

# CHRIST THE SAVIOR ORTHODOX CHURCH

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

## BULLETIN OF JANUARY 21, 2018



### SUNDAY, JANUARY 21<sup>ST</sup>

#### Zacchaeus Sunday

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

### SATURDAY, JANUARY 27<sup>TH</sup>

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

### SUNDAY, JANUARY 28<sup>TH</sup>

#### Publican and Pharisee Sunday

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



### Annual Meeting – Sunday, Jan. 28<sup>th</sup>

The 2018 Annual Meeting will be held on Sunday, January 28<sup>th</sup>, following the Divine Liturgy and coffee hour. Everyone is asked to please set aside this date for this important meeting.

### Draft Parish By-Laws

are available at the candlestand as well as on our website. These by-laws have been prepared by the parish council for review and then modification/acceptance at our Annual Meeting. Questions, please see: Fr. John or Deborah Wilson, our senior warden.

### Fr. John Away This Week

During the week of January 20-26, Fr. John will be away, although he will remain reachable via phone and email for any emergencies. Please do not hesitate to contact him should the need arise. Thank you!

### The "Souper" Bowl of Caring

is an IOCC sponsored event designed to help local food banks and charities. On Super Bowl Sunday, February 4<sup>th</sup>, each parishioner is asked to bring a can of food (or more) for our local food pantry, and \$1.00 (or more) for our local pregnancy aid center.



### READER SCHEDULE

#### Sunday, January 28<sup>th</sup>

Megan Borodulia

#### Sunday, February 4<sup>th</sup>

Rdr. George Kaloroumakis



### Bible Study

is being held weekly on Saturdays from 5:00-5:45pm, before the Great Vespers at 6:00pm. We are currently in the Gospel of St. Matthew. Everyone is invited to attend, including non-Orthodox visitors. Questions, see Fr. John or Dn. Steven.

### Looking Ahead:

- ❖ Feb. 11<sup>th</sup> – Meatfare Sunday
- ❖ Feb. 18<sup>th</sup> – Cheesefare Sunday
- ❖ Feb. 19<sup>th</sup> – Great Lent Begins
- ❖ March 25<sup>th</sup> – Annunciation
- ❖ April 1<sup>st</sup> – Palm Sunday
- ❖ April 6<sup>th</sup> – Holy Friday
- ❖ April 8<sup>th</sup> – Pascha

### Matching Donation

Many thanks to all who increased their offerings and made special donations to help us successfully reach our 12K Matching goal! Genuine appreciation is also expressed to the matching donor, who made this initiative possible. May the Lord bless!

### 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.

CASH FLOWS THROUGH 12/31/17					CASH FLOWS IN JANUARY 2018					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 1/21		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
96,167	91,045	47,889	34,458	+18,553	2,519	8,222	2000	0	-3,703	18,663	5,139	0

## ARCHPASTORAL MESSAGE OF HIS BEATITUDE, METROPOLITAN TIKHON

### Sanctity of Life Sunday - January 21, 2018

To the honorable Clergy, venerable Monastics, and pious Faithful of the Orthodox Church in America, My beloved brothers and sisters in Christ:

From the moment they were born, both Moses and our Lord Jesus Christ faced great danger: as infants someone wanted each of them dead. Moses's life was saved because the Hebrew midwives feared God more than Pharaoh, so they refused to follow the order to kill the newborn males (Ex. 1:17). And our Savior's life was spared because of angelic intervention (Mt. 2:13).

But the Holy Innocents were not spared. Herod's lust for power, or rather his deep-seated insecurity, led to the massacre of a multitude of small children, and the bitter weeping of their inconsolable mothers. We sing of this at the Ninth Royal Hour on Christmas Eve: "Mothers were bereft of their infants, and by an untimely death their babes were bitterly harvested. Breasts grew dry and sources of milk were stopped. Great was this calamity!"

The root of sin and specifically of violence toward our fellow human being has not changed since those times. It has always been our passions: anger, fear, judgment, despair, jealousy, pride, vanity, to name only a few. Moreover, the Fathers of our Church have always taught that the nature of all passions is one and the same: love of the self. This is, in the words of our Lord, "not to think the things of God, but those of man" (Mt. 16:23), or in other words not to think as God does, but as people do. We learn from the Apostle Paul how God thinks. He does not think of His divinity as a thing to hold onto, but empties Himself taking the form of a servant (Phil. 2:6-7). The mind of God is not only not to kill, but to give life to the world through His death (John 6:33, 51).

Locking ourselves within our own minds and setting ourselves as the standard of life, not only do we not see God for what He is, but we don't see our fellow human beings for what they are. They become

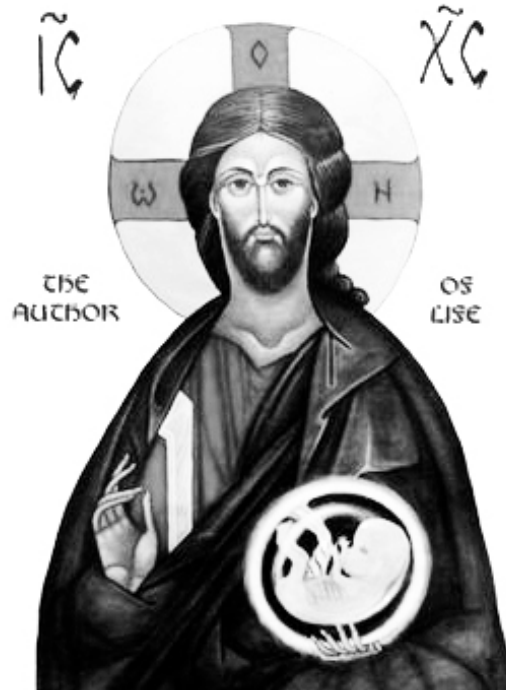
objects of our ideas and plans, props in our own life narratives, subjects of our own desires. We hurt others in so many ways just to make them fit us better. The calamities we inflict on each other are not different in nature since the beginning of time, they are only greater. Today we have means to injure others on extraordinarily larger scales. We have the means to hurt others all the way on the other side of the planet with the typing of 280 characters. We have means to execute the condemned by the thousands. We have means to destroy the enemy by the hundreds of thousands. Finally, we have

means to kill the unborn by the millions and billions. The only difference between us and the sinners of ancient times is that we have greater means for putting ourselves first and imposing ourselves on others.

Yet, the scariest of all things is not even the scale of our means of violence. Rather it is the fact that our human mind has devolved in its own universe to the point of finding justification for all these terrible violences. At times it even seems that we are drawing near to justifying anything. Human law, established firmly

in "the things of men" and not in those of God, follows suit. So many wars have been legal. So many executions have been legal. So many genocides—legal. Christ's own crucifixion—legal. So much violence has been done in the name of the law and of the good of the human being.

In front of this terrible reality some of us will be drawn to prayer. Others will be drawn to helping all the victims of this terrible violence. Others will be drawn to changing the law. But in front of all of us, regardless of our inclinations, is put forth the only Way and the only conquering of death and victory of life—Christ, the one who "died for the life of the world" (John 6:51). There is a great mystery hidden in this truth, because Christ died for the life of the world at the hands of the world. This is how St. John Chrysostom puts it:



Tell me, what is the goal of the Gospel of grace?  
Why the revelation of the Son of God in the flesh?  
So that we bite and devour each other?

...Christ didn't die only for friends or for His own, but also for His enemies, for tyrants, for impostors, for those who hated and crucified Him...

Throw the net of love, not so that the lame will fall, but rather that he be healed... and thus having searched the hidden depths, pull out from the chasm of perdition the one drowned by his thoughts...

Do not hate! Do not turn away! Do not persecute!  
Rather, show him pure and true love.

And how Christ died "for the life of the world" at the hands of the world clarifies for us the most crucial thing, namely that life has only one source and only one victory: selfless or self-sacrificial love. Let us be selfless love for all and we—in the one who is Love and Life itself—will conquer death:

Be persecuted, but persecute not.

Be crucified, but crucify not.

Be wronged, but wrong not.

Be slandered, but slander not.

Have clemency, not zeal, with respect to evil.

Lay hold of goodness, not justice.

Justice does not belong to the Christian way of life, and there is no mention of it in Christ's teaching. Rejoice with them that rejoice, and weep with them that weep: for this is the sign of limpid purity. Suffer with the sick, and mourn with sinners; with those who repent, rejoice...

Be a partaker in the sufferings of all men, but keep your body distant from all. Rebuke no man, revile no man, not even those who live very wickedly.

Spread your cloak over the man who is falling and cover him. (St. Isaac of Syria)

May the world see our love, receive it from our own cross, and fill itself with life in it!

With love in Christ,

+ Tikhon

Archbishop of Washington

Metropolitan of All America and Canada



## PRAYERS FOR THE SANCTITY OF LIFE SUNDAY

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.

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. Amen.



## FOR CONSIDERATION

*From the Prologue of Ochrid*

Examples of the meek in enduring assaults such as we find in the Holy Fathers are simply amazing. Returning once from the path to his cell, Macarius the Great saw a certain thief removing his belongings from his cell and loading them onto a donkey. Macarius did not say anything to him but rather began to assist him to comfortably load all the things on the donkey, saying to himself, "For we brought nothing into the world" (1 Timothy 6:7). Another elder, when the thieves stole everything from his cell, looked around, noticed that they did not take a bundle with money which lay hidden somewhere, and immediately took this bundle, called out to the thieves and gave that to them also. Again, a third elder came across thieves as they were robbing his cell and cried out to them: "Hurry, hurry before the brothers come that they may not prevent me to fulfill the commandments of Christ." "From the one who takes what is yours, do not demand it back" (Lk. 6:30)

## PECANS AT THE CEMETERY

On the outskirts of a small town, there was a big, old pecan tree just inside the cemetery fence. One day, two boys filled up a bucketful of nuts and sat down by the tree, out of sight, and began dividing the nuts.

"One for you, one for me. One for you, one for me," said one boy. Several dropped and rolled down toward the fence.

Another boy came riding along the road on his bicycle. As he passed, he thought he heard voices from inside the cemetery. He slowed down to investigate. Sure enough, he heard, "One for you, one for me. One for you, one for me." He just knew what it was. "Oh my", he shuddered, "it's Satan and the Lord dividing the souls at the cemetery."

He jumped back on his bike and rode off. Just around the bend he met an old man with a cane, hobbling along. Come here quick," said the boy, "you won't believe what I heard! Satan and the Lord are down at the cemetery dividing up the souls."

The man said, "Beat it kid, can't you see it's hard for me to walk." When the boy insisted though, the man hobbled to the cemetery. Standing by the fence they heard, "One for you, one for me. One for you, one for me..."

The old man whispered, "Boy, you've been tellin' the truth. Let's see if we can see the Lord himself." Shaking with fear, they peered through the fence, yet were still unable to see anything. The old man and the boy gripped the wrought iron bars of the fence tighter and tighter as they tried to get a glimpse of the Lord.

At last they heard, "One for you, one for me." And one last "One for you, one for me. That's all. Now let's go get those nuts by the fence, and we'll be done."

They say the old man made it back to town a full 5 minutes ahead of the boy on the bike.



## ON WEALTH

*St. Maximus the Confessor, 400 Chapters on Love, 3.16-19*

There are three reasons for the love of money: pleasure-seeking, vainglory, and lack of faith. And more serious than the other two is lack of faith.

The hedonist loves money because with it he lives in luxury; the vain person because with it he can be praised; the person who lacks faith because he can hide it and keep it while in fear of hunger, or old age, or illness, or exile. He lays his hope on it rather than on God, the Maker and Provider of the whole creation..

There are four kinds of people who acquire money, the three just mentioned and the financial steward. Obviously only the steward acquires it for the right reason: so that he might never run short in relieving each one's need.

