



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF APRIL 28, 2013

A Warm Welcome!

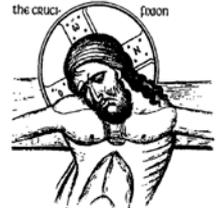
We warmly welcome all of our visitors! Please consider staying after the service for fellowship at our coffee hour in the hall.

Confession Times – It is the 11th Hour

Fr. John is available for Confession at any time by appointment.

Great & Holy Week and Paschal Services

provide us with an opportunity to spiritually enter into the saving events of Christ's Passion, Death, and Resurrection. There are services offered each day this week. Without these services, our week will be "ordinary and secular". Don't do this to yourself. Make the week "Great and Holy" by making time for God!



PALM SUNDAY, APRIL 28TH

9:00a.m. Div. Liturgy; Coffee hr.
 7:00p.m. Bridegroom Matins

HOLY MONDAY, APRIL 29TH

7:00p.m. Bridegroom Matins

HOLY TUESDAY, APRIL 30TH

7:00p.m. Bridegroom Matins

HOLY WEDNESDAY, MAY 1ST

7:00p.m. Holy Unction

HOLY THURSDAY, MAY 2ND

9:00a.m. Vesperal Divine Liturgy
 7:00p.m. Matins with 12 Gospels

HOLY FRIDAY, MAY 3RD

3:00p.m. Vespers with Shroud
 7:00p.m. Matins with Procession

HOLY SATURDAY, MAY 4TH

9:00a.m. Vesperal Divine Liturgy
 11:30p.m. Nocturns

HOLY PASCHA, MAY 5TH

Christ is risen! Indeed He is risen!

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



The Mystery of Holy Unction

will be served on Great and Holy Wednesday, April 11th, at 7:00pm. The Church's practice of anointing with holy oil for the healing of soul and body dates back to Apostolic times, see James 5:14. Those who wish to receive this Mystery should first have made a recent Confession.

Congratulations to the Stewart family

who were received into the Orthodox Church through Baptism and Chrismation on Lazarus Saturday. May the Lord bless and keep them!



Holy Week & Pascha Sign-Up Sheet

In the back of the church there is a sign-up sheet for helping with the preparations for Pascha.

The Paschal Meal

If you are able to bring food to share, please see the list in the back.

Egyptian Gold for the Lord's House

Through your material and monetary donations some \$6,542 was raised to pay for the renovations to our chapel. May the Lord bless all of you for the offerings you have made as well as those who made this giving opportunity possible!



Egg Hunt

Sunday, May 12th, during the coffee hour. Each family is requested to bring baskets for their children and two dozen filled plastic eggs. Questions? See Mat. Emily.



READER SCHEDULE

Sunday, May. 5th
 Richard England
Sunday, May. 12th
 Gabriela Jones



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 APRIL 2013 | | | | | FINANCIAL SNAPSHOT | | |
|----------------------------|---------|--------|---------|------|--------------------------|---------|--------|---------|--------|-----------------------------|---------|------------|
| OPERATING | | OTHER | | ALL | OPERATING | | OTHER | | ALL | ASSETS & LIABILITIES – 4/27 | | |
| Income | Expense | Income | Expense | Net | Income | Expense | Income | Expense | Net | Checking | Overdue | Due 2/2014 |
| 8,403 | 7,750 | 5,220 | 5,660 | +213 | 5,362 | 3,643 | 11,187 | 8,150 | +4,756 | +1,844 | 0 | -19,908 |



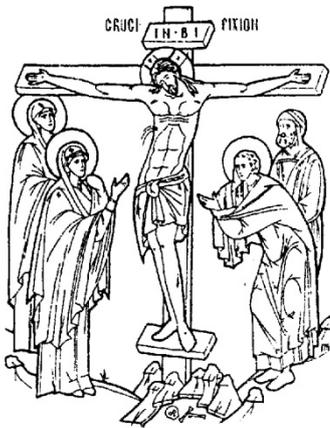
THE THEOLOGY OF GREAT AND HOLY WEEK

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 SHROUD OF CHRIST

Adapted from Wikipedia.org

The Shroud (Greek: Επιτάφιος, epitaphios; Slavonic: Плащаница, plashchanitsa; Arabic: شونع, naash) is an icon, today most often found as a large cloth, embroidered and often richly adorned, which is used during the services of Great Friday and Holy Saturday. It also exists in painted form, on walls or panels.

The icon depicts Christ after He has been removed from the cross, lying supine, as His body is being prepared for burial. The scene is taken from the Gospel of St. John 19:38-42. Shown around Him, and mourning His death, may be His mother, John the beloved disciple, Joseph of Arimathea, and Mary Magdalene, as well as angels. Nicodemus and others may also be depicted. Sometimes, the body of Christ appears alone, except for angels, as if lying in state.

Usually, the following hymn is embroidered around the edges of the icon:

The Noble Joseph, taking Thy most pure body down from the Tree and having wrapped it in pure linen and spices, laid it in a new tomb.

The Shroud is used on Holy Friday and Holy Saturday, as part of the ceremonies marking the death and resurrection of Christ.

At the Vespers served on Holy Friday (usually around 3pm), following the reading of the last Passion Gospel, the Shroud is brought to the center of the church for veneration by the faithful.

In the Paschal Midnight service, the clergy dramatically raise the Shroud (which represents the dead body of Christ) from the bier and carry it into the sanctuary, laying it upon the Holy Table.

During Bright Week (Easter Week), the Royal Doors of the sanctuary remain open as a symbol of the empty tomb of Christ. The Shroud is clearly visible through the open doors, and thus symbolizes the winding sheet left in the tomb after the resurrection (Jn 20:5).

At the end of Bright Week, the Holy Doors are closed, but the Shroud remains on the Holy Table for 40 days, as a reminder of Jesus' physical appearances to His disciples before His Ascension into heaven.



10 TIPS FOR HOLY WEEK AND PASCHA

1. Make participation at the Services a 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 we 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!"
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.