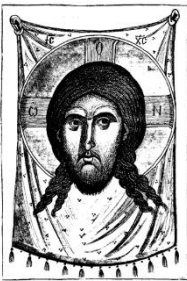




DORMITION
AUGUST 15TH



PARISH FEAST
AUGUST 16TH

CHRIST THE SAVIOR ORTHODOX CHURCH

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

BULLETIN OF AUGUST 14, 2016

A Warm Welcome!

We welcome all of our visitors! It's good to have you with us!

A BIG "Thank you"!

Fr. John and Mat. Emily offer sincere thanks for Sunday's celebration of their 10 years at the mission. Your love and generous gifts were overwhelming and are truly appreciated! May the Lord bless you!

The Summer Pascha – August 15th

The great feast commemorating the death, burial, resurrection, and ascension of the Virgin is August 15th. To schedule your confession, please just contact Fr. John. Come and celebrate the feast, asking the prayerful intercessions of the Mother of God!



SUNDAY, AUGUST 14TH

8th Sunday After Pentecost

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

MONDAY, AUGUST 15TH

Dormition of the Theotokos *One of the Twelve Great Feasts*

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

TUESDAY, AUGUST 16TH

Icon Not-Made-By-Hands

Our Parish Feastday

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

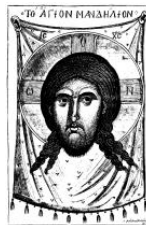
SATURDAY, AUGUST 20TH

5:00p.m. Disc. w/ Met. Tikhon
6:00p.m. Great Vespers

SUNDAY, AUGUST 21ST

9th Sunday After Pentecost

8:30a.m. 3rd Hour
8:40a.m. Vesting of Metropolitan
8:50a.m. 6th Hour
9:00a.m. Hierarchical Div. Liturgy
Mortgage Burning
Thanksgiving Molieben
Lamb Roast/ Open Pool



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. This is an opportunity for us to come together and celebrate the Lord's gift of this mission parish to us!

Mortgage Burning w/ Met. Tikhon – August 20-21

Next weekend, Metropolitan Tikhon will visit Christ the Savior Mission. We will welcome him for an informal discussion at 5:00pm to which everyone is invited. The Great Vespers will follow at 6:00pm. Everyone should be in the church on Sunday by 8:30am to welcome the bishop who will enter at 8:40am. Following the Divine Liturgy, we will have the Mortgage Burning, a Molieben of Thanksgiving, and a Lamb Roast with Open Pool. Please let your friends and family know so that no one misses this historically joyous celebration! Please see the following to help:

- Food Preparation: Constantine Mitsopoulos
- Parking/Ushers/Greeters: Darrell Wilson
- Clean-up: Joanne Bushman



Open Pool

Following the Divine Liturgy and until 1pm, the pool will be open for swimming. A certified lifeguard will be on duty, but parents should still watch their children.

Public Service Announcement – Keeping the Chapel Cool

Please keep the entering and exiting of the chapel to a minimum. If you are bringing items to the hall, please use the courtyard gates instead of going through the church. Thank you!

READER SCHEDULE

Sunday, August 21st

Nicholas Borodulia

Sunday, August 28th

Megan Borodulia



CASH FLOWS THROUGH 7/31/16					CASH FLOWS IN AUGUST 2016					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 8/14		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Mortgage
53,005	56,738	9,455	7,455	-1,733	1,376	6,598	0	0	-5,222	1,882	0	0

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

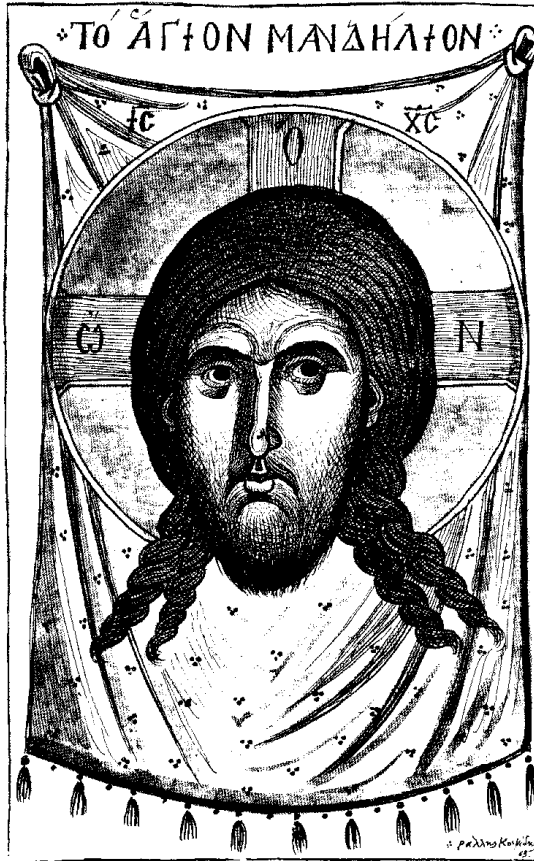
Neither the tomb, nor death could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life by the One who dwelt in her virginal womb.

ABOUT THE ICON NOT-MADE-BY-HANDS

From the Prologue of Ochrid – August 16th

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.

Troparion - Tone 2

We venerate Thy most pure image, O Good One, and ask forgiveness of our transgressions, O Christ God. Of Thy good will Thou wast pleased to ascend the Cross in the flesh to deliver Thy creatures from bondage to the enemy. Therefore with thanksgiving we cry aloud to Thee: Thou hast filled all with joy, O our Savior, by coming to save the world!

Kontakion - Tone 2

Word of the Father, Who cannot be circumscribed, as we behold the victorious image of Thy true Incarnation, not made by hands, but divinely wrought in Thine ineffable and divine dispensation towards us, we honor it with veneration!

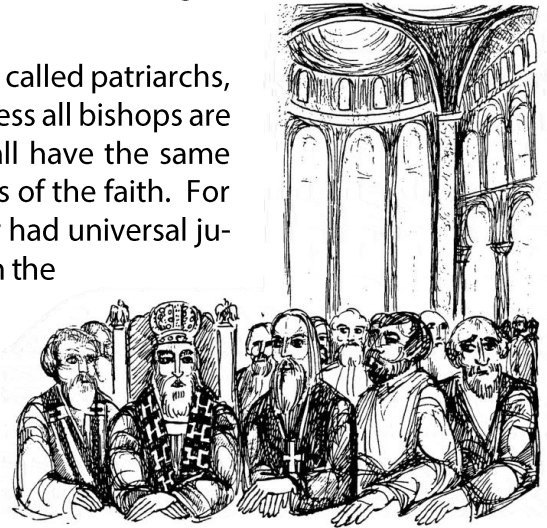
ASK FATHER: 2 QUESTIONS / 2 ANSWERS

Q. What exactly is a Bishop?

A. The bishop is the first and highest degree of the clergy in the Orthodox Church (the Biblical term is overseer). He is the successor to the Apostles in the service and government of the Church. A ruling bishop is responsible for and is the head of all the parishes located in his diocese.

The ministry and authority of the lower orders of clergy (priests, deacons, subdeacons, readers) is derived from the bishop, who alone performs the mystery of ordination. Likewise, lay stewardship in the Orthodox Church (educative, administrative, or otherwise) is conducted with the blessing of the bishop.

While Orthodox hierarchs may differ in rank and title (as some are called patriarchs, popes, metropolitans, archbishops, or simply bishops), nevertheless all bishops are equal as they all share in the same apostolic succession, they all have the same sacramental powers, and they all are divinely appointed teachers of the faith. For this reason, not only has no bishop in the Orthodox Church ever had universal jurisdiction but no bishop has ever even had the right to interfere in the affairs of another's diocese. Yet, in matters of faith and practice the bishop is not entirely on his own but instead remains subject to the decisions of local and general councils of bishops. In the same manner all councils of bishops remain subject to the general consciousness of the Church which as the Body of Christ includes both clergy and laity alike and is governed by the Holy Spirit.



Q. How do I greet an Orthodox bishop in person?

A. When we approach an Orthodox Bishop, we seek his blessing: By bowing from the waist such that our right hand touches the floor, then as we raise up we place our right hand over the left hand with palms upward, and we say, "Your blessing please!" The Bishop then answers, "May the Lord bless you," and blesses us with the Sign of the Cross by forming his fingers into a Christogram (see image on the left and the question below), and places his right hand in our hands. Then we kiss his hand. It should be noted that unlike a priest, the Bishop can bless with both the right and left hands; however he will as in the case stated above use his right hand.

The reason that a lay person kisses the hand of a Bishop is to show respect to his Apostolic office. More importantly, since he blesses in the Name of Christ, and he holds the Holy Mysteries in his hands during the Divine Liturgy, when we kiss his hand, we show respect to Christ and the Holy Eucharist. We should receive a blessing from a priest in the same manner and for the same reasons.

ON CHOICES

St. Nikolai Velimirovich

A man went into the forest to choose a tree from which to make roof-beams. And he saw two trees, one beside the other. One was smooth and tall, but had rotted away inside, and the other was rough on the outside and ugly, but its core was healthy. The man sighed, and said to himself: "What use is this tree to me if it is rotten inside and useless for beams? The other it is rough and ugly, is at least healthy on the inside and so, if I put a bit more effort into it, I can use it for roof-beams for my house." And, without thinking any more about it, he chose that tree.

So will God choose between two men for His house, and will choose not the one who appears outwardly righteous, but the one whose heart is filled with God's healthy righteousness.

