



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF FEBRUARY 7, 2010

SUNDAY, FEBRUARY 7TH

SUNDAY OF THE LAST JUDGMENT

Meat-Fare Sunday

8:40a.m. Hours
9:00a.m. Divine Liturgy
House Bsg / Pizza Party

SATURDAY, FEBRUARY 13TH

5:00p.m. Orthodoxy 101
6:00p.m. Great Vespers

SUNDAY, FEBRUARY 14TH

FORGIVENESS SUNDAY

Cheese-Fare Sunday

8:40a.m. Hours
9:00a.m. Divine Liturgy
Rite of Forgiveness
Coffee Hour

7:00p.m. 1st Lenten Service
Forgiveness Vespers

Looking Ahead:

- ❖ Feb. 7th – Meat-fare Sunday
- ❖ Feb. 14th – Cheese-fare Sunday
- ❖ Feb. 15th – Great Lent Begins
- ❖ March 28th – Palm Sunday
- ❖ April 4th – Pascha

READER SCHEDULE

Sunday, Feb. 14th

Bruce Eckerd

Sunday, Feb. 21st

Kathy Parrish



Please Remember in Prayer

Gabriela Jones, Connie Mitsopolous, Anna Varone, Jerrie Rife, Michelle Wilson, Bill & Kathy Parrish, Carole Boris (newly-departed), Archpriest Michael, Monk Christian, Nadia, Marie, Thomas, Judith Kocinski, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Steven, Yvonne, Katherine, Michael, Gregory, Todd & Olga Leisure, Nina Gordon, Constantina & Christos, Mirela & Chris, Jaroslav, Troy Paul Duker, Frank & Mary Miranda, Kathy T. Requests? Let Fr. John know.

House Blessing / Pizza Party at the Rectory

Today there will be no coffee hour. Instead everyone is invited to the rectory, immediately following the Liturgy, for a house blessing and pizza party. The rectory is located just 10 mins from the church at: 203 W. Bourne Way; Millsboro, DE 19966. Directions are available at the candle stand. There are slices of pizza with everyone's name on them – please come!



The "Souper" Bowl of Caring

is an IOCC sponsored event designed to help local food banks and charities. On Super Bowl Sunday, February 7th, each parishioner is asked to bring a can of food (or more) for our local food pantry, and \$1.00 (or more) for our local pregnancy aid center. A special collection basket will be placed in the back of the church.



What are Meat-fare and Cheese-fare Sundays?

These are the final days we partake of meat and dairy products, respectively, until Pascha. During the week before Great Lent, called Cheese-week, though we aren't partaking of meat anymore, dairy products are permitted on every day, including Wednesday and Friday. This week is meant to help transition us into the season of the Great Fast. Questions? Health concerns? Please ask Fr. John.

Choir Practice

will be held the next two Sundays (2/14 & 2/21) to review music for Great Lent. Everyone is welcome to stay for the practices!

The Great Fast / The Rite of Forgiveness

Great Lent begins this year with the 7:00pm Vespers service on Sunday February 14th. This day is called Forgiveness Sunday, for on this day we ask each other's forgiveness, remembering that there can be no true fast, no genuine repentance, no reconciliation with God, unless we are at the same time reconciled with one another. Let us take this God-given opportunity to start afresh with the Lord, each other, our families and friends, and even our enemies. **Please note:** To encourage greater attendance, the Rite of Forgiveness has been moved from the evening Vespers service to immediately following the Divine Liturgy.





GENERAL RULES OF FASTING FOR THE GREAT AND HOLY LENT

Let us set out with joy upon the season of the Fast, and prepare ourselves for spiritual combat.

Let us purify our soul and cleanse our flesh; and as we fast from food, let us abstain also from every passion.

The Orthodox idea of fasting is first of all that of an ascetical effort. It is the effort to subdue the physical, the fleshly man to the spiritual one, the "natural" to the "supernatural." Limitations in food are instrumental; they are not ends in themselves. Fasting thus is but a means of reaching a spiritual goal and, therefore, an integral part of a wide spiritual effort. Fasting, in the Orthodox understanding, includes more than abstinence from certain types of food. It implies prayer, silence, an internal disposition of mind, an attempt to be charitable, kind, and - in one word - spiritual. "Brethren, while fasting bodily, let us also fast spiritually..."

And because of this the Orthodox doctrine of fasting excludes the evaluation of fasting in terms of a "maximum" or "minimum." Every one must find his or her maximum, weigh his or her conscience and find in it his or her "pattern of fasting." But this pattern must necessarily include the spiritual as well as the "bodily" elements. The Typikon and the canons of the Church give the description of an ideal fast: no meat, no dairy products, total abstinence on certain days. "He that is able to receive it, let him receive it" (Matthew 19:12). But whatever is our measure - our fasting must be a total effort of our total being.

Keeping this in mind we should fast in order to achieve the goal of prayer, repentance, and forgiveness. To fast means abstaining not only from certain foods, but most importantly from passions, bad habits, overindulgence, rudeness and selfishness. It means also that we should abstain from everything that might take the focus of our life away from the spiritual effort. Among these things are every kind of entertainment, such as going to the movies, watching TV or going on spring vacations. For married couples it will also imply abstaining from intimacy.

The fundamental meaning of the fasting effort is to discover the true values of our life, to discover that we live not for our own sake but in the context of our relationship with each other and with the living God. So we fast not in terms of our individual piety but by linking our life with that of the Church. In essence, fasting is an exercise in being faithful: to each other in observing the same rules and sharing in the same hardship, and to our Lord Himself Who has given us fasting as a school of love.

By Protopresbyter Alexander Schmemmann



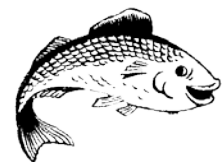
Meat is not permitted on any day.



Dairy is not permitted on any day.



Wine and oil are permitted on weekends, and on a few other days (see your wall calendar)



Fish is permitted only on the Annunciation (March 25th) and on Palm Sunday.

A FOOLPROOF ANTI-CANCER DIET... WITH JUST ONE OR TWO DRAWBACKS

From *The Times* / timesonline.co.uk / John Carr in Athens and Tom Whipple

If you want to avoid cancer, live like a monk. That is the inescapable conclusion from research into the world's most renowned monastic communities.

The austere regime of the 1,500 monks on Mount Athos, in northern Greece, begins with an hour's pre-dawn prayers and is designed to protect their souls. Their low-stress existence and simple diet (no meat, occasional fish, home-grown vegetables and fruit) may, however, also protect them from more worldly troubles. The monks, who inhabit a peninsula from which women are banned, enjoy astonishingly low rates of cancer.

Since 1994, the monks have been regularly tested, and only 11 have developed prostate cancer, a rate less than 1/4 of the international average. In one study, their rate of lung and bladder cancer was found to be zero.

Haris Aidonopoulos, a urologist at the University of Thessaloniki, said that the monks' diet, which calls on them to avoid olive oil, dairy products and wine on Mondays, Wednesdays and Fridays, helped to explain the statistics. "What seems to be the key is a diet that alternates between olive oil and non-olive oil days, and plenty of plant proteins," he said. "It's not only what we call the Mediterranean diet, but also eating the old-fashioned way. Small simple meals at regular intervals are very important."

Meals on the peninsula, which the Prince of Wales has visited regularly and which can only be reached by boat, are ascetic and repetitive affairs that have changed little over the centuries, although there are variations between the 20 monasteries. The monks sit in silence while, from a pulpit, passages from the Bible are read in Greek. They eat at speed – as soon as the Bible passage is over, the meal is officially completed.

The staples are fruit and vegetables, pasta, rice and soya dishes, and bread and olives. They grow much of what they eat themselves. Agioritiko red wine is made locally from mountain grapes. Dairy

products are rare – female animals are banned from the autonomous semi-state.

Life on Athos has changed little over the past 1,043 years. Breakfast is hard bread and tea. Much of the day is taken up with chores – cleaning, cooking, tending to crops – followed by a supper, typically of lentils, fruit and salad, and evening prayers.

Some of the seaside monasteries specialize in catching octopus, a delicacy that is softened up by bashing on the rock. Fish also feeds the Athos cats, protected by the monks for their mouse-catching prowess. Of all domestic animals, only cats are exempt from the ban on females. Some of the monks

live in hillside huts or cliff-side caves perched above the sea as satellites of the main establishments, perhaps the closest that modern Christianity gets to medieval hermits. They depend for their sustenance on handouts of bread and olives.

On holidays and feast days such as Christmas and Easter, when other Greeks are feasting

on roast meat, the monks prefer fish, their only culinary luxury. Father Moses of the Koutloumousi monastery, one of the 20 organized cloisters scattered over the Athos peninsula, said: "We never eat meat. We produce most of the vegetables and fruit we consume. And we never forget that all year round, on Mondays, Wednesdays and Fridays, we don't use olive oil on our food..."

All the monks stick to the rigorous fasting periods of the Orthodox Church, in which a strict vegan diet is prescribed for weeks at a stretch.

Michalis Hourdakis, a dietician associated with Athens University, said: "This limited consumption of calories has been found to lengthen life. Meat is associated with intestinal cancer, while fruit and vegetables help ward off prostate cancer."

The lack of air pollution on Mount Athos as well as the monks' hard work in the fields also played their part, the researchers said. There was no mention, however, of whether the absence of women had any effect on the monks' renowned spiritual calm.



Daily Diet

Breakfast: Hard bread, tea.

Lunch: Pasta or rice, vegetables.

Dinner: Lentils, fruit and salad.

Why No Women?

The absence of the opposite sex in both male and female monasteries curbs temptation; no female animals means no breeding, lessening farm work.