

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MARCH 24, 2013

A Warm Welcome!

We warmly welcome all of our visitors! Please consider staying after the service for fellowship at our coffee hour in the hall.

Annunciation – Monday, 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.



Baptism of Danyella Sandul – Monday, March 25th

Tomorrow, March 25th, on the Great Feast of the Annunciation, there will be a Baptismal Liturgy for Danyella Sandul. The pre-baptismal prayers will begin at 8:40am, with "Blessed is the Kingdom" at 9:00am.. Let us gather for this doubly joyous occasion!

IOCC Workers to Join us for Presanctified Liturgy

On Wednesday, March 25th, ten to fifteen IOCC workers will join us for the Presanctified Liturgy and the lenten meal to follow. Assistance is request in preparing the meal, which in this special case will not be a potluck. A sign-up list for the meal is in the back of the church. Questions, please see Kathy Parrish. Thank you!

International Orthodox Christian Charities' Mission

in the spirit of Christ's love, offers emergency relief and development programs to those in need worldwide, without discrimination, and strengthens the capacity of the Orthodox Church to so respond.



Fasting for Presanctified Liturgy

While the normal fast for the evening Presanctified Liturgy is a total fast for the entire day, that is from midnight the night before until the evening Liturgy, the Holy Synod of Bishops permit a mitigated but total fast from at least noon in preparation for Holy Communion. As always medication with prescribed food or drink, may be taken at any time.

The 2011 Audit

has been completed and is for your review at the candle stand. Questions, please see Darrell Wilson or Olga Klymuk, our auditors.

SUNDAY, MARCH 24TH

Sunday of Orthodoxy

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Coffee Hour
 7:00p.m. Matins

MONDAY, MARCH 25TH

Annunciation

One of the Twelve Great Feasts

9:00a.m. Baptismal Liturgy

WEDNESDAY, MARCH 27TH

6:00p.m. Pre-Sanctified Liturgy
 Lenten Meal

FRIDAY, MARCH 29TH

7:00p.m. Compline

SATURDAY, MARCH 30TH

Memorial Saturday

5:00p.m. Memorial
 6:00p.m. Great Vespers

SUNDAY, MARCH 31ST

Sunday of St. Gregory Palamas

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

READER SCHEDULE

Sunday, Mar. 31st

Jodi McElwee

Sunday, Apr. 7th

Kathy Parrish



Living: Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Hayley, Tyler Pelesh, Wallace & Michelle, John Trax, Maleah Morsey, Victoria Kokkinos, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina, Liliana, Irene Clenney, Katie Hawley, Alice Peters. **Departed:** Fr. Michael Mihalick, Kathryn, Avramia.

CASH FLOWS THROUGH 2/28/13					CASH FLOWS IN MARCH 2013					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 3/24		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Due 2/2014
8,403	7,750	5,220	5,660	+213	3,026	3,527	1,165	0	+664	+1585	-2,579	-27,610

THE ANNUNCIATION – CELEBRATED MARCH 25TH

From the Prologue of St. Nikolai Velimirovich

When the All-Holy Virgin completed the fourteenth year after her birth and was entering her fifteenth year, after having spent eleven years of living and serving in the Temple of Jerusalem, the priests informed her that, according to the Law, she could not remain in the Temple but was required to be betrothed and enter into marriage. What a great surprise to the priests was the answer of the All-Holy Virgin that she had dedicated her life to God and that she desired to remain a Virgin until death, not wanting to enter into marriage with anyone! Then, according to Divine Providence, Zacharias, the high priest and father of the Forerunner, under the inspiration of God, and in agreement with the other priests, gathered twelve unwed men from the Tribe of David to betroth the Virgin Mary to one of them to preserve her virginity and to care for her. She was betrothed to Joseph of Nazareth who was her kinsman. In the house of Joseph, the All-Holy Virgin continued to live as she did in the Temple of Solomon, occupying her time in the reading of Sacred Scripture, in prayer, in Godly-thoughts, in fasting and in handiwork. She rarely went anywhere outside the house nor was she interested in worldly things and events. She spoke very little to anyone,



if at all, and never without special need. More frequently she communicated with both of Joseph's daughters. When the fullness of time had come, as prophesied by Daniel the Prophet, and when God was pleased to fulfill His promise to the banished Adam and to the Prophets, the great Archangel Gabriel appeared in the chamber of the All-Holy Virgin and, as some priestly writers wrote, precisely at that same moment when she held open the book of the Prophet Isaiah and was contemplating his great prophecy: "Behold, the virgin shall be with child, and bear a son!" (Isaiah 7:13). Gabriel appeared in all of his angelic brightness and saluted her: "Rejoice, highly favored one! The Lord is with you" (St. Luke 1:28), and the rest in order as it is written in the Gospel of the saintly Luke. With this angelic annunciation and the descent of the Holy Spirit upon the Virgin, the salvation of mankind and restoration of all creation began. The history of the New Testament was opened by the words of the Archangel Gabriel: "Rejoice, highly favored one" This is to imply that the New Testament was to signify joy to mankind and to all created things. It is from this that the Annunciation is considered not only a great feast, but a joyful feast as well.

TO CONQUER THE ENEMY IS TO CONQUER OURSELVES

By St. Leo the Great (†461)

In the days of Saul and David, it was when the Israelites fell into sin that the Lord allowed the Philistines to oppress them. In order to regain their ascendancy over their enemies, the people were ordered to fast. The Israelites understood that there was no use for them to try to win their freedom by taking up arms; they first had to rid themselves of their sins. So they began to discipline themselves and to conquer the desire of the flesh to be able to conquer their opponents. When they fasted their oppressors gave way before them, when they indulged all their appetites the enemy held them in subjection.



It is the same with us today. We have our own struggles and conflicts, and we can win by using the same tactics. The Israelites were attacked by human beings; we are attacked by spiritual enemies. We can conquer by bringing our lives into line with God's will for us; then our enemies will give way before us. It is not their power but our lack of self-discipline that makes a threat to us, and we shall weaken them by overcoming ourselves. We must ask God's help in this warfare, because our only means of conquering the enemy is to conquer ourselves.



"NICE TRY, RALPH!"

By VRev. Daniel Kovalak

Among various news reports leading to the recent papal election, there was one in particular, widely reported, that caught my attention—because it was funny!

Apparently, as the cardinals were gathering on March 4 to prepare for their conclave, a man wearing a bishop's cassock and black fedora, girded with a purple scarf and accompanied by an entourage, tried to sneak into the closed session by presenting himself as a "Bishop Basilius." He successfully made it beyond the first level of security and was photographed with at least one legitimate cardinal, but was stopped just outside the Sistine Chapel as Swiss guards observed—his cassock was too short! After further investigation, he was identified as "Ralph"—a self-appointed bishop from an apparently fictional German religious order called Corpus Dei. He was consequently quickly escorted away.

One could say a lot of things about this imposter. We'll just say, "Nice try, Ralph!"

Yet Ralph's M.O. is not something to sneeze at.

Indeed, it's characteristic of the behavior of many in the quest for recognition, power, esteem, privilege, favoritism and/or wealth, and/or the desire to be "where the action is." The internet is loaded with photos of ordinary folks hobnobbing with celebrities, sports figures and politicians. (Remember the couple who crashed President Obama's first White House state dinner?!) And social media mixed with photoshop can depict any "friend" rubbing elbows with the rich and famous. It's about pretending to be something you're not!

Not as obvious—and certainly not even on the radar of secular media—is the spiritual dimension to such behavior. It is (dare we utter the totally intolerant and judgmental word) hypocrisy—by definition, "the pretense or affectation of having virtues, principles or beliefs that one does not actually have." The Greek root "hypokrisis" was a term historically connected to actors in the theater.

When Our Lord was on His way to Jerusalem and the Cross, He delivered some rather serious "woes" to those who pretended to be religious. "Woe to

you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men's bones and all uncleanness. So you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity" (Matthew 23:27-28).

During Great Lent—our "school of repentance"—the Church offers its annual refresher course on how to adjust our behavior to better conform to the Gospel of Christ. It begins by realizing where bad behavior originates: in the heart. As much as appearances seem so important to modern men and women, it's still "what's inside" that really counts—in David's words, a "clean heart and a right Spirit."

Jesus teaches clearly in Mark 7:21-23: "For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these evil things come from within, and they defile a man."

Great Lent provides the "tools" to help us redirect and strengthen our wills to resist and reject temptations through enhanced prayer, fasting, almsgiving, confession, and forgiveness. These tools can't just hang idly over our toolbench! This requires much difficult, "heartfelt" work as it goes against the grain of the recognition, power, esteem, privilege, favoritism and wealth held in such high regard in contemporary society. But, in the Kingdom of God, the stakes are much higher, and the goal more lofty, than a celebrity photo-op or gaining entrance into a place where we don't belong.

Christ and Wise/Foolish Virgins

Liturgically, during Holy Week, we pay considerable attention to the parable of the virgins anticipating the coming of the Bridegroom to the marriage feast (Matthew 25:1-13). We even have a service titled "Bridegroom Matins." Briefly, the wise virgins had sufficient oil to keep their lamps lit while waiting for the Bridegroom. The foolish did not (and were refused borrowing from the wise—but that's for another lesson). While the foolish



were away, buying more oil, the wise enter the marriage feast with the Bridegroom, Who then shut the door. When the foolish returned and knocked, saying, "Lord, Lord, open to us," He replied, "Truly, I say to you, I do not know you." Ouch!

This parable, as Lent itself, reminds us that our "oil" is virtue—spiritual fruits and good deeds that help keep the Light of Christ burning brightly in us (see Matthew 5:16). And it sounds like when we pre-

tend all is well and there's plenty of time to do whatever we wish—and thus fail to look ahead and run out of this "oil"—the Light is extinguished and we've forsaken Christ: "I do not know you!" At that point, even crying "Lord, Lord!" and knocking on the locked door of the Kingdom won't work.

But maybe at least some eccentric angel will be amused by our futile effort and say: "Nice try, Ralph!"

HIGHLY RECOMMENDED LENTEN READING:

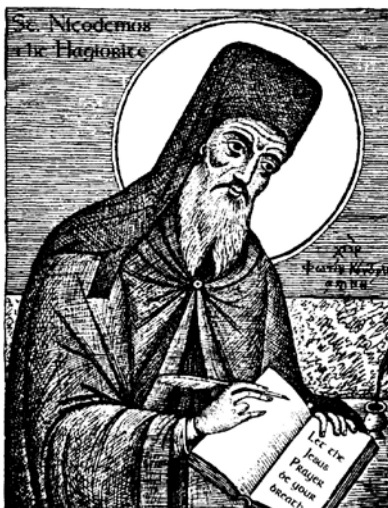
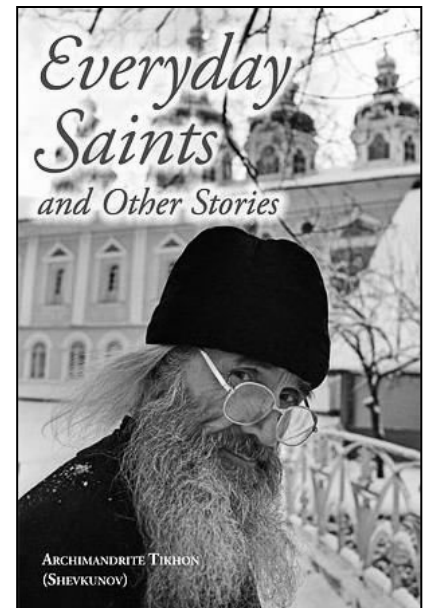
Everyday Saints and Other Stories

By Archimandrite Tikhon (Shevkunov)

In Communist Russia in 1984, five youths from non-religious backgrounds joined a monastery. This is the story of what they experienced and some of the "everyday saints" they met. The author says, "In this book I want to tell you about this beautiful new world of mine, where we live by laws completely different from those in 'normal' worldly life—a world of light and love, full of wondrous discoveries, hope, happiness, trials and triumphs, where even our defeats acquire profound significance: a world in which, above all, we can always sense powerful manifestations of divine strength and comfort."

Originally published in Russian, *Everyday Saints* has been translated into ten languages and has sold millions of copies since its publication in late 2011. In September 2012, *Everyday Saints* received the Russian "Book of the Year Award", one of the most prestigious literary awards in Russia. You can now experience in English the grace-filled world that has charmed and blessed so many—believers and atheists alike.

Archimandrite Tikhon (Shevkunov) is a priest-monk of the Russian Orthodox Church, Moscow Patriarchate. He is the Abbot of the Sretensky Monastery in Moscow, the Executive Secretary of the Patriarchal Cultural Council of the Moscow Patriarchate and a member of the Presidential Council on Culture and the Arts for the Russian Federation.



ON THREE DEGREES OF EATING

St. Nicodemus of the Holy Mountain

According to St. Gregory the Sinaite there are three degrees in eating: temperance, sufficiency, and satiety. Temperance is when someone wants to eat some more food but abstains, rising from the table still somewhat hungry. Sufficiency is when someone eats what is needed and sufficient for normal nourishment. Satiety is when someone eats more than enough and is more than satisfied. Now if you cannot keep the first two degrees and you proceed to the third, then, at least, do not become a glutton, remembering the words of the Lord, 'Woe to you that are full now, for you shall hunger' (Lk. 6:25). Remember also that rich man who ate in this present life sumptuously every day, but who was deprived of the desired bosom of Abraham in the next life, simply because of this sumptuous eating.