



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JANUARY 25, 2009

SUNDAY, JANUARY 25TH

31ST SUNDAY AFTER PENTECOST

8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour
Choir Practice

SATURDAY, JANUARY 31ST

6:00p.m. Great Vespers

SUNDAY, FEBRUARY 1ST

32ND SUNDAY AFTER PENTECOST

8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour
6:00p.m. Great Vespers w/ Litiya

MONDAY, FEBRUARY 2ND

MEETING OF THE LORD

One of the Twelve Great Feasts

8:40a.m. Hours
9:00a.m. Divine Liturgy
Blessing of Candles

Please Remember in Prayer

Diane Evanusa (undergoing surgery on Tuesday morning) Kathy and Bill Parrish, Raymond, Judith Kocinski, Jane Koshutko, Carole Boris, Robert Evanusa, Nicholas, Yvonne, Katherine, Michael, Gregory, Olga Leisure, Nina Gordon, Fr. Christian, Constantina & Christos. If you have a request, please let Fr. John know.

Memory Eternal!

to the newly departed handmaiden of God, Valentina, the grandmother of Olga Leisure. May her soul dwell among the righteous!

Choir Practice – Today, January 25th

Following today's coffee hour. All choir members and those interested are encouraged to attend.

Meeting of the Lord in the Temple – February 2nd

On February 2nd, 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. There will be Vespers with Litiya on Sunday, February 1st, at 6:00pm, and then the Divine Liturgy with blessing of candles on Monday, February 2nd, at 9:00am.



Reading Group – Date Changed to Monday, February 9th

Due to a scheduling conflict for a meeting with Met. Jonah we will be discussing this text on Monday, February 9th, at 7:00pm instead of January 26th. Sorry for the change!

The "Souper" Bowl of Caring

is an IOCC sponsored event designed to help local food banks and charities. On Super Bowl Sunday, February 1st, each parishioner is asked to bring a can of food (or more) for our local food pantry, and \$1.00 (or more) for our local pregnancy aid center. A special collection basket will be placed in the back of the church.



If you want to cure your soul, you need four things. The first is to **forgive your enemies**. The second is to **confess thoroughly**. The third is to **blame yourself**. The fourth is to **resolve to sin no more**. If we wish to be saved, we must always blame ourselves and not attribute our wrong acts to others. And God, Who is most compassionate, will forgive us.

St. Cosmas Aitolos



New Books

Our bookstore has been stocked with some new books. Among those recommended is "The Gurus, The Young Man, and Elder Paisios" by Dionysios Farasiotis. A synopsis is offered on page 2 of this bulletin. Questions? Please ask Fr. John. As with any title, more copies can be ordered.

Last Week's Annual Meeting

If you missed last week's annual meeting, please pick up a copy of the reports in the back. Questions? Please ask Fr. John.

Sign-up Sheets

for coffee hour, ushers, and counters are on the back bulletin board.

READER SCHEDULE

Sunday, Feb 1st

Troy Duker

Sunday, Feb. 8th

Sandy St. Germain



The
GURUS,
the
YOUNG MAN,
and
ELDER PAISIOS

Dionysios Farasiotis



NEW BOOK: THE GURUS, THE YOUNG MAN AND ELDER PAISIOS

By *Dionysios Farasiotis*

This powerful memoir tells the story of a Greek youth who, out of a desire to know the truth empirically, began to experiment in yoga, hypnotism, and various occult techniques. Eventually drawn back to the Faith of his forefathers—Orthodox Christianity—he visited the ancient monastic republic of Mount Athos in his native Greece, where he was brought to a knowledge of the Truth of Jesus Christ by the saintly Elder Paisios (1924–1994). Nevertheless, believing he had only found “part of the truth” on the Holy Mountain, he chose to give the “same opportunity” to Hindu yogis that he had given to Elder Paisios and other Orthodox monks. Thus, at the age of twenty-five, he embarked on a trip to India, where he undertook his search in the ashrams of three famous gurus, one of whom was worshipped as a god. His experiences in India, along with his subsequent encounters with Elder Paisios on Mount Athos, are recounted in the present book in vivid detail.

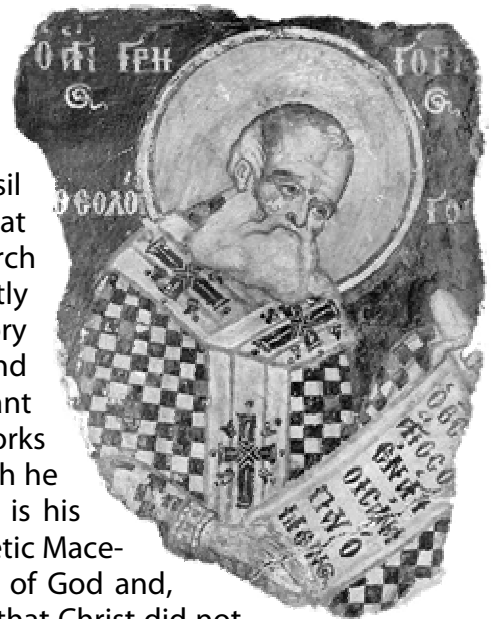
Popular in Greece since its first publication there in 2001, *The Gurus, the Young Man, and Elder Paisios* is a page-turning narrative of both outward adventures and inward struggles. What stands out most in this book, however, is the radiant image of Elder Paisios, possessed of divine gifts, laboring in prayer for his fellow man, and overflowing with unconditional love. Through this, one sees the uncreated Source of the elder’s love and of the author’s spiritual transformation: the true God-man Jesus Christ, Who honors man’s personal freedom while drawing him, through love, into everlasting union with Himself.

SAINT GREGORY THE THEOLOGIAN

Commemorated on January 25th

From the Prologue of Ochrid by St. Nikolai Velimirovich

Gregory was born in Nazianzus of a Greek father and a Christian mother. Before his baptism, he studied in Athens along with Basil the Great and Julian the Apostate. Gregory often prophesied that Julian would become an apostate and a persecutor of the Church which actually happened. Gregory was especially influenced greatly by his good mother Nonna. When he completed his studies, Gregory was baptized. St. Basil consecrated him as bishop of Sasima, and Emperor Theodosius the Great summoned him to fill the vacant archiepiscopal throne of Constantinople. He wrote numerous works of which his most famous are those concerning theology for which he is called The Theologian. Especially known because of its depth is his work: *Homilies on The Holy Trinity*. Gregory wrote against the heretic Macedonius who erroneously taught that the Holy Spirit is a creation of God and, Gregory also wrote against Appolinarius who erroneously taught that Christ did not have a human soul but that His divinity was in lieu of His soul. Additionally Gregory wrote against Emperor Julian the Apostate, his one-time colleague in school. In 381 A.D., when a debate began regarding his election as archbishop, he withdrew on his own and issued a statement: “Those, who deprive us of our archiepiscopal throne cannot deprive us of God.” After that, he left Constantinople and went to Nazianzus and there lived a life of solitude and prayer, writing worthwhile books. Even though he was in poor health throughout his entire life, nevertheless, Gregory lived to be eighty years old. His relics were later transferred to Rome. A reliquary containing his head reposes in the Cathedral Church of the Assumption in Moscow. He was, and remains, a great and wonderful light of the Orthodox Church as much by his meekness and purity of character as well as for the unsurpassable depth of his mind. He died in the Lord in the year 390 A.D.



WHEN NO ONE CAN TAKE YOUR JOY FROM YOU

John Kapsalis

Joy is a wonderful, life-giving experience, yet for some reason joy is also such a rare commodity in this world. Just take a look around you. Most of us go through life with gloomy outlooks and live such dull, weary lives most of the time. And for all the talk of the glory of Christianity, a quick glimpse around you and you'll see that Christians are generally no more joyful than the non-Christians you know. Christians know that they're not supposed to feel this way but somehow we all slide down the same slippery path of unhappiness.

We all know there is enough infidelity, depravity, crime, famine, war and ecological warnings to depress even the most optimistic optimist. But joy is supposed to be taken seriously by the church. After all, believers in Christ Jesus are commanded to be joyful. Yet no matter how hard we try to force joy into our lives it quickly slips away again. It seems no more than a flimsy experience. So why are we so tempted by melancholy, cynicism and dark moods?

An Unfortunate Joy

Joy is often understood as the absence of unfortunate events in our lives; in other words, our response to joy is to feel good about our lives and ourselves as long as adversity and problems are kept at bay. Oh sure, we all experience periods when things seem to be going our way. We are happy that our car hasn't broken down again or that the roof doesn't leak or that the kids haven't come down with one of those never-ending flu bugs. But in the end life has a way of taking away any memory of happiness and leaving us with the same sense of futility that really sinks deep inside our gut.

What are we doing wrong? Well, if we look at the life of one of the earliest believers in Jesus Christ -- the apostle Paul, we can learn so much on how we might respond to joy. Even while rotting in a dark, dank prison waiting to have his head cut off Paul writes, "Rejoice in the Lord always. I will say it again: Rejoice" (Philippians 4:4 NIV). Paul's joy was the type of experience that was alive even in the midst of sorrow and suffering. Which explains why he could easily describe himself "as sorrowful, yet always rejoicing; as poor, yet making many rich; as

having nothing, and yet possessing everything" (2 Corinthians 6:10 NIV). Where is this unbounded and uncontainable joy we read about in the early church found today? The secret to finding real joy is not in foolish giddiness or in some pie-in-the-sky attitude because none of these really lasts very long. Rather Christian joy is a lasting, steady sense of peace and contentment. Now that's the kind of joy I want. So how do we get it?

Dying to be Born Again

If we go back to Paul and see the wondrous joy he experienced even when things looked hopeless, we can see why he lived a joyful life. You see, for Paul and for all those early Christians, this life here on earth was indeed temporary. Unlike Christians today who have fallen asleep under the weight of the pleasures of this life, Paul was weaned off this life and already lived in eternity. He understood "how absurd [it is] to think that wealth brings true happiness" (Ecclesiastes 5:10 NLT). Joy can't be found in the flesh and blood of this life. Paul knew that as long as we are preoccupied with life here on earth we will miss out on the hope and joy that never ends. He knew that the Way he chose to follow is the way of death so that life may be found. It is the way of becoming a new being by going through the pain of being reborn:

"We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. For in this hope we were saved" (Romans 8:22-24 NIV).

Anyone who has experienced the pain of giving birth or has watched as their wife has cried and groaned in labor knows the uncontainable expectation for a child to be born. If Christians have lost the fire of their love and faith in Jesus Christ, it is because we no longer desire deep from within our gut to be born in the Kingdom of God. We are too satisfied with the decaying and dying life here on earth to hope for life with God. Even the way the church lives out her life shows that she is grounded here on earth. We spend more time and money erecting buildings in the hope of setting



continued on page 4...

When No One Can Take Your Joy From You

continued from page 2...

roots on this earth than we do spreading the gospel message to all nations and preparing the people of Christ to become new creations in God's Kingdom. We do not worship God in the Spirit, but in brick, mortar and gold. Is it any wonder then that we can barely get a squeak out of our yearning to be with Christ? We do not lust after the Kingdom the way Paul and those early Christians did and so we no longer share in the exuberant joy of knowing Christ.

A Celebration

So what does it take to find true happiness? Is it all just a bunch of platitudes to be read and forgotten? It doesn't have to be. God pursues us to share in His joy. But we can only find joy knowing that the poorer we become, the richer we are. We can't receive God's joy if we are weighed down with the things of this world: you know, more stuff, more of ourselves, more wasted lives. Paul said, "I once thought these things were valuable, but now I consider them worthless because of what Christ has done. Yes everything else is worthless when compared with the infinite value of knowing Christ Jesus my Lord. For his sake I have discarded everything else, counting all as garbage, so that I could gain Christ and become one with him" (Phil. 3:7-9).

Jesus came to give us life. We are God's masterpieces. God set us free from the bondage of sin so that we can live life, but the only way to do this is to choose less of this world and more of Christ. Only then will we find more purpose, more joy, more peacefulness and more of life the way God intended it to be lived. Joy is found only in the presence of God: "You will show me the way of life. Being with You is to be full of joy" (Psalms 16:11 NLV). In God's presence we finally find what we're looking for.

God always rejoices and His desire is that the love, mercy and forgiveness that He gives us lead us to share in His joy: in a joy that will overflow. Not because we have become perfect or because the world has been converted from the darkness of sin, nor because all the troubles of this world have been solved. No, God commands us to rejoice with Him because the Kingdom of God is a celebration. It is a celebration of the joy of being with God -- the same God who conquered death and gives us life. It is a celebration of being satisfied only in Christ Jesus. And it is a celebration of knowing that even in the midst of wars and hatred, plagues and famines, betrayal and brokenness we already belong to God's Kingdom of joy.

From orthodoxtoday.org

ORTHODOX CHRISTIANS MARCH FOR LIFE

From orthodoxdelmarva.org

On Thursday, January 22nd, members of Christ the Savior journeyed to the nation's capital to participate in the March For Life. The March for Life is an annual pro-life rally protesting abortion, held in Washington D.C. on the anniversary of the decision in the United States Supreme Court case *Roe v. Wade*. This year, the 35th occurrence of the March, the weather was 42 degrees and clear which helped numbers spike to 420,000 (est. American Life League).

Each year Orthodox Christians march side by side with members of other faith communities, as well as those who believe simply in the right to life, liberty and the pursuit of happiness for all people. His Beatitude Metropolitan Jonah addressed the crowd during the rally, expressing the unequivocally strong support of the Orthodox Church in defending life as God's gift which requires not only respect but also legislative protection. Among other things, he spoke of the healing and forgiveness God offers to those affected by abortion - a healing needed not only by individual persons but also our entire nation - should we choose to accept it.



Many thanks to those who attended, marched for Life, and took the photos shared on our website. May the Lord bless your efforts and witness!