



# CHRIST THE SAVIOR ORTHODOX CHURCH

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## BULLETIN OF APRIL 8, 2012

### PALM SUNDAY, APRIL 8<sup>TH</sup>

9:00a.m. Div. Liturgy; Coffee hr.  
 7:00p.m. Bridegroom Matins

### HOLY MONDAY, APRIL 9<sup>TH</sup>

7:00p.m. Bridegroom Matins

### HOLY TUESDAY, APRIL 10<sup>TH</sup>

7:00p.m. Bridegroom Matins

### HOLY WEDNESDAY, APRIL 11<sup>TH</sup>

7:00p.m. Holy Unction

### HOLY THURSDAY, APRIL 12<sup>TH</sup>

9:00a.m. Vesperal Divine Liturgy  
 7:00p.m. Matins with 12 Gospels

### HOLY FRIDAY, APRIL 13<sup>TH</sup>

3:00p.m. Vespers with Shroud  
 7:00p.m. Matins with Procession

### HOLY SATURDAY, APRIL 14<sup>TH</sup>

9:00a.m. Vesperal Divine Liturgy  
 11:30p.m. Nocturns

### HOLY PASCHA, APRIL 15<sup>TH</sup>

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

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

### Welcome Visitors

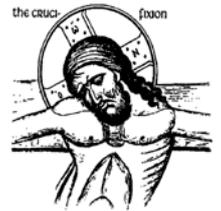
We warmly welcome all those who are visiting us today. It is good to have you all with us!

### Confession Times – It is the 11<sup>th</sup> Hour

Fr. John is available for Confession at any time by appointment. Please speak with him. Pascha is next Sunday, April 15<sup>th</sup>.

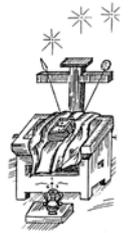
### Holy Week and Paschal Services

provide us with an opportunity to spiritually enter into the saving events of the Lord's Passion, Death, and Resurrection. There are liturgical services offered each day this week. While it may be difficult, or even impossible, to attend all of these services, we should do our best to be present at the very least on Holy Friday and Pascha. Let us "make" the time and keep watch this week during the Lord's darkest hour so that we might celebrate with joy His bright and saving Resurrection!



### The Mystery of Holy Unction

will be served on Great and Holy Wednesday, April 11<sup>th</sup>, at 7:00pm. The Church's practice of anointing with holy oil for the healing of soul and body dates back to Apostolic times, see James 5:14. Those who wish to receive this Mystery should first have made a recent Confession.



### Holy Week & Pascha Sign-Up Sheet

In the back of the church there is a sign-up sheet for helping with the preparations for Pascha.

### The Paschal Meal

will be held immediately following the "Midnight Service", which concludes with the Pascha Divine Liturgy. Everyone is invited! If you are able to bring food to share, please sign your name on the sheet in the back to let us know what you can bring. We also still need people to help clean up after the meal. Please see the Holy Week & Pascha sign-up sheet.



### READER SCHEDULE

**Sunday, Apr. 15<sup>th</sup>**

Kathy Parrish

**Sunday, Apr. 22<sup>nd</sup>**

Jodie McElwee



### Altar Server / Usher Meeting

for Holy Week and Pascha today, Sunday, April 8<sup>th</sup>, after coffee hour.

### Many Years!

to Roberta Dobronz on her 65<sup>th</sup> Birthday, April 12<sup>th</sup>!

**Prayer List:** Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Kelly Elizabeth & Ana Lucia, Bill Parrish, Hayley, Tyler Pelesh, Jerrie Rife (newly departed), Wallace & Michelle, Ryan & Kayla, Maleah Morsey, Victoria Kokkinos, Karen Nichols, Denise Royal, Simeon, Scott & Maryann, Garrett Cuppels, Jane Koshutko, Nicholas & Linda, Nina Gordon, Mirela & Chris, Troy Duker, Mary Miranda, Bruce, Stella, Lilly Barnett, Amy F., Nedelina, Henrietta Stack, Archimandrite Pachomy, Michelle Patapios.

OPERATING THRU 3/31/12			APRIL OPERATING			RENOVATION TO PARISH CENTER		
Income	Expense	Net	Income	Goal	Difference	Income + Loan	Goal	Expense
12,605	14,789	-2,184	648	4,858	-4,210	42,146 + 30K	80,000	67,531



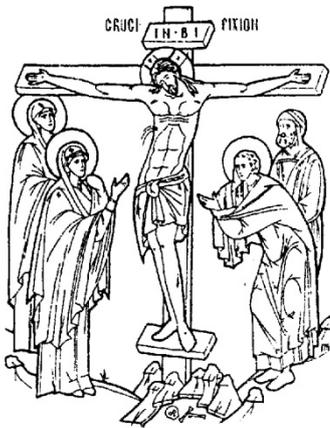
## THE THEOLOGY OF GREAT AND HOLY WEEK

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*

The Shroud (Greek: Επιτάφιος, epitaphios; Slavonic: Плащаница, plashchanitsa; Arabic: شوع, 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 (Easter 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.



## THE SACRAMENT OF HOLY UNCTION

From "These Truths We Hold"



This Sacrament is described in Holy Scripture by St. James the Brother of the Lord: Is any among you sick? Let him, call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven (James 5:14-15).

From the above text, we can see that this Sacrament has a twofold purpose bodily healing and the forgiveness of sins. The two are joined, for man is a unity of body and soul and there can be no sharp distinction between bodily and spiritual sicknesses. Of course, the Church does not believe that this anointing is automatically followed by recovery of health, for God's will and not man's prevails in all instances. Sometimes the sick person is healed and recovers after receiving the Sacrament, but in other cases he does not recover, but the Sacrament, nonetheless, gives him the spiritual strength to prepare for death.

The Sacrament is formally performed by seven Priests, reflecting an ancient practice of performing in the course of seven days, each day having its own prayers, although, if due to necessity, it can be performed by three or even one Priest. At each of the anointings the following prayer is repeated:

Holy Father, Physician of souls and bodies, Who sent Thine Only-begotten Son, our Lord Jesus Christ Who healed every illness and delivered from death, heal Thy servant from the weakness that holds his/her body, of either body or soul, and enliven him/her by the grace of Thy Christ, by the prayers of the All-holy Lady Theotokos and all the Saints.

Seven Epistle and Gospel readings are said and seven anointings are performed. After the seventh, the open Gospel Book is placed over the head of the one receiving the Sacrament, during which the senior Priest reads the Absolution Prayer containing the following: I do not lay my sinful hands on the head of him who comes...but Thy mighty and powerful hand, which is in the Holy Gospel. This replaces an ancient practice of laying-on of hands.

We must note that this Sacrament is not only for those on their deathbed, but for anyone who is sick. It may also be performed over the healthy as well (as is the custom on Holy Wednesday in many places) and in Greece it is often performed over the healthy before Holy Communion, since the rite also contains elements of repentance, although it should be noted that this does not replace the Sacrament of Confession.

### WHICH IS BETTER? THE WAY OF MARY OR THE WAY OF MARTHA?

*An anonymous Desert Father was questioned about whether it is better to live the solitary life of contemplation and poverty or to devote one's life to helping others and providing material support to the needy. His answer goes to the heart of the debate whether it is better to follow the way of Mary or that of Martha.*

The brethren said, "There were two brothers who were the sons of a merchant and their father died and they divided their inheritance between themselves. Unto each one, there came five thousand dinars. One of the brothers divided his inheritance among the churches, and the monasteries, and the poor, and he himself became a monk, and he chose for himself a life of continual silence, and fasting, and prayer. Now the other one built a monastery for himself, and gathered brethren to him, and he took care of the strangers, and the poor, and the sick, whom he received and relieved.

"When the two brothers were dead, there was questioning among the brethren about them, and they went to Abba Pambo and asked him, 'Which manner of life and conduct was the more excellent and exalted?' And having learned from God, he said unto them, 'They were both perfect, and in my sight they appear to be of equal merit.' Explain to us now the old man's words, for how can the man who is destitute, and the man who hath possessions be equal in merit?' The old man said, 'Since the whole life of these brethren was please to God, and since whatsoever they did they did it for God, with an upright aim, and since the aim of each was the same, they appeared to be in the old man's opinion of equal merit before God.'"

