



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF AUGUST 10, 2008

Please Remember in Prayer

Nicholas and Joyce Hamaty, Valentina, Nina Gordon, Fr. Christian, Carol Boris, Constantina, and Christos. Requests? Let Fr. John know.



The Feast of the Dormition – August 15th

The feast of the Dormition (or “Falling Asleep”) of the Mother of God is called the Summer Pascha as it commemorates the death, burial, resurrection, and ascension of the Virgin. As a reminder we are currently fasting in order to more worthily celebrate this Great Feast. On this day we bless flowers in honor of the Mother of God.

Saint Elisabeth Convent – Belarus – August 15th

On Friday, August 15th, the feast of Dormition, we will have a visitor to our parish from St. Elisabeth the New Martyr’s Convent in Minsk, Belarus. Sister Irina will tell us about the Convent, show a DVD and offer things for sale which were made by the Sisters. For more info, please see Fr. John.



SUNDAY, AUGUST 10TH

8TH SUNDAY OF PENTECOST

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

THURSDAY, AUGUST 14TH

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

FRIDAY, AUGUST 15TH

DORMITION OF THE THEOTOKOS *One of the Twelve Great Feasts*

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

SATURDAY, AUGUST 16TH

ICON “NOT-MADE-BY-HANDS” *The Feastday of our Parish*

8:40a.m. Hours
9:00a.m. Divine Liturgy
6:00p.m. Great Vespers

SUNDAY, AUGUST 17TH

9TH SUNDAY OF PENTECOST

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



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. Following Divine Liturgy those interested are encouraged to gather for a festal brunch in celebration.

Bible Study – Monday, August 18th

A Bible Study will be held at the church next Monday night. The topic will be the Book of Revelation. This study, the second of a two part series, will cover the remaining 11 chapters of the book. All are encouraged to attend, even if you were unable to make it for the first session. Please bring your Bible, and if you like, a friend.



Prayers for Teacher and Students – August 31st

will be offered for the new academic year on Sunday, August 31st.

Diocesan Assembly – September 15th

The Diocesan Assembly will be held this year at Ss. Peter & Paul in South River, NJ. A lay delegate is sought to accompany Fr. John.

Special Parish Meeting – September 21st – Save the Date

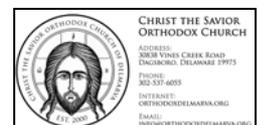
Information regarding the Parish Meeting on September 21, 2008 is available in the back of the church or by speaking with Fr. John.

The Parish Council

will meet next on Sunday, September 28th.

New Church Business Cards

are available in the back. Please take some.



READER SCHEDULE

Sunday, August 17th

Kathy Parrish

Sunday, August 24th

Jen Alexion





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.





THE ROYAL DOORS

Adapted from Wikipedia.org



The Royal Doors (also called the Holy Doors or the Beautiful Gates) are the central doors of the iconostasis in an Orthodox Church.

In Orthodox Churches, the sanctuary (the entire space of which is referred to as the "altar" among Eastern Christians) is separated from the nave by a wooden screen called the iconostasis. Normally, the iconostasis has three doors in it. The two single doors to the right and left are called "Deacons Doors" or "Angel Doors" and they usually have on them icons of either sainted deacons (Saint Stephen, Saint Lawrence, etc.) or the Archangels Michael and Gabriel. These are the doors that the clergy will normally use when entering the Altar. The central double doors are the "Holy Doors", which are considered to be most sacred, and may only be entered at certain sacred moments during the services, and only by the higher clergy.



The term Royal Doors is commonly used to describe the Holy Doors, because Christ the King passes through these gates during the Divine Liturgy in the form of the Gospel Book (the Word of God) and in the Chalice which contains His Most Precious Body and Blood.

Often the Royal Doors will be only half-height, but sometimes they go almost all the way to the top of the opening. The doors themselves are made of wood or metal and usually have painted on them an icon of the Annunciation in the form of a diptych (the Theotokos on the right door, and the Archangel Gabriel on the left), either alone or with the four Evangelists. Other icons may be used also. The doors may be intricately carved and gilded, and are almost always topped by a cross.

Theologically the Holy Doors represent the gates of Jerusalem, through which Christ entered on Palm Sunday. They also represent the entrance to the Heavenly Jerusalem. In the Russian practice, there are detailed rules as to when the doors are to be opened during Vespers, Matins and the Divine Liturgy. When the gates are opened, it represents moments when God is especially present to his people, such as during the reading of the Gospel, or when the faithful are receiving Holy Communion. Most of the time the doors are closed. This is symbolic of penitence, a reminder that sin separates the individual from God.

Only the higher clergy (bishops, priests, and deacons) are permitted to go through the Holy Doors, and even they may only pass through them when it is prescribed by the liturgical rubrics.

During Bright Week (the week following Easter Sunday), the Holy Doors and veil remain open the entire week. During this time, the open doors symbolize the open Tomb of Christ. The Epitaphios (icon representing the burial shroud of Christ) is visible on top of the Holy Table (altar table) through the open Holy Doors as a witness of the Resurrection. During Bright Week, the clergy, who would normally use the Deacons Doors to go in and out of the altar, will always enter and exit through the Royal Doors.

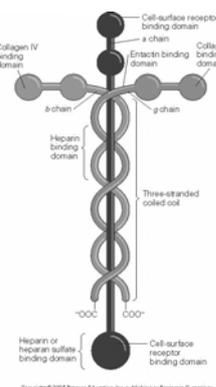
When a Bishop serves the Divine Liturgy, the Royal Doors and veil are left open for the entire service. The bishop will always pass through the Royal Doors, even at times when priests or deacons cannot. If the rubrics call for the Royal Doors to be closed, they will be opened for him to pass through, and then immediately closed again.

DID YOU KNOW?

Laminin is a protein in our body that literally holds our skin, organs, and everything else in our body, in place. It is described as the rebar or glue of the human body—it holds us all together. Without laminin we would fall apart.

The diagram on the right shows the molecular structure of laminin. This is not a Christian rendering of the protein – this is the diagram which is found in all scientific textbooks. For more information on laminin, please see Google or the following inspirational video on YouTube:

Check it out! http://ca.youtube.com/watch?v=_e4zgJXPpI4



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MOSCOW - Author Alexander Solzhenitsyn, who exposed the horrors of Soviet slave labor camps, was buried Wednesday in a cemetery filled with evocations of Communist cruelty and the fight against it that defined his life.

Solzhenitsyn's death Sunday at age 89 silenced one of Russia's most influential figures, a man regarded by mourners as critical in destroying the Soviet Union. His funeral and burial at Moscow's Donskoi Monastery offered evidence of his renown — the Russian president was there as military honor guards fired rifles in salute and white-robed priests sang dirges.

Throughout the chilly morning, mourners, many bearing carnations and roses, flowed into the monastery's main church where the Nobel literature laureate lay in an open casket. A day earlier, thousands turned out in the rain to pay their last respects to Solzhenitsyn at a wake at the Russian Academy of Sciences.

Most of the mourners appeared old enough to remember the impact of Solzhenitsyn's "One Day in the Life of Ivan Denisovich," an unflinching description of a Gulag slave labor camp. Its publication in 1962, during a brief period of relaxed censorship, was the first officially sanctioned account of the system's brutality.

"The totalitarian regime fell thanks in large part to him. Thanks to him, the people understood that they themselves could oppose evil," said Valery Borshchev, a human-rights lawyer who was among the mourners. But the regime did not fall until after Solzhenitsyn endured years of harassment by the KGB and was forced into bitter exile in the West.

The graveyards at the monastery have, over the past few years, become the final resting spot for other renowned anti-communist exiles, including White Army General Anton Denikin and philosopher Ivan Ilyich.

Solzhenitsyn asked five years ago to be buried at Donskoi, news reports said. Why he chose it is unclear — with his renown he surely would have been eligible for Moscow's showpiece Novodevichy Cemetery.

But the monastery has its own history of repression and suffering that echoes Solzhenitsyn's. After the Bolshevik Revolution, the Russian Orthodox Church's leader, Patriarch Tikhon, was imprisoned there until his death in 1925. Four years later, a Museum of Atheism was established on the grounds.



An Orthodox archbishop leads the funeral service of writer Alexander Solzhenitsyn in the Donskoi Monastery in Moscow August 6, 2008.



An unidentified girl is seen next to the casket of Alexander Solzhenitsyn during his funeral. Alexander Solzhenitsyn, the Nobel Prize-winning author who exposed the horrors of Soviet slave labor camps, was buried Wednesday in an Orthodox ceremony that included goose-stepping guards and the dirges of a religious choir.



Russian President Dmitry Medvedev, center, crosses himself as he stands opposite Alexander Solzhenitsyn's casket.