

# CHRIST THE SAVIOR ORTHODOX CHURCH

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## BULLETIN OF NOVEMBER 11, 2018

### A Warm Welcome!

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

### Thanksgiving Feast – Sun., Nov. 11<sup>th</sup>

Everyone is invited to the Parish Thanksgiving Meal, following the Divine Liturgy. There is plenty of food, and many thanks to the cooks! Please stay for food and fellowship with your church family!

### Veteran's Day

We honor the sacrifice of all who served in the Armed Forces, asking God's blessing on you and your family. May He richly bless you!



### SUNDAY, NOVEMBER 11<sup>TH</sup>

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

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

### TUESDAY, NOVEMBER 13<sup>TH</sup>

#### St. John Chrysostom

9:00a.m. Akathist

### SATURDAY, NOVEMBER 17<sup>TH</sup>

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

### SUNDAY, NOVEMBER 18<sup>TH</sup>

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

8:40a.m. Hours  
 9:00a.m. Div. Liturgy; Coffee Hr.  
 Church School  
 Outreach Committee



### The Nativity Fast

begins Nov. 15<sup>th</sup> and ends at the Divine Liturgy on Christmas, December 25<sup>th</sup>. Everyone should avail themselves of the Sacraments of Holy Confession and Communion, especially if our last Confession and/or Communion was at Pascha.

### Church School – Sun., Nov. 18<sup>th</sup>

Don't miss it! Questions, see Mat. Emily, Cecilia Wyant or Joanne Patrick.

### Outreach Committee Meeting – Sun., Nov. 18<sup>th</sup>

Interested in attending or joining? All are welcome!



### 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.

### 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!



### On Finding Christ

*"If you do not find Christ in the beggar at the church door, neither will you find Him in the Chalice!"*

St. John Chrysostom

### READER SCHEDULE

#### Sunday, November 18<sup>th</sup>

Rdr. George Kaloroumakis

#### Sunday, November 25<sup>th</sup>

Gabriela Vlahovici-Jones



### 2019 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.

### Turkeys for the Needy

As Thanksgiving is coming up, we will have a collection to buy turkeys for needy families. Please earmark your check "Turkeys". God bless your generosity!



CASH FLOWS THROUGH 10/31/18					CASH FLOWS IN OCTOBER 2018					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 11/11		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
84,907	92,330	11,700	9,070	-4,793	1,802	9,233	0	0	-7,431	3,883	4,964	12,000

## A VETERANS DAY REMEMBRANCE

by Father Theodore Boback, Jr.

On Sunday, November 11, we will gather in our churches for the Liturgy as our nation celebrates Veterans Day. This year marks the centenary observance of the end of World War I, the “war to end all wars,” as the armistice came into effect on the 11th day of the 11th month at the 11th hour. Americans have observed a century of celebration, first as Armistice Day and now as Veterans Day, while Canadians celebrate Remembrance Day.

On this day, we will see and hear the many tributes offered to our veterans. Some will take place in our cities and towns throughout our nations, in our schools and the communities in which we live, and in our churches. We give thanks to God for their service in support of the freedoms that we have—among them, the free exercise of religion.

As Orthodox Christians in North America, we call to remembrance all those who have served our nations in war and peace. During World War I, Protopresbyter John Ovsianitsky served as the first North American Orthodox Military Chaplain with the Canadian Armed Forces. And, we also celebrate this month the 75th Anniversary of the appointment of the first Orthodox Military Chaplain, Archpriest Vladimir Borichevsky, who served in the United States Armed Forces. Father Vladimir was appointed to the US Army on Oct. 13, 1943 and reported for temporary active duty at the Chaplain School at Harvard, Cambridge, MA, on November 6 of the same year. Upon completion of the Chaplain School, he received further orders to report to his next duty assignment in California on Dec. 14, 1943.

Among the other Orthodox priests who served and provided ministry during World War II in the US Army were Archpriests Michael Kovach and John Kivko and, in the US Navy, Archpriest Alexander Seniavsky.

During the various wars and conflicts, many of the sons and daughters of our nation have served and have made the ultimate sacrifice. Others returned with visible and invisible wounds of war—some with post traumatic stress disorder or moral injury, and others in need of physical, psychological spiritual care.

“For no greater love as there than to give one’s life for a friend” [John 13:15]. As the Orthodox military and VAMC

chaplains journey in their ministries, they share unconditionally in the life of service members or veterans. Their faith, trust and hope operate through love—for God and those to whom they minister. They are dedicated as examples of love to others and they have respect and concern for all entrusted to their pastoral care. They bring God to the service members or veteran, and they bring the service members or veteran to God.

We are thankful for the service of our sons and daughters through the years, to the first Orthodox priest serving in WWI, the first Orthodox priests serving in our Armed Forces in WWII, and to all those who have served and continue to serve today. Many changes have occurred during the past 100 years and in recent months. We need to ensure that the ongoing Orthodox leadership role and presence in all aspects of chaplaincy continue today. As we celebrate the 100th Anniversary of Veterans Day in the USA and Remembrance Day in Canada, as well as the 75th anniversary of the first Orthodox priest to serve in the US Armed Forces, let each of us take time to share and re-

fect upon the unique, significant, and awesome stories we may have experienced as veterans, or those of family members or friends. Let us ask God to continue to grant His grace and blessings upon our veterans, our service members and our Orthodox chaplains and their families. And to our veterans and our Orthodox chaplains who have departed this life, may God grant rest eternal in His Heavenly Kingdom. Memory eternal!

On this Sunday, November 11, let us gather in our corporate worship to lift up our hearts and offer our prayers for those who serve and have served in our military. On this special day, let us remember with thanksgiving our family members and friends, our sons and daughters, the Orthodox priests who voluntarily serve in the armed forces and their families, and our Veterans Affairs Medical Center chaplains, all of whom provide the seamless transition of ministry to our veterans and their families.

*Father Theodore Boback is a Chaplain, Lieutenant Colonel, USA-Retired; Dean and Executive Director of Orthodox Military and Veterans Administration Chaplains; and Rector of Saint Andrew Church, Baltimore, MD.*

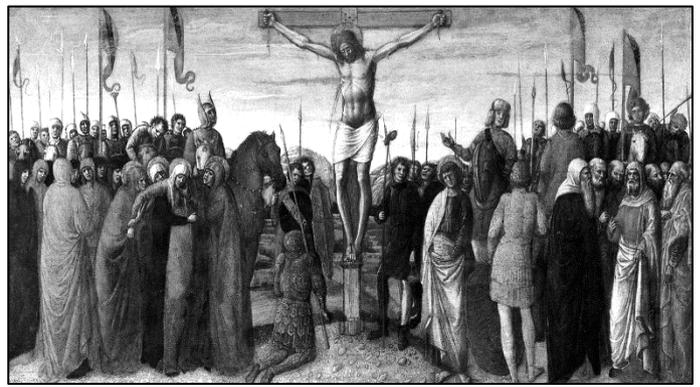


### THE CHURCH, THROUGH THE TEMPLE & SERVICES, ACTS ON THE ENTIRE MAN

*St. John of Kronstadt*

“The Church, through the temple and Divine service, acts upon the entire man, educates him wholly; acts upon his sight, hearing, smelling, feeling, taste, imagination, mind, and will, by the splendor of the icons and of the whole temple, by the ringing of bells, by the singing of the choir, by the fragrance of the incense, the kissing of the Gospel, of the cross and the

holy icons, by the prosphoras, the singing, and sweet sound of the readings of the Scriptures.”



## ISLAM IS A RELIGION OF VIOLENCE: OR, WHY ABSTRACT THEOLOGY ACTUALLY MATTERS

From AncientFaith.com / By Joel J. Miller

While ISIS and Boko Haram ransack Syria and Nigeria, Foreign Policy is hosting a debate about Islamic violence. Does it go back to the religion's core teachings?

Yes, says Ayaan Hirsi Ali. No, says Manal Omar. And both make good and valid points. Sure, there's more going on with ISIS than Islamic doctrine as such. But there's also a longstanding tradition of standardization by force in Islam.

So who's right? There's a lot at play in this debate and no easy answers, but here's a stab at it by way of another question: What if Ali and Omar are both addressing accidents, not true causes?

When it comes to violence, Islam's biggest problem is theological. By that I don't mean scriptural or clerical commands—direct or otherwise—about how to treat believers and unbelievers. I mean the Islamic conception of God is fundamentally askew.

### God is love, Allah is not

In Islam, God is great, but he's not father—not in the basic and essential sense. The Christian God, on the other hand, is. That is how we know and address him, as Father. But he is not first our Father. He is first the Son's father—Christ's father—and this directly pertains to social ethics in both Christianity and Islam.

First, Islam. If God is fundamentally unchanging—as both Christians and Muslims believe—then he must have always loved. But how, before creation, could a solitary God love without an object of his love?

Before creation, God was alone and love thus impossible. When something was finally created to love, then God subsequently could love. But what that means is that love is an aftermarket upgrade to God's character. It's not essential. Says St. Nikolai Velimirovich,

*For someone to conceive of God without the Son is the same as conceiving of him without love. . . . Who . . . would God the Father have loved in eternity before the creation of the world if he did not have the Son as an object of his love? It would then mean that he did not know how to love, nor was love in his essence, before he created the world as an object of his love. This would then mean that God acquired something with his act of creation that he did not have before, and thus he changed.*

But the story differs with Christianity.

### Love from all eternity

In the Christian scheme, God is one in essence but three in person. Narrowing the focus for our purposes here, we have Father and Son.

If God does not change, then there was never a time when the Son was not. The Father eternally begets the Son. Don't ask me how. Gregory Nazianzen said trying to figure it out would drive a person crazy. But the upshot is that God was never alone. He has always had an object of his love, and therefore we can legitimately say that love is part of his nature, part of his essence.

God loves. He has always loved. He is love. At the risk of sounding flip, love is part of the base model. It's essential.

While some may view the Trinity as an abstract point of theology, it's core to our understanding of God's nature and our obligation as people created in his image. In the Christian view, God has a Son. In the Islamic view, he does not. And this, says Velimirovich, "perverts man's whole life."

Do Christians always follow the import of this teaching? No. But is there a corrective essential to the very God they claim to worship? Yes. That cannot be said for Islam.

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## Abstract theology is not always abstract

With this in mind, it's worth remembering that Islam did not come out of nowhere. If certain scholarly conclusions bear out, Islam is an offshoot of—or reaction to—Nestorian Christianity.

Could Christological squabbles have led Muhammad to insist, "Jesus, son of Mary, is only a Messenger of God. . . . It is better for you to stop believing

in the Trinity. There is only One God. He is too glorious to give birth to a son"? It wouldn't be the first time confronting heresy produced more heresy.

If so, it was a costly overcorrection. Instead of a God who loves from all eternity, we have one who from all eternity demands submission. And that looks far different on the ground, particularly right now in Syria and Nigeria.

### THE NATIVITY FAST VS. "GETMAS"

*From OCA.org / By Father Steven Kostoff*

On November 15—we enter into the forty-day Nativity Fast, or Advent, that prepares us liturgically and personally for the Feast of our Lord's Nativity in the Flesh on December 25. This is a sacred season because it leads us toward the awesome event of the Incarnation, expressed so powerfully in the Gospel according to Saint John: "And the Word became flesh and dwelt among us full of grace and truth [John 1:14].

It is also the time of year that more than ever reflects what I call the "battle of the calendars"—our ecclesiastical calendar with its ongoing liturgical cycle and rhythm of fasting and feasting and the secular calendar that is basically oblivious of the Christian revelation (though "Christmas" may show up on it). But even if Christmas appears on both calendars, the path to that event is very different according to the two calendars! The secular calendar has every day theoretically open to "partying" all the way up through the long-awaited Christmas gift opening/exchange and the final dinner party to follow. Eat, drink and be merry, it is the holiday season! Yet, the ecclesiastical calendar directs us to fast up to the Feast with the year's longest fast-free period—December 25 through January 4—to follow. History is with the Church, for in centuries past, Christian society would spend the "twelve days of Christmas" in a festal mood after December 25 itself. The contrast is rather stark, so the choices present to us reflect two very different approaches to how we will celebrate Christmas. When the Lord comes we will celebrate; but the time of expectation—the Nativity Fast—we will spend in prayer, fasting and almsgiving.

Fasting implies restraint, and restraint is not only about the types of food and drink that we consume. Last year I recall one of my priest friends telling me of a clever yet convicting way of describing the consumer twist that we now inflict upon the Feast of Christ's birth. For our society as a whole, Christmas has become "Getmas." Getmas is all about "getting" as much as possible, with no real restraint applied to the getting process. How many children evaluate a "good Christmas" based upon what they "get?" (Not all adults are exempt from such an evaluation I would imagine). Not to get everything on the list could spoil the event. Warming all of this up with a bit of Jesus in the manger is hardly a well-thought out response to the travesty of Getmas. Of course, there is giving as well as getting. But even that can be one more face of the consumer-driven event of the secular calendar. In our Orthodox tradition, fasting is part of an over-all discipline that seeks to free us from the constraints and demands of the world and its passions. Yet, what if we succeed in not eating meat for forty days, but still shop till we drop? What if we fast from food but make the mall more of a "home away from home" than the church? What if we practice a bit of charity for Christmas, yet spend way beyond our designated budget and get in further debt over Getmas? That sounds like placing the form over the substance of true religious piety.

Over the years I admit to having become something of an ecclesiastical Scrooge; but the hypocrisy of abandoning Christ while maintaining the spirit of maximal spending and consuming has taken its toll on my over-all appreciation of the world's embrace of Christmas—an embrace which has inexorably and unapologetically led to "Getmas."

