



CHRIST THE SAVIOR ORTHODOX CHURCH

30838 Vines Creek Rd.; Dagsboro, DE 19939
 302-537-6055 (church) / 302-933-8090 (rectory)
 orthodoxdelmarva.org / frjohn@orthodoxdelmarva.org

BULLETIN OF MARCH 13, 2011

Please Remember in Prayer

Charles Hilton (newly-departed), Helen Taylor (newly-departed), Martha, Karen Nichols, Michelle Wilson, Irene Clenney, Denise Royal, Gabriela Jones, Scott & Maryann, Roman Swec, Mat. Dunia, Patti Lease, Garrett Cuppels, Frs Michael & Andrew, Monk Christian, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Nina Gordon, Mirela & Chris, Jaroslav, Troy, Frank & Mary Miranda, Kathy T., Bruce, Julia Plisko & family, Stella.

Meals Following Presanctified Liturgy

Instead of a sign-up sheet for meals after the Presanctified Liturgies we will have potlucks. Those who wish to bring food are asked to please prepare a light lenten (no meat, dairy, or fish) dish or dessert.

Lenten Pilgrimage to St. Tikhon's

On March 21-23, a lenten pilgrimage is being offered to St. Tikhon's Monastery and Seminary, South Canaan, PA. We also hope to visit a Greek Orthodox Women's Monastery in White Haven, PA. The group will leave on Monday morning and return on Wednesday night. Should you have any questions or interest in going, please see Fr. John or Constantine. Everyone is welcome!

Memorial Saturdays

On Saturdays during the Great Fast we remember those who have departed this life before us in the hope of the resurrection to eternal life. Memorial services are being offered during which the names of our departed family members and friends are commemorated. If you have not yet submitted a list for commemoration, please see Fr. John.



Annunciation – Friday, March 25th



On this day, we celebrate the visit to the Virgin Mary by the Archangel Gabriel, who announced to her the good news that, if she so willed, God Himself would take up His abode within her womb. Annunciation is one of the

Twelve Great Feasts, for which we seek to be present at the services. In celebration of this great event, we are permitted to eat fish.

Special Choir Practice

There will be a special choir practice, following the coffee hour, on Sunday, March 27th. We will be going over music for Holy Week and Pascha. Fr. John's mother, Daria, who will direct the choir for us again this Pascha, is making a special trip to be here for this choir practice. All choir members are asked to please make an effort to be present. Thank you!



Church Readers Sought

If you are interested in reading the Hours and Epistle, please let Fr. John know. If you do not know how, don't worry, it is easy to learn.

SUNDAY, MARCH 13TH

Sunday of Orthodoxy

Daylight Savings – Spring Ahead

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

MONDAY, MARCH 14TH

7:00p.m. Vespers; Confessions

WEDNESDAY, MARCH 16TH

7:00p.m. Pre-Sanctified Liturgy
 Potluck Lenten Meal

SATURDAY, MARCH 19TH

Memorial Saturday

9:00a.m. Memorial Service
 5:00p.m. Bible Study
 6:00p.m. Great Vespers

SUNDAY, MARCH 20TH

St. Gregory Palamas

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

On the Forty Day Fast

"Do not neglect the Forty Days; it constitutes an imitation of Christ's way of life."

St. Ignatius of Antioch (+108)

"READER SCHEDULE

Sunday, Mar. 20th

Jodi McElwee

Sunday, Mar. 27th

Bruce Eckerd



ON SPIRITUAL READING

Remember that no one can simultaneously think about two subjects. If you occupy your mind with good thoughts (reading spiritual books or studying some worthwhile subject), the bad ones will not be able to linger in your mind.

Saint Innocent of Alaska



MARCH CONGRATULATIONS!

Birthdays:

- 3/1 Stephen Parrish
- 3/5 Mat. Emily Parsells
- 3/6 John Jenkins
- 3/8 Monica Stoicovy
- 3/21 Fr. John Parsells
- 3/24 Mat. Dunia Hubiak

Namesdays:

- 3/1 *St. Evdokia*
Mat. Dunia Hubiak
Karen Nichols
- 3/18 *St. Nikolai Velimirovich*
Kenny Marchick
Nicholas Parsells

Mistakes, omissions? Please see Fr. John for corrections.



ON CONTROLLING THE TONGUE

Guard the tongue for it is like a majestic stallion. For if you put a bit in its mouth and teach it to walk in order, it adapts to this and is satisfied. But if you let it run wild, it becomes the vehicle of the devil and his angels.

Saint John Chrysostom

ON BEARING WEAKNESSES

Each person must bear the weaknesses of others. Who is perfect? Who can boast that he has kept his heart undefiled? Hence, we are all sick, and whoever condemns his brother does not perceive that he himself is sick, because a sick person does not condemn another sick person.

Elder Ephraim, St. Anthony's, Arizona



SOME BENEFITS OF FASTING

The holy fasters did not approach strict fasting suddenly, but little by little they became capable of being satisfied by the most meager food. Despite all this they did not know weakness, but were always healthy and ready for action. Among them sickness was rare, and their life was extraordinarily lengthy.

St. Seraphim of Sarov

ON COMPLETE FASTING

Let your mind fast from vain thoughts; let your memory fast from remembering evil; let your will fast from evil desire; let your eyes fast from bad sights, let your ears fast from wicked songs and slanderous whispers; let your tongue fast from condemnation, blasphemy, falsehood, deception, foul language and every idle word; let your hands fast from theft; let your legs fast from walking evil paths.

St. Tikhon of Zadonsk

ON KEEPING A SPIRITUAL FAST

There is both a physical and a spiritual fast. In the physical fast the body abstains from food and drink. In the spiritual fast, the faster abstains from evil intentions, words and deeds. One who truly fasts abstains from anger, rage, malice, and vengeance. One who truly fasts abstains from idle and foul talk, empty rhetoric, slander, condemnation, flattery, lying and all manner of spiteful talk. In a word, a real faster is one who withdraws from all evil.

St. Basil the Great



THE LITURGY OF THE PRESANCTIFIED GIFTS

By VRev. Thomas Hopko

The eucharistic Divine Liturgy is not celebrated in the Orthodox Church on lenten weekdays, since the full Divine Liturgy has a joyful character not in keeping with the somberness of the Great Fast. However, in order for the faithful to sustain their lenten effort by participation in Holy Communion, the Liturgy of the Presanctified Gifts is served. The service is an ancient one in the Orthodox Church. We officially hear about it in the canons of the seventh century, which obviously indicates its development at a much earlier date.

On all days of the holy fast of Lent, except on the Sabbath, the Lord's Day, and the holy day of the Annunciation, the Liturgy of the Presanctified is to be served (Canon 52, Quinisext, 692).

The Liturgy of the Presanctified Gifts is an evening service. It is the solemn lenten Vespers with the administration of Holy Communion added to it. There is no consecration of the eucharistic gifts at the presanctified liturgy. Holy Communion is given from the eucharistic gifts sanctified on the previous Sunday at the celebration of the Divine Liturgy, unless, of course, the feast of the Annunciation should intervene; hence its name of "presanctified."

The Liturgy of the Presanctified Gifts is served on Wednesday and Friday evenings, although some churches may celebrate it only on one of these days. It comes in the evening after a day of spiritual preparation and total abstinence. The faithful who are unable to make the effort of total fasting because of weakness or work, however, normally eat a light lenten meal in the early morning.

During the psalms of Vespers, the presanctified gifts are prepared for communion. They are transferred from the altar table where they have been reserved since the Divine Liturgy, and are placed on the table of oblation. After the evening hymn, the Old Testament scriptures of Genesis and

Proverbs are read, between which the celebrant blesses the kneeling congregation with a lighted candle and the words: "The Light of Christ illumines all," indicating that all wisdom is given by Christ in the Church through the scriptures and sacraments. This blessing was originally directed primarily to the catechumens -- those preparing to be baptized on Easter -- who attended the service only to the time of the communion of the faithful.

After the readings, the evening Psalm 141 is solemnly sung once again with the offering of incense. Then, after the litanies of intercession and those at which the catechumens were dismissed in former days, the presanctified eucharistic gifts are brought to the altar in a solemn, silent procession. The song of the entrance calls the faithful to communion.

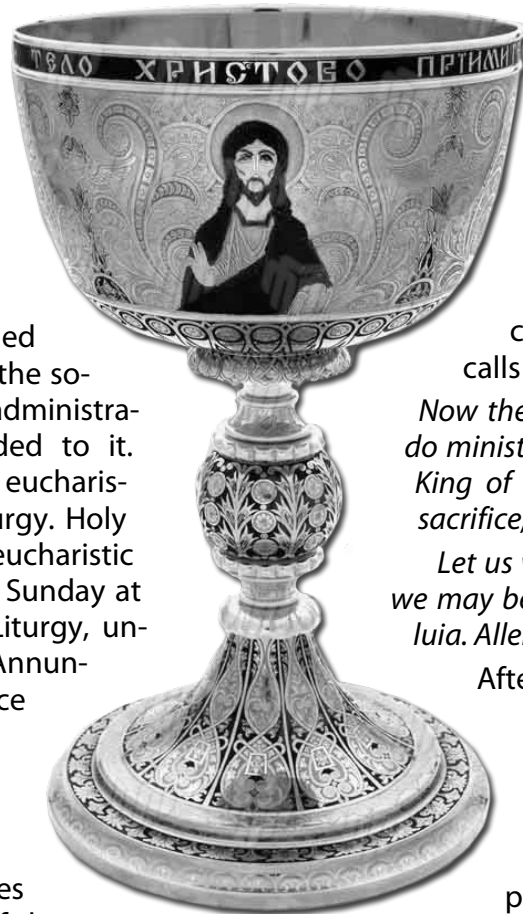
Now the heavenly powers (i.e., the angels) do minister invisibly with us. For behold the King of Glory enters. Behold the mystical sacrifice, all fulfilled, is ushered in.

Let us with faith and love draw near that we may be partakers of everlasting life. Alleluia. Alleluia. Alleluia.

After the litany and prayers, the Our Father is sung and the faithful receive Holy Communion to the chanting of the verse from Psalm 34: "O taste and see how good is the Lord. Alleluia." The post-communion hymns are sung and the faithful depart with a prayer

to God who "has brought us to these all-holy days for the cleansing of carnal passions," that he will bless us "to fight the good fight, to accomplish the course of the fast, and to attain unto and to adore the holy resurrection" of Christ.

The Liturgy of the Presanctified Gifts is traditionally considered to be the work of the sixth-century pope, Saint Gregory of Rome. The present service, however, is obviously the inspired liturgical creation of Christian Byzantium.



HOMILY FOR THE BEGINNING OF GREAT LENT

By Fr. John Parker, modeled on St John Chrysostom's Paschal Homily

If anyone be devout and love God, let him commence this radiant fast with joy! If anyone be a wise servant, let him, rejoicing, enter into the school of repentance.

We, who have wallowed long in sin, let us now begin our return. If anyone has strayed from the first hour, let him today repent with zeal. If anyone has sinned from the third hour, let him with gratitude embrace the fast. If anyone has fled God from the sixth hour, let him have no misgivings about his prompt return; because he shall in nowise be turned away therefore. If anyone has indulged the flesh since the ninth hour, let him draw near, fearing God alone and trusting in His mercy. And if anyone has turned away only at the eleventh hour, let him also not hesitate to turn back with haste.

For the Lord, who is longsuffering and full of compassion and mercy, will accept the last even as the first. He restores him who repents at the first hour, as He does him who turns back at the eleventh. And He shows mercy upon the last, and cares for the first; and to the one He gives, and upon the other He bestows gifts. And He both accepts the confession, and welcomes the intention, and honors the contrite heart and rejoices in the return.

Wherefore, enter all of you into the holiness of your Lord; offer your repentance, both the last, and likewise the first. You rich and poor together, repent, for today we stand outside the closed gates of paradise. You sober and you heedless, prostrate yourselves before your King! Return to the Lord today, both you who have sinned with knowledge and those who have done so in ignorance.

Your pantries are full; empty them to the hungry. The belly enslaves us, let no one be dominated thereby. Enter all of you into the Great Fast;

stripped of heavenly wealth by sin, all draw near to God's rich loving-kindness!

Let no one despair in his sinfulness, for the Bridegroom comes at midnight. Weep all of you for your iniquities, and draw near to the life-giving Cross of our Lord. Let no one put confidence in the flesh, for the Devil has deceived us all thereby, and therewith enslaves us to sin. By turning from God, we are made captives.

We have called good evil and evil good, and put bitter for sweet, and sweet for bitter. And Isaiah, foretelling this, did cry: Woe to those who put darkness for light, and light for darkness!

We are embittered, for we are banned from Eden. We are embittered, but it is we who have mocked God. We are embittered, for now we shall surely die. We are embittered, for we have succumbed to the serpent. We are embittered, for we are fettered in chains. We partook of a fruit, and met the deceiver. We were entrusted with paradise, but we chose Hell. Our eyes were opened to see the nakedness of sin.

Be pleased, O Lord, to deliver us! O Lord, make haste to help us!

This is the acceptable time, let us repent! This is the day of salvation, let us crucify the passions! The end is at hand and destruction hangs over us! The end draws nigh, let us come again to our senses! The Kingdom of Heaven is at hand, what first-fruit shall we offer? Let us delay not, lest we remain dead in the grave, sold under sin! For God desires not the death of the sinner, but that he should turn from his wickedness and live!

So, let us choose life, and live, for the mercy of God endures forever!

To Him be glory and dominion unto ages of ages. Amen.

John Chrysostom
ca. 349-407

