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CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MARCH 23, 2008

SUNDAY, MARCH 23RD 2ND SUNDAY OF GREAT LENT *Saint Gregory Palamas*

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

MONDAY, MARCH 24TH

7:00p.m. Movie: The Passion
Discussion on 3/26

TUESDAY, MARCH 25TH

ANNUNCIATION OF THEOTOKOS
One of the Twelve Great Feasts
9:00a.m. Akathist

WEDNESDAY, MARCH 26TH

7:00p.m. Lenten Vespers
Bible Study: Holy Week

SATURDAY, MARCH 29TH

MEMORIAL SATURDAY
5:30p.m. Memorial Service
6:00p.m. Great Vespers

SUNDAY, MARCH 30TH

3RD SUNDAY OF GREAT LENT
Veneration of the Holy Cross
8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour

Please Remember in Prayer

Carole Boris and Lambert Weber who are undergoing treatment. If you have a prayer request, please let Fr. John know.

Orthodox Movie Night – Monday, March 24th

This week's movie will be Mel Gibson's, "The Passion of Christ." Since the film is just over two hours long we will not have time to discuss it on this evening. However, on Wednesday evening we will discuss the film in relation to the Biblical account of Holy Week.



Annunciation of the Theotokos – Tuesday, March 25th

On this day, we celebrate the visit to the Virgin Mary by the Archangel Gabriel, who announced to her the good news that if she so willed, God Himself would take up His abode within her womb. There will be an Akathist served at 9:00am.



Bible Study – Wednesday, March 26th

The topic for this Bible Study will be "The Events of Holy Week". We will look at the final days of the Lord's earthly life, from His entrance into Jerusalem on Palm Sunday, through His self-sacrificial death on the Cross on Holy Friday, His resting in the Tomb on Holy Saturday, and His Resurrection from the dead on Paschal Sunday. The class will begin immediately following the Vespers service at 7:00pm. All are invited to attend. Feel free to bring a friend!

Memorial Saturdays

On Saturdays during the Great Fast we are especially called to remember those who have departed this life before us in the hope of the resurrection to eternal life. Memorial services are being offered at 5:30pm during which the names of our departed family members and friends are commemorated. If you want to submit names, please see Fr. John.



Update: Baptismal Font



We have now received \$2800 in donations towards our new baptismal font – this is the full price, and donations are no longer needed for this liturgical item. May the Lord bless those who offered the donations and those for whom they were offered!

READER SCHEDULE

Sunday, Mar. 30th

Hours: Kathy Parrish
Epistle: Kathy Parrish

Sunday, Apr. 6th

Hours: Jen Alexion
Epistle: Jen Alexion



The Finance Committee

will meet today, Sunday, March 23rd, following the coffee hour.

The Parish Council

will meet next on Sunday, April 6th, following the coffee hour. The new Council for 2008 will be installed with the blessing of His Beatitude Metropolitan Herman at the end of the Divine Liturgy on that day.





WHAT EVER HAPPENED TO THE ICON "NOT-MADE-BY-HANDS"?

For many years after King Abgar's reign, Edessa remained a faithful Christian city. However, when one of Abgar's great grandsons restored idolatry, the bishop of Edessa came by night and secretly walled up the miraculous icon over the gates. Many believed the icon to have been destroyed by the new idolatrous king and the icon was soon forgotten; even though it was to remain safely hidden within the walls for nearly 400 years. In 545 AD, during the reign of Emperor Justinian, the Persian King Chozroes attacked Edessa and the city was in great hardship. It happened that Eulabius, the Bishop of Edessa, had a vision in which was revealed to him the mystery of the sealed wall and the forgotten icon. The icon was discovered and, by its power, the Persian army was defeated. After that it stayed in Edessa for a long time, and many famous people from history came to see it. In the year 944 AD, it was taken to the city of Constantinople and placed in a church, where it remained until 1204 AD, when the Crusaders carried it off. The miraculous icon was never seen again.

IN MEMORIAM: HIS EMINENCE, METROPOLITAN LAURUS, FIRST HIERARCH OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA

JORDANVILLE, NY [OCA Communications] -- On Sunday, March 16, 2008, His Eminence, Metropolitan Laurus, First Hierarchy of the Russian Orthodox Church Outside of Russia fell asleep in the Lord.

His Eminence was born Vassily Skurla on January 1, 1928, in Ladomirovo, Czechoslovakia. As a young boy he was already drawn to the monastic life. In 1939, with the blessing of his father, the young Vassily joined the monastery of St. Job of Pochaev in Ladimorovo. He became a novice five years later at age 16.

After facing the dangers of life during World War II as the German-Soviet front approached Ladimorovo, and fleeing west through Czechoslovakia, Germany, and Switzerland, in 1946, with the other members of the monastic brotherhood, he came to Holy Trinity Monastery in Jordanville, New York.

In March 1948, Vassily was tonsured a ryassophore monk, being given the name 'Laurus.' In 1949, he took the small schema and was ordained to the diaconate. In 1954, he was ordained to the priesthood. In 1959 he was made an igumen, and in 1966 an archimandrite. He graduated from Holy Trinity Seminary in Jordanville in 1954, and in 1960 was appointed Dean of the Seminary.

In 1967, Archimandrite Laurus was elected Bishop of Manhattan and was appointed secretary of the Synod of Bishops. In 1976, Bishop Laurus was elected abbot of Holy Trinity Monastery in Jordanville, NY and was appointed Bishop of Syracuse and Holy Trinity. In 1981, he was elevated to archbishop. In October 2001 Archbishop Laurus was elected Metropolitan of Eastern America and New York and the First Hierarchy of the Russian Orthodox Church Outside of Russia.

In 2006, Metropolitan Laurus chaired the fourth All-Diaspora Council of ROCOR, at which approval was given for reconciliation and normalization of relations with the Moscow Patriarchate. On May 17, 2007, he participated in the signing of the Act of Canonical Communion in Moscow, Russia and participated in a joint liturgy with the Patriarch of Moscow at Christ the Savior Cathedral in Moscow.

His Beatitude, Metropolitan Herman, Primate of the Orthodox Church in America, said "the death of His Eminence, Metropolitan Laurus is a great loss for all of us. He labored diligently for long decades - first as a monastic and then as a hierarch. He crowned his service in Christ's Church and as First Hierarchy of the Russian Orthodox Church Outside of Russia with his courage in achieving reconciliation within the Russian Orthodox Church. At every stage of his ministry he maintained monastic humility, simplicity, and joy. May his memory be eternal!"



THE ANNUNCIATION – CELEBRATED MARCH 25TH

From the Prologue of St. Nikolai Velimirovich

When the All-Holy Virgin completed the fourteenth year after her birth and was entering her fifteenth year, after having spent eleven years of living and serving in the Temple of Jerusalem, the priests informed her that, according to the Law, she could not remain in the Temple but was required to be betrothed and enter into marriage. What a great surprise to the priests was the answer of the All-Holy Virgin that she had dedicated her life to God and that she desired to remain a Virgin until death, not wanting to enter into marriage with anyone! Then, according to Divine Providence, Zacharias, the high priest and father of the Forerunner, under the inspiration of God, and in agreement with the other priests, gathered twelve unwed men from the Tribe of David to betroth the Virgin Mary to one of them to preserve her virginity and to care for her. She was betrothed to Joseph of Nazareth who was her kinsman. In the house of Joseph, the All-Holy Virgin continued to live as she did in the Temple of Solomon, occupying her time in the reading of Sacred Scripture, in prayer, in Godly-thoughts, in fasting and in handiwork. She rarely went anywhere outside the house nor was she interested in worldly things and events. She spoke very little to



anyone, if at all, and never without special need. More frequently she communicated with both of Joseph's daughters. When the fullness of time had come, as prophesied by Daniel the Prophet, and when God was pleased to fulfill His promise to the banished Adam and to the Prophets, the great Archangel Gabriel appeared in the chamber of the All-Holy Virgin and, as some priestly writers wrote, precisely at that same moment when she held open the book of the Prophet Isaiah and was contemplating his great prophecy: "Behold, the virgin shall be with child, and bear a son!" (Isaiah 7:13). Gabriel appeared in all of his angelic brightness and saluted her: "Rejoice, highly favored one! The Lord is with you" (St. Luke 1:28), and the rest in order as it is written in the Gospel of the saintly Luke. With this angelic annunciation and the descent of the Holy Spirit upon the Virgin, the salvation of mankind and restoration of all creation began. The history of the New Testament was opened by the words of the Archangel Gabriel: "Rejoice, highly favored one" This is to imply that the New Testament was to signify joy to mankind and to all created things. It is from this that the Annunciation is considered not only a great feast, but a joyful feast as well.

TO CONQUER THE ENEMY IS TO CONQUER OURSELVES

By St. Leo the Great (†461)

In the days of Saul and David, it was when the Israelites fell into sin that the Lord allowed the Philistines to oppress them. In order to regain their ascendancy over their enemies, the people were ordered to fast. The Israelites understood that there was no use for them to try to win their freedom by taking up arms; they first had to rid themselves of their sins. So they began to discipline themselves and to conquer the desire of the flesh to be able to conquer their opponents. When they fasted their oppressors gave way before them, when they indulged all their appetites the enemy held them in subjection.



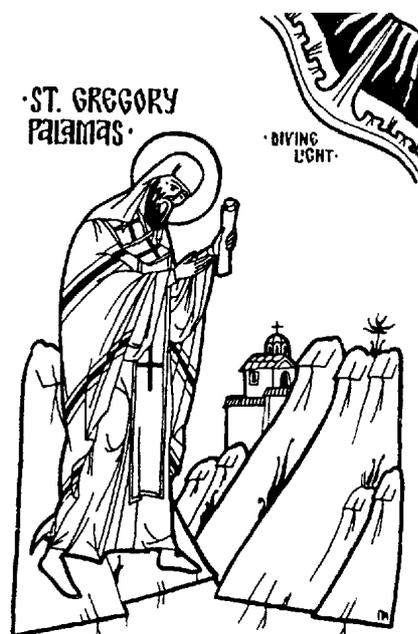
It is the same with us today. We have our own struggles and conflicts, and we can win by using the same tactics. The Israelites were attacked by human beings; we are attacked by spiritual enemies. We can conquer by bringing our lives into line with God's will for us; then our enemies will give way before us. It is not their power but our lack of self-discipline that makes a threat to us, and we shall weaken them by overcoming ourselves. We must ask God's help in this warfare, because our only means of conquering the enemy is to conquer ourselves.



SAINT GREGORY PALAMAS, ARCHBISHOP OF THESSALONICA

From the Prologue of St. Nikolai Velimirovich

Gregory's father was an eminent official at the court of Emperor Andronicus II Palaeologus. The gifted Gregory, completing his secular studies, did not want to enter the service of the imperial court, but withdrew to the Holy Mountain and was tonsured a monk. He lived a life of asceticism in the Monastery of Vatopedi and the Great Lavra. He led the struggle against the heretic Barlaam and finally defeated him. He was consecrated as Metropolitan of Thessalonica in the year 1347. He is glorified as an ascetic, a theologian, a hierarch and a miracle-worker. The Most-holy Theotokos, St. John the Theologian, St. Demetrius, St. Anthony the Great, St. John Chrysostom and angels of God appeared to him at different times. He governed the Church in Thessalonica for thirteen years, of which he spent one year in slavery under the Saracens in Asia. He entered peacefully into rest in the year 1360, and took up his habitation in the Kingdom of Christ. His relics repose in Thessalonica, where a beautiful church is dedicated to him.



Reflection on St. Gregory

St. Gregory Palamas learned much through heavenly revelations. After he had spent three years in stillness in a cell of the Great Lavra, it was necessary for him to go out among men and benefit them with his accumulated knowledge and experience. God revealed this necessity to him through an extraordinary vision: One day, as though in a light sleep, Gregory saw himself holding a vessel in his hand full to overflowing with milk. Gradually, the milk turned into wine which likewise spilled over the rim, and drenched his hands and garments. Then a radiant youth appeared and said: "Why would you not give others of this wonderful drink that you are wasting so carelessly, or are you not aware that this is the gift of God's grace?" To this Gregory replied: "But if there is no one in our time who feels the need for such a drink, to whom shall I give it?" Then the youth said: "Whether there are some or whether there are none thirsty for such a drink, you are obligated to fulfill your debt and not neglect the gift of God." Gregory interpreted the milk as the common knowledge (of the masses) of moral life and conduct, and the wine as dogmatic teaching.

The second time Gregory secluded himself in a monastery he was writing his Principles of Orthodoxy. On the eve of the Feast of St. Anthony the Great, the monks summoned him to the all-night vigil service, but he remained at his work in the cell while all the brethren went to church. St. Anthony suddenly appeared to him and said: "Perfect stillness is good, but sometimes it is necessary to be with the brethren." Convinced by this revelation, Gregory immediately went into church to the joy of all the monks.



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

Date	Saturday, April 12, 2008	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.