



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF AUGUST 14, 2011

SUNDAY, AUGUST 14TH

9th Sunday of Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Coffee Hour
 7:00p.m. Great Vespers w/ Litiya

MONDAY, AUGUST 15TH

Dormition of the Virgin Mary

One of the Twelve Great Feasts

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Blessing of Flowers
 7:00p.m. Great Vespers w/ Litiya

TUESDAY, AUGUST 16TH

Icon Not-Made-By-Hands

The Feast of Our Parish

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

FRIDAY, AUGUST 19TH

5:00p.m. Marriage: Lee & Jamyla

SATURDAY, AUGUST 20TH

5:00p.m. Bible Study
 6:00p.m. Great Vespers

SUNDAY, AUGUST 21ST

10th Sunday of Pentecost

8:40a.m. Pre-Baptism Prayers
 9:00a.m. Baptismal Liturgy
 Coffee Hour
 Council Meeting

Welcome Visitors

We warmly welcome all those who are visiting us today, especial Protodeacon Gregory Moser, who will assist in the altar. It is good to have you all with us!



The Dormition of the Mother of God – August 15th

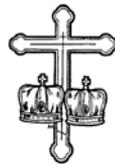
The great feast commemorating the death, burial, resurrection, and ascension of the Virgin Mary, will be celebrated next Sunday night and Monday. It's not too late to schedule your confession, please just see Fr. John.

Our Patronal Feast – 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. We should all strive to be present.



Marriage of Lee Krempel and Jamyla Williams – August 19th



Everyone is invited for the wedding of Lee and Jamyla, this Friday evening at 5pm at the church. Refreshments will follow the service. If you are able to make it, please RSVP using the sign-up sheet at the candle stand or see Lee. Come celebrate on this joyous occasion!

Baptism of Kathryn Rose Barbarita – August 21st

Next Sunday we will have a Baptismal Liturgy for Kathryn Rose, daughter of Rob and Jenny Barbarita. The pre-baptismal prayers will begin at 8:40am, and the Baptismal Divine Liturgy at 9:00am. Please help pass the word so no one misses this special day!



Prayers for Teacher and Students – August 28th

will be offered for the new academic year on Sunday, August 28th.

Upcoming Meetings

- Today, August 14: Building Committee
- Sunday, August 21: Parish Council
- Sunday, September 11: By-Law Committee

WITHOUT God

our week would be: Sindyay, Mournday, Tearsday, Wasteday, Thirstday, Fightday and Shatterday

READER SCHEDULE

Sunday, August 21st
 Gabriela Jones

Sunday, August 28th
 Kathy Parrish



Prayer List: Fr. Michael Mihalick, Fr. Gregory Safchuk, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Mat. Lisa, Kelly Elizabeth & child, Bill Parrish, Fazealle, 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, Amy F., Nedelina.

OPERATING THRU 7/31/11			AUGUST OPERATING			BUILDING FUND		
Income	Expense	Net	Income	Expenses	Difference	Income	Goal	Difference
31,134	37,487	-6,353	1,054	5,900	-4,846	13,609	20,000	-6,391



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.

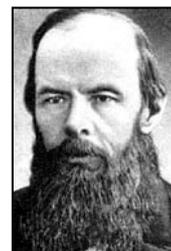
Kontakion - Tone 2

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.



HOLY MATRIMONY

From These Truths We Hold

In the theology of the Orthodox Church man is made in the Image of the Most-holy Trinity, and, except in certain special cases (such as monasticism, for example), he is not intended by God to live alone, but in a family situation. Just as God blessed the first humans, Adam and Eve, to live as a family, to be fruitful and multiply, so too the Church blesses the union of a man and a woman. Marriage, however, is not a state of nature, but is rather a state of grace, and married life is a special vocation (no less than the special calling of monasticism), requiring a gift or charism from the Holy Spirit this gift being conferred in the Sacrament of Holy Matrimony.

That Holy Matrimony has divine sanction comes no less from the words of the Lord Himself, Who says: Have you not read that He Who made them from the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh' [Gen. 2:24]. So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder (Matt. 19:5-6).

The Holy Apostle Paul sees this mystical union of husband and wife as reflecting the mystical union of Christ with His Church: Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the Church, His body.... Husbands, love your wives, as Christ loved the Church and gave Himself up for her.... Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the Church, because we are members of His body.... This mystery is a profound one, and I am saying that it refers to Christ and the Church... (Eph. 5:22-25, 28-30, 32).

The Sacrament of Holy Matrimony consists of two parts: Betrothal and Crowning. The Betrothal is, in some way, the civil act, sanctified by the blessing of the Church. It sanctifies the intention of two persons to enter into the martial union and reflects Old Testament customs, when on those who had expressed their intentions to marry, rings were placed. This exchange of rings in the Office of Betrothal is an outward token that the two partners join in marriage of their own free will and consent, for without free consent on both sides there can be no Sacrament of Christian marriage.

The Office of Crowning also contains an Old Testament element in the crowning itself, which reflects the ancient practice of placing crowns on the heads of the betrothed. This is the outward and visible sign of the Sacrament, signifying the special grace of the Holy Spirit received by the couple. These crowns are crowns of joy and martyrdom: joy for the new union and martyrdom since every true marriage involves immeasurable self-sacrifice on both sides.

In the Greek Churches, the crowns are usually made of leaves and flowers, while in the Russian Church they are usually made of silver or gold. Customarily in the Russian Church the crowns are held over the couples' heads by the best man and maid of honor, but in many places (as in Romania, for example) they are actually worn by the bride and groom.

The Gospel for the day contains the account of the Wedding in Cana in Galilee (John 2:1-11). The blessing, given by God to man in Paradise was renewed by Christ in the New Testament, when, at the beginning of His ministry, He performed the miracle of changing water into wine. Thus, at the end of the Marriage Service the newly-married couple drink from the same cup of wine, which recalls this miracle of Our Lord. The common cup here is also a symbol that henceforth they will share a common life with one another.

Divorce and Remarriage

The Holy Orthodox Church does, however, permit divorce and remarriage, quoting as her authority the words of the Savior: For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. And I say to you: Whoever divorces his wife, except for unchastity, and marries another, commits adultery (Matt. 19:8-9). Here Our Lord allows an exception to the indissolubility of marriage, and so, too, the Church is willing to allow an exception.



·MARRIAGE·

While in principle the church regards the marriage bond as lifelong and indissoluble, and condemns the breakdown of marriage as a sin and an evil, she still desires to help the sinners and to allow them a second chance. Thus, when a marriage has ceased to be a reality, the Church does not insist on the preservation of a legal fiction. Divorce, therefore, is seen as an exceptional, but necessary concession to human weakness. Yet, while helping men and women to rise again after a fall, the Church does not view a second or third union as being the same as the first and thus, in the ceremony for a second or third marriage, several joyful parts are omitted and replaced by penitential prayers. Orthodox Canon Law permits a second or third marriage, but more than that is strictly forbidden.

When Weddings are Not to be Celebrated

There are certain times during the year when the Sacrament of Holy Matrimony may not be celebrated. These are:

1. On the Eves of Wednesdays and Fridays throughout the year.
2. On the Eves of Sundays throughout the year.
3. On the Eves of the 12 Great Feasts, feasts of a parish or monastery, and other great feasts.
4. In all of the Fasts (Great Lent, Apostles' Fast, Dormition Fast and Nativity Fast).
5. From the Nativity of Christ (Dec. 25) through the Synaxis of the Baptist (Jan. 7).
6. During Cheesefare Week (from Sunday of Meatfare through the Sunday of Cheesefare).
7. During Bright Week (From Pascha through St. Thomas Sunday).
8. On the Day and Eve of the Beheading of St. John (Aug. 29) and the Elevation of the Cross (Sep. 14).



ABOUT THE ICON NOT-MADE-BY-HANDS

At the time when our Lord preached the Good News and healed every illness and infirmity of men, there lived in the city of Edessa on the shore of the Euphrates Prince Abgar who was completely infected with leprosy. He heard of Christ, the Healer of every pain and disease and sent an artist, Ananias, to Palestine with a letter to Christ in which he begged the Lord to come to Edessa and to cure him of leprosy. In the event that the Lord was unable to come, the prince ordered Ananias to portray His likeness and to bring it to him, believing that this likeness would be able to restore his health. The Lord answered that He was unable to come, for the time of His passion was approaching took a towel, wiped His face and, on the towel, His All-pure face was perfectly pictured. The Lord gave this towel to Ananias with the message that the prince will be healed by it, but not

entirely, and later on, He would send him a messenger who would erase the remainder of his disease. Receiving the towel, Prince Abgar kissed it and the leprosy completely fell from his body but a little of it remained on his face. Later, the Apostle Thaddaeus, preaching the Gospel, came to Abgar and secretly healed and baptized him. The prince then destroyed the idols which stood before the gates of the city and above the gates he placed the towel with the likeness of Christ attached to wood, framed in a gold frame and adorned with pearls. Also, the prince wrote beneath the icon on the gates: "O Christ God, no one will be ashamed who hopes in You." For many years after King Abgar's reign, Edessa remained a faithful Christian city. However, when one of Abgar's great grandsons restored idolatry, the bishop of Edessa came by night and secretly walled up the miraculous icon over the gates. Many believed the icon to have been destroyed by the new idolatrous king and the icon was soon forgotten; even though it was to remain safely hidden within the walls for nearly 400 years. In 545 AD, during the reign of Emperor Justinian, the Persian King Chozroes attacked Edessa and the city was in great hardship. It happened that Eulabius, the Bishop of Edessa, had a vision in which was revealed to him the mystery of the sealed wall and the forgotten icon. The icon was discovered and, by its power, the Persian army was defeated. After that it stayed in Edessa for a long time, and many famous people from history came to see it. In the year 944 AD, it was taken to the city of Constantinople and placed in a church, where it remained until 1204 AD, when the Crusaders carried it off. The miraculous icon was never seen again.