



# CHRIST THE SAVIOR ORTHODOX CHURCH

1400 Coastal Highway; Fenwick Island, DE  
302-537-6055 (church) / 908-872-6589 (cell)  
orthodoxdelmarva.org / frjohn@orthodoxdelmarva.org

## BULLETIN OF AUGUST 5, 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.

### The Parish Council

will meet next today after coffee hour.

### The Feast of the Transfiguration

of the Lord is celebrated on August 6<sup>th</sup>. There will be Vespers tonight at 6:00pm, and Divine Liturgy tomorrow, August 6<sup>th</sup>, at 9:00am. This feast, which is one of the 12 Great Feastdays, 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.



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

#### 10<sup>TH</sup> SUNDAY OF PENTECOST

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

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

#### TRANSFIGURATION OF THE LORD *One of the Twelve Great Feasts*

9:00a.m. Divine Liturgy

### SATURDAY, AUGUST 11<sup>TH</sup>

6:00p.m. Vespers

### SUNDAY, AUGUST 12<sup>TH</sup>

#### 11<sup>TH</sup> SUNDAY OF PENTECOST

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



### Father John's New Contact Info:

36828 Herring Way  
Selbyville, DE 19975  
302-988-1138 (home)  
908-872-6589 (cell)

### The Dormition Fast



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

### Our Patronal Feast

The feast of our Mission is celebrated each year on August 16<sup>th</sup>, when the Church commemorates the revealing of the Icon Not-Made-By-Hands. There will be Vespers the evening before and Divine Liturgy on the feast day itself, August 16<sup>th</sup>. Following Divine Liturgy those interested are encouraged to gather for a festal brunch in celebration.



### Choir Opportunities

David Drillock, the chairperson of the OCA's department of liturgical music and the former music instructor / choir director of St. Vladimir's Seminary, has recently expressed his willingness to visit our Mission to help train interested choir members to learn to direct the choir. If you are interested in learning to direct, or just simply to sing or read, please speak with Fr. John. Our Mission always welcomes those interested in serving in these important ministries.



### READER SCHEDULE

#### Sunday, August 12<sup>th</sup>

Hours: Jen Alexion  
Epistle: Jen Alexion

#### Sunday, August 19<sup>th</sup>

Hours: Oleg Dudkin  
Epistle: Oleg Dudkin



### Liturgical Music Workshop

The Diocese of Washington and New York will be holding a Liturgical Music Workshop title "The Art of Liturgy" at the Dormition of the Virgin Mary Church in Binghamton, NY, on Saturday, August 25, 2007 from 10:00am until 3:00 pm. If you are interested, please see Fr. John or our diocesan website (<http://dcnyoca.org>) for more details.

## HOW DO I AS AN ORTHODOX EVANGELIZE? – PART 1 OF 2

By Archpriest Eric George Tosi, Chairman, Department of Evangelization; Orthodox Church in America

I grew up in the New York City area. We would often take our little trips into “The City” to visit museums, sporting events, etc. As we drove through Midtown, I always noticed that the street corners had people on boxes with signs around their necks announcing to the world their belief in Jesus Christ (and usually accompanied by a warning of repentance and the end of the world.) Was this evangelizing?

I now live in another interesting city . . . Las Vegas. Different yet the same if you walk down “The Strip.” In addition, many people don’t know this but Las Vegas is a strong Mormon city with strong Mormon roots. This means that we get the missionaries at our door. They usually flee after I let them know I am an Orthodox priest and would like to talk to them about Christ. I have even seen them (unbeknownst to them) gathering under the bell tower of our church and praying, I can only assume, for the conversion of myself and my parish. Hmm . . . was this evangelizing?

Clearly the answer to both of these examples is a loud and resounding NO! This is not evangelizing but rather self-promotion and proselytism. There is a great difference. Evangelism pure and simple is to “preach the good news of the Gospel.” We are called to live out this good news in our daily lives. And by this way of life, we become witnesses to the truth and power of Jesus Christ. We do not and should not be standing on a street corner nor should we be knocking on doors. What we should be doing is living a life of prayer, fasting and repentance. These are the most powerful witnesses to Christ and His Church.

### Living the Life

In today’s world, we are constantly being bombarded by a host of secular and religious pressures. They seek our souls and the souls of our children. But this is nothing new. The faithful of the Church have ALWAYS been bombarded by these. Just peruse the Epistles and the Church Fathers and it will become clear that we face the same problems as any Christian did throughout the ages. (The only difference is that the medium has changed . . . , i.e., the internet and mass communication) Yet despite all of these challenges (and some of them are quite great) the Church has always been able to grow

and evangelize all nations as a witness to the Great Commission in Matthew. “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen. (Matthew 28:19-20)

So what did they do and how did they do it? Very simply, they lived the life of an Orthodox Christian. Let us take the example of the great missionary saint, St. Herman of Alaska. Read his life and see how he affected the lives of those around him. He did not proselytize but rather lived the life he was called to live. He didn’t stand on a stump and announce that he is an Orthodox Christian and everyone ought to be the same . . . or else. He prayed, he helped, he loved, he became a part of the community in which God had placed him. And through this witness of what a Christian is and how a Christian should act, he brought generations of people to the Faith. There was no great secret but rather hard work and difficult times as he (literally) carried the Cross to the people and brought the Good



News of Jesus Christ. And this can be repeated in the many examples of all of our great missionary saints. From the Apostle Paul to the latest holy men and women who work throughout the world, they all lived the life of an Orthodox Christian.

So to begin with, our actions must speak louder than words. Protopresbyter Alexander Schmemmann wrote on missions that, “one is first sent to oneself, then to the family and then to the world.” In other words we are no good if we are not seeking our own salvation first. And that is a lifetime of work right there. We must live the life of an Orthodox Christian. Do we pray? Do we attend the services? Do we fast? Do we go to the sacraments? Do we give of our time, talent and treasure? Do we live a life of repentance? Do we raise our families in the Church? When in public do we bless ourselves with the Sign of the Cross? Do we have an icon in our offices and homes? Do we read the Gospels daily? Do we read the lives and writings of the Church Fathers? Do we educate ourselves in the Church? In short, do we live as an Orthodox Christian?

If we do that, then we find that we are walking on a path that we are called to be on and that path has been well trod by the great evangelists before us. We might want to get into great polemical arguments with the non-Orthodox on an internet chat room, but are we ready for that? I have been a priest for some years and still do not feel I am ready, despite giving talks and sermons around the country and in my own community. And in the end the only witness that is truly powerful is that I live as best as I can as an Orthodox Christian (and often fall far short). I remember one bishop's statement that the most powerful sermon we can give is to do the sign of the Cross... this sums it all up!

### **But What Else?**

But the point of this paper goes a little beyond this since people want to have some practical advice (though I believe that what is put forth in the last section is eminently practical). What can I do to reach out? How can I let people know about my valued Orthodox Faith?

Well to begin with start with the home. The home is our refuge but also the place of gathering. People come and in and out. Do we have icons throughout the home? Every room should have an icon on the east wall. These are our witnesses and will bring more conversation from someone who is non-Orthodox than we can ever imagine. Do we wear our baptismal cross around our neck? My wife is an operating room nurse and more conversations (and connections with Orthodox) have happened from that simple witness. When we are in public, do we prayer quietly and humbly before meals? Not as a show that we are Christians but because we prayer before we eat. Do we do the same in our workplace? Because this is where we spend much of our time yet it is the place where we feel ashamed to express our Faith.

But we are also in constant contact with people around us. We must have the courage and conviction to stand for our Faith. Very often, if the conversation turns to religion a lull would descend. We do not want to offend nor do we want to seem like some religious fanatic. But we can speak of our Faith without being either. We need simply say that "I am an Orthodox Christian and this is what we believe . . ." Be willing to express the basic tenets of Faith through a thorough understanding of what we believe. And that means The Creed. So



the question we should ask ourselves is "do I understand what The Creed says and means?" We would be surprised that so many of us recite The Creed every Sunday yet really don't understand what is being said. We need to understand the words of the Church because it is through those words that the Church expresses itself. Many of us learned The Creed in Church School or through catechism and then . . . stopped seeking to understand it. The Church formulated The Creed so that it could express what, as a minimum, a Christian

must believe in order to be a Christian. There are some wonderful books which can help us in educating ourselves on The Creed. For example, Fr. Alexander Schmemmann's, Celebration fo Faith series (Book 1 is I Believe). It has a wonderful set of writings on just this subject. Likewise, Fr. Thomas Hopko's "Rainbow"

series also has a section on this subject. There are, of course, a host of selections from our Seminaries' Press, Conciliar Press and Regina Press which also deal with just this subject. We don't need complicated explanations but rather a simple exposition of the Faith.

One of the elements of the Faith that I have come to understand as a priest and dealing with a wide variety of people is that our own people don't know their own Faith. And furthermore there are many, many people out there who do not even know who or what God the Father, God the Son and God the Holy Spirit is as well as what the Church mean. Basic articles of Faith such as the Trinity, Baptism, etc. are expressed in The Creed and we need to be able to articulate these beliefs. Perhaps years ago, many Christians still held certain basic beliefs but this is no longer the case and we need to get back to the heart of what a Christian is and what we believe. So be willing to speak about this . . . not just saying "I am a Christian" but rather, "I am a Christian and this is what I believe." We would be surprised at this simple witness. A simple suggestion is to read. Borrow books from the parish library, talk to your priest and get his suggestion on good books. Have an adult class or small group session where together with others you can read. The great gift that the modern Orthodox Church in America has is that we have so much material available to us in English so take advantage of this.

*Part 2 of this article will appear next Sunday's bulletin*

## 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



### **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!

## AUGUST CONGRATULATIONS!

### **Anniversaries:**

- 8/12 Gregory & Carole Boris
- 8/17 Oleg & Genevieve Dudkin
- 8/20 Michael & Katherine Cook

### **Birthdays:**

- 8/2 Denise Royal
- 8/8 Katherine Kulyk
- 8/9 Alice Dzwomczyk
- 8/15 Anna Yanuk  
Evelyn Dodge
- 8/16 Basil Cook
- 8/19 Gregory Boris
- 8/21 George Hamaty  
Jodi McElwee
- 8/27 Anna Evanusa
- 8/31 Alice Peters

### **Namesdays:**

- 8/23 *Martyr Aleksandra*  
Alice Peters

*If your name is not on this list and it should be, please see Fr. John, as soon as possible!*

transfigured at night? Because, the night rather than the day is 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.