

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF FEBRUARY 25, 2018

A Warm Welcome!

We warmly welcome all our visitors. It's good to have you with us!

Parish Council Installation – Sunday, February 25th

Today, the 2018 Parish Council will be installed at the end of the Liturgy. The first meeting will take place following the coffee hour. We ask the Lord's blessing upon them all so that they might help us discern and follow His holy will, in humility, self-sacrifice and love for Him, His Church, and one and all.



SUNDAY, FEBRUARY 25TH

Sunday of Orthodoxy

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Blsq. of Parish Council
 Coffee Hr / Church School
 Mtg. of Parish Council

MONDAY, FEBRUARY 26TH

7:00p.m. Vespers

WEDNESDAY, FEBRUARY 28TH

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

SATURDAY, MARCH 3RD

Memorial Saturday

5:00p.m. Memorial
 5:30p.m. Bible Study
 6:00p.m. Great Vespers

SUNDAY, MARCH 4TH

St. Gregory Palamas

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



Fasting for Presanctified Liturgy

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

Potluck to Follow the 6:00pm Pre-Sanctified Liturgies

Those who wish to bring food are asked to please prepare a light lenten (no meat, dairy, or fish) dish or dessert. Questions? See, Nissa Nancy.

Thinking/Planning Ahead

The entire schedule of Great Lent, Holy Week, and Pascha is available on our website. Take off work well in advance for the High Holy Days.

Spiritual Reading

is necessary for Christians to grow in their relationship with God because the more we come to understand our Faith the better we can live it. What spiritual book are you reading now? Want a recommendation, ask Fr. John.



Budget Fact: Stewardship Update

In January, we were \$2,264 short of our \$9233 monthly stewardship goal.

Have Something on Your Mind?

Fr. John is available via: 302-537-6055 or frjohn@orthodoxdelmarva.org.

Contemplate the Lord Jesus as the Suffering Servant + Savior of All:

- ❖ How He comes to us, wearied by traveling, perspiring, hungry and thirsty for my salvation, for your salvation and for the salvation of all;
- ❖ How He lifts His hands up toward heaven; how He bends to the ground; how He kneels in prayer many nights; for the salvation of all;
- ❖ How He submits to be humiliated, to be spat upon, to be smitten, to be bruised, to be pierced, to be crucified in order to usher the army of His faithful into His eternal glory.

READER SCHEDULE



Sunday, March 4th

Megan Borodulia

Sunday, March 11th

Rdr. George Kaloroumakis

CASH FLOWS THROUGH 1/31/18					CASH FLOWS IN FEBRUARY 2018					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 2/25		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
6,969	9,233	2,100	0	-164	6,250	9,233	0	0	-2,983	19,195	5,234	0



THE SUNDAY OF ORTHODOXY

Commemorated on the 1st Sunday of Great Lent / Excerpt taken from GOARCH.org

The Sunday of Orthodoxy is the first Sunday of Great Lent. The dominant theme of this Sunday since 843 has been that of the victory of the icons. In that year the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent; ever since, this Sunday has been commemorated as the "Triumph of Orthodoxy."

The name of this Sunday reflects the great significance which icons possess for the Orthodox Church. They are not optional devotional extras, but an integral part of Orthodox faith and devotion. They are held to be a necessary consequence of Christian faith in the incarnation of the Word of God, the Second Person of the Trinity, in Jesus Christ. They have a sacramental character, making present to the believer the person or event depicted on them. So the interior of Orthodox churches is often covered with icons painted on walls and domed roofs, and there is always an icon screen, or iconostasis, separating the sanctuary from the nave, often with several rows of icons. No Orthodox home is complete without an icon corner, where the family prays.

Icons are venerated by burning lamps and candles in front of them, by the use of incense and by kissing. But there is a clear doctrinal distinction between the veneration paid to icons and the worship due to God. The former is not only relative; it is in fact paid to the person represented by the icon. This distinction safeguards the veneration of icons from any charge of idolatry.

The theme of the victory of the icons, by its emphasis on the incarnation, points us to the basic Christian truth that the one whose death and resurrection we celebrate at Easter was none other than the Word of God who became human in Jesus Christ.

CONFESSION OF FAITH FROM THE SUNDAY OF ORTHODOXY

As the prophets beheld, as the Apostles have taught, as the Church has received, as the teachers have dogmatized, as the Universe has agreed, as Grace has shown forth, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ Awarded, thus we declare, thus we assert, thus we preach Christ our true God, and honor His Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand worshipping and reverencing Christ as God and Lord; and on the other hand honoring as true servants of the same Lord of all and accordingly offering them veneration.



This is the Faith of the Apostles, this is the Faith of the Fathers, this is the Faith of the Orthodox, this is the Faith which has established the Universe.



ADVICE TO HUSBANDS

St. John Chrysostom

Have no concern for money. Love your wife more than you love your own life. Never be at odds, but be true. Prefer her company at home above being out. Esteem and admire her publicly, and advise her patiently. Pray together, go to church, and discuss the readings and prayers. If your marriage is like this, your perfection will rival the holiest of monks.

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.



ON FASTING

Fr. Thomas Hopko

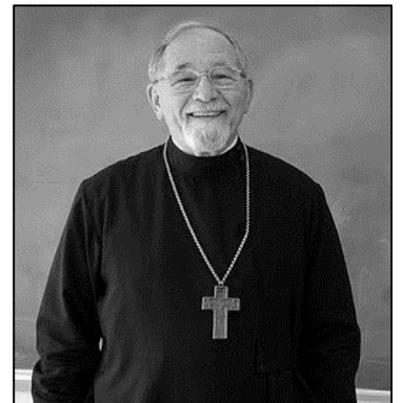
Orthodox Christians believe that their spiritual lives start with their stomachs. They believe that when peoples' eating is right their spirits can be more open to God and more attentive to all that is good, true, and beautiful in life. When, on the contrary, peoples' eating is wrong, their minds are disordered; their emotions are rebellious; and their flesh rules their being and behavior in harmful ways.

Right eating means to eat the right foods in the right amounts at the right times in the right ways for the right reasons. People who eat properly prepare and partake of their meals with discipline and dignity, free from emotional drives and carnal desires. They do this to serve God, their fellow creatures, and their own well-being more effectively, fruitfully, and joyfully.

The Church provides guidelines for healthy eating and sane fasting. The Lord Jesus Christ is the first and final Teacher on the subject, as He is on all others.

Christ and His apostles feasted and fasted. They affirmed that God gives all foods to be enjoyed with thanksgiving (Act 10:10-15; Rom 14:6). They also warned that eating can become idolatrous. St. Paul, for example, speaks of "persons (who) do not serve our Lord Christ, but their own belly" (Rom 16:18). "Their end," he says, "is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things" (Phil 3:19).

The Scriptures and the Saints teach that in eating and fasting, moderation is the rule for it leads to freedom from the carnal passions: lust, greed, anger, sadness, sloth, and despondency. While excesses of any kind are harmful and destructive, leading to either to gluttony and drunkenness, or to pride, vainglory, ungodly zeal, condemnation of others, and spiritual delusion.



LETTER OF HIS BEATITUDE, METROPOLITAN TIKHON TO UNITED STATES PRESIDENT DONALD J. TRUMP

From OCA.org / February 22, 2018

Dear Mr. President,

It is with a heavy heart and deep sadness that I write to you in the aftermath of yet another violent assault which has murdered and wounded students and teachers, leaving our nation and people in grief and fear. The tragic shooting at Marjory Stoneman Douglas High School in Parkland, Florida, took place last week just as Christians throughout our country were beginning Great Lent, the period of prayer and repentance which prepares us for the feast of the Resurrection. It was yet another reminder of the fallen world we live in and of the reality of death.

It was also a reminder of the responsibility we have as people of faith to care for the least of our brothers and sisters, most especially our children. This is not an easy task. We struggle to find ways to console family and friends, and to answer the hard and fair questions of those who are now grieving. Many have offered “thoughts and prayers,” but others are finding such sentiments to be empty, reflexive ways to absolve themselves of the responsibility to act. Yet prayer is a crucial part of our reaction to such events: prayer of mourning, prayer for healing and consolation, and—as we often find in the Psalms—prayer offered in exasperation and horror.

Sin is personal, but it is also corporate. It is our responsibility to consider our soul as a nation, and to ask the difficult question as to why such killings—in schools, on campuses, in public gatherings, in churches, with automatic weapons—happen here so much more than they do anywhere else. Many of us have already made up our minds about the problems and the solutions. And there is as yet little or no meaningful dialogue between those of us who have done so.

Too often our debates reduce human beings to easy labels such as “predator” and “prey,” “oppressor” and “oppressed.” There may be some truth behind such characterizations, but they do not convey the full dignity of the human person – and all of us are human persons, struggling to figure out how to live peacefully in this difficult world. We know there is but one way to heal the affliction of evil, and that is by the goodness that comes from Jesus Christ.

Mr. President, a few weeks ago you offered the following words at the Annual March for Life: “Under my administration, we will always defend the very first right in the Declaration of Independence, and that is the right to life.” You also stated: “That is why we march. That is why we pray. And that is why we declare that America’s future will be filled with goodness, peace, joy, dignity, and life for every child of God.”

With increasing frequency, the citizens of our nation are confronted by evil, conflict, sorrow, ignominy, and death. As Orthodox Christians, we understand that these are realities of human existence, and our communities are committed to maintaining the sanctity of all life through our efforts to reach out and minister to all, to bring healing, and to instill peace. But we also require the active contribution of our civil authorities in stemming the onslaught of tragedy that faces our nation.

Mr. President, we ask for your leadership in this. We ask you to keep our schools safe so that our children may not suffer the anxiety of an unsafe environment. We ask you to do everything you can to prevent another Columbine, another Sandy Hook, another Parkland. Please know that in the prayers of our churches throughout the United States we ask God to grant mercy to our country, to our civil authorities, to our armed forces and to you as our President.

As we enter into Great Lent, reflecting on our own sinfulness and surrendering ourselves to the merciful God, we also yield to the same reflection and surrender as a nation, before God. As we do so, we are mindful that our Lord Jesus Christ, Who is our Judge, knows by experience on the Cross the murderous effects of human passion. We bow down before Him, begging His mercy on the victims and their families, on the first responders, on all who have been especially touched by this event. And in this we ask his mercy on us sinners, and on our nation.

Most respectfully,

+ Tikhon

Archbishop of Washington

Metropolitan of All America and Canada

