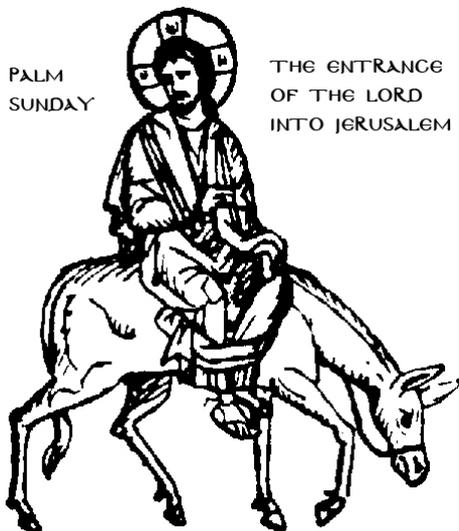


PALM
SUNDAY

THE ENTRANCE
OF THE LORD
INTO JERUSALEM



CHRIST THE SAVIOR ORTHODOX CHURCH

1400 Coastal Highway; Fenwick Island, DE
302-537-6055 (church) / 410-213-1238 (rectory)
orthodoxdelmarva.org / frjohn@orthodoxdelmarva.org

BULLETIN OF APRIL 1, 2007

SUNDAY, APRIL 1ST

PALM SUNDAY

One of the Twelve Great Feasts

8:40a.m. Hours

9:00a.m. Divine Liturgy
Coffee Hour

HOLY MONDAY, APRIL 2ND

7:00p.m. Bridegroom Matins

HOLY TUESDAY, APRIL 3RD

7:00p.m. Bridegroom Matins

HOLY WEDNESDAY, APRIL 4TH

7:00p.m. Bridegroom Matins

HOLY THURSDAY, APRIL 5TH

9:00a.m. Vespers
7:00p.m. Matins with 12 Gospels

HOLY FRIDAY, APRIL 6TH

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

HOLY SATURDAY, APRIL 7TH

9:00a.m. Vespers
11:30p.m. Nocturns

SUNDAY, APRIL 8TH

HOLY PASCHA

Christ is Risen! Indeed He is Risen!

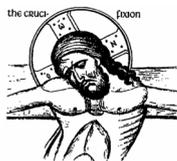
12:00a.m. Matins

Divine Liturgy
Blessing of Baskets
Festal Meal

12:00p.m. Paschal Vespers

BRIGHT MONDAY, APRIL 9TH

9:00a.m. Divine Liturgy



Holy Week and Paschal Services

provide us with an opportunity to be at the Lord's side during His Passion, Death, and Resurrection. There are liturgical services offered each day this week. While it may be difficult, or even impossible for some, to attend all of these services, we should do our best to be present at the very least on Holy Friday (when we find ourselves at the Lord's Cross) and Pascha (when we celebrate the Lord's Resurrection from the dead). Let us keep watch this week during the Lord's darkest hour so that we might celebrate with joy His bright and saving Resurrection on the third day!

The Sacraments of Confession and Communion

should be received by all Orthodox Christians during the season of Great Lent. If you have not approached the Chalice since last Pascha, or if you are a frequent communicant and have not been to Confession since the Nativity Fast, now is the time. Fr. John is available to hear confessions, following any service or at any other time by appointment. If you would like to make your confession in Russian, please see Fr. Daniel. Pascha is April 8th, next Sunday, don't be caught unprepared for the Feast of Feasts.



Many Thanks

to the faithful of Ss. Peter & Paul Orthodox Church in Manville, NJ, who collected \$560 for the support of our Mission. May the Lord reward them for their generous and loving care for His Church!

The Paschal Meal

will be held immediately following the "Midnight Service", which concludes with the Pascha Divine Liturgy. If you are able to bring food to share, please sign your name on the sheet in the coffee hour room to let us know what you can bring.

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!"



The "Day of Joy"

According to pious custom, a commemoration of the dead is made on Tuesday of Saint Thomas Week (April 17th), so that, having celebrated the bright festival of Christ's Resurrection, the joy of the Paschal feast might be shared with those who have departed this life in the hope of their own resurrection. On this day, we will have a special memorial service at 9:00am.



THE TRIUMPHAL ENTRY INTO JERUSALEM

From "The Law of God" by Archpriest Seraphim Slobodskoy

Soon after the raising of Lazarus, six days before the Jewish Passover, Jesus Christ made a triumphal entry into Jerusalem, to show that He was the true Christ the King and was going to death voluntarily.

When they drew near to Jerusalem, coming to the village of Bethpage, at the Mount of Olives, Jesus Christ sent two of His disciples, saying to them, "Go into the village opposite you, and immediately you will find a donkey tied and a colt with her, on which no one has ever sat. Untie it and bring it to me. If any one says anything to you, you shall say, 'The Lord needs it.'"

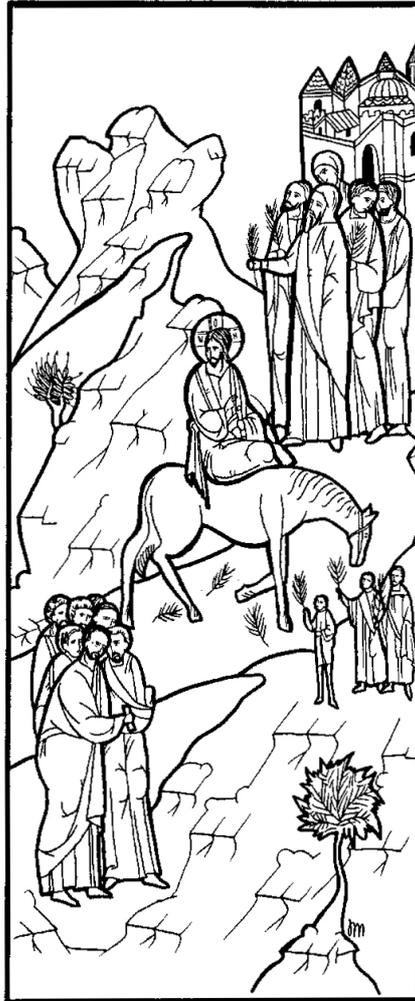
The disciples went away and found it as He had told them. They brought the donkey and the colt and put their garments on the colt, and Jesus sat on it.

In the meantime, in Jerusalem they learned that Jesus, the One Who raised Lazarus from the dead after four days, was coming to the city. Crowds of people, gathered from everywhere for the feast of the Passover, went to meet Him. Many took off their outer garments and spread them on the road before Him. Others cut palm branches, carried them in their hands and spread them on the road. And all the people, those who went before and those who followed, cried out with joy, "Hosanna (Salvation) to the Son of David! Blessed is He Who comes in the name of the Lord." That is, worthy of praise is the One Who comes in the name of the Lord, sent from God. "King of Israel! Hosanna in the highest!"

When He drew near to Jerusalem the Savior looked upon it with sorrow. He knew that the people would reject Him, their Savior, and that Jerusalem would be destroyed. Jesus Christ wept over it and said, "Would that even today you knew the things that would give you salvation! But now they are hid from your eyes." That is, you stubbornly close your eyes to all of God's favor bestowed on you. "For the days shall come upon you, when your enemies will cast up a bank about you and surround you, and hem you in on every side, and dash you to the ground, you and your children with you,

and they will not leave one stone upon another because you did not know (did not want to acknowledge) the time of your visitation (the time when the Lord visited you)."

When Jesus Christ entered Jerusalem, all the city was stirred, saying, "Who is this?" The crowds answered, "This is the prophet Jesus from Nazareth of Galilee," and told them about how He had called Lazarus forth from the tomb and raised him from the dead.



Jesus entered the Temple and again, as in the first year of His teaching, drove out all who sold and bought in the Temple, saying to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a den of robbers."

The blind and the lame came to Him in the Temple, and He healed them. The people, seeing the wonderful things Jesus Christ did, began to praise Him even more. Even little children who were in the Temple cried out, "Hosanna to the Son of David."

The chief priest and the scribes were indignant and they said to Him, "Do you hear what they are saying?"

Jesus Christ said to them, "Yes, have you never read, Out of the mouths of babes and sucklings hast Thou perfected praise? (Psalm 8:3). Jesus Christ taught daily in the Temple, and when

evening came He went out of the city. The chief priests and the scribes and the principal men of the people sought for an opportunity to destroy Him, but they could not, for all the people were very anxious to hear Him.

Note: See the Gospels of Matthew 21:1-17; Mark 11:1-9, Luke 19:29-48; John 12:12-19.

The triumphant Entry of the Lord into Jerusalem is celebrated by the Holy Orthodox Church on the last Sunday before the bright feast of Pascha. This is one of the great feasts, and it is also called Palm Sunday, because on this feast during the All-night

continued on page 4...



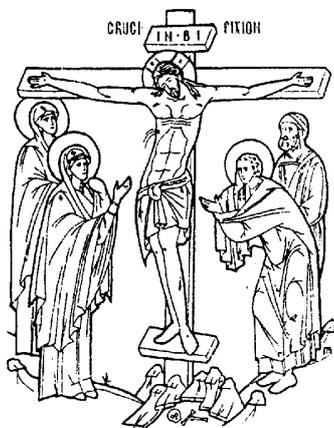
THE THEOLOGY OF GREAT AND HOLY WEEK

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.

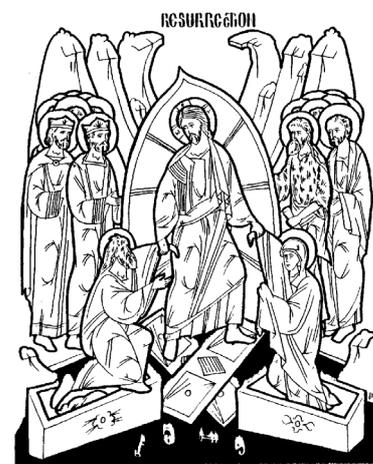


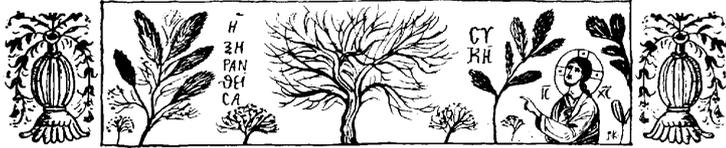
On the Thursday, in the Upper Room, Jesus, through a sacramental action, both announces and represents, consecrates and offers what is to take place in the following days. On Friday, at Golgotha, Jesus, by His death on the Cross, accomplishes our redemption. On the Saturday, Jesus rests in the tomb; 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.





10 TIPS FOR A BLESSED HOLY WEEK AND PASCHA

1. Make participation at the Services a top 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 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!” (Paschal Canon)
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.

APRIL CONGRATULATIONS!

Anniversaries:

- 4/19 Howard & Alice Peters
4/20 John & Anna Balas

Birthdays:

- 4/10 Paul St. Germain
4/13 Diane Evanusa
William Yanuk
4/28 George Stoicovy

Namesdays:

- 4/22 *Myrrhbearing Women Sunday*
Diane Evanusa
Susan Pappas
4/23 *St. George the Great Martyr*
George Hamaty
George Stoicovy
St. Alexandra the Martyr
Alexandra Boris
Alice Dzwomczyk
Sandra St. Germain

If your name is not on this list and it should be, please see Fr. John, as soon as possible!

The Triumphal Entry, continued from page 2...

Vigil service, or at Matins, blessed branches of palms, pussy willows or other early spring growth are distributed to the faithful. In ancient times the king was met with green branches, when he was returning in triumph after victory over his enemies. And we, holding in our hands the branches of the first blossoms of spring glorify the Savior, as the Victor over death, because He raised the dead, and on this very day entered Jerusalem to die for our sins and to rise again, thereby saving us from eternal death and eternal torment. The branches serve for us then as a symbol of the victory of Christ over death and should remind us of the future resurrection of all of us from death.



Troparion of the First Three Days of Holy Week

Behold, the bridegroom comes in the middle of the night and blessed is the servant whom he shall find watching, and unworthy the servant whom he shall find heedless. Take care then, O my soul, and be not weighed down by sleep that you will not be given over unto death and be excluded from the Kingdom. But rise up and call out: Holy, Holy, Holy art Thou O God, by the Theotokos have mercy on us.