

# CHRIST THE SAVIOR ORTHODOX CHURCH

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## BULLETIN OF JULY 31, 2011

### SUNDAY, JULY 31<sup>ST</sup>

#### 7<sup>th</sup> Sunday of Pentecost

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

### MONDAY, AUGUST 1<sup>ST</sup>

7:00p.m. Paraklesis; Confessions

### WEDNESDAY, AUGUST 3<sup>RD</sup>

7:00p.m. Paraklesis; Confessions

### FRIDAY, AUGUST 5<sup>TH</sup>

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

### SATURDAY, AUGUST 6<sup>TH</sup>

#### Transfiguration of the Lord

*One of the Twelve Great Feasts*

8:40a.m. Hours  
 9:00a.m. Divine Liturgy  
 5:00p.m. No Class  
 6:00p.m. Great Vespers

### SUNDAY, AUGUST 7<sup>TH</sup>

#### 8<sup>th</sup> Sunday of Pentecost

8:40a.m. Hours  
 9:00a.m. Divine Liturgy  
 Lunch & Retreat

#### READER SCHEDULE

#### Sunday, August 7<sup>th</sup>

Bruce Eckerd

#### Sunday, August 14<sup>th</sup>

Constantine Mitsopoulos



#### Welcome Visitors

We warmly welcome all those who are visiting us today, especially Fr. Daniel Kovalak from Holy Cross Orthodox Church in Williamsport, PA, who will offer his wise counsel in the sermon!

#### Saint George's Greek Festival

will be held at the Ocean City Convention Center, July 29-30. Great food, music, entertainment, shopping, and fellowship. Let's do our best to support our brothers and sisters in Ocean City!



#### Interested in Hosting Our Annual Picnic?

Please speak with Fr. John. A date has not yet been set but we are currently looking for volunteers to host the parish get-together. Thank you!



#### Dormition Fast – August 1-14<sup>th</sup>

Each year the Church observes a 2 week fast from August 1<sup>st</sup> through 15<sup>th</sup>, 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. Please see Fr. John about confession times.



#### The Feast of the Transfiguration – August 6<sup>th</sup>

This feast, one of the 12 Great Feasts, recalls how the Lord revealed His divine glory to His disciples on Mt. Tabor. On this feast we bless fruit as a symbol of transfiguration, new life, and God's gifts.



#### Looking Ahead in August

- Monday, 8/1: Beginning of Dormition Fast
- Saturday, 8/6: Transfiguration of the Lord
- Sunday, 8/7: Retreat with Fr. Alexander Atty
- Sunday, 8/14: Choir Practice
- Monday, 8/15: Dormition of the Virgin Mary
- Tuesday, 8/16: Parish Feastday – Icon Not-Made-By-Hands
- Friday, 8/ 19: Marriage of Lee Krempel and Jamyla Williams
- Sunday, 8/21: Baptism of Kathryn Rose Barbarita
- Sunday, 8/21: Parish Council Meeting
- Sunday, 8/28: Prayers for the New Academic Year

**Prayer List:** Fr. Michael Mihalick, Fr. Gregory Safchuk, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Hayley, Tyler Pelesh, Jerrie Rife, Wallace & Michelle, Ryan & Kayla, Maleah Morsey, Victoria Kokkinos, Ed Tucker, Karen Nichols, Denise Royal, Simeon, Scott & Maryann, Roman Szwec, Garrett Cuppels, Jane Koshutko, Nicholas & Linda, Nina Gordon, Mirela & Chris, Troy Duker, Mary Miranda, Bruce Eckerd, Stella, Lilly Barnett, Nedelina.

OPERATING THRU 6/30/11			JULY OPERATING			BUILDING FUND		
Income	Expense	Net	Income	Goal	Difference	Income	Goal	Difference
25,880	33,225	-7,345	4,297	5,900	-1,603	12,140	20,000	-7,860

## THE TRANSFIGURATION OF THE LORD

From the Prologue of St. Nikolai Velimirovich



In the third year of His preaching, the Lord Jesus often spoke to His disciples of His approaching passion but at the same time of His glory following His suffering on the Cross. So that His impending passion would not totally weaken His disciples and that no one would fall away from Him, He, the All-wise, wanted to partially show them His divine glory before His passion. For that reason, He took Peter, James and John with Him and, with them, went out at

night to Mt. Tabor and there was transfigured before them: "And His face shone as the sun and His garments became white as snow" (St. Matthew 17:2). There appeared along side Him, Moses and Elijah, the great Old Testament prophets. And, seeing this, His disciples were amazed. Peter said: "Lord, it is good for us to be here: if You will, let us make here three tabernacles; one for You, one for Moses and one for Elijah" (St. Matthew 17:4). While Peter still spoke, Moses and Elijah departed and a bright cloud overshadowed the Lord and His disciples and there came a voice from the cloud saying: "This is my beloved Son in whom I am well pleased; hear Him" (St. Matthew 17:5).

Hearing the voice, the disciples fell to the ground on their faces as though dead and remained that way, lying in fear, until the Lord came near to them and said: "Arise and be not afraid" (St. Matthew 17:7). Why did the Lord take only three disciples on Tabor and not all? Because Judas was not worthy to behold the divine glory of the Teacher, Whom he will betray and the Lord did not want to leave him [Judas] alone at the foot of the mountain so that the betrayer would not, by that, justify his betrayal. Why was our Lord transfigured on a mountain and not in a valley? So as to teach us two virtues: love of labor and godly-thoughts. For, climbing to the heights required labor and height represents the heights of our thoughts, i.e., godly-thoughts. Why was our Lord transfigured at night? Because, the night rather than the day is

### **Troparion (Tone 7)**

Thou wast transfigured on the Mount, O Christ God, revealing Thy glory to Thy disciples as far as they could bear it. Let Thine everlasting light shine upon us sinners! Through the prayers of the Theotokos, O Giver of Light, glory to Thee!

### **Kontakion (Tone 7)**

On the mountain wast Thou transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father!

more suitable for prayer and godly-thoughts and because the night, by its darkness, conceals all the beauty of the earth and reveals the beauty of the starry heavens. Why did Moses and Elijah appear? In order to destroy the error of the Jews, as though Christ is one of the prophets; Elijah or Jeremiah or some other that is why He appears as a King above the prophets and that is why Moses and Elijah appear as His servants. Until then, our Lord manifested His divine power many times to the disciples but, on Mt. Tabor, He manifested His divine nature. This vision of His Divinity and the hearing of the heavenly witness about Him as the Son of God, should serve the disciples in the days of the Lord's passion, in strengthening of an unwavering faith in Him and His final victory.

## AUGUST CONGRATULATIONS!

### **Anniversaries:**

- 8/12 Gregory Boris
- 8/20 Michael & Katherine Cook

### **Birthdays:**

- 8/2 Denise Royal
- 8/5 Tanya Jenkins
- 8/9 Alice Dzwomczyk
- 8/11 Laurie Morsey
- 8/16 Basil Cook
- 8/19 Gregory Boris
- 8/21 Jodi McElwee
- 8/25 Troy Duker
- 8/25 Lee Jenkins
- 8/27 Anna Evanusa
- 8/31 Alice Peters

### **Namesdays:**

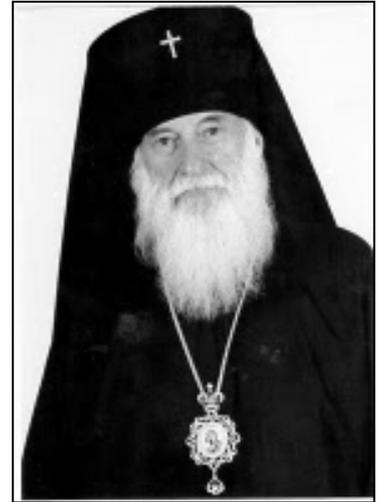
- 8/4 *St. Maximillian*  
Maksimilian Morsey
- 8/15 *The Most-holy Theotokos*  
Maleah Morsey
- 8/23 *Martyr Aleksandra*  
Alice Peters

*Errors? Omissions? Please see Fr. John.*

## STEWARDSHIP: IN LIGHT OF THE GOSPEL AND CHRISTIAN TRADITION

*By Archbishop Dmitri (Royster) of Dallas*

It may be startling to hear that the giving of money is an integral part of worship and can in no way be divorced from the spiritual life. But such is the case, for there is no worship without giving or offering. The Christian's life demands a total consecration to God, and this means that every aspect of his life must be sanctified. No one part of his life can be reserved and kept as a purely material, this-worldly concern, for when one refuses to let his wealth be sanctified, then it can become the root of all evils, and stand between him and God. In commenting on 1 Timothy 6:10, St. John Chrysostom says, "but this root is from us, and not from the nature of the things. The young man thought he was just, because he kept all the commandments, but went away sad when he learned that the one thing needful for him was to part with his wealth (Matthew 19:22)."



The 8th and 9th chapters of St. Paul's Second Epistle to the Corinthians contain the whole theology of Christian giving. Although he is speaking about a collection of the relief of the Christians at Jerusalem, he reveals a number of universal truths about giving. "Giving represents the degree of a Christian's devotion, and is a means of grace (8:1 and 8:8). It is part of the Christian life and even proof of one's love (8:24 and 8:7). Christian giving is sacrificial (Mark 12:43-44), and our Lord's emptying Himself and becoming poor for our sakes is the basis for the call to Christians to sacrifice (8:9). Giving must be in proportion to what one has, though the Macedonians had given even more than they were able (8:3). It must be voluntary (8:12) and cheerful (9:7). Giving provides a good example to others and is the occasion for thanksgiving (9:11-12). Truly, if each Christian followed the principles of giving as outlined by St. Paul, there would be no need for any kind of fund-raising events or (special) assessments.

In light of the clear teaching of the Gospel, each Christian must give according to his means. This implies that he must dedicate regularly a part of his income to God's work (ideally a tithe, or even more if he is especially blessed, materially). When real Christian giving becomes general in our Churches then so much of the energy and time that is expended in parishes (in other pursuits) can be given over to knowing the saving faith of Christ, to preaching the Gospel, and to deepening the spiritual life. In light of the Gospel and Christian Tradition, it is appropriate for the Church to be a real item in the budget of each family and each individual.

Finally, it should be understood that there is a close relationship between the spiritual life and one's financial commitment to the Church. Over and over again in the Bible, it is made clear that one's willingness to give of his possessions to God's work is the measure of his willingness to give himself, and one's self if the only acceptable offering. "For where your treasure is, there will your heart be also" [Lk 12:34].

## FOR CONSIDERATION

*From the Prologue by St. 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.

