



Св. РИТОКА

КН. ОЛЬГА

# Saint Paul the Apostle Orthodox Church

24 BURKE ROAD

FREEHOLD, NJ 07728

Third Sunday after Pentecost

July 14, 2013

Father Robert E Lucas, Pastor; Subdeacon Daniel J. Korba and Nikitas Tsokris, Cantors      Rectory 215-862-9227; Parish Center 732-780-3158

## We Are A Stewardship Parish Of Time, Talent and Treasure

The mission of our parish faith community is to teach the Gospel message in the rich tradition of the Orthodox Church; to enable people to reflect the image of Jesus Christ in every day activities of life; to offer spiritual formation through changing times; and to celebrate community among Orthodox believers in our Freehold area.

We of St. Paul the Apostle Parish dedicate ourselves to maintaining the sanctity of worship and spiritual enlightenment in a family environment that reaches and involves all ages and unifies all people.

We believe in the spirit of ecumenism in which we share our faith by word and example and extend our spiritual insights to all people.

We accept the responsibility of Christian Stewardship that through generous giving we may all experience a faith communion with Christ as the Center of our lives.

We dedicate ourselves to insuring the well-being of all people so that we may truly experience the message of Christ's salutary gospel.

We are a beacon on a hill with the eyes of many upon us; that beacon is the inspired Light of Christ which must shine brightly in our lives.

*It is not ourselves we preach but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. For God, who said, 'Let light shine out of darkness,' has shone in our hearts, that we in turn might make known the glory of God shining on the face of Christ. This treasure we possess in earthen vessels to make it clear that its surpassing power comes from God and not from us. We are afflicted in every way possible, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in us 2 Corinthians 4: 5 - 8.*

## GLAD TIDINGS

+++ Saturday is the simple feast of St. Elias the Prophet. The Divine Liturgy will be celebrated at 9:00 AM. Please join us in prayer and worship.

+++ Next Sunday following the Divine Liturgy, vehicles of travel will be blessed. Invite your friends and neighbors to benefit from our prayers for the intention of safe travel.



+++ Please keep the intentions of these members of our parish intercession community in your daily prayers: Anna, Ryan, Betty, Mary, Beth, Ann Helene, Delores, Claire Elizabeth, Debra and Michael.

+++ The sign-up sheet for both the Web Site and Bulletin sponsors is on the bulletin board in the kitchen. Please sign up as soon as possible. Do NOT make payment until your sign-up month has arrived. This will make it easier for Father to keep track of payments. Thanks in advance to all who support the parish in this way.

+++ Today we celebrate a Memorial Service at 9: 15 AM for the repose of the soul of +Father Michael Rosko who recently entered eternity. We pray our gracious Lord will comfort his family in their loss and grant blessed repose and create for him Eternal Memory!

+++ We offer thanks to the Blessed Trinity for inspiring generosity in the souls of our faithful and the blessing of abundant grace in our midst with the offering received last Sunday: Tithe Offering, \$367.00; Candles, \$14.00; Holyday, \$30.00; Food Coupons, \$200.00, for a total of \$611.00. We express our profound gratitude to the parishioner communicants who offer their God-given treasure and labored for the sake of the Lord and the good of our parish. God bless and reward you good and faithful souls! The attendance was 44 adults and 13 children last Sunday.

+++ As faithful believers, we intercede and associate ourselves in prayer with the following who have prayed and offered seven day lights for their intentions: Father Lucas, Anna Zacharyczuk, Eleanor Korba, Michael Douglas, Robert Gorbich, Maria Garcia and Pani Buletza.

+++ We make a **PENNIES FROM HEAVEN** Canister available for our faithful to bring in pennies for our altar and its appointments. We are already in receipt of **\$1694.00** from this apostolate. Even your pennies can help and are a blessing to our parish.

+++ Please be certain to see a member of the Parish Council if you would like to help our parish by using **Shop Rite Food Coupons** available in \$20.00 denominations. We invite **ALL** to be caring and supportive and use Grocery Coupons for food shopping as we have gratefully realized \$5550.00 on this project to date!

+++ The **Clothing Drive** is a permanent on-going project in our parish. Please bring any type of clothing and fabrics along with stuffed animals and shoes for the benefit of our parish. The bags can be left in the vestibule or on the front porch of the rectory. Please invite your friends and neighbors to assist us in disposing of unwanted clothing, shoes and fabrics.

+++ Please pray the Lord our God grants us an enrichment of our spiritual lives for his glory.

+++ May all glory, adoration and worship be accorded our God in the Holy Trinity by all the faithful of our parish with one mind, one soul and one heart each day of the week!

**Old  
Testament  
Worship**



**TEMPLE.** The sacred place of worship on Mount Moriah, including all buildings and courts. The first temple was built by Solomon, in 967 to 964 B.C., but was destroyed by the Chaldeans in 586 B.C. The second was erected by Zerubbabel in 515 B.C., but was profaned in 167 B.C. by the Syrians. Herod the Great began a magnificent restoration of the temple. It is his structure that is the temple referred to in the time of our Lord. In a more restricted sense, the term applies only to the "House" in which were the holy place and the holy of holies, or to the immediate precincts of this "House." The space covered by the temple and its courts was about 585 by 6100 feet.

The temple proper (Naos) measured 30 feet north to south, and 90 feet east to west. The innermost part of this building was the holy of holies, set apart from the outer room, the holy place, by a double curtain (Mt 27, 51). The holy of holies contained the stone on which once rested the ark of the covenant. It was entered once a year by the high priest (Heb 9, 3-5). The holy place had within it the golden altar of incense (Lk 1, 11), and the table of loaves (Mt 12, 4). About the Naos ran an uncovered court reserved to the priests. In front of the entrance to the holy place stood the altar of holocausts (Ex 27, 1-8). The lay Israelite might approach this altar only to bring his sacrifice to the priests (Mt 5, 23).

Outside this court of the priests, toward the east, was the court of the Israelites, where the laity could assist at the services. Beyond this was an outer court known as the court of the

women, since to it women were admitted. This court was surrounded by rooms, one of which was the treasury with thirteen boxes for contributions (Lk 21, 1ff). To these courts only Jews were admitted, inscriptions warning non-Jews not to enter under pain of death (Acts 21, 28). By a staircase of fifteen steps one descended to the outer court which was known as that of the Gentiles. This outside court was surrounded by walls with high towers. The court of the Gentiles was open to all, and it was used for buying and selling (Mk 11, 15). Against the walls of this court on the interior were porches or colonnades where the people listened to religious teachers (Lk 2, 46; Mt 26, 55). The porch attached to the eastern wall was known as Solomon's (Jn 10, 23; Acts 3, 11; 5, 12). At its northwestern corner this court was adjacent to the fortress Antonia, whose garrison was ready to keep order among the crowds (Acts 21, 30ff). But the Jews had also their own temple police, with captains and officers, who patrolled the whole area day and night (Lk 22, 52; Acts 4, 1).

The veneration of the Jews for the temple was very great (Mt 23, 16; Acts 6, 13f). Even the casual spectator would be impressed by the majesty of this sanctuary. The gates were adorned with gold and silver, one of them meriting the name Beautiful (Acts 3, 2). The view of the temple from Mount Olivet was especially impressive. In the siege of Jerusalem in A.D. 70 the temple was burned to the ground. This passing of Israel's sanctuary had been predicted by our Lord some forty years before (Mt 24, 2; Mk 13, 2; Lk 21, 6).



**SYNAGOGUES.** Minor places of religious assembly among the Jews, used also as schools, libraries and halls of judgment. The central place of worship was the temple, the one national sanctuary and the only place of sacrifice. The synagogue served local communities or separate congregations for less solemn religious functions. Every considerable Jewish community, whether in or out of Palestine, had at least one synagogue. The building, commonly rectangular, was erected on the plan of the temple. There was a gallery reserved for women, another space for men, and the worshippers faced toward Jerusalem and the holy of holies. In front was a platform on which stood the holy ark containing the Scriptures and an eight-branch candlestick burning before it. Nearest the platform were the chief seats, where sat the leading men facing the congregation (Mt 23, 6; Mk 12, 39; Lk 11, 43; 20, 46). Among these leading men were the ruler of the synagogue and the elders, and various functionaries whom they appointed.

1) The ruler of the synagogue was the chief elder. He presided at the services (Mk 5, 22; Acts 13, 15). Jairus (Lk 8, 41ff), Crispus (Acts 18, 8) and Sosthenes (Acts 18, 17) are such rulers mentioned in the New Testament.

2) The elders assisted at all the services, and along with the ruler of the synagogue they formed the local sanhedrin, which had the power to hear cases (Lk 12, 11), to excommunicate (Jn 9, 22; 16, 2), to scourge (Mt 10, 17; 23, 34), to send for trial to Jerusalem (Acts 9, 2).

3) The functionaries included the reader, an elder selected for each service by the ruler, the interpreter, who explained in the popular language the texts read in Hebrew; the attendant, frequently the local schoolmaster, who had charge of the sacred rolls (Lk 4, 20).

The synagogue services were held chiefly on the sabbath. They had two parts: (1) The liturgical part was conducted by the reader of the day, who recited prayers, some on a platform in the middle of the synagogue, others before the ark with his back toward the people. If a priest was present, he concluded the liturgy with a blessing. (2) The instruction followed, and consisted of readings from the law and the prophets, followed by an interpretation and sermon (Acts 13, 15; 15, 21). The ruler of the synagogue might grant permission to members of the congregation to speak, and sometimes he called on one present to address the congregation. Our Lord often spoke in synagogues. Within their walls some of his miracles were performed and memorable discourses delivered. St. Stephen (Acts 6, 9) and St. Paul (Acts 9, 20; etc.) preached Christ in synagogues.

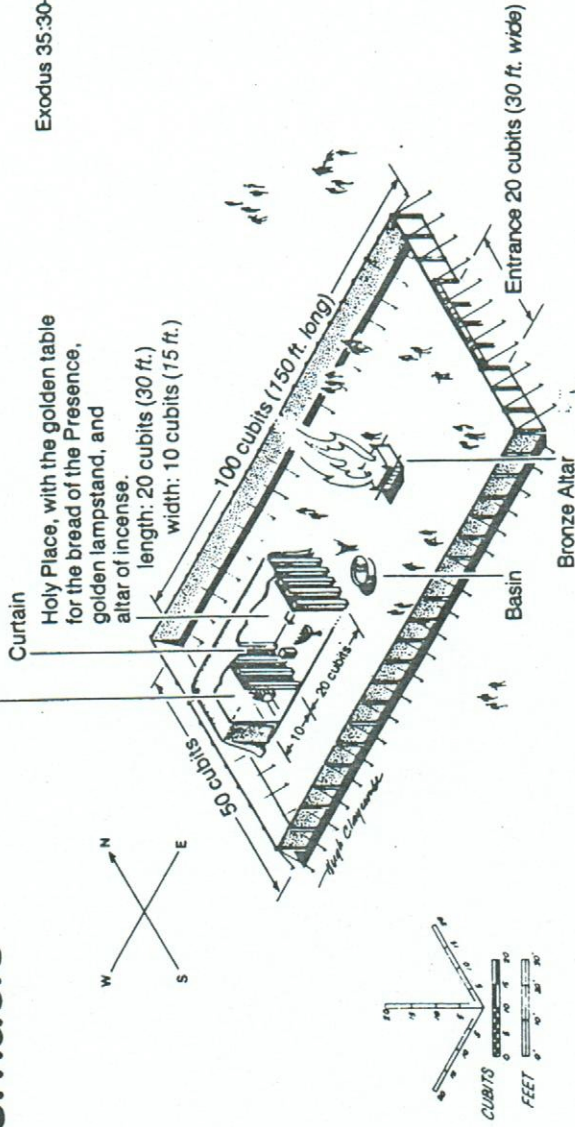
The congregation joined in the services in various ways. They took part in the prayers (Mt 6, 5), raised and distributed alms (Mt 6, 2), and discussed remarks made by the speakers (Acts 6, 9; 17, 17). The service ended with a prayer of thanksgiving, after which arrangements might be made for the next sabbath (Acts 13, 42f).



# The Tabernacle

Exodus 35:30-36:38; 39:9-40:38

Most Holy Place with the ark of the covenant  
10 cubits square (15 ft. square)



The new religious observances taught by Moses in the desert centered on rituals connected with the tabernacle, and amplified Israel's sense of separateness, purity and oneness under the Lordship of Yahweh.

A few desert shrines have been found in Sinai, notably at Serabit el-Khadem and at Timnah in the Negev, and show marked Egyptian influence.

Specific cultural antecedents to portable shrines carried on poles and covered with thin sheets of gold can be found in

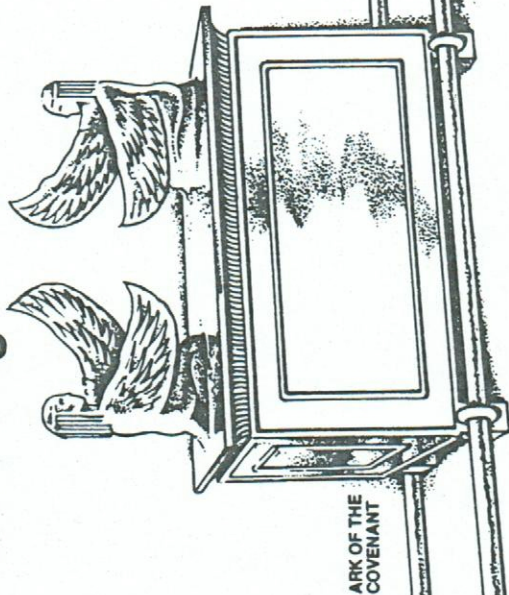
ancient Egypt as early as the Old Kingdom (2800-2250 B.C.), but were especially prominent in the 18th and 19th dynasties (1570-1180). The best examples come from the fabulous tomb of Tutankhamun, c. 1350.

Comparisons of construction details in the text of Ex 25-40 with the frames, shrines, poles, sheathing, draped fabric covers, gilt rosettes, and winged protective figures from the shrine of Tutankhamun are instructive. The period, the Late Bronze Age, is equivalent in all dating systems to the era of Moses and the exodus.

# The Tabernacle Furnishings

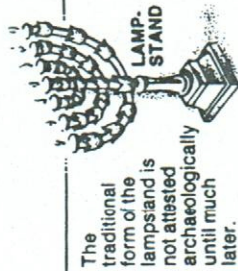
Exodus 37-38:8

The symbolism of God's redemptive covenant was preserved in the tabernacle, making each element an object lesson for the worshiper. The Levitical priests, including some with Egyptian names and perhaps Egyptian training, gave meticulous attention to facts about the shrine. Reconstruction of the furnishings is possible because of extremely detailed descriptions and precise measurements recorded in Ex 25-40.



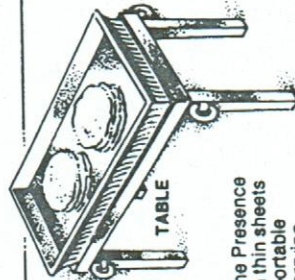
ARK OF THE COVENANT

The ark of the Testimony compares with the roughly contemporary shrine and funerary furniture of King Tutankhamun (c. 1350 a.c.), which, along with the Nimrud and Samaria ivories from a later period, have been used to guide the graphic interpretation of the text. Both sources show the conventional way of depicting extreme reverence, with facing winged guardians shielding a sacred place.



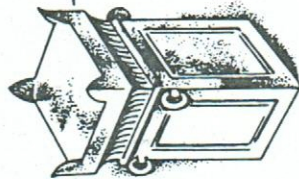
LAMP-  
STAND

The traditional form of the lampstand is not attested archaeologically until much later.

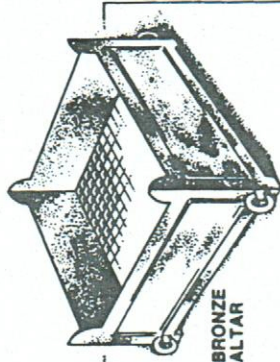


TABLE

The table holding the bread of the Presence was made of wood covered with thin sheets of gold. All of the objects were portable and were fitted with rings and carrying poles, practices typical of Egyptian ritual processions as early as the Old Kingdom.



INCENSE  
ALTAR



BRONZE  
ALTAR

The altar of burnt offering was made of wood overlaid with bronze. The size, five cubits square and three cubits high, matches altars found at Arad and Beersheba from the period of the monarchy.



# Old Testament Sacrifices

NAME	OT REFERENCES	ELEMENTS	PURPOSE
<b>BURNT OFFERING</b>	Lev 1: 6:8-13; 8:18-21; 16:24	Bull, ram or male bird (dove or young pigeon for poor); wholly consumed; no defect	Voluntary act of worship; atonement for unintentional sin in general; expression of devotion, commitment and complete surrender to God
<b>GRAIN OFFERING</b>	Lev 2; 6:14-23	Grain, fine flour, olive oil, incense, baked bread (cakes or wafers), salt; no yeast or honey; accompanied burnt offering and fellowship offering (along with drink offering)	Voluntary act of worship; recognition of God's goodness and provisions; devotion to God
<b>FELLOWSHIP OFFERING</b>	Lev 3; 7:11-34	Any animal without defect from herd or flock; variety of breads	Voluntary act of worship; thanksgiving and fellowship (it included a communal meal)

# Old Testament Feasts and Other Sacre

NAME	OT REFERENCES	OT TIME	MODERN EQUIVALENT
Sabbath	Ex 20:8-11; 31:12-17; Lev 23:3; Dt 5:12-15	7th day	Same
Sabbath Year	Ex 23:10-11; Lev 25:1-7	7th year	Same
Year of Jubilee	Lev 25:8-55; 27:17-24; Nu 36:4	50th year	Same
Passover	Ex 12:1-14; Lev 23:5; Nu 9:1-14; 28:16; Dt 16:1-3a, 4b-7	1st month (Abib) 14	Mar.-Apr.
Unleavened Bread	Ex 12:15-20; 13:3-10; 23:15; 34:18; Lev 23:6-8; Nu 28:17-25; Dt 16:3b, 4a, 8	1st month (Abib) 15-21	Mar.-Apr.
Firstfruits	Lev 23:9-14	1st month (Abib) 16	Mar.-Apr.
Weeks (Pentecost) (Harvest)	Ex 23:16a; 34:22a; Lev 23:15-21; Nu 28:26-31; Dt 16:9-12	3rd month (Sivan) 6	May-June
Trumpets (Later: Rosh Hashanah—New Year's Day)	Lev 23:23-25; Nu 29:1-6	7th month (Tishri) 1	Sept.-Oct.
Day of Atonement (Yom Kippur)	Lev 16; 23:26-32 Nu 29:7-11	7th month (Tishri) 10	Sept.-Oct.
Tabernacles (Booths) (Ingathering)	Ex 23:16b; 34:22b; Lev 23:33-36a, 39-43; Nu 29:12-34; Dt 16:13-15; Zec 14:16-19	7th month (Tishri) 15-21	Sept.-Oct.
Sacred Assembly	Lev 23:36b; Nu 29:35-38	7th month (Tishri) 22	Sept.-Oct.
Purim	Est 9:18-32	12th month (Adar) 14, 15	Feb.-Mar.

On Kislev 25 (mid-December) Hanukkah, the feast of dedication or festival of lights, commemorated the purification of the temple and altar in the Maccabean period (165/4 B.C.). This feast is mentioned in Jn 10:22.



# Days

DESCRIPTION	PURPOSE	NT REFERENCES
Day of rest; no work	Rest for people and animals	Mt 12:1-14; 28:1; Lk 4:16; Jn 5:9; Ac 13:42; Col 2:16; Heb 4:1-11
Year of rest; fallow fields	Rest for land	
Canceled debts; liberation of slaves and indentured servants; land returned to original family owners	Help for poor; stabilize society	
Slaying and eating a lamb, together with bitter herbs and bread made without yeast, in every household	Remember Israel's deliverance from Egypt	Mt 26:17; Mk 14:12-26; Jn 2:13; 11:55; 1Co 5:7; Heb 11:28
Eating bread made without yeast; holding several assemblies; making designated offerings	Remember how the Lord brought the Israelites out of Egypt in haste	Mk 14:1, 12; Ac 12:3; 1 Co 5:6-8
Presenting a sheaf of the first of the barley harvest as a wave offering; making a burnt offering and a grain offering	Recognize the Lord's bounty in the land	Ro 8:23; 1 Co 15:20-23
A festival of joy; mandatory and voluntary offerings, including the firstfruits of the wheat harvest	Show joy and thankfulness for the Lord's blessing of harvest	Ac 2:1-4; 20:16; 1Co 16:8
An assembly on a day of rest commemorated with trumpet blasts and sacrifices	Present Israel before the Lord for his favor	
A day of rest, fasting and sacrifices of atonement for priests and people and atonement for the tabernacle and altar	Cleanse priests and people from their sins and purify the Holy Place	Ro 3:24-26; Heb 9:7; 10:3, 19-22
A week of celebration for the harvest; living in booths and offering sacrifices	Memorialize the journey from Egypt to Canaan; give thanks for the productivity of Canaan	Jn 7:2, 37
A day of convocation, rest and offering sacrifices	Commemorate the closing of the cycle of feasts	
A day of joy and feasting and giving presents	Remind the Israelites of their national deliverance in the time of Esther	

## SIN OFFERING

Lev 4:1-5:13;  
6:24-30; 8:14-17;  
16:3-22

1. Young bull: for high priest and congregation
2. Male goat: for leader
3. Female goat or lamb: for common person
4. Dove or pigeon: for the poor
5. Tenth of an ephah of fine flour: for the very poor

Mandatory atonement for specific unintentional sin; confession of sin; forgiveness of sin; cleansing from defilement

## GUILT OFFERING

Lev 5:14-6:7;  
7:1-6

Ram or lamb

Mandatory atonement for unintentional sin requiring restitution; cleansing from defilement; make restitution; pay 20% fine

When more than one kind of offering was presented (as in Nu 6:16, 17), the procedure was usually as follows: (1) sin offering or guilt offering, (2) burnt offering, (3) fellowship offering and grain offering (along with a drink offering). This sequence furnishes part of the spiritual significance of the sacrificial system. First, sin had to be

dealt with (sin offering or guilt offering). Second, the worshiper committed himself completely to God (burnt offering and grain offering). Third, fellowship or communion between the Lord, the priest and the worshiper (fellowship offering) was established. To state it another way, there were sacrifices of expiation

(sin offerings and guilt offerings), consecration (burnt offerings and grain offerings) and communion (fellowship offerings—these included vow offerings, thank offerings and freewill offerings).

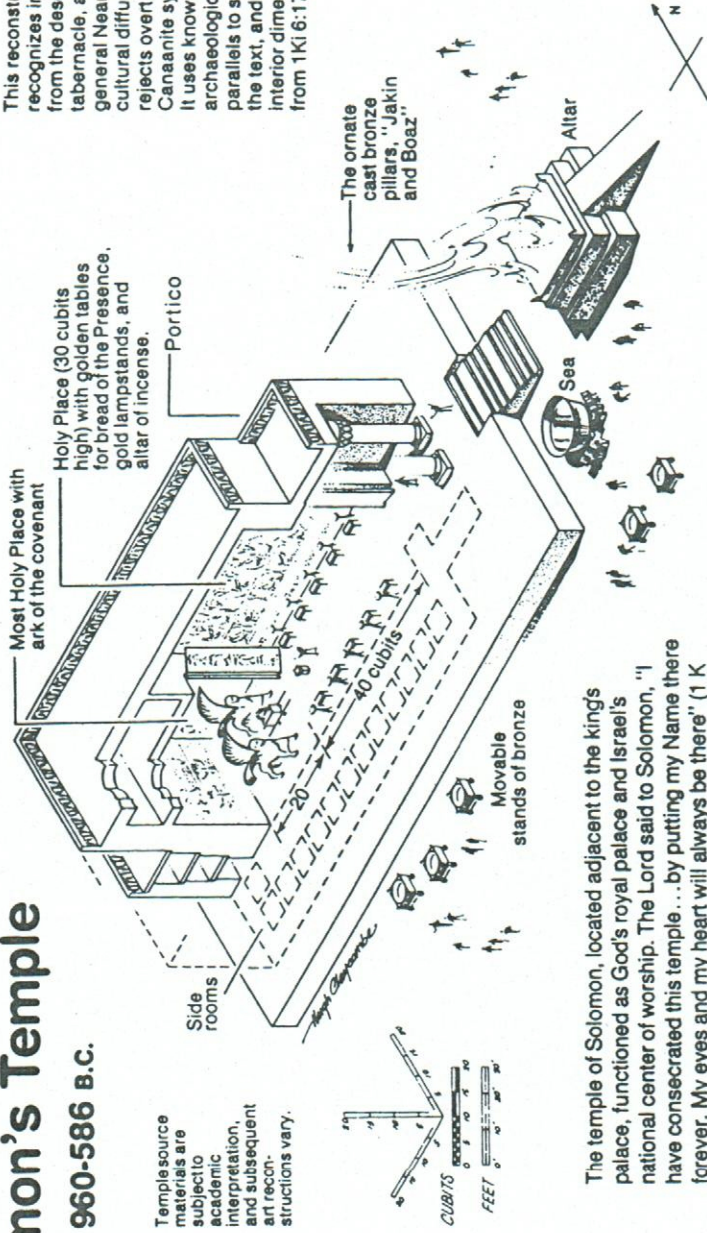


# Solomon's Temple

960-586 B.C.

Temple source materials are subject to academic interpretation, and subsequent art reconstructions vary.

This reconstruction recognizes influence from the desert tabernacle, accepts general Near Eastern cultural diffusion, and rejects overt pagan Canaanite symbols. It uses known archaeological parallels to supplement the text, and assumes interior dimensions from 1Ki 6:17-20.



The temple of Solomon, located adjacent to the king's palace, functioned as God's royal palace and Israel's national center of worship. The Lord said to Solomon, "I have consecrated this temple... by putting my Name there forever. My eyes and my heart will always be there" (1 K 9:3). By its cosmological and royal symbolism, the sanctuary taught the absolute sovereignty of the Lord over the whole creation and his special headship over Israel.

The floor plan is a type that has a long history in Semitic religion, particularly among the West Semites. An early example of the tripartite division into *'ulam*, *hekal*, and *debir* (portico, main hall, and inner sanctuary) has been found at Syrian Ebla (c. 2300 B.C.) and, much later but more contemporaneous with Solomon, at Tell Tainat in the Orontes basin (c. 900 B.C.). Like Solomon's, the

later temple has three divisions, contains two columns supporting the entrance, and is located adjacent to the royal palace.

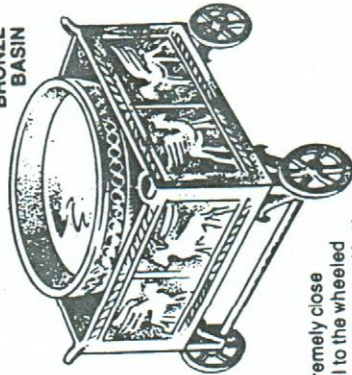
Many archaeological parallels can be drawn to the methods of construction used in the temple, e.g., the "stone and cedar beam" technique described in 1Ki 6:36. Interestingly, evidence for the largest bronze-casting industry ever found in Palestine comes from the same locale and period as that indicated in Scripture: Zarethan in the Jordan Valley c. 1000 B.C.

# Temple Furnishings

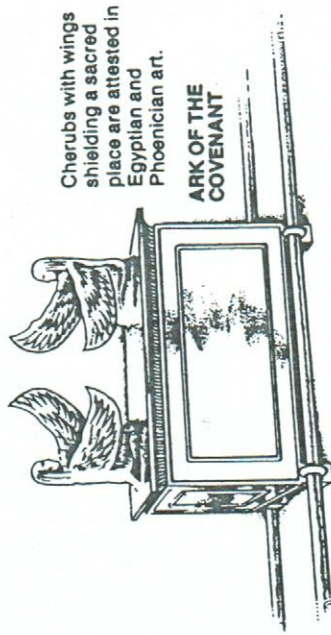
1 Kings 7:13-51

Glimpses of the rich ornamentation of Solomon's temple can be gained through recent discoveries that illumine the text of 1 Ki 6-7.

**MOVABLE  
BRONZE  
BASIN**



An extremely close parallel to the wheeled portable basins used in the courtyard of the temple has come from archaeological excavations on Cyprus. This representation combines elements from the Biblical text with the archaeological evidence.

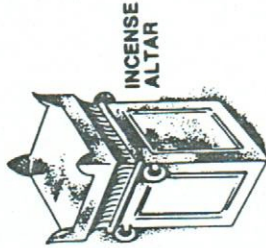
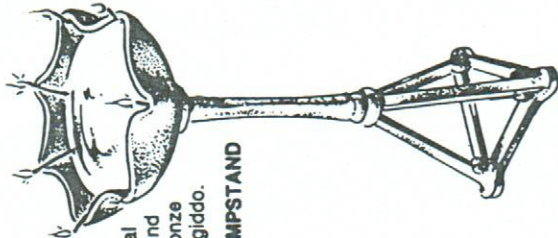


Cherubs with wings shielding a sacred place are attested in Egyptian and Phoenician art.

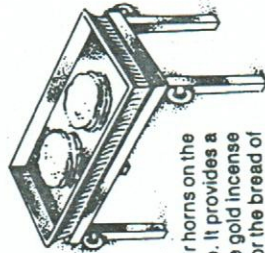
**ARK OF THE  
COVENANT**

Ten lampstands were in the temple, five on each side of the sanctuary (1 Ki 7:49), to which were added ten tables (2 Ch 4:8). Ritual sevenfold lamps have been found at several places in Palestine, including Hazor and Dothan. The stand itself is modeled on bronze ones from the excavations at Megiddo.

**LAMPSTAND**



**INCENSE  
ALTAR**



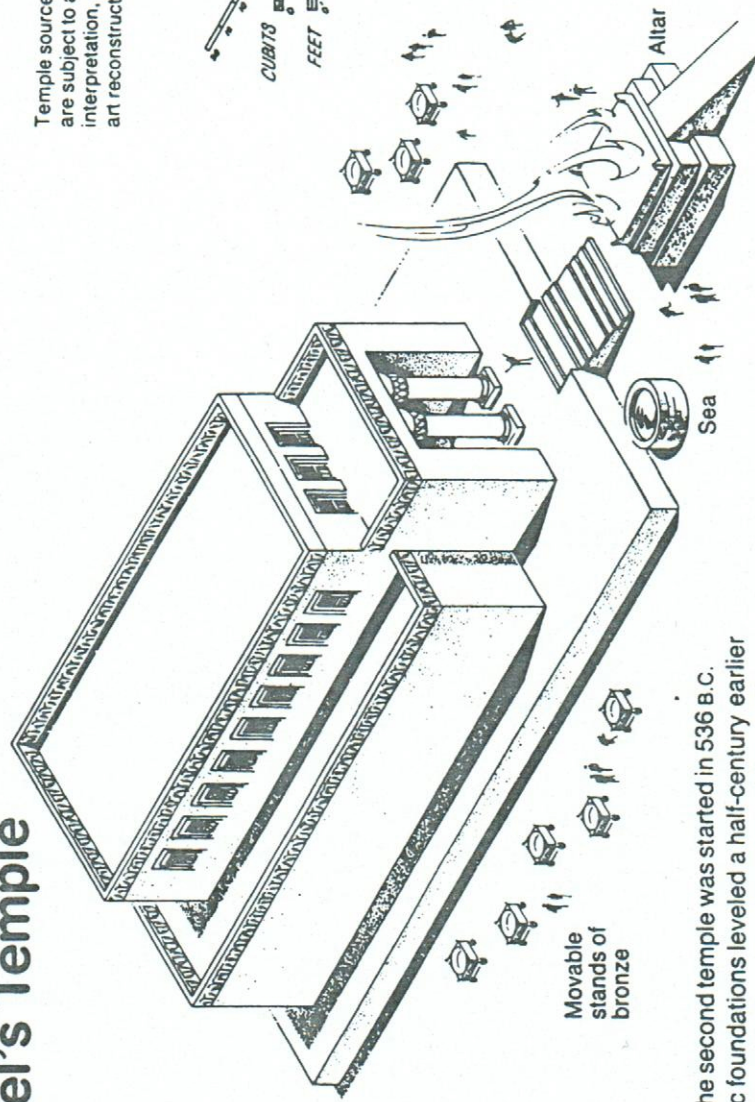
**TABLE FOR  
THE BREAD  
OF THE  
PRESENCE**

A stone incense altar having four horns on the corners was found at Megiddo. It provides a clear idea of the shape of the gold incense altar in the temple. The table for the bread of the Presence was also made of gold.



# Zerubbabel's Temple

Temple source materials are subject to academic interpretation, and subsequent art reconstructions vary.



Construction of the second temple was started in 536 B.C. on the Sobaonic foundations leveled a half-century earlier by the Babylonians. People who remembered the earlier temple wept at the comparison (Ezr 3:12). Not until 516 B.C., the 6th year of the Persian emperor Darius I (522-486), was the temple finally completed at the urging of Haggai and Zechariah (Ezr 6:13-15).

Archaeological evidence confirms that the Persian period in Palestine was a comparatively impoverished one in terms of material culture. Later Aramaic documents from Elephantine in Upper Egypt illustrate the official process of gaining permission to construct a Jewish place of worship, and the opposition engendered by the presence of various foes during this period.

Of the temple and its construction, little is known. Among the few contemporary buildings, the Persian palace at Lachish and the Tobiad monument at Iraq el-Amir may be compared in terms of technique.

Unlike the more famous structures razed in 586 B.C. and A.D. 70, the temple begun by Zerubbabel suffered no major hostile destruction, but was gradually repaired and reconstructed over a long period. Eventually it was replaced entirely by Herod's magnificent edifice.





# VESPER VERSES ACCORDING TO THE EIGHT TONES

## TONE 2

1. Come let us worship the Lord  
Born of the Father before all ages;  
The Word of God, incarnate of the Virgin  
Mary.  
He freely suffered Crucifixion  
Laid to rest in a tomb—now risen from the  
dead  
He has saved me who had been lost.
2. By his cross Christ Our Savior  
Has wiped out the sentence against us.  
He wiped it out, abolished the might of Death.  
Let us bow in adoration before his resurrection.
3. With the Archangels  
Let us sing a hymn to the resurrection of  
Christ.  
He is the Redeemer and Savior of our souls.  
He shall come again with awesome glory and  
great might  
To judge the world He Himself created.
4. O Christ crucified and buried,  
The angel proclaimed you Lord saying to the  
Women :  
“ Come see where the Lord was laid to rest.  
Because He is almighty, He is risen as He  
said. ”  
We worship You who are alone immortal.  
O Christ, giver of life, have mercy on us.

5. By your Cross, O Lord,  
You abolished the curse of the tree.  
By your burial You put to death the might of  
Death.  
By your resurrection You enlightened man-  
kind.  
We cry out to You :  
“ O Christ our God, and Benefactor, glory be  
to You! ”
6. The gates of Death opened to You out of fear,  
O Lord.  
The gate-keepers of the Abyss saw You and  
trembled.  
They trembled again when You crushed its  
gates of bronze and iron bars.  
You delivered us from the shadow and gloom  
of death.  
You broke our bonds.
7. Let us sing a salutary hymn of praise;  
Let us kneel in the house of the Lord and cry  
out :  
“ O Lord, remaining in the bosom of your  
Father,  
You were crucified and rose from the dead.  
Forgive us our sins. ”
8. Glory be to the Father ✝, and to the Son, and  
to the Holy Spirit, now and ever and forever.  
Amen.



The shadow of the law passed away when  
grace came,  
For as the bush burned without being  
consumed,  
You gave birth while a virgin and remained  
a virgin.  
In place of the pillar of fire there rose the Sun  
of Justice;  
In place of Moses came Christ our God.  
He is the Savior of our souls.

*At the Apostichon*

1. Your resurrection, O Christ our Savior,  
Has enlightened the universe.  
You have renewed your creation.  
O Lord Almighty, glory be to You!
2. By a tree You wiped out the curse of the tree,  
O Christ!  
By your burial You destroyed the might and  
power of death.  
By your resurrection You enlightened man-  
kind.  
We cry out :  
“ O Christ our God, Giver of life, glory be to  
You! ”
3. You were nailed to the Cross, O Christ!  
The beauty of creation faded away.  
Soldiers showed brutality by piercing your  
side.

The Jewish leaders sought to seal your tomb.  
They did not realize your power.  
In your compassion You accepted burial,  
O Lord.  
You rose on the third day : glory be to You!

4. O Christ our God, Giver of life,  
You freely accepted suffering for us.  
As Almighty You descended to the Abyss.  
You freed those who expected your coming.  
Giving them Paradise as a dwelling place.  
We praise your resurrection.  
We beseech forgiveness of our sins.  
We ask your great mercy.
5. Glory be to the Father ✚, and to the Son, and  
to the Holy Spirit, now and ever and forever.  
Amen.

O wondrous event exceeding every miracle  
that ever happened!  
Who ever heard of a Virgin Mother  
That she would hold the Lord who contains  
the universe?  
This was the will of the One born of You.  
O Woman most pure,  
Never cease to intercede for us who honor you  
Together with the Lord You carried in your  
arms.  
You have the power of a mother :  
Intercede with him to have mercy and save  
our souls.



## A PRINCESS WHO ATTAINED A HEAVENLY CROWN

**W**e hear so often of the great sufferings and sacrifices that Christians have had to endure throughout the ages that we tend to believe that ALL followers of Jesus are poor and of lowly social status! In reality, belief in Christ transcends all class levels. The pages of Church History are filled with stories of well-to-do men and women - even those of royal lineage - who discovered new life in our Lord and Saviour.

Such a person was ST. OLGA. She was a princess in Kiev in the 9th century. At a time when Slavic nations were predominantly pagan, Olga became interested in the Christian Faith. It is believed that while on an official visit to Constantinople, Olga was baptized and accepted into the Orthodox Church.

Upon the death of her husband, Prince Igor, St. Olga ruled her domain in the name of her young son,

Sviatoslav. For over 20 years, her reign was a distinguished one. She became famous for her wise, but firm decisions in dealing with her subjects. Her Christian beliefs had a profound influence on her methods of governing.

Although she could not bring about a widespread conversion to Christianity among her people, St. Olga was responsible, nonetheless, for bringing Christ to many in her native land. She is thought to have initiated efforts to build the first churches in Kiev. She was deeply saddened that her son was never baptized into the Faith. Her grandson, Vladimir the Great, would one day be credited with bringing Orthodoxy to that region in an official capacity.

St. Olga died in 969 A.D. at the age of 90. She is referred to as "Equal to the Apostles" because of her tireless missionary labors.