



# CHRIST THE SAVIOR ORTHODOX CHURCH

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## BULLETIN OF NOVEMBER 28, 2010

### Please Remember in Prayer

Melvin Woodall, Michelle Wilson, Howard Peters, Irene Clenney, Denise Royal, Gabriela Jones, Scott and Maryann, Roman Szwee, Mat. Dunia, Patti Lease, Garrett Cuppels, Bill & Kathy Parrish, Frs Michael & Andrew, Monk Christian, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Nina Gordon, Mirela & Chris, Jaroslav, Troy, Frank & Mary Miranda, Kathy T., Bruce, Julia Plisko & family, Stella.



### Reading Group / Akathist – Wednesday, Dec. 1<sup>st</sup>

The text for this Wednesday's Reading Group is the "Life of St. Philaret the Merciful", who is commemorated on December 1<sup>st</sup>. We will discuss his life in particular and the importance of the Lives of the Saints in general. All are encouraged to read about this remarkable saint. An Akathist to St. Philaret will be served following the Reading Group.



### OCF @ Salisbury University – Thursday, Dec. 2<sup>nd</sup>

This Thursday night at 7pm, a talk/discussion will be offered by Fr. John Stavropoulos at Salisbury University in Henson Hall, Room 109. The topic of this OCF initiative is "The Soul After Death". All invited!



### Bible Study

We are studying the first Catholic Epistle of St. John the Theologian.

### Your Input is Requested on a New Idea

Fr. John has been approached about the possibility of offering a Midnight service for Christmas this year. Since this would be something new for our parish (though not new to Orthodoxy), Fr. John is asking that parishioners offer their input regarding this idea. Please consider the following and let Fr. John know how you feel about the proposed schedule:

### Proposed schedule of services for Christmas

- Friday, Dec. 24<sup>th</sup>, 11:00pm – 1:15am:
  - Midnight Service (Matins / Divine Liturgy)
- Dec. 25<sup>th</sup>, 12:00 noon:
  - Vespers (instead of normal Saturday time at 6pm)

### Public Service Announcement from Beebe Hospital

Tunnell Cancer Center is offering no-cost mammograms for women who qualify (those uninsured, underinsured, or with a high deductible). Thursday, Dec. 9, 2010 & Jan. 13, 2011 5:00 – 8:30 PM at Tunnell Cancer Center; 18947 John J. Williams Hwy, Rehoboth Beach. Pre-registration required. Call 302-645-3169 to qualify.

### About Scheduling Confession Before Christmas

With all the hustle and bustle that revolves around Christmas preparations, let's not forget to make room for Christ through repentance, confession, and Holy Communion.

### READER SCHEDULE



**Sunday, Dec. 5<sup>th</sup>**

Bruce Eckerd

**Sunday, Dec. 12<sup>th</sup>**

Constantine Mitsopoulos

## QUOTES FROM FR. SERAPHIM ROSE

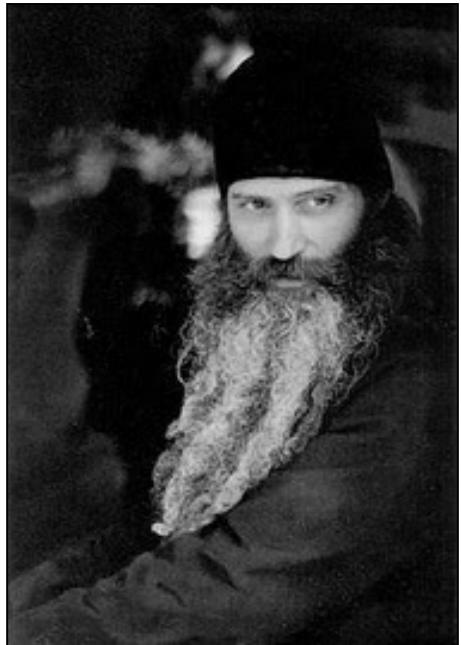
"Everything in this life passes away — only God remains, only He is worth struggling towards. We have a choice: to follow the way of this world, of the society that surrounds us, and thereby find ourselves outside of God; or to choose the way of life, to choose God Who calls us and for Whom our heart is searching."

"When conversion takes place, the process of revelation occurs in a very simple way — a person is in need, he suffers, and then somehow the other world opens up. The more you are in suffering and difficulties and are 'desperate' for God, the more He is going to come to your aid, reveal Who He is and show you the way out..."

"Why is the truth, it would seem, revealed to some and not to others? Is there a special organ for receiving revelation from God? Yes, though usually we close it and do not let it open up: God's revelation is given to something called a loving heart."

"We who are given the fullness of true Christianity are obliged to be working on ourselves, to be watching the signs of the times, and to be extremely joyful, as St. Paul is constantly saying: 'Rejoice in the Lord always, and again I say: Rejoice!' (Phil. 4:4). We rejoice because we have something which all the death and corruption of this world cannot take away, that is, the eternal Kingdom of Jesus Christ."

*Hieromonk Seraphim (Rose), Eugene Dennis Rose (August 13, 1934-September 2, 1982) was a hieromonk of the Russian Orthodox Church Outside Russia in the United States, whose writings have helped spread Orthodox Christianity throughout modern America and the West and are also quite popular in Russia. Although not formally glorified (canonized), he is celebrated by some Orthodox Christians as a saint in iconography, liturgy, and prayer.*



## HOLY SYNOD OF BISHOPS GATHERS FOR FALL SESSION, ELECTS PRIESTMONK MATTHIAS [MORIAK] TO FILL VACANT MIDWEST SEE

From OCA.org / Posted 11/16

SYOSSET, NY [OCA] -- During the opening session of the fall meeting of the Holy Synod of Bishops of the Orthodox Church in America, which opened at the Chancery here on Tuesday morning, November 16, 2010, Priestmonk Matthias [Moriak] was canonically elected to the vacant See of Chicago and the Midwest.

Following a lengthy search process, Father Matthias was nominated from a slate of three candidates by delegates at a special Assembly of the Midwest Diocese convened at Saint Mary Cathedral, Minneapolis, MN on Wednesday, October 6, 2010. His name was then submitted to the Holy Synod for canonical election. He is currently under the omophorion of His Grace, Bishop Michael of New York, and serves Holy Myrrhbearers Monastery, Otego, NY. A full biography will be posted later today on [www.oca.org](http://www.oca.org).



In addition to the address of His Beatitude, Metropolitan Jonah, and reports by the Church's officers -- Archpriest Alexander Garklavs, Chancellor; Archpriest Eric G. Tosi, Secretary; and Melanie Ringa, Treasurer -- the Holy Synod's agenda includes a variety of items concerning external affairs, financial and legal matters, OCA departmental ministries, 2011 priorities, the Strategic Plan, the All-American Council, and related issues.

## HEALING THE BROKENHEARTED

By VRev. Vladimir Berzonsky

**"The Lord...heals the brokenhearted, and binds up their wounds" (Psalm 147:3)**

How does the Lord heal the brokenhearted and bind up our wounds? He uses the healing myrrh with which the Holy Spirit sealed us at the sacrament of Anointment following baptism. Christ Himself wipes away our tears. Then He mystically snips pieces from our pure and precious baptismal garments, fashioning tourniquets in order to staunch the bleeding. He ties invisible strips of bandages and wraps them around our sores. We too are the agents of the Lord. He expects the same spiritual treatment from us. Our task is to assuage the pains of those in misery, to put together the cracks in broken hearts, and to comfort the weeping and grieving brought about by a world that inflicts suffering upon the children of God.

We celebrate the advances in medical science and praise the Lord Almighty for the bounties that technology has made possible. We live longer, healthier and more productive lives, especially when we obey our physicians and take advantage of the breakthroughs in conquering diseases that have afflicted past generations and shortened life spans of those who went before us. It is the emotional traumas, the mental afflictions, and the ignorance of a civilization that for the most part has rejected faith in God. Now it finds itself lost on the way to His Kingdom. The advances in spiritual progress won by those blessed pioneers of union with the Holy Trinity are rejected, ignored or ridiculed in the present post-Christian era. There are no spiritual breakthroughs that conquer rampant acts of aggression such as spousal abuse, random shooting sprees, and even serial killings. Sexual liberation bringing about such aberrant behavior as rape, pedophilia and other forms of physical gratification through exploitation of the innocent and weak has no permanent cures.

The first stage in the process of healing should be the simplest -- where do we find them? The injured are everywhere. The maimed are endemic. One need only to go out from oneself and listen, look and sense with a heart that pumps with love for a

sign of people in anguish. Those most likely to do so are the ones who themselves have been wounded. The fortunate few who aren't sure just what they should be seeking are those who have somehow escaped suffering. How can I help, they say. What can they contribute to the one who is in anguish, other than a platitude: "It will be alright, just have faith"? The response from the afflicted: "Easy for you to speak of faith. Have you ever been tested yourself? Have you ever found yourself abandoned, without hope, wallowing in darkness alone and lost? If not, better be silent -- you don't know what you are talking about. Do you know the feeling of life without meaning? Can you understand what Jesus was feeling when He said, 'My God, why have You forsaken Me'?"

Despite all the wonders of medical science conquering the many diseases, they cannot "heal the brokenhearted." That phrase describes the anguish, grief, self-pity and suffering that is both spiritual and psychological. What medication can be prescribed for a tormented soul? What is the pill that offers bliss to the miserable? Who but God alone can bring joy to a wounded heart, and how does He do that other than to convey it

through us? And when you find such a heart overwhelmed with joy, laughing when there's nothing funny, just from sheer delight, sensing love and returning that love, when such a heart is filled with serenity, the peace of God that passes beyond all understanding, at one with God and all others, such is one who had been healed with the balsam of the Spirit and bound with the spotless baptismal garment's strips. The broken heart has been repaired -- in a better state than it had been before the trauma that required healing. It confirms the faith that believes all is well, all will be well with the one who goes on affirming the presence of the Lord. The one healed from a spiritual illness has the trust in God strengthened. Her faith had been tested, and with the trial ended, she is set free to continue the journey through this world and time, and onward to the Kingdom of God.





## THE LIFE OF ST. ALEXANDER HOTOVITSKY

Celebrated December 4<sup>th</sup> / From Antiochian.org



Alexander Alexandrovich Hotovitsky was born on February 11, 1872, in Kremenetz, Russia, the son of a priest. He attended the Volynia Theological Seminary, which his father headed, and went on for graduate studies at the St. Petersburg Theological Academy. Upon graduation in 1895, he applied for a position with the North American mission and was accepted. He accompanied Bishop Nicholas to America that year.

In America, Alexander met Maria, and they were married the next year. A month later, Alexander was ordained a priest and assigned to the newly founded St. Nicholas parish in New York City, which was to become the Russian Orthodox Cathedral in Manhattan. At first, the parish rented a house: services were conducted on the first floor and Father Alexander's family lived on the second level. In 1901, Father Alexander traveled to Russia to raise funds to build the cathedral. St. Tikhon consecrated the magnificent, new cathedral on East 97th Street the very next year.

Father Alexander traveled up and down the east coast and Canada, as well, helping to establish new parishes. He worked also to bring the Uniates back into the Orthodox Communion. Everywhere he went people flocked to hear him speak, for his sincerity and conviction clearly shone through. He published the American Orthodox Messenger in English and Russian; and he assisted his friend, Bp. Raphael, in publishing The Word in Arabic.



From 1914 to 1917, Father Alexander served as a priest in Helsinki, Finland. He returned to Russia in 1917 and participated in the All-Russian Church Council of 1917-18, where he was a major proponent of the reestablishment of the Moscow Patriarchate. He thereafter served as a close advisor to the sainted Patriarch Tikhon.

Fr. Alexander served in a number of parishes in the ensuing years, including at the famous Cathedral of Christ the Savior in Moscow. He spoke boldly, encouraging his flock, ravaged by the terrors of the Bolsheviks, to stand firm in the Faith and to protect the churches. He helped the needy and fed the starving. Because he was a leader and organizer, the communists made Fr. Alexander one of their chief targets. They exiled him to concentration camps numerous times for his pastoral activities, for refusing to surrender the sacred vessels to be melted down, and, especially, for disobeying the law by teaching children and holding church school classes. He disappeared following his final arrest, in 1937, suffering as a martyr for the Christian Faith at the hands of the Soviets.

In 1994, the bicentennial of the arrival of the first Orthodox missionaries to America, The Orthodox Church in America and the Church of Russia canonized Father Alexander jointly. He was glorified as the "New Hieromartyr of Russia and Missionary to America." His feast day is commemorated on December 4.

## ST. JOHN OF DAMASCUS

From the Prologue of Ochrid / Celebrated December 4<sup>th</sup>

John was first the chief minister to Caliph Abdul-Malik and later a monk in the Monastery of St. Sava the Sanctified. Because of his ardent defense of the veneration of icons during the reign of the iconoclastic Emperor Leo the Isaurian, John was maligned by the emperor to the Caliph, who cut off his right hand. John fell down in prayer before the icon of the Most-holy Theotokos, and his hand was rejoined and miraculously healed. Seeing this miracle the Caliph repented, but John no longer desired to remain with him as a nobleman. Instead, he withdrew to a monastery, where, from the beginning, he was a model to the monks in humility, obedience and all the prescribed rules of monastic asceticism. John composed the Funeral Hymns and compiled the Octoechos (The Book of Eight Tones), the Irmologion, the Menologion and the Paschal Canon, and he wrote many theological works of inspiration and profundity. A great monk, hymnographer, theologian and soldier for the truth of Christ, Damascene is numbered among the great Fathers of the Church. He entered peacefully into rest in about the year 776 at the age of 104.

