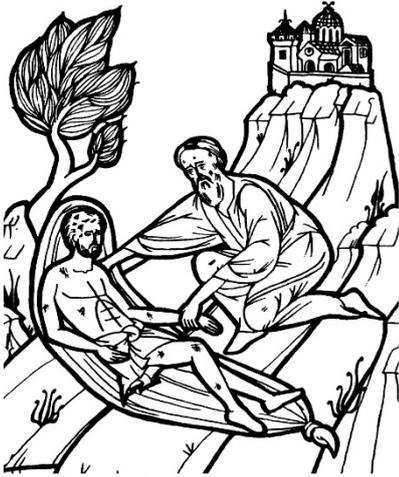


•THE GOOD SAMARITAN•



CHRIST THE SAVIOR ORTHODOX CHURCH

10315 Carey Road; Berlin, MD 21811
 302-537-6055 (church) / orthodoxdelmarva.org /
 frjohn@orthodoxdelmarva.org

BULLETIN OF NOVEMBER 12, 2017

A Warm Welcome!

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

Parish Thanksgiving Feast – Sun., Nov. 12th

Today we will have our parish Thanksgiving Meal. All are welcome! Come share in the fellowship of the parish family!

The Nativity Fast

begins November 15th and concludes at the Divine Liturgy on Christmas day, December 25th. This 40-day fast is given to prepare us for the celebration of the Lord's birth in the flesh. During this time we should not only modify our diet so we can modify the movements of our hearts, but we should also seek to avail ourselves of the Sacraments of Holy Confession and Communion.



SUNDAY, NOVEMBER 12TH

23rd Sunday After Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Parish Thanksgiving Meal

MONDAY, NOVEMBER 13TH

St. John Chrysostom

9:00a.m. Akathist

SATURDAY, NOVEMBER 18TH

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

SUNDAY, NOVEMBER 19TH

24th Sunday After Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Coffee Hr / Church School
 Choir Practice

Reminder: Matching Donation

In 2017, we have a matching donation program, to build up our operating account. For every dollar we finish the year in the black (the positive), one dollar will be matched by the donor – up to \$12,000. Let's not miss out on a great opportunity!

Turkeys for the Needy

As Thanksgiving is coming up, and one of the best ways to give thanks is to share our blessings with others, we will have a collection to buy turkeys for needy families. Should you wish to make a donation, please earmark your check "Turkeys". God bless your generosity!



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, November 19th

Rdr. George Kaloroumakis

Sunday, November 26th

Daniel Moss

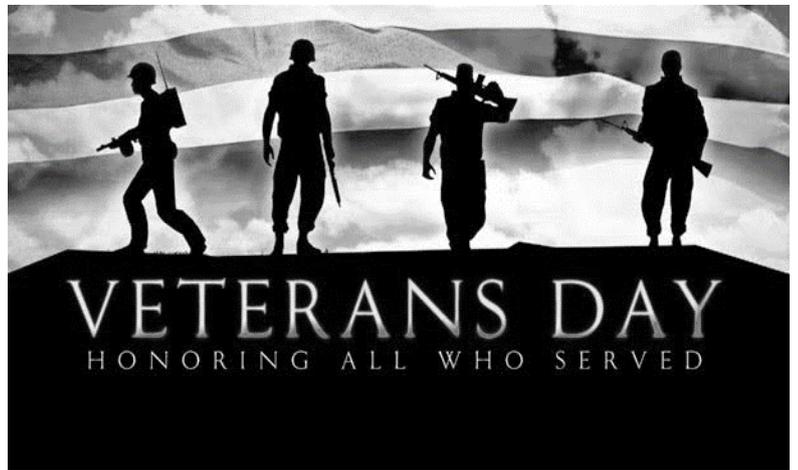
| CASH FLOWS THROUGH 10/31/17 | | | | | CASH FLOWS IN NOVEMBER 2017 | | | | | FINANCIAL SNAPSHOT | | |
|-----------------------------|---------|--------|---------|--------|-----------------------------|---------|--------|---------|--------|--------------------|------------|---------|
| OPERATING | | OTHER | | ALL | OPERATING | | OTHER | | ALL | AS OF: 11/12 | | |
| Income | Expense | Income | Expense | Net | Income | Expense | Income | Expense | Net | Available | Restricted | Savings |
| 71,925 | 73,405 | 12,890 | 13,100 | -1,690 | 3,543 | 8,222 | 0 | 0 | -4,679 | 3,383 | 17,970 | 0 |

REMEMBERING OUR VETERANS

From OCA.org / Archpriest Theodore Boback

Two holidays are brought to us in the Orthodox Church in America on November 11—Veterans Day in the United States of America and Remembrance Day in Canada.

In the United States, Veterans Day originally was celebrated as Armistice Day beginning in 1918, celebrating the end of World War I, the “War to end all Wars.” In 1954, the emphasis changed and the celebration and remembrance became known as Veterans Day.



Throughout US history, men and women in the US Armed Forces have served in various wars, conflicts, and humanitarian efforts. Chaplains have been assigned within the US Armed Forces to perform and to provide for the religious accommodation of the service members. During World War I, Father John Ovsyansky served as the first Orthodox priest in the Armed Forces of Canada, while during World War II, Father Vladimir Borichevsky became the first Orthodox priest to serve in the US Army. There are currently Orthodox priests serving in the Active, Reserve Components and National Guard of our military and over 25 Orthodox Church in America chaplains who have retired from the military after completing 20-plus years of service for our Church in ministry in the military. The Orthodox chaplains have served during World War II, the Korean War, Vietnam War, Cold War, “peacetime environments,” peacekeeping missions, conflicts, the Global War on Terrorism, and currently in the Wars of Afghanistan and Iraq.

Orthodox Chaplains celebrate the sacraments and worship of the Orthodox Church for our Orthodox service members and their families and provide for those of other faiths and those who have no religious affiliation. The Orthodox Church in her worship has petitions in litanies for those who serve in our armed forces.

From the time of the Revolutionary War, the Civil War and other conflicts and wars, especially in the last century, there are times when our nation’s sons and daughters are called upon to serve and to give the ultimate sacrifice. Some others would return from the battle, and others would serve in years of peace time. Many, if not all, would be in need of physical, psychological and spiritual care. Upon return to their communities, many would receive care from military or veterans’ medical centers and chapels.

I am certain that each of us has a unique remembrance or feeling as we celebrate Veterans Day in the US and Remembrance Day in Canada. It is most appropriate and fitting that we rededicate our lives to the work of peace, justice, good will, and fulfillment of the Commandments and, above all, loving God and our neighbors as we offer thanksgiving to God for all the blessings He continues to bestow upon us.

Our military personnel are prayed for within the context of the Orthodox Church’s worship. Let us lift up hearts in prayer, and especially let us remember the Orthodox priests who serve—and have served—in the military, together with their families and the VA chaplains who provide ministry to veterans and their families. May God grant His grace and blessing upon our them and grant them many years. And to the veterans who have departed this life, especially those who gave the ultimate sacrifice, may God grant them rest eternal in His Heavenly Kingdom. Memory Eternal!

Father Theodore Boback, Lieutenant Colonel, USA-Retired, is Dean and Executive Director of Orthodox Military & Veterans Administration Chaplains. Additional information on Orthodox chaplains is available on-line.



THE MEANING OF MERCY

Written by the Very Rev. Vladimir Berzonsky

Priest: "Have mercy upon us, O Lord, hear us and have mercy"

Choir: "Lord have mercy" [3 times]

(Augmented Litany)



What is going through your mind when you hear the deacon or priest invoke this petition for the Lord's mercy? Is it a mere background sound that you tune out, or do you think about...mercy, of course? What do you understand by this sacred term that is used so frequently in all of the Orthodox Christian worship, as well as private prayers? Forgiveness? To have our sins nullified as though they never happened? The Bible term "eleos" is emotional, and it always means God's faithful and merciful help. God has promised it, so that while we cannot claim it, we can expect it. It comes with the covenant relationship between the Lord and His people. Kindness is assumed; a Person to person affection. God will be faithful and merciful to those who love and trust Him without reservation or hesitation. When we call out for mercy, we must check our own attitude -- have we a faith, trust and love affair with God? If those are lacking, it's high time to acknowledge it and get right with Him by owning up to our defects.

You know that by confessing your sins you are liberated from the oppression of a bad conscience. Now you must do something with your restored status before the Holy Trinity. You feel the glorious awareness of being right with God -- the gift of grace. Grace means, in the definition of the divine Augustine, "The free gift of God's mercy."

It means that mercy is both the forgiveness of sins and the gift of grace. You have received a charisma -- you are now a charismatic person. A loving God who knows you better than you can know yourself would not bless you with a gift that you are incapable of putting to good use; therefore, it's for you to

know yourself completely in order to discern the talent hidden within your psyche. What is it that God sees in you that you haven't recognized in yourself?

When you find out, what will you do with that glorious blessing of grace given to you? Would you want to own a priceless ornament made of many precious jewels if all you could do with it would be to keep it safely locked away in a vault? Grace is not like that at all. Grace is not an ornament to show off but an attribute to make use of in your effort to make the world a better place. In other terms, as you are Jesus Christ's disciple working to restore the world into the original plan of the Creator, you cannot do it without discovering and making use of all the gracious gifts that the Lord has poured out upon you.

Grace is the power of God coming into the world through you, the servant of the Lord. But it has no effect unless and until you want it, accept it, welcome it, receive it, and -- most of all -- make use of it. Jesus is telling us that message in the parable of the wealthy man who took a trip to a far country, first distributing his wealth among three of his servants. He knew their abilities and how different they were from one another. He gave to the most capable ten talents, to the second five, and to the least intelligent one talent. Upon his return he called each to account for what they had done to increase what he had entrusted them with, expecting them to multiply what was given to them. (Matthew 25:14-30). You know the tale well. What will you answer when the Lord calls you to account for the spiritual gifts He had given to you?



ADVENT

By VRev. Vladimir Berzonsky

"The people that walked in darkness have seen a great light; on those who live in a land of deep shadow a light has shone. You have made their gladness greater, you have made their joy increase;"
(Isaiah 9:1)

"I understand the significance of the pre-Easter lent, but why do we keep a Lenten season for Christmas, since it's such a joyous occasion?" The woman who made the comment spoke sincerely and her reasoning was correct. What she misunderstood was the purpose of Lenten fasting and spiritual preparation.

To so many of our people, fasting and prayers are expressions of sorrow for a rupture in Divine-human relationships, such as was the murder of Jesus Christ.

Primarily, lent is a time for our concentrated preparing for the Kingdom of God's manifestation within us. By freeing ourselves from the things of this world we can better live and experience the Spirit of God dwelling in our souls. It is a time of pilgrimage—a spiritual journey to our true native land which the Lord has prepared for us.

Now it is advent, the time of His coming. Christ is on the way to my world, my city, my house and to me. How will He find it: what will He think of us; will He be pleased?

Ostensibly we are preparing for Christmas. External trappings, translucent, illuminated neon and plastic bubbles pronounce greetings to anybody, and receive about as much notice as the recently discarded cardboard announcements of political candidates. Reluctant consumers dutifully divest the glutted department stores of what everybody knows nobody needs or wants, because it's XMAS. Liquor store registers and corner Santas' hand bells jingle in cacophony. Does this please Him? Is

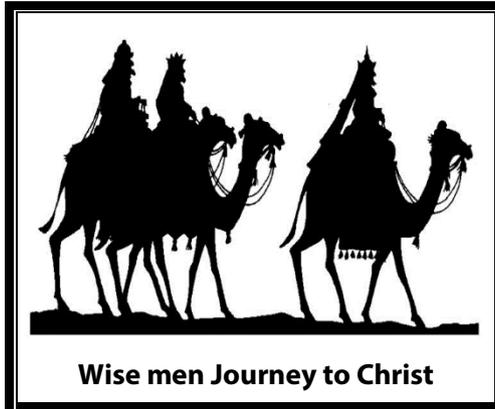
all this a worthy greeting for Him? Nobody thinks so, and nobody planned it this way; yet it appears we're locked in a social mechanism we hadn't chosen to enter.

We ought to become serious about freeing ourselves of all the material objects that are idols for so many, promising a happiness they are incapable of fulfilling; if we know that advent is just a time for learning to do without, then capitalist Xmas is a travesty of Christ's coming. It is in fact the very opposite of self-denial and spiritual preparation for communion with God in Christ. We sense His displeasure. Underneath the tinsel peeks out a sad, selfish and troubled world.

Can it be He'll find even a few who await His coming with hope and longing? Are there those who, while knowing themselves responsible for the world as it is, yet trust in His promise of another life and

prepare themselves for it, while at the same time doing all in their capability to give content and a dimension of true values to this present world?

There were such in every age of the past, and God sought them out from their society: Abraham in Chaldea, Lot in Sodom, Moses in Midian, Elijah at the Cherith wadi and young Mary in Nazareth. While there are such remaining in the world, God's covenant with mankind is not abrogated. To fulfill advent, then, would be to make ourselves like them; a difficult task, but not impossible, for "With God, all things are possible."



ON THE LIVES OF THE SAINTS

By St. Justin Popovich

The Lives of the Saints shows numerous, but always safe paths of salvation, enlightenment, sanctification, transfiguration, Christianization, theosis. They show all the ways with which human nature overcomes sin, passion, death, and the demons. The Lives of the Saints witness to the truth that in the holy Church of Christ, man with the holy mysteries and the holy virtues is transfigured into a "god by grace," into a godman by grace. (cf: 2 Peter 1:4)

