



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF APRIL 29, 2018

A Warm Welcome!

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

Meeting of Mother's Helpers

Next Sunday, May 6th, after coffee hour, there will be a short meeting of young girls, age 12-18, who would like to consider being part of the Mother's Helpers ministry. Questions or can't make the meeting? Please see, Fr. John. Thank you!

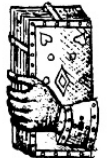


News Photos

are now available on our website of last Sunday's Baptisms and last week's Marriage service: orthodoxdelmarva.org.

Bible Studies Have Resumed

on Saturdays at 5:00pm before the Great Vespers. All are welcome to attend and bring a friend! We are studying the Gospel of St. Matthew but discussion extends to other topics as well.



Many Thanks To:

those who stay after the Divine Liturgy and other services to clean the chapel, and 2) those who prepare food for and clean-up after the coffee hour each Sunday. Your efforts are greatly appreciated!

Did You Know? Average Sunday Attendance

This year is 73 souls (& bodies). Previously: 64, 64, 60, 72, 60, 50, 46, 38.

Schedule Change

Unfortunately, there will be no services for Mid-Pentecost, May 1-2, this year as Fr. John has been called away to work on filming projects with Met. Tikhon. Sincere apologies are offered for the change and late notice.

Supporting A Local Pregnancy Center

A charitable drive, "Bottles of Blessing!", will run from Mother's Day, May 13th to Father's Day, June 17th. You can pick up a Baby Bottle after services to take home and collect your loose change (cash and checks also accepted!). This is to benefit The Shirley Grace Pregnancy Center in Berlin where women are cared for materially and spiritually.

Appreciation is Expressed

To the donors of the new benches and area rugs for the choir area and altar table! May the Lord bless them for their generosity! Do you want to sponsor a project too? Greaaaaat! Please just see Fr. John.

Two Suggestions

1) Invite someone new to church; 2) Talk to someone new today.



Have An Idea?

Do you have any idea that you would like to share about our Mission? Please let Fr. John or one of the Council know as we always look for ways to improve the Mission!

SUNDAY, APRIL 29TH

Sunday of the Paralytic

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

SATURDAY, MAY 5TH

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

SUNDAY, MAY 6TH

Sunday of the Samaritan Woman

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



Leave all human injustices to the Lord, for God is the Judge, but as for yourself, be diligent in loving everyone with a pure heart, and remember that you yourself are a sinner and in need of God's mercy.

St. John of Kronstadt

READER SCHEDULE



Sunday, May 6th

Gabriela Vlahovici-Jones

Sunday, May 13th

Joanne Patrick

CASH FLOWS THROUGH 3/31/18					CASH FLOWS IN APRIL 2018					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 4/29		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
21,918	27,699	4,100	2,000	-3,681	10,825	9,233	1,000	1,000	1,592	8,417	5,234	12,000

BE HERE NOW: STABILITY AS VIRTUE

By Fr. Christopher Foley / From Pravmir.com

Let us take some time to contemplate the importance of stability. This crazy, technologically advanced world we live and participate in presents us many choices. We are barraged constantly with choices and options. It has become a virtue to change often. Whether it be something as simple as brands, stores or any consumer product, or as serious as job, church, city, religion, political party or sexual orientation. We can recreate ourselves every day and this is seen as a good thing. As holistic beings, we can not help but be affected by all of this. As consumers we get to choose whatever we want, when we want it and can have it immediately. This is innocent enough, but when it comes to more important things like relationships, vocation and religion this can be a very serious matter. The most serious side effect of this is how we approach our spiritual life, and this is where we must give our attention.

We must begin by stating emphatically the conviction that the spiritual life is lived right in front of us, right here, right now. It is not lived in some other distant, remote place. We can so easily make excuses, "if only I lived in such and such a city or time, then things would be easier", or "if only I didn't have to work here, I could live a more peaceful life." We make many excuses as to why we don't simply take up our cross and embrace the present as the reality that our Lord has given to us for our salvation and healing. Within the various writings of the Fathers and Mothers of our Church, we can find many that deal with the issue of stability, vigilance, steadfastness as a virtue of the spiritual life as a Christian. There is the monastic adage that says, "stay where you are until you are compelled by the Spirit to go elsewhere" and "stay where you are and don't easily leave it." Obviously this has real meaning for one who has dedicated his or her life to the monastic life, but this has meaning for us as well. St. Euthymius the Great once said,

We must never admit evil thoughts that fill us with sorrow and hatred for the place in which we live, and suggest that we go somewhere else. If someone tries to do something good in the place where he lives but fails to complete it, he should not think that he will accomplish it elsewhere. It is not the place that produces success, but faith and a firm will. A tree which is often transplanted does not bear fruit.



This is the essence of stability – faith and a firm will in the presence of God here and now, and in this place. We can often be tempted to be elsewhere – another church, another family, a different job, etc. We pray often to our Lord God "who is present everywhere and fillest all things." Do we really have this as a conviction? As we mature in Christ we begin to realize that Christ came to smash all idols especially the ones that tell us that the spiritual life is lived elsewhere or that it looks the way we expect.

If we look at a thesaurus for synonyms for stability we find words such as adherence, assurance, backbone, balance, cohesion, constancy, dependability, determination, durability, endurance, firmness, maturity, permanence, security and steadfastness.

Should not these be words that describe a mature Christian who takes his faith seriously and who is actively and intentionally engaging and actualizing this faith into his or her life? This is done primarily through seeing God in the midst of all of our circumstances.

In our thirst for holiness we must realize that God is here present with us in the present moment. There is a classic book by Jean-Pierre de Causade where he speaks of the value of the "sacrament of the present moment." He says that if we truly desire

and thirst for holiness we must actively engage God's will right in front of us. He says, "If we are thirsty we must not worry about books which explain what thirst is. If we waste time seeking an explanation about thirst, all that will happen is that we shall get thirstier." He says that it is the same with holiness and doing the will of God and that we should accept what God presents to us with child-like faith. "What God arranges for us to experience at each moment is the best and holiest thing that could happen to us." This acceptance of God's will in the present creates a strong foundation of stability upon which to build the house of our life in Christ which is experienced in active participation in the life of the Body of Christ, the Church. Let us be mindful of these things and, with St. Herman of Alaska, "all make a vow: at least from this day, this hour, this very minute, we should strive to love God above all else and do His will!"

O Lord our God, help us to realize that our true life is only in Thee. Help us to do Thy will in all things and to be ever mindful of Thy glorious presence in all things. Help us to find our true stability in Thee alone. Amen.

OVER 40 YEARS OLD!

By Fr. Barnabas Powell / FaithEncouraged.org

It almost seems unbelievable to think that our society could actually get to the place where we say that someone has outlived their “usefulness” and withdraw medical care from them because they aren’t “worth” saving for society. And yet, we are creeping dangerously close to that mindset becoming not just acceptable but applauded! And all of this in the name of “compassion” and “loving.”

So, how did we get here? The path isn’t that new, dear ones. The truth is human societies have been doing this to their elderly for centuries and in all kinds of cultures.

It’s only the cultures shaped by the Christian faith that transformed human thinking away from “suffering is useless and bad” to the redemptive power of suffering. So, just because you’re “old” doesn’t mean you’re useless!

Look at our lesson today in Acts 4:13-22:

IN THOSE DAYS, when the Jews saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus. But seeing the man that had been healed standing beside them, they had nothing to say in opposition. But when they had commanded them to go aside out of the council, they conferred with one another, saying, “What shall we do with these men? For that a notable sign has been performed through them is manifest to all the inhabitants of Jerusalem, and we cannot deny it. But in order that it may spread no further among the people, let us warn them to speak no more to any one in this name.” So they called them and charged them not to speak or teach at all in the name of Jesus. But Peter and John answered them, “Whether it is right in the sight of God to listen to you rather than to God, you must judge; for we cannot but speak of what we have seen and heard.” And when they had further threatened them, they let them go, finding no way to punish them, because of the people; for all men praised God for what had happened. For the man on whom the sign of healing was performed was more than forty years old.

The Resurrection of Jesus transformed St. Peter and the other disciples into formidable men. Men who had been

considered “common” and “uneducated” are now men that the whole city looks to as authorities and miracle workers. And, of course, this upsets the men who use to be considered the “wise” men of the village. The difference in Peter and company? They had been with Jesus!

You see, a man who was past 40 years old had been healed by the power of the Lord working through Peter, and this had caused quite a stir in the city. After all, the average lifespan of a first-century male was only 40-50 years of age. So, a miracle that healed a man already 40 was not only amazing but flew in the face of any notion

that the elderly weren’t worth saving!

The reality of humanity after physical death had been defeated by the Risen Lord inaugurates such a shift in human society as to make each person’s worth clearly beyond measure. It also means that nothing, and I mean NOTHING, is beyond the grace of God to use even the most tragic circumstances for God’s glory. Even though this miracle caused such trouble

for the powers that be then, it also speaks to us today about the intentions of the all-pervasive Good News of the New World that begins at Christ’s Resurrection.

And this is the world we live in today. We live on the other side of the Resurrection of Jesus with all that this implies. And it is precisely the reason why the Church does all She does to keep us “awake” to just what the Resurrection implies to my everyday life: No pain is meaningless. No life is worthless. No problem or challenge is impossible. No excuse is effective as to why we still live as if Death hasn’t been defeated. All our excuses ring hollow and meaningless in the light of the defeat of death! No wonder the leaders that were trying to deal with St. Peter had to let him go! What can you really do to threaten a man who knows not even physical death is a problem anymore?

Today, is the Resurrection of Jesus really changing your life? Is this reality reordering our priorities and your choices? If not, why not? Perhaps it’s time to stop pretending to be Christian and start being Orthodox on Purpose!

