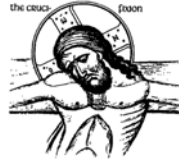


CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF APRIL 20, 2008



Holy Week and Paschal Services

provide us with an opportunity to be at the Lord's side during His Passion, Death, and Resurrection. There are liturgical services offered each day this week. While it may be difficult, or even impossible for some, to attend all of these services, we should do our best to be present at the very least on Holy Friday (when we find ourselves at the Lord's Cross) and Pascha (when we celebrate the Lord's Resurrection from the dead). Let us keep watch this week during the Lord's darkest hour so that we might celebrate with joy His bright and saving Resurrection on the third day!

PALM SUNDAY, APRIL 20TH ENTRANCE INTO JERUSALEM

8:40a.m. Hours
9:00a.m. Divine Liturgy
7:00p.m. Bridegroom Matins

HOLY MONDAY, APRIL 21ST 7:00p.m. Bridegroom Matins

HOLY TUESDAY, APRIL 22ND 7:00p.m. Bridegroom Matins

HOLY WEDNESDAY, APRIL 23RD 7:00p.m. Holy Unction

HOLY THURSDAY, APRIL 24TH 9:00a.m. Vespers 7:00p.m. Matins with 12 Gospels

HOLY FRIDAY, APRIL 25TH 3:00p.m. Vespers 7:00p.m. Matins with Procession

HOLY SATURDAY, APRIL 26TH 9:00a.m. Vespers 11:30p.m. Nocturns

HOLY PASCHA, APRIL 27TH *Christ is risen! Indeed He is risen!*

12:00a.m. Matins
Divine Liturgy
Blsg. of Baskets & Meal
12:00p.m. Paschal Vespers

Confession Times

Fr. John is available for Confession following any church service or educational opportunity – a listing of these times is available in every weekly bulletin and on the monthly calendar. If you would like to have Confession at another time, please speak with Fr. John and he will do his best to accommodate you. Pascha is next Sunday, April 27th.



Sympathy is Expressed

To Judy Weber on the repose of her husband, Lambert Weber. May the Lord grant His servant Lambert eternal memory and rest among the righteous in His Kingdom!

Please Remember in Prayer

Carol Boris and Jane Koshutko who are recovering from treatment, as well as Constantina and Christos. If you have a prayer request, let Fr. John know.

The Mystery of Holy Unction

will be served on Great and Holy Wednesday, April 23rd, at 7:00 in the evening. The Church's practice of anointing with holy oil for the healing of soul and body dates back to Apostolic times, when St. James wrote, "Is anyone among you sick? Let him call for the presbyters (priests) of the church, and let them pray over him, anointing him with oil in the name of the Lord." (Jm. 5:14) According to Church discipline, those who wish to receive this Mystery should approach only after having made a recent Confession, usually this means during Great Lent.



Holy Week & Pascha Sign-Up Sheet

In the back of the church there is a sign-up sheet for those interested in helping with the preparations for Pascha. There are many tasks which need to be done, both during Holy Week and Pascha itself. Please do your best to offer your time.

An Altar Servers / Ushers Meeting

will be held today, Sunday, April 20th, following the coffee hour.

READER SCHEDULE

Sunday, Apr. 27th

Jen Alexion

Sunday, May 4th

Jodi McElwee



The Paschal Meal

will be held immediately following the "Midnight Service", which concludes with the Pascha Divine Liturgy. If you are able to bring food to share, please sign your name on the sheet in the coffee hour room or see Lois Hamaty.



The Paschal Greeting

During the forty days of Pascha, Orthodox Christians greet one another with the words, "Christ is risen!" They likewise respond with the words, "Indeed He is risen!"

Fundraisers: Available for Purchase

In the back of the church there are Paschal cards and chocolate crosses for sale to benefit our Mission. Those interested in kielbasa for Pascha are asked to kindly place their orders with Kathy Parrish as soon as possible. Kielbasa is available on a first come, first serve basis.

Spring is Here

As you plan your spring cleaning, home improvements, and landscaping projects, please considering purchasing your supplies via our Script program; see Kathy or Jen to help support our Mission!

Out of Town for Pascha?

Be mindful to let the priest of the parish you are visiting know beforehand who you are. If you are prepared to receive Holy Communion, you should let him know. This should not be done at the time you approach for Communion, but before the Liturgy. A phone call or email is in good order.



10 TIPS FOR A BLESSED HOLY WEEK AND PASCHA

1. Make participation at the Services a top priority.
2. In our homes we should strive to "keep out the world" and enter into the peace, solemnity, and theology of the events of the last days of our Lord.
3. Be sure to read the last chapters of the Holy Gospels that speak of the Passion, Death, Burial, and Resurrection of Christ.
4. If you are visiting another parish and wish to receive Communion, make sure that the priest knows who you are and that you are prepared. This should be done in advance by phone, email, or any other way.
5. Last year's palms and pussywillows should be placed outside in an area to decay where they will not be disturbed. They are holy and should not be simply thrown out with the garbage.
6. Before venerating Holy Objects, such as the Cross, the Chalice, Icons, or the Winding-Sheet, make sure to wipe off your lipstick or chapstick. Reminder: we do not kiss the face of our Lord, His Mother, or the Saints – instead kiss the hands or feet.
7. If you haven't yet made your Confession during Great Lent, try to make it during the beginning of Holy Week. Speak with Fr. John to arrange a time.
8. Try to make amends with those we may be upset with or those who are upset with us, so that on Pascha we can joyfully sing, "Let us call brothers, even those that hate us, and forgive all by the Resurrection!" (Paschal Canon)
9. Try to stay after the "Midnight Service" on Pascha morning for the blessing of baskets and festive meal. Let us share in the joy of the Lord's Resurrection with fellowship and love.
10. During Bright Week, sing or read the Paschal Hours (you can pick up a copy in the back of the church) instead of your "normal" morning and evening prayers. Let the joy of praising the Lord's Resurrection accompany you throughout Bright Week, the Paschal season, and your whole life.

RUSSIAN CHURCH OFFICIALLY CONDEMNS KOSOVO INDEPENDENCE

Moscow, April 15, Interfax - The Russian Orthodox Church has issued a document officially condemning Kosovo's unilaterally declared independence. Minutes of a meeting of the Holy Synod in Moscow on Tuesday, quoted the Church's governing body as expressing "solidarity with Serbia, a country that shares our faith, due to the separation from it of one of its historic parts, a part that has played a role in the history of the spiritual, cultural and ethnic life of the Serb people." The Synod backed the position of "the Serbian Orthodox Church in the issue of separation of Kosovo and Metohia from Serbia." It also advocated "all forms of support for the will of the brotherly Serbian people, who want the territorial integrity of their state to be preserved." In February 2008, the head of the Russian Church, Patriarch Alexy II, expressed fear that Kosovo's unilaterally proclaimed independence would fuel separatist movements in other parts of the world and set off "very tragic events." Kosovo's declaration of independence "is an anti-historical event, which upsets the world balance, something that may lead to very tragic events in a whole number of spots on the globe where separatist sentiments are being stoked," Alexy said.

interfax



THE THEOLOGY OF GREAT AND HOLY WEEK

We now enter the most sacred week of the year. It starts with the feast of the Entry of our Lord into Jerusalem, also known as Palm Sunday. The joy of the raising of Lazarus who was four-days-dead, is coupled with the harrowing humiliations which are to follow.

The Monday, Tuesday and Wednesday of Great and Holy Week are a preparation for the Passion. They already have a strongly accented character of mourning and repentance. The Thursday, Friday and Saturday of the Great and Holy Week belong to the paschal solemnities - each one of these days reveals to us a special aspect of the mystery of Pascha. One could even say that this mystery has three aspects, each of which corresponds to a day: Thursday, Friday and Saturday. One could also say that each of these three aspects corresponds to a place: the Upper Room, Golgotha, the Holy Sepulcher. Great and Holy Thursday commemorates the mystery of the Upper Room, Great and Holy Friday the mystery of Golgotha, and Great and Holy Saturday the mystery of the tomb of Christ.



On the Thursday, in the Upper Room, Jesus, through a sacramental action, both announces and represents, consecrates and offers what is to take place in the following days. On Friday, at Golgotha, Jesus, by His death on the Cross, accomplishes our redemption. On the Saturday, Jesus rests in the tomb; but the church already looking ahead to the feast of Resurrection Sunday, speaks to us of the victory over death that our Savior has won. This anticipation of the Resurrection on Great and Holy Saturday allows us to say that the mystery of Christ's Resurrection, triumphantly celebrated on Pascha, already belongs, although incompletely, to the Great and Holy Week. And so, this week constitutes a summary of the whole economy of salvation.



It would be a great mistake to want to concentrate on one of the aspects of the paschal mystery by separating it from the others. The word "Passover," in the traditional language of the church, does not only designate the Sunday of the Resurrection, it also covers the mystery of the Eucharist (Thursday), the mystery of the Cross (Friday) and the mystery of the Tomb (Saturday). The Sunday of Pascha, completes the one and unique paschal mystery. This whole unity is the Christian

transposition of what the Jews called "the Passover," that is to say, the passage. The elements of the Jewish mystery correspond to those of our paschal mystery. For them, there was the feast in which the lamb was eaten. There was the blood of the lamb - the sign of salvation for those houses whose doors were painted with it and whom the angel of death would spare. There is the crossing of the Red Sea - the departure from the land of Egypt and slavery - the miraculously divided waters and the passage across on dry ground and, at last, the arrival on the other side, the side of freedom and hope. The Great and Holy Week will only have its true meaning for us when we see it as a "passover," a passage from death to life.



THE ORTHODOX CHURCH AND PAPAL AUTHORITY

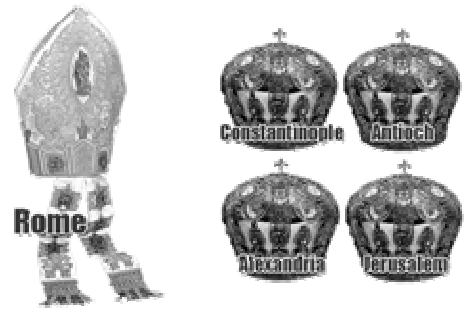
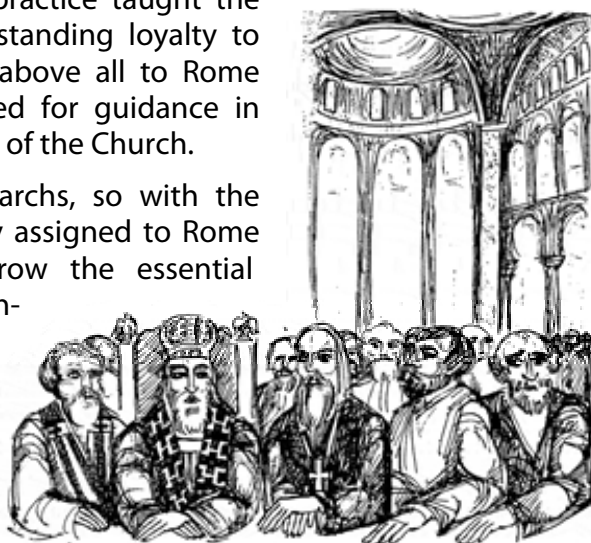
From The Orthodox Church by Bishop Kallistos Ware

The Orthodox Church does not accept the doctrine of Papal authority set forth in the decrees of the Vatican Council of 1870, and taught today in the Roman Catholic Church; but at the same time Orthodoxy does not deny to the Holy and Apostolic See of Rome a primacy of honor, together with the right (under certain conditions) to hear appeals from all parts of Christendom. Note that we have used the word "primacy," not "supremacy." Orthodox regard the Pope as the bishop "who presides in love," to adapt a phrase of St. Ignatius: Rome's mistake – so Orthodox believe – has been to turn this primacy or "presidency of love" into a supremacy of external power and jurisdiction.

This primacy which Rome enjoys takes its origin from three factors. First, Rome was the city where Saint Peter and Saint Paul were martyred, and where Peter was bishop. The Orthodox Church acknowledges Peter as the first among the Apostles: it does not forget the celebrated "Petrine texts" in the Gospels (Matthew 26:18-19; Luke 22:32; John 21:15-17) although Orthodox theologians do not understand these texts in quite the same way as modern Roman Catholic commentators.

And while many Orthodox theologians would say that not only the Bishop of Rome but all bishops are successors of Peter, yet most of them at the same time admit that the Bishop of Rome is Peter's successor in a special sense. Secondly, the see of Rome also owed its primacy to the position occupied by the city of Rome in the Empire: she was the capital, the chief city of the ancient world, and such in some measure she continued to be even after the foundation of Constantinople. Thirdly, although there were occasions when Popes fell into heresy, on the whole during the first eight centuries of the Church's history the Roman see was noted for the purity of its faith: other Patriarchates wavered during the great doctrinal disputes, but Rome for the most part stood firm. When hard pressed in the struggle against heretics, men felt that they could turn with confidence to the Pope. Not only the Bishop of Rome, but every bishop, is appointed by God to be a teacher of the faith; yet because the see of Rome had in practice taught the faith with an outstanding loyalty to the truth, it was above all to Rome that men appealed for guidance in the early centuries of the Church.

But as with Patriarchs, so with the Pope: the primacy assigned to Rome does not overthrow the essential equality of all bishops. The Pope is the first bishop in the Church – but he is only the first among equals.



WHAT IS PAPAL INFALLIBILITY?

In Roman Catholic theology, papal infallibility is the dogma that, by action of the Holy Spirit, the Pope is preserved from even the possibility of error when he solemnly declares or promulgates to the Church a dogmatic teaching on faith or morals as being contained in divine revelation, or at least being intimately connected to divine revelation. For all such infallible teachings, the Holy Spirit also works through the body of the Church to ensure that the teaching will be received by all Catholics. This doctrine was defined in the First Vatican Council of 1870 AD.

WHAT DOES ORTHODOXY TEACH?

The dogma of Papal Infallibility is rejected by Eastern Orthodoxy. Orthodox Christians hold that the Holy Spirit will not allow the whole Body of Orthodox Christians to fall into error but leave open the question of how this will be ensured in any specific case. Eastern Orthodoxy considers that the first seven ecumenical councils were infallible as accurate witnesses to the truth of the gospel, not so much on account of their institutional structure as on account of their reception by the Christian faithful. Furthermore, Orthodox Christians do not believe that any individual bishop (including that of Rome) is infallible or that the idea of Papal Infallibility was taught during the first centuries of Christianity. Orthodox historians often point to the condemnation of Pope Honorius as a heretic by the Sixth Ecumenical council as a significant indication.

From Wikipedia.org