



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF APRIL 10, 2011

SUNDAY, APRIL 10TH

Sunday of St. Mary of Egypt

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

MONDAY, APRIL 11TH

7:00p.m. Vespers; Confessions

WEDNESDAY, APRIL 13TH

7:00p.m. Presanctified Liturgy

FRIDAY, APRIL 15TH

7:00p.m. Matins

SATURDAY, APRIL 16TH

Lazarus Saturday

10:00a.m. Chrismations;
Divine Liturgy
5:00p.m. No Bible Study
6:00p.m. Great Vespers w/ Litiya

SUNDAY, APRIL 17TH

Palm Sunday

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

On Repentance and the Spirit

Through repentance the filth of our foul actions is washed away. After this, we participate in the Holy Spirit, not involuntarily, but according to the faith, humility, inner disposition, and repentance in which our soul is engaged. For this reason it is good to repent each day as the act of repentance is unending.

St. Symeon the New Theologian

"READER SCHEDULE

Sunday, Apr. 17th

Gabriela Jones

Sunday, April 24th

Kathy Parrish



Please Remember in Prayer

Charles Hilton & Helen Taylor (departed), Mat. Maura, Victoria Kokkinos, Ed Tucker, Karen Nichols, Wallace & Michelle Wilson, Irene Clenney, Denise Royal, Gabriela Jones, Simeon, Scott & Maryann, Roman Szwec, Mat. Dunia, Patti Lease, Garrett Cuppels, Frs Michael & Andrew, Fr. Christian, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Nina Gordon, Mirela & Chris, Jaroslav, Troy, Frank & Mary Miranda, Kathy T., Bruce, Julia Plisko & family, Stella.

Reception of the Morse Family

On Lazarus Saturday, April 16th, the Morse family will be received into the Orthodox Church through the Mystery of Holy Chrismation. The Chrismations will take place during the Divine Liturgy, which will begin at 10:00am, rather than 9:00am. Everyone is encouraged to be present for this special day!



Congratulations!



to Rob and Jenny Barbarita on the birth of their baby girl, Kathryn Rose, born Thursday, April 7th, weighing in at 7 lbs, 13 ozs and 21 inches long! May the Lord continue to bless their young family!

The Mysteries of Confession and Communion

should be received by all Orthodox Christians on a regular basis and at the very least during the Great Fast and Pascha. To schedule a confession, please just ask Fr. John.

The Mystery of Holy Unction

will be served on Great and Holy Wednesday, April 20th, at 7:00pm. The Church's practice of anointing with holy oil for the healing of soul and body dates back to Apostolic times, see James 5:14. Those who wish to receive this Mystery should first have made a recent Confession.



Mysteries of the Jesus Prayer

Part 2 @ Salisbury University, Henson 107, 7pm. All welcome!

LAST CHANCE: Presanctified Liturgy

will be served on Wednesday evening this week at 7:00pm. Potluck to follow. This is the last Presanctified Liturgies that will be offered.



Holy Week & Pascha Sign-Up Sheet

In the back of the church there is a sign-up sheet for helping with the preparations for Pascha.

The Paschal Meal

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.

Altar Server / Usher Meeting

For Holy Week and Pascha Sunday, March 28th, after coffee hour.

Congratulations and Many Years!

to Diane Evanusa who celebrates her 60th birthday on 4/13!



DAILY OBSERVANCES OF THE FAITHFUL DURING HOLY WEEK

Lazarus Saturday concludes Great Lent. This celebration remembers Christ's raising of Lazarus from the dead and the promise of universal resurrection for all. Lazarus Saturday provides a bridge to Holy Week during which the Church services remember Christ's last week before His crucifixion and resurrection.

In the Orthodox Church the last week of Christ's life is officially called Passion Week. Each day is designated in the service books as "great and holy." There are special services every day of the week which are fulfilled in all churches. Earthly life ceases for the faithful as they "go up with the Lord to Jerusalem".

LAZARUS SATURDAY, THE DAY BEFORE PALM SUNDAY

Services: Friday, 4/15 @ 7:00pm and Saturday, 4/16 @ 10:00am

On this day the rising from the dead of St. Lazarus, the righteous friend of Christ, is celebrated. Holy Week begins with the phrase: "Six days before the Passover, Jesus came to Bethany", John 12:1. His arrival coincided with the Jewish Passover. It started on the 15th of the month of Nissan in commemoration of the freeing of the Hebrew people under the leadership of Moses, from the slavery of the Egyptians by the miraculous act of God. The Church relates preparation and redemption to the events of this week.

Six days before the Passover a feast was given for Christ in Bethany of Judea where Christ had stopped on His way to Jerusalem. Lazarus, His friend, and his sisters were present. A short time earlier Christ had risen Lazarus from the dead, thereby gaining the respect and faith of the people, but also the hatred of the fanatics. The Church names this day the "Saturday of Lazarus" in remembrance of the resurrection of Lazarus and its promise of universal resurrection for all men. The Church connects this celebration, by anticipation, with the Entrance of Christ into Jerusalem: "We carry the Symbols of victory and cry Hosanna in the highest".

The readings are Hebrews 12:28-13:8 and John 11:1-45.



ENTRY INTO JERUSALEM



PALM SUNDAY

Services: Saturday, 4/16 @ 6:00pm and Sunday, 4/17 @ 9:00am

Palm Sunday celebrates the glorious and brilliant feast of the Entrance of Jesus into Jerusalem. Zechariah had prophesied the entrance of the Messiah into Jerusalem, saying: "Rejoice greatly ... O daughter of Jerusalem; behold, the King comes unto Thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass", Zech. 9:9. The contemporary Jews associated this prophecy with the expected Messiah. This action of Christ testifies to His nature as Savior, but with the definite declaration that His Kingdom: was not of this world. The news that Christ was in Bethany provoked a general enthusiasm of acceptance, but also of indignation among the High Priests, who had decided to kill Christ. The main road leading to Jerusalem was covered with palm trees. The multitudes, with palm branches in their hands, spread their cloaks on the road

as a show of respect, crying out: "Hosanna to the Son of David, blessed is He that comes in the name of the Lord". All the actions and words of the people and, of Christ had a Messianic meaning readily recognized by the Jews of that time. As usual, Christ went immediately to the Temple, where He prayed and taught. That evening He departed for Bethany.

A custom of distributing branches of palms to the people in the Church prevails to this day, commemorating the victory of Christ against the evil powers.

The Epistle reading is Phil. 4:4-9, and the Gospel reading is John 12:1-18.



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.

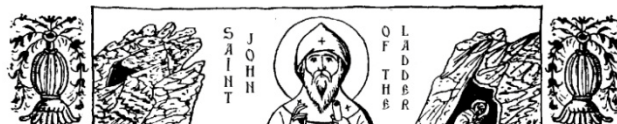
We must note that this Sacrament is not only for those on their deathbed, but for anyone who is sick. It may also be performed over the healthy as well (as is the custom on Holy Wednesday in many places) and in Greece it is often performed over the healthy before Holy Communion, since the rite also contains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



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 humanity is remembered in Holy Week, and above all on Great Friday. On the Cross we see a genuinely human agony, but we see more than this: we see not only a suffering man but suffering God.



Advice to Those Living in the World

St. John of The Ladder

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."

BRETHREN WE HAVE BEEN CALLED TO LIBERTY

By Archbishop Alyphy of Chicago

The basic aspect of the material, physical world is its obedience to the law of causal necessity. Its essence lies in the fact that every action has an external cause, that is, if a stone flies through the air, it did not launch itself, but was thrown by an external agent.

Every day, the Sun rises, and every day is replaced by night, night by day; each day is filled with activities, and these arise one after another; every day, a person needs to go to work, and so forth. Everything proceeds in a seemingly unavoidable stream of causal necessity; meanwhile many say: "What can I do? I would like to go to church more often, but I have no time; I would pray regularly to God, but again, I have little time." Thus it is for people who have joined this physical current of causal necessity.

We have become accustomed to the law of causal necessity and often refer to it for self-justification, even when there is no need. The first one to show us this poor example was our ancestor, Adam, who committed sin by violating the commandment of the Lord. When the Lord reproached him, yet gave him the opportunity to repent, he did not deem himself guilty, but immediately referred to the law of causal necessity: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." In this way we often emulate Adam; instead of admitting our guilt, we seek it to find it outside of ourselves: this happened to me because of this, or that, or for some other reason.

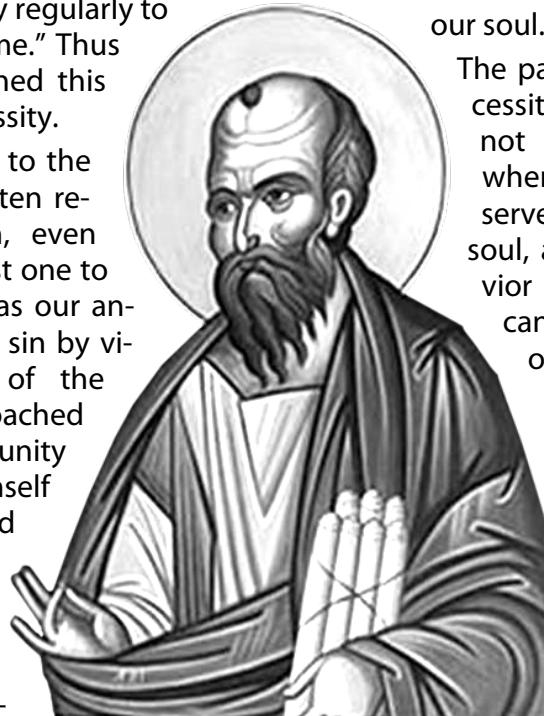
But man does not consist solely of a body, but of a soul, which has a spiritual foundation. One of the phenomena of the existence of the spirit is freedom. The spirit exists outside of the law of causal necessity. It is this spiritual freedom to which Holy Apostle Paul calls us: "For brethren, ye have been called unto liberty" (Galatians 5:13) This is why we must rise above this causal law of nature and moreover, resist it. Of course, we cannot change the course of the Sun, we cannot forbid the snow or the rain from falling, but this is not necessary, because the motions of nature are neutral to evil. But there is another chain of causes, that which draws us into sin. Within this causal chain are our passions, which draw us into this inescapable

fleshly current. Man must resist this causal dependence, and this is the only path to spiritual freedom, and only in spiritual freedom can we experience Divine bliss and blessedness from contact with God.

We live within time and we must exploit it as much as we can for our salvation.

The future has no power over us, since it is unknown to us. When it becomes known, it moves to the category of the present.

The present stands before us and demands that we make decisions. Our challenge is to act in order that it work for good and for the salvation of our soul.



The past moves into the region of necessity: what has transpired, we cannot change, we cannot erase, and when the past is filled with sins, it serves as a special burden on the soul, and often determines the behavior of the person in the future. We cannot alter the past—that is a law of time. But the law of time is a physical law, while the spirit, as we said, does not submit to it, so in the spiritual plane, we can change the past. The Lord gives us this opportunity—the overcoming of the past, or better yet, the elimination of it—this occurs in the mystery of repentance. The mystery of repentance erases sins, and in

this way, eliminates the occurrence of what is past. Earnest repentance severs the chain of sin which binds the past with the future, emancipating man from the burden of the past and grants him the opportunity to follow the path of virtue.

A miracle is the supreme manifestation of the victory of the spirit over physical causal necessity. And our Lord Jesus Christ showed us an example of this: He walked upon water, He healed the sick, He resurrected the dead. The mystery of repentance belongs to the class of such miracles, and the Lord grants this opportunity to each person.

"Brethren, ye have been called unto liberty." And so let us resist the sinful causal chain, severing it through repentance and through virtue partaking of spiritual freedom, and then Divine grace will perform in us another miracle—the salvation of our soul. Amen.