



CHRIST THE SAVIOR ORTHODOX CHURCH

10315 Carey Road; Berlin, MD 21811
 302-537-6055 (church) / orthodoxdelmarva.org /
 frjohn@orthodoxdelmarva.org

BULLETIN OF JANUARY 26, 2014

A Warm Welcome!

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

Annual Meeting of the Parish – February 2nd

will be on Sunday, February 2nd, following the coffee hour. Everyone is asked to set aside this day, making a special effort to be in attendance. While all are welcome and encouraged to attend, voting privileges are reserved for those who are official members of the parish.



Auditors Are Needed

Thank you to Rob Barbarita and Barbara Kaloroumakis for volunteering to serve as this year's auditors! Appreciation is expressed as well to those who offered to fill in.

Work Project

The walls and ceiling of our chapel are currently being beautified. A graphical rendering of the final design is available for your viewing at the candle stand. The new color which you currently see on the walls and ceiling is simply primer, upon which would be placed plaster and then painted stencils. For questions about the project, please speak with Fr. John or Laura Deckmann.



Meeting of the Lord in the Temple – February 2nd

Next Sunday, we celebrate the Meeting of the Lord in the Temple. This Twelve Great Feast commemorates the Lord's presentation into His Temple 40 days after His birth in the flesh. This feast concludes the Nativity season. Saturday evening's Great Vespers will include Litiya for the Feast; the blessing of candles will be at the Liturgy.

Have Something on Your Mind?

Feel free to talk to your priest. Fr. John can be reached anytime via phone, 302-537-6055 or email, frjohn@orthodoxdelmarva.org.

Enlarging Your Circle of Friendship

Often times when we come to church 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!



SUNDAY, JANUARY 26TH

31st Sunday of Pentecost

New Martyrs of Russia

8:40a.m. Hours

9:00a.m. Divine Liturgy

Coffee Hour

SATURDAY, FEBRUARY 1ST

6:00p.m. Great Vespers w/ Litiya

SUNDAY, FEBRUARY 2ND

Meeting of the Lord

One of the Twelve Great Feasts

8:40a.m. Hours

9:00a.m. Divine Liturgy w/ blessing of candles

Coffee Hour

Annual Parish Meeting

READER SCHEDULE

Sunday, Feb. 2nd

Gabriela Jones

Sunday, Feb. 9th

Joanne Patrick



CASH FLOWS THROUGH 12/31/13					CASH FLOWS IN JANUARY 2014					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 1/26		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Due 2/2014
71,781	60,319	50,167	56,415	+5,214	6,276	7,422	700	1,000	-1,054	+9,205	0	0

WHAT ORTHODOX FAMILIES MUST DO TO KEEP THE KIDS ORTHODOX

From pravmir.com / Priest Geoffrey Korz / Jan 10th, 2014

It is common in Orthodox parishes to find faithful people asking, why aren't more kids coming to church? It's an important question, since it raises two deeper issues: firstly, where will the Church in the Western World (outside traditionally Orthodox countries) be in twenty years, and secondly (and perhaps most critically); what on earth have Orthodox families been doing for the last few decades that has resulted in most parishes being almost devoid of young people?

Obviously, somewhere, the transmitting of the precious Orthodox faith from one generation to the next has not been accomplished. Of course, building faith in young people is a one-to-one exercise, requiring the time and concerted effort of parents, who bear the primary responsibility for this task. If young adults (or not-so-young adults) do not love Christ's Church, the question must be asked, what exactly has been the highest priority of their home life? Academics? Getting a good job? Sports? Social life? Entertainment?

Saint Paul tells us that whatever we sow, that is the thing that we shall reap (Galatians 6:7): whatever we put into our children – a love of music, international travel experiences, unbridled ambition, a concern for the poor – it is very likely that this will profoundly shape their character. Similarly, as St. John Chrysostom tells us, the things that we allow to surround our children will either reinforce or undermine our primary influence on the life of our children (his Admonition to Parents is a tremendously helpful read for all mothers and fathers). Where can we start with this immense task? Consider the following:

1. SHOP AND PLAN LIKE YOU'LL SPEND ETERNITY ELSEWHERE. We are all tempted to desire to be like the world, to be liked by those around us, and to "fit in". Sometimes the cost of such acceptance is too high. The way in which we use our money and our time says a lot about whether we are planning

more for this life, or more for eternity. If we are planning primarily for this life, why would our children even consider worrying about their spiritual life? When our cheques, online shopping, and recreational trips to the mall outweigh the time spent at church or at prayer, why would our children turn out any other way?

2. STOP WORKING AND SHOPPING ON SUNDAY. This is a concrete way to set aside time for God. The Lord tells us that the sabbath (Sunday, for Christians) was made for our sake (Mark 2:27) – for our rest and spiritual rebuilding from the spiritual maelstrom that tears us apart during the other six

days of the week. If we lack the strength to live a spiritual life, we should ask why!

3. PROVIDE ORTHODOXY AS AN IDENTITY OPTION. Orthodox kids in the western world are usually provided with two mutually exclusive and spiritually poisonous options: retain a foreign culture (language, name, history, etc.) as your primary identity, in order to somehow "keep" the Orthodox faith as part of that culture, or become westernized and leave your faith and culture behind. The whole idea that Orthodoxy is "part" of any culture is of course absurd, since two millennia ago, nearly every culture was thoroughly pagan. Even recently, many "Orthodox"

cultures fell under the hypnotic effect of Communism, and today many are intoxicated with capitalist materialism.

Having a rich sense of inherited culture – whatever the culture is – is a formative seed in the soul of a child, since a rich appreciation and love for inherited tradition prepares a child's heart for Orthodox living (since our faith is timeless, and requires inoculation against the passing winds of fashion). But a child's first loyalty, the loyalty that must be cultivated and exemplified by each parent, is loyalty to the unchanging treasure of the Orthodox faith. If a young person thinks they have lots in common with other Orthodox people because they are Orthodox, there is a good chance



they will remain faithful. On the other hand, if a child believes he has more in common with other peers who share their culture, whether those peers are faithful or not, it's probably too late – the young person does not have an Orthodox Christian self-image, and tremendous work needs to be done.

4. LEARN THE ORTHODOX FAITH – ACQUIRE THE MIND OF THE HOLY FATHERS. For parishes that use the English language, this means teaching Orthodoxy to adults (catechumens and long-time faithful) so they can pass it on at home, while teaching kids. The temptation to “make Orthodoxy Canadian (or American)” must never turn into a watered-down practice ; this is one of the big reasons ethnic Orthodox people do not trust missions using the local vernacular language with the task of religious education: watered-down, “modernized” Orthodoxy is a scandal to people who are already deeply fearful of losing their imported culture. Sadly, many examples of “North America” Orthodox missions are full of attempts to redefine Holy Tradition, to revamp inherited liturgical traditions, and generally to try to “know better than all the faithful saints who have lived the Faith since the beginning. We must learn from history that Orthodoxy is a universal faith, for all times, places and peoples, and teach this critical lesson to our children.

5. CULTIVATE A NETWORK OF ORTHODOX FRIENDS OF ALL AGES. Imagine for a moment that the electricity supply was cut off to your home town. What would you do? Do you have alternatives close at hand? Many people – particularly younger people – would find life without electronic entertainment an almost unbearable reality. Similarly, many Orthodox parishes assume that the reality of foreign immigration will continue to keep their parishes vibrant, and full of Orthodox people.

But what happens when immigration stops? What happens when the vitality of Orthodox life depends only on reaching those non-Orthodox who are already here? Sadly, we do not learn the lesson from previous generations of Orthodox immigrants: eventually immigration dries up, and we must start sharing our life of faith with other Orthodox people around us.

6. STOP TRYING TO “KEEP UP” WITH WESTERNIZED (IN PARTICULAR, “AMERICAN-STYLE”) RELIGIONS. There is a reason that chirpy music and jumping services win over people quickly: they appeal to the senses, and are easily embraced by the noisy hearts of those in the western world. If we are trying to pass on Orthodoxy to our children, the idea of emulating modernized religious life is truly absurd, since it fails to pass on to them the unique tools that only Orthodoxy has to give. Orthodox eyes that see timeless, unchanging truth, an Orthodox mind that understands the teachings of the Apostles’ faith, Orthodox ears that are drawn to eternal beauty, and an Orthodox heart that is trained in the inner stillness of prayer: these are gifts that the Orthodox faith gives. Our children need them. If we have access to them, and we fail to take the necessary steps to give them to our children, we have failed them.

As the Lord asks us, “If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a scorpion instead of a fish?” (Luke 11:11). The Orthodox Faith is available to us to give to our children the spiritual food they crave. What would we tell them if they ask us why we gave them something else instead?

- Father Geoffrey Korz in a priest in Canada. This article was originally published in the March-April 2005 of the newsletter of the All saints of North America Orthodox Church, online at www.asna.ca.



ON DISCERNMENT

St. John of the Ladder

Discernment in beginners is true knowledge of themselves; in intermediate souls, it is a spiritual sense that faultlessly distinguishes what is truly good from what is of nature and opposed to it; and in the perfect, it is the knowledge which they have within by Divine illumination, and which can enlighten with its lamp what is dark in others.

Or perhaps, generally speaking, discernment is, and is recognized as, the certain understanding of the Divine will on all occasions, in every place and in all matters; and it is only found in those who are pure in heart, and in body and in speech.

THE THREE HIERARCHS: SS. BASIL THE GREAT, GREGORY THE THEOLOGIAN AND JOHN CHRYSOSTOM

Commemorated on January 30th / From the Prologue of Ochrid

Each of these saints have their own feast day. St. Basil the Great, January 1; St. Gregory the Theologian, January 25; and St. John Chrysostom, January 27. This combined feast day, January 30, was instituted in the eleventh century during the reign of Emperor Alexius Comnenus. At one time a debate arose among the people concerning who of the three is the greatest? Some extolled Basil because of his purity and courage; others extolled Gregory for his unequalled depth and lofty mind in theology; still others extolled Chrysostom because of his eloquence and clarity in expounding the Faith. Thus some were called



Basilians, others Gregorgians, and the third were called Johannites. This debate was settled by Divine Providence to the benefit of the Church and to an even greater glory of the three saints. Bishop John of Euchaita (June 14) had a vision in a dream: At first, all three of these saints appeared to him separately in great glory and indescribable beauty, and after that all three appeared together. They said to him, "As you see, we are one in God and there is nothing contradictory in us; neither is there a first or a second among us." The saints also advised Bishop John that he write a common service for them and to order a common feast day of celebration. Following this wonderful vision, the debate was settled in this manner: January 30 would be designated as the common feast of these three hierarchs. The Greeks consider this feast not only an ecclesiastical feast but their greatest national school holiday.

THE CHURCH - A SHIP IN THE SEA OF LIFE

From Biserica.org

Greek Orthodox Priest, Father Aris Metrakos, formerly a ship's captain, maintains that 85% of all churches can be compared to luxury cruise liners, when they should be more like battleships:

Cruise ships and battleships. What could be more simple and clear? Think about what happens on a cruise ship. We don't do any work. Someone takes care of every need. Every event (except for lifeboat training) is optional. We have no responsibilities and no accountability.

Isn't this the way most people approach Church? Developing and executing services and programs is someone else's job. We go to services once or twice a year and still call ourselves "members." All work falls under the job description of the paid staff or core volunteers, so we have no responsibilities.

Then there's the battleship. The warship has a life or death mission. Every member of the crew has a job that must be done to the best of his ability. Everyone must work together because they depend on one another for the success of the mission and mutual survival.

A healthy parish must see itself as a battleship. The mission of the Church is life and death. We are called to bring the Gospel to the world and to provide for those in need. No other vocation is as critical or crucial. Each member of the "crew" has a divine calling to define and fill his particular niche in the life of the parish. And when members do not work together, they jeopardize both the work of the Church and their salvation.

Anyone who has spent time aboard a cruise ship and a warship knows that the ways of life onboard the two respective vessels are polar opposites. And so the question remains, how do we see the Church, as a cruise liner or a battleship? What is our role in the Church? Do we work together or against each other?

