

The Tenth Sunday After Holy Pentecost

Sunday, August 16. **IMAGE OF CHRIST**

"NOT-MADE-BY-HANDS."

Divine Liturgy: 9:30 a.m. Vespers and Compline: 4:00 p.m.

Monday, August 17. Martyr Myron of Cyzicus.

Matins: 5:00 a.m. Divine Liturgy: 7:00 a.m.

Vespers & Compline: 5:00 p.m.

Tuesday, August 18. Martyrs Florus and Laurus.

Matins: 5:00 a.m. Divine Liturgy: 7:00 a.m.

Vespers & Compline: 5:00 p.m.

Wednesday, August 19. Martyr Andrew Stratelates.

Matins: 5:00 a.m. Divine Liturgy: 7:00 a.m.

Vespers & Compline: 5:00 p.m.

Thursday, August 20. Prophet Samuel.

Matins: 5:00 a.m. Divine Liturgy: 7:00 a.m.

Vespers & Compline: 5:00 p.m.

Friday, August 21. Apostle Thaddeus of the Seventy.

Matins: 5:00 a.m. Divine Liturgy: 7:00 a.m.

Vespers & Matins: 4:00 p.m.

Saturday, August 22. Martyr Agathonicus and Companions.

Divine Liturgy: 8:00 a.m. Resurrection Vigil: 4:00 p.m.

Sunday, 23. **Leavetaking of the Dormition.**

Martyr Lupus. Hieromartyr Irenaeus of Lyon.

Divine Liturgy: 9:30 a.m. Vespers and Compline: 4:00 p.m.

*The Bulletin of the
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Saint Tikhon of Zadonsk*

August 16th-23rd, 2009

**After-feast of the Dormition of the Theotokos
Feast of the Icon of Christ "Not Made with Hands"**

St. Theophan on the Jesus Prayer

A Christian, whether he eats or drinks, whether he sits or serves, travels, or does anything else, must cry out unceasingly: “Lord Jesus Christ, Son of God, have mercy upon me.” In this way the Name of the Lord Jesus, descending into the depths of the heart, will tame the dragon that guards the pastures of the heart, and will save the soul and give it life. Dwell unceasingly with the Name of the Lord Jesus Christ, so that your heart may absorb the Lord, and the Lord absorb your heart, and the two shall be one. Do not sever your heart from God, but dwell with Him. Always guard your heart with the remembrance of our Lord Jesus Christ, until the Name of the Lord is deeply rooted there and you cease to think of anything else: and so Christ will be glorified in you. (*The Art of Prayer*. Kallistos and Ignatios. pg. 102.)

Elder Sophrony on the Divinity of Christ

...I make bold to say that the vision of the uncreated Light is indissolubly bound up with belief in the Divinity of Christ—bound up with, though in a curious manner one depends on the other. In one Light both Christ and the Holy Spirit appear. This witnesses to the Divinity of Christ, since it is impossible not to recognize God in this Light of which we are speaking. Its actions are indescribable. In it lies eternity; in it, the inexpressible goodness of love. In it our spirit contemplates immeasurable horizons and—not all at once but gradually—discovers more and more that is new in this luminous breakthrough into heaven 'where God is' [cf. Exod. 20:21.] (*We Shall See Him as He Is*. pg. 158.)

Life as Orthodox Christians

We must categorically affirm that Orthodox Christianity is not a reject of the material world but rather a rejection of the passions and lusts that corrupt it. This injunction of rejection of “the world” in this sense is given to all Christians everywhere in St. John's Epistle: “Love not the world...for all that is in the world, [i.e.,] the lust of the flesh and the lust of the eyes and the pride of life is not of the Father...The world will pass away and the lusts thereof but he that does the will of God abides forever...(I John 2:17.)

We know and understand that at the creation of the world, God looked upon it all and that it was “good.” Thus it is not the creation that is to be rejected but the misuse of it. It is not food that is bad but gluttony. It is not

money that is evil but greed for it. This applies equal for all people and yet is epitomized by monasticism which becomes a constant reminder to the world of its abuses.

The ascetical life is a central key to understanding the deep mystery of the Orthodox Christian faith. It is the heart of all of the Church, for monks, nuns, married and single people everywhere. To reject asceticism is to reject Christ who commands us all to carry our Cross on the narrow ascetic way, following Him. Asceticism is the door to life with God and this was revealed from the beginning in paradise. The first man was commanded to fast from the tree of good and evil...to abstain. And yet, because of his intemperance, he lost communion with God and became infected with sin and death. When Moses went up upon the mountain, he fasted for forty days...Elijah fasted for forty days before God spoke to him in the still small voice on the mountain...and when the Lord Himself began His earthly ministry it commenced with a forty day fast.

The Church requires us to fast on Wednesdays and Fridays as well as during the four fasting periods of the year. This is not because there is something wrong with the world and with food and drink. However, there is something wrong with *us* which needs to find healing in our hearts. Wise and temperate fasting not only heals the passions of our souls and brings the forgiveness of our sins but it also helps us to appreciate what we have and enables us to give thanks to the Giver, God, thereby restoring the connection of the world back to the Creator, which was severed by the fall of mankind away from God.

Announcements

1. Special thanks to all who participated in our Patronal Feast Day and made it such a great success. Many Years to you all!
2. We apologize for any inconvenience: we will not have the flea market this year. If you are interested in helping to organize or help next year, please let us know.