



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 15, 2010

SUNDAY, AUGUST 15TH

DORMITION OF THE THEOTOKOS

One of the Twelve Great Feasts

8:40a.m. Hours

9:00a.m. Divine Liturgy
Coffee Hour

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

MONDAY, AUGUST 16TH

ICON NOT-MADE-BY-HANDS

Our Parish Feastday

9:00a.m. Baptismal Liturgy
Open House @ Rectory

SATURDAY, AUGUST 21ST

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

SUNDAY, AUGUST 22ND

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

Sing, O you people, sing the praises of the mother of our God, for today she delivers her soul, full of light into the pure hands of Him who was incarnate of her without seed, and she entreats Him without ceasing to grant the inhabited earth peace and great mercy.

From Great Vespers

READER SCHEDULE

Sunday, August 15th

Bruce Eckerd

Sunday, August 22nd

Kathy Parrish



Bible Studies

We are studying the first Catholic Epistle of St. Peter this Saturday night at 5:00pm. The Great Vespers will be held at 6:00pm as usual. Attendance for the studies has been slowly on the rise. Please consider coming, and don't forget to bring a Bible and a friend!

The Postfeast of the Dormition

Is celebrated from August 15th through August 23rd, the "leave-taking" of the feast. Throughout this time, the troparion and kontakion for the feast are sung or said with our morning and evening prayers, and at meal times; the troparion before the meal and the kontakion after. Please see page two for these special hymns.

Suggestions?

If you have any ideas (service or class scheduling change, new charitable initiatives, etc.) for the new church year, beginning September 1st, please let Fr. John know.





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.

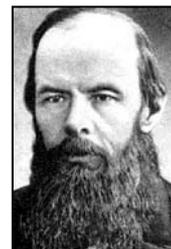
Kontakion - Tone 2

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-WOOD'S NEXT BIG HITS

Christian-themed films are taking many approaches - and big box-office receipts.

Cathy Lynn Grossman • August 8, 2010 • USA Weekend

Robert Duvall doesn't make "Christian movies" or, as he says, "Inspiration with a capital I." But this month, his new film, *Get Low*, with Sissy Spacek and Bill Murray, delivers a gritty vision of atonement and forgiveness when a hermit emerges from his solitude to stage a funeral "party" for himself and confess a long-ago sin.

Duvall also is filming *Seven Days in Utopia*, based on the short novel *Golf's Sacred Journey* by sports psychologist turned novelist and evangelist David Cook. Duvall's character finds his swing — and his soul — on a scruffy course in a little Texas town called Utopia.

These films don't march viewers into church or drop them to their knees in prayer. Rather, they reveal broken people, lost in pain — anger, loneliness, addiction, poverty or staggering sadness — whose lives are rebuilt by small acts of love and kindness, what Psalm 51:1 calls "tender mercies."

Hollywood has been talking about Christian movies since Mel Gibson's violently confrontational *The Passion of the Christ* proved a box-office hit. But the most influential modern mainstream Christian film may be not *The Passion* but *The Blind Side*. The 2009 film portrays a real family who lived their evangelical values, adopting a young man and nurturing his mind and character as well as his athletic talent. Oscar winner Sandra Bullock plays the family's driving force with a simple cross around her neck and an unshakable love for others she learned in the Bible.

The next *Blind Side* may be *Like Dandelion Dust*, which opens nationwide in September. Mira Sorvino and Barry Pepper star in this wrenching adoption story in which no one prays, no one mentions Jesus by name, no one converts. But the millions of readers who scoop up every title from evangelical novelist Karen Kingsbury will recognize *Like Dandelion Dust* immediately as one of her many best sellers.

What makes *Dust* Christian is its portrayal of sacrificial love, say producer-brothers Kevin and Bobby Downes. We're "Christians who make movies," Kevin Downes says. Their goal in making films is to move people with universal themes that create conversations while the credits are still rolling.

Designed for mainstream theatrical release, *Dust* is different from overtly evangelical films such as those made by Sherwood Baptist Church in Albany, Ga. — *Flywheel*, *Facing the Giants*, *Fireproof* and Sherwood's upcoming fatherhood drama, *Courageous*.

Provident Films, a Sony unit that distributes the Sherwood films (with year-long advance work with church leaders), will launch *The Grace Card*, another church-backed forgiveness saga, early next year. The film, featuring a cameo by Oscar winner Louis Gossett Jr., was produced and directed by a Memphis optometrist, David Evans, and Calvary Church in Cordova, Tenn.

The church-made films are laced with prayers to Jesus. Yet *Fireproof*, the top independent film in 2008, pulled in \$33.5 million, says the tracking site BoxOfficeMojo.com. *The Blind Side*: \$256 million.

Capturing the big audience, the unchurched of America, requires strong storytelling, but without sacrificing the "Christian worldview we bring to what we do," says Bobby Downes. "We are trying to do what Jesus did: Meet people where they are."

It's what Jeremy Johnston, the Baptist executive pastor of the 5,000-member First Family Church in Overland Park, Kan., did in bringing 6,000 people to see *The Passion*. Johnston promotes Sherwood's films but says he's just as interested in movies like *Dust* "that also show that inspiration, perseverance, integrity, honesty and character are a bridge to our audience after the lights come up."

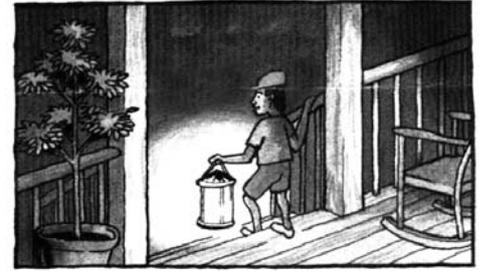


Get Low is a message movie starring, Robert Duvall, Lucas Black and Bill Murray.

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?



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.