



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF APRIL 18, 2010

CHRIST IS RISEN! INDEED HE IS RISEN!

Please Remember in Prayer

Gabriela Jones, Constantina, Melvin, Mat. Dunia, Patti Lease, Peg Feeser, Anna Varone, Jerrie Rife, Michelle Wilson, Bill & Kathy Parrish, Frs Michael & Andrew, Monk Christian, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Steven, Yvonne, Todd & Olga, Nina Gordon, Constantina & Christos, Mirela & Chris, Jaroslav, Troy Duker, Frank & Mary Miranda, Kathy T. Requests? See Fr. John.

The Special Parish Meeting

to hear the updated feasibility report of the Finance Committee will meet today, April 18th, following the coffee hour. The only item on the agenda is the hearing of the report. All are invited to attend.



SUNDAY, APRIL 18TH

MYRRH BEARING WOMEN

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

MONDAY, APRIL 19TH

7:00p.m. Bible Study

SATURDAY, APRIL 24TH

5:00p.m. Orthodoxy 101
6:00p.m. Great Vespers

SUNDAY, APRIL 25TH

SUNDAY OF THE PARALYTIC

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



Bible Study

On Monday, April 19th, at 7:00pm, there will be a Bible Study at the church. The topic is the Resurrectional appearances of Christ during the 40 days before His Ascension. All are invited! Bring a Bible and a friend!

Reading Group

In the back of the church is the material for our next Reading Group, scheduled to meet at 7pm on Monday, April 26th. The handout is an excerpt from the OCA's Mission Planter's Resource Kit which deals with "Church as Mission". Please pick up your copy today!



Orthodoxy 101

Will resume this Saturday evening at 5:00pm before the Great Vespers. All invited!

Open House - Rescheduled

After arriving home and seeing 300 plus phone messages on his answering machine, each pointing out that the Open House at the rectory was scheduled for Mother's Day (Oh no!), Fr. John, together with his excellent counsel, Mat. Emily, has decided to reschedule for another day. So please look for an announcement in the future regarding the once-again rescheduled Open House. Sorry!



On Charity and Love

"God protects and loves the charitable and philanthropic person."

St. John Chrysostom

READER SCHEDULE

Sunday, April. 25th

Gabriela Jones

Sunday, May 2nd

Kathy Parrish



Notes for 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.
- ❖ "Christ is risen" is sung / said at the beginning and end of all prayers until the leave-taking of Pascha on the Eve of Ascension.
- ❖ The prayer, "O Heavenly King" is omitted until Pentecost, being replaced with the Troparion of Pascha and then Ascension.

THE NETWORKS OF COMMUNICATION

From the OCA Mission Resource Kit

The single most comprehensive, contemporary lesson in Church growth (specifically, how to evangelize effectively in your parish) can be learned by standing in any Orthodox church on the first Sunday of Great Lent (Great Lent being a traditional time for the catechumenate) and listening to the Gospel reading (John 1:35ff.). A paraphrase of the events in this passage is as follows:

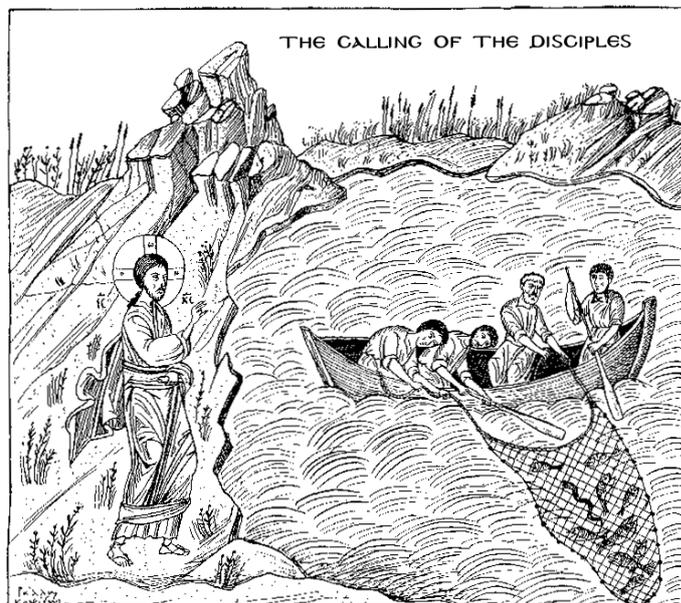
- ❖ Jesus told Andrew, "Come and see," and they did.
- ❖ Because it was important, Andrew went and found his brother Simon Peter and brought him to Jesus.
- ❖ Jesus told Philip, "Follow me," and he did.
- ❖ Because it was important, Philip went and found his friend Nathanael and told him, and Nathanael came to Jesus.

Anyone who can fully grasp the implications of points 2 and 4, and is willing to apply them actively, is on the way to successful evangelism in their local parish. The following statistics on recruited membership are generally accepted by Church analysts in North America. Typically, members of any parish have joined their church because of:

- ❖ Visitations (by priest or parishioner) 1-2 %
- ❖ Walked in off the street 2- 3 %
- ❖ Special need met by parish 2-3 %
- ❖ Program offered by parish 3-4 %
- ❖ Sunday School 3-5 %
- ❖ Clergy 3-5%
- ❖ "Crusade" .001 %
- ❖ A relative or friend 70-90 %

Chances are very great that if you are reading this, you are a baptized Christian because a relative or a friend brought you to the Church. (It would be strange to expect anything else.) Further analysis of the 70-90 % in the last category is illuminating: If a majority of the people were brought by relatives, then the parish is more static; if they were brought by friends, then the parish is more dynamic.

A principle related to the family-friends phenomenon illustrated above is found in the New Testament emphasis on evangelism through house-



holds. The calling of Zacchaeus and the bringing of salvation to him and to all his house is (not coincidentally) the Gospel reading that alerts us to preparation for Great Lent, the time of the catechumenate, as mentioned above. Similarly, we note the same paradigm in Acts when Paul evangelizes Lydia and her house, the jailer and his house, and the leader of the synagogue and his house, to mention a few. Our Church normally appoints the Zacchaeus passage for the prayer and blessing of a new house, recognizing the principle of the natural growth of the Church through the family and the associations of the household.

Throughout the New Testament, it is assumed that the primary mode of Church growth is evangelism. Sometimes individuals from native Orthodox cultures lose sight of this reality because of their native situation. There are only three means whereby people become members of parishes: birth, transfer, and evangelism. Christian parenting cannot be expected to be the process by which the entire world becomes Christian. Likewise, transfer of membership to a "new" parish means that an "old" parish has lost a member, so the process is a "wash."

The icon or image that we are given to imitate is that of evangelism, the draught of fishes, the making of disciples. Individuals who hear the Gospel are expected to proclaim the Gospel.



ON CHURCH GROWTH

The Church is not simply a building or edifice, nor is it an organization or institutional structure. It is essentially a community of people who are supposed to be of God and imbued with His Spirit. In the words of St. John Chrysostom, "The Church is a community made up of the souls of us men and cannot be built by stone and mortar, but must be built by the spiritual growth of its members into the full reality of Jesus Christ." This is what Church growth is all about and how we must understand it.



MY FIRST PASCHA

By Kyrie Mead



I have to be honest with you; Easter has never really been my favorite holiday. It's always seemed to me to be all jellybeans and Peeps and fluff. I made the Easter dresses (even though we didn't really have anywhere to go). I filled their Easter baskets with gifts (that didn't really mean anything, other than to signify that it was a "holiday").

I tried, in the past, to make Easter be about new beginnings, the earth awakening from the long winter, the natural world coming back to life. Though it intellectually rang true I didn't feel very new beginning-ish, or that things were really "coming back to life." Nor did I ever feel the mystery, the anticipation, the giddiness that I do around Christmas.

If you had asked me, I would have told you that I liked the chocolate (and the excuse to get together around a table full of good food with the ones I love). A sort of ordinary holiday, just barely fancier than our everyday.

This year is our first year celebrating Easter (Pascha) in the Orthodox Church and my mind and heart have been forever changed. It truly is a season, taking all of the 40 days' fast that precedes it, the sorrowful Lenten services, Holy Week (when the pain of death is felt most keenly; those who surrounded Him then did not have the benefit, as we do, of knowing What Came Next).

It is the apex of the liturgical year, the reason that the Church exists. The anticipation is acute. The mystery is all-encompassing. The miracle of the Resurrection is truly shocking, an amazing thing to contemplate.

Last night, with real excitement, we woke the girls up at 11:30 to go to church. We went up the stairs

to the chapel; we heard the bells and smelled the incense and watched as the room was plunged into deepest black. There, in the company of our brethren, the unquenchable light was passed from candle to candle until our faces were glowing.

We processed down the stairs in song, around the church, to the front door. We heard the three knocks and went back upstairs to LIGHT, a light gloriously bright, and laughter, and joy, and the chorus of "Christ is risen!"

By 3:30 in the morning, we were all exhausted with joy, our hearts full.

When we got home, we had a small family feast in front of the fireplace: sweet bread, chocolate, ham. Food made so much more festal through our abstinence. Fellowship made so much more special through our shared experience.

Today there was Agape Vespers, and an Easter egg hunt, and Easter dresses, and, yes, jellybeans. But for once I didn't feel that I needed to carry the burden of making Easter "special" for my girls. This time it was special on its own. A miracle remembered and re-enacted every year. A gift that means so much more than anything I could make or buy, that is so huge as to almost be incomprehensible. Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

I am far from having a full understanding of this miracle, but I can tell you I felt it deep within myself. A transformation of mystical proportions, that we are invited to be a part of.

Perhaps, after all, Easter is my favorite holiday.

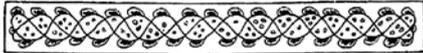


ORTHODOX ARCHBISHOP AMONG THOSE WHO PERISHED IN AIRPLANE CRASH

SYOSSET, NY [OCA] -- His Beatitude, Metropolitan Jonah sent condolences to His Beatitude, Metropolitan Sawa of Warsaw and All Poland upon learning that His Eminence, Archbishop Miron [Chodakowski] of Hajnówka, was among those who perished in the crash of the Polish presidential aircraft Tu-154 near Smolensk, Russia on Saturday, April 10, 2010.

Archbishop Miron, 53, served as the Orthodox Christian Ordinary of the Polish Army, in which he held the rank of Brigadier General. Prior to his consecration to the episcopacy, he served as abbot of the Monastery of the Annunciation in Suprasl. While in the US and Canada in 2007, Archbishop Miron visited several parishes of the Orthodox Church in America. May Archbishop Miron's memory be eternal!





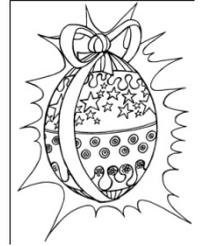
SYMBOLS OF THE RESURRECTION

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.