

# CHRIST THE SAVIOR ORTHODOX CHURCH

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**BULLETIN OF MARCH 28, 2010**

## **SUNDAY, MARCH 28<sup>TH</sup>**

### **PALM SUNDAY**

8:40a.m. Hours  
9:00a.m. Divine Liturgy  
Coffee Hour  
7:00p.m. Bridegroom Matins

## **HOLY MONDAY, MARCH 29<sup>TH</sup>**

7:00p.m. Bridegroom Matins

## **HOLY TUESDAY, MARCH 30<sup>TH</sup>**

7:00p.m. Bridegroom Matins

## **HOLY WEDNESDAY, MARCH 31<sup>ST</sup>**

7:00p.m. Holy Unction

## **HOLY THURSDAY, APRIL 1<sup>ST</sup>**

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

## **HOLY FRIDAY, APRIL 2<sup>ND</sup>**

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

## **HOLY SATURDAY, APRIL 3<sup>RD</sup>**

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

## **HOLY PASCHA, APRIL 4<sup>TH</sup>**

### ***Christ is risen! Indeed He is risen!***

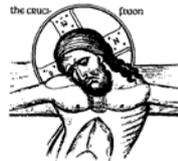
12:00a.m. Matins  
Divine Liturgy  
Blsg. of Baskets & Meal  
12:00p.m. Paschal Vespers

### **Please Remember in Prayer**

Gabriela Jones, Connie Mitsopolous, Melvin Woodall, Mat. Dunia Hubiak, Peg Feeser, Anna Varone, Jerrie Rife, Michelle Wilson, Bill & Kathy Parrish, Archpriests Michael & Andrew, Monk Christian, Marie, Thomas, Judith Kocinski, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Steven, Yvonne, Katherine, Michael, Gregory, Todd & Olga Leisure, Nina Gordon, Constantina & Christos, Mirela & Chris, Jaroslav, Troy Paul Duker, Frank & Mary Miranda, Kathy T. Requests? See Fr. John.

### **Congratulations!**

to Kenny (Nikolai) Marchick and Daniel (Sergius) Reynolds on their Holy Baptism and Chrismation, respectively, on the Eve of Lazarus Saturday. May the Lord bless them!



### **Holy Week and Paschal Services**

provide us with an opportunity to spiritually enter into the saving events of the Lord's Passion, Death, and Resurrection. There are liturgical services offered each day this week. While it may be difficult, or even impossible, to attend all of these services, we should do our best to be present at the very least on Holy Friday and Pascha.

### **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. Questions? Please see Fr. John.



### **Altar Server / Usher Meeting**

For Holy Week and Pascha will meet today, after coffee hour.



### **The Paschal Meal**

will be held following the "Midnight Service", which concludes with the Pascha 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 Mystery of Holy Unction**

will be served on Great and Holy Wednesday, March 31<sup>st</sup>, at 7:00pm. The Church's practice of anointing with holy oil for the healing of soul and body dates back to Apostolic times as cited in the Epistle of St. James (5:14). Those who wish to receive this Mystery should have made a recent Confession, being at peace with God and each other.



### **Confession Times**

Fr. John is available for Confession at any time by appointment. Please speak with him. Pascha is next Sunday, April 4<sup>th</sup>.

### **Remembering the Departed**

Please remember in prayer, Carole Boris, who reposed last year on March 23<sup>rd</sup>. May her memory be eternal!

### **READER SCHEDULE**

**Sunday, April. 4<sup>th</sup>**

Kathy Parrish

**Sunday, April. 11<sup>th</sup>**

Jodi McElwee





## 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

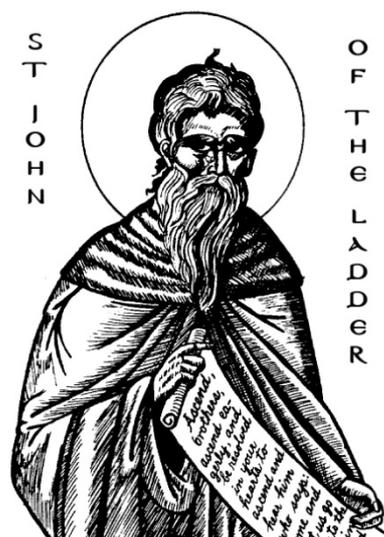
the following: I do not lay my sinful hands on the head of him who comes...but Thy mighty and powerful hand, which is in the Holy Gospel. This replaces an ancient practice of laying-on of hands.

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.

### FOR CONSIDERATION

By St. Nikolai Velimirovich

St. John of the Ladder says: "He who in his heart is proud of his tears and secretly condemns those who do not weep is like a man who asks the king for a weapon against his enemy and then commits suicide with it" (Step 7). If your heart is softened, be it from repentance before God or be it from knowing the boundless love of God toward you, do not become proud toward those whose hearts are still hard and calloused. Remember how long it has been since you had a hard and calloused heart. There were seven brothers who were ailing in a hospital. One of them was restored to health and rose to his feet. He hurried to serve his other brothers with fraternal love and concern so that they too would recover. You be like that brother also. Consider that all men are your brothers, sick brothers. If you feel that God has given you health before them, know that it was given to you through mercy, so that even you as a healthy person may serve others who are sick. Of what do we have to be proud? As though good health comes from ourselves alone and not from God. As though a mud hole can cleanse itself and not from a source deeper and cleaner.





### **TURKISH AUTHORITIES TO REOPEN ORTHODOX SEMINARY ON HALKI ISLAND**

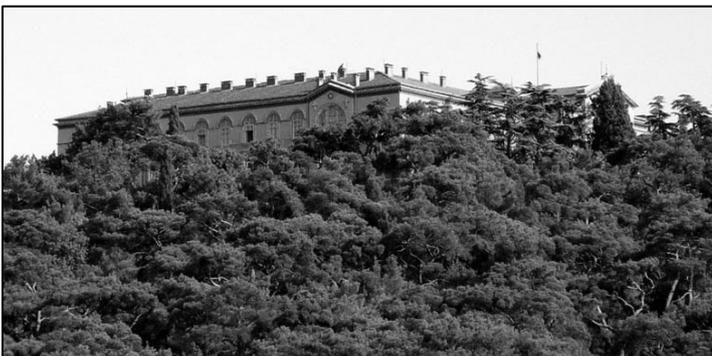
Interfax - Turkish government plans to resume work of an Orthodox Theological seminary on the Island of Halki as it was closed several dozens years ago.

"Me personally and the government are determined to restart education in seminar," the Sedmitza.ru website has cited Turkish Vice Prime Minister Bülent Arınç as saying.

As was reported in February, PACE deputies urged Turkish authorities to let Constantinople Patriarch reopen a theological school on Halki and register it as a branch of theological faculty of the Galatasaray University.

Patriarch Kirill of Moscow and All Russia after his meeting with Turkey's head for Religious Affairs Ali Bardakoglu in Ankara in 2009 said that "to reopen the Halki theological school would be a right step to take."

Turkish government closed the Halki theological school in the 1970-s, then it was the only seminary of the Constantinople Orthodox Church. It has not opened ever since.



**The Holy Theological School of Halki  
on one of the Princes' Islands in the Sea of Marmara**



### **10 TIPS FOR HOLY WEEK AND PASCHA**

1. Make participation at the Services a 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!"
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.



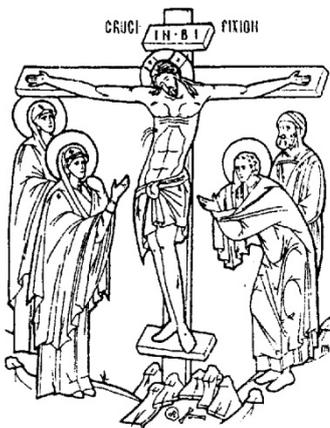
## THE THEOLOGY OF GREAT AND HOLY WEEK

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.

