
W^{the}onderworker

Saint George Orthodox Church

Second Quarter, 2013

From the Pastor's Desk

Dear Brothers and Sisters:

From April 28th through May 4th this year, Orthodox Christians around the world will celebrate Holy Week, a season when we spiritually follow our Lord, Jesus Christ, from His triumphal entrance into Jerusalem to His death on the Cross and burial.

During Holy Week, each day has a theme. At the end of the week — Thursday, Friday and Saturday — the themes are obvious: The Last Supper, the Betrayal and Trial, the Crucifixion and Burial.

Earlier in the week, however, the themes are less obvious, but no less important. Fr. Thomas Hopko, retired dean of Saint Vladimir's Seminary, writes in his book, "Worship:"

The theme of Monday is that of the sterile *fig tree* which yields no fruit and is condemned. Tuesday the accent is on the vigilance of the *wise virgins* who, unlike their foolish sisters, were ready when the Lord came to them. Wednesday the focus is on the *fallen woman* who repents. Great emphasis is made in the liturgical services to compare the woman, a sinful harlot who is saved, to Judas, a chosen apostle who is lost. The one gives her wealth to Christ and kisses his feet; the other betrays Christ for money with a kiss.

A special Matins service is celebrated, usually in the evening of each of the first three days. The general theme of this service is that of the Bridegroom, who comes in the middle of the night. Therefore, these services are known as *Bridegroom Matins*, and remind us that we must always be ready for our Lord to come again in glory to judge the world and us — the Second Coming — because He will come when we least expect it!

I have printed the **Schedule of Services** for Holy Week on page 3, so that you can see when the Bridegroom Matins services, and all the other services, will be celebrated and plan to participate in them.

Let us all, then, celebrate Holy Week as fully and completely as we can, faithfully following our Lord through His Passion and learning from Him vital lessons in the Christian life. Thus, we will be better prepared to celebrate His glorious Resurrection and better prepared, as well, for Him to come again in glory.

Fr. Dennis

Easter Egg Hunt Tradition Continues

Once again this year we will be holding our traditional **Easter Egg Hunt** after the 11:00 a.m. Paschal Vespers service on Pascha, May 5th.

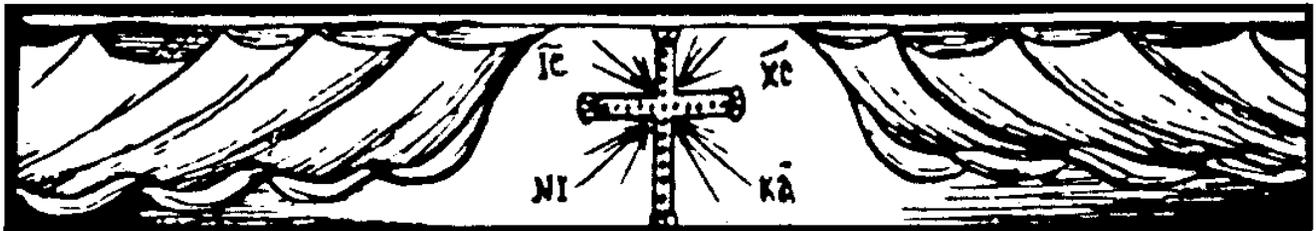
All children who attend our Church School are invited to hunt for eggs. Other children aged 10 and under are also welcome. Older children may accompany the littlest ones to help them in the hunt.

Children who want to participate are expected to be in Church for the service and to be dressed appropriately for Church.

We ask that parents bring at least one dozen plastic eggs for each of their children who will participate. Please place the eggs in the basket inside the front door of the Church any time before the service.

And don't forget, sharing and patience are fundamental Christian principles. Children should stop gathering eggs when they have found 15, and help or share with others until everyone has at least 15 of their own before continuing to hunt.

Everyone is invited to Coffee Hour after the hunt.



Saint George Orthodox Church

5490 Main Street
Trumbull, Connecticut 06611

Annual Community Pascha Card

We are now gathering names and donations for our Annual Community Pascha Card. Please fill out this form and give it, along with your donation, to Mary Nikola or Laura Chadwick.

You can also mail it to the Church at the address above.

All listings must be received by April 21, 2013.

Please make sure that your name appears (single line only) as you would like it to read on the card.

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Telephone: _____ Donation: _____

Holy Week and Pascha 2013

Schedule of Services

April 27 Lazarus Saturday	9:30 a.m. Divine Liturgy 4:00 p.m. Great Vespers and preparation of palms & pussywillows
April 28 Palm Sunday	9:30 a.m. Church School 10:00 a.m. Divine Liturgy 7:00 p.m. Bridegroom Matins
April 29 Great and Holy Monday	7:00 p.m. Bridegroom Matins
April 30 Great and Holy Tuesday	7:00 p.m. Bridegroom Matins
May 1 Great and Holy Wednesday	7:00 p.m. Bridegroom Matins and Holy Unction
May 2 Great and Holy Thursday	9:30 a.m. Vesperal Divine Liturgy of the Last Supper 7:00 p.m. Matins with the Twelve Passion Gospels
May 3 Great and Holy Friday	9:00 a.m. Decoration of the Petafi 3:00 p.m. Vespers 7:00 p.m. Matins with the Praises at the Tomb of Christ
May 4 Great and Holy Saturday	9:30 a.m. Vesperal Divine Liturgy of St. Basil the Great 11:00 p.m. Nocturne, Procession and Paschal Liturgy
May 5 The Great and Holy Pascha The Resurrection of Christ	11:00 a.m. Paschal Vespers and Easter Egg Hunt
May 6 Bright Monday and Saint George Day <i>(transferred)</i>	9:30 a.m. Paschal Divine Liturgy

Man

Man, according to the scriptures, is created “in the likeness of God.” (*Genesis 1:26-27*) To be like God, through the gift of God, is the essence of man’s being and life. In the scriptures it says that God breathed into man the “breath (or spirit) of life.” (*Genesis 2:7*). This divine teaching has given rise to the understanding in the Orthodox Church that man cannot be truly human, truly himself, without the Spirit of God. Thus Saint Irenaeus (3rd c.) said in his well-known saying, often quoted by Orthodox authors, that “man is body, soul and Holy Spirit.” This means that for man to fulfill himself as created in the image and likeness of God – that is, to be like Christ who is the perfect, divine and uncreated Image of God – man must be the temple of God’s Spirit. If man is not the temple of God’s Spirit, then the only alternative is that he is the temple of the evil spirit. There is no middle way. Man is either in an unending process of life and growth in union with God by the Holy Spirit, or else he is in an unending process of decomposition and death by returning to the dust of nothingness out of which he was formed, by the destructive power of the devil. This is how the Orthodox spiritual tradition interprets the “two ways” of the Mosaic law:

I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse, therefore choose life that you and your descendants may live, loving the Lord, obeying His voice and cleaving to Him, for that means life to you. (*Deuteronomy 30:19-20*)

It is this same teaching that the Apostle Paul gives in his doctrine of the “two laws” at work in the life of man.

For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my

mind and making me captive to the law of sin which dwells in my members. (...) For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. (...) For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the Spirit is life and peace. (*Romans 7:14-8:17*)

Every human being is confronted with these two possibilities, ultimately the only two possibilities of human existence. Either a person chooses life by the grace of God and the power of the Spirit – the “abundant” and “eternal life” given by God in creation and salvation through Jesus Christ – or the person chooses death. The whole pathos of human existence consists in this choice, whether a person is aware of it or not. Christian spiritual life depends on the conscious choice of the “way of life.” To “choose life” and to walk in the “way of life” is the way that man shows himself to be in the image and likeness of God.

For by the hands of the Father, that is by the Son and the Holy Spirit, man, and not merely a part of man, was made in the likeness of God... for the perfect man consists in the commingling and the union of the soul receiving the Spirit of the Father and the fleshly nature which was also moulded after the image of God... the man becomes spiritual and perfect because of the outpouring of the Spirit, and this is he who was made in the image and likeness of God. If in a man the Spirit is not united to the soul, this man is imperfect. He remains animal and carnal. He continues to have the image of God in his flesh, but he does not receive the divine likeness through the Holy Spirit. (*St. Irenaeus, 2nd c, Against Heresies*)

from *The Orthodox Faith*,
by Fr. Thomas Hopko

Njeriu

Njeriu, sipas shkrimeve, është krijuar “në ngjashmërinë e Perëndisë” (*Zanafilla 1:26-27*). Të jesh i ngjashëm me Perëndinë, nëpërmjet dhuratës së Perëndisë, është esenca e jetës dhe e qenies së njeriut. Në shkrimet thuhet se Perëndia fryu në njeriun “frymën e jetës” (*Zanafilla 2:7*). Ky mësim hyjnor ka bërë që në Kishën Orthodhokse të lindë kuptimi se njeriu nuk mund të jetë me të vërtetë njerëzor, me të vërtetë vetvetja, pa Shpirtin e Perëndisë. Kështu thotë Shën Ireneu (*shek. II*) në thënien e tij të famshme, të cituar shpesh nga autorët orthodhoksë, se “njeriu është trup, shpirt dhe Frymë e Shenjtë.” Kjo do të thotë, se, që njeriu të përmbushë veten si i krijuar në shëmbëlltyrën dhe ngjashmërinë e Perëndisë — domethënë, të jetë si Krishti i cili është i përsosur, hyjnor dhe Shëmbëlltyra e pakrijuar e Perëndisë — ai duhet të jetë tempulli i Frymës së Perëndisë. Nëse njeriu nuk është tempulli i Frymës së Perëndisë, atëherë e vetmja alternativë për të është që të jetë tempulli i frymës së keqe. Rrugë të mesme nuk ka. Njeriu ose është në një proces jete dhe rritje pambarim në bashkim me Perëndinë me anë të Shpirtit të Shenjtë, ose ai është në një proces prishje dhe vdekje pambarim, duke u kthyer në dheun e asgjësë nga i cili u formua, nga fuqia shkatërruese e djallit. Kështu i interpreton tradita shpirtërore orthodhokse “dy rrugët” e ligjit të Moisiut.

Unë marr sot si dëshmitarë kundër teje qiellin dhe tokën, që unë të kam vënë përpara jetës dhe vdekjes, bekimit dhe mallkimit; zgjidh, pra, jetën që të mund të jetoni ti dhe pasardhësit e tu, dhe të mund ta duash Zotin, Perëndinë tënd, t’i bindesh zërit të tij dhe të qëndrosh i lidhur ngushtë me të, sepse ai është jeta jote (*Ligji i Përtërirë 30:19-20*).

Është i njëjti mësim që Shën Pavli jep në doktrinën e tij të “dy ligjeve” që veprojnë në jetën e njeriut.

Në fakt, unë gjej kënaqësi në ligjin e Perëndisë sipas njeriut të brendshëm, por shoh një ligj tjetër në gjymtyrët e mia, që

lufton kundër ligjit të mendjes sime dhe që më bën skllav të ligjit të mëkatit që është në gjymtyrët e mia (...). Sepse ligji i Frymës i jetës në Jisu Krishtin më çliroi nga ligji i mëkatit dhe i vdekjes (...) Sepse ata që rrojnë sipas mishit e çojnë mendjen në gjërat e mishit, por ata që rrojnë sipas Frymës në gjërat e Frymës. Në fakt, mendja e kontrolluar nga mishi prodhon vdekje, por mendja e kontrolluar nga Fryma prodhon jetë dhe paqe (*Romanët 7:22-23, 8:2,5-6*).

Çdo qenie njerëzore përballet me këto dy mundësi, përfundimisht të vetmet dy mundësi të ekzistencës njerëzore. Ose një person zgjedh jetën prej Hirit të Perëndisë dhe fuqinë e Shpirtit — “jetën e përjetshme” dhe “të bollshme” të dhënë nga Perëndia në krijimin dhe shpëtimin nëpërmjet Jisu Krishtit — ose personi zgjedh vdekjen. I tërë pathosi i ekzistencës njerëzore qëndron në këtë zgjedhje, është ose jo personi i vetëdijshëm për këtë. Jeta shpirtërore e krishterë varet në zgjedhjen e ndërgjegjshme të “rrugës së jetës.” “Të zgjedhësh jetën” dhe të ecësh në “rrugën e jetës” është rruga që njeriu e tregon veten të jetë në shëmbëlltyrën dhe ngjashmërinë e Perëndisë.

Sepse nga duart e Atit, domethënë nga Biri dhe nga Fryma e Shenjtë, njeriu, dhe jo një pjesë e njeriut, u bë në ngjashmërinë e Perëndisë... sepse njeriu i përsosur qëndron në përzjerjen dhe bashkimin e shpirtit që merr Frymën e Atit dhe natyrën mishore që është modeluar, gjithashtu, sipas shëmbëlltyrës së Perëndisë... njeriu bëhet shpirtëror dhe i përsosur për shkak të derdhjes së Frymës dhe ky është ai që ishte bërë në shëmbëlltyrën dhe ngjashmërinë e Perëndisë. Nëse në një njeri Fryma nuk është bashkuar me shpirtin, ky njeri nuk është i përsosur. Ai mbetet gjallësor dhe mishor. Ai vazhdon ta ketë shëmbëlltyrën e Perëndisë në mishin e tij, por ai nuk e merr ngjashmërinë hyjnore nëpërmjet Frymës së Shenjtë (*Shën Ireneu, shek. II, Kundër Herezive*).

nga Besimi Ortodoks (*The Orthodox Faith*)
i At Thomas Hopko

Coming Events

April

- 7: St. Tikhon of Moscow
and North America
- 25: Apostle and Evangelist Mark
- 27: Lazarus Saturday
9:30 a.m. — Divine Liturgy
4:00 a.m. — Great Vespers
- 28: Palm Sunday
9:30 a.m. — Divine Liturgy
Beginning of Holy Week.
See page 3 for complete schedule

May

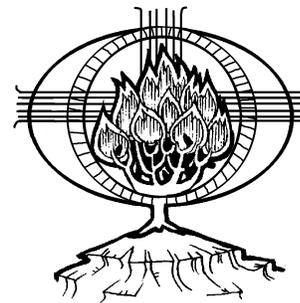
- 5: Pascha
11:00 a.m. — Paschal Vespers and Easter
Egg Hunt
- 6: Bright Monday
Great Martyr George (*transferred*)
9:30 a.m. — Paschal Divine Liturgy
- 12: Saint Thomas Sunday
Mother's Day
- 27: Memorial Day

June

- 7- Relay for Life, Trumbull High School
- 8:
- 13: The Ascension of our Lord
9:30 a.m. — Divine Liturgy
- 16: Father's Day
- 22: Memorial Saturday
9:30 a.m. — Divine Liturgy
11:00 a.m. to 4:00 p.m. — Food Festival
- 23: Pentecost
- 29: SS Peter & Paul
- 30: All Saints Sunday

Looking ahead...

- August 6: Transfiguration of our Lord
- August 9: Saint Herman of Alaska
- August 12-17: New England Youth Rally
- August 15: Dormition of the Virgin Mary
- August 24: Saint Kozma of Berat
- August 29: Beheading of
Saint John the Baptist
- September 1: Church New Year
- September 8: Nativity of the Virgin Mary
- September 14: Elevation of the Holy Cross
- September 27-28: Archdiocesan Assembly,
New York, NY
- March 3, 2014: Great Lent begins
- April 20, 2014: Pascha and Western Easter



Food Festival planned

On Saturday, June 22nd, our Church will hold its third annual **Food Festival**, featuring ethnic food, baked goods, and a "Take-a Chance" raffle table.

We are looking for volunteers to help out on the day of the event.

A flyer with details and forms for placing an advertisement in the Program Book will be sent out in the near future.

If you would like further details, please speak with Jim Bowe (203-261-3175).

Greg Buzi II chosen for mission trip

Congratulations to **Greg Buzi II**, who has been selected to join an Orthodox Christian Mission Center (OCMC) mission team to Guatemala in early August, 2013.

According to the OCMC website (ocmc.org), Greg's team will be assisting "seminarians and catechists who have been engaged in planting Orthodoxy among the indigenous people of Guatemala." They will help with the construction of a catechetical center and other facilities that will enable missionaries to continue their outreach to native Mayan people who are being brought to the Orthodox Faith.

In order to finance his trip, Greg will be conducting several fund-raisers, one of which will be a benefit concert on Friday, May 10th in the Church Hall. In addition, April's *Charity Collection* has been designated for his support.

Congratulations, Greg, and God bless your efforts!



2013 Relay for Life

St George Church will have a team for the **2013 Relay for Life of Monroe/Trumbull**. This event will be held from 6:00 p.m. on Friday, June 7th through 6:00 a.m. on Saturday, June 8th at Trumbull High School in Trumbull.

We walk through the night because cancer never stops!

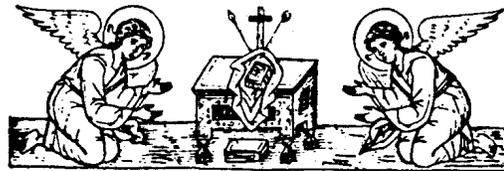
Our team will be called the **Wonderworkers of St. George**.

All proceeds from this event go to the American Cancer Society for research and also to help families dealing with cancer.

For more information, to make a donation or to join the team, go to www.RelayForLife.org. In the box marked "Find Event," enter the Trumbull Zip Code (06611) and then click on the link marked "2012 Relay for Life of Monroe/Trumbull CT." Then where it says "Top Teams," click on "View all" and you will find our team. (I know it sounds complicated, but it's easier than it sounds!)

Since Sharon Buzi has been appointed Honorary Chairperson of the entire event this year, Sue Galich and Janet Caliendo will be our Team Captains. They will be giving more information and conducting various fund-raising activities as the event draws near.

All are welcome!



Coffee Hour Sign-up Poster

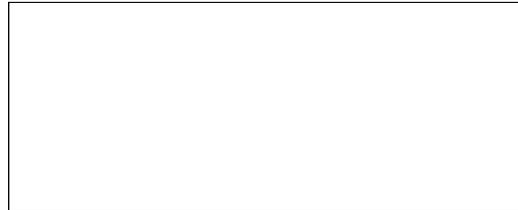
Hanging on the bulletin board in the Church Hall is a new poster where people can sign up to host **Coffee Hour** on Sunday mornings.

This is a way for us all to see if there are available Sundays and to plan ahead for any special occasions we might want to share with our Parish family: birthdays, namedays, memorials, etc.

Be sure to take a look at it and put your name down to host in the near future.

Saint George Orthodox Church
5490 Main Street
Trumbull, Connecticut 06611-2932

FORWARD AND ADDRESS CORRECTION



The Wonderworker

The Wonderworker
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Archpriest Dennis R. Rhodes,
Rector
James Bowe
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