

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF APRIL 20, 2014



HOLY PASCHA, APRIL 20TH

Christ is risen! Indeed He is risen!

12:00a.m. Matins

Divine Liturgy

Blsq. of Baskets & Meal

12:00p.m. Paschal Vespers

BRIGHT MONDAY, APRIL 21ST

8:50a.m. Paschal Hours

9:00a.m. Divine Liturgy

7:00p.m. Great Vespers

BRIGHT TUESDAY, APRIL 22ND

7:00p.m. Great Vespers

BRIGHT WEDNESDAY, APRIL 23RD

10:00a.m. Divine Liturgy at St.

George's in Ocean City

BRIGHT SATURDAY, APRIL 26TH

5:50p.m. Paschal Hours

6:00p.m. Great Vespers

THOMAS SUNDAY, APRIL 27TH

8:40a.m. Hours

9:00a.m. Divine Liturgy

Coffee Hour

Egg Hunt

READER SCHEDULE

Sunday, May. 4th

Joanne Patrick

Sunday, May 11th

Kathy Parrish



Christ the Savior has been serving Delmarva for more than 14 years. Our community is filled with people from all different backgrounds who have found their spiritual home in the Orthodox Church. You are invited to become part of our church family! Questions? Please see Fr. John.

Bright Week

is the week immediately following Pascha. During this week, we do not fast, even on Wednesday or Friday, as we celebrate the presence of the Risen Lord among us. During this week, our "normal" morning and evening prayers may be replaced by singing or reading the Paschal Hours. Page four of this bulletin has the Paschal Hours for those interested in keeping this custom.

Egg Hunt

Sunday, April 27th, (rain date: May 4th). Each family is requested to bring two baskets for their children and two dozen filled plastic eggs. Questions? Please see Mat. Emily.



The Paschal Greeting

During the forty days of Pascha, Orthodox Christians greet one another with the words, "Christ is risen!" They likewise respond with the words, "Indeed He is risen!" And to show that the Good News of the Resurrection is for all of mankind, we often exclaim the Paschal Greeting in many different languages.



Many Thanks to All!

Through Great Lent and Holy Week there were many things which needed to be done (cleaning, singing, serving, decorating, cooking, etc). Your labors, time, and offerings did not go unnoticed but instead are greatly appreciated! May the Risen Lord bless you!

Fr. John will be away

from Bright Wednesday through Bright Friday. If you need to reach him for anything, please do so by phone (302-537-6055) or email (frjohn@orthodoxdelmarva.org).

CASH FLOWS THROUGH 3/31/14					CASH FLOWS IN APRIL 2014					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES - 4/20		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Mortgage
19,635	16,323	3,200	4,918	1,594	2,914	4,534	250	1,000	-2,370	10,352	0	360,326



**THE ARCHPASTORAL LETTER OF
HIS BEATITUDE, METROPOLITAN TIKHON ON THE GREAT AND HOLY PASCHA 2014**

To the Venerable Pastors, God-loving Monastics and Devout Faithful of the Orthodox Church in America

Dearly Beloved in the Lord:

Christ is Risen!

Together with those who came *before the dawn* with Mary, we have come to that first day of the week and have *found the stone rolled away from the sepulcher*. With astonishment, we ponder the question of the Angel: *"Why do you seek among the dead, as though He were mortal man, Him who abides in everlasting light?"* And with wonder, we *behold the grave-clothes* lying in the empty tomb as a powerful sign of the reality of the resurrection of Christ, the Conqueror of Death.

Like the Myrrhbearers and the Apostles who ran to the sepulcher, all of us have taken a journey from the darkness and confusion of this world to the light and truth of the resurrection. We have sailed across the great sea of the Fast, asking the Lord to take from us sloth, despair, lust for power and idle talk so that we might replace them with love for Christ, compassion for our fellow human beings and care for all creation. We have been pilgrims with the Lord through the barrenness of His life-giving Passion and have tasted the wonder that is the "universally nourishing work of the Cross" (St Timothy of Antioch).

Now, we are renewed with an apostolic zeal that finds its source both in the Cross and the empty tomb, and receives its fulfillment in the grace-filled work undertaken by the twelve Apostles as they divided among themselves the preaching of the Resurrection to the ends of the world. We are reminded that we are all, within the holy Church, on what St Herman of Alaska calls a "pilgrimage of the

apostolic word," and that at every moment of that pilgrimage, we need to measure ourselves against Christ, and against those who, through martyrdom, through asceticism and through missionary labors, have shown themselves to be witnesses to the power of the life-creating cross of Christ and to the glory of His Kingdom.

Today we make a commitment to Our Lord and His Holy Church to fight the good fight of faith, and to continue our journey on the path of righteousness, godliness, faith, love, steadfastness and gentleness (1 Timothy 6:11-12). As we rejoice today in the victory over death, and continue on our pilgrimage, being transformed from glory to glory (2 Corinthians 3:18), let us remember that regardless of the path our pilgrimage takes us on, we are all called to be Apostles and witnesses of our Lord, God and Savior Jesus Christ.

Therefore, let us take up the challenge of the Angel offered to those who stood at the empty tomb, and together with the Apostles, the Martyrs, the Ascetics and the Missionaries, let us *Go quickly and proclaim to the world that the Lord is risen and has slain death; for He*

is the Son of God, who saves the race of man.

May the grace that today shines forth so abundantly from the tomb sustain our joy and provide the light for our holy pilgrimage leading us to the life of the world to come.

With love in the risen Lord,

+TIKHON

Archbishop of Washington
Metropolitan of All America and Canada



HOLY PASCHA – THE MIDNIGHT SERVICE

Shortly before Midnight, the Resurrectional Nocturns is sung and all of the lights in the church are extinguished. The faithful wait in silence for the moment when the Priest will come out of the Altar with a lit candle, symbolizing the Light of the Risen Christ and the beginning of the Holy Pascha of the Lord – the Feast of Feasts.

At the stroke of Midnight, the clergy come out of the Holy Altar, all of the candles are lit, and a joyous, festive procession circles the church three times with the singing of the hymn: "Thy Resurrection, O Christ our Savior, the angels in heaven sing. Enable us on earth to glorify Thee in purity of heart." Then stopping before the closed outer doors of the church, the Priest reads the Gospel and exclaims the Paschal verses, "Let God arise...", while the Faithful sing the triumphant Paschal hymn, "Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life."



Faithful receiving the Paschal Fire at the Holy Sepulcher in Jerusalem.



Distribution of Paschal Fire

The Clergy and Faithful now re-enter the church and the singing of the Paschal Canon, "This is the Day of Resurrection...", with numerous repetitions of the Paschal hymn, "Christ is risen...", begins. At many points during the Service the Clergy exclaim, "Christ is risen!" and the Faithful respond, "Indeed, He is risen!" The church is filled with the Faithful holding lit candles and the Clergy in bright vestments. At the conclusion of the Matins, the catechetical address of St. John Chrysostom is read, summoning all, even those who have come only at the eleventh hour, to the great Paschal Banquet. Matins is then followed by the Paschal Liturgy.

BRIGHT WEEK

Bright Week is the first week following the Resurrection of Our Lord and Savior Jesus Christ, which is celebrated each year at Pascha. It ends the following Sunday, the Sunday of St. Thomas. For Orthodox Christians Bright Week begins a period of celebration that continues for fifty days until Pentecost.

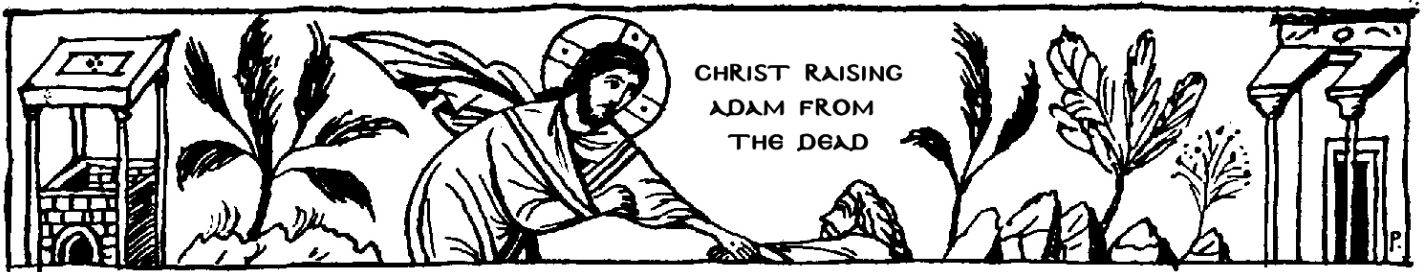
This celebration includes the practice of the faithful joyously greeting each other with the salutation of Christ is risen, followed by the response indeed He is risen or truly He is risen, as the whole of creation is renewed by Our Lord and Savior. The services of Bright Week are done with the Royal Doors fully open. This unblocked view of the altar symbolizes the open door of Christ's empty tomb as well as the rent veil of the Jewish Temple, which was torn apart at the moment Christ died. The entire week is considered to be one continuous day and the main reason why fasting is completely prohibited to all Orthodox during the week.



LITURGICAL NOTES ABOUT THE PASCHAL SEASON

This period of great festivity and joy finds its liturgical expression in the following manner:

- ❖ We greet each other with the Paschal salutation, "Christ is risen! Indeed He is risen!" for 40 days, until Ascension Day.
- ❖ We do not kneel or make prostrations either at church services or in our homes until the "Kneeling Prayers" at Pentecost.
- ❖ The Paschal Troparion, "Christ is risen from the dead" is sung or said at the beginning or end of all prayers until the Leave-taking of Pascha on the Eve of Ascension.
- ❖ During Bright Week, morning and evening prayers are replaced by the Paschal Hours.
- ❖ The prayer, "O Heavenly King" is omitted until Pentecost, being replaced with the Troparion of Pascha and then Ascension.



THE HOURS OF PASCHA

During Bright Week, it is customary to replace one's morning and evening prayers with the Paschal Hours. When the Hours of Pascha are sung or read in the absence of a priest, those prayers in italic are omitted.

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen.

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (3x)

(Tone 6) Having beheld the Resurrection of Christ, / let us worship, the holy Lord Jesus, / the only Sinless One! / We venerate Thy Cross, O Christ, / and we praise and glorify Thy Holy Resurrection; / for Thou art our God, / and we know no other than Thee; / we call on Thy name. / Come, all you faithful, / let us venerate Christ's Holy Resurrection! / For, behold, through the Cross joy has come into all the world. / Let us ever bless the Lord, / praising His Resurrection. / For by enduring the Cross for us, // He destroyed death by death!

(Tone 8) Before the dawn, Mary and the women came / and found the stone rolled away from the tomb. / They heard the angelic voice: "Why do you seek among the dead as a man / the One who is everlasting light? / Behold the clothes in the grave! Go and proclaim to the world: / The Lord is risen! He has slain death, // as He is the Son of God, saving the race of men."

(Tone 8) Thou didst descend into the tomb, O Immortal, / Thou didst destroy the power of death! / In victory didst Thou arise, O Christ God, / proclaiming "Rejoice" to the myrrhbearing women, // granting peace to Thine apostles, and bestowing resurrection on the fallen.

(Tone 8) In the tomb with the body and in hell with the soul, / in paradise with the thief and on the throne with the Father and the Spirit, // wast Thou, O boundless Christ, filling all things.

Glory to the Father, and to the Son, and to the Holy Spirit:

(Tone 8) Bearing life and more fruitful than paradise, / brighter than any royal chamber: // Thy tomb, O Christ, is the fountain of our resurrection.

Now and ever, and unto ages of ages. Amen.

(Tone 8) Rejoice, O holy and divine abode of the most high! / For through you, O Theotokos, joy is given to those who cry: // Blessed are you among women, O all-undefiled Lady!

Lord, have mercy. (40x)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

More honorable than the cherubim, and more glorious beyond compare than the seraphim: without defilement you gave birth to God the Word. True Theotokos, we magnify you.

Choir: In the name of the Lord, Father, bless.

Priest: Through the prayers of our holy Fathers, Lord Jesus Christ, Son of God, have mercy on us.

Choir: Amen.

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (3x)

Choir: Lord, have mercy. (3x) Father, bless!

Priest: May He, who rose from the dead, trampling down death by death, and upon those in the tombs bestowing life, Christ our true God, through the prayers of His most-pure Mother, and of all the saints, have mercy on us and save us, for He is good and loves mankind.

