



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF NOVEMBER 25, 2012

Welcome Visitors

It is great to have you with us today! We hope you all consider staying after Liturgy for coffee hour and fellowship!

Congratulations!

to Danyella Sandul, who entered into the catechumenate last Sunday during the Divine Liturgy. May the Lord's blessings be upon her as she continues on the straight and narrow path which leads to eternal life!



Turkeys for the Needy

Thank you to all who donated to buy a Thanksgiving meal for the poor. We were able to send \$100 to the Sunday Breakfast Mission in Salisbury. May the Lord bless you for your care for those in need

About Confession and Holy Communion

As a reminder, confession can be heard before or after any service or class, or at any other time by appointment. Frequent communicants should make a good confession during the Nativity Fast. Those who do not approach the Chalice regularly should seek to avail themselves of Confession and Holy Communion during the Nativity season. If you made your confession in the presence of another Orthodox priest, please just let Fr. John know so he will not worry.



SUNDAY, NOVEMBER 25TH

25th Sunday of Pentecost

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

SATURDAY, DECEMBER 1ST

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

SUNDAY, DECEMBER 2ND

26th Sunday of Pentecost

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

Fasting also partners with prayer, almsgiving and confession, making the whole person ready like an athlete, body, mind, and soul, for an upcoming feast, similar to the way in which Orthodox Christians would hope to be properly prepared for the Second Coming.

Choir Practice

will be held on Sunday, December 2nd. All members of the choir are asked to please stay for these rehearsals. Thank you!



2013 Calendars & Pocket Planners

can be ordered via the order sheet in the back of the church. The calendars are \$5.00 a piece and the pocket planners \$4.00. The order sheet will be in the back of the church for the next month or so. There is a sample calendar at the candle stand in the back of the church.

READER SCHEDULE

Sunday, Dec. 2nd

Jodi McElwee

Sunday, Dec. 9th

Kathy Parrish



Important Work Project Coming Up

We will be fixing the leak into the church from the wall next to the courtyard. Please consider offering your labor and/or making a donation to cover the expense of this very necessary project. Please earmark your donation for "Renovation" or "Building Fund". Thank you very much for your help!



Prayer List: Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Bill Parrish, Hayley, Tyler Pelesh, Wallace & Michelle, John Trax, Maleah Morsey, Victoria Kokkinos, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina, Liliana, Nada and child, Jess and child, Kathryn (newly departed), Avramia (newly-departed).

CASH FLOWS									FINANCIAL SNAPSHOT		
OPERATING THRU 9/30			RENOVATION THRU 9/30			NOVEMBER OPERATING			ASSETS & LIABILITIES – 11/25/12		
Income	Expense	Net	Income	Expense	Net	Income	Goal	Difference	Checking	Overdue	Due 2/2014
49,582	38,244	+11,338	68,207	88,583	-20,475	3,382	4,858	-1,476	+1,787	-1,756	-29,950

ASSIMILATION AND INTEGRATION:

INCORPORATING NEW PERSONS INTO THE LIFE OF YOUR ORTHODOX PARISH IN AMERICA

From OCA.org

Join us for a Webinar on November 28

Session 5 of the Orthodox Growth and Evangelism Series will be held Wednesday evening November 28 at 8:00 PM EST. Course leaders Fr. Jonathan Ivanoff and Joseph Kormos will collaborate to explore the topic of incorporating new persons into the life of your Orthodox parish.

Background

Our new members are singing, "We have found the true Faith!" They're attending and communing—or preparing to do so as catechumens. They may be tithing as good stewards, but...now what? What do we do with them? Where do they fit in? What more would they want to do - and, believe us, new members want to do a lot! How much of parish life and ministry is really open to them, and how much might be closed without us realizing it?

Assimilating new members into parish life is not easy. There are natural groups of parishioners based on longstanding friendships or demographics, new and perhaps unfamiliar ministries, and possibly even the idea of a new member discovering real personal faith in the Triune God for the first time. This next stage –after discovering, inviting and welcoming on the first visit—is crucial and critical—integrating and assimilating new members into the ethos, the culture, and the wonderful new place they've discovered - your parish. New members will leave a church they've thought of joining if they are not "handed off" from the priest and greeters to other parish members who can connect them to the parish ministries and - more importantly - to the very people who are now their brothers and sisters in Christ.

What You Will Learn

Content of session 5 is designed to help you to understand the following important new member integration concepts:

- The importance of connecting and integrating new members QUICKLY into parish life – quenching their "thirst".
- How to determine the right areas of ministry to involve them in – discerning giftedness.
- Who are the best parishioners to connect new members with – and who are not – good mentoring.
- Key tools for helping establish a new member integration program – and parishioner roles to make it a reality.
- Encouraging them to "pass it on" – inspiring to invite

The Orthodox Evangelization Series

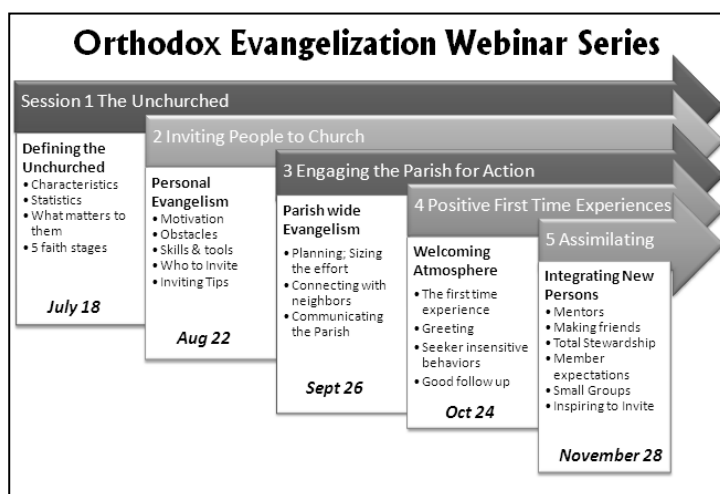
The Orthodox Evangelization Webinar Series covers practical and theoretical aspects of sharing the Gospel – as lived and taught by the Orthodox Church – with America. The series seeks to take initial strides to equip and encourage more Orthodox to share the good news of the Gospel ... using words when necessary... with those God sends and to whom God sends us. Previous sessions have been warmly received by clergy and lay leaders from Orthodox parishes of many jurisdictions.

Register Now

Space is limited.

Reserve your Webinar seat now at:

<https://www1.gotomeeting.com/register/666562520>





FORTY SHOPPING (AND FASTING) DAYS UNTIL CHRISTMAS

From OCA.org / By Fr. Steven Kostoff

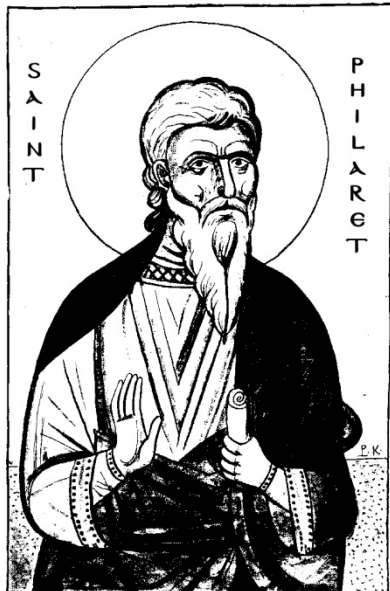
On November 15, we observed the first day of the 40-day Nativity/Advent Fast, meant to prepare us for the advent of the Son of God in the flesh. For some/many of us, this might very well catch us unaware and unprepared. However, as the saying goes, "it is what it is," and so the Church calendar directs us to enter into this sacred season on that day. This indicates an intensification of the perennial "battle of the calendars" in which every Orthodox Christian is engaged—consciously or unconsciously. The two calendars – the *ecclesial* and the *secular* – represent the Church and "the world" respectively. Often, there is an underlying tension between these two spheres. Because of that tension, I believe that we find ourselves in the rather peculiar situation of being *ascetical* and *consumerist* simultaneously. To fast, pray and be charitable is to lead a simplified life that is based around restraint—a certain discipline and a primary choice to live according to the principles of the Gospel in a highly secularized and increasingly hedonistic world. That is what it means to be ascetical. It further means to focus upon Christ amidst an ever-increasing number of distractions and diversions. Even with the best of intentions and a firm resolve, that is not easy! From our historical perspective of being alive in the 21st century, and leading the "good life" where everything is readily available, practicing any form of voluntary self-restraint is tantamount to bearing a cross. Perhaps fulfilling some modest goals based on the Gospel in today's world, such as it is, amounts to a Christian witness, unspectacular as those goals may be.

Yet, as our society counts down the remaining shopping days until Christmas; and as our spending is seen as almost a patriotic act of contributing to the build-up of our failing economy; and as we want to "fit in" – especially for the sake of our children – we also are prone (or just waiting) to unleashing the "consumer within," always alert to the joys of shopping, spending and accumulating. When one adds in the unending "entertainment" designed to create a holiday season atmosphere, it can all become rather overwhelming. Certainly,

these are some of the joys of family life, and we feel a deep satisfaction when we surround our children with the warmth and security that the sharing of gifts brings to our domestic lives. Perhaps, though, we can be vigilant about knowing when "enough is enough"—or even better, when "enough is a feast." An awareness—combined with sharing—of those who have next to nothing is also a way of overcoming our own self-absorption and expanding our notion of the "neighbor."

Therefore, to be both an *ascetic* and a *consumer* is indicative of the challenges facing us as Christians in a world that clearly favors and "caters" to our consumerist tendencies. To speak honestly, this is a difficult and uneasy balance to maintain. How can it possibly be otherwise, when to live ascetically is to restrain those very consumerist tendencies? I believe that what we are essentially trying to maintain is our *identity* as Orthodox Christians within the confines of a culture either indifferent or hostile to Christianity. If the Church remains an essential part of the build-up toward Christmas, then we can go a long way in maintaining that balance. Although I do not particularly like putting it this way, I would contend that if the Church is a place of choice that at least "competes" with the mall, then that again may be one of the modest victories in the underlying battle for our ultimate loyalty to which a consumerist Christmas season awakens us. The Church directs us to fast before we feast. Does that make any sense? Do we understand the theological/spiritual principles that are behind such an approach? Can we develop some domestic strategies that will give us the opportunity to put that into practice to, at least some extent? Do we care enough?

The final question always returns us to the question that Jesus asked of his disciples: "Who do you say that I am?" If we, together with St. Peter, confess that Jesus is "the Christ, the Son of the Living God," then we know where we stand as the "battle of the calendars" intensifies for the next 40 days.



SAINT PHILARET THE MERCIFUL

Commemorated on December 1st from the Prologue by St. Nikolai

Philaret was from the village of Amnia in Paphlagonia. Early in life, Philaret was a very wealthy man, but by distributing abundant alms to the poor he himself became extremely poor. However, he was not afraid of poverty, and, not heeding the complaints of his wife and children, he continued his charitable works with hope in God, Who said: Blessed are the merciful, for they shall obtain mercy (Matthew 5:7). Once, while he was plowing in the field, a man came to him and complained that one of his oxen had died in the harness and that he was unable to plow with only one ox. Philaret then unharnessed one of his oxen and gave it to him. He even gave his remaining horse to a man who was summoned to go to war. He gave away the calf of his last cow, and when he saw how the cow pined for her missing calf, and the calf for the cow, he called the man and gave him the cow too. And thus the aged Philaret was left without food in an empty house. But he prayed to God and placed his hope in Him. And God did not abandon the right-

eous one to be put to shame in his hope. At that time the Empress Irene reigned with her young son, Constantine. According to the custom of that time, the empress sent men throughout the whole empire to seek the best and most distinguished maiden to whom she could wed her son, the emperor. By God's providence, these men happened to stay overnight in Philaret's house, and they saw his most beautiful and modest granddaughter Maria, the daughter of his daughter Hypatia, and took her to Constantinople. The emperor was well pleased with her, married her, and moved Philaret and all his family to the capital, giving him great honors and riches. Philaret did not become proud as a result of this unexpected good fortune, but, thankful to God, he continued to perform good works even more than he had before, and thus he continued until his death. At the age of ninety he summoned his children, blessed them, and instructed them to cleave to God and to God's law, and with his clairvoyant spirit he prophesied to all of them how they would live out this life, as once had Jacob. After that he went to the Monastery of the Last Judgment and gave up his soul to God. At his death his face shone like the sun, and after his death an unusual, sweet fragrance came forth from his body and miracles took place at his relics. This righteous man entered into rest in the year 797. His wife, Theosevia, and all his children and grandchildren lived a God-pleasing life and reposed in the Lord.

More About St. Philaret

Virtue is like a thirst. When a man begins to drink of it, he becomes more thirsty and seeks to drink of it all the more. He who begins to exercise the virtue of compassion knows no measure and acknowledges no limit. St. Philaret was no less generous when he was impoverished than when he was wealthy. When his granddaughter became empress, he became a rich man once again, but no less generous. One day, he told his wife and children to prepare the best feast that they could and said: "Let us invite our King and Lord, with all His noblemen, to come to the feast." Everyone thought that the old man was thinking of inviting to dinner his son-in-law, the emperor, and they all worked as hard as they could and prepared the feast. Meanwhile, Philaret went around the streets and gathered all the needy, the beggars, the blind, the outcasts, the lame and the infirm, and brought them to the feast. Placing them at the table, he ordered his wife and sons to serve at the table. After the feast was completed, he put a gold coin in the hand of each guest and dismissed them. Then everyone understood that by "the King" he meant the Lord Christ Himself, and by "the noblemen" he meant beggars and those in need. He also said that one need not look at the money that one gives to beggars, but rather one should mix up the money in one's pocket and give only what the hand removes from the pocket. The hand will draw out whatever God's providence ordains.

