



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF APRIL 7, 2013

A Warm Welcome!

We warmly welcome all of our visitors! Please consider staying after the service for fellowship at our coffee hour in the hall.

Lenten Retreat in Baltimore

On Saturday, April 13th, members from Christ the Savior will make a lenten pilgrimage to the Annunciation Cathedral in Baltimore for a special retreat by Fr. Josiah Trenham on "The Church as a Spiritual Hospital: God's Design for the Cure of the Soul". The cost of the retreat is \$30 per person (\$35 after April 1st), which includes a continental breakfast and lunch. For more information, please see goannun.org or speak with Fr. John.



Egyptian Gold for the Lord's House

Following the Biblical precedent, where the Israelites offered their precious metals and jewelry for the furnishing of the Lord's House, the mission will offer the opportunity for the faithful to donate jewelry and precious metals to help pay down our \$30K renovation loan. Jeweler, John Kokkinos, will be available on Sundays, April 14 and 21, to appraise the items being donated and, together with our treasurer, Bruce Eckerd, will provide documentation of the donations.



The Mysteries of Confession and Communion

should be received by all Orthodox Christians on a regular basis and at the very least during the Great Fast and Pascha. If you have not availed yourself of these life-giving sacraments, please be sure to do so. Likewise, frequent communicants should make a confession during this and all lenten periods, as well as whenever the conscience is burdened. To schedule a confession, please just ask Fr. John.

Don't Wait Until It Is Too Late

Start arranging your schedule today so that you can be present for Holy Friday through Pascha. Absolutely no one should miss these services. Put God first: take off work and stand by the Cross of Christ.

Only Three Left!

One of the greatest services of Lent is the Presanctified Liturgy of which there are only three left: April 10th, 18th and 24th.

Catechumen Meetings this Month

Sunday, April 14th and 21st, following the coffee hour.

SUNDAY, APRIL 7TH

Sunday of the Holy Cross

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

MONDAY, APRIL 8TH

7:00p.m. Vespers

WEDNESDAY, APRIL 10TH

6:00p.m. Pre-Sanctified Liturgy
Lenten Meal

FRIDAY, APRIL 12TH

7:00p.m. Compline

SATURDAY, APRIL 13TH

Memorial Saturday

5:00p.m. No Service
6:00p.m. Great Vespers

SUNDAY, APRIL 14TH

Sunday of St. John Climacus

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

READER SCHEDULE

Sunday, Apr. 14th

Richard England

Sunday, Apr. 21st

Jodi McElwee

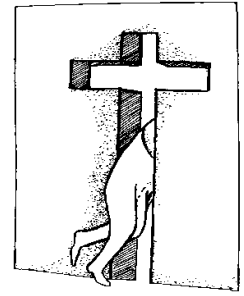


Living: Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Hayley, Tyler Pelesh, Wallace & Michelle, John Trax, Maleah Morsey, Victoria Kokkinos, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina, Liliana, Irene Clenney, Katie Hawley, Alice Peters, Jenny Barbarita, George & Ellen. **Departed:** Fr. Michael Mihalick, Kathryn, Avramia.

CASH FLOWS THROUGH 2/28/13					CASH FLOWS IN MARCH 2013					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES -- 4/7		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Due 2/2014
8,403	7,750	5,220	5,660	+213	5,627	4,742	1,530	0	+2,415	+298	-4,984	-26,945

HAVING COME TO THE MIDPOINT OF THE 40 DAY GREAT AND HOLY FAST... LET ME REFLECT...

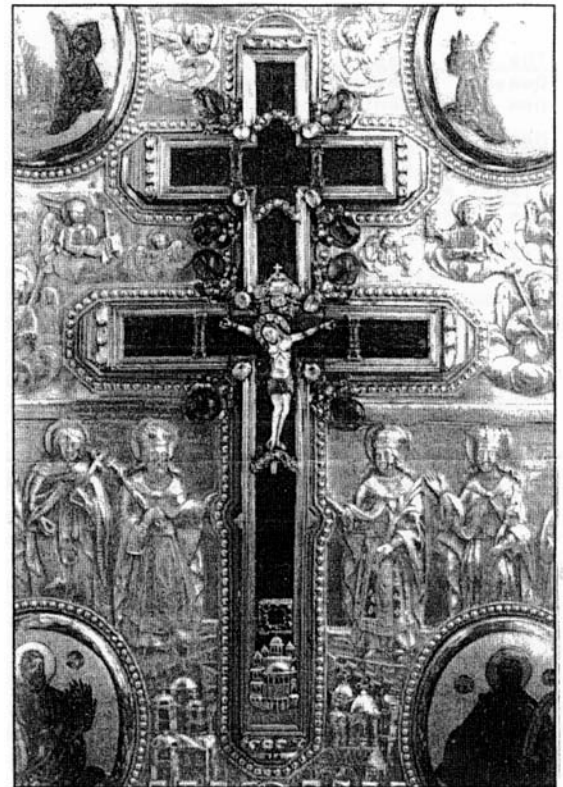
- ❖ Have I accepted Great Lent as a "gift" from God, with thanksgiving?
- ❖ Have I spent the last three weeks in a meaningfully different way?
- ❖ Have I participated in the lenten services that are held during the week, Monday through Friday?
- ❖ Have I used the lenten prayer of Saint Ephraim in my morning and evening prayers, and at other times throughout the day?
- ❖ In addition to the Holy Scriptures, what kind of spiritual reading have I done? Have I learned more about my Faith? Have I read spiritual works which can help me in my prayers, dealing with others, and spiritual faults and needs?
- ❖ Am I preparing myself to make a good, honest, and humble Confession? Do I really believe that I am confessing my sins to Jesus Christ? Am I aware that the Lord sees my inner heart and will know if I only recite my sins, instead of being truly sorrowful and deeply committed to avoid repeating them?
- ❖ In what ways will I struggle in the second part of Great Lent that I have so far left unattended?
- ❖ What price am I willing to pay in order to die and live in Christ? Am I willing to trade the earth for heaven? Am I willing to deny myself, take up my cross and follow Him to His heavenly Kingdom?



WHAT HAPPENED TO THE CROSS ITSELF?

St. Cyril, Bishop of Jerusalem, in a letter written around 350 AD to Emperor Constantius, the son of Constantine the Great, states that the true Cross was found in Jerusalem during the reign of Constantine. From the beginning of the fifth century, church writers and historians attribute the finding of the true Cross to St. Helena, the mother of St. Constantine. In his *Catecheses*, theological discourses which Cyril delivered in Jerusalem beginning in 347 AD, he frequently mentions the sacred Cross. St. Cyril briefly describes a tradition that was followed in Jerusalem on the morning of Holy Friday. The bishop, the clergy and the faithful would gather in the Chapel of the Cross which had been constructed by Constantine near Golgotha, and there they would venerate a large relic of the true Cross which was kept in a beautiful silver and gold reliquary.

St. Cyril is the first writer to comment on the fact that relics of the true Cross had been distributed all over the world. By the beginning of the fifth century, fragments of the true Cross were found in churches, monasteries and even in homes. In fact, St. John Chrysostom (d. 407) observed that many individuals in his day wore small gold reliquaries containing particles of the Cross around their necks. The expression "knock on wood" comes from the time Christians touched their reliquary crosses in times of trouble.



The largest fragment of the True Cross in existence – Mount Athos, Greece

ABOUT MAKING THE SIGN OF THE CROSS

1) The three fingers symbolize the three Persons of the Holy Trinity: Father, Son, and Holy Spirit.

2) The two fingers symbolize the two natures of Jesus Christ: divine and human.



We make the Sign of the Cross on our 1) forehead, 2) waist, 3) right shoulder, and then 4) left shoulder, thereby offering our whole mind, heart, and strength in service to the Lord.



ASK FATHER: 1 QUESTION / 1 ANSWER

Question: The following verse seems to indicate original sin: "For behold, I was conceived in transgressions, and in sins my mother bore me." (Psalm 50(51):5) I thought that the Orthodox Church does not accept the doctrine of original sin?

Answer: The Roman Catholic understanding of "original sin" is not accepted by the Orthodox Church because it sees all men as "guilty" of the first sin of Adam, not by repetition but by personal participation. This teaching was related to a mistranslation of Romans 5:12 from Greek into Latin which purported that "all sinned *in Adam*". This was tied to the heresy that the souls of children are somehow in the loins of their parents (Traducianism – Google it!), rather than created by God at the time of conception.

Instead, we teach the doctrine of "ancestral sin", which does not and cannot hold Adam's descendents individually accountable for his sin because they weren't even created yet. Adam passes to his descendants, not his guilt but the consequences of his sin: fallen human nature in a state of broken communion with God, an inclination to sin, sickness, mortality, corruption, etc..

In this verse of Psalm 50, it is the sinful state that is referred to, not an actual sin. Conception and birth both take place, not *by* sin, but rather *in* the world of iniquity – the fallen world, which has been separated from God, through the ancestral sin of Adam. The verse implicates neither mother nor child (nor even Adam) as its meaning is not legal but ontological, simply talking about the world into which the newly created person is conceived and born; guilt has to be read into the verse by an overly legalistic theology.

In Orthodoxy, there is no overemphasis or fixation on the legal approach to sin. This tendency has led some in the West to mistranslate or misinterpret Biblical passages such as those mentioned above. Such overemphasis on legalism has also contributed to the great theological arguments in the West over terms such as justification, imputed/imparted righteousness, salvation by faith/works, merits, etc.. The Orthodox Church deals with sin/redemption in a more holistic way, balancing the legal aspects of personal guilt and forgiveness, present in many Biblical images and metaphors, with the equally present ontological and therapeutic approaches to man's salvation: ontological – the uniting of the human nature back to the divine nature; and therapeutic – the healing of man's mind, heart, will, soul and body through personal reunion with God, in the Church, the spiritual hospital, the Body of Christ, by the indwelling grace of the Holy Spirit, received in the sacraments and by keeping the commandments.

OCA CHAPLAINS DEPLOYED TO MIDDLE EAST

From OCA.org

Two priests of the Orthodox Church in America recently were deployed to Afghanistan to provide ministry to members of the US Armed Forces. Priest Paul Rivers, US Army, Chaplain (CPT), in the active duty component in Germany, and Priest George Hill, US Army, Chaplain (MAJ), in the active duty component in Fort Bragg, NC, have been deployed to Afghanistan with their units. In addition, Priest David Alexander, LT, CHC, of the Antiochian Orthodox Archdiocese of North America, will be deployed to Afghanistan for the remainder of the lenten and Paschal seasons as he provides religious coverage to US Marines.

"During this holy season of Great Lent and Pascha, we ask for your continued prayers for our Orthodox military chaplains and our Orthodox faithful and their families as they serve with our Armed Forces," said His Beatitude, Metropolitan Tikhon, Ecclesiastical Endorser of the OCA military and VA chaplains.

Archpriest Theodore Boback, Director of the OCA Military Chaplains, and Archpriest Joseph Gallick, Deputy Director, request that the names and units/locations of Orthodox Christian faithful serving in the US Armed Forces or department and defense civilians in Afghanistan be sent to chaplains@oca.org. Submitted names will be forwarded to the chaplains serving in the area of operations.

APRIL CONGRATULATIONS!

Anniversaries:

- 4/17 Philip & Gabriela Jones
- 4/19 Howard & Alice Peters
- 4/24 John & Cheryl Kokkinos

Birthdays:

- 4/7 Kathryn Barbarita
- 4/13 Diane Evanusa
- 4/30 Cecil Stewart

Namesdays:

- 4/23 *St. Alexandra*
Alexandra Boris
Alice Dzwomczyk
St. George
George Kaloroumakis

Omissions? Please see Fr. John.

AN EXPLANATION OF THE ORTHODOX THREE-BAR CROSS

By Fr. Theodore Jurewicz

The Top Bar - The Explanation:

The top bar is the title-board, which Pilate ordered to be hung in mockery over Christ's head on the Cross. On this board was inscribed: "Jesus of Nazareth, King of the Jews" in Hebrew, Greek, and Latin (abbreviated to the Greek initials 'INBI' or the Latin initials 'INRI' in the Western tradition). This is replaced with the Christian inscription: "King of Glory" – below the knees of the angels. On the title-board is inscribed the initials 'IC XC', being the first and last letters of Christ's name in Greek. In addition, just above Christ's arms we see the inscription: 'NIKA', which in Greek means: "He conquers" or "He is victorious." Frequently, we see these last two inscriptions together: 'IC XC NIKA', meaning: "Jesus Christ is victorious" (over death and sin).



The Middle Bar - The Explanation:

The middle bar is that on which the Lord's hands were nailed. On either top corner we see the depiction of the sun (left) and the moon (right), for "The sun hid its light, and the moon turned to blood." (Joel 2:31)



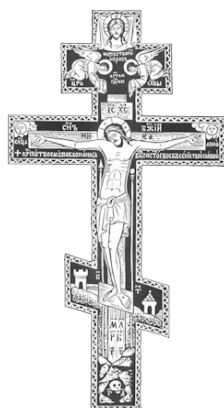
The inscription: "Son of God" is placed on both sides of Christ's head, and below His arms we read the inscription: "Before Thy Cross we bow down, O Master, and Thy holy Resurrection, we glorify". The halo of Christ is inscribed with three Greek letters meaning "The Being" or "He Who Is", to remind us that Christ is the same God Who identified Himself with those words to Moses in the Old Law.

The Bottom Bar - The Explanation:

The slanted bottom bar is the footrest. There is some question of whether it was actually on the Cross of Christ, but it is acknowledged to be a necessary attribute of the Cross, worthy of veneration and prophetically alluded to in the words [Let us] worship the footstool of His feet... (Ps. 98:5). In prayers for the Ninth Hour, the Church likens the Cross to a type of balance of righteousness: "Between two thieves Thy Cross did prove to be a balance of righteousness: wherefore one of them was dragged down to Hades by the weight of his blasphemy whereas the other was lightened of his transgressions unto the comprehension of theology. O Christ God, glory to Thee." The meaning of this prayer is as follows: the Cross of Christ stood for a scale of justice between the two thieves: for one of them sank in to hell, dragged down by his blasphemous words; and the other, the wise thief, ascended into heaven, because of his repentance. The church fathers attempted to render tangible the thought of the unfaithful thief going to hell for his blasphemy through the just judgment of God (the lower end of the bar), and of the wise thief going to heaven for his repentance and his praise of God (the upper end).



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The Images - The Explanation:

On the Cross is our Savior, Jesus Christ. Note that He does not wear a crown of thorns, and that His feet are nailed with two nails. Behind the body of Christ, on either side, are a lance (which pierced Him) and a sponge (which was soaked with gall and offered to Christ to drink) on a pole made of reed or cane. On the body of Christ is depicted blood and water flowing forth from His side. Below the feet of Christ is four Slavonic letters meaning: "The place of the skull became Paradise". Hidden in a cave under the earth is 'the skull of Adam'. We are thus reminded that Adam our forefather lost Paradise through the tree from which he wrongly partook; Christ is the new Adam, bringing us Salvation and Paradise through the tree of the Cross. The city of Jerusalem is depicted in the background, for He was crucified outside the city walls.