



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

### *Entrance into Jerusalem*

#### *One of the Twelve Great Feasts*

8:40a.m. Hours  
9:00a.m. Divine Liturgy  
Bakaliaro Fish Meal  
7:00p.m. Bridegroom Matins

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

7:00p.m. Bridegroom Matins

## HOLY TUESDAY, APRIL 23<sup>RD</sup>

6:30p.m. Memorial: +John Krynitsky  
7:00p.m. Bridegroom Matins

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

7:00p.m. Holy Unction

## HOLY THURSDAY, APRIL 25<sup>TH</sup>

9:00a.m. V.Div. Liturgy (Last Supper)  
7:00p.m. Matins (Crucifixion)

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

3:00p.m. Vespers (Burial)  
7:00p.m. Matins (Funeral)

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

9:00a.m. V.Div. Liturgy (Hades)  
11:30p.m. Nocturns (Resurrection)

## HOLY PASCHA, APRIL 28<sup>TH</sup>

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

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

*Give up everything for Christ; do not give up Christ for anything!*

St. Justin Popovich

# CHRIST THE SAVIOR ORTHODOX CHURCH

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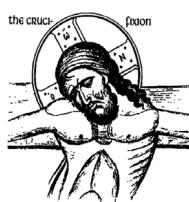
## BULLETIN OF APRIL 21, 2019

### A Warm Welcome!

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

### Looking for a Church?

Christ the Savior has been serving Delmarva for 19 years. Our community is filled with people from all different backgrounds who have found their spiritual home in the Orthodox Church. To join the parish, please see Fr. John.



### Great & Holy Week and Paschal Services

allow us to enter spiritually into the saving events of Christ's Passion, Death, and Resurrection. There are services each day this week. Without these services, our week will be "ordinary and secular". Don't do this to yourself. Make the week "Great and Holy" by putting God first!

### Confession Times – It is 11th Hour

Fr. John is available for Confession at any time by appointment.

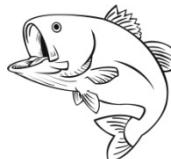
### Holy Week & Pascha Sign-Up Sheet

In the back of the church there are sign-up sheets for helping with the preparations for Holy Week/Pascha as well as the Paschal Meal, following the Midnight Service. All invited!



### Flyers for Holy Week and Pascha

Are available in the back of the church. Please take and post them.



### Festive Fish Meal

Today, there will be a traditional Bakaliaro fish dinner offered to all. Please stay and join in the fellowship and food. Thank you to those who are providing the dinner! Want to help? Please see Rdr. George Kaloroumakis.

### Holy Unction – Wednesday, April 24<sup>th</sup>

This Sacrament of the Church (James 5:14), effectual for the healing of soul and body, is made available to all Orthodox Christians during Holy Week as having been humbled by the Fast and having made a good Confession, we are at this time most receptive to the grace of God. If you haven't yet scheduled your Confession, please do so as soon as possible.



### New Holy Shroud

Sincere appreciation is extended to the donors. May the Lord bless!



### The Paschal Meal

If you can bring food to share, please sign your name on the sheet in the back. All invited to the meal – please stay!

### Egg Hunt – Sunday, May 5<sup>th</sup>

Each family is requested to bring baskets for their children and two dozen filled plastic eggs. Questions? Please see Mat. Emily. Rain date: May 12.

	OPERATING			EARMARKED			ACCOUNTS		READER SCHEDULE	
	THRU 3/31	THIS MONTH	THIS YEAR	THRU 3/31	THIS MONTH	THIS YEAR	OPERATING	5,949	4/21	Rdr. Nicholas Borodulia
INCOME	26,537	3,972	30,509	6,935	200	6,935	EARMARKED	13,719	4/28	Megan Wilkinson
EXPENSE	27,783	9,261	37,044	800	0	800	SAVINGS	12,000	5/5	Rdr. George Kaloroumakis
NET	-1,246	-5,289	-4,043	+6,135	+200	+6,335	BUILDING	5,000	5/12	Gabriela Vlahovici-Jones



## 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.

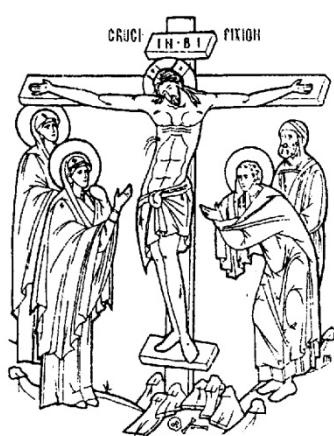
The Monday, Tuesday and Wednesday of Great and Holy Week are a preparation for the Passion. They already have a strongly accented character of mourning and repentance. The Thursday, Friday and Saturday of the Great and Holy Week belong to the paschal solemnities - each one of these days reveals to us 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.





## THE SHROUD OF CHRIST

Adapted from [Wikipedia.org](https://en.wikipedia.org)

The Shroud (Greek: Επιτάφιος, eritaphios; Slavonic: Плащаница, plashchanitsa; Arabic: نعش, naash) is an icon, today most often found as a large cloth, embroidered and often richly adorned, which is used during the services of Great Friday and Holy Saturday. It also exists in painted form, on walls or panels. The icon depicts Christ after He has been removed from the cross, lying supine, as His body is being prepared for burial. The scene is taken from the Gospel of St. John 19:38-42. Shown around Him, and mourning His death, may be His mother, John the beloved disciple, Joseph of Arimathea, and Mary Magdalene, as well as angels. Nicodemus and others may also be depicted. Sometimes, the body of Christ appears alone, except for angels, as if lying in state.

Usually, the following hymn is embroidered around the edges of the icon:

*The Noble Joseph, taking Thy most pure body down from the Tree and having wrapped it in pure linen and spices, laid it in a new tomb.*

The Shroud is used on Holy Friday and Holy Saturday, as part of the ceremonies marking the death and resurrection of Christ.

At the Vespers served on Holy Friday (usually around 3pm), following the reading of the last Passion Gospel, the Shroud is brought to the center of the church for veneration by the faithful.

In the Paschal Midnight service, the clergy dramatically raise the Shroud (which represents the dead body of Christ) from the bier and carry it into the sanctuary, laying it upon the Holy Table.

During Bright Week, the Royal Doors of the sanctuary remain open as a symbol of the empty tomb of Christ. The Shroud is clearly visible through the open doors, and thus symbolizes the winding sheet left in the tomb after the resurrection (Jn 20:5).

At the end of Bright Week, the Holy Doors are closed, but the Shroud remains on the Holy Table for 40 days, as a reminder of Jesus' physical appearances to His disciples before His Ascension into heaven.



## 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 we 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.

## 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."



Distribution of Paschal Fire



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

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.

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## 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.

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## LITURGICAL NOTES ABOUT THE PASCHAL SEASON

- ❖ 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 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.