



## THE LORD HEALS THE WOMEN ON THE SABBATH

### SUNDAY, NOVEMBER 27<sup>TH</sup>

#### 24<sup>th</sup> Sunday of Pentecost

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

### SATURDAY, DECEMBER 3<sup>RD</sup>

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

### SUNDAY, DECEMBER 4<sup>TH</sup>

#### 25<sup>th</sup> Sunday of Pentecost

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

#### READER SCHEDULE

##### Sunday, Dec. 4<sup>th</sup>

Bruce Eckerd

##### Sunday, Dec. 11<sup>th</sup>

Gabriela Jones



#### Your Input is Requested

Please consider the following and let Fr. John know how you feel about the proposed schedule:

#### Proposed schedule of services for Christmas

Saturday, Dec. 24<sup>th</sup>, 11:00pm – 1:15am:

- o Midnight Service (Matins / Divine Liturgy)

Sunday, Dec. 25<sup>th</sup>, 12:00 noon:

- o Vespers



O LORD JESUS CHRIST SON OF GOD  
HAVE MERCY ON ME A SINNER

#### About Scheduling Confession Before Christmas

With all the hustle and bustle that revolves around Christmas preparations, let's not forget to make room for Christ through repentance, confession, and Holy Communion.

**Prayer List:** Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Kelly Elizabeth & child, Bill Parrish, Fazealle, Hayley, Tyler Pelesh, Jerrie Rife, Wallace & Michelle, Ryan & Kayla, Maleah Morsey, Victoria Kokkinos, Ed Tucker, Karen Nichols, Denise Royal, Simeon, Scott & Maryann, Roman Szwec, Garrett Cuppels, Jane Koshutko, Nicholas & Linda, Nina Gordon, Mirela & Chris, Troy Duker, Mary Miranda, Bruce Eckerd, Stella, Lilly Barnett, Amy F., Nedelina, Henrietta Stack, John, and John Nakajima (newly-departed)

OPERATING THRU 10/31/11			NOVEMBER OPERATING			BUILDING FUND MATCHING DONATIONS		
Income	Expense	Net	Income	Goal	Difference	20K (Everyone)	5K (Parish)	5K (Friends)
42,927	54,253	-11,326	3,000	5,900	-2,900	20,000!	686	3,320

## CHRIST THE SAVIOR ORTHODOX CHURCH

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orthodoxdelmarva.org / frjohn@orthodoxdelmarva.org

### BULLETIN OF NOVEMBER 27, 2011

#### Welcome Visitors

We warmly welcome all those who are visiting us today. It is good to have you all with us!

#### The Nativity Fast

began Nov. 15<sup>th</sup>, and ends with the reception of Holy Communion of Christmas, Dec. 25<sup>th</sup>. As with all fasting seasons, our repentance should be coupled with the Sacrament of Holy Confession.

#### 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!

#### Two New Matching Donations!

\$5,000 will be donated to the "Building Fund" if by 12/15/11, this amount can be raised by Friends of the Mission, not residing locally.

\$5,000 will be donated to the "Building Fund" if by December 15, 2011, this amount can be raised by Local Members of the Mission.

#### Prayer Lists

If you would like to submit names for our prayer lists: either in the bulletin, the litanies during the service, the commemoration in the Divine Liturgy, or private prayers, please speak with Fr. John. Also, if you have already submitted names, please be sure to follow-up, letting Fr. John know when that person should be removed from the list. Thank you!

## THE PARENTING VOCATION: LIVING THE LIFE OF CHRIST

by Fr George Morelli from the March 06 issue of *The Word* magazine

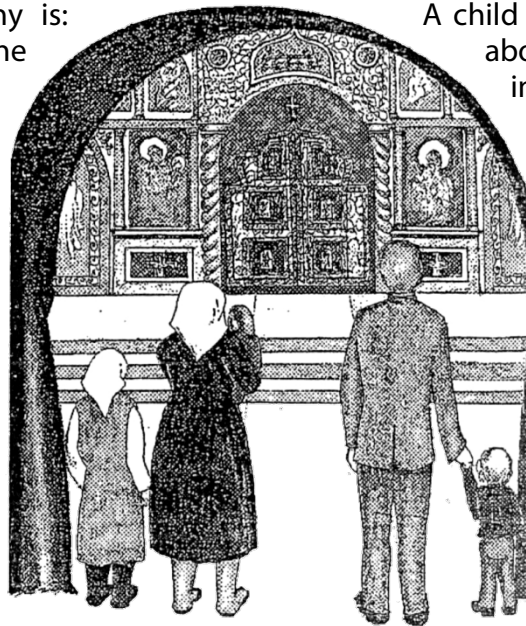
Consider Our Lord's words on the importance of how children are influenced: "And he said to his disciples, ... woe to him by whom they come! It would be better for him if a millstone were hung round his neck and he were cast into the sea, than that he should cause one of these little ones to sin" (Lk. 17:1-2). Parents and any caretakers of children have one of the most important vocations in the Church, namely to teach their children about Our Lord Jesus Christ and His message. Teaching may take many forms.

The place to start is with those who care for children themselves. Parents are the primary teachers of children by the blessed marriage they possess. One of the blessing prayers said by the priest in the Holy Mystery of Matrimony is: "Unite them in one mind and one flesh, and grant them fair children for education in thy faith and fear" (acknowledging the awesome, transcendent God).

If parents and others who teach or care for children are not keeping a "life in Christ," how can children be expected to follow Christ and His teachings? Psychologists have long emphasized the powerful effects of modeling on children (Bandura, 1986). Recently, news media have even reported that a gene for imitation has been discovered. Children have a propensity to make a neural copy of a behavior modeled and to repeat it (Milner and Goodale, 1996).

I remember when I was first in clinical-pastoral practice. Parents would come to me and present a behavioral problem. For example, their ten-year-old was smoking. Inside the shirt pocket or hanging out of the pocketbook of the parent would be a pack of cigarettes. This was and still is hypocrisy. It is nearly impossible to change the child's behavior. Parents, guardians, and others who have children in their care are supremely powerful models. I have never met one child in my pastoral or clinical career who bought into the usual "lame" explanations: "Well I can do it, and when you get to be my age then you can make up your own mind," or "You are not old enough yet." Children are bright enough to see right through such explanations.

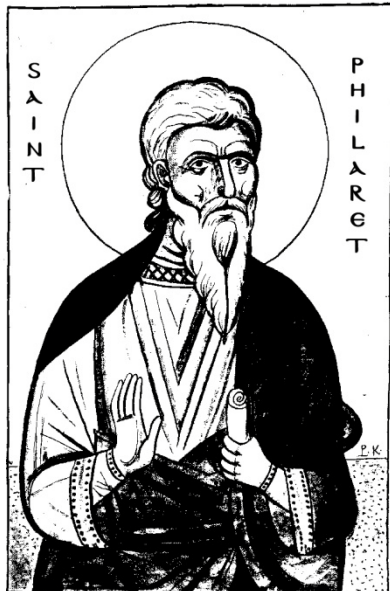
The Holy Spirit imparts grace in the sacraments. The parents have to bring their children to their parish church where the Holy Spirit is sacramentally imparted. If a child is not brought in to be baptized, the child is not an Orthodox Christian. If the parents do not bring their children to attend Divine Liturgy, they do not receive the Body and Blood, Soul and Divinity of Our Lord Jesus Christ. If the parents bring the child to church but do not go themselves, children see right through such hypocrisy, just as in the cigarette example above. The message is: "Grown ups do not have to go to church." So the child is no longer getting the grace of Christ. Often the greatest teaching, or, in this case, scandal, is teaching by what is not done.



A child may hear a family conversation about a nasty neighbor or relative in which a parent says, "That no good for nothing @\$%^&," yet in church the child hears preached from the altar our Lord's words of love, forgiveness, and not holding anger against a brother. If they then see and hear their mothers or fathers doing just the opposite, does this add to the child's faith and commitment to Christ? It destroys it! And we wonder why morality and values are breaking down in modern times?

On the other hand, no one is perfect — parents, grandparents, aunts, uncles, brothers, sisters, bishops, priests, teachers. We all sin and fall short. What a beautiful lesson could be taught to a child we care for, when we do fall short, if we go to the child and say, for example: "You know, I lost my temper today. It was not right, I am sorry and I will try to do better. This is what Jesus would want me to do." No one may speak exactly like this, using such words. However, using their own words parents will get across the substance of the message: I did wrong, I will try to do better and I want us all as a family to follow our Lord's teachings.

Thus, the first and most important lesson in Orthodox Christian parenting is to live the life in Christ as thoroughly as can be done. Despite our failings, we must remember the words of Jesus: "He said to them: The things that are impossible with men are possible with God" (Luke 18:27).



## SAINT PHILARET THE MERCIFUL

*Commemorated on December 1<sup>st</sup> 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 righteous 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.

