

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MARCH 11, 2007

SUNDAY, MARCH 11TH

SUNDAY OF THE CROSS

8:40a.m. Hours
9:00a.m. Divine Liturgy
Installation of Council
Coffee Hour
Question / Answer
Parish Council Meeting

WEDNESDAY, MARCH 14TH

7:00p.m. Pre-Sanctified Liturgy

FRIDAY, MARCH 16TH

7:00p.m. Memorial Service

SATURDAY, MARCH 17TH

MEMORIAL SATURDAY

6:00p.m. Vespers; Confessions

SUNDAY, MARCH 18TH

SAINT JOHN OF THE LADDER

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



The Parish Bookstore

in the back of the church, now offers a small collection of excellent books. If you haven't yet selected a book for spiritual reading this Lent, now is your chance. Highly recommended are *Father Arseny*, *Mountain of Silence*, and *The Inner Kingdom*. If you are interested but don't know which book is right for you, ask Fr. John for some help.

The Sunday bulletin

may be picked up on Saturday evening and is also available for viewing on the parish website: <http://orthodoxdelmarva.org>

The March Calendar

of services can be found on the back of the February calendar. If you need a calendar, please pick one up in the back of the church or print a copy from the web.



The New Parish Council

will receive their blessing to assume their duties at the end of the Divine Liturgy today. The first meeting of the new council will be following the coffee hour.

Update on Isabelle

Isabelle's surgery on this past Tuesday went very well. Jodi thanks you all for your prayers and asks you to continue them during Isabelle's recovery period. For information on Isabelle's surgery and progress, please see: <http://isabellevalentina.blogspot.com>. May the Lord help Isabelle and Jodi through this trying time!

Remember in Prayer

the newly departed, Frances Dellas, the mother of Valerie Dellas of Selbyville, who reposed on Saturday, February 24, 2007. Our prayers and sympathy are extended to Valerie and her family. May Frances' memory be eternal!

Diocesan Clergy Retreat

Fr. John will be away from Sunday night (3/11) through Tuesday afternoon (3/13) attending a diocesan clergy retreat at Holy Assumption Orthodox Church in Clifton, New Jersey. If you need to reach him during this time, please do not hesitate to call him on his cell phone at 908-872-6589.

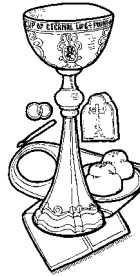
The Saturday Evening Service

is the first service of the Resurrection. The Divine Liturgy on the following morning is the second service. Sunday begins on the evening before, just as in the Bible, "there was an evening and morning the first day." Therefore, the Vespers on Saturday evening is not only for those who are preparing to receive Holy Communion but also for all the faithful. As Orthodox Christians we know that the joy of celebrating the Resurrection should not be regulated to simply the Divine Liturgy. Rather we do well to participate in both of these services, as the righteous ones of the Old and New Testament times worshipped in the evening and morning.



The Liturgy of the Presanctified Gifts

If you haven't been able to attend a Presanctified Liturgy this Great Lent, there are only two more chances: Wednesday, March 14th and Wednesday, March 21st, both at 7:00pm. If you cannot keep a total fast from midnight the night before because of medical reasons, weakness, or work responsibilities, and you would still like to receive Holy Communion, you may eat a light lenten meal in the early morning, or by 12 noon at the latest. Should you have any questions, please speak with Fr. John.



DIRECTORY UPDATES

Please remove Irene Clenney from the anniversary list, change her birthday from April 29th to May 29th, and add her namesday, May-5th - St. Irene the Great Martyr.

If you know of any other corrections which need to be made, please do not hesitate to speak with Fr. John. Further corrections will be posted as necessary.

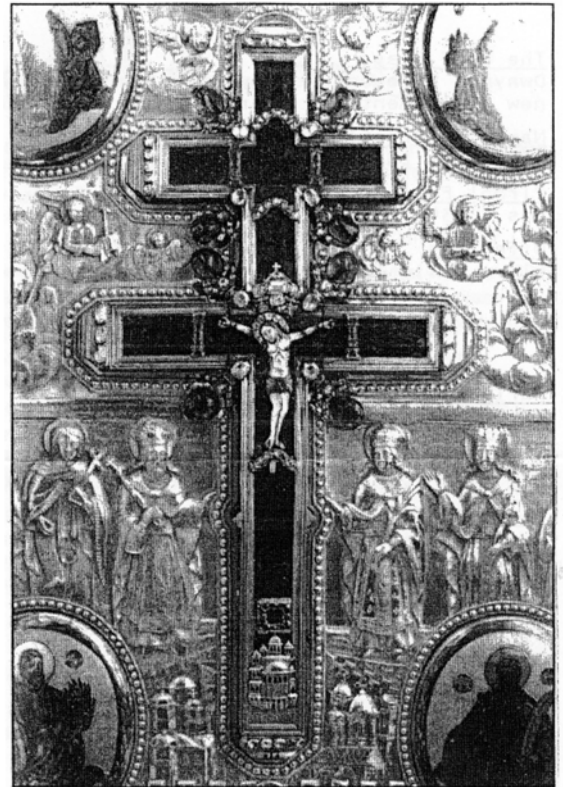
As A Reminder

Script cards may be purchased through Kathy Parrish at the coffee hour or by phone. She has an extensive inventory of cards from a variety of stores. With these gift cards you can benefit our church each time you go to the store for your "normal" shopping, as a percentage of your purchase is donated to our Mission. Take a moment to speak with Kathy about how you can help support the church through the Script program.

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.

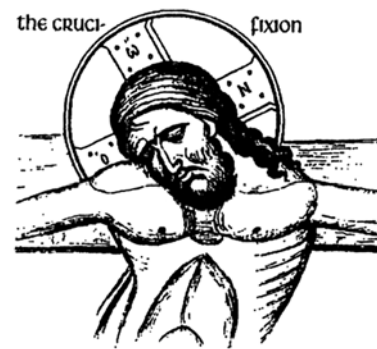
2) The two fingers symbolize the two natures of Jesus Christ: divine and human.



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.



**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 any of 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?

A LENTEN RETREAT: "FASTING AND CONFESSION: WHAT'S THE POINT?"

Date	Saturday, March 17, 2007	Schedule:	9:00am Registration
Place	Ss. Constantine and Helen Church 2747 Riva Road Annapolis, MD 21401 410-573-2072 / 301-261-8218		10:00am Opening Session
			11:30am Questions and Answers
			12:30pm Lunch
			2:00pm Second Session
			3:30pm Questions and Answers Closing Prayer

This Lenten Retreat is offered annually in memory of Lora Marie Pappas. This year's guest retreat master will be Dr. Aristotle Papanikolaou, Associate Professor at Fordham University. There is a \$25 fee per person and reservations are required. Please see Fr. John for more information.

'LOST TOMB OF JESUS' CLAIM CALLED A STUNT – ARCHAEOLOGISTS DECRY TV FILM

*By Alan Cooperman, Washington Post Staff Writer
Wednesday, February 28, 2007; Page A03*

Leading archaeologists in Israel and the United States yesterday denounced the purported discovery of the tomb of Jesus as a publicity stunt.

Scorn for the Discovery Channel's claim to have found the burial place of Jesus, Mary Magdalene and -- most explosively -- their possible son came not just from Christian scholars but also from Jewish and secular experts who said their judgments were unaffected by any desire to uphold Christian orthodoxy.

"I'm not a Christian. I'm not a believer. I don't have a dog in this fight," said William G. Dever, who has been excavating ancient sites in Israel for 50 years and is widely considered the dean of biblical archaeology among U.S. scholars. "I just think it's a shame the way this story is being hyped and manipulated."

The Discovery Channel held a news conference in New York on Monday to unveil a TV documentary, "The Lost Tomb of Jesus," and a companion book about a tomb that was unearthed during construction of an apartment building in the Talpiyot neighborhood of Jerusalem in 1980.



James Cameron, the filmmaker who explored the wreck of the Titanic and directed an Oscar-winning feature film based on its sinking, is executive producer of the documentary. Its claims are based on six ossuaries, or stone boxes for holding human bones, found in the tomb.

The filmmakers contend that the inscriptions on the boxes say Yeshua bar Yosef (Jesus son of Joseph), Maria (Mary), Yose (Joseph), Matia (Mat-

"Lost Tomb – A Stunt" continued on page 4...

"Lost Tomb – A Stunt" continued from page 3...

thew), Mariamene e Mara (Maria the Master) and Yehuda bar Yeshua (Judah son of Jesus). They maintain that "Mariamene e Mara" is Mary Magdalene and that Yehuda bar Yeshua may be her son by Jesus.

Simcha Jacobovici, the film's Israeli-born director, said in a telephone interview yesterday that he commissioned four statistical studies that concluded that the odds of those particular names appearing in a single family tomb from the 1st century are "somewhere between 600 and 2.4 million to one."



Jacobovici also said tests on the patina, or surface residue, of the "James Ossuary," which surfaced in 2002, indicate that it also came from the Talpiyot tomb. Israeli authorities have pronounced the James Ossuary, which purportedly held the bones of a brother of Jesus, a forgery and are prosecuting its owner. Jacobovici, who made a 2003 Discovery Channel film about it, maintains it is real.

Dever, a retired professor of archaeology at the University of Arizona, said that some of the inscriptions on the Talpiyot ossuaries are unclear, but that all of the names are common.

"I've know about these ossuaries for many years and so have many other archaeologists, and none of us thought it was much of a story, because these are rather common Jewish names from that period," he said. "It's a publicity stunt, and it will make these guys very rich, and it will upset millions of innocent people because they don't know enough to separate fact from fiction."

THE CHURCH OF THE HOLY SEPULCHER

The Tomb in which the Body of Jesus Christ was laid after His death upon the Cross, and from which He arose from the dead on the third day, is known as the Holy Sepulcher. The Evangelists tell us that it was Joseph of Arimathea's own new tomb, which he had hewn out of a rock, and that it was closed by a great stone rolled to the door. The Tomb was in a garden, near to the Cross, which was erected outside the walls of Jerusalem, but near to the city, in the place called Calvary. That it was outside the city is confirmed by the well-known fact that the Jews did not permit burial inside the city except in the case of their kings. No further mention of the place of the Holy Sepulcher is found until the beginning of the fourth century. But nearly all scholars maintain that the knowledge of the place was handed down by oral tradition, and that the correctness of this knowledge was proved by the investigations caused to be made in 326 by the Emperor Constantine, who then marked the site for future ages by erecting over the Tomb of Christ a basilica, in the place of which, according to an unbroken written tradition, now stands the Church of the Holy Sepulcher.



Similar assessments came yesterday from two Israeli scholars, Amos Kloner, who originally excavated the tomb, and Joe Zias, former curator of archaeology at the Israeli Antiquities Authority. Kloner told the Jerusalem Post that the documentary is "nonsense." Zias described it in an e-mail to The Washington Post as a "hyped up film which is intellectually and scientifically dishonest."

Jodi Magness, an archaeologist at the University of North Carolina at Chapel Hill, expressed irritation that the claims were made at a news conference rather than in a peer-reviewed scientific article. By going directly to the media, she said, the filmmakers "have set it up as if it's a legitimate academic debate, when the vast majority of scholars who specialize in archaeology of this period have flatly rejected this," she said.

Magness noted that at the time of Jesus, wealthy families buried their dead in tombs cut by hand from solid rock, putting the bones in niches in the walls, then, later, transferring them to ossuaries.

She said Jesus came from a poor family that, like most Jews of the time, probably buried their dead in ordinary graves. "If Jesus' family had been wealthy enough to afford a rock-cut tomb, it would have been in Nazareth, not Jerusalem."

Magness also said the names on the Talpiyot ossuaries indicate that the tomb belonged to a family from Judea, the area around Jerusalem, where people were known by their first name and father's name. As Galileans, Jesus and his family members would have used their first name and home town, she said.

"This whole case for the tomb of Jesus is flawed from beginning to end," she said.