

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF APRIL 17, 2011

Please Remember in Prayer

Mat. Maura, Jerrie Rife, Wallace & Michelle Wilson, Victoria Kokkinos, Ed Tucker, Karen Nichols, Irene Clenney, Denise Royal, Gabriela Jones, Simeon, Scott & Maryann, Roman Szwec, Mat. Dunia, Patti Lease, Garrett Cuppels, Frs Michael & Andrew, Fr. Christian, Jane Koshtko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Nina Gordon, Mirela & Chris, Jaroslav, Troy, Frank & Mary Miranda, Kathy T., Bruce, Julia Plisko & family, Stella.

SUNDAY, APRIL 17TH

ENTRANCE INTO JERUSALEM

8:40a.m. Hours
9:00a.m. Chrismations
Divine Liturgy
Coffee Hour
7:00p.m. Bridegroom Matins

HOLY MONDAY, APRIL 18TH

7:00p.m. Bridegroom Matins

HOLY TUESDAY, APRIL 19TH

7:00p.m. Bridegroom Matins

HOLY WEDNESDAY, APRIL 20TH

7:00p.m. Holy Unction

HOLY THURSDAY, APRIL 21ST

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

HOLY FRIDAY, APRIL 22ND

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

HOLY SATURDAY, APRIL 23RD

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

HOLY PASCHA, APRIL 24TH

Christ is risen! Indeed He is risen!
12:00a.m. Matins
Divine Liturgy
Blsg. of Baskets & Meal
12:00p.m. Paschal Vespers

Congratulations to the Morsey Family

Today, Palm Sunday, the Morsey family will be received into the Orthodox Church through the Mystery of Holy Chrismation. The Chrismations will take place during the Divine Liturgy. We congratulate them on this special day! May the Lord's continued blessings be upon them!



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!

Altar Server / Usher Meeting

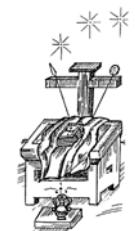
For Holy Week and Pascha Sunday, April 17th, after coffee hour.

Confession Times – It is the 11th Hour

Fr. John is available for Confession at any time by appointment. Please speak with him. Pascha is next Sunday, April 24th.

The Mystery of Holy Unction

will be served on Great and Holy Wednesday, April 20th, 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. Questions? Please see Constantine.



'READER SCHEDULE

Sunday, Apr. 24th

Kathy Parrish

Sunday, May 1st

Jodi McElwee





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.

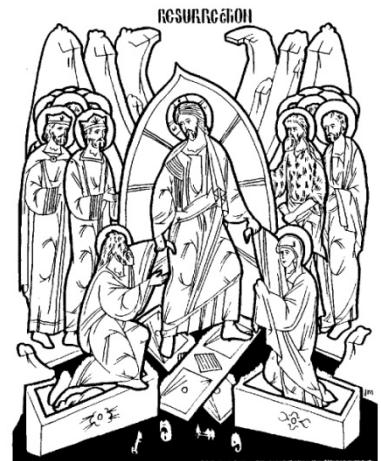
The Monday, Tuesday and Wednesday of Great and Holy Week are a preparation for the Passion. They already have a strongly accented character of mourning and repentance. The Thursday, Friday and Saturday of the Great and Holy Week belong to the paschal solemnities - each one of these days reveals to us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

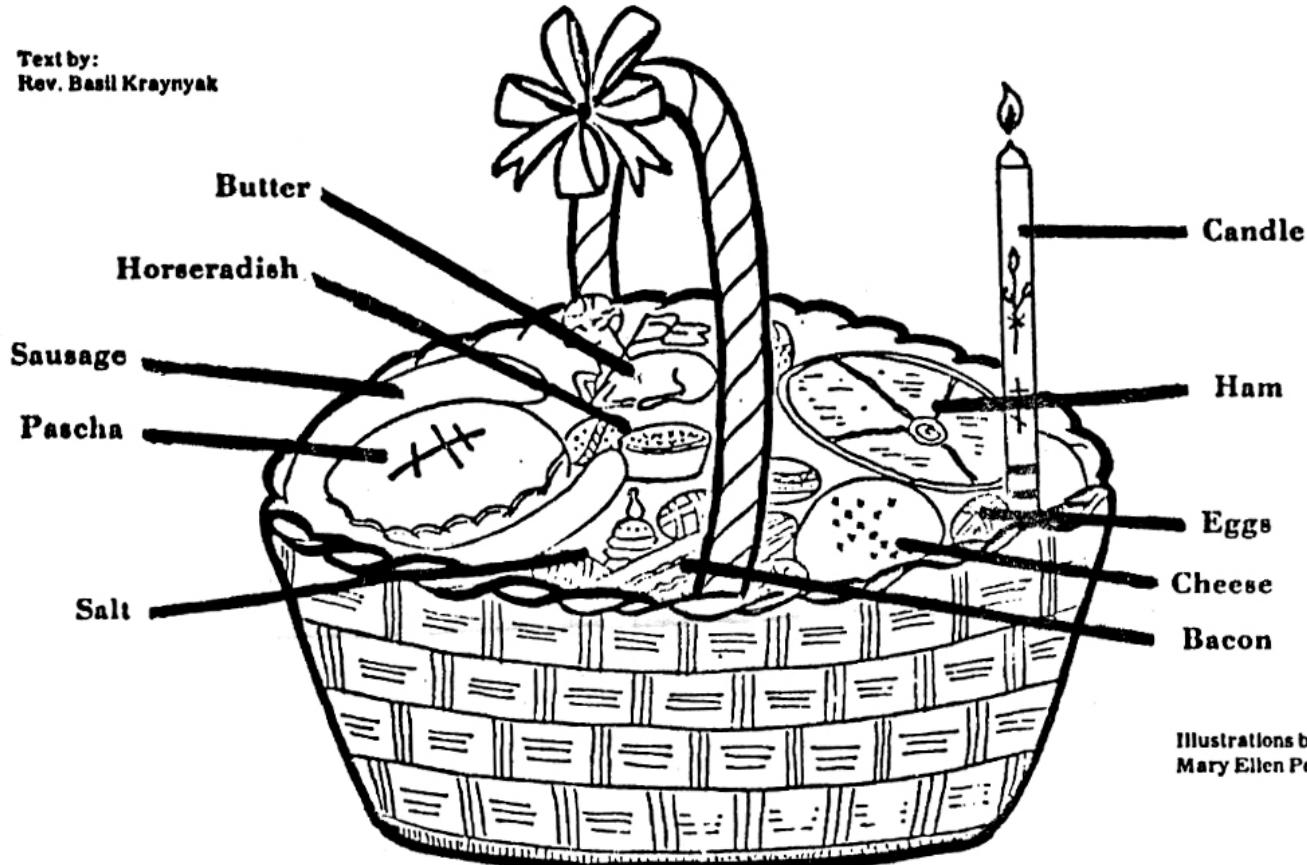


10 TIPS FOR HOLY WEEK AND PASCHA

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.

How to Put Together a Traditional Easter Basket

Text by:
Rev. Basil Kraynyak

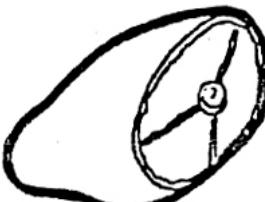


Illustrations by:
Mary Ellen Petro



PASCHA - The Easter Bread (pron. pā-ska.) A sweet, yeast bread rich in eggs, butter, etc. Symbolic of Christ Himself who is our True Bread. Usually a round loaf baked with a golden crust decorated with a symbol indicative of Christ. Sometimes a cross (—) of dough is placed on top encircled by a plait giving it a crowned effect or Greek abbreviations for the name of Christ. The letters XB indicate the Slavonic for Christ is Risen.

HAM (Slav. Šunka - pron. shoon-ka.) The flesh meat popular with the Slavs as the main dish because of its richness and symbolic of the great joy and abundance of Easter. Some may prefer Lamb or Veal. This is usually well roasted or cooked as well as other meats so that the festivity of the day will not be burdened with preparation and all may enjoy the Feast.



CHEESE (Slav. Hrudka or Sirets pron. hrood-ka or si-rets) A custard-type cheese shaped into a ball having a rather bland but sweet taste indicative of the moderation that Christians should have in all things. Also, creamed cheese is placed in a small dish and both are decorated with symbols (see Pascha) out of cloves or pepper balls.



SAUSAGE (SLAV. Kolbasi - pron. kol-bu-

) A spicy, garlicky sausage of pork products, indicative of God's favor and generosity.



EGGS (Slav. Pisanki pron. pi-sún-ki) Hard-boiled eggs brightly decorated with symbols and markings made with beeswax. Indicative of new life and resurrection.



BACON (Slav. Sianina pron. sia-ni-na) A piece of uncooked bacon cured with spices. Symbolic of the overabundance of God's mercy to us.



SALT (Slav. Sol' pron. sol') A condiment necessary for flavor reminding the Christian of his duty to others.



HORSERADISH (Slav. Chrin pron. khriñ) Horseradish mixed with grated red beets. Symbolic of the Passion of Christ still in our minds but sweetened with some sugar because of the Resurrection. A bitter-sweet red colored mixture reminds us of the sufferings of Christ.

These articles are placed in a wicker basket and a ribbon or bow is tied to the handle. A decorated candle is placed in the basket and is lit at the time of blessing. A linen cover usually embroidered with a picture of the Risen Christ or symbol with the words "Christ is Risen" is placed over the food when brought to the Church.

In some places a large Easter Bread (Pascha) is made and brought separately in a large linen cloth. If the origin of the people was from a wine growing area, a sweet wine may be brought.

