

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JANUARY 19, 2014

A Warm Welcome!

We warmly welcome all of our visitors! It's good to have you with us!

Special Prayers

for the Sanctity of Life Sunday are found on page 3 of this bulletin.

30K Goal is Reached!

Sincere appreciation is offered to all who helped pay back our mission's 30K loan. May the Lord bless you for your generosity, faithfulness, and commitment!

Stewardship Envelopes for 2014

Please be sure to pick-up your set of envelopes for 2014 at the usher's stand. There are envelopes available for everyone.

Annual Meeting of the Parish – February 2nd

will be on Sunday, February 2nd, following the coffee hour. Everyone is asked to set aside this day, making a special effort to be in attendance. While all are welcome and encouraged to attend, voting privileges are reserved for those who are official members of the parish. A Parish Council meeting will be held on January 12th in preparation.



Auditors Are Needed

If you would like to serve as one of the two required auditors of the parish financial accounts or if you have any questions as to what this entails, please see Fr. John. The annual audit is both important and required. Please consider offering your talents in this regard.

Work Project

The walls and ceiling of our chapel are currently being beautified. A graphical rendering of the final design is available for your viewing at the candle stand. The new color which you currently see on the walls and ceiling is simply primer, upon which would be placed plaster and then painted stencils. For questions about the project, please speak with Fr. John or Laura Deckmann.



Did You Know?

Our diocesan website is wdcoca.org. News, photos, and more pertaining to the life of the diocese can be found here.

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.

New to Our Website

Photos from the ongoing chapel beautification project will be available on our website, check them out!



SUNDAY, JANUARY 19TH 30th Sunday of Pentecost

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

SATURDAY, JANUARY 25TH

6:00p.m. Great Vespers

SUNDAY, JANUARY 26TH

31st Sunday of Pentecost

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

On Hatred of Sin

"Who hated sin more than the saints? But they did not hate the sinners at the same time, nor condemn them, nor turn away from them. But they suffered with them, admonished them, comforted them, gave them remedies as sickly members, and did all they could to heal them."

St. Dorotheos of Gaza

READER SCHEDULE

Sunday, Jan. 26th

Joanne Patrick

Sunday, Feb. 2nd

Gabriela Jones



CASH FLOWS THROUGH 12/31/13					CASH FLOWS IN JANUARY 2014					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 1/19		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Due 2/2014
71,781	60,319	50,167	56,415	+5,214	5,545	6,122	700	1,000	-877	+9,774	0	0

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:

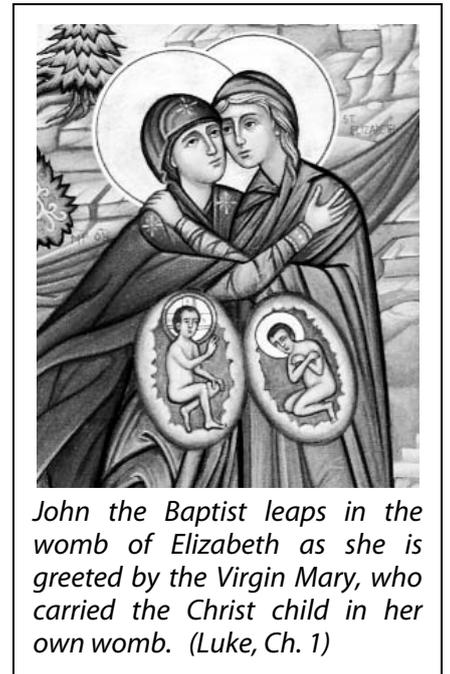
	Primary	Secondary
Pro-Life	Life	Freedom limited only by not permitting the killing of the unborn.
Pro-Choice	Freedom	Life protected only at later and varying stages of development.

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.



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)



PRAYERS FOR THE SANCTITY OF LIFE SUNDAY

Inserted into the Litany of Fervent Supplication:

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.

Inserted after "Blessed be the Name of the Lord":

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: 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.

Choir: Amen.

FROM MERE CHRISTIANITY

By C. S. Lewis

A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic - on the level with a man who says he is a poached egg - or he would be the devil of hell.

You must take your choice. Either this was, and is, the Son of God, or else a madman or something worse. You can shut Him up for a fool or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.





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."

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!"

