



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF NOVEMBER 25, 2018

A Warm Welcome!

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

Turkeys for the Needy

Thank you to all who donated to buy a Thanksgiving meal for the poor. We were able to raise \$110. May the Lord bless your charity!

SUNDAY, NOVEMBER 25TH

26th Sunday of Pentecost

Leave-taking: Entrance of Virgin

8:40a.m. Hours
 9:00a.m. Div. Liturgy; Coffee Hr.

SATURDAY, DECEMBER 1ST

St. Philaret the Merciful

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

SUNDAY, DECEMBER 2ND

27th Sunday of Pentecost

8:40a.m. Hours
 9:00a.m. Div. Liturgy; Coffee Hr.

On Finding Truth in Jesus Christ

The mystery of Truth is not in material things, not in ideas, not in symbols, but in Personhood, namely the Person of the God-Man, the Lord Christ, Who said: 'I am the Truth' (John 14:6), Perfect Truth, never diminished, always one and the same in its complete fullness - yesterday, today, and forever (Heb.13).

St. Justin Popovich

READER SCHEDULE

Sunday, December 2nd

Rdr. Nicholas Borodulia

Sunday, December 9th

Megan Borodulia



Parking Lot Expansion

Only \$1,900 more is needed to finish the 2017 expansion of the parking lot. The funds are required to backfill and grade the areas next to the new parking spaces and exit road. May the Lord bless!

The Nativity Fast

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



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.



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.

The Parish Council

will have its final quarterly meeting on December 9, 2018. All welcome!

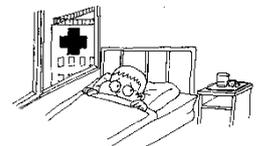
Some Ways to Participate in Parish Life

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!



A Reminder About Hospitalization

The only way your priest will know that you are in the hospital is if you tell him, either yourself or through a family member or friend. Even if you don't want a visit from your priest or anyone else to know that you are in the hospital, it is still a good idea to let your priest know so that prayers can be offered on your behalf.



CASH FLOWS THROUGH 10/31/18					CASH FLOWS IN NOVEMBER 2018					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 11/25		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
84,907	92,330	11,700	9,070	-4,793	4,901	9,233	800	800	-4,332	2,388	4,964	12,000



I REPENT FOR ALL THE SINS OF MEN – POEM XXIX

St. Nikolai Velimirovich

For all the sins of men I repent before Thee, Most Merciful Lord. Indeed, the seed of all sins flows in my blood! With my effort and Thy mercy I choke this wicked crop of weeds day and night, so that no tare may sprout in the field of the Lord, but only pure wheat.

I repent for all those who are worried, who stagger under a burden of worries and do not know that they should put all their worries on Thee. For feeble man even the most minor worry is unbearable, but for Thee a mountain of worries is like a snowball thrown into a fiery furnace.

I repent for all the sick, for sickness is the fruit of sin. When the soul is cleansed with repentance, sickness disappears with sin, and Thee, my Eternal Health, take up Thine abode in the soul.

I repent for unbelievers, who through their unbelief amass worries and sicknesses both on themselves and on their friends.

I repent for all those who blaspheme God, who blaspheme against Thee without knowing that they are blaspheming against the Master, who clothes them and feeds them.

I repent for all the slayers of men, who take the life of another to preserve their own. Forgive them, Most Merciful Lord, for they know not what they do. For they do not know that there are not two lives in the universe, but one, and that there are not two men in the universe, but one. Ah, how dead are those who cut the heart in half!

I repent for all those who bear false witness, for in reality they are homicides and suicides.

For all my brothers who are thieves and who are hoarders of unneeded wealth I weep and sigh, for they have buried their soul and have nothing with which to go forth before Thee.

For all the arrogant and boastful I weep and sigh, for before Thee they are like beggars with empty pockets.

For all drunkards and gluttons I weep and sigh, for they have become servants of their servants.

For all adulterers I repent, for they have betrayed the trust of the Holy Spirit, who chose them to form new life through them. Instead, they turned serving life into destroying life.

For all gossipers I repent, for they have turned Thy most precious gift, the gift of speech, into cheap sand.

For all those who destroy their neighbor's hearth and home and their neighbor's peace I repent and sigh, for they bring a curse on themselves and their people.

For all lying tongues, for all suspicious eyes, for all raging hearts, for all insatiable stomachs, for all darkened minds, for all ill will, for all unseemly thoughts, for all murderous emotions—I repent, weep and sigh.

For all the history of mankind from Adam to me, a sinner, I repent; for all history is in my blood. For I am in Adam and Adam is in me.

For all the worlds, large and small, that do not tremble before Thine awesome presence, I weep and cry out: "O Master Most Merciful, have mercy on me and save me!"



DON'T LET ANYTHING DEPRIVE YOU OF HOPE

St. Nectarios of Aegina

We have within us deeply rooted weaknesses, passions, and defects. This cannot all be cut out with one sharp motion, but patience, persistence, care and attention. The path leading to perfection is long. Pray to God so that he will strengthen you. Patiently accept your falls and, having stood up, immediately run to God, not remaining in that place where you have fallen. Do not despair if you keep falling into your old sins. Many of them are strong because they have received the force of habit. Only with the passage of time and with fervor will they be conquered. Don't let anything deprive you of hope.

ON VIRTUE AND THE PASSIONS

St. Peter of Damascus

Each virtue lies between the unnatural passions. Moral judgment lies between guile and thoughtlessness; self-restraint, between stubbornness and lawlessness; courage, between arrogance and cowardice; justice between over-frugality and greed. The four virtues constitute an image of the heavenly man, while the eight unnatural passions constitute an image of the earthly man (see I Corinthians 15:49).



ON REFUSING TO JUDGE OTHERS

St. John of the Ladder

Fire and water do not mix, neither can you mix judgment of others with the desire to repent. If a man commits a sin before you at the very moment of his death, pass no judgment, because the judgment of God is hidden from men. It has happened that men have sinned greatly in the open but have done greater deeds in secret...

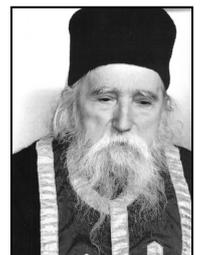
FOUR TYPES OF COMMUNION WITH GOD

By Elder Cleopa of Romania

Our union with God in general terms comes about in two ways: through the mystical communion of the Body and Blood of the Lord and through spiritual communion.

1. The first and most important communion with Christ takes place through the partaking of His Body and Blood at the Divine Liturgy.
2. The second way of communion and union with Christ is in the prayer of Jesus, during which the intellect is plunged into the heart and there says unceasingly, "Lord Jesus Christ, Son of God, have mercy on me a sinner."
3. The third way of communion with God our Creator takes place through the keeping of His commandments and the acquisition of the virtues.
4. And the fourth way of communion with Christ takes place through the reading and hearing of the Word of God in the Holy Scriptures.

Our Orthodox Church is the special, most holy place in which is realized our many-sided communion with Christ. Therein, all of our faithful, approaching the divine services with piety and faith, dwell in a mystical atmosphere and communion by the mind, heart, prayer and participation in the divine communion of the gifts of the Holy Spirit.



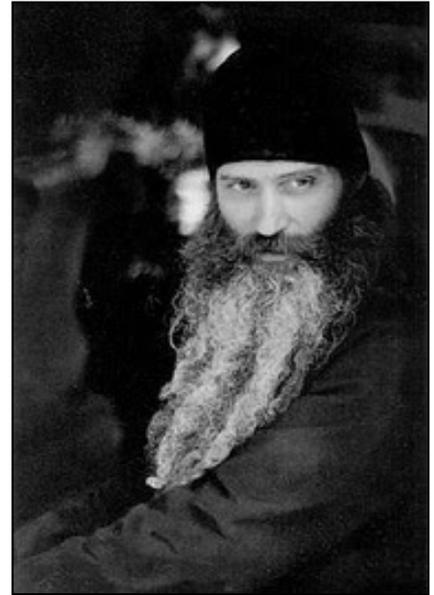
QUOTES FROM FR. SERAPHIM ROSE

"Everything in this life passes away — only God remains, only He is worth struggling towards. We have a choice: to follow the way of this world, of the society that surrounds us, and thereby find ourselves outside of God; or to choose the way of life, to choose God Who calls us and for Whom our heart is searching."

"When conversion takes place, the process of revelation occurs in a very simple way — a person is in need, he suffers, and then somehow the other world opens up. The more you are in suffering and difficulties and are 'desperate' for God, the more He is going to come to your aid, reveal Who He is and show you the way out..."

"Why is the truth, it would seem, revealed to some and not to others? Is there a special organ for receiving revelation from God? Yes, though usually we close it and do not let it open up: God's revelation is given to something called a loving heart."

"We who are given the fullness of true Christianity are obliged to be working on ourselves, to be watching the signs of the times, and to be extremely joyful, as St. Paul is constantly saying: 'Rejoice in the Lord always, and again I say: Rejoice!' (Phil. 4:4). We rejoice because we have something which all the death and corruption of this world cannot take away, that is, the eternal Kingdom of Jesus Christ."



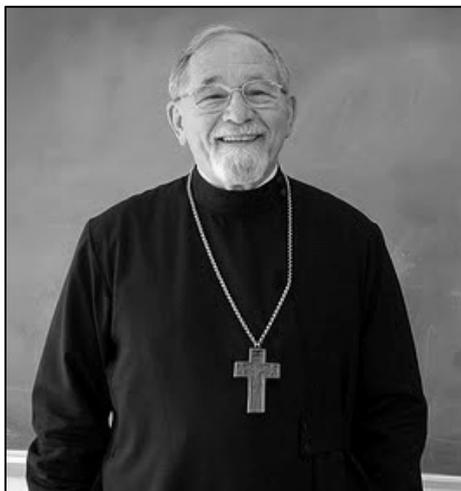
ON FASTING

Fr. Thomas Hopko

Orthodox Christians believe that their spiritual lives start with their stomachs. They believe that when peoples' eating is right their spirits can be more open to God and more attentive to all that is good, true, and beautiful in life. When, on the contrary, peoples' eating is wrong, their minds are disordered; their emotions are rebellious; and their flesh rules their being and behavior in harmful ways.

Right eating means to eat the right foods in the right amounts at the right times in the right ways for the right reasons. People who eat properly prepare and partake of their meals with discipline and dignity, free from emotional drives and carnal desires. They do this to serve God, their fellow creatures, and their own well-being more effectively, fruitfully, and joyfully.

The Church provides guidelines for healthy eating and sane fasting. The Lord Jesus Christ is the first and final Teacher on the subject, as He is on all others.



Christ and His apostles feasted and fasted. They affirmed that God gives all foods to be enjoyed with thanksgiving (Act 10:10-15; Rom 14:6). They also warned that eating can become idolatrous. St. Paul, for example, speaks of "persons (who) do not serve our Lord Christ, but their own belly" (Rom 16:18). "Their end," he says, "is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things" (Phil 3:19).

The Scriptures and the Saints teach that in eating and fasting, moderation is the rule for it leads to freedom from the carnal passions: lust, greed, anger, sadness, sloth, and despondency. While excesses of any kind are harmful and destructive, leading to either to gluttony and drunkenness, or to pride, vainglory, ungodly zeal, condemnation of others, and spiritual delusion.