



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MAY 5, 2019

THOMAS SUNDAY, MAY 5TH

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

TUESDAY, MAY 7TH

Day of Joy
 9:00a.m. Paschal Memorial

WEDNESDAY, MAY 8TH

St. John the Theologian
 9:00a.m. Akathist

BRIGHT SATURDAY, MAY 11TH

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

SUNDAY, MAY 12TH

Holy Myrrh-Bearing Women
 8:40a.m. Hours
 9:00a.m. Div. Liturgy; Coffee Hour



He is sold, dirt cheap, for thirty pieces of silver, but he redeems the world, at great cost, with his own blood ... He was weak and wounded, but he cures all infirmity, and all weakness. He was nailed to the wood and lifted up, but he restores us by the tree of life ... He dies, but he brings to life, and by his own death destroys death. He is buried, but he rises again. He descends into hell, but rescues the imprisoned souls.

—St. Gregory the Theologian

A Warm Welcome!

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

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 are greatly appreciated! May the Risen Lord bless you!



Photos From Holy Week and Pascha

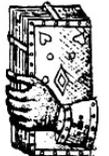
Are now available on our website: orthodoxdelmarva.org. Thanks to the photographers! Check them out!

Record Attendance: Great & Holy Week

Many thanks to all who came to worship the Lord during His Passion Week. The attendance at the Divine Services was the highest ever. Special thanks from the entire community to the parents and children as it was a very quiet, prayerful, and inclusive week. May the Lord bless!

Bible Studies Resume

this Saturday at 5:00pm before the Great Vespers. All are welcome to attend and bring a friend!



The "Day of Joy"

According to pious custom, a commemoration of the dead is made on Tuesday of Saint Thomas Week, so that, having celebrated the bright festival of Christ's Resurrection, the joy of the Paschal feast might be shared with those who have departed this life in the hope of their own resurrection. On this day, we have a special memorial service at 9:00am.

Egg Hunt – Sunday, May 5th

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.



Pool Liner Replacement – Heroes Needed

The liner in the parish pool has finally broken beyond repair and after 13 years needs replacement. The cost is \$5,800. Thanks to the generosity of 4 families, some \$4,600 is already donated! Be a hero too! God bless you!

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 2nd 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.

+	OPERATING			EARMARKED			ACCOUNTS		READER SCHEDULE	
	THRU 3/31	LAST MONTH	THIS YEAR	THRU 3/31	LAST MONTH	THIS YEAR	OPERATING			
INCOME	26,537	11,485	38,022	6,935	4,800	11,735	EARMARKED	16,319	5/5	Rdr. George Kaloroumakis
EXPENSE	27,783	9,261	37,044	800	0	800	SAVINGS	12,000	5/12	Gabriela Vlahovici-Jones
NET	-1,246	+2,224	+978	+6,135	+4,800	+10,935	BUILDING	5,000	5/19	Rdr. Nicholas Borodulia
									5/26	Megan Wilkinson

THE TESTIMONY THAT CHRIST ROSE FROM THE DEAD

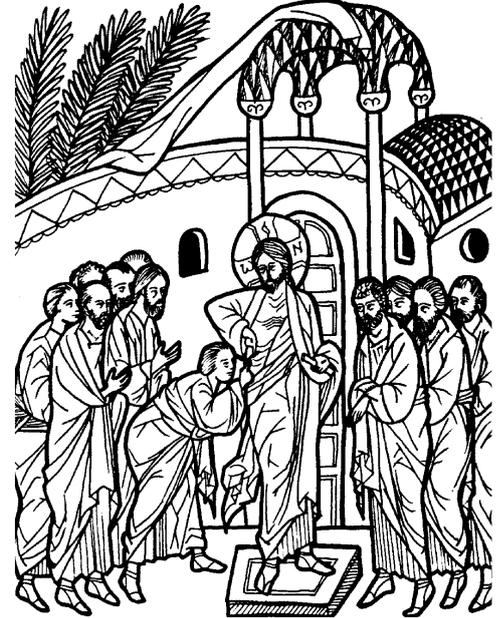
From *Mystagogy*: johnsanidopoulos.com

It may come as a surprise that one of the most reliable testified events in the ancient world is the resurrection of Christ, recorded in writing within a generation after the event (see 1 Corinthians 15) and fully testified within two generations while the majority of the witnesses were still alive. To understand how rare this is in the ancient world, one need only look at such a historical figure as Alexander the Great, whose earliest biography was not written until about 400 years after his death, after the earliest written testimony for Jesus.

Twelve Resurrection Appearances in the New Testament

There are twelve indisputable resurrection appearances recorded in the New Testament which spanned a time period of forty days following the event of the resurrection. They are to the following people:

- ❖ Mary Magdalene (Mk. 16:9-11; Jn. 20:11-18)
- ❖ The Myrrh-bearing women (Mt. 28:9-10)
- ❖ Two disciples on way to Emmaus (Mk. 16:12-13; Lk. 24:13-32)
- ❖ Peter (Lk. 24:34; 1 Cor. 15:4)
- ❖ Ten disciples (Lk. 24:36-43; Jn. 20:19-25)
- ❖ Eleven disciples (Mk. 16:14; Jn. 26-29)
- ❖ Seven disciples (Jn. 21: 1-23)
- ❖ Eleven disciples on the mountain (Mt. 28:16-20)
- ❖ Over five hundred disciples (1 Cor. 15:6)
- ❖ James, the brother of our Lord (1 Cor. 15:7)
- ❖ Disciples in Bethany at Ascension (Lk. 24:50-53; Acts. 1:2-12)
- ❖ Paul (1 Cor. 15:8)



We should mention that Acts 1:3 records that the Lord appeared many times over a forty day period following His resurrection from the dead, so the appearances are not limited to only twelve.

How many saw the resurrected Christ?

Over a period of forty days Christ rarely appeared to only one individual disciple. Usually many were present, and He gave ample evidence that His resurrection was in His physical body (they touched His wounds and saw Him eat). From the testimony in the New Testament, we know that well over five hundred people saw the risen Jesus, usually in groups, and there are no contradictions in the accounts nor recorded disputes about these appearances by those who saw Him.

When did they see the resurrected Christ?

Interestingly, all the resurrection appearances occurred either during the day, afternoon or towards evening. Never is a resurrection appearance recorded at night, lest it be confused with a dream.

Where was the risen Christ seen?

The risen Christ appeared in many different areas, both indoors and outdoors. He was seen:

- | | | |
|----------------------------|-----------------|------------|
| ❖ Near His tomb | ❖ Inside a home | ❖ Outdoors |
| ❖ On a well travelled road | ❖ A mountain | ❖ Judea |
| ❖ The seashore | ❖ A city | ❖ Galilee |

How did they see the risen Jesus?

The appearances of Christ were not passing visions, but they lasted over many hours to people of different backgrounds and occupations, where He would eat with those He appeared to and have conversations with them. None of them had previously believed that He would rise from dead, so initially the appearances confirmed the event and clarified teachings they may not have understood.

- ❖ The Apostle John writes in 1 Jn 1:1-4 that they heard, they saw, and they handled the risen Christ.
- ❖ The Apostle Peter says in Acts 10:41 that they ate and drank with the risen Christ.

ON PASCHA WE RECEIVE AN INVITATION TO ETERNAL LIFE

OrthoChristian.com / Interview with Archimandrite Tikhon (Shevkunov)

—Father Tikhon, why is Pascha celebrated each time not as the anniversary of the Resurrection of Christ but as the Resurrection itself?

The Apostle Paul made an astonishing revelation about two thousand years ago. He said, Jesus Christ the same yesterday, and today, and for ever (Heb. 13:8).

Christians feel the great power of these words, if their faith is not just matter of tradition but rather a living faith; if they also feel and live their communion with God as the most important reality of their lives. This relates also to the Resurrection. Unfortunately (or perhaps fortunately) it is impossible to convey this through mere theoretical postulates. This is just how God has ordained it. If faith were no more than a theory, Christ's Church would have withered only a few years after it began. After all, faith is something different: a living connection between God and His people, between God Who became man—Jesus Christ, and each of us Christians.

The living feeling of the pulse of eternity, which responds in every Christian, is especially felt on the feast of Pascha, the Resurrection. Little children are aware until they grow up that death is something completely foreign, incomprehensible, and unnatural to man. We adults remember well this perception of the reality of eternity in our childhood as one of the constants of existence of a person only recently come into the world.

There are not many such constants for children, but to them they are an undoubted truth. They are their mother's love, the daily revelation of a beautiful world, and the sureness that their existence and the existence of all those they love is eternal. We even have a song that goes, "Let mama be forever, let me be forever."

But even in adulthood, and even at the end of one's life, a sense of the absurdity of his own death never leaves him up to the last minutes. Every doctor and every priest can testify to this. This is by no means some sort of psychological phenomenon or self-deception. It is an astonishing reality that is open to a person. The Resurrection of Christ tells us that we are not mistaken: There is no death for a human soul, for a human personality. The revelation of the life of the age to come, the kingdom that is not of this world, and the invitation to it is the very essence of the Gospel, the main significance of the Resurrection, and the essence of the matter of Jesus Christ in the human race.

—But what do we need to do, so that we can learn to celebrate the Resurrection like that—as a present, real event? After all, many people know the rule—

how to bless the kulich (Easter cakes), how many times to kiss in the Paschal greeting, how to cross yourself... But perhaps we are missing the most important thing?

Yes, every person will have to figure that out for himself. There is no other way. Christ only patiently, with unfathomable love invites every person. However, He never violates our freedom.

But if a person has not come to terms with the eternity of his life, it means that he has not come to terms with anything at all. And he has lived his life in vain. If a person has not posed these "cursed questions" to himself,

according to a famous expression of Dostoevsky, and has not made every effort to honestly answer them, then that person has done absolutely nothing in life. Even if he has planted a thousand trees, built an entire city, and brought ten sons into the world. Christ has left us these words: "What does it profit a man if he gain the whole world but lose his own soul?"

This is the main question and revelation of Pascha. This is the most important thing. But what color to dye the eggs, how to bake kulich—believe me, that is the 1025th priority.

—So what should one do to come to terms with this—read, pray, talk to a priest?

During the Lenten services in the churches we often recall the ancient lines from the Bible, "Seek God, and thy soul shall live." Of course, we must first seek answers to the most important questions in church with the priest. Some will say that not every priest is able to answer accessibly and clearly. Well, I suppose in that case you need to go find one who can.

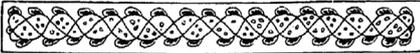
For some a believing friend may be a helper in this important matter. For others, it may be a book. There is no ready recipe for this.

—Can any spiritual father be chosen for such talks, in the hope that God will send the right one, or does it make sense to look around?

A spiritual father should not be an indulger, as they used to say in Ancient Russia. That is, he should not indulge your sins. He should without fail be kind and merciful, but out of love for you he should be exacting; he should lead you to Christ according to the law of the Gospel, and not according to the law that you yourself dictate to him.

This is a principle question. It is the same as choosing a doctor. You can come to an agreement with your doctor and he will make any number of concessions for you—but they will be your ruin. On the other hand, you can seek and find a doctor who will heal you.





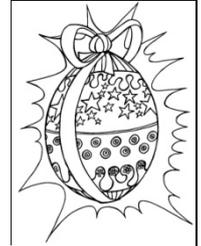
SYMBOLS OF THE RESURRECTION

From Orthodox America



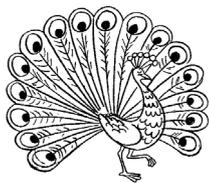
Symbols are an important part of our faith and are very evident within our churches. The icons; the altar, the icon-screen, the candles, and even the vestments of our priests are all symbols of various types. Each holds a meaning that must be understood if the symbol is to touch our lives with more than its mere external appearance.

An ordinary egg, for example, is a symbol of the Resurrection of our Lord. On the Feast of Pascha, we bless baskets of food containing, among other things, eggs. Just as the egg appears to be lifeless, so too did the body of Christ appear to be a mere corpse. But just as the egg can contain life, so does Christ contain the life we receive through His Resurrection! This is the meaning for using the egg as a symbol of Resurrection.



Another common symbol of the Resurrection is the lily. It blossoms from a dry and lifeless-looking bulb into one of the most beautiful flowers of God's creation. Jesus Himself speaks of the lily in His Sermon on the Mount when He says that "not even Solomon, in all of his splendor, was attired like one of these." This is the beauty from lifelessness that no king on earth could ever hope to match.

An ancient bird from Greek mythology, the phoenix, has been incorporated as a symbolic form of the Resurrection in many Orthodox churches. Mythology describes how the bird fell to earth and burned, and yet from its ashes arose another bird. Christ's life in an earthly form was destroyed through the Crucifixion, but a new and more glorious life came about as a result of His Resurrection. The idea of resurrection, in analogy to the tale of the phoenix, is depicted visually in icons showing an eagle rising out of a flame.



The peacock is a symbol of antiquity often found upon the walls of the ancient catacombs of the early Church. The bird was used as a symbol because the peacock has an unusually beautiful tail. Each year, however, the bird loses its beauty during the molting season to such an extent that the apparent intrinsic worth of the bird is greatly diminished. Yet the value of the bird is enhanced as the molting season comes to an end and a new and more beautiful tail appears. In the eyes of men, the mystery, the awe, the greatness of Christ is enhanced countless times over through the Resurrection.

An even more common and certainly much more familiar example of the Resurrection is the existence of the Orthodox Church itself. The community of the faithful would not exist at all had it not been for the miracle of the Resurrection. Thus the Church, the peacock; the phoenix bird, the lily and the egg are all reminders of the greatest event in history. We should seek to grow in awareness and appreciation of this event, being reminded of it again and again through the use of the symbol, a means of communication and understanding.



WITNESSES OF THE RESURRECTION

Metropolitan Philaret of Moscow

The Apostles call themselves 'witnesses of the resurrection' of Christ, though their ministry was to bear witness not of His resurrection alone, but also of all of His teaching. So important do they deem the truth of the resurrection to be. And indeed as soon as this truth is confirmed, so soon is also confirmed thereby the truth of all that which our Lord did and taught. But inasmuch as the truth of Christ's resurrection is important to faith, the truth of our resurrection is important to our life. When this truth is confirmed, all the rules of a holy and godly life become firmly established in us.