



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF AUGUST 12, 2007

SUNDAY, AUGUST 12TH

11TH SUNDAY OF PENTECOST

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

TUESDAY, AUGUST 14TH

7:00p.m. Vespers

WEDNESDAY, AUGUST 15TH

DORMITION OF THE THEOTOKOS *One of the Twelve Great Feasts*

8:40a.m. Hours
9:00a.m. Divine Liturgy
7:00p.m. Vespers

THURSDAY, AUGUST 16TH

ICON NOT-MADE-BY-HANDS *Our Patronal Feast*

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

SATURDAY, AUGUST 18TH

6:00p.m. Vespers

SUNDAY, AUGUST 19TH

12TH SUNDAY OF PENTECOST

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



Father John's New Contact Info:

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

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 Dormition of the Theotokos – Wednesday, August 15th



The feast of the Dormition (or "Falling Asleep") of the Mother of God is celebrated on August 15th. This great feast is called the Summer Pascha as it recalls the death, burial, resurrection, and ascension of the Virgin Mary. The Dormition Fast ends with the reception of Holy Communion at the Divine Liturgy on Wednesday.

Our Patronal Feast – Thursday, August 16th

The feast of our Mission is celebrated each year on August 16th, 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 16th. Following Divine Liturgy those interested are encouraged to gather for a festal brunch in celebration.



Update on the Tastefully Simple Fundraiser

The Tastefully Simple Fundraiser raised over \$380 for our Mission. This is 100% of the profits and over 30% of the total sales from the fundraiser. A big thank you to Ginny Seeley and to all who helped support Christ the Savior by purchasing food at this fundraiser! Should you wish to purchase more Tastefully Simple items, please contact Ginny at fourseeleys@comcast.net. Be sure to mention our Mission when you place your order.

Have an idea?

On how to make our Mission better, or on how you can offer your service to our Church? Please speak with Fr. John. As St. Paul says, the Church is composed of many members each with his or her own talents and gifts for the building up of the Body of Christ. If we offer our talents and gifts in God's service, He will bless us for this and we will find greater fulfillment and happiness.



Here's an idea!

Go out of your way to talk to someone you don't normally talk to, or say something nice to someone you might have trouble getting along with. A kind word offered in sincerity can change a person's life; even one's own.

READER SCHEDULE

Sunday, August 19th

Hours: Oleg Dudkin
Epistle: Oleg Dudkin

Sunday, August 26th

Hours: Jen Alexion
Epistle: Jen Alexion



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

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

Come and See

One of the truisms that I have discovered is that families bring in families. People are looking for a place to raise their children. They want a place where their children can learn about Jesus Christ and the Good News. They want a place where they can find eternal truths and true worship. This is especially evident in a mobile society where families no longer grow up where they were born and job changes move people all over the country and away from the roots. We used to rely on the extended family to help raise our children in the Church since a grandma or aunts or whoever would be going to Church and could bring their extended family with them. This creates a void in which families are trying to find a new "extended" family.

So often we come in daily contact through school, community activities, neighborhood events with a host of people looking for a church home. Yet we never invite them to our own church home. Their children play with our children and yet we don't even ask if they would like to come to church. It used to be very common for that to happen. We need to do this in a respectful and kind way. Invite the families when they, through the course of conversation, say they are looking for a church home.

Help them to understand the Church and the Faith. Live your own life as a Christian and they also will want to have a part of that in their life.

Of course, our own parish must be open to them. We must be in order so that we can receive visitors. We must be patient and understand that they do not know the tenants of our Faith. But we must open the doors for them, make them feel welcome and take an interest in them. Not jumping all over a visiting family but rather be kind and gentle. Families are looking for this and when they find it, they want to know more. They want their own children to be raised in that way. And they will learn and grow in the Faith. So be open to visitors and invite families. Our own extended relationships are the most fertile ground for evangelization. And when they come, explain the services and make them feel welcome.



One final note is that we need to be a part of our surrounding community. Be an active participant in the life of the community. Encourage events to be held at our parish and facilities that benefit those who live around it. Be in the organizations which promote our values and life. Very often, people come to these events or come into contact with Orthodox at these events. They see and want to know more. We no longer become that church over there, but rather the church that is here. So the more we are involved, the more contact people have with us.

Be The Church

The life of a parish is often filled with major events. Baptisms, wedding, funerals are all part of the life of a normal parish. And these are often incredible times to reach out to people. Our services are so filled with meanings and ritual that are totally unlike anything else. People are constantly amazed at the depth and beauty of something we take for granted. They are powerful witnesses for the Faith and one in which we should not take lightly. They are sometimes the best evangelism tools we have. People will come and ask questions. They want to know why we do this or very often the simple statement, "I have never seen anything like this." They have opened the door

for a conversation about the Faith. Learn the meaning of the services, especially the Sacraments, so that you can explain what they just saw. It is simple but effective because they see the Church in action, at our very best.

Non-Orthodox are simply amazed by what we do. Sometimes they may consider it quaint but very often they are seeing something that has been lost in the West. Baptisms became perfunctory family gathering, weddings became contracts, funerals became memorials. All of them lost the sacramental meaning and hence the beauty of what they are meant to do. And when we do it in its fullness, the meaning is brought back to people who have never understood or forgotten them. The services, the priest's sermon, the ritual, and the gathering all form part of a witness to what the Church is and should always be.

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The other aspect to this and one that should not be forgotten ever is that these events bring back the lapsed Orthodox. They have a chance to come back to Church in a non-threatening way. And there is something about being an Orthodox that never leaves you. When they see and experience the Church again, it is as if they are looking at it for the first time. It touches a place in their soul and reignites a passion for the Faith that may have been lost. And we must be open to them and embrace them as a prodigal. Not to judge them as to where they have been but rather rejoice. Sometimes they come to a Church where the services are in English and for the first time they actually understand what is being said. Meaning is put to words and they then realize the depth and beauty of those words. And as always, our services are the greatest witnesses to what we believe.

Finally

So how do we Orthodox evangelize? Really on three levels. First and foremost we evangelize ourselves. We learn and live the Faith. We raise our families in the Church and make it central to our



life. We become witnesses to the Church by living the life of the Church.

Second we reach out to the community. We speak of our Faith with love and attention. We express it without shame. We invite those around us to share in that Faith. And we keep our doors open to the community and all seekers.

And finally, we evangelize our Faith through the life of the Church. We use the wonderful gift of God's Church and the services to lead others to experience worship . . . real worship. And our own knowledge is invaluable and helping people process that. We

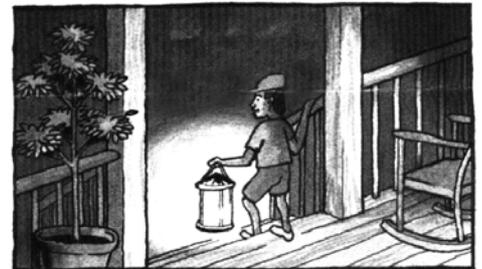
invite and welcome people through our own doors.

There is a wonderful story from Russia which tells of an old and young monk. The older monk told the young monk that they were going down into the village to evangelize. They went down, shopped, talked to the people and showed their presence. As they were walking back the young monk asked when they were going to evangelize. The elder monk simply replied, "we just did!" So may we also follow their path.

WALKING DOWN THE PATH

Adapted from Parish Publishing LLC

In his book, *In His Light*, the Rev. William Anderson opens with a delightful story about a farm boy who had a fear of the dark. One night the boy's father told him to go to the barn and feed the horses. The boy turned pale. With this, his father stepped onto the porch, lit a lantern, and held it up.



"Son," he said, "how far can you see?" "I can see halfway to the barn," the boy said. The father gave his son the lantern and said, "Walk halfway to the barn." When the boy reached the halfway point, the father called out, "How far can you see now?" The boy said, "I can see the barn." "Good," said the father, "walk to the barn door." When the boy called back that he had reached the barn door, the father said, "Open it and tell me what you can see." The boy open the door and shouted back, "I can see the horses!" "Good," said the father, "now feed them."

That story makes an excellent point. The lantern didn't light up the whole barnyard. It lit up only a part of the path leading to the barn. But that was enough to get the boy started down the path. And as the boy walked down the path, he found the rest of the way himself.

Like the boy, we all need to get started down the path... the path of accepting the challenge of becoming partners in God's work on earth. To do this we need two things: the light of Christ and the courage to follow where this light leads. If we have this light and this courage we will be able to overcome our fears and fulfill our service to the Lord. What is our path? Where is the Lord trying to lead us?



THE DORMITION (FALLING ASLEEP) OF THE VIRGIN MARY

From the Prologue of Ochrid – August 15th

The Lord who, on Sinai, gave the Fifth Commandment: 'Honor thy father and thy mother', showed by His own example how one must reverence one's parents. Hanging in agony on the Cross, He remembered His mother, and, indicating the Apostle John, said to her: 'Woman, behold thy son!', and to John: 'Behold thy mother!' And, with this concern for His mother, He breathed His last. John had a home on Zion in Jerusalem, where he settled the Mother of God and left her to pass her remaining days on earth. By her prayers, her kindly advice, her meekness and patience, she was of immense help to her Son's apostles. She spent virtually the rest of her life in Jerusalem, often going round the places that reminded her of the great events and the great works associated with and performed by her Son. She especially visited Golgotha, Bethlehem and the Mount of Olives. Of her journeys farther afield, her visit to St Ignatius the God-Bearer is recorded, as are those to St Lazarus the Four-days-dead, Bishop of Cyprus, to the Holy Mountain, to which she gave her blessing, and her stay in Ephesus with John during a fierce persecution of Christians in Jerusalem. In old age, she often prayed to her Lord and God on the Mount of Olives, on the spot from which He ascended, to take her from this world. One day, the Archangel Gabriel appeared to her and revealed that she would enter into rest in three days' time, and the angel gave her a palm-branch to be carried in her funeral procession. She returned home with great joy, with the heartfelt hope that she would see Christ's apostles once more in this life. The Lord fulfilled her desire and all the apostles, brought by angels and clouds, gathered together at John's house on Zion. It was with great joy that she saw the holy apostles, and she encouraged, advised and upheld them, then peacefully gave her soul into God's hands without the

slightest physical pain or struggle. The apostles took the coffin containing her body, from which an aromatic fragrance arose, and, accompanied by many Christians, took it to the Garden of Gethsemane, to the grave of Ss Joachim and Anna. By God's providence, they were hidden from the wicked Jews by a cloud. A Jewish priest, Antony, touched the coffin with his hand, intending to overturn it, but at that moment an angel of God cut off both his hands. He cried out with the pain, begging the apostles' help, and was healed in confessing his faith in the Lord Jesus Christ. It was left to the Apostle Thomas, who was delayed, again by God's providence, to reveal a new and glorious mystery about the holy Mother of God. He arrived on the third day, and desired to embrace the body of the holy and most pure. When the apostles opened her grave, he found only the winding-sheet - the body was not in the grave. That evening, she appeared to the apostles, surrounded by a multitude of angels, and said to them: 'Rejoice; I will be with you always!' It is not known exactly how old the Mother of God was at the time of her falling-asleep, but the prevailing belief is that she had reached the age of sixty.

Troparion - Tone 1

In giving birth you preserved your virginity, in falling asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life, and by your prayers, you deliver our souls from death.

Kontakion - Tone 2

Neither the tomb, nor death could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life by the One who dwelt in her virginal womb.

THE POWER OF LOVING HUMILITY

From The Brothers Karamazov by Dostoevsky

At some thoughts one stands perplexed, above all at the sight of human sin, and wonders whether to combat it by force or by humble love. Always decide 'I will combat it by humble love.' If you resolve on that once for all, you can conquer the whole world. Loving humility is a terrible force: it is the strongest of all things, and there is nothing else like it.

