



CHRIST THE SAVIOR ORTHODOX CHURCH

10315 Carey Road; Berlin, MD 21811
 302-537-6055 (church) / orthodoxdelmarva.org /
 frjohn@orthodoxdelmarva.org

BULLETIN OF MAY 19, 2013

A Warm Welcome!

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

Egg Hunt – 2nd Try

Today Sunday, May 19th, during the coffee hour. Each family was requested to bring baskets for their children and two dozen filled plastic eggs.

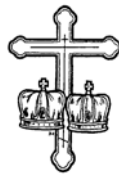


Prayer for Graduates

will be offered on Sunday, June 16th, at the end of the Liturgy. Please be sure to let Fr. John know if anyone in your family is graduating this year. Thank you!

Parish Council Meeting

Today's meeting has been rescheduled to Sunday, June 16th.



Marriage of Gregory and Danyella

On Sunday, June 2nd at 4:00pm the Marriage service will take place at Christ the Savior. The reception will follow at the Parish Center. All invited! The couple is registered at Walmart and Target.com.

Fr. John Will Be Away

Next weekend, Fr. John will be out of town for the seminary graduation and diaconal ordination of his brother-in-law. Fr. Daniel Hubiak will officiate at the Divine services in Fr. John's absence. Should you need to reach Fr. John, you may do so via the church cell.

Sermons in Audio

Since Palm Sunday, audio recordings of the Sunday sermons have been posted on orthodoxdelmarva.org. You may also find the weekly bulletin on our website.



Memorial Day Pilgrimage to St. Tikhon's

The Pilgrimage is Monday, May 27th. Fr. John and his family will not be able to make it this year, but if you are interested and need directions or would like to find travel partners, please let Fr. John know.



The Pool to be Opened on Sunday, May 26th

Following the Divine Liturgy and until 1pm, the pool will be open for swimming. A certified lifeguard will be on duty, but parents should still watch their children. Be safe and enjoy! Questions? Please see Fr. John.

SUNDAY, MAY 19TH

Holy Myrrh-Bearing Women

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

SATURDAY, MAY 25TH

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

SUNDAY, MAY 26TH

4th Sunday of Pascha

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



READER SCHEDULE

Sunday, May 26th

Richard England

Sunday, June 2nd

Kathy Parrish



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 MAY 2013					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 5/19		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Due 2/2014
8,403	7,750	5,220	5,660	+213	4,540	2,578	3,690	2,960	+2,692	+2,741	0	-19,058

A HARMONIZATION OF THE GOSPEL ACCOUNTS OF THE VISITS OF THE MYRRH-BEARERS TO THE TOMB

By St. Theophan the Recluse (+1894)

After examining all the accounts of the movements, visions and testimonies of the Myrrh-bearing women, the following conclusions present themselves:

- 1) The Myrrh-bearers did not go all together to the tomb, but in separate groups and at different times. The first visit was of Mary Magdalene (Gospel of St. John); the second visit was of Joanna with other women (Gospel of St. Luke); the third visit was of Mary, the mother of James and Salome (Gospels of Ss. Matthew and Mark). All of this is evident and clearly apparent from the details of the Gospel accounts.
- 2) The time sequence of the holy women's visits to the tomb unfolds itself as follows: Mary Magdalene, while it was still dark; Joanna, with the others, very early in the morning; Mary the mother of James and Salome, when the sun was rising. This is thus a series of non-simultaneous events. And all these events embrace a time span of several hours – from the dark before the dawn to the rising of the sun.
- 3) **First Visit:** Mary Magdalene alone goes to the tomb while it was yet dark. She saw the stone rolled away, her first thought is, "They have taken the Lord away." She runs to tell the Apostles Peter and John, who set out for the tomb.

Second Visit: While the Apostles Peter and John are on their way to the tomb, Joanna and the other women arrive at the open tomb. Angels explain to them the mystery of the absence of the Lord's body. They leave and go tell the Apostles. Meanwhile, Apostles Peter and John with Mary Magdalene reach the tomb without having met Joanna and her companions. After the Apostles leave, Mary Magdalene remains at the tomb and is blessed with an appearance of the Lord. She then sets out again to the Apostles.

Third Visit: After Mary Magdalene's departure, Mary the mother of James and Salome comes to the tomb, with companions. An angel reassures them that the Lord is risen. They enter the tomb and another angel repeats what the first had told them. The angel tells them to go and tell the Apostles everything related to them. As they were running, the Lord Himself appears to them.

In the meantime, the following events took place among the Apostles: After Peter and John returned from the tomb, Joanna with some other women came and told them what they had experienced at the tomb. Mary Magdalene came back from her second visit to the tomb and related her joy. Finally, Mary the mother of James and Salome arrived and confirmed what the others had seen. By now, all the Myrrh-bearing women had gathered with their glad tidings: Mary Magdalene, Mary the mother of James and Salome, Joanna and the others whose names are not mentioned.

Yet to the Apostles, "their words seem to them as idle talk and they believed them not" (Luke 24:11). Apostle Peter again goes to the tomb, seeking for some decisive evidence. He found none. Most probably he was very dejected spiritually. Was it not, then, at this moment, that the Lord appeared to him, to comfort and pacify his heart? Any vision must have taken place between this time and the return of Luke and Cleopas from Emmaus. Because, when they came back to the other Apostles, they were met with the joyful tidings: "The Lord is risen, indeed! He has appeared to Simon (Peter)" (Luke 24:34).

In this way, all the accounts of the Gospel turn out to be in full harmony with one another and all the individual events and details find a proper place.



NOW UPON THE FIRST DAY OF THE WEEK, VERY EARLY IN THE MORNING, THEY CAME UNTO THE SEPULCHRE, BRINGING THE SPICES WHICH THEY HAD PREPARED, AND CERTAIN OTHERS WITH THEM.



ABOUT THE TESTIMONY OF RELIABLE WITNESSES

A Homily By St. Nikolai Velimirovich

"But we have been eyewitnesses of His mighty glory" – 2 Peter 1:16

When the apostles speak about the glorious resurrection of the Lord, they speak in plurality. For each one of them gives his testimony and the testimony of other companions. Thus, the Apostle Peter writes: "We do not follow cleverly devised myths when we made known to you the power and the coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty" (2 Peter 1:16).

Nathaniel did not want to believe only by hearing. That is why the Apostle Philip invited Nathaniel to "Come and see!" (St. John 1:46). Nathaniel came, saw and believed. So it was with the other apostles, until they approached Christ, until they heard, and until they saw, they did not want to believe. Cleverly devised myths did not attract the apostles. Their common sense sought visual facts and not myths.

O my brethren, our Faith is well established and proved. The trail of God is well blazoned in the world. No one has need to doubt. Christ's resurrection is well witnessed. No one need to despair. Doubt and despair are two worms that are born of sin. He who does not sin, clearly sees the blazoned trail of God in the world and clearly recognizes the resurrection of Christ. O resurrected Lord, strengthen us by the power of Thy Holy Spirit so that we sin no more and that we do not become blinded to Thy trail in the world and to Thy glorious resurrection. To Thee be glory and thanks always. Amen.



ABOUT THE PASCHAL TROPARION – CHRIST IS RISEN!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life!

Upon those in the tombs... has at the very same time two meanings, for the Resurrection of Christ destroys both sin and death. If we be in the tombs of sin, we are brought out; if we be in the tomb of death, we will be brought out.

This is made manifest in the Gospel of John (5:25) when the Lord says, "the hour is coming and now is, when the dead (those in sin) will hear the voice of the Son of God and those who hear will live."

This is a reference to the "first resurrection", which is the resurrection of the soul from sin. "Do not marvel at this; for the hour is coming in which all those who are in the graves will hear His voice and come forth..." (verses 28-29). This refers to the future or "second resurrection," that of the body.



The immediate resurrection we experience, and the first benefit of the Resurrection of Jesus Christ, is that of the soul being raised from the deadness of sin. The nature of the "second resurrection", whether it will be for "the resurrection of life" or "the resurrection of condemnation" (5:29), is dependent upon whether or not we experience our rising from the deadness of sin, now in this life.

So, when we sing the hymn, "Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life!" – we acknowledge that the living are being raised from sin and the biologically dead, will be raised; the fruitfulness of the Resurrection of Christ is beneficial for both the living and the dead; and for the present age and the age to come.



WITNESSES OF THE RESURRECTION

Metropolitan Philaret of Moscow

The Apostles call themselves 'witnesses of the resurrection' of Christ, though their ministry was to bear witness not of His resurrection alone, but also of all of His teaching. So important do they deem the truth of the resurrection to be. And indeed as soon as this truth is confirmed, so soon is also confirmed thereby the truth of all that which our Lord did and taught. But inasmuch as the truth of Christ's resurrection is important to faith, the truth of our resurrection is important to our life. When this truth is confirmed, all the rules of a holy and godly life become firmly established in us.



ON THE STATE OF THE SOUL AFTER DEATH

The state in which the soul finds itself from its departure from the body in biological death to its reunion with the body at the Second Coming of the Lord is called the intermediate or middle state. This condition, brought upon by death, is not natural to man as it temporarily disrupts his unity of body and soul. However, it was permitted by God so that sin would not reign forever and so that man's body could be created anew in a spiritualized fashion in the Age to come.

During this time, the souls of the departed do not wander the earth but instead immediately enter into either Paradise or Hades, where they experience a foretaste of Heaven or Hell. Neither Paradise nor Hades should not be thought of as a physical place since they are experienced without the body, instead we should understand them as spiritual states of being which reflect one's relationship to God.



In Paradise, the righteous live a comfortable and free life, with God and His angels, in eager expectation of their future glory when they are reunited with their bodies. Here they live in communion with each other constantly praising the Lord. And since neither the personality nor the memory is destroyed by death, the souls of the righteous are able to recognize and communicate with each other. St. Simeon the New Theologian writes,

“even those who never knew each other in the flesh in this world will know each other there, for as it is impossible for the Father not to recognize the Son or the Son the Father, likewise the saints too, when they have become gods by grace, by having God indwelling within them, in no way will be unable to recognize each other ...”

While, on the other hand, in Hades the unrepentant sinners live in grief and affliction, like those already condemned who await the judge's final decision. Those in Hades are unable to recognize each other. This is not because their personhood or memory was destroyed by death, but because they chose to live without unity and loving communion with God and their fellow man. St. Macarius the Great writes figuratively that those in this terrible place cannot even look one another in

ST. BASIL THE GREAT ON THE DEFEAT OF DEATH

Christ was born of a woman to regenerate those who are born... He died willingly to raise those who died unwillingly. He, who is not susceptible to death (as God), accepted to die (as a man) in order to give life to those who are under death. Death swallowed Christ unknowingly, but as soon as it did, death knew Whom it had swallowed. Death swallowed Life and was defeated by Life. It swallowed the One after the many and it lost the many through the One. Death snatched as a lion and its teeth were smashed. This is why death is ignored by us as something weak. We are no longer afraid of death as a lion, instead we walk on death as a skinned hide on the ground!



the face because “the back of one is attached to the back of another.”

Therefore the souls in the intermediate state not only live in a state of conscious expectation of their final sentence at the Dread Judgment but they also already partake in part of the joys of Heaven and the torments of Hell. In this sense Paradise and Hades are considered the antechambers of Heaven and Hell respectively, since in them souls experience a foretaste of the Age to come. Those in Paradise partake in part of the joys of Heaven and those in Hades partake in part of the sufferings of Hell. This experience is partial or incomplete because reunion with the body has not yet taken place.

St. John Chrysostom teaches that until the general resurrection the righteous souls in Paradise will remain “uncrowned” because the crowning of the soul must take place together with the body. Here he cites St. Paul, who in Hebrews, writes that the righteous of the Old Testament, even though they had received a good report through faith, had not yet received the promise, and would not be made perfect apart from us.

In Revelation, St. John the Theologian writes that those souls who had been slain for the Word of God and for the witness they had borne cry out to the Lord for their blood to be avenged. But the Lord gave them white robes and told them to rest a little longer, until the number of their servants and their brethren should be complete.

Thus the middle or intermediate state is one of expectancy and anticipation for the righteous in Paradise, but one of fear and trembling for the unrepentant in Hades.

