



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JULY 6, 2008

Many Thanks!

Matushka Emily and I would like to thank all who attended and helped with the parish picnic at the rectory last week! We were very happy that so many of you were able to come – this may have to become an annual tradition. If you would like to see photos from the day, they are available on our parish website. If you brought food and left containers at the rectory, they are in the coffee-hour room for pickup.



Please Remember in Prayer

Carol Boris, Nina Gordon, Jane Koshutko, Constantina, and Christos. If you have a prayer request, please let Fr. John know.

The Parish Council

will meet today, Sunday, July 6th, following the coffee hour.

Financial Update

A financial summary covering the first six months of 2008 can be found on page two of this bulletin. If you have any questions regarding the summary, please see Fr. John, Susan Pappas, our treasurer, or one of the other Parish Council Members.



For Those Who Missed Orthodoxy 101



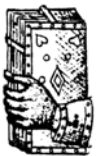
there is information on the Jesus Prayer on pages 3 and 4 of this bulletin. Please take the time to read it. This prayer can be of great benefit to developing a healthy spiritual life. If you have any questions, please ask Fr. John.

Upgrades to the Coffee Hour Room

are currently underway. This past week cabinets were installed with temporary countertops. In the next few weeks additional cabinets will be installed together with the permanent countertops. Many thanks to those who are offering their time and expertise!

Spiritual Reading

is an important way for Christians to grow in their relationship with God. This is because the more we come to understand our Faith the better we can live it. What spiritual book are you currently reading? Want a recommendation, just ask Fr. John; he will be placing orders for our bookstore this week.



Blessing of Automobiles – Sunday, July 20th

It is a pious custom of Orthodox Christians to have their cars blessed both when newly acquired and on or near the feast of the Prophet Elias (July 20th), as he ascended into heaven on a fiery chariot. There will be a blessing of automobiles immediately following the Divine Liturgy on Sunday, July 20th. Following the veneration of the Cross, please go and stand by your car while Fr. John makes his way around the parking lot with the Holy Water. Coffee-hour to follow.



SUNDAY, JULY 6TH

3RD SUNDAY AFTER PENTECOST

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

WEDNESDAY, JULY 9TH

7:00p.m. Compline

SATURDAY, JULY 12TH

6:00p.m. Great Vespers

SUNDAY, JULY 13TH

FATHERS OF FIRST 6 COUNCILS

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



When the Spirit of God descends upon a man and overshadows him with the fullness of His outpouring, then his soul overflows with an indescribable joy, for the Holy Spirit turns to joy whatever He touches. The Kingdom of Heaven is peace and joy in the Holy Spirit. Acquire the Spirit of Peace, and thousands around you will be saved.

St. Seraphim of Sarov

READER SCHEDULE

Sunday, July 13th

Jodi McElwee

Sunday, July 20th

Troy Duker



SAINT SISOES THE GREAT COMMEMORATED ON JULY 6TH

From the Prologue of Ochrid by St. Nikolai Velimirovich

Sisoes was an Egyptian by birth and a disciple of St. Anthony. Following the death of his great teacher, St. Sisoes settled on a mountain in the wilderness called St. Anthony's Mount where Anthony lived a life of asceticism earlier. Imposing difficult labors on himself, he humbled himself so much that he became meek and guileless as a lamb. For this God endowed Sisoes with abundant grace so that he was able to heal the sick, drive out unclean spirits and resurrect the dead. Sisoes lived a life of austere mortification in the wilderness for sixty years and was a source of living wisdom for all monks and laymen who came to him for counsel and advice. Before death, his face shone as the sun. The monks stood around him and were astonished at this manifestation. When this saint gave up his soul, the entire room was filled with a sweet-smelling savor. Sisoes died in extreme old age in the year 429 A.D. St. Sisoes taught the monks: "Regardless in what way temptation comes to man, a man should give himself to the will of God and to recognize that temptation occurred because of his sins. If something good happens, it should be said that it happened according to God's Providence." One monk asked Sisoes: "How can I please God and be saved?" The saint answered: "If you wish to please God, withdraw from the world, separate yourself from the earth, put aside creation, draw near to the Creator, unite yourself to God with prayers and tears and then you will find rest in this time and in the future." The monk asked Sisoes: "How can I attain humility?" The saint replied: "When a person learns to recognize every man as being better than himself, with that he attains humility." Ammon complained to Sisoes that he could not memorize the wise sayings that he read in order to repeat them in conversation with men. The saint replied to him: "That is not necessary. It is necessary to attain purity of mind and speak from that purity placing your hope in God."



FINANCIAL SUMMARY – 1ST HALF OF 2008

ORDINARY INCOME		
Category	Jan – Jun 08	Budget
Stewardship	\$29,075	\$29,856
Diocese	\$3,100	\$3,000
Candles	\$1,772	\$1,500
Bookstore	\$635	\$210
Charity	\$700	\$600

ORDINARY INCOME / EXPENSES		
Category	Jan – Jun 08	Budget
Income	\$36,296	\$35,379
Expenses	\$35,305	\$36,689
Net Income	\$991	-\$1,310

OTHER INCOME		
Category	Jan – Jun 08	Budget
Liturgical Items	\$4,480	n/a
Building Fund	\$4,447	n/a

About the Financial Summary

The **ordinary income and expenses** figures shown in the chart on the left designates those funds which are being used towards our operating budget.

The **other income** figures shown at the bottom of the chart on the left indicate those funds which were donated for a specified purpose which does not relate to our operating budget.

Our net ordinary income, as far as the budget goes, is a positive \$991. This does not take into account the \$8,927 which has been donated for a baptismal font, six sets of liturgical covers, altar icons, and towards our building fund.

The next financial summary appearing in the weekly bulletin will be in the month of October and will contain the three-quarter-year figures. Full financial reports are presented at every Parish Council meeting for review by the Priest and Council Members.

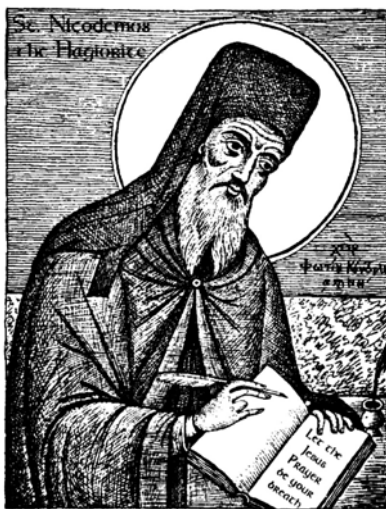


ON THE JESUS PRAYER WHICH LEADS TO SANCTIFICATION

from "Gifts of the Desert" by Kyriacos C. Markides

The Jesus Prayer, "Lord Jesus Christ, Son of God, have mercy upon me a sinner", is the most powerful way of contacting God. It fills one with grace as he or she keeps this prayer in his or her heart and mind. Ideally one should reserve a certain amount of time every day and engage in this form of prayer. Furthermore, as one engages in routine activities such as washing dishes, taking a walk, or waiting at a bus stop one can recite the prayer. Then the person will reach a point when the Prayer will be an ongoing activity within his or her consciousness even while asleep or even while one engages in intellectually challenging activities like solving mathematical equations. Prayer becomes a form of breathing, an ongoing activity within the person that sanctifies his or her entire being.

THE CHURCH FATHERS ON SAINT PAUL'S ADMONITION TO "PRAY WITHOUT CEASING" (1 THESS 5:17)



St. Nicodemus the Athonite

Let no one think, my fellow Christians, that only priests and monks need to pray without ceasing, and not laypeople.

When the Apostle commanded us, "Pray without ceasing," he meant that we must pray inwardly with our intellect: and this is something that we can always do. For when we are engaged in manual labor and when we walk, sit down, eat and drink, we can always pray with our intellect and practice inner prayer, true prayer, which is pleasing to God.



St. Isaac the Syrian

When the Holy Spirit makes His dwelling place in someone, he does not cease to pray, because the Spirit will constantly pray in Him. Then, neither when he sleeps nor when he is awake, will prayer be cut off from his soul; but when he eats and drinks, when he lies down or works, even when he is immersed in sleep, the perfumes of prayer will breathe in his heart spontaneously. From this point on he will not possess prayer only at limited times, but always.



St. Basil the Great

Prayer is a request for what is good, offered by the devout to God. But we do not restrict this "request" simply to what is stated in words... We should not express our prayer merely in syllables, but the power of prayer should be expressed in the moral attitude of our soul and in the virtuous actions that extend throughout our life... This is how you pray continually – by joining yourself to God through your whole way of life, so that your life becomes one continuous and uninterrupted prayer.





THE JESUS PRAYER AND THE 3 POWERS OF THE SOUL

Adapted from Metropolitan Hierotheos

Man according to Scripture, has been created "after the image of God" (Col. 3:10). God is Trinity, that is, one essence in three Persons (Father, Son, and Holy Spirit). Thus the soul, being created in the image of God, is single as well as manifold.

The soul has three parts that must be united and turned toward God. The three parts or powers of the soul are the power to know, the power to love, and the power to will. According to the Fathers, the soul was created 1) to know God, 2) to love God, and 3) to do the will of God.

In this way the commandment is fulfilled: "and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" (Mt. 12:30). When the mind remains in God through prayer and contemplation, it kindles within the soul a strong desire and love for God, which in turn strengthens man's will to keep the Commandments. In this way the soul is itself united, and is joined to God.

However, when the mind comes to ignore God, then the soul begins to desire and love created things instead of the Creator, and the will of man becomes subject to the tyranny of the passions. In this way the soul becomes first disunited and then eventually separated from God.

Through sin, the three powers of the soul go away from God and lose unity with one another. One part of the soul, usually the mind, may want to return to God, but the other parts may not wish to. This is the state of most Christians.

Nevertheless, the unity of the soul can still be restored through the Jesus Prayer. The return to God starts with the concentration of the mind. Our aim is to detach the mind from its attraction to the surrounding objects and bring it back to God.

Since the mind has the property of increasing love and desire for that which it is concentrated on, concentration on the Name of God leads to love from Him. However, in the same way, concentration on the things of the flesh or the world lead to love from them.

Therefore, let each man attend to his thoughts, for they will lead either to his unification with God or to his spiritual fragmentation – to eternal life or to eternal torment.



GUARDING THE MIND AND THE HEART

Saint Nicodemus of the Holy Mountain

Everyone finds calm and rest at their center. As snails find rest within their crusty shell, as octopus in their chambers, as four-footed land animals in their dens, and as birds in their nests, so also with man, whose mind has the natural attribute to be calm, to find rest and to be in peace when it enters the heart and the inner man. Man too has the body as a region and dwelling, and the heart as its own center and room for resting. St. Isaac called the heart "the house of understanding." And as the animals when troubled and frightened run to their dens to be protected, so also the mind of man, when troubled by some assault of evil thoughts or some other internal or external circumstance, runs to the heart and shouts, "My Jesus help me! My Jesus save me!" and is thus liberated. St. John Climacus said: "The name of Jesus chastises enemies" and "Let the memory of Jesus be united with your breathing and then you will know the benefit of silence." The Apostle Peter preached: "And there is salvation in no one else [except Jesus], for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). This is why St. Macarios also noted: "For as it is not possible for the eye to see without light and for speech to be made without a tongue, or for hearing to take place without an ear, so also it is not possible without Christ to be saved and to enter the kingdom of heaven."

