



CHRIST THE SAVIOR ORTHODOX CHURCH

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

BULLETIN OF OCTOBER 27, 2013

A Warm Welcome!

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

Parish Council Meeting – Sunday, Oct. 27th

Today, Sunday, October 27th, there will be a meeting of the Parish Council, following the coffee hour. Everyone is welcome to attend the meeting which will be held in the chapel.

Prayers for Those in the Healing Ministries – Sunday, Nov. 3rd

will be offered at the Divine Liturgy on Sunday, Nov. 3rd, the Sunday following the feast of Ss. Cosmas and Damian, the Wonderworkers and Unmercenary Healers (Nov. 1st). Doctors, pharmacists, dentists, nurses, counselors and all those involved in the fields of health and wellness are asked to come forward near the conclusion of the Liturgy for a prayer and blessing.



SUNDAY, OCTOBER 27TH

18th Sunday of Pentecost

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

SATURDAY, NOVEMBER 2ND

5:00p.m. No Class
 6:00p.m. Great Vespers

SUNDAY, NOVEMBER 3RD

19th Sunday of Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Blsq: Healing Ministries
 Coffee Hour
 St. Michael's Party



St. Michael's Party – Sunday, Nov. 3rd

On Sunday, Nov. 3th (the Sunday after Halloween and before the Feast of the Archangels – November 8th) we will have a St. Michael's Party for the children. After the Divine Liturgy, the children will get dressed up as Saints and Angels and have a parade during the coffee hour. Questions, please see Mat. Emily

2014 Calendars & Pocket Planners

can be ordered via the order sheet in the back of the church. The calendars are \$5.00 a piece and the pocket planners \$4.00. The order sheet will be in the back of the church for the next month or so.

Diocesan Assembly – Saturday, November 16th

will be held at St. Matthew Orthodox Church in Columbia, MD. If you would like to be a delegate or observer, please see Fr. John.



On Strength in Disputes

Confute those who would strive to dispute with you by the strength of your virtues, and not by the persuasiveness of your words.

St. Isaac the Syrian

Appreciation is Extended

to those who stay after on Sundays to help clean the chapel, coffee hour, and grounds. Thank you and may God bless you!

Parishioners That Are Home Bound

If you or a loved one cannot make it to Church, Fr. John would be more than pleased visit at your home, in the hospital, at a nursing home, or any other place. Please be sure to schedule a visit.



Safety First

Everyone is asked to be particularly attentive to safety, especially in the parking lot. Parents are asked to please stay with their children at all times or leave them in the supervision of another adult. First-aid boxes are available in both bathrooms.

READER SCHEDULE

Sunday, Nov. 3rd

Joanne Patrick

Sunday, Nov. 10th

Gabriela Jones



CASH FLOWS THROUGH 8/31/13					CASH FLOWS IN OCTOBER 2013					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 10/27		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Due 2/2014
44,465	43,124	29,717	16,883	+14,175	3,143	6,881	1,200	0	-2,538	+2,549	0	-7,763

SELF-ASSESSMENT IN THE CHRISTIAN LIFE

By Fr. Alexis Trader

The saints often remarked how people manage with great enthusiasm, creativity, and intelligence to get ahead in worldly affairs, but often fail to make a comparable effort when it comes to the spiritual life. Saint Seraphim of Sarov in his conversation with Nicholas Motovilov used the analogy of acquiring money to help his spiritual child understand how one should strive to acquire the Holy Spirit. With respect to a detailed examination of how one has spent one's day in terms of actions pleasing or displeasing to God, "Saint Theophan the Recluse even suggests that it be done with 'the mathematical accuracy of a business ledger'" as I mention in *Ancient Christian Wisdom*. But how are we to go over our day in a way that can help us to crystalize our spiritual goals, to identify our strengths and our weaknesses, as well as to use this knowledge ultimately to become better Christians, to confess more fully, to pray more earnestly, to receive Holy Communion more worthily, and to love less selfishly?

For the sake of performance assessment in many occupations, industrial psychologists suggest considering productivity, absenteeism, peer-ratings, and supervisor-ratings. Starting with the premise basic to *Ancient Christian Wisdom*, it occurs to me that some of these same approaches may be usefully applied in the most important job of all, the job of being a Christian. In terms of productivity, we can look at our prayers. The fathers of the desert used prayer ropes to be sure that they said the prayer "Lord Jesus Christ have mercy on me" a certain number of times each day, sort of like a spiritual quota. Although one might dismiss such concerns as not particularly spiritual or deep, most monks will be able to tell you that they experience a palpable difference when they pray less, even when their prayer happens to be dry. We can also consider the quality of our product, which provides a window into the deeper, spiritual dimension. Is our prayer from the heart or are they just words? We can likewise consider productivity in terms of almsgiving (that is particularly quantifiable), in terms of acts of kindness, in terms of forgiveness, in terms of filling each and every commandment in the Gospel of Christ. Looking at our productivity as Christians

does not seem to be out of place in a sincere effort to assess where we are in our journey towards Christ.

Psychologists providing employers with assessment guidance also suggest considering absenteeism. In the context of the spiritual life, at a base level, we can ask about our attendance at Church and our presence there from the moment the bell rings. Psychologists consider specific categories of absenteeism such as justified versus unjustified, sickness versus non-sickness, voluntary versus involuntary, explained versus unexplained, and certified illness versus casual illness. Some of these same categories can be applied for absence from Church in terms of why we made the choice and our spiritual commitment underlying that choice. But even more important than absence from Church is being present before God in Church, being present not just in body, but also in mind, in spirit, and in heart. And given that Christianity was never meant to be a Sunday only affair, one can also consider absenteeism from willingly striving to be in God's presence throughout the day.



A final useful tool is peer-ratings and supervisor-ratings. In *Ancient Christian Wisdom*, I mention that "Saint John Chrysostom notices that self-love blindfolds us with blinders that can only be removed by those who are hostile to us. 'Under the influence of self-love we do not see our own failings, while those who are hostile to us often see them quite accurately.' Although it may be too threatening to ask someone who is not kindly disposed towards us about our failing, we can still choose to ask a close Christian fellow-struggler who dares to be honest with us for some precious feedback about where we need to strive more earnestly. Finally, in confession, we can also ask for guidance about which weaknesses we should struggle to correct, which strengths we should build on, and what is the ideal model of the Christian we desire through the grace of God to be. There do seem to be spiritual analogues to productivity, absenteeism, peer-ratings, and supervisor-ratings. May we use them to move forward in the spiritual life as they are used to move forward in the secular world.

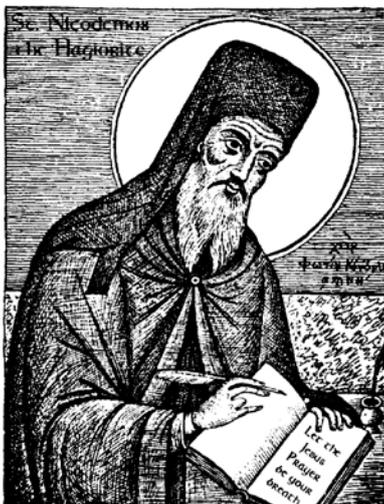


ON THE JESUS PRAYER WHICH LEADS TO SANCTIFICATION

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.



SEMINARY DEANS, ADMINISTRATORS ISSUE APPEAL TO PARISHES

From OCA.org

In a letter dated October 18, 2013, the deans and administrators of the Orthodox Church in America's three seminaries invite the faithful of all parishes to embrace fully a resolution passed at the 2011 All-American Council calling for a consistent approach to the schools' financial support.

"This year, the three seminaries of the Orthodox Church in America celebrate important anniversaries—75 years of service for St. Vladimir's and St. Tikhon's Seminaries, and 40 years for St. Herman's Seminary," the letter begins. "As the deans and administrators of these schools, we send both the assurance of our prayers and our sincere thanks for the support that you and your parishes have given over the years to our seminaries as they prepare to serve the Orthodox Church. Theological seminaries are essential for serving our existing parish communities, but also to prepare chaplains with specialized ministries and those who will plant new missions in North America."

"We need your help to do this," the letter concludes. "As many of our communities are preparing budgets for 2014 we would like to urge parishes to dedicate at least 1% of their budgets to the support of our seminaries. As you may recall, the 16th All-American Council, meeting in Bellevue, Washington in November 2011, passed a resolution that encouraged OCA parishes and missions to support the seminary of its choice through a sacrificial gift of 1% minimum of its annual operating budget. A number of parishes have already taken this step. Won't you consider joining them?"

Signing the letter were His Grace, Bishop Michael, Rector of Saint Tikhon's Seminary; Archimandrite David, Bishop-elect of Sitka and the Diocese of Alaska and Administrator of Saint Herman's Seminary; Archpriest John Behr, Dean of Saint Vladimir's Seminary; Archpriest Steven Voytovich, Dean of Saint Tikhon's Seminary; Archpriest John Dunlop, Dean of Saint Herman's Seminary; and Archpriest Chad Hatfield, Chancellor/CEO of Saint Vladimir's Seminary.

Gifts to the seminaries may be sent to any one or to all three at the following addresses. Please indicate that your gift is in response to the 1% appeal.

St. Herman Seminary
414 Mission Road
Kodiak, AK 99615

St. Tikhon's Seminary
PO Box 130
South Canaan, PA 18459

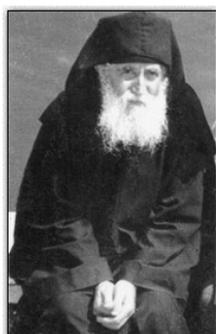
St. Vladimir's Seminary
575 Scarsdale Road
Crestwood, NY 10707



OUGHT WE NOT SEEK THE KINGDOM?

St. Gregory Palamas

Given that we desire long life, should we not take eternal life into account? If we long for a kingdom which, however enduring, has an end, and glory and joy which, great as they are, will fade, and wealth that will perish with this present life, and we labor for the sake of such things; ought we not to seek the kingdom, glory, joy, and riches which, as well as being all-surpassing, are unfading and endless, and ought we not to endure a little constraint in order to inherit it? Besides, we are presupposing a kingdom free from war, which is impossible on earth, and a life without sorrow, which you can only find in heaven. So let anyone who desires these things run towards heaven and, whether the way there be easy or difficult, let him journey along it, 'rejoicing in hope' and 'patient in tribulation' (Rom 12:12)."



ON THE SUFFERING OF MANKIND

Elder Paisios' response to a nun asking why mankind suffers so much in our day: "Mankind suffers because of the love of God! You, as a nun, rise in the morning to do your monastic rule: you say the Jesus Prayer with your 'komboskini' [prayer rope]; you do your prostrations and so forth. The difficulties faced each day by worldly people serve as their 'monastic rule', and it is by them that they are purified. Such difficulties do far more good for people than any easy, worldly life, which does not help them either to get closer to God or to amass a heavenly reward. This is why people must accept such difficulties as gifts from God."