



# CHRIST THE SAVIOR ORTHODOX CHURCH

10315 Carey Road; Berlin, MD 21811  
 302-537-6055 (church) / orthodoxdelmarva.org /  
 frjohn@orthodoxdelmarva.org

## BULLETIN OF APRIL 21, 2013

### A Warm Welcome!

We warmly welcome all of our visitors! Please consider staying after the service for fellowship at our coffee hour in the hall.

### Reception of Catechumens

Next weekend, April 27-28, the Stewart family (on Lazarus Saturday) and Yvonne Eckerd (on Palm Sunday) will be received into the Orthodox Church through Baptism and Chrismation. Everyone is encouraged to be present for these special holidays!



### SUNDAY, APRIL 21<sup>ST</sup>

#### Sunday of St. Mary of Egypt

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

### MONDAY, APRIL 22<sup>ND</sup>

7:00p.m. Vespers

### WEDNESDAY, APRIL 24<sup>TH</sup>

7:00p.m. Presanctified Gifts

### FRIDAY, APRIL 26<sup>TH</sup>

7:00p.m. Matins

### SATURDAY, APRIL 27<sup>TH</sup>

#### Lazarus Saturday

8:40a.m. Pre-baptismal Prayers  
 9:00a.m. Baptismal Div. Liturgy  
 6:00p.m. Great Vespers

### SUNDAY, APRIL 28<sup>TH</sup>

#### Entrance into Jerusalem

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



### 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, April 28<sup>th</sup>, after coffee hour.

### Egyptian Gold for the Lord's House

Last Sunday, through your material and monetary donations some \$5,950 was raised to pay for the renovations to our chapel. This is a wonderful sign of your love for the Lord and the beauty of His House, as well as your firm commitment to paying off our debts. Today is the final day for bringing jewelry and precious metal donations. May the Lord bless all of you for the offerings you have made last Sunday and will make today!



### The 11<sup>th</sup> Hour is Approaching

Time is running out for scheduling confession, please see Fr. John.

### Holy Friday through Pascha

Absolutely no one should miss these services. Put God first: take off work and stand by the Cross of Christ.

### Last Chance!

On Wednesday, April 24<sup>th</sup>, the Presanctified Liturgy will be served for the last and final time.

### Catechumen Meetings this Month

Sunday, April 14<sup>th</sup> and 21<sup>st</sup>, following the coffee hour.

### READER SCHEDULE

#### Sunday, Apr. 28<sup>th</sup>

Kathy Parrish

#### Sunday, May. 5<sup>th</sup>

Richard England



**Living:** Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Hayley, Tyler Pelesh, Wallace & Michelle, John Trax, Maleah Morsey, Victoria Kokkinos, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina, Liliana, Irene Clenney, Katie Hawley, Alice Peters, Jenny Barbarita, George & Ellen. **Departed:** Fr. Michael Mihalick, Kathryn, Avramia.

CASH FLOWS THROUGH 2/28/13					CASH FLOWS IN APRIL 2013					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES - 4/21		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Due 2/2014
8,403	7,750	5,220	5,660	+213	3,936	3,643	9,500	2,579	+7,214	+2,748	0	-20,995



## 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, 4/26 @ 7:00pm and Saturday, 4/27 @ 9:00am

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 15<sup>th</sup> 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.*



### PALM SUNDAY

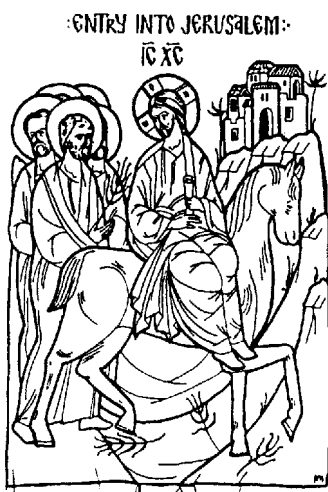
**Services:** Saturday, 4/27 @ 6:00pm and Sunday, 4/28 @ 9:00am

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.*



## ST. VLADIMIR'S SEMINARY SITE OF CONFERENCE ON POVERTY MAY 31–JUNE 1

YONKERS, NY [SVOTS Communications]

The proverbial saying, "Give a man a fish and you feed him for a day; teach him to fish and you feed him for life," will be followed when Saint Vladimir's Orthodox Theological Seminary and the Acton Institute co-host a "Conference on Poverty," May 31–June 1, 2103 on the seminary campus. Acton Institute is a body dedicated to researching principles that link economics with virtue, and conference presenters will offer some fresh ideas and long-term solutions to mitigate poverty.

Conference speakers will be Keynote Jay W. Richards, author of *Money, Greed, and God*, and Senior Fellow at the Discovery Institute; Susan R. Holman, senior writer at Harvard Global Health Institute, and author of *The Hungry are Dying: Beggars in Roman Cappadocia* and *God Knows There's Need: Christian Responses to Poverty*, both from Oxford University Press; and Michael Matheson Miller, Acton Institute Research Fellow and Director and Host of the *Poverty Cure DVD Series*. Poverty Cure is an international coalition of organizations and individuals committed to entrepreneurial solutions to poverty that challenge the status quo and champion the creative potential of the human person.

The conference is being coordinated by Archpriest Dr. Chad Hatfield, Chancellor/CEO at St Vladimir's, and is offered as a tribute to the late Deacon John Zarras (+ 2012), a Saint Vladimir's alumnus ('06) who earned his M.Div. degree over a period of several years as a late vocations student. Dr. John also served as a member of the Board of Trustees and as the president of the St. Vladimir's Seminary Foundation.

The \$50.00 registration fee will be waived for those registering on-line before May 15. For on-line registration, visit [OCA.org](http://OCA.org). View Acton Institute's videos here: <http://www.povertycure.org/media/videos/>



### 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.

*Holy Unction will be served on May 1, 2013 @ 7:00pm.*

## BRINGING GOOD OUT OF EVIL

By Fr. Daniel Kovalak

"The inspired Prophet Habakkuk now stands with us in Holy Vigil. He is like a shining angel, crying out with a piercing voice: 'Today salvation has come to the world, for Christ is risen as All-Powerful!'" [Fourth Ode of the Paschal Kanon]

Just when our lenten efforts are beginning to bear some fruit, something always seems to happen that derails our spiritual journey. Sometimes it's a minor irritation, illness or unexpected interruption. Sometimes it's a more formidable and shocking event, with consequences that rock our world—like bombs in Boston!

Once again, as the media assaults us with breaking news, eyewitness interviews, endless analysis and graphic images of the consequences of evil acts, in a rare moment of reflection comes the question, "Where's God in this?" About 600 years before Christ, there lived a prophet named Habakkuk. There's a short, 3-chapter book in the Old Testament that bears his name. The Church commemorates him annually on December 2 and, whether we realize it or not, his prophecy is an integral part of our liturgical life.

As most of the prophets, Habakkuk was, shall we say, disinclined in his calling from God. To communicate God's divine will to stubborn people who'd rather be doing their own thing than be reminded of their sin and need to repent was (and still is!) hazardous duty. Prophets were stoned because they scratched places that didn't itch. Nevertheless, he was given a vision to deliver to the Chosen People—a revelation of God's justice. Judah consistently disobeyed God, and it seemed God had tolerated enough of their contempt and was ready to teach them a hard lesson. Habakkuk saw the wrath of God descending on Judah at the hands of Babylonians. This blew his mind because the Chaldeans were the most merciless, godless, ruthless people on the face of the earth! His perplexity was that God would not only allow evil against Judah, but that He'd use notorious Babylon as His rod of correction!

In spite of his trepidation at this vision, Habakkuk was utterly convinced that good would somehow come. He just couldn't imagine how. Perhaps not unlike a tragic April day in Boston, Habakkuk was

confronted by the haunting question, "how can God bring good out of evil?" Because Habakkuk was faithful - because he embraced the will of God as his name implies - his prophecy was actually one of encouragement to Judah, that in spite of the overwhelming odds against them, in some wonderful yet mysterious way, God would bring good out of it. Habakkuk took up a vantage point in a tall tower to witness the vision unfold before his eyes. He became the watchman who literally "kept vigil," confidently waiting in faith to see God work. The rest is history.



The Passion Gospels upon which our Holy Week services are built confront us with a horrible picture of the incredible evil heaped upon Our Lord. He was betrayed by a kiss, dragged to an unjust trial, scourged, mocked, slapped, spit upon, crowned with thorns, and nailed to the cross, where the agony and humiliation continued. Deceived by Judas, denied by Peter, condemned by religious leaders, sentenced by Pilate, crucified by soldiers, abandoned by seemingly everyone—what greater evil can we imagine! All this and more, the Gospel says. And we firmly believe He endures willingly.

Why? "Greater love has no man than this, that a man lay down his life for his friends" (John 15:13).

Among the things we should do all the time, but especially during Holy Week, is assume a proper spiritual vantage point, akin to Habakkuk's tower, to contemplate the mystery of the Cross, to keep vigil, to observe and respond to the actions of God with total faith, to prayerfully contemplate how God's will for man unfolds to bring the greatest good out of the greatest evil. (Hint: it has to do with "trampling down death by death!")

In view of all the irritations, distractions and breaking news of the day, we would also do well to occasionally revisit Habakkuk's conclusion and make it our own (3:17-18): "Though the fig tree does not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in the Lord, I will rejoice in the God of my salvation." May this faith be ours as we journey to the Promised Land of Pascha, and confidently face the issues of today.