



# CHRIST THE SAVIOR ORTHODOX CHURCH

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**BULLETIN OF APRIL 30, 2017**

## A Warm Welcome!

We warmly welcome all of our visitors! It's good to have you!

## Bible Study

Our Bible Studies have resumed on Saturdays at 5:00pm before the 6:00pm Great Vespers. All are welcome to attend and, if you would like, to bring a friend!



## Contemplate the Risen Lord

- ❖ How during the 40 days after the Resurrection He showed Himself to the disciples, confirming them in the Faith;
- ❖ How His Resurrection brought great joy to those who loved Him, but unspeakable bitterness to those who hated Him;
- ❖ How His 2<sup>nd</sup> Coming, in glory and power, will evoke different feelings among different people – either joy or bitterness.
- ❖ How by His Resurrection, He destroyed the fear of death in the faithful, confirming their hope in everlasting life.

## Egg Hunt

Today, following the church school and during the coffee hour, the children will have a Paschal Egg Hunt. Questions? Please see Mat. Emily.



## SUNDAY, APRIL 30<sup>TH</sup>

### Holy Myrrh-bearing Women

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

## SATURDAY, MAY 6<sup>TH</sup>

5:00p.m. Bible Study  
 6:00p.m. Great Vespers

## SUNDAY, MAY 7<sup>TH</sup>

### St. Alexis of Wilkes-Barre

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

## Witnessing to the Resurrection

And so the apostles gave witness of the resurrection of the Lord Jesus with great power. And great grace was on them all. Then the word of God spread, and the number of the disciples multiplied greatly. (Acts)



## The Feast of Mid-Pentecost

is celebrated this year on Wednesday, May 10<sup>th</sup>. On this feast we bless water, recalling how the Lord cried out to all in the midst of the feast, "If anyone thirsts let him come to me and drink!" The Vespers and Blessing of Water will be served on Tuesday, May 9<sup>th</sup> at 7:00pm, and the Divine Liturgy will be served on Wednesday, May 10<sup>th</sup> at 9:00am. All are encouraged to attend!

## Annual Memorial Day Pilgrimage

The Memorial Day Pilgrimage to St. Tikhon's Monastery in South Canaan, PA is Monday, May 29<sup>th</sup>. If you are interested in going, please let Fr. John know.



## READER SCHEDULE

### Sunday, Apr. 30<sup>th</sup>

Daniel Moss

### Sunday, May 7<sup>th</sup>

George Kaloroumakis



## Two Suggestions

- 1) Invite someone new to church;
- 2) Talk to someone new today.



## Have An Idea?

Do you have any idea that you would like to share about our Mission? Please let Fr. John or one of the Council know as we always look for ways to improve the Mission!

CASH FLOWS THROUGH 3/31/17					CASH FLOWS IN APRIL 2017					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 4/30		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
22,037	19,411	570	500	+2,696	8,500	8,222	2,000	0	+2,278	9,240	4,470	0

## PASCHA: THE HOLY BROTHERHOOD OF MANKIND

*From Pravmir.com / Bishop Roman of Yakutsk*

*Christ's Pascha has again come into our churches and homes, into our cities and settlements, into our souls and hearts, illuminating us with the Unfading Light, the Light of God's Kingdom, the Light of exultant Paschal joy.*

CHRIST IS RISEN! These triumphant words, full of rejoicing, are now addressed to each one of you, reverend clergy and pious laity of our Holy Orthodox Church.

Christ's Pascha has again come into our churches and homes, into our cities and settlements, into our souls and hearts, illuminating us with the Unfading Light, the Light of God's Kingdom, the Light of exultant Paschal joy.

For the course of two millennia the Church of Christ has annually celebrated its most important, most majestic feast of Pascha, calling it the "feast of feasts, and the festival of festivals."

The Resurrection of Christ is the foundation of our faith. It is the strongest evidence of the Divinity of our Lord Jesus Christ, the truth of His teachings, and the majesty of His gifts of grace.

In the Orthodox calendar there are many days established in memory of events of Sacred History, only one of which the Church recalls always: Christ's Resurrection from the dead. Paschal joy has no time limit. It is not a feast that is celebrated and then waited for until the next year. At every service, at every Mystery is declared: "Christ, our true God, Who has risen from the dead"; every week we gather for Liturgy on Sunday in remembrance of Christ's Resurrection.

But, despite the constant remembrance of the Resurrection, the feast of Pascha is always new, always anticipated, always joy-giving. The Gospel has been preached throughout the whole world, but for every generation it is always the fact of His Resurrection that is the boundary that separates belief from disbelief, and believers from unbelievers, because "if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Corinthians 15:14).

The very moment of the Lord's Resurrection is not something from the past that is simply recalled: the

Church constantly speaks of it as an event from the present, which is reflected in the verse chanted at the Vigil: "Having beheld the Resurrection of Christ, let us worship the Holy Lord Jesus..." It is not something that was once seen by someone – it is we who, having seen Christ's Resurrection, that worship the Lord Jesus! The event of the

Resurrection remembered on the day of the Feast of Pascha is understood as a reality, as a permanent "now," of which we have become the participants and witnesses. In the apt words of one contemporary theologian, "we live in Resurrected time."

On the feast of Pascha, the Church tells us that we have been called to become the people of God, living according to the Lord's commandments. Great Lent precedes the Luminous Resurrection of Christ. It ends on the Lord's Day, the day of joy, but let us not forget that, in the words

of St. Gregory the Theologian, "the main thing in the feast is the remembrance of God." And although all traditionally greet Pascha around the table with family and friends, let us remember that upright behavior which "expresses its joy not in drunkenness and feasting," but in joy worthy of the feast (St. Gregory of Nyssa).

Pascha is the holy brotherhood of all humanity. On this day, every Christian should look upon all people as their greatest treasure, seeing in them their brothers and sisters, rejoicing with them as with their closest friends.

May the Light of Christ's Resurrection preserve in our hearts the joy of life, mutual love, brotherhood between people, and peace between nations. And may we, sons and daughters of the Heavenly Father, having been strengthened by the victory of life over death and good over evil, forgive one another our faults; having been inspired by Divine love, let us embrace one another and say: "TRULY CHRIST IS RISEN!"





NOW UPON THE FIRST DAY OF THE WEEK, VERY EARLY IN THE MORNING, THEY CAME UNTO THE SEPULCHRE, BRINGING THE SPICES WHICH THEY HAD PREPARED, AND CERTAIN OTHERS WITH THEM.



## A HARMONIZATION OF THE GOSPEL ACCOUNTS OF THE VISITS OF THE MYRRH-BEARERS TO THE TOMB

By St. Theophan the Recluse (+1894)

After examining all the accounts of the movements, visions and testimonies of the Myrrh-bearing women, the following conclusions can be reached:

- 1) The Myrrh-bearers did not go all together to the tomb, but in separate groups and at different times. The first visit was of Mary Magdalene (Gospel of St. John); the second visit was of Joanna with other women (Gospel of St. Luke); the third visit was of Mary, the mother of James and Salome (Gospels of Ss. Matthew and Mark). All of this is evident and clearly apparent from the details of the Gospel accounts.
- 2) The time sequence of the holy women's visits to the tomb unfolds itself as follows: Mary Magdalene, while it was still dark; Joanna, with the others, very early in the morning; Mary the mother of James and Salome, when the sun was rising. This is thus a series of non-simultaneous events. And all these events embrace a time span of several hours – from the dark before the dawn to the rising of the sun.
- 3) **First Visit:** Mary Magdalene alone goes to the tomb while it was yet dark. She saw the stone rolled away, her first thought is, "They have taken the Lord away." She runs to tell the Apostles Peter and John, who set out for the tomb.

**Second Visit:** While the Apostles Peter and John are on their way to the tomb, Joanna and the other women arrive at the open tomb. Angels explain to them the mystery of the absence of the Lord's body. They leave and go tell the Apostles. Meanwhile, Peter and John with Mary Magdalene reach the tomb without having met Joanna and her companions. After the Apostles leave, Mary Magdalene remains at the tomb and is blessed with an appearance of the Lord. She then sets out again to the Apostles.

**Third Visit:** After Mary Magdalene's departure, Mary the mother of James and Salome comes to the tomb, with companions. An angel reassures them that the Lord is risen. They enter the tomb and another angel repeats what the first had told them. The angel tells them to go and tell the Apostles everything related to them. As they were running, the Lord Himself appears.

In the meantime, the following events took place among the Apostles: After Peter and John returned from the tomb, Joanna with some other women came and told them what they had experienced at the tomb. Mary Magdalene came back from her second visit to the tomb and related her joy. Finally, Mary the mother of James and Salome arrived and confirmed what the others had seen. By now, all the Myrrh-bearing women had gathered with their glad tidings: Mary Magdalene, Mary the mother of James and Salome, Joanna and the others whose names are not mentioned.

Yet to the Apostles, "their words seem to them as idle talk and they believed them not" (Luke 24:11). Apostle Peter again goes to the tomb, seeking for some decisive evidence. He found none. Most probably he was very dejected spiritually. Was it not, then, at this moment, that the Lord appeared to him, to comfort and pacify his heart? Any vision must have taken place between this time and the return of Luke and Cleopas from Emmaus. Because, when they came back to the other Apostles, they were met with the joyful tidings: "The Lord is risen, indeed! He has appeared to Simon" (Lk 24:34).

In this way, all the accounts of the Gospel turn out to be in full harmony with one another and all the individual events and details find a proper place.