



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF OCTOBER 22, 2017

A Warm Welcome!

We warmly welcome all our visitors, especially Fr. Joseph and Mat. Annice Oleynik. It's good to have you all with us!

Prayers for the Healing Ministries – Oct. 29th

will be offered at the Divine Liturgy on Oct. 29th, the Sunday closest to the feast of Ss. Cosmas and Damian, the Wonderworkers and Unmercenary Healers (Nov. 1st). Doctors, pharmacists, dentists, nurses, counselors and all those involved in the fields of health and wellness are asked to come forward near the conclusion of the Liturgy for a prayer and blessing.



SUNDAY, OCTOBER 22ND

20th Sunday After Pentecost

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

SATURDAY, OCTOBER 28TH

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

SUNDAY, OCTOBER 29TH

21st Sunday After Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Blsg. Healing Ministries
 Coffee Hr; Church School



Parishioners That Are Home Bound

If you or a loved one are homebound and cannot make it to Church to receive the Holy Mysteries, Fr. John would be very pleased to visit at your home, in the hospital, at a nursing home, or any other place. Please be sure to schedule a visit with him.

2018 Calendars & Pocket Planners

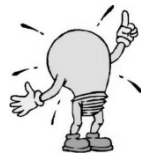
can be ordered via the order sheet in the back of the church. The calendars are \$5.00 apiece and the pocket planners \$4.00. The order sheet will be in the back of the church for the next month or so.



On the Way to Salvation

Order your soul; reduce your wants; live in charity; associate in Christian community; obey the laws; trust in Providence.

St. Augustine



Some Ways to Participate in Parish Life

Stay for coffee hour, attend the Bible study, talk to someone new, call someone you haven't seen in a while, visit the sick/hospitalized, offer to car-pool, serve in the altar, sing in the choir, become a reader, assist as an usher or greeter, serve on the parish council, clean the chapel/fellowship hall each Sunday, prepare food for Sundays or special events, enroll your children in church school, volunteer your talents, give of your time, share your financial resources, invest your life, and grow in Christ!

READER SCHEDULE

Sunday, October 29th

Gabriela Jones

Sunday, November 5th

Rdr. Nicholas Borodulia



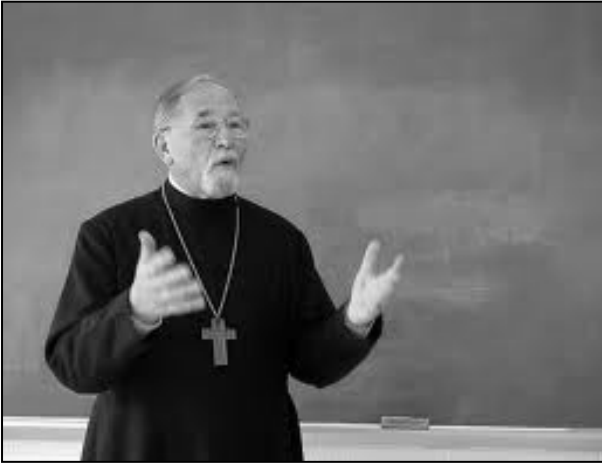
St. Michael's Party – Sun., Nov. 5th

On Sunday, Nov. 5th, we will have a St. Michael's Party for the children. *After the Divine Liturgy*, the children will get dressed up as Saints and Angels and have a parade during the coffee hour. Want to assist with activities or questions, please see Mat. Emily.

Parish Thanksgiving Feast – Sun., Nov. 12th

During coffee hour. Save the date! Invite your friends. All welcome!

CASH FLOWS THROUGH 9/30/17					CASH FLOWS IN OCTOBER 2017					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 10/22		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
60,832	65,183	12,890	13,100	-4,561	8,365	8,222	0	0	143	2,471	2,970	0



THE PARISH COMMUNITY: OUR LIFE IN CHRIST FROM "THE ORTHODOX PARISH IN NORTH AMERICA"

by VRev. Thomas Hopko

Mind: Education and Enlightenment

Essential also to an Orthodox parish, if it is Christ's holy Church, is total mobilization of efforts to love God with all of one's mind through enlightenment and education.

Jesus' first title in the Scriptures is Rabbi, which means teacher or master (Greek: didaskalos, Latin; magister). As messianic pastor and priest, Christ is also "the prophet" who brings ultimate and lasting judgment upon those who

hear and reject him. (John 1:21, 6:14; Acts 3:22-26) The Lord's first followers are called disciples or students. And the first thing that is said about those who believed in God's Gospel of Christ crucified and glorified is that they "continued steadfastly in the apostles' doctrine." (Acts 2:42)

An Orthodox Christian parish, therefore, is essentially a teaching and learning community for all its members. It is a school of disciples whose master is Christ as He speaks within the community of believers, especially through the pastors and those with the charism and training for teaching and preaching.

An Orthodox parish without well-prepared evangelical and exegetical sermons at its liturgical services, and well-prepared doctrinal and catechetical sessions as part of its educational ministry, whatever else it might do, including having lots of liturgical services and loads of social events, can hardly be an Orthodox Christian Church. This is especially true now in North America when Christianity generally, not to speak of Orthodoxy, is not a respected, accepted and supported part of public life and education, but is rather warred against, scorned and ridiculed by powerful forces in society.

A HOMILY ON SAVING GRACE

By St. Nikolai Velimirovich

Who can comprehend and acknowledge that we are saved by grace—that we are saved by God's grace, and not by our merits and works? Who can comprehend and acknowledge that? Only he who has comprehended and seen the bottomless pit of death and corruption in which man is engulfed by sin, and has also comprehended and seen the height of honor and glory to which man is raised in the Heavenly Kingdom, in the realm of immortality, in the house of the Living God—only such a one can comprehend and acknowledge that we are saved by grace. A child was traveling by night. He stumbled and fell into hole after hole and pit after pit, until he finally fell into a very deep pit from which he could in no way escape by his own power. When the child gave himself over to the hands of fate and thought his end was near, there was suddenly someone standing over the pit, lowering a rope to him and telling him to grab the rope and hold firmly to it. This was the king's son, who then took the child home, bathed him, clothed him and brought him to his court and set him beside himself. Was this child saved by his own deed? By no means. All he did was to grab the end of the rope, and hold on. By what, then, was the child saved? By the mercy of the king's son. In God's relationship with men, this mercy is called grace. By grace ye are saved. The Apostle Paul repeats these words twice in a short span, that the faithful might recognize and remember them.

Brethren, let us comprehend and remember that we are saved through grace by the Lord Jesus Christ. We were in the jaws of death, but have been given life in the courts of our God.

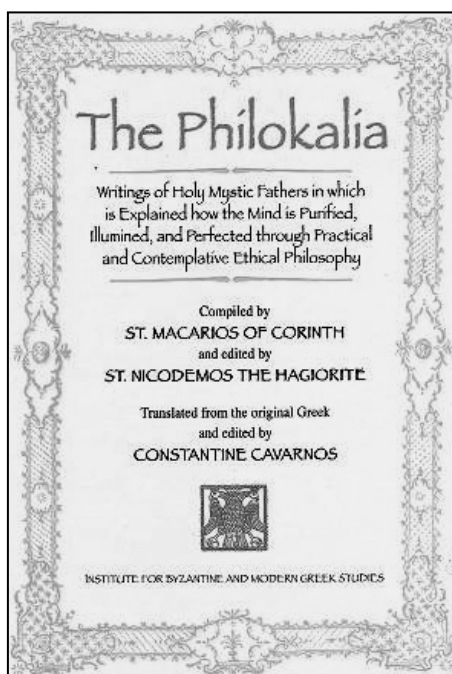
O Lord Jesus Christ our Savior, by Thee are we saved. To Thee be glory and praise forever. Amen.



ON SOCIAL JUSTICE - ST BASIL THE GREAT

SVSpess.com

St Basil's homilies on the subject of wealth and poverty, although delivered in the fourth century, remain utterly fresh and contemporary. Whether you possess great wealth or have modest means, at the heart of St Basil's message stands the maxim: Simplify your life, so you have something to share with others. While some patristic texts relate to obscure and highly philosophical questions, St Basil's teachings on social issues are immediately understood and applicable. At a time when vast income disparity and overuse of limited environmental resources are becoming matters of increasing concern, St Basil's message is more relevant now than ever before. There is no way to describe the power, simplicity, wisdom, and freedom of his words....you will think they were written yesterday - not 1600 years ago!...precisely he describes our modern struggle with material wealth, our responsibility to our fellow man, and how to live a life in balance. - Gregory P. Yova



INTRODUCTION TO THE PHILOKALIA

The Philokalia is a collection of writings, mostly centering on practicing the virtues and spiritual living in a monastery. In recent decades it has become an important resource for Orthodox Christians, laity and clergy alike, in personal living and in some ways has achieved status as a major secondary spiritual written resource (after the primary one, Holy Scripture) along with St. John Climacus' The Ladder of Divine Ascent.

The Philokalia was first published in Venice in 1782. The collection's full title is The Philokalia of the Neptic Fathers. Neptic is an adjective derived from the Greek Nipsis (or Nepsis) referring to contemplative prayer and meaning 'watchfulness'.

Philokalia is defined as the "love of the beautiful, the exalted, the excellent, understood as the transcendent source of life and the revelation of Truth." In prayer the mind is trained to become aware of God as a living presence as the source of being of all creatures and sensible forms. The writings of The Philokalia have been chosen above others because they "...show the way to awaken and develop attention and consciousness, to

attain that state of watchfulness which is the hallmark of sanctity. They describe the conditions most effective for learning what their authors call the art of arts and the science of sciences, a learning which is not a matter of information or agility of mind but of a radical change of will and heart leading man towards the highest possibilities open to him, shaping and nourishing the unseen part of his being, and helping him to spiritual fulfillment and union with God."

Guide to Reading the Philokalia

Like all spiritual readings, the Philokalia should be read under the guidance of a spiritual father as to avoid misinterpretations or malpractice of spiritual remedies. For those who are not practicing monastics, the text may seem extreme. However, there are also sayings and writings that are relevant to those who are called to "remain in the world" such as the practice of virtues or the controlling, even extinguishing, of the passions.

Also, this work is not meant to be read all at once. It should be approached like a Merck's Medical Journal: look up the things that are relevant for whatever moment you as a reader need it. The English translations make it easier to use it in this way. For an example, if you are wondering about what patience is about, simply look at the index. If the page numbers are in bold, then it is a significant passage of text addressing that issue; otherwise it may appear as either one sentence or a small part of a larger context.

SELF-ASSESSMENT IN THE CHRISTIAN LIFE

By Fr. Alexis Trader

The saints often remarked how people manage with great enthusiasm, creativity, and intelligence to get ahead in worldly affairs, but often fail to make a comparable effort when it comes to the spiritual life. Saint Seraphim of Sarov in his conversation with Nicholas Motovilov used the analogy of acquiring money to help his spiritual child understand how one should strive to acquire the Holy Spirit. With respect to a detailed examination of how one has spent one's day in terms of actions pleasing or displeasing to God, "Saint Theophan the Recluse even suggests that it be done with 'the mathematical accuracy of a business ledger'" as I mention in *Ancient Christian Wisdom*. But how are we to go over our day in a way that can help us to crystalize our spiritual goals, to identify our strengths and our weaknesses, as well as to use this knowledge ultimately to become better Christians, to confess more fully, to pray more earnestly, to receive Holy Communion more worthily, and to love less selfishly?

For the sake of performance assessment in many occupations, industrial psychologists suggest considering productivity, absenteeism, peer-ratings, and supervisor-ratings. Starting with the premise basic to *Ancient Christian Wisdom*, it occurs to me that some of these same approaches may be usefully applied in the most important job of all, the job of being a Christian. In terms of productivity, we can look at our prayers. The fathers of the desert used prayer ropes to be sure that they said the prayer "Lord Jesus Christ have mercy on me" a certain number of times each day, sort of like a spiritual quota. Although one might dismiss such concerns as not particularly spiritual or deep, most monks will be able to tell you that they experience a palpable difference when they pray less, even when their prayer happens to be dry. We can also consider the quality of our product, which provides a window into the deeper, spiritual dimension. Is our prayer from the heart or are they just words? We can likewise consider productivity in terms of almsgiving (that is particularly quantifiable), in terms of acts of kindness, in terms of forgiveness, in terms of filling each and every commandment in the Gospel of Christ.



Looking at our productivity as Christians does not seem to be out of place in a sincere effort to assess where we are in our journey towards Christ.

Psychologists providing employers with assessment guidance also suggest considering absenteeism. In the context of the spiritual life, at a base level, we can ask about our attendance at Church and our presence there from the moment the bell rings. Psychologists consider specific categories of absenteeism such as justified versus unjustified, sickness versus non-sickness, voluntary versus involuntary, explained versus unexplained, and certified illness versus casual illness. Some of these same categories can be applied for absence from Church

in terms of why we made the choice and our spiritual commitment underlying that choice. But even more important than absence from Church is being present before God in Church, being present not just in body, but also in mind, in spirit, and in heart. And given that Christianity was never meant to be a Sunday only affair, one can also consider absenteeism from willingly striving to be in God's presence throughout the day.

A final useful tool is peer-ratings and supervisor-ratings. In *Ancient Christian Wisdom*, I mention that "Saint John Chrysostom notices that self-love blinds us with blinders that can only be removed by those who are hostile to us. 'Under the influence of self-love we do not see our own failings, while those who are hostile to us often see them quite accurately.' Although it may be too threatening to ask someone who is not kindly disposed towards us about our failing, we can still choose to ask a close Christian fellow-struggler who dares to be honest with us for some precious feedback about where we need to strive more earnestly. Finally, in confession, we can also ask for guidance about which weaknesses we should struggle to correct, which strengths we should build on, and what is the ideal model of the Christian we desire through the grace of God to be. There do seem to be spiritual analogues to productivity, absenteeism, peer-ratings, and supervisor-ratings. May we use them to move forward in the spiritual life as they are used to move forward in the secular world.
