

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF FEBRUARY 17, 2018

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!



Fast-free Week

During the week of the Publican & Pharisee, Feb. 17-24, we do not fast on Wednesday and Friday. Unless, of course, you want to be a Pharisee! ☺



Congratulations!

to Camelia and Gerald Milite on the birth of their new baby girl, born on February 13th at 10:39am. Little Juliana Antonia weighed in at 7.1 lbs and was 17.25 inches long. Congratulations to the Milite family!

Parish Council Installation – Sunday, March 3rd

On March 3rd, the 2019 Parish Council will be installed at the end of the Liturgy. The first meeting will take place on this day following the coffee hour. All council members are reminded to prepare for this high calling and important day with prayer, reflection, the sacrament of Confession, and Holy Communion.



What are Meat-fare (3/3) and Cheese-fare (3/10) Sundays?

These are the final days we partake of meat and dairy products, respectively, until Pascha. During the week before Great Lent, called Cheese-week, though we aren't partaking of meat anymore, dairy products are permitted every day, inc. Wednesday & Friday. Questions? See Fr. John.



The Rite of Forgiveness – Sunday, March 10th

The day before entering the Great Fast is called Forgiveness Sunday, for on this day we ask each other's forgiveness, remembering that there can be no true fast, no genuine repentance, no reconciliation with God, unless we are at the same time reconciled with one another. Don't miss it!



Parking Lot Expansion

Only \$1,500 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!

Budget Fact: Weekly Collection Goal

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

SUNDAY, FEBRUARY 17TH

Publican and Pharisee Sunday

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

SATURDAY, FEBRUARY 23RD

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

SUNDAY, FEBRUARY 24TH

Prodigal Son Sunday

8:40a.m. Hours
 9:00a.m. Div. Liturgy
 Coffee Hour
 Women's Outing



Looking Ahead:

- ❖ March 3rd – Meatfare Sunday
- ❖ March 10th – Cheesefare Sunday
- ❖ March 11th – Great Lent Begins
- ❖ March 25th – Annunciation
- ❖ April 21th – Palm Sunday
- ❖ April 24th – Holy Unction
- ❖ April 26th – Holy Friday
- ❖ April 28th – Pascha

+	OPERATING			EARMARKED			ACCOUNTS		READER SCHEDULE	
	LAST MONTH	THIS MONTH	LAST YEAR	LAST MONTH	THIS MONTH	LAST YEAR	AS OF 2/17			
INCOME	7,878	4,370	107,633	175	220	38,732	OPERATING	6,215	2/17	Gabriela Vlahovici-Jones
EXPENSE	9,261	9,261	106,966	800	0	26,218	EARMARKED	11,924	2/24	Rdr. Nicholas Borodulia
NET	-1,383	-4,891	+667	-625	220	12,218	SAVINGS	12,000	3/3	Megan Wilkinson
									3/10	Rdr. George Kaloroumakis

THE 15TH ANNIVERSARY OF THE EPISCOPAL CONSECRATION OF METROPOLITAN TIKHON

From OCA.org

It is with deep and heartfelt love, respect and gratitude that we mark the Anniversary of the Episcopal Consecration of His Beatitude, Metropolitan Tikhon, which took place at the Monastery Church of Saint Tikhon of Zadonsk, South Canaan, PA 15 years ago, on February 14, 2004. He had been elected to the episcopacy by the members of the Holy Synod of Bishops of the Orthodox Church in America at their Fall Session in October 2003.

Born in Boston, MA on July 15, 1966, the son of Francois and Elizabeth Mollard, he and his family settled in Reading, PA after brief periods living in Connecticut, France, and Missouri. After his graduation from Wyomissing High School in 1984, he enrolled in Franklin and Marshall College, Lancaster, PA, from which he received a Bachelor of Arts degree in French and Sociology before relocating to Chicago, IL.

Raised in the Episcopal tradition, he was received into the Orthodox Church in 1989, after which he enrolled in Saint Tikhon's Orthodox Theological Seminary. The following year he entered the monastic community at Saint Tikhon Monastery as a novice.

After receiving his Master of Divinity degree from Saint Tikhon Seminary in 1993, he was appointed Instructor in Old Testament at the school. He subsequently served as Senior Lecturer in Old Testament and taught courses in the Prophets and the Psalms and Wisdom Literature. He also served as an instructor in the seminary's Extension Studies Program, offering courses in the lives of the Old

Testament saints, the liturgical use of the Old Testament, and the Old Testament in Patristic literature. He collaborated with then-Igumen Alexander [Golitzin] in the publication of *The Living Witness of the Holy Mountain*, published by Saint Tikhon Seminary Press.

In 1995 he was tonsured to the Lesser Schema and given the name Tikhon, in honor of Saint Tikhon,

Enlightener of North America and Patriarch of Moscow. Later that year, he was ordained to the diaconate and priesthood at Saint Tikhon's Monastery. In 1998, he was elevated to the rank of Igumen, and in 2000 to the rank of Archimandrite. In December 2002, he was appointed Deputy Abbot of Saint Tikhon Monastery.

After his consecration to the episcopacy, he served as Auxiliary to the Metropolitan. He was nominated to fill the vacant See of Philadelphia and Eastern Pennsylvania at a special diocesan assembly on May 25, 2005. Two days later, he was elected to that ministry by the members of the Holy Synod of Bishops. He was installed as ruling

hierarchy of the diocese at Saint Stephen Cathedral, Philadelphia, PA on October 29, 2005. He served as Bishop and later Archbishop of the diocese until his election as Primate of the Orthodox Church in America at the 17th All-American Council, held in Parma, OH on November 13, 2012.

On behalf of the hierarchs, clergy, monastics and lay faithful of the Orthodox Church in America, we pray that our Lord, Jesus Christ will continue to bless, guide and strengthen His Beatitude in his ongoing ministry "in behalf of all and for all" now and for many years to come!



ASK FATHER: 4 QUESTIONS / 4 ANSWERS

Question: If God is one, how can Christians have so many varying and even conflicting positions on theological, social, and moral issues?

Answer: Although the answer to this question is simple, it is not often easily accepted because it requires a little humility. God is truly one, but we are not yet fully one with Him. As St. Dorotheus of Gaza once said, we are as points along the perimeter of a circle and God is at the very center. As we draw closer to Him, we draw closer to one another, until finally we arrive at perfect union with Him and one another. The fact that we have conflicting positions on theological, social, and moral issues, should indicate to us that we need to draw closer to God, who alone can bring us closer together and make us one. This is the mission and activity of the Church, which has the Lord Jesus Christ as its center, focal point, and means of unity.



Question: I feel very strongly about my own beliefs, why should I believe as the Church believes?

Answer: Personal conviction is a key part of Christian development, however, just because we have strong feelings that we are correct does not make it so. I may feel very strongly that $2 + 2 = 4$ (which of course it does) but it is not my strength of conviction that makes me correct. The real proof is found in the discipline of mathematics, and the common witness of all those who have passed the 1st grade. :)

In the sciences and in the spiritual life, we should be very careful not to verify our thoughts and beliefs by our own feelings and emotions. This is called “emotional reasoning”, an identified psychological pathology, and this can lead to spiritual delusion as well.

In the spiritual life, the safe way to truth, the sure way to acquire the seemingly intangible mind of the invisible Christ, is through the very tangible mind of the visible Church. It is only when we compare our personal understanding to the commonly held mind and consensus of the Church that we are able to discern whether what we believe is correct or not.

This is the very reason why St. Paul makes the connection between the mind of the Church and the mind of Christ; through the one we arrive at the other. This is because although distinct the two are actually intimately and perfectly connected. To show this unity, St. Paul speaks about Christ as the head and the faithful as the body. Just as a physical body has no mind without its head, so too the Church has no mind apart from Christ – the Church’s teachings are the Lord’s teachings.

It is through the unity of the Church that we can experience unity with God and with one another. But this unity only comes through the difficult road of repentance, which begins with the humility that perhaps we are not as connected to God as we might think or feel.



Question: So are you saying that the consensus of the Church cannot be wrong? I have a real problem with that.

Answer: In our fallenness, in our separation from God and one another, we all have become accustomed to going our own way, doing our own thing, and not being held in check by anyone, even at times God Himself. Although this is an unhealthy form of individuality and freedom, we justify this stance by claiming that all is relative; after all, we say, even if absolute truth exists, there is no way to verify it.

In His foreknowledge, God knew that this would be our problem. And in His love for mankind, He not only revealed Himself as absolute Truth, in the person of Jesus Christ, but He also set up His Church as “the pillar and ground of the truth” (1 Timothy 3:15) in which dwells the Holy Spirit, who will “guide you into

all truth" (John 16:13). When we see the Church's divinely given claim to truth as tyranny, we tragically turn away from the leadership of God Himself. This ultimately will lead to separation from not only the Church but also separation from God – the one a visible sign of the other. Such division then becomes the greatest evidence of our self-direction. Unity, on the other hand, is the greatest proof of God's leadership. This we see in the Lord's Church, which Christ established "that all might be One".

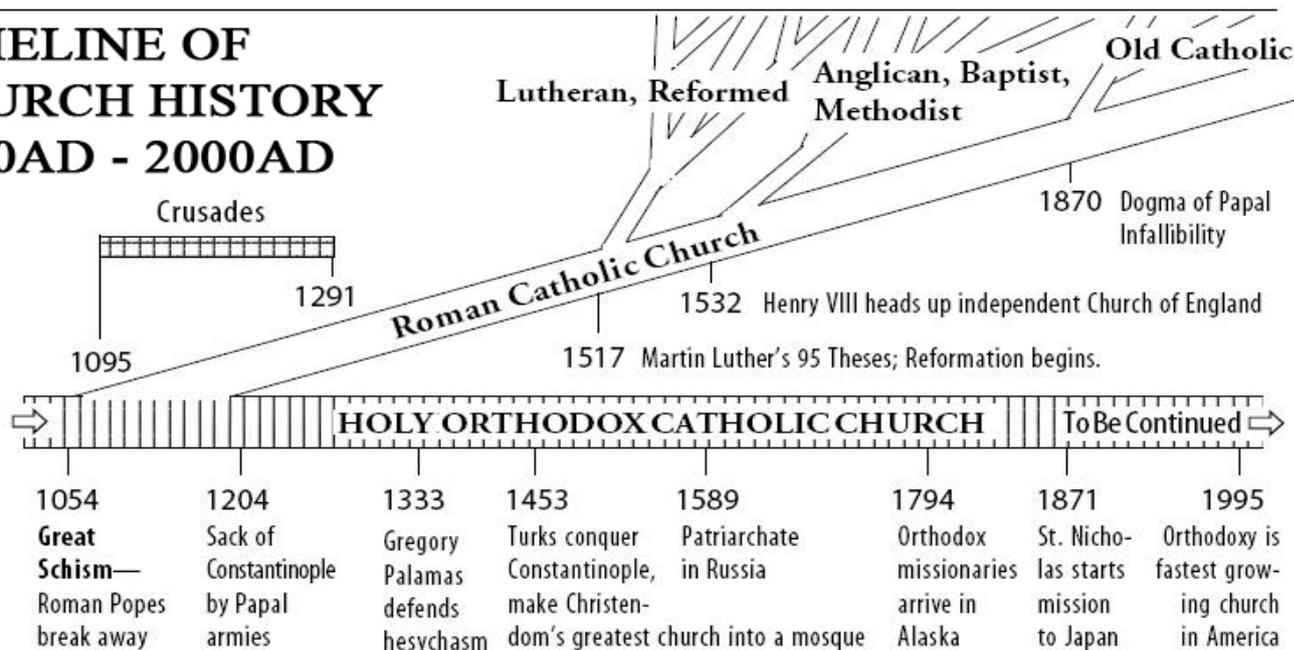
Therefore, we should test our relationship with God by comparing it to the relationship the Church has with God. Submitting to such a test is not giving in to human tyranny but rather humble recognition of the sovereignty of God the Father, the Incarnation of God the Son, and the indwelling of God the Holy Spirit within the Church. The Church then is not the problem; it is God's answer to our problems.

Question: Doesn't the Church need to critically examine its core teachings in light of the changing world? Is the Church afraid of self-examination?

Answer: Historically speaking, remember what happened when the Roman pope reevaluated and changed core teachings, forgetting his accountability to the consensus of the Church and Christ its head. This led to the Great Schism in the 11th century – the separation of Rome from the rest of Christendom, which remained united in Orthodoxy. Centuries later, when people realized the errors of Rome, they broke away from the pope and formed their own churches in what became known as the Protestant Reformation. Now, Western Christianity has some 30,000 divisions – all because of 1) not being afraid to change core teachings and 2) not being afraid to separate from the consensus.

In Orthodoxy, the core teachings are the Lord's, who is "the same, yesterday, today and forever" (Hebrews: 13:8), and we guard these teachings through the consensus of the Church. It is incumbent upon everyone to examine the teaching of the Church not in order to redefine it according to one's own personal beliefs or the changing fads of the world; just the opposite. Examination of Church teaching is made to make sure that the current teaching corresponds perfectly to the unchanging consensus of the Apostles, bishops, priests and laity – a unity spanning across time and space, shared between the creation and the Creator. Therefore, the reason we don't change the teaching is because we don't want to break our union with God and one another, not because we are afraid of self-examination. Our understanding of self-examination is much more properly placed on the personal level where it belongs. We examine ourselves to see if we are conforming ourselves to Christ through His Church. We examine ourselves to see if we are overcoming divisions through repentance (changing our minds, hearts, and lives), or conversely if we are increasing divisions through our unwillingness to be changed and conformed to Christ, who alone is the focal point of all unity.

TIMELINE OF CHURCH HISTORY 1000AD - 2000AD



All Christian churches can be traced back historically to the Orthodox Church founded by the Lord Jesus Christ.