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BULLETIN OF NOVEMBER 15, 2009



SUNDAY, NOVEMBER 15TH
23RD SUNDAY AFTER PENTECOST
ST. PAISIUS OF MOLDAVIA
Beginning of the Nativity Fast

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

MONDAY, NOVEMBER 16TH
HOLY APOSTLE MATTHEW

7:00p.m. Bible Study

FRIDAY, NOVEMBER 20TH

7:00p.m. Great Vespers w/ Litiya

SATURDAY, NOVEMBER 21ST
ENTRANCE OF THE THEOTOKOS

8:40a.m. Hours
9:00a.m. Divine Liturgy
5:00p.m. Orthodoxy 101
6:00p.m. Great Vespers

SUNDAY, NOVEMBER 22ND
24TH SUNDAY AFTER PENTECOST

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

Please Remember in Prayer

Bill Parrish (recovering from surgery), Carole Boris (newly-departed), Archpriest Michael, Monk Christian, Nadia, Kathy Parrish, Marie, Thomas, Judith Kocinski, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Steven, Yvonne, Katherine, Michael, Gregory, Todd & Olga Leisure, Nina Gordon, Constantina & Christos, Mirela & Chris, Jaroslav, Troy Paul Duker, Frank & Mary Miranda, Kathy T. Requests? Let Fr. John know.

Congratulations and Many Years!

to Darrell (Paul) and Deborah (Athanasia) Wilson on their entrance into the Orthodox Church through Holy Chrismation. May the Lord preserve them and keep them, granting them all things necessary for salvation and eternal life!



The Nativity Fast

begins today, November 15th, and concludes at the Divine Liturgy on Christmas day, December 25th. This 40-day fast is given to prepare us for the celebration of the Lord's birth in the flesh. During this time we should not only modify our diet so we can modify the movements of our hearts, but we should also seek to avail ourselves of the Sacraments of Holy Confession and Communion.

Bible Study – November 16th

A Bible Study will be held at the church tomorrow, Monday, November 16th at 7:00pm. The topic will be "The Genealogy and Nativity of Christ According to St. Matthew", as given in the first two chapters of his Gospel. All invited!



Great Food + Godly Purpose – Nov 20th

On November 20, 2009, the Dagsboro Café and Christ the Savior Orthodox Church are teaming up to bring to you, "Great Food + Godly Purpose". When you purchase any meal on November 20, 2009 between 6:00 a.m. and 9:00 p.m. at the Dagsboro Café, 20% of your check will be donated to Christ The Savior Orthodox Church's Building Fund. Vouchers are available at the candle stand, and lenten food will be offered. Come out this Friday!



The Entrance of the Theotokos – November 21st

On November 21st we celebrate how the Virgin Mary was given as a young child by her parents, Ss. Joakim and Anna, to the Temple in dedication to the Lord's service. There she prepared herself for a calling beyond her wildest dreams – the honor of becoming the Birthgiver of God. Great Vespers is Friday at 7pm, and Divine Liturgy, Saturday, at 9am.



The Parish Council

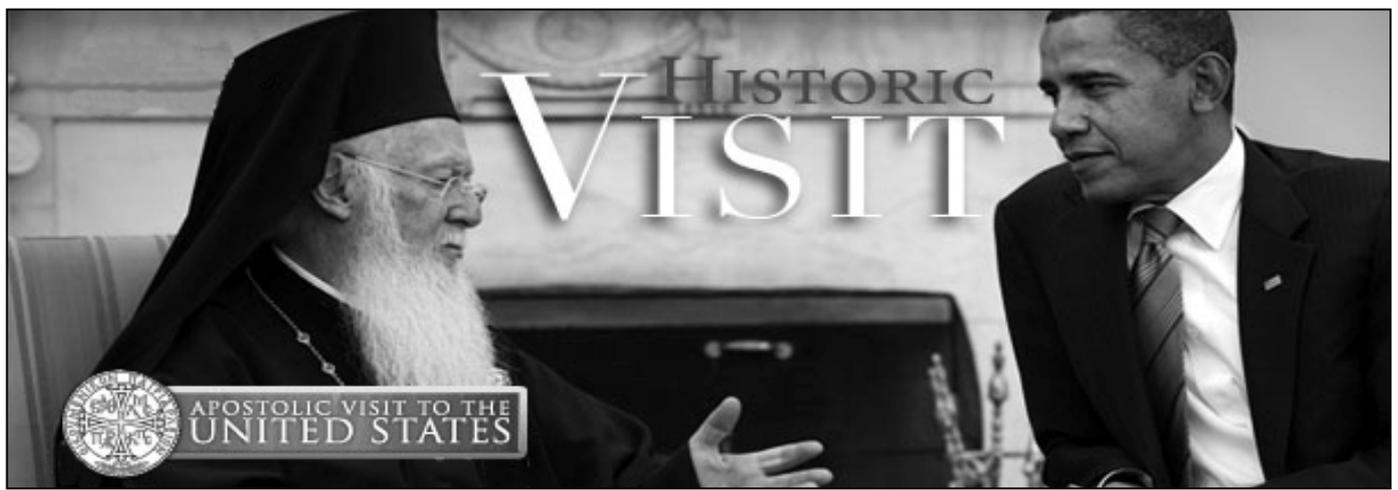
will meet on Sunday, November 22nd, following the coffee hour.



READER SCHEDULE

Sunday, Nov. 22nd
Gabriela Vlahovici Jones
Sunday, Nov. 29th
Kathy Parrish





PRESIDENT OBAMA HOSTS SPIRITUAL FATHER OF 300 MILLION ORTHODOX AT THE WHITE HOUSE

From DirectionsToOrthodoxy.org / Tue Nov 03 2009 / Fox News

President Obama met privately this morning with His All Holiness Ecumenical Patriarch Bartholomew, who has served in that role for 18 years as spiritual father of the roughly 300 million Orthodox Christians worldwide. His All Holiness is known as the "Green Patriarch" for being a leading environmentalist, and hosted a conference on the environment in New Orleans when he arrived in the United States almost two weeks ago. While the Ecumenical Patriarch and the president discussed the environment, the more complicated issue is the ongoing struggle by Orthodox Christians for religious freedom in Turkey. The Turkish government has refused to recognize Bartholomew as being the worldwide leader of his Church, has insisted on being involved in the selection in future Patriarchs, and has confiscated thousands of properties belonging to the Orthodox Church.

This was their second meeting after Mr. Obama met with Ecumenical Patriarch Bartholomew in Istanbul on April 7th. After the meeting, I asked His All Holiness about his priorities during his time here in Washington, and he said meeting with the highest representatives of the Obama administration is part of that - noting that he just met with Mr. Obama, he'll meet with Vice President Biden tomorrow, and will have dinner with Secretary of State Hillary Clinton on Thursday. The Ecumenical Patriarch is also due to meet with Congressional leaders on Wednesday.

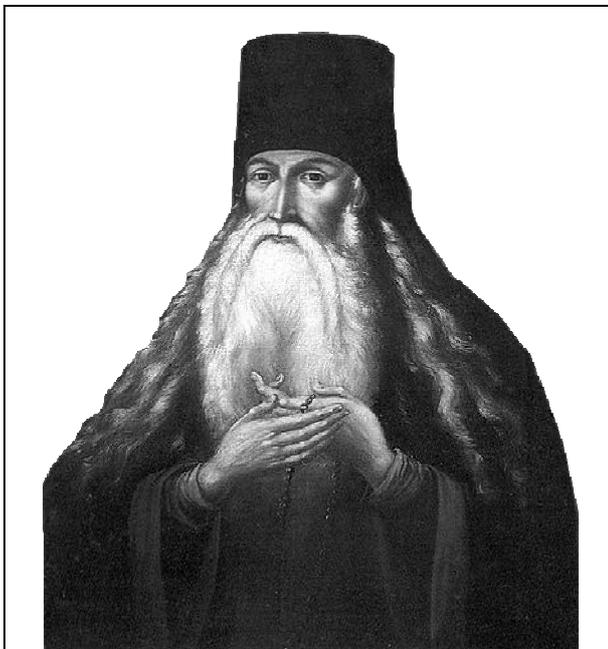
"This is an honor for us, for our Church, and it is a concrete sign of the respect the American administration has for institutions with long history and valuable service to the human kind such as the Ecumenical Patriarchate," Patriarch Bartholomew said. "The Ecumenical Patriarchate is not simply the religious center, the center creating civilization, it has contributed much to the European culture and civilization. It is there. We must not forget it. It is there in Istanbul, the former Constantinople for 17 entire centuries. This interest of the White House is well understood."



NEW BOOK PUBLISHED: ON SOCIAL JUSTICE - ST BASIL THE GREAT

Now Available from SVSpress.com

St Basil's homilies on the subject of wealth and poverty, although delivered in the fourth century, remain utterly fresh and contemporary. Whether you possess great wealth or have modest means, at the heart of St Basil's message stands the maxim: Simplify your life, so you have something to share with others. While some patristic texts relate to obscure and highly philosophical questions, St Basil's teachings on social issues are immediately understood and applicable. At a time when vast income disparity and overuse of limited environmental resources are becoming matters of increasing concern, St Basil's message is more relevant now than ever before. There is no way to describe the power, simplicity, wisdom, and freedom of his words....you will think they were written yesterday - not 1600 years ago!...precisely he describes our modern struggle with material wealth, our responsibility to our fellow man, and how to live a life in balance. - Gregory P. Yova



SAINT PAISIUS VELICHKOVSKY

Commemorated on November 15th

Saint Paisius Velichkovsky is the person who transmitted Eastern Orthodox eldership or the concept of spiritual guidance to the Slavic world.

A Ukrainian by birth, Pyotr Velichkovsky was born in Poltava, where his father, Ivan, was a priest. At the age of 17 he took monastic vows and went to Mount Athos, where he established a separate hermitage for himself and his followers. It is there that he came across the Greek tradition and practice of spiritual guidance through charismatic elders.

In 1764 Prince Grigore III Ghica of Moldavia asked Paisius to revive the monastic life in his country. Thereupon Paisius and 64 other monks went to Iași. While living in the principality, Paisius led several sketes, notably the Neamț Monastery.

Paisius wrote theological epistles to his disciples and translated into Russian a great number of Greek theological writings, including the Philokalia. He exerted immense influence on the startsy of the Optina Monastery both through his translations and through his personal disciples, such as Feodor Ushakov. Paisius's translation of Philokalia was one of the favorite books of saint Seraphim of Sarov, who received blessing to go to Sarov for spiritual devotion from the Paisius's monastery close friend abba Dositheus near Kiev.

Adapted from Wikipedia.org

ABOUT THE PHILOKALIA

The Philokalia is a collection of writings, mostly centering on practicing the virtues and spiritual living in a monastery. In recent decades it has become an important resource for Orthodox Christians, laity and clergy alike, in personal living and in some ways has achieved status as a major secondary spiritual written resource (after the primary one, Holy Scripture) along with St. John Climacus' The Ladder of Divine Ascent.

The Philokalia was first published in Venice in 1782. The collection's full title is The Philokalia of the Neptic Fathers. Neptic is an adjective derived from the Greek Nipsis (or Nepsis) referring to contemplative prayer and meaning 'watchfulness'.

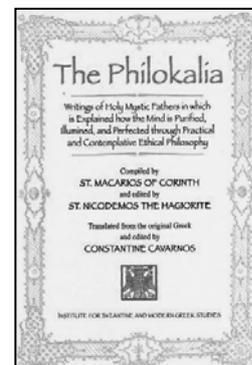
Philokalia is defined as the "love of the beautiful, the exalted, the excellent, understood as the transcendent source of life and the revelation of Truth." In prayer the mind is trained to become aware of God as a living presence as the source of being of all creatures and sensible forms. The writings of The Philokalia have been chosen above others because they "...show the way to awaken and develop attention and consciousness, to attain that state of watchfulness which is the hallmark of sanctity. They describe the conditions most effective for learning what their authors call the art of arts and the science of sciences, a learning which is not a matter of information or agility of mind but of a radical change of will and heart leading man towards the highest possibilities open to him, shaping and nourishing the unseen part of his being, and helping him to spiritual fulfillment and union with God."

Guide to Reading the Philokalia

Like all spiritual readings, the Philokalia should be read under the guidance of a spiritual father as to avoid misinterpretations or malpractice of spiritual remedies. For those who are not practicing monastics, the text may seem extreme. However, there are also sayings and writings that are relevant to those who are called to "remain in the world" such as the practice of virtues or the controlling, even extinguishing, of the passions.

Also, this work is not meant to be read all at once. It should be approached like a Merck's Medical Journal: look up the things that are relevant for whatever moment you as a reader need it. The English translations make it easier to use it in this way. For an example, if you are wondering about what patience is about, simply look at the index. If the page numbers are in bold, then it is a significant passage of text addressing that issue; otherwise it may appear as either one sentence or a small part of a larger context.

Adapted from Wikipedia.org & OrthodoxWiki.org / The Philokalia is available online or at Borders / Barnes & Noble.





THE MEANING OF MERCY

Written by the Very Rev. Vladimir Berzonsky



Priest: "Have mercy upon us, O Lord, hear us and have mercy"

Choir: "Lord have mercy" [3 times]

(Augmented Litany)

What is going through your mind when you hear the deacon or priest invoke this petition for the Lord's mercy? Is it a mere background sound that you tune out, or do you think about...mercy, of course? What do you understand by this sacred term that is used so frequently in all of the Orthodox Christian worship, as well as private prayers? Forgiveness? To have our sins nullified as though they never happened? The Bible term "eleos" is emotional, and it always means God's faithful and merciful help. God has promised it, so that while we cannot claim it, we can expect it. It comes with the covenant relationship between the Lord and His people. Kindness is assumed; a Person to person affection. God will be faithful and merciful to those who love and trust Him without reservation or hesitation. When we call out for mercy, we must check our own attitude -- have we a faith, trust and love affair with God? If those are lacking, it's high time to acknowledge it and get right with Him by owning up to our defects.

You know that by confessing your sins you are liberated from the oppression of a bad conscience. Now you must do something with your restored status before the Holy Trinity. You feel the glorious awareness of being right with God -- the gift of grace. Grace means, in the definition of the divine Augustine, "The free gift of God's mercy."

It means that mercy is both the forgiveness of sins and the gift of grace. You have received a charisma -- you are now a charismatic person. A loving God who knows you better than you can know yourself would not bless you with a gift that you are inca-

pable of putting to good use; therefore, it's for you to know yourself completely in order to discern the talent hidden within your psyche. What is it that God sees in you that you haven't recognized in yourself?

When you find out, what will you do with that glorious blessing of grace given to you?

Would you want to own a priceless ornament made of many precious jewels if all you could do with it would be to keep it safely locked away in a vault? Grace is not like that at all. Grace is not an ornament to show off but an attribute to make use of in your effort to make the world a better place. In other terms, as you are Jesus Christ's disciple working to restore the world into the original plan of the Creator, you cannot do it without discovering and making use of all the gracious gifts that the Lord has poured out upon you.

Grace is the power of God coming into the world through you, the servant of the Lord. But it has no effect unless and until you want it, accept it, welcome it, receive it, and -- most of all -- make use of it. Jesus is telling us

that message in the parable of the wealthy man who took a trip to a far country, first distributing his wealth among three of his servants. He knew their abilities and how different they were from one another. He gave to the most capable ten talents, to the second five, and to the least intelligent one talent. Upon his return he called each to account for what they had done to increase what he had entrusted them with, expecting them to multiply what was given to them. (Matthew 25:14-30). You know the tale well. What will you answer when the Lord calls you to account for the spiritual gifts He had given to you?

