

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF FEBRUARY 10, 2018



SUNDAY, FEBRUARY 10TH

Zacchaeus Sunday

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

SATURDAY, FEBRUARY 16TH

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

SUNDAY, FEBRUARY 17TH

Publican and Pharisee Sunday

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



**On the 2nd
 Coming of Christ**

"Then all the nations and peoples from all ages will fall down before Him and without objection will offer worship, and there will be one wonderful symphony of praise: the saints will sing hymns, as they have always done, while the impious will of necessity make supplication. Then indeed the Triumphal Hymn will be sung by all with one voice - by the victors and by the vanquished."

St. Gregory of Nyssa

A Warm Welcome!

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

Women's Outing – Sunday, February 24th

It will be at 1 o'clock at the Nori Sushi Bar and Grill, 11403 Coastal Highway, Ocean City, MD. Please RSVP to Ellen at ellenk19@gmail.com and indicating if you want sushi or will be ordering from regular lunch menu, which is available on their website: norioc.com. Also, please bring a baby picture of yourself to the luncheon for a game!



Public Service Announcement

Please don't use Sunday envelopes from previous years as the numbering system changes annually and your donations won't be properly credited.

Financial Contribution Statements

If you did not receive your 2018 contribution statement or have any questions, please see Tara Casserly, our treasurer. Thank you!

Enlarging Your Circle of Friendship

Often in life we find ourselves mingling with the same group of people; people with whom we may have a special affinity or perhaps people with whom we may have formed lasting friendships – and this is a great and wonderful thing! Yet, at the same time, we mustn't pass up the opportunity to interact with and get to know people outside our circle of friends. There is nothing better than a unified parish, whose circle of friendship includes everyone. Take a moment each Sunday to get to know someone different – you won't regret it!



Budget Fact: Weekly Collection Goal

According to the 2019 budget, our weekly collection goal is \$2,137.19.



Parking Lot Expansion

Only \$1,600 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!

Safely Receiving Holy Communion

Please be sure to close your lips after the priest puts the spoon in your mouth so as to minimize the potential for an accident during the distribution of the Holy Communion. Thank you! Questions, please see Fr. John.

The "Souper" Bowl of Caring – Extended 1 Sunday

Today is the last day for this an IOCC sponsored event. Please earmark your check for the "Souper Bowl" to help our local pregnancy aid center: Grace Center for Maternal & Women's Health.



+	OPERATING			EARMARKED			ACCOUNTS		READER SCHEDULE	
	LAST MONTH	THIS MONTH	LAST YEAR	LAST MONTH	THIS MONTH	LAST YEAR	As of 2/10			
INCOME	7,878	1,901	107,633	175	20	38,732	OPERATING	5,381	2/10	Rdr. George Kaloroumakis
EXPENSE	9,261	7,360	106,966	800	0	26,218	EARMARKED	11,924	2/17	Gabriela Vlahovici-Jones
NET	-1,383	-9,261	+667	-625	20	12,218	SAVINGS	12,000	2/24	Rdr. Nicholas Borodulia
									3/3	Megan Wilkinson

SUNDAY OF ZACCHAEUS

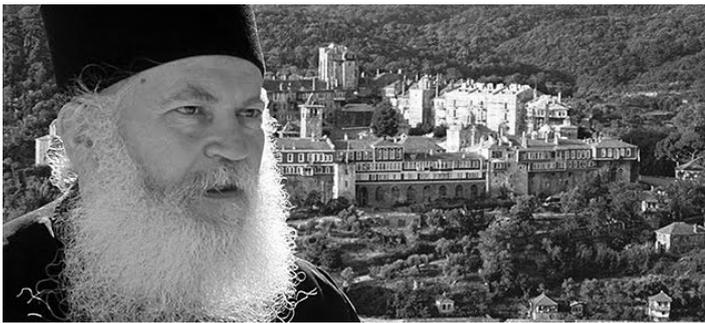
From OCA.org

The paschal season of the Church is preceded by the season of Great Lent, which is also preceded by its own liturgical preparation. The first sign of the approach of Great Lent comes five Sundays before its beginning. On this Sunday the Gospel reading is about Zacchaeus the tax-collector. It tells how Christ brought salvation to the sinful man, and how his life was changed simply because he "sought to see who Jesus was" (Luke 19:3). The desire and effort to see Jesus begins the entire movement through Lent towards Pascha. It is the first movement of salvation.

Our lenten journey begins with recognition of our own sinfulness, just as Zacchaeus recognized his. He promised to make restitution by giving half of his wealth to the poor, and by paying to those he had falsely accused four times as much as they had lost. In this, he went beyond the requirements of the Law (Ex. 22:3-12).

The example of Zacchaeus teaches us that we should turn away from our sins, and atone for them. The real proof of our sorrow and repentance is not just a verbal apology, but when we correct ourselves and try to make amends for the consequences of our evil actions. We are also assured of God's mercy and compassion by Christ's words to Zacchaeus, "Today salvation is come to this house" (Luke 19:9). After the Great Doxology at Sunday Matins (when the week tone is 1, 3, 5, 7) we sing the Dismissal Hymn of the Resurrection "Today salvation has come to the world," which echoes the Lord's words to Zacchaeus.

Zacchaeus was short, so he climbed a tree in order to see the Lord. All of us have sinned and come short of the glory of God (Rom. 3:23). We are also short in our spiritual stature, therefore we must climb the ladder of the virtues. In other words, we must prepare for spiritual effort and growth.

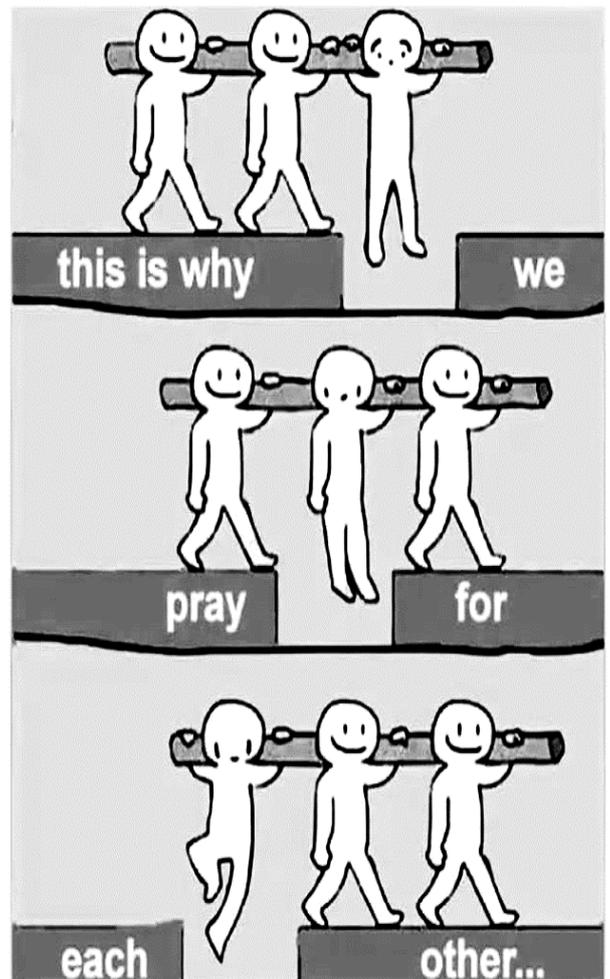


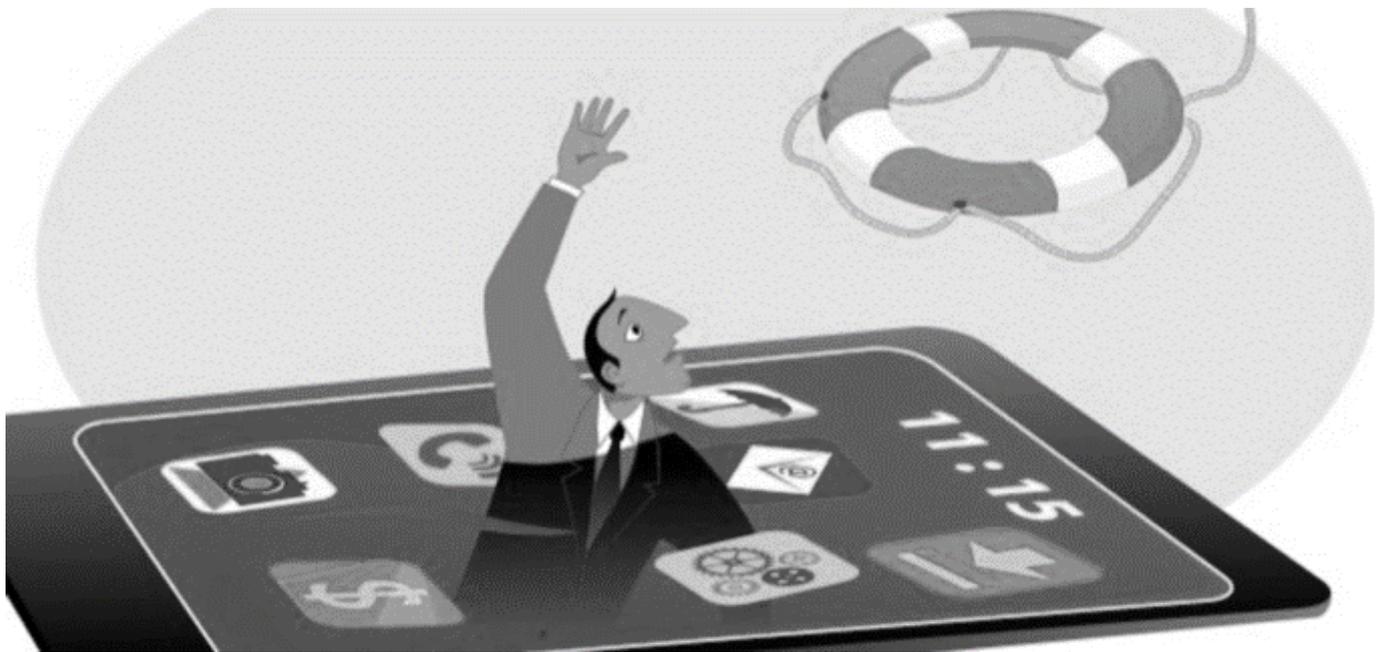
MODERN MAN AND ORTHODOX EXPERIENCE

Elder Ephraim, Abbot of Vatopaidi Monastery

The great danger for the Church and for monasticism today is secularism... The secular outlook is love of self, complacency, greed, hedonism, hostility, generally being content with ourselves as opposed to other people. That's the way the world lives. But the world must become the Church, not vice versa.

We feel for modern people who are living in this time of absurdity, of the broad acceptance of sin, of the disintegration of the human person, the deconstruction of every value and institution. We hope and pray that you will remain faithful to the traditions of our Church; that, internally, you will live the life in Christ, which recognizes the value of people and gives meaning to their life. May Our Lady, the Mother of God, the Abbess of the Holy Mountain, protect, strengthen and bless you always.





HOW CHRISTIANS SHOULD USE THEIR FREE TIME IN TERMS OF MODERN WORLD

From blog.obitel-minsk.com

Most probably the inventors of the internet, which modestly started as a small information sharing network, did not hope, even in their wildest dreams, that in less than 50 years their invention will evolve into what is today the greatest information exchange that ever existed. The library of Alexandria? Child's play! Think about all that goes through the internet today: websites, e-mail, news, TV, social networks, entertainment, financials, do-it-yourself, phone calls, video calls, encyclopedias, e-books, maps and we're just scratching the surface. All you want is there waiting to be found at the literal touch of a finger. Nobody asks anyone anything before they "google" the information.

With an internet connection at hand one feels like a kid in a toy store, always ready to engage and discover. You wake up in the morning and the first thing you do is check your phone. Did I miss anything while I was asleep? How is the stock market doing? Any emergencies at work? How are my friends on Facebook, any silly selfies? Did anyone like my Instagram? How many likes did I get? We walk like zombies with our eyes glued to our smartphones even before we had the chance to get a cup of coffees. And who invented the rule that you can't text and drive? Was it not enough that you can't drink and drive? Lucky enough there are the red lights, where everyone checks what happened in the last three minutes from the previous red light. You don't believe me? Look around next time you're at a red light, that is if you're not on your phone.

This avalanche of information about everything and anything has turned all of us into information junkies.

We constantly check our phones waiting for the next piece of news or conversation to pop out. We live and breathe information. There is only one downside to this addiction, we start having less and less time. Paradoxically, when we can find anything quicker than ever, we end up having less time than ever. Work doesn't get finished, conversations, unless virtual, are on the brink of extinction, human interactions are a bare because they take you away from the urge to know everything right now!

Where does this knowledge lead us to? One may say that if we search for the right information it is a good thing. Say one is interested in God; using just a smartphone one can find all the translations of the Bible ever imagined, all the writings of the Fathers, one can ask for spiritual advice online or even virtually attend a streamed Sunday service. Many times however we remain at the level of the search. Mesmerized of the information about the faith we don't have time anymore to actually live the faith. With so many virtual prayers books available we find no time to pray.

Having knowledge about God however does not mean one knows God. God is not in the information about Him. To know God is to be with Him, to experience the unmediated communion with Him. Knowledge is good only if it leads to action, knowledge without action is useless or even plain dangerous. Adam and Eve knew that they would die if they ate from the tree, yet they got tempted with the promise of even more knowledge. They knew enough to keep them in communion with God, to live forever in bliss without lacking anything, yet they

wanted more and in that temptation they lost paradise. Sometimes knowing more, especially before time, can lead us astray from practicing what we already do know. Our Christian forefathers have survived the Turks and the communists and everything else that stood against them not because they knew everything about God and their faith, but because they took the time to apply what they already knew in every moment of their lives.

We should not understand all this as a rebellion against knowledge and an invitation to obscurantism, but as a warning against the mirage of "knowing it all" that can be all consuming. Taking time for personal prayer, to physically be in church, to visit a friend in the hospital, to feed the hungry where they live, will help us more in discovering God than accessing raw information about Him. Knowing the Scriptures and the theology is fine, but God is not a theoretical Being, He is a real Trinity of Divine Persons that interact with

each other and with us. From this interaction we learn Who He is and who we are; by doing, by loving, by being together, now and into eternity.

A story from the monks of Egypt speaks about three brothers that were occasionally visiting an elder. Two of them always took advantage of the visits and had many questions to ask. The third one always just sat with them, asking nothing. After a few visits the elder asked him directly 'Don't you have any questions? Don't you want to know more?' The brother answered 'For me is enough to be in your presence'. In the era of free but overwhelming information, we should consider taking the advice of the wise brother and, maybe, from time to time, just break free from the internet and acknowledge the presence of God around us. Share a cup of tea with a friend, watch a child at play, listen to a bird's song, and, by taking this time to think about God, you might be able to hear God knocking at the door of your heart.

PRAYER AS SILENCE

Fr. Andrew Jarmus

God is always trying to get our attention. He wants us to turn to Him, to listen to Him, to open ourselves to a relationship with Him. God does not force Himself on us, but He is always making overtures towards us, waiting for us to respond with loving attentiveness towards Him. If we pay attention, if we listen, we will hear God speaking to us in our lives. Prayer is as much about listening to God as it is speaking to Him. In fact, the listening is even more important than the talking.

One way that we listen to God in our prayers is through the reading of the Holy Scriptures and other of our Church's spiritual writings. In our private devotions, we can select a passage, read it, and then take some time to think about what we have read. As we think about the passage, we try to be aware of specific sentences, phrases or words that grab our attention. Some people will write down their observations in a journal for future discussion with their spiritual father.

The second means of listening to God in prayer is through silence. Silence is something that many of us are not comfortable with. We fill our days with the noise of iPods, TV, radios. For some people, the time that they dread most are the moments at night before they go to sleep, when all they are left with is silence and their thoughts. And yet, God often talks to us, not in thunder claps and lightening flashes, but in the still small voice whispering in our heart. (for more on this, see 1 Kings 19:11-13)

The Saints instruct us that as we say our prayers, we should take time to stop and sit quietly, just being present with God. The monastic fathers and mothers of our Church say that prayer is like a flying bird. When a bird is in the air, it beats its wings until it has reached a certain height; at that point, it stops beating its wings and glides along. The words of our prayers are our spiritual wings. There will come a point while praying where words are no longer necessary, we can stop talking and glide in silence, allowing God's presence keep us aloft.

Prayer is a conversation. It is a two-way dynamic. As we all know, its hard to say we have had a "conversation" with someone, if one party has monopolized the time, without giving the other party the chance to offer any input. In order for prayer to be truly beneficial to us, in addition to talking to God we also need to listen to what He has to say to us.

