

RESURRECTION NEWS



April 2025

Pastor's Letter

April 2025

Brothers and sisters in Christ,

With Holy Week upcoming in the middle of this month, you might be wondering why we have so many services and what makes each unique. I would like to take this opportunity to give a brief overview of each Holy Week service that we will observe this year so that you can have an appreciation for each service and know what to expect.

Palm Sunday (*Dominica Palmarum* in Latin) will be observed on April 13th according to the normal Sunday schedule. This is a lengthy service, which will run about fifteen minutes longer than a regular Sunday service. This service has two distinct parts. The first part of the service (from where the Sunday gets its name) is the Procession of Palms where we read of and recall our Lord's "Triumphal" Entry into Jerusalem as the crowds greeted Him with shouts of "Hosanna" and the waving of palms. As the Introit begins, the tone of the service shifts dramatically with the singing of Psalm 22: "*Be not Thou far from Me, O Lord . . . My God, My God, why hast Thou forsaken Me?*" This second part of the service (the more ancient part) focuses on the Passion of our Lord Jesus Christ, culminating in the reading of the entirety of St. Matthew's Passion account.

Holy Monday will be observed on April 14th with a noon service in Waterville. This Divine Service is a simple, spoken service, which will conclude in under an hour. The focus of the service is the Passion of our Lord Jesus Christ according to St. Mark. This account is shorter than St. Matthew's, but offers a sharp focus on the important details of our Lord's Passion.

Holy Tuesday will be observed on April 15th with a noon service in Waterville. This Divine Service is also a simple, spoken service, which will conclude in under an hour. The Gospel offers a break from the lengthy Passion accounts and instead directs our attention to John 12 and the events of the first part of Holy Week. The "Triumphal" Entry is recounted, and our Lord predicts His Passion, whereby the Son of Man will be "lifted up" on the cross for our salvation.

Holy Wednesday will be observed on April 16th with a noon service in Waterville. Like Monday and Tuesday, this Divine Service is a simple, spoken service, which will conclude in under an hour. The main feature of the service is the Passion of Our Lord Jesus Christ according to St. Luke. St. Luke largely recounts the same events as the first two evangelists, but his Gospel offers a greater emphasis on the disciples and includes the appearance of the angel to strengthen our Lord while He prays in Gethsemane.

Holy Thursday will be observed on April 17th with a 2:30 p.m. service in Hampden and a 6:00 p.m. service in Waterville. Expect this service to last about an hour and a half. This service begins the *Triduum Sacrum*, the Three Holy Days. The service will feel much like a regular Sunday Divine Service, as we hear the account of Christ's institution of the Lord's Supper on this holy night and of His humble service in washing the disciples' feet. The service concludes with an abbreviated Vespers and the stripping of the altar, as we anticipate our Lord's crucifixion on Good Friday.

The Good Friday Chief Service will be observed on April 18th with a noon service in Waterville. Expect this service to last about an hour and a half. This service is held at noon, the very hour in which our Lord was crucified. We read St. John's Passion account and meditate upon the death of our Lord wherein He earned our salvation. We will pray the ancient Bidding Prayer, hear the reproaches of our Lord against sinners, and sing an expansion of the magnificent hymn, "Sing, My Tongue, the Glorious Battle", which confesses the cross as the climax of human history. The service culminates in the reception of the Lord's Supper, where the fruit of the cross is given to us for our forgiveness, life, and salvation.

Good Friday Tenebrae will be observed on April 18th with a 6:00 p.m. service in Waterville. Expect this service to conclude in under an hour. This "Service of Darkness" will also contain the Passion of our Lord Jesus Christ according to St. John, though the service will follow the pattern of Vespers more closely than a Divine Service. The central feature of the service, as the Latin title of the service, *Tenebrae*, indicates, is the growing "darkness." As the psalms and readings are sung and read, the light will decrease, and the darkness will grow. This vividly depicts the light of Christ fading as His life was ended upon the cross. Though the service ends in darkness, the final responsory of the service invites us to confess: "This day our Savior broke the gates and bars of death together." The light of Easter is coming!

The Vigil of Easter will be observed on April 19th with a 6:00 p.m. service in Waterville. This is a marathon of a service, lasting about two hours and fifteen minutes. This is my favorite service of the year, as we consider numerous prophecies of our Lord's resurrection, culminating in the announcement of His resurrection from the tomb. The service begins with the lighting of candles, representing the light of Christ returning. Then, twelve prophecies are read, interspersed with collects and chanted tracts. At the request of several people after last year's service, I have adjusted the service slightly so that the up/down of the standing and sitting from past few years (which is hard on old knees) has been eliminated—You will sit through the Office of Prophecies. The prophecies being concluded, the service continues with a truncated Divine Service, where we hear of our Lord's resurrection, receive the Lord's Supper, and conclude with the beautiful Easter hymn: "Now All the Vault of Heaven Resounds."

Easter Sunday will be observed on April 20th according to the normal Sunday schedule, except that in Waterville there will be an Easter breakfast before the service and no fellowship following. Easter Sunday is the culmination of Holy Week and the most joyous celebration of the Christian year as we celebrate our Lord's resurrection and His triumph over death and the grave.

I realize that most of you will not be able to attend all of these services, but I encourage you to follow along at home with the readings for the services (published in the Congregation at Prayer), and so meditate on our Lord's blessed Passion, death, and resurrection for us men and for our salvation so that we may come to Easter with a fuller appreciation of what our Lord has accomplished for us.

I pray that the Lord richly blesses you this Holy Week.

In Christ,
Pastor Akers

Notes from your Deaconess

Dear Brothers and Sisters of LCR,

This month I only have one commemoration about which I would like to tell you.

- April 21, the day after Easter this year, Anselm of Canterbury will be remembered as a principle theologian in the Christian church. Born in Italy early in the second millennium (1033), he desired to enter a monastery when only fifteen years old, but did not do so as his father did not approve. He had a thorough education in France, however, and became skilled in use of precise language. Some dozen years later, his father having died, he entered the priesthood in Bec, located in northern France, where he later became the abbot. In 1093 (at sixty years old) he was forcibly made the Archbishop of Canterbury, in England. He had to lead the Church of England during volatile reigns of William II (son of William the Conqueror), and Henry I.

We particularly remember and give thanks to God for his clear writing concerning the vicarious satisfaction which Jesus' death provides for us—in other words, that Jesus died in our place for our justification before the Father. Early church fathers also articulated this doctrine based in scripture, but Anselm's writing was very clear on this. He died in 1109.

I plan to hold Saturday women's Bible studies on April 12 and 26. We will continue our journey through the Revelation of Jesus Christ. We meet in room 103 downstairs (entering in the back door). I send an email during the week prior to each Bible study meeting including a Zoom link if you'd prefer to join us that way. We begin around 8:30 a.m. with our time of fellowship, Bible study, and sharing of prayer concerns, trying to wrap up around 10. We'd love to have you join us!

Under his mercy,
Sharon M. Conover

Men's Breakfast

There will be no Men's Breakfast in April. The next Men's Breakfast is scheduled for May 17^h at 8 a.m. in the Fellowship Hall. We will be studying Daniel chapters 11 & 12.

Midweek Lenten Services

Wednesday evening Divine Services in Lent will be held at LCR at 7 p.m. on 4/2 & 4/9.

Holy Week Schedule

<u>Palm Sunday (4/13):</u>	regular Sunday schedule
<u>Holy Monday (4/14):</u>	12:00 p.m. – Divine Service (spoken)
<u>Holy Tuesday (4/15):</u>	12:00 p.m. – Divine Service (spoken)
<u>Holy Wednesday (4/16):</u>	12:00 p.m. – Divine Service (spoken)
<u>Holy Thursday (4/17):</u>	2:30 p.m. – Divine Service <u>in Hampden</u> 6:00 p.m. – Divine Service (with stripping of the altar)
<u>Good Friday (4/18):</u>	12:00 p.m. – Chief Service (with Holy Communion) 6:00 p.m. – Tenebrae (service of darkness)
<u>Holy Saturday (4/19):</u>	6:00 p.m. – The Vigil of Easter
<u>Easter Sunday (4/20):</u>	8:30 a.m. – Easter Breakfast 10:00 a.m. – Divine Service 2:30 p.m. – Divine Service <u>in Hampden</u> 3:30 p.m. – Easter Potluck <u>in Hampden</u>

Easter Lilies

If you would like to reserve an Easter Lily for the chancel for Easter and are unable to fill out a form, please let Christine know by the end of the day April 6. The cost is \$20.

Board of Parish Life

Board of Parish Life will be hosting an Easter Egg hunt on Easter Sunday, April 20, after service. It will be an outside hunt, weather providing.

LWML

LWML will be collecting Christmas and essential items for the Maine Children's Home through the entire year. Please check the list in the Narthex for needs. A great way to support the community. Shop the sales and clearance items.

Spring Cleanup Day

A cleanup day is in the works for May. We hope to see as many as can help with outside cleanup, window cleaning, and more. Please watch the announcements for the date. If have any questions, please see Kemp Anderson.

April Stewardship

	<u>April 6</u>	<u>April 13</u>	<u>April 20</u>	<u>April 27</u>
<u>Acolyte</u>	Hayley Farr	Evan Farr	Matthew Akers	Hayley Farr
<u>Subdeacon</u>	Jared Goldsmith	Charlie MacPherson	Chris Batson	Fernando Gouvêa
<u>Usher</u>	Mo Cote	Mike Hein	Jeff Sammons	Rick Drageland
<u>Greeters</u>	Dorothy McAllister & Julie Kohl	Gail Maestas & Christine Thomas	The Larsens	Avis Grant & Sharon Klipp
<u>Altar Care</u>	Sharon Conover	Amy Ouellette	Andrea Watson	Lee Anne Larsen
<u>Flowers</u>	Lent	Lent	The Pelletiers	The Pelletiers
<u>Fellowship</u>	Darryll Zahner	Open	Easter Breakfast	Open

Holy Week

		April 17 Holy Thursday (6 p.m.)	April 18 Good Friday (noon and 6 p.m.)	April 19 Holy Saturday (6 p.m.)
Acolyte	Noon 6 p.m.	Hayley Farr	Evan Farr	Matthew Akers
Subdeacon	Noon 6 p.m.	Brian Watson	Steve Farr	Steven Applebee
Usher	Noon 6 p.m.	Chris Batson	Chris Batson Jeff Sammons	Mark Larsen
Greeters	6 p.m.	The Callahans & Matthew Esculano		The Batsons
Altar Care		Sasha Fitzpatrick	Krista Carlson	Kitty Carlson

Defending the Faith

Sometimes the Best Defense is a Good Defense

This month, I'll take a look at a fascinating topic – the Eastern Orthodox Church. (EO)

When I hear the name Eastern Orthodox, one word comes to mind – schism. The great schism of 1054 A.D. This disagreement with the Roman church was over several issues and had been brewing for some time, but the final straw was a disagreement over how the Holy Spirit was sent.

The Roman church along with all who confess our creeds state the Holy Spirit “*proceeds from the Father and the Son...*” The EO believes that the Holy Spirit proceeds from the Father only.

It wasn't just that issue though. There were many other factors in play. For example, the Roman church required all Christians to live in submission to the Pope. The EO was having none of it. They, like Lutherans and protestants, reject the (self-claimed) authority of the Pope.

In fact, according to Roman Catholic Canon Law, a “schismatic” is a baptized person who identifies as a Christian and refuses submission to the Pope.¹ Well, I guess that makes all of us here at LCR schismatics, and I'll wear that label proudly!

The head of their church is called a “Patriarch”, though he does not claim infallibility as the Pope does.

Both leaders of these churches excommunicated each other.

Eastern Orthodoxy claims to have fully preserved, without any deviation, the traditions, and doctrines of the early Christian church established by the apostles. Adherents believe themselves to be the only true and “right believing” Christian faith.² They believe in Apostolic succession.

The EO argues that the Holy Scriptures (as interpreted and defined by church teachings in the first seven ecumenical councils) along with Holy Tradition are of equal value and importance in their authority. They reject the idea that Scripture can be the sole rule and norm for Christian life (Sola Scriptura). Those two sources of authority are the same as found in the Roman church, but Rome adds a third source of authority – the Pope.

Their beliefs about God the Father and Jesus the Son are, as far as I can tell, identical to ours. So is their belief about the Holy Spirit, aside of the controversy above.

The EO rejects the Immaculate Conception (of Mary), though she is venerated. They also believe in the intercession of saints.

Icons are a major part of EO worship and life. In the EO the Icons, of Christ, the Virgin Mary, and the saints are now seen as visible witnesses to the fact that God has taken human flesh in the person of the Lord Jesus Christ.³

Their liturgy is always sung, like our Divine Service, Setting 3.

They believe in 7 sacraments. Baptism, Chrismation (anointing with oil), Eucharist (Lord's Supper), Confession, Marriage, Holy Orders and the Anointing of the Sick. This lines up with the Roman Church, with the exception of Chrismation.

Their view if salvation is different from ours. The Eastern Orthodox Church holds a unique understanding of salvation, which emphasizes the concept of theosis.

Theosis, also known as divinization or deification, is the belief that human beings can unite with the divine and become partakers of the divine nature. This teaching is rooted in the belief that God became human in the person of Jesus Christ, so that humanity may become like God. Theosis is seen as a lifelong process of transformation, whereby we cooperate with God's grace to be conformed to His image. This process involves various spiritual practices such as prayer, fasting, sacraments, and asceticism.⁴

So that's a broad overview of the Eastern Orthodox Church.

Christian? Yes. Can we expect to see them in Heaven? Absolutely. While I disagree with some of their practices, I admire their intense dedication to worship of the Lord our God.

As always, I'm open for comments, suggestions and especially criticisms at charles.j.macpherson@gmail.com.

Defending the Faith, Charlie MacPherson

SDG

¹ <https://www.britannica.com/topic/schism>

² <https://www.learnreligions.com/eastern-orthodox-church-beliefs-700622>

³ <https://www.christianity.com/church/denominations/what-is-the-eastern-orthodox-church-history-and-beliefs.html>

⁴ https://westernchurch.net/churches/what-are-the-beliefs-of-the-eastern-orthodox-church-doctrinal-overview/#Sacraments_The_Pathway_to_Communion_with_God_in_the_Eastern_Orthodox_Tradition



Fun Facts

Monthly Worship

April 6

Fifth Sunday in Lent

Prophecy: Genesis 22:1-19

Epistle: Hebrews 9:11-15

Holy Gospel: John 8:46-59a

April 13

Palm Sunday

Prophecy: Luke 19:29-40

Epistle: Philippians 2:5-11

Holy Gospel: Matthew 26:1-27:66

April 17

Holy (Maundy) Thursday

Prophecy: Exodus 24:3-11

Epistle: 1 Corinthians 11:20-32

Holy Gospel: John 13:1-15

April 18

Good Friday

Prophecy: Hosea 5:15b-6:6

Second Reading: Exodus 12:1-11

Holy Gospel: John 18:1-19:42

April 20

The Resurrection of Our Lord

Prophecy: Job 19:23-27

Epistle: 1 Corinthians 5:7-8

Holy Gospel: Mark 16:1-8

April 27

First Sunday after Easter

Prophecy: Ezekiel 37:1-14

Epistle: John 5:4-10a

Holy Gospel: John 20:19-31

The Resurrection:

Easter celebrates the belief that Jesus, who was crucified on Good Friday, rose from the dead three days later, as described in the New Testament.

Symbol of Hope:

Easter is a time of hope and renewal, representing the triumph of good over evil and the promise of eternal life for believers.

Lent and Easter:

Easter concludes the 40-day period of Lent, a time of fasting, prayer, and reflection, leading up to the celebration of the resurrection.

Traditions:

While the core meaning of Easter is religious, various traditions have developed around the holiday, including Easter egg hunts, decorating eggs, and giving gifts.

Easter Bunny:

The Easter Bunny is a popular tradition, particularly in the United States, with origins in 17th-century Germany, though it is not explicitly mentioned in the Bible.

Symbolism of Eggs:

Eggs, often dyed and decorated, represent new life and the resurrection of Jesus, and were a gift given on Easter Sunday.

Easter Lilies:

Easter lilies are the official flower of Easter and symbolize the resurrection of Christ.

Pretzels:

In some traditions, pretzels are associated with Easter because their twisted shape is believed to resemble arms crossing in prayer.

Peeps:

Americans consume over 600 million Peeps during Easter, making them the most popular non-chocolate Easter candy.



- 4/4 Lucia Wilson
- 4/6 Seth Carlson
- 4/10 Matthew Akers
- 4/22 Josiah Wilson
- 4/26 Maria Kubeck
- 4/28 Glenn Carlson Jr.
- 4/29 Emily Larsen



- 4/3 Laverne Pelletier
- 4/7 Marvin Wood
- 4/13 Dan Callahan
- 4/17 Darryll Zahner
- 4/19 Elizabeth Reed
- 4/21 Matthew Akers
Lucia Wilson
- 4/26 Taylan Thomas
- 4/27 Rick Drageland
- 4/?? Jon Boschen Jr.
Chester Gilbert
Charlie MacPherson
Cianan Morris

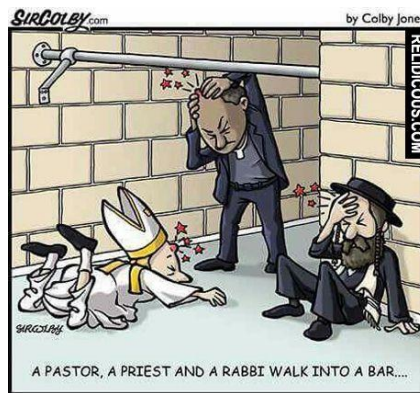


Confirmation Anniversaries

- 4/5 Miriam Schiebel
- 4/7 Corina Wilson
Darryll Zahner
- 4/8 Lydia Bendas
- 4/10 Dan Callahan
- 4/12 Chris Batson
- 4/14 Sharon Klipp
- 4/17 Nathanael Batson
Emily Larsen
Sarah Kohl
- 4/?? Yvonne Batson
Dorothy Evertsen



- 4/7 Chester & Evelyn Gilbert
- 4/20 Tom & Katie Mayer



An Irishman moved into a tiny hamlet in County Kerry, walked into the local pub, and promptly ordered three beers. The bartender raised his eyebrows, but served the man three beers, which he drank quietly at a table, alone. An hour later, the man had finished the three beers and ordered three more. This happened yet again. The next evening the man again ordered and drank three beers at a time, several times. Soon the entire town was whispering about The Man Who Orders Three Beers.

Finally, a week later, the bartender broached the subject on behalf of the town. "I don't mean to pry, but folks around here are wondering why you always order three beers at a time?" "Tis odd, isn't it?" the man replied. "You see, I have two brothers, and one went to America and the other to Australia. We promised each other that we would always order an extra two beers whenever we drank, as a way of keeping up the family bond."

The bartender and the whole town were pleased with this answer, and soon the Man Who Orders Three Beers became a local celebrity and a source of pride to the hamlet, even to the extent that out-of-towners would come to watch him drink.

Then one day, the man came in and ordered only two beers. The bartender poured them with a heavy heart. This continued for the rest of the evening. "Each time he orders only two beers," the word flew around town. Prayers were offered for the soul of one of the brothers.

The next day, the bartender said to the man, "Folks around here, me first of all, want to offer condolences to you for the death of your brother. You know -- the two beers instead of three, and all..." The man pondered this for a moment, then replied, "You'll be happy to hear that my two brothers are alive and well. It's just that I, meself, have decided to give up drinking for Lent."

A doctor, a nurse, and the top executive of an HMO have died and are in line together at the Pearly Gates. St. Peter speaks with them and asks them what good they have done in their lives.

The doctor says, "I have devoted my life to the sick and needy and have had a part in caring for and healing thousands of people." St. Peter replies, "That's great. Go ahead into heaven."

"And what about you?" The nurse states, "I have supported the doctor and his patients my entire life as an adult, have taken time to explain things to patients, and have helped them lead healthy lives." "Wonderful. Please proceed in with the doctor."

"And what about you?" The HMO executive says, "I was the president of a very large Health Maintenance Organization. I was responsible for the health care of millions of people all over the country." St. Peter says, "Oh, I see. Please go on in ... but you can only stay two nights!"