



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JULY 29, 2007

Please Remember in Prayer

Jane Koshutko, Rich (Michael) Evanusa and Kathy Parrish, who are recovering from surgeries. If you have a prayer request, please let Fr. John know and he will post it in the bulletin.

Father John's New Home Phone

Will be connected on Tuesday. The number will be 302-988-1138. If you cannot reach him at home, please leave a message or call his cell phone at 908-872-6589.

An Update on Isabelle from Jodi and Alice

Isabelle had another Dr. visit today, July 23rd. All looks good. The brace will be redone and it can be taken off for swimming!, sleeping! and most of all bathing!!!! She has to be fitted for another one to be picked up in two weeks. This is good news and hopefully she is finally on the road to one day being brace-free! Thank you all for your prayers and concern.



The Parish Council

will meet next Sunday, August 5th, after coffee hour.

Saint George's Greek Festival

is currently underway at the Ocean City Convention Center, and today is the last day. Fr. John and his family will be going to the festival after coffee hour. If you're interested in going too, just let him know. Let's do our best to support our Orthodox brothers and sisters in Ocean City!



SUNDAY, JULY 29TH

9TH SUNDAY OF PENTECOST

8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour
7:00p.m. Bible Study

WEDNESDAY, AUGUST 1ST

Dormition Fast Begins

9:00a.m. Akathist

THURSDAY, AUGUST 2ND

7:00p.m. Compline

SATURDAY, AUGUST 4TH

6:00p.m. Vespers

SUNDAY, AUGUST 5TH

10TH SUNDAY OF PENTECOST

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



What the soul is to the body of man, the Holy Spirit is to the Body of Christ - the Church. As the soul animates the body, so does the Holy Spirit animate the Church.

Saint Augustine



Tonight's Bible Study

will meet at the church at 7:00pm. The topic is the Transfiguration of the Lord as described in St. Matthew (17:1-6), St. Mark (9:1-8), and St. Luke (9:28-36). All are invited to attend. Please bring your Bible.

The Feast of the Transfiguration

of the Lord is celebrated on August 6th. There will be Vespers on Sunday, August 5th, at 6:00pm, and Divine Liturgy on Monday, August 6th, at 9:00am. This feast, which is one of the 12 Great Feasts, commemorates how the Lord revealed His divine glory to His disciples on Mount Tabor. On this feast we bless fruit as a symbol of transfiguration, new life, and God's gifts.



READER SCHEDULE

Sunday, August 5th

Hours: Matushka Emily
Epistle: Matushka Emily

Sunday, August 12th

Hours: Jen Alexion
Epistle: Jen Alexion



The Dormition Fast

Each year the Church observes a two week fast from August 1st through August 15th, the feast of the Dormition (or "Falling Asleep") of the Mother of God. This great feast is called the Summer Pascha as it commemorates the death, burial, resurrection, and ascension of the Virgin Mary.



FROM THE LIVES OF THE DESERT FATHERS

The following story is from the life of St. Macarius. The lives of the ancient Desert Fathers are filled with examples of great men and women who fasted, practiced feats of asceticism, and rejected all worldly things. The following story, though, demonstrates how these practices were manifested in even small ways and how they served to teach others then and now by their example.



At one time St. Macarius was sent some fresh grapes. He desired to eat them, but showing self-control, he sent them to a certain brother who was ill and who was himself fond of grapes. When the brother received them he was delighted, but wishing to conceal his self-mastery, he sent them to another brother, pretending that he had no appetite for any food. When the next brother received the grapes, he did the same in turn, although he too had a great desire to eat them.

When at length the grapes had been passed round a large number of the brethren without any of them deciding to eat them, the last one to receive them sent them again to Macarius, thinking that he was giving him a rich gift. Macarius recognized them and after inquiring closely into what had happened, marveled, giving thanks to the Lord for such self-control among the brethren. And in the end not even he partook of the grapes.



FOR CONSIDERATION

By Saint Nikolai Velimirovich

By true repentance, by tears, prayers and good works, the most filthy soul can be utterly cleansed and changed. Therefore, be careful not to rejoice in remembering the sin of a repentant sinner, but give thanks to God and marvel that light has been brought from darkness. The Egyptian Pharaoh Amases was of low birth, and, when he came to the throne, the people showed him scant respect, remembering his ancestry. In order to outwit the people and gain the respect due to him, he took a metal laver, in which the feet of visitors to the court were usually washed, and caused it to be heated to white heat and made into the likeness of an idol. Then the Pharaoh set the idol up in the street. The people, seeing it, began to bow down to it and give it divine honor. Then the Pharaoh disclosed the source of the material used for it. The people understood that the Pharaoh wanted to prove in this way that they must not bear in mind his former state, but accept what he was now, and they began to give the Pharaoh the respect due to royalty.



THE BLESSING OF AUTOMOBILES

O Lord our God, Who makes the clouds Thy chariot and Who walks on the wings of the wind, Who has sent to Thy servant, the Prophet Elias, a chariot of fire, Who has guided man to invent this (car, truck, motorcycle, etc.) which is as fast as the wind. We thank Thee for Thou hast provided Thy servants with this vehicle to serve their various needs.

Therefore, O Master, pour out now upon it Thy heavenly blessings; assign to it a guardian angel to preserve it from all evil. And as Thou didst grant faith and grace by Thy deacon Philip to the man from Ethiopia who was sitting in his chariot and reading holy Scripture, show the way of salvation to Thy servants. So that helped by Thy grace and always intent on doing good works, they may after all the trials of their pilgrimage on earth, attain to everlasting joys, through the intercessions of our Most-pure Lady, the Theotokos and Ever-Virgin Mary, by the power of the precious and life-giving Cross; through the prayers of the holy Angels; of St. Nicholas the Wonderworker and of all the Saints:

For Thou art the Provider and Sanctifier of all things and to Thee do we ascribe glory, and to Thy Only-begotten Son, and Thy All-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

This vehicle is blessed by the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

ON THE EPISTLE FOR THE 9TH SUNDAY AFTER PENTECOST – 1 CORINTHIANS 3:9-17

From *A Year of the Lord*, by Fr. Theodore Stylianopoulos

In the Epistle for this Sunday the Holy Apostle Paul speaks to us about the Church. Here, the Apostle is speaking not about the Church as a building but the community of believers as the Church.

The Church is more than a physical building or an organization, it is the People of God built upon the Foundation of Jesus Christ. Using the images of foundation and building, St. Paul has some important things to say about the relationship between Christ and Christians, as well as the relationship between the work of Christians and God. The Apostle teaches three main things in this passage:

1) Christ is the foundation of the Church

This means that Christ provides the unshakable security and ground of hope for everything in the Christian community. Everything done in the Church, all the design and work of Christians, must be anchored on and related to the living Christ, if the community is to hold together and function as what it is meant to be, God's living temple permeated by God's Spirit (1 Cor. 3:16).

2) The Church leaders and by extension all Christians laboring in the Church are "co-workers with God" (1 Cor. 3:9).

The correct translation of *synergoi Theou* (1 Cor. 3:9) is not "co-workers under God" which would mean partners working together for God or fellow workers in God's service. Rather it is "co-workers with God," which means laborers together with God or God's fellow laborers. In other words, Christians are not only brothers and sisters co-operating with one another and working under God's care; they are also God's direct partners, working immediately with God in their various specific acts of service, administration, teaching, helping, giving, guiding, evangelizing, and witnessing. This is a powerful statement of *synergia* (co-operation) between human beings and God.

3) All Christians are accountable to God

The Christian community (the parish church) includes people of different personalities, gifts, strengths, weaknesses, abilities, zeal, commitment and contributions. Their task is not to compete, compare, or critique one another, but to offer all their labors as a gift to God for the up-building of the entire community of Christ. God alone will test and evaluate the work of each person's work on the Day of Judgment.



Read 1 Corinthians 3:9-17

- ❖ What two images does St. Paul use for the Church in Corinth? (vs. 9)
- ❖ What does St. Paul mean by "the gift that God gave me"? (vs. 10) What is this gift?
- ❖ What is his warning about how to build? (vs. 10)
- ❖ Who is the "one and only foundation" of the Church? (vs. 11) What does this imply about the nature of Christ?
- ❖ In practical terms, what is the "gold or silver or precious stones... or wood or grass or straw" in God's eyes as far as the life of the Christian community is concerned? (vs. 12)
- ❖ When the fire comes, what do you think will be standing of your own work? (vs. 13)
- ❖ What new attitudes, new priorities, and specific steps can you adopt as God's partners to make your parish more aware that you all are "God's temple and that God's Spirit lives in you"? (vs. 16)