



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JULY 15, 2007

SUNDAY, JULY 15TH

7TH SUNDAY OF PENTECOST

FATHERS OF THE FIRST 6 COUNCILS

8:40a.m. Hours

9:00a.m. Divine Liturgy
Coffee Hour

THURSDAY, JULY 19TH

ST. SERAPHIM OF SAROV

9:00a.m. Akathist

SATURDAY, JULY 21ST

6:00p.m. Vespers

SUNDAY, JULY 22ND

8TH SUNDAY OF PENTECOST

8:40a.m. Hours

9:00a.m. Divine Liturgy
Coffee Hour



Fr. John has Moved

to a home closer to our church but does not yet have a home phone number. If you need to reach him you may do so on his cell: 908-872-6589.

READER SCHEDULE

Sunday, July 22nd

Hours: Jen Alexion

Epistle: Nicholas Borodulia

Sunday, July 29th

Hours: Matushka Emily

Epistle: Matushka Emily



The Visit of His Beatitude Metropolitan Herman

Last weekend we welcomed to our parish for the first time ever our diocesan hierarch, Metropolitan Herman. After the Great Vespers on Saturday evening, His Beatitude shared light refreshments and discussion with the parishioners. Then he met with Fr. John and the Parish Council, offering his guidance and blessings for their continued good work. On Sunday, following the Divine Liturgy, Metropolitan Herman formally installed Fr. John as the Rector of the parish. In celebration of this historic weekend, the faithful gathered at a local resort hotel for a festal brunch. Many thanks to all who made this weekend such a success! Glory to God!



The Parish Website

has almost 80 pictures of the Metropolitan's visit to our parish. Many thanks to those who took photos! Check it out: orthodoxdelmarva.org

Heartfelt Appreciation from the Rector and his Family

On behalf of myself and Matushka Emily, I would like to express our sincere gratitude for the love and support we have received from you all at Christ the Savior. May the Lord bless you and may He continue to help us in our future endeavors!

Fervent Prayers are Sought

for Richard (Michael) Evanusa, who is in Peninsula Regional Medical Center, recovering from heart surgery this past Tuesday. May God grant him and his family strength and patience during his recovery.

A Tastefully Simple Fundraiser

will be offered today on Sunday, July 15th, at the coffee hour. Ginny Seeley, Bill and Kathy Parrish's daughter, is offering 100% of the profits coming from orders of Tastefully Simply Foods.

Bible Studies

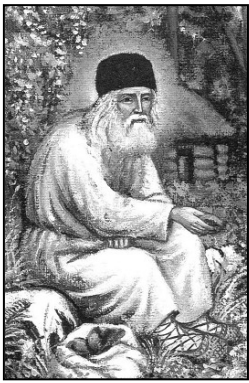
will be held the next few months on the following days / topics:

- ❖ Sunday, July 29th, 7:00pm: Transfiguration of the Lord
- ❖ Monday, August 27th, 7:00pm: Nativity of the Theotokos
- ❖ Sunday, September 16th, 7:00pm: Crucifixion of the Lord

Blessing of Automobiles

It is a pious custom of Orthodox Christians to have their cars blessed both when newly acquired and on or near the feast of the Prophet Elias (July 20th), as he ascended into heaven on a fiery chariot. If you would like your car blessed, please see Fr. John and he will bless it for you. This short but important blessing can be done at the church following any service or at any other time by appointment.





SAINT SERAPHIM OF SAROV

From Orthopedia.org

Saint Seraphim was born on July 19, 1754, in Kursk, Russia. At the age of 10, Seraphim became seriously ill. During the course of his illness, he saw the Mother of God in his sleep, who promised to heal him. Several days later there was a religious procession in Kursk

with the locally revered miracle-working icon of the Mother of God. Due to bad weather, the procession took an abbreviated route past the house of Seraphim's family. After his mother put Seraphim up to the miracle-working image, he recovered rapidly. While at a young age, he needed to help his parents with their shop, but business had little appeal for him. Young Seraphim loved to read the lives of the saints, to attend church, and to withdraw into seclusion for prayer.

At the age of 18, Seraphim firmly decided to become a monk. His mother blessed him with a large copper crucifix, which he wore over his clothing all his life. After this, he entered the Sarov monastery as a novice.

Monastic Life

From day one in the monastery, exceptional abstinence from food and slumber were the distinguishing features of his life. He ate once a day, and little. On Wednesdays and Fridays he ate nothing. After asking the blessing of his staretz, i.e., a spiritual elder, he began to withdraw often into the forest for prayer and religious contemplation. He became severely ill again soon after, and was forced to spend most of the course of the next three years lying down.

St. Seraphim was once again healed by the Most Holy Virgin Mary, who appeared to him accompanied by several saints. Pointing to the venerable Seraphim, the Holy Virgin said to the Apostle John the Theologian: "He is of our lineage." Then, by touching his side with her staff, she healed him.

His taking of the monastic vows occurred in 1786, when he was 27 years old. He was given the name Seraphim, which in Hebrew means "fiery," or "burning." He was soon made a hierodeacon. He justified his name by his extraordinarily burning prayer. He spent all of his time, save for the very shortest of rests, in church. Through such prayer and the labors of religious services, Seraphim became worthy to see angels, both serving and sing-

ing in church. During the Liturgy on Holy Thursday, he saw the Lord Jesus Christ Himself, in the form of the Son of man, proceeding into the Church with the Heavenly host and blessing those praying. The saint could not speak for a long time after being struck by this vision.

Hermit

In 1793, St. Seraphim was ordained a hieromonk, after which he served every day and received Eucharist for a year. St. Seraphim then began to withdraw into his "farther hermitage"—the forest wilderness about five km from Sarov Monastery. He achieved great perfection at this time. Wild animals—bears, rabbits, wolves, foxes and others—came to the hut of the ascetic. The staritza, i.e., eldress, of the Diveevo monastery, Matrona Plescheeva, witnessed how St. Seraphim fed a bear that had come to him out of his hand: "The face of the great staretz was particularly miraculous. It was joyous and bright, as that of an angel," she described. While living in this little hermitage of his, St. Seraphim once suffered greatly at the hands of robbers. Although he was physically very strong and was holding an axe at the time, St. Seraphim did not resist them. In answer to their threats and their demands for money, he lay his axe down on the ground, crossed his arms on his chest and obediently gave himself up to them. They began to beat him on the head with the handle of his own axe. Blood began to pour out of his mouth and ears, and he fell unconscious. After that they began to hit him with a log, trampled him under foot, and dragged him along the ground. They stopped beating him only when they had decided that he had died. The only treasure which the robbers found in his cell was the icon of the Mother of God of Deep Emotion, before which he always prayed. When, after some time, the robbers were caught and brought to justice, the holy monk interceded on their behalf before the judge. After the beating, St. Seraphim remained hunched over for the rest of his life.

Soon after this began the "pillar" period of the life of St. Seraphim, when he spent his days on a rock near his little hermitage, and nights in the thick of the forest. He prayed with his arms raised to heaven, almost without respite. This feat of his continued for a thousand days.



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Because of a special vision of the Mother of God he was given toward the end of his life, St. Seraphim took upon himself the feat of becoming an elder. He began to admit everyone who came to him for advice and direction. Many thousands of people from all walks of life and conditions began to visit the elder now, who enriched them from his spiritual treasures, which he had acquired by many years of efforts. Everyone saw St. Seraphim as meek, joyful, pensively sincere. He greeted all with the words: "My joy!" To many he advised: "Acquire a peaceful spirit, and around you thousands will be saved." No matter who came to him, the staretz bowed to the ground before all, and, in blessing, kissed their hands. He did not need the visitors to tell about themselves, as he could see what each had on their soul. He also said, "Cheerfulness is not a sin. It drives away weariness, for from weariness there is sometimes dejection, and there is nothing worse than that."

"Oh, if you only knew," he once said to a monk, "what joy, what sweetness awaits a righteous soul in Heaven! You would decide in this mortal life to bear any sorrows, persecutions and slander with gratitude. If this very cell of ours was filled with worms, and these worms were to eat our flesh for our entire life on earth, we should agree to it with total desire, in order not to lose, by any chance, that heavenly joy which God has prepared for those who love Him."

Conversation with Motovilov

The miraculous transfiguration of the staretz' face was described by a close admirer and follower of St. Seraphim: Motovilov. This happened during the



winter, on a cloudy day. Motovilov was sitting on a stump in the woods; St. Seraphim was squatting across from him and telling his pupil the meaning of a Christian life, explaining for what we Christians live on earth.

"It is necessary that the Holy Spirit enter our heart. Everything good that we do, that we do for Christ, is given to us by the Holy Spirit, but prayer most of all, which is always available to us," he said.

"Father," answered Motovilov, "how can I see the grace of the Holy Spirit? How can I know if He is with me or not?"

St. Seraphim began to give him examples from the lives of the saints and apostles, but Motovilov still did not understand. The elder then firmly took him by the shoulder and said to him, "We are both now, my dear fellow, in the Holy Spirit." It was as if Motovilov's eyes had been opened, for he saw that the face of the elder was brighter than the sun. In his heart Motovilov felt joy and peace, in his body a warmth as if it were summer, and a fragrance began to spread around them. Motovilov was

terrified by the unusual change, but especially by the fact that the face of the staretz shone like the sun. But St. Seraphim said to him, "Do not fear, dear fellow. You would not even be able to see me if you yourself were not in the fullness of the Holy Spirit. Thank the Lord for His mercy toward us."

Thus Motovilov understood, in mind and heart, what the descent of the Holy Spirit and His transfiguration of a person meant.



ORTHODOXY IN AMERICA – AN ONLINE DIRECTORY

Going on vacation this summer?

Be sure to check out the Orthodoxy in America website: orthodoxyinamerica.org. This site offers a complete listing of parishes, monasteries, and seminaries of all the canonical Orthodox jurisdictions in the United States, Canada, and Mexico.



The website uses mapping software to show you where the churches are actually located, and is also integrated with Google to provide you with detailed maps, driving directions, and satellite imagery. Finding an Orthodox church has never been simpler, just point and click, or enter the city, state or zip code. Check it out!

Remember, everyone needs a vacation sometime, but no one can afford a vacation from God!



ON HOLY COMMUNION

Saint Ambrose of Optina

The Holy Eucharist is the first, most important, and greatest miracle of Christ. All the other Gospel miracles are secondary. How could we not call the greatest miracle the fact that simple bread and wine were once transformed by the Lord into His very Body and His very Blood, and then have continued to be transformed for nearly two thousand years by the prayers of priests, who are but simple human beings? And what is more, this mystery has continued to effect a miraculous change in those people who communicate of the Divine Mysteries with faith and humility.



I HAVE NO HANDS BUT YOURS

From Parish Publishing, LLC

A soldier in World War II was given the task of gathering up the pieces and fragments of a statue of Christ that was destroyed when the cathedral that housed it was destroyed by bombs and mortar. He found every piece and fragment, and they were turned over to an artist, whose labor of love it was to reconstruct the icon. Even though it took him months, he accomplished the work, and the statue was returned to its pedestal.

One part of the Christ was missing, however. The soldier could not find the hands of Christ. Both the soldier and the artisan considered their work incomplete without the hands. However, one day as the craftsman was viewing the statue with the missing hands, he got a wonderful idea. Instead of Christ's hands being raised in blessing, as they originally were, the craftsman placed an ornate, but simple, sign at the base of the handless replica. These were the words of the sign: "I have no hands, but yours." Will you give your hands – your time and abilities – to your church?

A QUESTION ABOUT ORTHODOX CHRISTIANITY

From OCA.org and Fr. John Matusiak

Question:

Can you tell me how many Orthodox Christians there are in North America and throughout the world?

Answer:

While it is somewhat difficult to give an exact figure -- in North America there are a variety of numbers which circulate while on the world scene it is also difficult since many Orthodox churches, especially those in the former Soviet-bloc countries, are only now in a position to ascertain a clear picture of their status -- I am happy to offer the following information.

North America:

One will find estimates ranging between 1 and 6 million members.

There is a certain variable in how one defines "membership"; for example, is membership based on the number of individuals baptized in the Orthodox Church, some of whom may no longer be Orthodox, or on other criteria such as financial support, registration with a parish, etc?

It would be safe to say that there are somewhere between 2 and 3 million Orthodox Christians in North America in roughly 2,000 parishes.

World:

While some media report upwards of 300 million Orthodox throughout the world, others estimate 200 million. To give you an idea, it is estimated that there are somewhere between 80 and 100 million Orthodox in the Russian Republic alone. Since the fall of communism the churches in Central and Eastern Europe are in a period of transition, a part of which is coming to grips with actual membership statistics, which were impossible to maintain during the communist era. Another difficulty in estimating the international numbers is found in the mobility of many individuals from traditionally Orthodox areas, such as the former Yugoslavia, the Middle East, etc.

In my own opinion, the 200 million number is probably more accurate than 300 million, but this again depends on how one defines "member" -- as a baptized individual, a registered individual, or a practicing individual who regularly participates in the life of the Church, her sacraments and worship, etc.