self-revelation to the human race. The Old Testament tells the history of that revelation from Creation through the Age of the Prophets. The New Testament records the birth and life of Jesus Christ as well as the writings of His Apostles. It also includes some of the history of the early Church and especially sets forth the Church's apostolic doctrine. Though these writings were read in the churches from the time they first appeared, the earliest listing of all the New Testament books exactly as we know them today is found in the 33rd Canon of a local council held in Carthage in A.D. 318 and in a fragment of Saint Athanasius of Alexandria's Paschal Letter for the year 367. Both sources list all the books of the New Testament without exception. A local council, probably held at Rome under Saint Damascus in 382, set forth a complete list of the canonical books of both the Old and New Testaments. The Scriptures are at the very heart of Orthodox worship and devotion.

Prayer to the Saints is encouraged by the Orthodox Church. Why? Because physical death is not a defeat for a Christian. It is a glorious passage into heaven. The Christian does not cease to be part of the Church at death. God forbid! Nor is he set aside, idle until the Day of Judgment.

The True Church is composed of all who are in Christ – in heaven and on earth. It is not limited in membership to those presently alive on earth. Those in heaven with Christ are alive, in communion with God, worshipping God, doing their part in the Body of Christ. They actively pray to God for all those in the Church and indeed for the whole world. So we pray to the saints who have departed this life, seeking their prayers, even as we ask Christian friends on earth to pray for us.

The above is taken from the book, "What Orthodox Christians Believe", published by Conciliar Press.