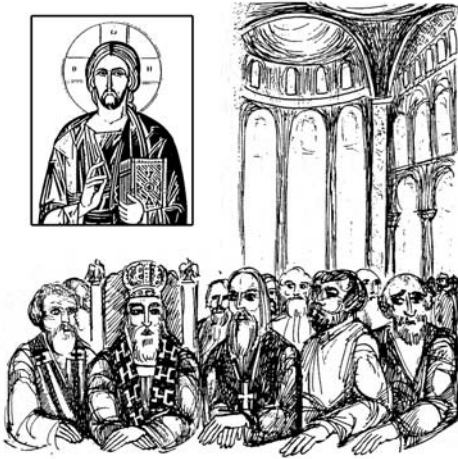


CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JULY 19, 2009



**HOLY FATHERS OF THE
FIRST SIX ECUMENICAL COUNCILS**

SUNDAY, JULY 19TH
6TH SUNDAY AFTER PENTECOST
FATHERS OF THE FIRST 6 COUNCILS
ST. SERAPHIM OF SAROV

8:40a.m. Hours
9:00a.m. Divine Liturgy
Blessing of Autos
Annual Picnic

THURSDAY, JULY 23RD
JOY OF ALL WHO SORROW ICON
9:00a.m. Akathist

SATURDAY, JULY 25TH
6:00p.m. Great Vespers

SUNDAY, JULY 26TH
7TH SUNDAY AFTER PENTECOST
ST. JACOB OF ALASKA
8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour



On Christian Mission

*Acquire the Spirit of Peace and a
thousand around you will be saved.*

St. Seraphim of Sarov

READER SCHEDULE

Sunday, July 26th

Jodi McElwee

Sunday, August 2nd

Troy Duker



Please Remember in Prayer

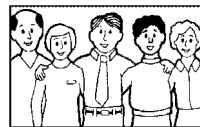
Carole Boris (newly-departed), Archpriest Michael, Monk Christian, Nadia, Kathy & Bill Parrish, Diane Evanusa, Marie, Thomas, Judith Kocinski, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Yvonne, Katherine, Michael, Gregory, Todd & Olga Leisure, Nina Gordon, Constantina & Christos. Requests? Let Fr. John know.

Welcome!

As we warmly welcome all those who are visiting today, we are especially pleased to have with us Fr. Thomas Soroka and Mat. Joni from St. Nicholas Orthodox Church in McKees Rocks, PA. We thank Fr. Thomas for his wise words offered to us today in the homily.

Blessing of Automobiles – Sunday, July 19th

There will be a blessing of automobiles immediately following the Divine Liturgy today. Following the veneration of the Cross, please go and stand by your car while Fr. John makes his way around the parking lot with the Holy Water. The parish picnic, hosted at the Boris Residence, will follow; no coffee hour this day.



Annual Picnic – Sunday, July 19th

Sunday, July 19th, at the Boris residence: 37710 Oyster Bay Ln., West Fenwick, DE 19975. All are invited! If you would like to bring food and items for the picnic, please put your name, together with what you plan on bringing, on the sign-up sheet in the back. Questions regarding the meal, please see Lois Hamaty. Directions to the Boris residence can be picked up in the back of the church at the ushers' table.

Saint George's Greek Festival – July 24-26th

will be held at the Ocean City Convention Center, July 24-26th. Fr. John and his family will be going to the festival after coffee hour on Sunday, July 26th. If you're interested in going too, just let him know. Let's support our brethren in Ocean City!



Dormition Fast – August 1-14th

Each year the Church observes a 2 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.

Looking Ahead – 3 Great Feasts in August

In the month of August we celebrate three Great Feasts: Transfiguration of the Lord (8/6), Dormition of the Theotokos (8/15), and Our Parish Feast – The Icon Not-Made-By-Hands (8/16). Please note these days and make a special effort to attend the Services.

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.



LIFE OF ST. SERAPHIM OF SAROV

From Wikipedia.org



Born July 19, 1759, he was baptized with the name of Prochor, after Saint Prochorus, one of the first Seven Deacons of the Early Church and the disciple of John the Evangelist. His parents, Isidore and Agathia Moshnin lived in Kursk, Russia. His father Isidore was a merchant, but Seraphim had little interest in business. Instead, he began a life that was very devout to the Orthodox Church at a young age. According to Orthodox tradition, as a small boy he was healed by a Wonderworking Icon of the Theotokos (Virgin Mary), Our Lady of Kursk. During his life he experienced a number of visions.

In 1777, at the age of nineteen, he joined Sarov Monastery as a novice (poslushnik). In 1786 he was officially tonsured (took his monastic vows) and was given the religious name of Seraphim, which means "fiery" or "burning" in Hebrew. Shortly afterwards, he was ordained a hierodeacon (monastic deacon). He was ordained again in 1793 as a hieromonk (monastic priest), and became the spiritual leader of the Diveyevo convent, which has since come to be known as the Seraphim-Diveyevo Convent. Soon after this, he retreated to a log cabin in the woods outside Sarov monastery and led a solitary lifestyle as a hermit for twenty-five years. During this time his feet became swollen to the point that he had trouble walking.



One day, while chopping wood, he was attacked by a gang of thieves who beat him mercilessly until they thought he was dead. Seraphim never resisted and was beaten with the handle of his own axe. The thieves were looking for money, but all they found in his hut was an icon of the Theotokos (Virgin Mary). The incident left Seraphim with a hunched back for the rest of his life. However, at the thieves' trial he pleaded to the judge for mercy on their behalf.

After this incident Seraphim spent a thousand successive nights on a rock in continuous prayer with his arms raised to the sky, an almost super-human feat of asceticism, especially considering the pain he was already in from his injuries.

In 1815, in obedience to a spiritual experience that he attributed to the Virgin Mary, he began admitting pilgrims to his hermitage as a Confessor.

Seraphim soon became immensely popular due to his apparent healing powers and clairvoyance. He was often visited by hundreds of pilgrims per day, and was reputed to have the ability to answer his guests' questions before they could ask.

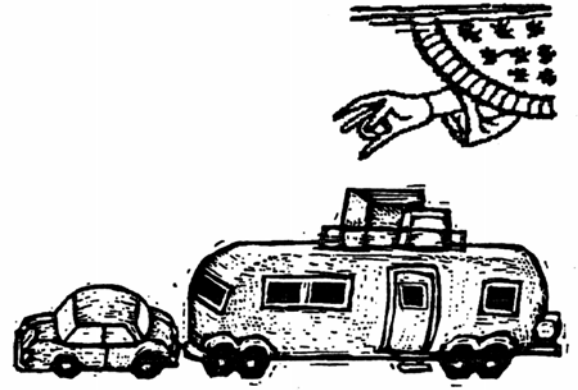
As extraordinarily harsh as the Saint often was to himself, he was kind and gentle toward others—always greeting his guests with a prostration, a kiss, and exclaiming, "Christ is risen!" He died while kneeling before an icon of the Theotokos at the age of seventy-three.

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ORTHODOX DRIVING

In these days when "road rage" seems to be such a problem, it might do us some good to think about our own attitudes when we drive. As in all other aspects of life, we are not responsible for the behavior of others, but we are responsible for ours, and driving in traffic is not too unlike every other human interchange. Nevertheless, driving, somehow, seems to be able to release in us certain behaviors we otherwise do not manifest, and the most notable of these is, of course, anger.

Since we tend to be alone in driving, we can have some opportunities to look at ourselves and ask ourselves why we react in one way or another, and whether it does or does not conform to behavior expected of a Christian, especially an Orthodox Christian, in the light of the Gospel and our experience of the Savior. And if we are reacting angrily at such times, we might not be surprised to find that it usually is because we are angry about something else; or that, as is so often the case, we have not forgiven someone somehow, and we are consciously or unconsciously holding a grudge. Perhaps, in the solitude of the automobile, we have opportunities to see our symptoms, and prayerfully come to a better self-understanding, opening the door to our own ability to forgive, and to be healed in heart.



10 COMMANDMENTS FOR DRIVERS

- I. Always begin a trip with prayer, making the Sign of the Cross and entrusting yourself to the Lord.**
- II. Never drink and drive.**
- III. Never try to shorten the time of a trip. If you started out late, you will arrive late. Do not speed.**
- IV. Apologize to a driver whom you have interfered with, even when you did not intend to. After all, when we are walking, and bump someone, we apologize without thinking. So why should there be a different ethic behind the wheel?**
- V. Always yield way to someone who is in a great hurry, or is driving aggressively. If you do not yield, he will still pass you, but the situation will be more dangerous.**
- VI. Give a wave of thanks to a driver who makes way for you.**
- VII. Drive in such a way that you won't fear seeing a police car. Remember that God is watching, even if the police are not.**
- VIII. Stay as far away as possible from cars that have dents or show signs of accidents. But be careful not to judge, or you may share in their misfortune.**
- IX. Never speed up when another driver tries to pass you, or to get into your lane. Do not treat your neighbor in a way you do not want to be treated.**
- X. After every trip, thank God for its safe completion. Be thankful after any trip, and not just a successful one. After all, almost always it could have been worse!**



CAN YOU GET ILL FROM TAKING THE COMMUNION CUP? A PHYSICIAN'S OPINION

By Emanuel Kolyvas, M.D.,

...to the Healing of soul and body...

Contrary to popular opinion, wine, and other beverages of antiquity produced through fermentation, were probably more important in providing disease-free drinking fluids than in their tendency to intoxicate. Ancient Greeks drank their water mixed with wine, and also used wine to cleanse wounds and soak dressings. More recently, military physicians of the last century observed that during epidemics of cholera, wine drinkers were relatively spared by the disease, and troops were advised to mix wine into the water.

Wine has been shown to be an effective antiseptic even when the alcohol is removed. In fact, 10% alcohol is a poor antiseptic, and alcohol only becomes optimally effective at concentrations of 7.0%. The antiseptic substances in wine are inactive in fresh grapes because these molecules are bound to complex sugars. During fermentation these antiseptic substances are split off from the sugars and in this way become active. These molecules are polyphenols, a class of substances used in hospitals to disinfect surfaces and instruments. The polyphenol of wine has been shown to be some thirty-three times more powerful than the phenol used by Lister when he pioneered antiseptic surgery.

Same year wines can be diluted up to ten times before beginning to show a decrease in their antiseptic effect. The better wines gradually improve

with age over the first ten years and can be diluted twenty times without a decrease of the antiseptic effect. This effect then remains more or less constant over the next twenty years and becomes equivalent to a new wine after another twenty-five years. (Modern antiseptics and antibiotics for disinfecting wounds have surpassed wine effectiveness because the active ingredients in wine are rapidly bound and inactivated by proteins in body tissues.)

In preparing communion, the hot water that is added to the wine will increase greatly the antiseptic effect of the polyphenols. Disinfection occurs more rapidly and more effectively at 45 degrees centigrade than at room temperature (22-25 degrees). Another contribution to the antiseptic effect comes from the silver, copper, zinc that make up the chalice itself, ensuring that microbes are unable to survive on its surface.

Throughout the centuries, no disease has ever been transmitted by the taking of Holy Communion. Diseases, such as Hepatitis B, known to be transmitted by shared eating utensils, have never been acquired from the communion spoon. HIV is known not to be transmitted through shared eating utensils, and considering the antiseptic qualities of the Holy Communion received by the faithful, there is no likelihood of acquiring HIV infection through the Common Cup.

