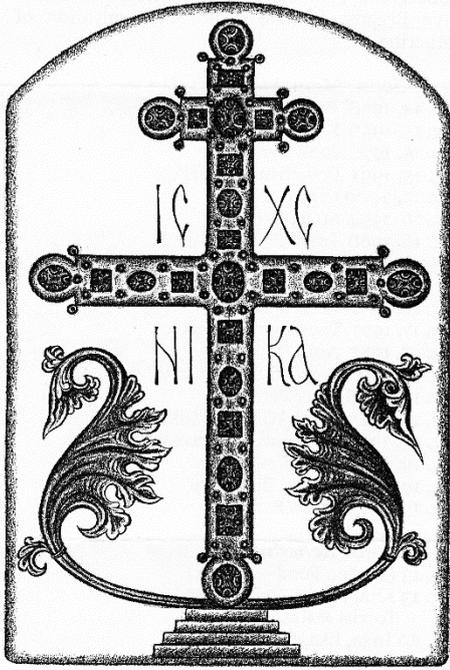


CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JANUARY 14, 2018



SUNDAY, JANUARY 14TH

Leave-taking of Theophany St. Nina of Georgia

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

SATURDAY, JANUARY 20TH

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

SUNDAY, JANUARY 21ST

Zacchaeus Sunday

8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hr
Parish Council Meeting

READER SCHEDULE

Sunday, January 21st

Rdr. Nicholas Borodulia

Sunday, January 28th

Megan Borodulia



Annual Meeting – Sunday, Jan. 28th

The 2018 Annual Meeting will be held on Sunday, January 28th, following the Divine Liturgy and coffee hour. Everyone is asked to please set aside this date for this important meeting.

Draft Parish By-Laws

are available at the candlestand as well as on our website. These by-laws have been prepared by the parish council for review modification/acceptance at our Annual Meeting. Questions, please see: Fr. John or Deborah Wilson, our senior warden.

Christian Sayings

- Can't sleep? Don't count sheep... talk to the Shepherd.
- A clear conscience makes a soft pillow.
- Need a new life? God accepts trade-ins.
- Sin: it seemed like a good idea at the time.
- Famous last words: I'll get right with God later.

Matching Donation

Many thanks to all who increased their offerings and made special donations to help us successfully reach our 12K Matching goal! Genuine appreciation is also expressed to the matching donor, who made this initiative possible. May the Lord bless!

2x

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.



CASH FLOWS THROUGH 11/30/17					CASH FLOWS IN DECEMBER 2017					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 1/14		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
97,937	89,597	45,958	34,170	+19,709	773	8,222	0	0	-7,449	16,887	3,139	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 chequebooks, 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.



GUIDELINES FOR PRAYERFUL CONSIDERATION

- ❖ Giving in proportion to what God has done for each of us: Luke 12:48.
- ❖ Giving regularly (weekly, monthly), as encouraged in 1 Corinthians 16:2.
- ❖ Giving “first fruits” (or the promised amount) first: Nehemiah 10:35.
- ❖ Giving sacrificially: 1 Chronicles 21:24.
- ❖ Giving cheerfully and joyfully: 2 Corinthians 9:8.
- ❖ Giving to care for the needs of others: Galatians 6:10.
- ❖ Giving likens us to God: John 3:16.

ABOUT HOW MAN IS MOST DEAR TO GOD AND GOD TO MAN

By St. Nicholai Velimirovich

"For I want not what is yours, but you" (I Corinthians 12:14).

With these words, which could have only been spoken by the fiery apostolic love toward one's neighbor, is expressed the essence of the relationship of the Christian toward God and God toward the Christian. The love of God could very well say: "You, O Christian, fast for My sake; for My sake you distribute alms; for My sake you lift up heartfelt prayers; for My sake you build churches; for My sake you offer sacrifices and you perform many other good deeds. All of this is good, and all of this is pleasing to Me, but you are more precious to Me than all of this. In the end, I seek nothing of all of this rather, I seek you, only you."

The love of a Christian could very well say:

"O Lord, You gave me health and that is good. You turn on the light; You permit the rain to fall; You refresh the air by Your thunder and that is good. You bestow wealth, wisdom, many years, offspring and many other good things which You bountifully place on the table of this life. All of this is good and overly-good. I receive all of this with gratitude. But, in the ultimate end, that is only the hem of Your garment. Ultimately, I do not seek anything of that but You, O Lord, You alone I seek."

O my brethren, that is not God which is seen with the physical eyes, neither is that man which is seen with the physical eyes. That which is seen in the whole of nature is only something of God; and that which is seen in the physical garment is only something of man. Brethren, God is Love which heaven lowers to earth; Brethren, man is love which raises earth to heaven.

O Lord, Lover of mankind, Creator and Almighty, take up Your abode more and even more in us with Your Life-giving Spirit that we may live; that we may be alive in Your kingdom without death. To You be glory and praise forever. Amen.



A PRAYER FOR DURING PREGNANCY

Master, Lord Jesus Christ our God, Source of life and immortality, we thank Thee, that Thou hast enabled us in wedlock to become partakers of Thy blessing and gift, for Thou hast said, O Master, "*Grow and multiply and you will fill the earth.*" We thank Thee and pray: bless this fruit of our body which Thou hast granted us, show Thy mercy upon it and enliven it with Thy Holy Spirit. Make its body to grow in health and without flaw and grant it well-formed members. Sanctify its body, mind, heart and inward parts. Grant this infant wisdom and fear of Thee; appoint a faithful guardian Angel for his soul and body. Cover, protect, strengthen and preserve the child in our womb until the very hour when Thou didst command him to be born. But do not conceal him in his mother's womb, for Thy hands have prepared him. Thou gavest him life and breath. O Lord Jesus Christ, we entrust our child into Thine all-powerful hands. Place the right hand of Thy grace upon him, sanctify him with Thy Holy Spirit and renew him for eternal life, that he may partake of Thy Kingdom. Amen.

WHY DOES THE PRIEST CENSE US?

During the services, the priest censes many things in church. He also censes the people. Why does he cense the people?

As clouds of smoke from the burning incense rise up, we are reminded that we were created in the "image and likeness of God." It is this image in us that the priest censes. Just as he censes the icons of the saints, he censes each of us.

We are called to be saints. When we turn to God and tell Him we are sorry for our sins, He visits us and blesses us. He encourages us to grow and become more like Himself who is both holy and good. When the priest censes us, he reminds us to keep the divine image in us pure and God-like.

