



Man sentenced God to death; by His Resurrection, He sentenced man to immortality. In return for a beating, He gives an embrace; for abuse, a blessing; for death, immortality. Man never showed so much hate for God as when he crucified Him; and God never showed more love for man than when He arose. Man even wanted to reduce God to a mortal, but God by His Resurrection made man immortal. The crucified God is Risen and has killed death. Death is no more. Immortality has surrounded man and all the world.

By the Resurrection of the God-Man, human nature has been led irreversibly onto the path of immortality, and has become dreadful to death itself. For before the Resurrection of Christ, death was dreadful to man, but after the Resurrection of Christ, man has become more dreadful to death. When man lives by faith in the Risen God-Man, he lives above death, out of its reach; it is a footstool for his feet: “O Death, where is thy sting? O Hades, where is thy victory?” (I Cor. 15:55).

When a man belonging to Christ dies, he simply sets aside his body like clothing, in which he will again be vested on the day of Dread Judgment.

Before the Resurrection of the God-Man, death was the second nature of man: life first, death second. But by His Resurrection, the Lord has changed everything: immortality has become the second nature of man, it has become natural for man; and death – unnatural. As before the Resurrection of Christ, it was natural for men to be mortal, so after the Resurrection of Christ, it was natural for men to be immortal.

From a Paschal Homily of Blessed Justin of Chelije (†1979)

Christ is Risen!
Χριστός Воскресе !
Χριστός Ανέστη!

Sunday, May 8

Third Sunday of Pascha
Sunday of the Myrrh-bearing Women

Divine Liturgy 9:30 A.M.

Commemoration of Apostle and Evangelist Mark (†63) and Right-believing Tamara,
Queen of Iberia (Georgia) (†13th century)

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Wednesday, May 11

Moleben 6:30 P.M.

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Sunday, May 15

Fourth Sunday of Pascha
Sunday of the Paralytic

Divine Liturgy 9:30 A.M.

Commemoration of Righteous Tabitha (†1st century), Holy Hierarch Athanasius the
Great of Alexandria (†373), translation of the relics of Holy Passion-bearers Boris (in
1072) and Gleb (in 1115)

We continue to introduce our faithful to those saints whose icons adorn our church. As we enter the nave of the temple, on our right hand side we see two new icons: of the Holy Pre-eminent Apostles Peter and Paul, and of New Venerable Martyrs Grand Duchess Elizabeth and Barbara (†1918). Most of us know are familiar with the lives of the apostles. This, however, can't be said about the Venerable Martyrs Elizabeth and Barbara, who, nonetheless are much revered in the Orthodox world and especially so among the English-speaking peoples.

Holy New Venerable Martyrs Grand Duchess Elizabeth Feodorovna and Barbara

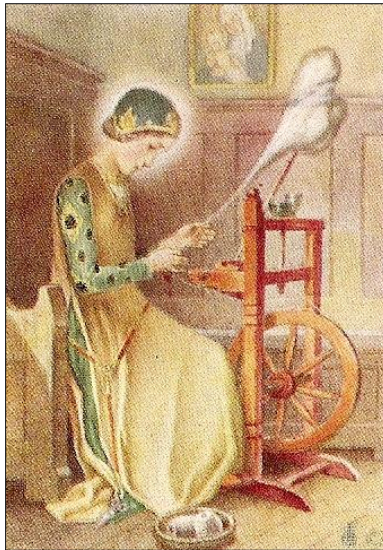
By Metropolitan Anastasy (†1965)



Not every generation is destined to meet along its path such a blessed gift from heaven as was the Grand Duchess Elizabeth Feodorovna for her time, for she was a rare combination of exalted Christian spirit, moral nobility, enlightened mind, gentle heart, and refined taste. She possessed an extremely delicate and multifaceted spiritual composition and her outward appearance reflected the beauty and greatness of her spirit. Upon her brow lay the seal of an inborn, elevated dignity which set her apart from those around her. Under the cover of modesty, she often strove, though in vain, to conceal herself from the gaze of others, but one could not mistake her for another. Wherever she appeared, one would always ask: "Who is she who looketh forth as the morning, clear as the sun" (Song of Solomon 6:10)? Wherever she would go she emanated the pure fragrance of the lily. Perhaps it was for this reason that she loved the color white—it was the reflection of her heart. All of her spiritual qualities were strictly balanced, one against another, never giving an impression of one-sidedness. Femininity was joined in her to a courageous character; her goodness never led to weakness and blind, unconditional trust of people. Even in her finest heartfelt inspirations she exhibited that gift of discernment which has always been so highly esteemed by Christian ascetics. These characteristics were perhaps in part due to her upbringing, which she received under the guidance of her maternal grandmother, Victoria, Queen of England and Empress of India. An unmistakable English stamp was placed on all her tastes and habits and English was closer to her than her native German.

The grand duchess herself acknowledged that a great influence on the formation of the inner, purely spiritual side of her character was the example of a paternal ancestor, Elizabeth Thuringen of Hungary, who through her daughter Sophia was one of the founders of the House of Hesse. A

contemporary of the Crusades, this remarkable woman reflected the spirit of her age. Deep piety was united in her together with self-sacrificing love for her neighbor, but her spouse considered her great beneficence squanderous and at times persecuted her for it. Her early widowhood compelled her to lead a life of wandering and need. Later she was again able to help the poor and suffering and completely dedicate herself to works of charity. The great reverence which this royal struggler enjoyed even during her lifetime moved the Roman Catholic Church in the thirteenth century to number her among its saints. The impressionable soul of the grand duchess was captivated in childhood by the happy memory of her honored ancestor and made a deep impression on her.



Elizabeth of Thuringen

Her rich natural gifts were refined by an extensive and wide education which not only satisfied her mental and esthetic needs but also enriched her with knowledge of a purely practical nature, essential for every woman with household duties. “Together with Her Majesty (i.e., Empress Alexandra Feodorovna, her younger sister) we were instructed during our childhood in everything,” she once said in answer to how she became acquainted with all the details of housekeeping.



Chosen as the future wife of the Grand Duke Sergei Alexandrovich, the grand duchess arrived in Russia during the period when the country, under the firm rule of Alexander III, attained the blossoming of its might in a purely national spirit. With her moral sensitivity and inborn love for knowledge, the young grand duchess began an intense study of the national characteristics of the Russian people and especially of their faith which places a deep mark on both their national character and upon all of their culture. Soon Orthodoxy won her over by its beauty and inner richness which she often would contrast with the spiritual poverty of Protestantism. (“And they are so self-satisfied about everything!” she said about Protestants.)



Elizabeth Feodorovna and Sergei Alexandrovich

Of her experiences in the Roman Catholic world, the grand duchess sometimes recalled a trip to Rome which she had taken together with the late grand duke soon after the jubilee of Pope Leo the XIII. The latter knew well the unshakable firmness of Sergei Alexandrovich's Orthodox convictions and regarded him highly, having first made his acquaintance when the grand duke, still a child, was visiting Rome. This long-standing acquaintance allowed them to converse informally. Between them there even arose an argument about how many popes were named Sergius. Neither of these exalted disputants wanted to give way to the other and the pope had to withdraw into his library to check. He returned a bit upset. “Forgive me,” said Leo XIII, smiling, “although they say the pope is infallible, this time he fell into error.”

The grand duchess, of her own volition decided to unite herself to the Orthodox Church. When she made the announcement to her spouse, according to the account of one of the servants, tears involuntarily poured from his eyes. The Emperor Alexander III himself was deeply touched by her decision. Her husband blessed her after Holy Chrismation with a precious icon of the Saviour, “Not Made by Hands”, which she treasured greatly throughout the remaining course of her life. Having been joined to the Faith in this manner, and thereby to all what makes up the soul of a Russian, the grand duchess could now with every right say to her spouse in the words of the Moabite Ruth, “Your people have become my people, and your God my God” (Ruth 1:16).

To Be Continued

..... News From All The Ends Of The Earth



Chicago, IL: Archimandrite Matthias (Moriak) (who served our parish in the past) was consecrated to the episcopacy for the OCA during the Divine Liturgy at Christ the Savior Church here on Saturday, April 30, 2011. Metropolitan Jonah, who presided at the consecration Divine Liturgy, was concelebrating with 9 more bishops. In attendance were Bishop Peter of Cleveland, Russian Orthodox Church Outside of Russia, and Bishop Demetrios of Mokissos, Greek Orthodox Metropolis of Chicago. Also, in the presence were Bishop Matthias' son and daughter and their families. Also attending were nuns from Hogar Rafael Ayau Orphanage in Guatemala, at which Bishop Matthias has ministered many times over the years.



Deacon Vladimir Vasilik

Vatican: On Sunday, May 1, the Pope of Rome John Paul II was canonized as a saint of the Roman Catholic Church. In his commentary of the event a well-known writer Deacon Vladimir Vasilik stated that "the Pope of Rome, who dedicated his whole life to trying to destroy the Orthodox Church in Russia and more so in the Western Ukraine, from the point of view of the Orthodox Church, cannot be viewed as a saint. In the beginning of his pontificate the current pope Benedict XVI tried to steer away from the previous pope's liberalism. However, after the last year's events (when he visited a synagogue and sang Psalms together with the rabbi and said that the Jews are innocent of crucifying the Christ), it is clear that he is continuing John Paul II's policy. (*Apostolic Canons proclaim that "If any one, either of the clergy or laity, enters into a synagogue of the Jews or heretics to pray, let him be deprived and suspended".*) It is worth considering the haste with which John Paul was canonized –

only 6 years after his death. For example, Joan of Arc (died in 1431) had to await her canonization for over 500 years. Roman Church is losing its prestige, therefore, it needs to revive the enthusiasm of its adherents. Vatican needs a symbol which could inspire and united the Catholics. It is obvious that this canonization is of political nature. It is difficult not to view it side by side with the canonization of Aloysius Stepinac – the godfather of the blood-thirsty Pavelic's Ustashi – the Croat Nazi government during WWII. Hundreds of thousands of Orthodox Serbs were sadistically murdered by the Croat Roman Catholics (with hands-on participation of clergy) for their (Serb's) refusal to renounce the Orthodox Faith. Through Archbishop Stepinac the Vatican maintained connection with the Pavelic regime – one of the most bloody and inhumane regime in the human history. John Paul II was doing diplomatically and more successfully what Stepinac and Pavelic had been trying to achieve before him – either assimilation or destruction of the Orthodox world. Therefore, naïve were those Orthodox who hoped that things would change with the coming of the current pope. What is papacy after the schism of 1054? According to Saint Nikolai of Zhicha (Velimirovic), 'papacy is, first of all, the lust for power which leads the person beyond the borderline dividing good from evil'. Canonizations of John Paul II and of Stepinac are symbolic, *Drang nach Osten* is going to continue: there are going to be more demands for the meeting between the pope and the Patriarch of Moscow (by far, the leading and most powerful figure in the Orthodox world), more demands for unity. But I am sure, not a single Orthodox Christian can even begin to pray to such 'saints' – the murderers of his brothers and sisters in Christ. Such canonizations show again and again how 'close' Roman Catholicism is to Orthodoxy, how tolerant, honest and sincere it is."

ANNOUNCEMENTS

1. May bulletin covers' sponsors are Djuric family — Ryan Campbells' Chrismation and birthday and Alexander Djuric's 2nd birthday.
2. On Sunday, May 22, we collect the non-perishable food items for Hobart Food Pantry. Please do not forget. If you cannot be in church that day, bring the food any other day and deposit it in the Food Pantry box.
3. We would like to appeal to those of our faithful who are not in church every Sunday. The church needs our financial support and the bills need to be paid even if we are absent from the church. Please, do not forget to send in your Sunday offerings every week.
4. Camp Nazareth raffle tickets are on sale for \$20.00 and kept in the Camp Nazareth envelope in the office.