



CHRIST THE SAVIOR ORTHODOX CHURCH

10315 Carey Road; Berlin, MD 21811
 302-537-6055 (church) / orthodoxdelmarva.org /
 frjohn@orthodoxdelmarva.org

BULLETIN OF AUGUST 12, 2012

SUNDAY, AUGUST 12TH

10th Sunday of Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 11:00a.m. Coffee Hr. / Open Pool
 7:00p.m. Vespers

MONDAY, AUGUST 13TH

7:00p.m. Paraclesis

TUESDAY, AUGUST 14TH

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

WEDNESDAY, AUGUST 15TH

Dormition of the Virgin Mary

The Summer Pascha

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

THURSDAY, AUGUST 16TH

Icon Not-Made-By-Hands

The Feast of Our Parish

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

SATURDAY, AUGUST 18TH

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

SUNDAY, AUGUST 19TH

11th Sunday of Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 11:00a.m. Coffee Hr. / Open Pool

Welcome Visitors

It is great to have you with us today! We especially welcome Fr. Thomas Soroka, who will give the homily this morning. We hope you all consider staying after Liturgy for coffee hour and fellowship!

The Parish Council

will meet today following the coffee hour. As always, everyone is welcome to attend the meeting.



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 this Wednesday. 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 for these festive services. Following the Liturgy, there will be a barbeque and pool party. All are invited for this celebration!



Looking Ahead in August

- Sunday, 8/12: Parish Council Meeting
- Wednesday, 8/15: Dormition of the Virgin Mary
- Thursday, 8/16: Parish Feastday – Icon Not-Made-By-Hands
- Sunday, 8/26: Prayers for the New Academic Year

Earmarked Donations (collected / needed):

- Trees: \$0 / \$1600
- Wood Molding: \$0 / \$600
- Benches: \$200 / \$1000
- Landscaping: \$0 / \$1000
- Signs: \$50 / \$100
- Priming/Painting: \$0 / \$800
- Camera / Audio: \$5 / \$400
- Iconostas Icons: \$0 / \$1600

If you would like to donate a(n) item(s), please earmark your donation for one of the above items. May God bless your generosity!

Website Updates

Photos from last Sunday's blessing of icons and from the blessing of fruits on Transfiguration can be found on our parish website: orthodoxdelmarva.org. Check them out!



READER SCHEDULE

Sunday, August 19th

Constantine Mitsopoulos

Sunday, August 26th

Jodi McElwee



Prayer List: Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Bill Parrish, Hayley, Tyler Pelesh, Wallace & Michelle, John Trax, Maleah Morsey, Victoria Kokkinos, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina, Liliana, Kathryn (newly departed).

OPERATING THRU 7/31/12			AUGUST OPERATING			RENOVATION TO PARISH CENTER		
Income	Expense	Net	Income	Goal	Difference	Income + Loan	Expense	Past Due
37,219	31,201	+6,318	2,489	4,858	-2,369	48,633 + 30K	88,875	3,039



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.

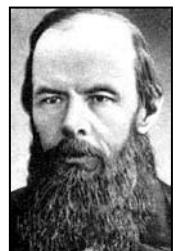
Kontakion - Tone 2

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.



ON CHRISTIANS

From the Epistle to Diognetus / Written before the 4th century

Christians are not distinguished from other men by country, language, nor by the customs which they observe. They do not inhabit cities of their own, use a particular way of speaking, nor lead an eccentric form of life... They live in their own countries, but they do so as those who are just passing through. As citizens they participate in everything with others, yet they endure everything as if they were foreigners... They marry, like everyone else, and they have children... They share a common table, but not a common bed. They exist in the flesh, but they do not live by the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, all the while surpassing the laws by their lives. They love all men and are persecuted by all. They are unknown and condemned. They are put to death and restored to life. They are poor, yet make many rich. They lack everything, yet they overflow in everything. They are dishonored, and yet in their very dishonor they are glorified; they are spoken ill of and yet are justified; they are reviled but bless; they are insulted and repay the insult with honor; they do good, yet are punished as evildoers; when punished, they rejoice as if raised from the dead. They are assailed by the Jews as barbarians; they are persecuted by the Greeks; yet those who hate them are unable to give any reason for their hatred. To sum it all up in one word, what the soul is in the body, that is what Christians are in the world. The soul is dispersed through all the parts of the body, and Christians are scattered through all the cities of the world. The soul lives in the body, yet is not of the body; Christians live in the world, yet are not of the world.



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.

PLANNING FOR 17TH ALL-AMERICAN COUNCIL BEGINS

From OCA.org

On Thursday, August 2, 2012, the All-American Council Management Team, the members of which were appointed by the Holy Synod of Bishops of the Orthodox Church in America, met to begin planning the 17th All-American Council.

Chairing the meeting was His Grace, Bishop Michael, Temporary Administrator of the Orthodox Church in America.

Archpriest Myron D. Manzuk, Council Manager, and Mr. Peter Ilchuk, Council Logistic Manager, discussed a variety of organizational requirements generally involved in planning a Council. Also present were Archpriest John Jillions, Chancellor; Archpriest Eric G. Tosi, Secretary; and Ms. Melanie Ringa, Treasurer. Reviewed and discussed were the unique factors required of a special All-American Electoral Council, as well as financial and economic implications. Also participating in the meeting were representatives of Conference Direct, a conference planning company that has assisted the OCA in selecting locations and venues for the last six All-American Councils.

A list of major cities across North America will be explored and presented to the members of the Holy Synod, who will meet in a special session in Detroit later this month to consider the dates and location of the Council. Additional information will be forthcoming as received.



USING YOUR POTENTIAL

From Parish Publishing LLC

The story is told of two men who were caught stealing sheep. Their punishment was to be branded on the forehead, "ST" (sheep thief). One of the branded men, unable to deal with his brand, immediately moved to another area to live.

The one who stayed in the locality decided that he would show his townsfolk that he could change. As the story is told, many years later a newcomer in town, seeing the branded man, asked another person, "What does ST mean?" "I don't know," he replied, "but knowing the man I think it stands for 'saint'."

We are called not to be afraid of small beginnings, but also not to fail to begin.

What we have done, or what we have let ourselves become is of little concern to the Lord. What we decide to do with our God-given potential is the only concern. We have the potential, however small we may perceive it to be, to call to life the power of God's Holy Spirit within our lives, that His light and life may shine through our words and actions.



FROM THE PROLOGUE OF OCHRID

The Orthodox Church surpasses all other Christian groups in the richness of her Tradition. The Protestants want only to adhere to Holy Scripture. But, not even Holy Scripture can be interpreted without Tradition. The Apostle Paul himself commands: "Therefore, brethren, stand fast and hold the traditions which you have been taught, whether by word or our epistle" (2 Thessalonians 2:15). The tradition of Prince Abgar, without doubt, is of Apostolic Tradition even though the apostles do not mention him in their writings. The Apostle Thaddaeus, did not write anything at all and, according to Protestant thinking, did not say anything and neither did he teach the faithful. According to what then was he an apostle of Christ? St. John Damascene [Damaskin] mentions the tradition of Prince Abgar in his defense of the veneration of icons. How wonderful and touching is the letter of Abgar to Christ. And since he previously wrote that he heard of His miraculous power, that He cures the sick and since he implored Him to come and to heal him, Abgar further writes: "I also hear that the Jews hate You and that they are preparing some evil against You. I have a city, not large, but beautiful and bountiful in every good: come to me and live with me in my city, which is sufficient for the both of us for every need." Thus wrote a heathen prince while the princes of Jerusalem were preparing death for the Lord, the Lover of Mankind.