



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JANUARY 18, 2009

SUNDAY, JANUARY 18TH

SANCTITY OF LIFE SUNDAY

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

MONDAY, JANUARY 19TH

7:00p.m. Bible Study

THURSDAY, JANUARY 22ND

----- March for Life in DC -----

SATURDAY, JANUARY 24TH

6:00p.m. Great Vespers

SUNDAY, JANUARY 25TH

31ST SUNDAY AFTER PENTECOST

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

Please Remember in Prayer

Judy Weber and Don Coughlin, Jane Koshutko, Carole Boris, Bill Parish, Robert Evanusa, Nicholas, Yvonne, Katherine, Gregory, Olga Leisure, Valentina, Nina Gordon, Fr. Christian, Constantina & Christos, Alicia & Susannah. If you have a request, let Fr. John know.

Memory Eternal!

to the newly departed handmaiden of God, Daria. May her soul dwell among the blessed!

Annual Meeting – Today!

The 2009 Annual Meeting of the Parish will be held today, following the Coffee Hour. The main task of the Annual Meeting is to pass the 2009 Budget, elect the new Parish Council, and discuss the possible acquisition of an 18-area estate. All full-time and part-time members, as well as visitors and contributors to the Mission are encouraged to attend. If you have any questions regarding the meeting or are interested in serving on the Council, please speak with Fr. John.



Bible Study – Monday, January 19th

This Monday's Bible Study will be on "The Meeting of the Lord in the Temple" (Luke 3:21-23). Bring your Bible and a friend!

The March for Life – Thursday, January 22nd

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.



Choir Practice – Sunday, January 25th

Next Sunday, January 25th, following the coffee hour. All choir members and those interested are encouraged to attend.

Reading Group – Date Changed to Monday, February 9th

Due to a scheduling conflict for a meeting with Met. Jonah we will be discussing this text on Monday, February 9th, at 7:00pm instead of January 26th. Sorry for the change!

The "Super" Bowl of Caring

is an IOCC sponsored event designed to help local food banks and charities. On Super Bowl Sunday, February 1st, 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 will be placed in the back of the church.



Sign-up Sheets

for coffee hour, ushers, and counters are on the back bulletin board.



Let no one deceive himself. If anyone among you seems to be wise in this world, let him become a fool so that he may be wise. For the wisdom of this world is foolishness with God.

1 Corinthians 3:18-19

READER SCHEDULE

Sunday, Jan. 25th

Jen Alexion

Sunday, Feb. 1st

Troy Duker



ARCHPASTORAL MESSAGE OF HIS BEATITUDE, METROPOLITAN JONAH FOR SANCTITY OF LIFE SUNDAY

To the Venerable Hierarchs, Clergy, Monastics and Faithful of the Orthodox Church in America

Dearly Beloved in Christ:

The Lord Jesus Christ emerged from the waters of Baptism, and heard the Word of the Father: "You are my beloved Son, in whom I am well pleased." The Lord's word to each and every human being, to each and every being which bears the image and can actualize the likeness of God, is the same: You are my beloved. It is the very Word of God who, by His incarnation and assumption of our whole life and our whole condition, affirms and blesses the ultimate value of every human person—and indeed of creation as a whole. He filled it with His own being, uniting us to Himself, making us His own Body, transfiguring and deifying our lives, and raising us up to God our Father. He affirms and fulfills us, not simply as individuals seeking happiness, but rather as persons with an infinite capacity to love and be loved, and thus fulfills us through His own divine personhood in communion.

Our life as human beings is not given to us to live autonomously and independently. This, however, is the great temptation: to deny our personhood, by the de-personalization of those around us, seeing them only as objects that are useful and give us pleasure, or are obstacles to be removed or overcome. This is the essence of our fallenness, our brokenness. With this comes the denial of God, and loss of spiritual consciousness. It has resulted in profound alienation and loneliness, a society plummeting into the abyss of nihilism and despair. There can be no sanctity of life when nothing is sacred, nothing is holy. Nor can there be any respect for persons in a society that accepts only autonomous individualism: there can be no love, only selfish gratification. This, of course, is delusion. We are mutually interdependent.

First as Christians, but even more so, as human beings, we must repent and turn to God and one another, seeking forgiveness and reconciliation. Only this will heal the soul. Only by confronting our bitterness and resentment, and finding forgiveness for those who have hurt us, can we be free from

the rage that binds us in despair. Repentance is not about beating ourselves up for our errors and feeling guilty; that is a sin in and of itself! Guilt keeps us entombed in self-pity. All sin is some form of self-centeredness, selfishness. Repentance is the transformation of our minds and hearts as we turn away from our sin, and turn to God, and to one another. Repentance means to forgive. Forgiveness does not mean to justify someone's sin against us. When we resent and hold a grudge, we objectify the person who hurt us according to their action, and erect a barrier between us and them. And, we continue to beat ourselves up with their sin. To forgive means to overcome that barrier, and



see that there is a person who, just like us, is hurt and broken, and to overlook the sin and embrace him or her in love. When we live in a state of repentance and reconciliation, we live in a communion of love, and overcome all the barriers that prevented us from fulfilling our own personhood.

All the sins against humanity, abortion, euthanasia, war, violence, and victimization of all kinds, are the results of de-personalization. Whether it is "the unwanted pregnancy", or worse, "the fetus" rather than "my son" or "my daughter;"

whether it is "the enemy" rather than Joe or Harry (maybe Ahmed or Mohammed), the same de-personalization allows us to fulfill our own selfishness against the obstacle to my will. How many of our elderly, our parents and grandparents, live forgotten in isolation and loneliness? How many Afghan, Iraqi, Palestinian and American youths will we sacrifice to agonizing injuries and deaths for the sake of our political will? They are called "soldiers," or "enemy combatants" or "civilian casualties" or any variety of other euphemisms to deny their personhood. But ask their parents or children! Pro-war is NOT pro-life! God weeps for our callousness.

We have to extend a hand to those suffering from their sins, what ever they are. There is no sin that cannot be forgiven, save the one we refuse to accept forgiveness for. Abortion not only destroys the life of the infant; it rips the soul out of the mother (and the father!). It becomes a sin for which a woman torments herself for years, sinking

deeper into despair and self-condemnation and self-hatred. But there is forgiveness, if only she will ask. We must seek out and embrace the veterans who have seen such horrors, and committed them. They need to be able to repent and accept forgiveness, so that their souls, their memories, and their lives, might be healed.

Most of all, we must restore the family: not just the nuclear family, but the multi-generational family which lives together, supports one another, and teaches each one what it means to be loved and to be a person. It teaches what forgiveness and reconciliation are. And it embraces and consoles the prodigals who have fallen. In this, the real sanctity of life is revealed, from pregnancy to old age. And in the multi-generational family each person finds value. This is the most important thing that we can possibly do.

The Blessed Mother Teresa said that the greatest poverty of the industrialized world is loneliness. Let us reach out to those isolated, alienated, alone, and in despair, finding in them someone most worthy of love; and in turn, we will find in ourselves that same love and value, and know indeed that God speaks to us in the depths of our souls, You are my beloved in whom I am well pleased.

With love in Christ,



+JONAH
Archbishop of Washington and New York
Metropolitan of All America and Canada



PECANS AT THE CEMETERY

On the outskirts of a small town, there was a big, old pecan tree just inside the cemetery fence. One day, two boys filled up a bucketful of nuts and sat down by the tree, out of sight, and began dividing the nuts.

"One for you, one for me. One for you, one for me," said one boy. Several dropped and rolled down toward the fence.

Another boy came riding along the road on his bicycle. As he passed, he thought he heard voices from inside the cemetery. He slowed down to investigate. Sure enough, he heard, "One for you, one for me. One for you, one for me." He just knew what it was. "Oh my", he shuddered, "it's Satan and the Lord dividing the souls at the cemetery."

He jumped back on his bike and rode off. Just around the bend he met an old man with a cane, hobbling along. Come here quick," said the boy, "you won't believe what I heard! Satan and the Lord are down at the cemetery dividing up the souls."

The man said, "Beat it kid, can't you see it's hard for me to walk." When the boy insisted though, the man hobbled to the cemetery. Standing by the fence they heard, "One for you, one for me.

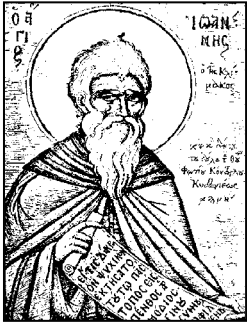
One for you, one for me..."

The old man whispered, "Boy, you've been tellin' the truth. Let's see if we can see the Lord himself." Shaking with fear, they peered through the fence, yet were still unable to see anything. The old man and the boy gripped the wrought iron bars of the fence tighter and tighter as they tried to get a glimpse of the Lord.

At last they heard, "One for you, one for me." And one last "One for you, one for me. That's all. Now let's go get those nuts by the fence, and we'll be done."

They say the old man made it back to town a full 5 minutes ahead of the boy on the bike..





ON DISCERNMENT

St. John of the Ladder

Discernment in beginners is true knowledge of themselves; in intermediate souls, it is a spiritual sense that faultlessly distinguishes what is truly good from what is of nature and opposed to it; and in the perfect, it is the knowledge which they have within by Divine illumination, and which can enlighten with its lamp what is dark in others. Or perhaps, generally speaking, discernment is, and is recognized as, the certain understanding of the Divine will on all occasions, in every place and in all matters; and it is only found in those who are pure in heart, and in body and in mouth..

FOR CONSIDERATION

From the Prologue of Ochrid

Examples of the meek in enduring assaults such as we find in the Holy Fathers are simply amazing. Returning once from the path to his cell, Macarius the Great saw a certain thief removing his belongings from his cell and loading them onto a donkey. Macarius did not say anything to him but rather began to assist him to comfortably load all the things on the donkey, saying to himself, "For we brought nothing into the world" (I Timothy 6:7). Another elder, when the thieves stole everything from his cell, looked around, noticed that they did not take a bundle with money which lay hidden somewhere, and immediately took this bundle, called out to the thieves and gave that to them also. Again, a third elder came across thieves as they were robbing his cell and cried out to them: "Hurry, hurry before the brothers come that they may not prevent me to fulfill the commandments of Christ." "From the one who takes what is yours, do not demand it back" (Lk. 6:30)

DID YOU KNOW?

His name was Fleming, and he was a poor Scottish farmer. One day, while trying to make a living for his family, he heard a cry for help coming from a nearby bog. He dropped his tools and ran to the bog.

There, mired to his waist in black muck, was a terrified boy, screaming and struggling to free himself. Farmer Fleming saved the lad from what could have been a slow and terrifying death.

The next day, a fancy carriage pulled up to the Scotsman's sparse surroundings. An elegantly dressed nobleman stepped out and introduced himself as the father of the boy Farmer Fleming had saved.

'I want to repay you,' said the nobleman. 'You saved my son's life.'

'No, I can't accept payment for what I did,' the Scottish farmer replied waving off the offer. At that moment, the farmer's own son came to the door of the family hovel.

'Is that your son?' the nobleman asked.

'Yes,' the farmer replied proudly.

'I'll make you a deal. Let me provide him with the level of education my own son will enjoy. If the lad is anything like his father, he'll no doubt grow to be a man we both will be proud of.' And that he did..

Farmer Fleming's son attended the very best schools and in time, graduated from St. Mary's Hospital Medical School in London, and went on to become known throughout the world as the noted Sir Alexander Fleming, the discoverer of Penicillin.

Years afterward, the same nobleman's son who was saved from the bog was stricken with pneumonia.

What saved his life this time? Penicillin.

The name of the nobleman? Lord Randolph Churchill. His son's name?

Sir Winston Churchill.

Someone once said: What goes around comes around..

