



THE BAPTISM OF  
GRAND PRINCESS ST OLGA  
EQUAL TO THE APOSTLES  
10<sup>TH</sup> CENTURY

**SUNDAY, JULY 11<sup>TH</sup>**  
**7<sup>TH</sup> SUNDAY AFTER PENTECOST**  
**ST. OLGA, EQUAL TO THE APOSTLES**  
8:40a.m. Hours  
9:00a.m. Divine Liturgy  
Coffee Hour

**MONDAY, JULY 12<sup>TH</sup>**  
7:00p.m. Orthodox Movie Night

**SATURDAY, JULY 17<sup>TH</sup>**  
5:00p.m. Bible Study  
6:00p.m. Great Vespers

**SUNDAY, JULY 18<sup>TH</sup>**  
**8<sup>TH</sup> SUNDAY AFTER PENTECOST**  
8:40a.m. Hours  
9:00a.m. Divine Liturgy  
Blessing of Autos  
Coffee Hour



**READER SCHEDULE**

**Sunday, July 18<sup>th</sup>**  
Kathy Parrish  
**Sunday, July 25<sup>th</sup>**  
Gabriela Jones



**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 JULY 11, 2010**

**Please Remember in Prayer**

Irene Clenney, Gabriela Jones, Roman Szwec, Melvin, Mat. Lisa, 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.

**Blessing of Automobiles – Sunday, July 18<sup>th</sup>**

There will be a blessing of automobiles immediately following the Divine Liturgy next Sunday. This is an annual blessing offered on or near the feast of the Prophet Elias (July 20<sup>th</sup>) who ascended as if into heaven on a fiery chariot. Following the veneration of the Cross, please go and stand by your car while Fr. John makes his way around the parking lot with the Holy Water. If your children wish to bring their bikes, please welcome them to do so. Press Release available at the candle stand.



**Orthodox Movie Night**

The final part of the Acts of the Apostles will be shown Monday at 7:00pm. All invited!

**Bible Studies**

are being offered on Saturday evenings at 5:00pm during the July and August. The Vespers will be held at 6:00pm as usual. Bring a Bible and a friend!



**Haven't Seen Someone in a While?**

Give them an email or a call. It is nice to hear from a friend from church. Let them know that you miss seeing them and hope that everything is okay.

**The Service Schedule**

is printed on a weekly basis in the Sunday Bulletin. The monthly schedule is also available in the back of the church and on our parish website. Since the website has the service schedule for the whole rest of the year you may want to consult it before planning a vacation or event, so as to avoid conflicts with fasts or feasts. Changes to the schedule appear in the Sunday bulletin. As always, if you have any questions about the services, please feel free to contact Fr. John.



**Saint George's Greek Festival**

will be held at the Ocean City Convention Center, July 30<sup>th</sup> through August 1<sup>st</sup>. 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 or call St. George's at 410-524-0990.

## LASERS UNCOVER FIRST ICONS OF STS. PETER AND PAUL

By Nicole Winfield – The Associated Press – June 22, 2010

The Washington Post

ROME -- Twenty-first century laser technology has opened a window into the early days of the Catholic Church, guiding researchers through the dank, musty catacombs beneath Rome to a startling find: the first known icons of the apostles Peter and Paul.

Vatican officials unveiled the paintings Tuesday, discovered along with the earliest known images of the apostles John and Andrew in an underground burial chamber beneath an office building on a busy street in a working-class Rome neighborhood.

The images, which date from the second half of the 4th century, were uncovered using a new laser technique that allows restorers to burn off centuries of thick white calcium carbonate deposits without damaging the brilliant dark colors of the paintings underneath.

The technique could revolutionize the way restoration work is carried out in the miles (kilometers) of catacombs that burrow under the Eternal City where early Christians buried their dead.

The icons were discovered on the ceiling of a tomb of an aristocratic Roman woman at the Santa Tecla catacomb, near where the remains of the apostle Paul are said to be buried.

Rome has dozens of such burial chambers and they are a major tourist attraction, giving visitors a peek into the traditions of the early church when Christians were often persecuted for their beliefs. Early Christians dug the catacombs outside Rome's walls as underground cemeteries, since burial was forbidden inside the city walls and pagan Romans were usually cremated.

The art that decorated Rome's catacombs was often simplistic and symbolic in nature. The Santa Tecla catacombs, however, represent some of the earliest evidence of devotion to the apostles in early Christianity, Vatican officials said.

"The Christian catacombs, while giving us value with a religious and cultural patrimony, represent an eloquent and significant testimony of Christian-

ity at its origin," said Monsignor Giovanni Carru, the No. 2 in the Vatican's Pontifical Commission of Sacred Archaeology, which maintains the catacombs.

Last June, the Vatican announced the discovery of the icon of Paul at Santa Tecla, timing the news to coincide with the end of the Vatican's year of St. Paul. Pope Benedict XVI also said tests on bone fragments long attributed to Paul "seemed to confirm" that they did indeed belong to the Roman Catholic saint.

On Tuesday, Vatican archaeologists announced the image of Paul was not found in isolation, but was part of a square ceiling painting that also included icons of three other apostles - Peter, John and Andrew - surrounding an image of Christ as the Good Shepherd.



"They are the first icons. These are absolutely the first representations of the apostles," said Fabrizio Bisconti, the superintendent of archaeology for the catacombs.

Bisconti spoke from inside the intimate burial chamber, its walls and ceilings covered with paintings of scenes from the Old Testament, including Daniel in the

lion's den and Abraham and the sacrifice of Isaac. Once inside, visitors see the loculi, or burial chambers, on three sides.

But the gem is on the ceiling, where the four apostles are painted inside gold-rimmed circles against a red-ochre backdrop. The ceiling is also decorated with geometric designs, and the cornices feature images of naked youths.

Chief restorer Barbara Mazzei noted there were earlier known images of Peter and Paul, but these were depicted in narratives. The images in the catacomb - with their faces in isolation, encircled with gold and affixed to the four corners of the ceiling painting - are devotional in nature and as such represent the first known icons.

"The fact of isolating them in a corner tells us it's a form of devotion," she said. "In this case, saints Peter and Paul, and John and Andrew are the most antique testimonies we have."

In addition, the images of Andrew and John show much younger faces than are normally depicted in the Byzantine-inspired imagery most often associated with the apostles, she said.

The Vatican's Sacred Archaeology office oversaw the two-year \$73,650 (euro60,000) project, which for the first time used lasers to restore frescoes in catacombs, where the damp air makes the procedure particularly difficult.

In this case, the small burial chamber at the end of the catacomb was encased in up to two inches (five centimeters) of calcium carbonate. Restoration using previous techniques would have meant scraping away the buildup by hand, leaving a filmy layer on top so as not to damage the painting underneath.

Using the laser technique, restorers were able to sear off all the deposits by setting the laser to burn only on the white of the calcium carbonate; the laser's heat stopped when it reached a different color. Researchers then easily chipped off the seared material, revealing the brilliant ochre, black, green and yellow underneath, Mazzei said.

Similar technology has been used on statues, particularly metallic ones damaged by years of outdoor pollution, she said. However, the Santa Tecla restoration marked the first time lasers had been adapted for use in the dank interiors of catacombs.

Many of Rome's catacombs are open regularly to the public. However, the Santa Tecla catacombs will be open only on request to limited groups to preserve the paintings, she said.

---

## **FORTY DAYS WITH NATALIE**

*By Jenny Schroedel*

Sunday morning I woke to a fresh covering of snow. I tucked my 8-week-old baby, Natalie Joy, into a sling, wrapped a coat around us and headed into the January morning. The snow clung to the bare tree branches, blanketed the roof and blurred the lines between the grass and sidewalk. As I stood there with Natalie curled against my chest, it felt like the world's first morning.

Despite my bloodshot eyes and weary body, life is suddenly fresh. Just as Natalie is new to the world, our life must be rearranged to accommodate her. My days are now defined by simple, repetitive tasks: change her, nurse her, try to get a smile out of her, show her something — the row of books beside my glider is her most recent fixation — and then walk with her in the sling until she falls asleep on my chest.

In the Eastern Orthodox Church women have a 40-day period following childbirth when they do not attend church. Instead, they are expected to spend those days bonding with their newborn, healing and adjusting to the awesome responsibility of caring for the child. At the end of 40 days, the woman and child are welcomed back into the community through a short set of prayers — called "a churching" — and the baby is baptized.

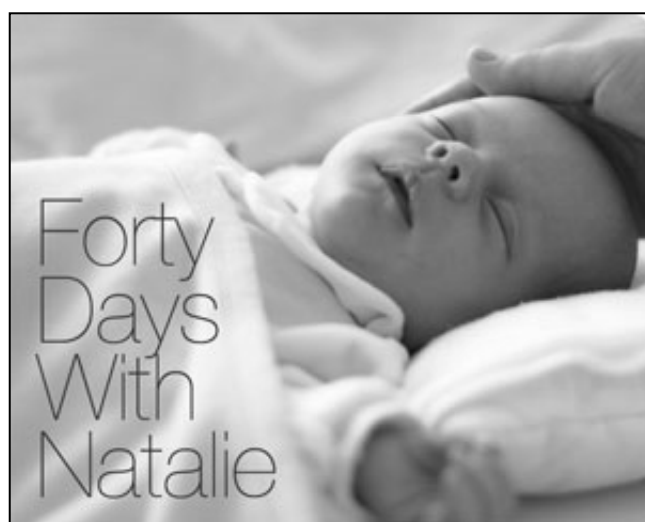
In the Eastern Orthodox Church women have a 40-day period following childbirth when they do not attend church. Instead, they are expected to spend those days bonding with their newborn, healing and adjusting to the awesome responsibility of caring for the child. At the end of 40 days, the woman and child are welcomed back into the community through a short set of prayers — called "a churching" — and the baby is baptized.

### **Time to Pause**

Last year in "Solace from Silence: Comforting the Bereaved," I described a similar 40-day period following a death of a loved one. These 40-day periods of intense adjustment mark the major thresholds of life, the earthly beginnings and the ends of our days with those we love most.

Just as it takes a long time to say goodbye, so too, it can take many days to greet a new life. During my 40 days with Natalie, life felt surreal — indescribably sweet yet fearfully weighty. Our family adjusted to Natalie — and she to us — through the haze of sleep deprivation and jumbled emotions. I struggled to meet her constant physical needs against the limitations of my own taxed body.

Five years ago, when my first child, Anna, was born, I rushed through the 40 days. Home from the hospital, I couldn't resist the urge to clean, to entertain a steady stream of visitors and to go for long walks with Anna in the sling. Those walks attracted the contempt of the neighbors: Little old ladies shook their



heads at me and said, “You and that baby should be at home resting.” I just smiled and said, “But I feel great!”

I continued to feel great, until my body crashed and I ended up at the doctor’s office with several ailments and a 102 degree fever. Looking back, I realize that my frantic activity was a denial of the significance of what had happened and was happening — the birth of my first child that would change my life in ways that I could not yet imagine or anticipate.

I realize now that I also rejected a unique gift — for once, I was expected to just lounge around in my bathrobe and slippers and snuggle my newborn while issuing requests from my glider. Especially in the early days, the work of caring for a completely dependent newborn while healing from the rigors of childbirth makes a dependent person of the mother as well.

The wisdom of this tradition extends beyond Christianity. Many countries around the world retain a 40-day period of nesting-in for the new mothers and their infants. During this time, women are relieved of their household and public duties. In many cases, a woman’s mother will move in to care for her and the older siblings. I’ve heard that in cultures where such a 40-day period following childbirth is respected, postpartum depression is rare.

### **A Time To Heal**

From a Biblical perspective the number 40 points to a period of fullness. Moses communed with God on Mt. Sinai for 40 days and nights (Deuteronomy 9:9). The Israelites wandered in the desert for 40 years (Nehemiah 9:21), and in the days of Noah, it rained for 40 days and 40 nights (Genesis 7:12). Likewise, Jesus’ fast in the wilderness lasted for 40 days (Matthew 4:1-2).

As much as this number signifies a set apart time that eventually comes to a close, I wonder if this number is also related to the hidden processes that occurred in every story — a progression from wet to dry, from lost to found, a season of spiritual growth through prayer and fasting.

Every woman who has given birth knows that the pain and struggle does not end when the child was born. A woman’s body endures huge changes during those first 40 days and needs time to heal. Interestingly, the standard period of time that most doctors recommend for women to wait before resuming a more active life is six weeks — just about 40 days.

### **Learning to Walk Again**

Forty days seems just about right. Many people told me that the second child tends to be easier than the first. While I am relishing every moment with Natalie, her presence in our life means that nothing is as simple as it once was. There are now two car seats to juggle, two sets of needs to consider and an astonishing amount of gear to keep straight.

The first few times as I prepared to leave the house with my two children I felt almost paralyzed by the challenge before me. My friend Amber loves to quip, “It will all end in tears.” Which is a pretty apt description of those first doomed outings, marked by lost keys, cars that wouldn’t start, and an older child who tripped and fell in an icy puddle — the worst part was when I couldn’t pick her up because of the baby in my arms.

I felt as if I were suddenly handicapped and that friends with at least two children would have to show me how to walk again. I’m slowly learning how to balance two, but it takes time, and I’m grateful for a sanctioned time of adjustment.

When Anna was born, I was so eager to get back to “normal life” that I missed my 40 days. I now realize that I wasn’t acknowledging the reality that life would never be normal again. I needed to grope my way toward a new kind of normal and I needed time and space for that process.

### **A New Kind of Normal**

I’m now on the other side of 40 days. My life now has some semblance of a routine, although the work of adjusting continues. Checking e-mail while standing and rocking Natalie in the sling is a whole new experience. Showering continues to be a struggle, and the small daily tasks — like folding the laundry and flossing — remain on the back-burner.

For now, the central work of my life is the baby curled in the sling, squeaking and squirming and challenging me to slow down and to enter into the newborn now. Because she is my second, I feel the clock ticking constantly. This sweet, fleeting time is slipping away from us.

For 40 days, I was disorientated, elated, confused, and sleepy-eyed. I wasn’t quite myself — and I think it is always that way during the major transitions — the self that we thought we were must be remade. And this is the gift of the 40 days — a chance to be still in the care of the changeless One as life shifts around and within us.