



ST. ZOSIMA AND ST. MARY OF EGYPT

SUNDAY, APRIL 13TH

5TH SUNDAY OF GREAT LENT

Saint Mary of Egypt

8:40a.m. Hours

9:00a.m. Divine Liturgy

Coffee Hour

MONDAY, APRIL 14TH

7:00p.m. Orthodox Movie Night

WEDNESDAY, APRIL 16TH

7:00p.m. Presanctified Liturgy

FRIDAY, APRIL 18TH

7:00p.m. Matins

SATURDAY, APRIL 19TH

Raising of Lazarus

6:00p.m. Great Vespers

PALM SUNDAY, APRIL 20TH

ENTRANCE INTO JERUSALEM

One of the Twelve Great Feasts

8:40a.m. Hours

9:00a.m. Divine Liturgy

Coffee Hour

7:00p.m. Bridegroom Matins

You cannot destroy the passions on your own, but ask God, and He will destroy them, if this is profitable for you.

St. Anatoly of Optina

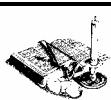
READER SCHEDULE

Sunday, Apr. 20th

Kathy Parrish

Sunday, Apr. 27th

Jen Alexion



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF APRIL 13, 2008

Please Remember in Prayer

Lambert Weber, who is undergoing treatment, Carol Boris and Jane Koshutko who are recovering from treatment, as well as Constantina and Christos. If you have a prayer request, let Fr. John know.

Confession Times

Fr. John is available for Confession following any church service or educational opportunity – a listing of these times is available in every weekly bulletin and on the monthly calendar. If you would like to have Confession at another time, please speak with Fr. John and he will do his best to accommodate you. Pascha is April 27th, only two weeks from today.



Orthodox Movie Night – Monday, April 14th

This week's movie is "In the Name of God", a look at megachurches.



Pre-Sanctified Liturgy – Wednesday, April 16th

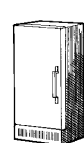
The Pre-Sanctified Liturgy will be served this Wednesday at 7:00pm. Those wishing to receive Holy Communion should prepare themselves as always by fasting and reading the appointed prayers from the prayer book. If you cannot keep a total fast from midnight the night before and you would still like to receive Holy Communion, you may eat a light lenten meal in the early morning, or by 12 noon at the latest, except if a medical condition necessitates food or water. Should you have any questions about fasting or anything else regarding this special service, please speak with Fr. John. There will be a lenten meal offered after the Pre-Sanctified Liturgy for those who are able to attend.

Fundraisers: Available for Purchase

In the back of the church there are Paschal cards and chocolate crosses for sale to benefit our Mission. Those interested in kielbasa for Pascha are asked to kindly place their orders with Kathy Parrish as soon as possible. Kielbasa is available on a first come, first serve basis. Supply may not last!

Holy Week & Pascha Sign-Up Sheet

In the back of the church there is a sign-up sheet for those interested in helping with the preparations for Pascha. There are many tasks which need to be done, both during Holy Week and Pascha itself. Please do your best to offer your time.



Our Brand New Refrigerator and Microwave

are state-of-the-art and were donated by Miller and Smith, through the intercessions of Alice Peters. May the Lord bless their generosity!

Choir Practice

will be held today, following the coffee hour, in order to prepare for Holy Week and Pascha. Everyone interested in singing is invited!



Many Thanks

to Fr. James Parsells and the parish community of Ss. Peter & Paul in Manville, NJ, for their very generous gift of \$1440 to our Mission. May the Lord reward them with His heavenly and incorruptible gifts!

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.



Attendance Update

Since January 1st 2008, our average Sunday attendance has been 43. In 2007, the average for this same period was 42, and in 2006, it was 33.

The Mystery of Holy Unction

will be served on Great and Holy Wednesday, April 23rd, at 7:00 in the evening. The Church's practice of anointing with holy oil for the healing of soul and body dates back to Apostolic times, when St. James wrote, "Is anyone among you sick? Let him call for the presbyters (priests) of the church, and let them pray over him, anointing him with oil in the name of the Lord." (James 5:14) According to Church discipline, those who wish to receive this Mystery should approach only after having first made a recent Confession, usually this means during Great Lent.



Spring is Here

As you plan your spring cleaning, home improvements, and landscaping projects, please considering purchasing your supplies via our Script program; see Kathy or Jen to help support our Mission!

Out of Town for Pascha?

Be mindful to let the priest of the parish you are visiting know beforehand who you are. If you are prepared to receive Holy Communion, you should let him know. This should not be done at the time you approach for Communion, but before the Liturgy. A phone call or email is in good order.



Advice to Those Living in the World From Step 1 of the Ladder of Divine Ascent

Some people living in the world have asked me: "We have wives and are beset with social cares, and how can we lead the spiritual life?" I replied to them: "Do all the good you can; do not speak evil of anyone; do not steal from anyone; do not lie to anyone; do not be arrogant towards anyone; do not hate anyone; do not be absent from the divine services; be compassionate to the needy; do not offend anyone; do not wreck another man's domestic happiness, and be content with what your own wives can give you. If you behave in this way, you will not be far from the Kingdom of Heaven."



Give What You Cannot Keep

A person is no fool who gives what they cannot keep, to gain what they cannot lose. Ultimately, what can we keep? Not our money, not our material goods, not the time spent doing foolish things. We can keep only what we have won by losing our lives for Christ's sake: our inner peace, our salvation, and our good name listed among the servants of God. This is the Lord's promise, "Whosoever shall lose his life for My sake and the gospel's, the same shall save it." (Matt 8:35)



On the Raising of Lazarus

By Bishop Kallistos Ware

The miracle at Bethany reveals the two natures of Christ, the God-man. Christ asks where Lazarus is laid and weeps for him, and so He shows the fullness of His manhood, involving as it does human ignorance and genuine grief for a beloved friend. Then, disclosing the fullness of His divine power, Christ raises Lazarus from the dead, even though his corpse has already begun to decompose and stink. This double fullness of the Lord's divinity and His humanity is remembered throughout Holy Week, and above all on Great Friday. On the Cross we see a genuinely human agony, both physical and mental, but we see more than this: we see not only a suffering man but suffering God.

FIRST ORTHODOX LITURGY CONDUCTED AT NORTH POLE

From *interfax-religion.com*

interfax

North Pole (Camp Barneo), April 7, Interfax - The first Orthodox Church service has been conducted at the North Pole, 90 degrees north of Greenwich. The service was performed by Archbishop Ignaty of Petropavlovsk and Kamchatka, two priests and a deacon of the Kamchatka diocese in a tent, put up on an ice floe specially for the occasion for a few hours, an Interfax-Religion correspondent reported.

The tent, large enough to accommodate 15 worshipers, was sanctified by Archbishop Ignaty in honor of the Twelve Apostles, "as a sign, that the teachings of Jesus Christ have reached the Earth's extreme boundaries." "We chanted the prokeimenon - a psalm dedicated to the Apostolic service," a priest said.

The temperature dropped to 25 degrees below zero when the Orthodox expedition arrived at the North Pole. The church service lasted for about three hours, with priests wearing white robes over their polar outfit. The psalm was chanted in the ancient Russian tradition.

Five Orthodox sacraments were performed during the service. Mayor of Petropavlovsk-Kamchatsky Vladislav Skvortsov was baptized and anointed with chrism, becoming the first man ever to have been baptized at the North Pole. The sacrament was performed by Archbishop Ignaty.



THE SACRAMENT OF HOLY UNCTION

From "These Truths We Hold"



This Sacrament is described in Holy Scripture by St. James the Brother of the Lord: Is any among you sick? Let him, call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven (James 5:14-15).

From the above text, we can see that this Sacrament has a twofold purpose bodily healing and the forgiveness of sins. The two are joined, for man is a unity of body and soul and there can be no sharp distinction between bodily and spiritual sicknesses. Of course, the

Church does not believe that this anointing is automatically followed by recovery of health, for God's will and not man's prevails in all instances. Sometimes the sick person is healed and recovers after receiving the Sacrament, but in other cases he does not recover, but the Sacrament, nonetheless, gives him the spiritual strength to prepare for death.

The Sacrament is formally performed by seven Priests, reflecting an ancient practice of performing in the course of seven days, each day having its own prayers, although, if due to necessity, it can be performed by three or even one Priest. At each

of the anointings the following prayer is repeated: Holy Father, Physician of souls and bodies, Who sent Thine Only-begotten Son, our Lord Jesus Christ Who healed every illness and delivered from death, heal Thy servant from the weakness that holds his/her body, of either body or soul, and enliven him/her by the grace of Thy Christ, by the prayers of the All-holy Lady Theotokos and all the Saints.



Seven Epistle and Gospel readings are said and seven anointings are performed. After the seventh, the open Gospel Book is placed over the head of the one receiving the Sacrament, during which the senior Priest reads the Absolution Prayer containing

the following: I do not lay my sinful hands on the head of him who comes...but Thy mighty and powerful hand, which is in the Holy Gospel. This replaces an ancient practice of laying-on of hands.

We must note that this Sacrament is not only for those on their deathbed, but for anyone who is sick. It may also be performed over the healthy as well (as is the custom on Holy Wednesday in many places) and in Greece it is often performed over the healthy before Holy Communion, since the rite also contains elements of repentance, although it should be noted that this does not replace the Sacrament of Confession.

VEILS

Written by the Very Rev. Vladimir Berzonsky

“Then behold, the veil of the temple was torn in two from top to bottom” (Matthew 27:52)

The real God of Israel was revealed the moment Jesus expired on the cross. While those who had their way, accomplishing their task to punish our Lord Jesus for the audacity of defying their rejection of His Messiahship, hurling at Him the false accusation that He had claimed to destroy and rebuild the temple in three days, the temple veil was torn in two. The holy of holies was exposed, because the chosen people were incapable of recognizing Jesus Christ as the long-awaited Messiah; therefore, at the moment of His death on the cross, the heavenly Father sent a sign that the greatest of all mysteries, the presence of His only-begotten Son fulfilled His mission on earth even if those who had been nurtured to realize and respond to Him lost their moment in history for which they had been prepared from the time of Abraham. Since the greatest of all mysteries, the birth, growth, ministry and revelation of God Himself in the presence of His Son was not only not recognized but also indeed rejected and manipulated into being crucified, the mysteries of the temple were transcended and made superfluous. The splitting of the temple veil is a sign of that reality.

Those who demanded from Pilate that He be crucified as a false Messiah were made to realize they were tragically wrong. Jesus was shown to be the genuine Messiah in the holiest site of all Jerusalem. To comprehend the meaning of that revelation requires the understanding of what a veil signifies.

A. The first and most obvious meaning is separation. The chasm dividing God from humanity - nothing greater can be conceived. Only the high priest was entitled to pass beyond the veil shutting off the outside world from the holy of holies, the sacred cube of space containing the Ark of the

Covenant. And only that chosen person was permitted once a year on the holiest of days, only if he understood his purpose of being there, only if he wore a rope tied to his leg and bells on his vestments that would ring while he was moving about performing his assigned tasks. If the bells stopped ringing, those outside could pull him out without entering the sacred space themselves.

B. It meant purity. Let the young women and girls consider that when they enter the church in a bridal gown with a veil covering their faces, they are affirming the purity of themselves on their wedding day. To wear the veil is to proclaim that the face behind the veil is innocent, pure, and virginal. “Do you not know that you are a temple of the Holy Spirit?” wrote St. Paul. You are to be offered for the first time to the man chosen to be your one and only husband. Even in these so-called sexually liberated times you should recognize the truth behind the wearing of the wedding veil as not a mere symbol but a reality. Before, during and after your marriage you are and remain holy to the Lord, respectful of your bodies, minds and souls, precious in the sight of God.

C. The veil in the icon

screen closing off the sanctuary from the nave has meaning. When closed, it is a reminder of the holiness of the temple of Jerusalem, and when opened is the evidence that Christ is the Source of all holiness, being Himself the Son of God. When we hear the announcement: Holy Things are for the Holy, we feel the joy of being included among the holy ones, welcomed to the invitation to the blessed banquet offered to those who love and fear the Lord. The curtain is shut so that it will be opened to the friends, sisters and brother of Christ Jesus.



During Bright Week (the week following Pascha Sunday), the Holy Doors and veil remain open the entire week. During this time, the open doors symbolize the open Tomb of Christ. The Epitaphios (icon representing the burial shroud of Christ) is visible on top of the Holy Table (altar table) through the open Holy Doors as a witness of the Resurrection. During Bright Week, the clergy, who would normally use the Deacons Doors to go in and out of the sanctuary, will always enter and exit through the Holy Doors.