

·THE RESURRECTION·



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MAY 5, 2013

A Warm Welcome!

We warmly welcome all of our visitors! It's good to have you with us!

You're Invited!

to continue celebrating Pascha with us following the Midnight Service, when we share in a festal meal together. All are invited! The meal will begin immediately after the blessing of the Paschal Baskets.



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

BRIGHT MONDAY, MAY 6TH

8:50a.m. Paschal Hours
9:00a.m. Div. Liturgy
7:00p.m. Great Vespers

BRIGHT TUESDAY, MAY 7TH

9:00a.m. Akathist

BRIGHT FRIDAY, MAY 10TH

7:00p.m. Great Vespers

BRIGHT SATURDAY, MAY 11TH

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

THOMAS SUNDAY, MAY 12TH

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



Looking for a Church?

Christ the Savior has been serving Delmarva for more than 10 years. Our community is filled with people from all different backgrounds who have found their spiritual home in the Orthodox Church. You are invited to become part of our church family! Questions? Please see Fr. John.

Bright Week

is the week immediately following Pascha. During this week, we do not fast, even on Wednesday or Friday, as we celebrate the presence of the Risen Lord among us. During this week, our "normal" morning and evening prayers may be replaced by singing or reading the Paschal Hours. Page four of this bulletin has the Paschal Hours for those interested in keeping this custom.

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.



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!" And to show that the Good News of the Resurrection is for all of mankind, we often exclaim the Paschal Greeting in many different languages. Paschal Greeting in some of the more popular languages can be found at the back of the church.

Many Thanks to All!

Through Great Lent and Holy Week there were many things which needed to be done (cleaning, singing, serving, decorating, cooking, etc). Your labors, time, and offerings did not go unnoticed but instead are greatly appreciated! May the Risen Lord bless you!



READER SCHEDULE

Sunday, May 12th

Gabriela Jones

Sunday, May 19th

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, Liliانا, 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 -- 5/5		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Due 2/2014
8,403	7,750	5,220	5,660	+213	6,499	3,643	11,227	9,305	+4,778	+301	0	-19,908



To the Venerable Pastors, God-loving Monastics and Devout Faithful of the Orthodox Church in America Dearly Beloved in the Lord:

The central mystery of the Christian Faith is the glorious Resurrection of our Lord, God and Savior Jesus Christ, through which mankind is offered the gift of another life, which is eternal. This miracle of divine and everlasting life was wrought for us in a most remarkable way, for our Lord accomplished it by voluntarily suffering His Passion, being nailed to the Cross and descending into the tomb and into hell.

To the world, suffering is understood as something to be avoided at all costs. The Cross is perceived as foolishness, while the reality of death is ignored as often as possible. But Christ takes the very things the world fears and uses them, not only to reveal His glory and His power, but to share that power and glory with us. He voluntarily endures suffering to free us from our suffering. He ascends the Cross to bring joy to a world that is so often shrouded in war, destruction and hatred. And He willingly endures death so that He might trample it down and reveal that, in the risen Lord, it has no power over us.

Throughout our beautiful Paschal services, we sing of the great paradox of eternal life, revealed and accomplished through death: of mortality, clothed in the robe of immortality; of the Sun of Righteousness shining forth from the tomb; of death being trampled down by death. Christ, Who is Life itself, dies for us, so that we who are dead might live. We no longer fear those things that the world fears, for they no longer have power over us. As Saint John Chrysostom reminds us in his magnificent Paschal homily, "Let no one fear death, for the Savior's death has set us free. He who was prisoner of it has annihilated it. By descending into hell, He made hell captive."

Let us, therefore, rejoice in the Risen Lord and be strengthened to face our own struggles with courage and hope, knowing that the Lord is ever with us. As we celebrate the bright and joyous day of His Resurrection, let us exclaim with the Apostle Paul, "O death, where is thy sting? O hell, where is thy victory?" (1 Corinthians 15:55). And let us all partake of the Banquet of Immortality, the Feast of Faith, with joy and thanksgiving.

With love in the Risen Lord,

+TIKHON

Archbishop of Washington

Metropolitan of All America and Canada

HOLY PASCHA – THE MIDNIGHT SERVICE

Shortly before Midnight, the Resurrectional Nocturns is sung and all of the lights in the church are extinguished. The faithful wait in silence for the moment when the Priest will come out of the Altar with a lit candle, symbolizing the Light of the Risen Christ and the beginning of the Holy Pascha of the Lord – the Feast of Feasts.

At the stroke of Midnight, the clergy come out of the Holy Altar, all of the candles are lit, and a joyous, festive procession circles the church three times with the singing of the hymn: "Thy Resurrection, O Christ our Savior, the angels in heaven sing. Enable us on earth to glorify Thee in purity of heart." Then stopping before the closed outer doors of the church, the Priest reads the Gospel and exclaims the Paschal verses, "Let God arise...", while the Faithful sing the triumphant Paschal hymn, "Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life."



Faithful receiving the Paschal Fire at the Holy Sepulcher in Jerusalem.



Distribution of Paschal Fire

The Clergy and Faithful now re-enter the church and the singing of the Paschal Canon, "This is the Day of Resurrection...", with numerous repetitions of the Paschal hymn, "Christ is risen...", begins. At many points during the Service the Clergy exclaim, "Christ is risen!" and the Faithful respond, "Indeed, He is risen!" The church is filled with the Faithful holding lit candles and the Clergy in bright vestments. At the conclusion of the Matins, the catechetical address of St. John Chrysostom is read, summoning all, even those who have come only at the eleventh hour, to the great Paschal Banquet. Matins is then followed by the Paschal Liturgy.

BRIGHT WEEK

Bright Week is the first week following the Resurrection of Our Lord and Savior Jesus Christ, which is celebrated each year at Pascha. It ends the following Sunday, the Sunday of St. Thomas. For Orthodox Christians Bright Week begins a period of celebration that continues for fifty days until Pentecost.

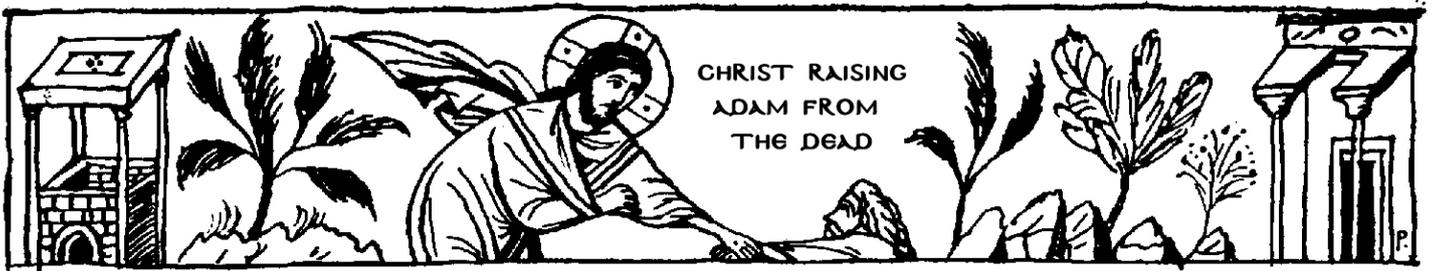
This celebration includes the practice of the faithful joyously greeting each other with the salutation of Christ is risen, followed by the response indeed He is risen or truly He is risen, as the whole of creation is renewed by Our Lord and Savior. The services of Bright Week are done with the Royal Doors fully open. This unblocked view of the altar symbolizes the open door of Christ's empty tomb as well as the rent veil of the Jewish Temple, which was torn apart at the moment Christ died. The entire week is considered to be one continuous day and the main reason why fasting is completely prohibited to all Orthodox during the week.



LITURGICAL NOTES ABOUT THE PASCHAL SEASON

This period of great festivity and joy finds its liturgical expression in the following manner:

- ❖ We greet each other with the Paschal salutation, "Christ is risen! Indeed He is risen!" for 40 days, until Ascension Day.
- ❖ We do not kneel or make prostrations either at church services or in our homes until the "Kneeling Prayers" at Pentecost.
- ❖ The Paschal Troparion, "Christ is risen from the dead" is sung or said at the beginning or end of all prayers until the Leave-taking of Pascha on the Eve of Ascension.
- ❖ During Bright Week, morning and evening prayers are replaced by the Paschal Hours.
- ❖ The prayer, "O Heavenly King" is omitted until Pentecost, being replaced with the Troparion of Pascha and then Ascension.



THE HOURS OF PASCHA

During Bright Week, it is customary to replace one's morning and evening prayers with the Paschal Hours. When the Hours of Pascha are sung or read in the absence of a priest, those prayers in italic are omitted.

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen.

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (3x)

(Tone 6) Having beheld the Resurrection of Christ, / let us worship, the holy Lord Jesus, / the only Sinless One! / We venerate Thy Cross, O Christ, / and we praise and glorify Thy Holy Resurrection; / for Thou art our God, / and we know no other than Thee; / we call on Thy name. / Come, all you faithful, / let us venerate Christ's Holy Resurrection! / For, behold, through the Cross joy has come into all the world. / Let us ever bless the Lord, / praising His Resurrection. / For by enduring the Cross for us, // He destroyed death by death!

(Tone 8) Before the dawn, Mary and the women came / and found the stone rolled away from the tomb. / They heard the angelic voice: "Why do you seek among the dead as a man / the One who is everlasting light? / Behold the clothes in the grave! Go and proclaim to the world: / The Lord is risen! He has slain death, // as He is the Son of God, saving the race of men."

(Tone 8) Thou didst descend into the tomb, O Immortal, / Thou didst destroy the power of death! / In victory didst Thou arise, O Christ God, / proclaiming "Rejoice" to the myrrhbearing women, // granting peace to Thine apostles, and bestowing resurrection on the fallen.

(Tone 8) In the tomb with the body and in hell with the soul, / in paradise with the thief and on the throne with the Father and the Spirit, // wast Thou, O boundless Christ, filling all things.

Glory to the Father, and to the Son, and to the Holy Spirit:

(Tone 8) Bearing life and more fruitful than paradise, / brighter than any royal chamber: // Thy tomb, O Christ, is the fountain of our resurrection.

Now and ever, and unto ages of ages. Amen.

(Tone 8) Rejoice, O holy and divine abode of the most high! / For through you, O Theotokos, joy is given to those who cry: // Blessed are you among women, O all-undefiled Lady!

Lord, have mercy. (40x)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

More honorable than the cherubim, and more glorious beyond compare than the seraphim: without defilement you gave birth to God the Word. True Theotokos, we magnify you.

Choir: In the name of the Lord, Father, bless.

Priest: Through the prayers of our holy Fathers, Lord Jesus Christ, Son of God, have mercy on us.

Choir: Amen.

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (3x)

Choir: Lord, have mercy. (3x) Father, bless!

Priest: May He, who rose from the dead, trampling down death by death, and upon those in the tombs bestowing life, Christ our true God, through the prayers of His most-pure Mother, and of all the saints, have mercy on us and save us, for He is good and loves mankind.

