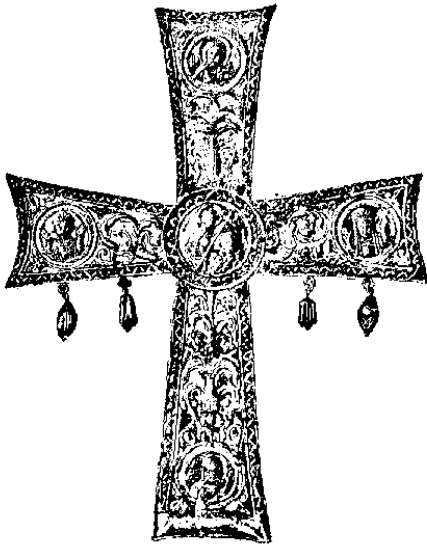


CHRIST THE SAVIOR ORTHODOX CHURCH

30838 Vines Creek Rd.; Dagsboro, DE 19939
302-537-6055 (church) / 302-933-8090 (rectory)
orthodoxdelmarva.org / frjohn@orthodoxdelmarva.org

BULLETIN OF AUGUST 1, 2010



THE PRECIOUS & LIFE-GIVING CROSS

SUNDAY, AUGUST 1ST

**10TH SUNDAY AFTER PENTECOST
PROCESSION OF THE HOLY CROSS**

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

THURSDAY, AUGUST 5TH

7:00p.m. Great Vespers w/ Litiya

FRIDAY, AUGUST 6TH

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

8:40a.m. Hours
9:00a.m. Divine Liturgy
Blessing of Fruit

SATURDAY, AUGUST 7TH

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

SUNDAY, AUGUST 8TH

11TH SUNDAY AFTER PENTECOST

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



READER SCHEDULE

Sunday, August 8th

Constantine Mitsopoulos

Sunday, August 15th

Bruce Eckerd



Please Remember in Prayer

Irene Clenney, Gabriela Jones, Roman Szewc, Melvin, Mat. Dunia, Patti Lease, Peg Feeser, Anna Varone, Bill & Kathy Parrish, Frs Michael & Andrew, Monk Christian, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Todd & Olga, Nina Gordon, Mirela & Chris, Jaroslav, Troy Duker, Frank & Mary Miranda, Kathy T., Mat. Emily & Nicholas, Bruce. Requests? Please see Fr. John.

Welcome to Our Visitors

We warmly welcome all those who are visiting from near and far. Please consider staying for a bite to eat at our coffee hour following the service. But even if you have to run, we thank you for worshipping with us today, and we wish you a blessed remainder of your visit to Delmarva!

Baptism of Zoe Marie Cullen

Today we extend our congratulations to John Michael and Oana Cullen on the baptism of their second child, Zoe Marie. We ask that the Lord grant her a prosperous and peaceful life, health, strength, salvation, and furtherance in all good things; and that He strengthen and preserve her for many years!



The Feast of the Transfiguration – August 6th

of the Lord is celebrated on August 6th. There will be Vespers on Thursday at 7:00pm, and Divine Liturgy on Friday at 9:00am. This feast, which is one of the 12 Great Feasts, recalls 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. It is a pious custom to bring fruits to be blessed following the Divine Liturgy on August 6th.

Bible Studies

are being offered on Saturday evenings at 5:00pm during the July and August. We are currently studying the Epistle of St. James. The Vespers will be held at 6:00pm as usual.

Saint George's Greek Festival

will be held at the Ocean City Convention Center, July 30th through August 1st. Great food, music, entertainment, shopping, and fellowship. Let's do our best to support our brothers and sisters in Ocean City! Questions, please see Fr. John of call St. George's at 410-524-0990.



Dormition Fast – August 1-14th

Each year the Church observes a 2 week fast from August 1st through 15th, 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. Please see Fr. John about confession times.

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 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

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!

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.

Tip: The Feast of Transfiguration is observed from August 6th thru the 13th. During this time, we sing/say the Troparion and Kontakion at evening and morning prayers and at all meals.

AUGUST CONGRATULATIONS!

Anniversaries:

- 8/12 Gregory Boris
- 8/20 Michael & Katherine Cook

Birthdays:

- 8/2 Denise Royal
- 8/5 Tanya Jenkins
- 8/9 Alice Dzwomczyk
- 8/16 Basil Cook
- 8/19 Gregory Boris
- 8/21 Jodi McElwee
- 8/25 Lee Jenkins
- 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!



ON THE DIVINE CRAFTSMAN

St. Methodius of Olympus

Seeing man, His fairest work, corrupted by envious treachery, God could not endure, with His love for man, to leave him in such a condition, lest he should be forever defective, and bear the blame for eternity; but He dissolved him again into his original components, so that, by remodeling, all the blemishes in him might waste away and disappear. For the melting down of the statue in the former case corresponds to the death and dissolution of the body in the latter, and the remodeling of the material in the former, to the resurrection after death in the latter.

WHY DO WE WEAR A CROSS?

From Orthodox.net

In pre-Christian times, the Cross was the instrument of a shameful and horrible death. The Romans invented it and used it in order to intimidate the peoples whom they had subjugated. Everyone looked on this instrument of execution - the shameful Cross - with horror.

But a remarkable change took place with respect to the Cross after Our Lord Jesus Christ was crucified on it. The Lord suffered and died on the Cross. He took horrible sufferings upon Himself in order to save us from sins. The Cross received great glory, such as no other object made by the hands of man has possessed. The Cross became the sign of our salvation, through which we receive the power of God - the grace of God.

The Cross is the first and greatest Christian sacred object. When the priest sanctifies water, he immerses the Cross in it, and the water becomes holy. When we wear the Cross on our chest, our body constantly touches it, and from this touch it, too, is sanctified. The Cross that we wear protects us from danger.

In Communist Russia, believing people would wear a Cross at great risk, since there could be much unpleasantness from the godless for this. But these remarkable people were not afraid to confess their faith, and they would fearlessly wear a Cross. One ought not to look upon the Cross as some kind of jewelry like a bracelet or brooch. The Cross must adorn our soul and not our clothing, and must constantly remind us that we are Orthodox Christians, called to live according to our faith, which is founded on the Savior's sufferings on the Cross.



FOR CONSIDERATION

From the Prologue of Ochrid

Moses spoke to the sons of Israel: "I have set before you life and death, the blessing and the curse. Choose life...that you may live" (Deuteronomy 30:19). There are some decisive moments in the life of men when, indeed, it is left up to man to choose between life or death. Judas, in a decisive moment, was corrupted by silver and he chose death, i.e., the sin of avarice [greed]. When the general wanted to elevate Marinus the soldier (August 7) to the rank of an officer (centurion), envious men accused him of being a Christian. The general permitted him only three hours to contemplate and to choose between life or death, i.e., either to deny Christ or to die. Marinus, hearing the words of his superior, went to the local bishop, Theotechnus, and asked him for advice. The bishop led Marinus into the church, stood him before the Gospel and pointing his hand, at first to the Gospel and

after that to the sword which hung from Marinus' waist, said to him: "Choose courageous man, one of these two; either to wear the sword and serve the earthly king temporarily and, after death, be lost eternally or to become a soldier of the Heavenly King and lay down your life for His Holy Name which is written in this Book and to reign with Him in eternal life." Marinus immediately decided, kissed the Book of the Holy Gospel and departed through death into life eternal.

