



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MARCH 25, 2018

SUNDAY, MARCH 25TH

Annunciation

One of the Twelve Great Feasts

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

MONDAY, MARCH 26TH

7:00p.m. Vespers

WEDNESDAY, MARCH 28TH

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

FRIDAY, MARCH 30TH

7:00p.m. Matins

SATURDAY, MARCH 31ST

Lazarus Saturday

8:40a.m. Pre-Baptismal Prayers
 9:00a.m. Baptismal Div. Liturgy
 5:00p.m. Bible Study
 6:00p.m. Great Vespers w/ Litiya

SUNDAY, APRIL 1ST

Palm Sunday

One of the Twelve Great Feasts

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Bakalario Fish Meal
 7:00p.m. Bridegroom Matins

READER SCHEDULE

Sunday, April 1st

Gabriela Vlahovici-Jones

Sunday, April 8th

Rdr. Nicholas Borodulia



A Warm Welcome!

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

Baptism of Eliseea Theodora

On Lazarus Saturday, March 31st, we will have the baptism of Eliseea Theodora, daughter of Roy & Mirona Bendfeldt.



Parish Center / Grounds Clean-up Day

Thank you to all who helped - your assistance yesterday was greatly appreciated! May the Lord bless you for your labors and dedication!

Flyers for Holy Week and Pascha

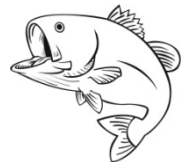
Are available in the back of the church. Please take and post them.

Choir Practice for Pascha – Sunday, March 25th

There will a choir practice for Holy Week & Pascha on Sunday, March 25th.

Festive Fish Meal

On Palm Sunday, there will be a traditional Bakaliario fish dinner offered to all. Please stay and join in the fellowship and food. Thank you to the Evanusa and Kaloroumakis families for providing the dinner!



Holy Week & Pascha Sign-Up Sheet

In the back of the church there is a sign-up sheet for helping with the preparations for Holy Week and Pascha.

Have Something on Your Mind?

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



The Mysteries of Confession and Communion

should be received by all Orthodox Christians on a regular basis and at the very least during the Great Fast and Pascha. If you have not availed yourself of these life-giving sacraments, please be sure to do so. Likewise, frequent communicants should make a confession during this and all lenten periods, as well as whenever the conscience is burdened.

Did You Know?

Children make their 1st confession at age 7 or 8. Questions, see Fr. John.

Don't Wait Until It Is Too Late

Start arranging your schedule now for Holy Friday through Pascha. Put God first: take off work/school and stand by the Cross of Christ.

Last Chance: Pre-Sanctified Liturgy

The final Pre-Sanctified Liturgy will be served this week on Wednesday, March 28th. This will be our last service at Christ the Savior during the 40 Day fast.



CASH FLOWS THROUGH 2/28/18					CASH FLOWS IN MARCH 2018					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 3/25		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
14,781	18,466	2,100	0	-3,685	5,654	9,233	2,000	2,000	-3,579	4,811	5,234	12,000



AN ORTHODOX CHRISTIAN PARISH: BEING A MEMBER OF A HEALTHY FAMILY

By Fr. Gregory Hogg

Some years ago, when we adopted our two daughters from Russia, I was searching for an Orthodox parish our eldest might go to. (She had been baptized Orthodox.) I was concerned for her smooth assimilation into American life, so I wanted to find a parish with a good youth program. I phoned the local Romanian parish and spoke with Fr. Anton. I explained the situation and told him, "I'm looking to find a parish with a good youth program." There was a long pause on the other end of the phone. Then Fr. Anton answered, "We don't shop for churches in Orthodoxy."

Over and over again through the years, the wisdom of Fr. Anton's remarks has remained with me. The church is not a commodity. It is not selling anything. Parishes are not in competition with each other.

What, then, is the church? Rightly understood, each parish is a family. What are the keys to a family's health and success? It isn't rocket science. Here are a few:

- Healthy families are always open to gaining new members. When a baby comes home from the hospital, or a new member is added by adoption or marriage, healthy families open to make room for the new person. They are willing to undergo the temporary discomfort or awkwardness that comes with new life, and they give thanks to God for the new life. They are flexible, yet retain their own identity.
- Healthy families aren't focused on gaining new members at all costs. Growth should be natural. Those with problems where they are should be told to go back and work on those problems first, before coming. No one should be received without the blessing of their priest. Baggage must be left at the door.
- Members of healthy families are committed to share a common life. Cal Ripken Jr., the man who broke Lou Gehrig's consecutive game streak, was asked the secret of his success. "The key," he said, "is mostly just showing up." Joining a parish is committing to sharing a common life. That requires engaging with all sorts of different people. Some are outgoing, some are shy; some take part in lots of things and others mostly pray. All are essential; none is superfluous.
- Healthy families commit to work through problems and challenges together. Everyone gets teary-eyed when they read of long-married couples who die on the same day. But stories have those endings only because the couple worked through many problems and challenges throughout the years.
- Healthy families have differences. The goal, in a healthy family, is not to make everybody to be the same. The variety of persons is revealed in a variety of gifts and, sometimes, on a variety of viewpoints. Diversity is no threat, when we are all agreed to journey together.
- Healthy families are ordered. There are husband and wife, parents and children, older and younger siblings. These roles are distinct and not interchangeable. Each lives for the other. Love is given and respect is returned.

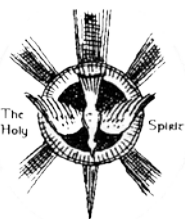
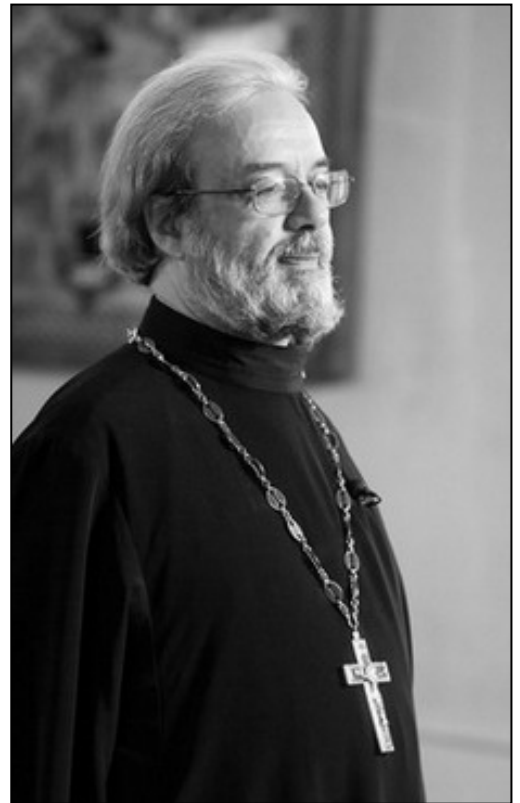
TEN IMPORTANT THINGS TO DO BEFORE THE END OF LENT

By Archpriest Alexander Iliashenko / From pravmir.com

One week of Great Lent remains. The week after is Holy Week, for which we have been preparing for so long, and which will be dedicated entirely to the remembrance of the Savior's Way of the Cross to Golgotha and the Resurrection.

Lent, as always, flies by imperceptibly, so before it is over we need to stop and break away from the vain bustle that absorbs our energies and consumes our time, so that we might manage to fulfill at least a portion of what we had planned. In these final days of Lent we need to mobilize. A list of things that should be completed during Lent might look something like this:

1. Pray fervently that the Lord would grant you to see your sins, so that you might prepare for a thorough Confession; ask your spiritual father to find time to hear it.
2. Attend the Liturgy of the Presanctified Gifts, which is served on Wednesday and Friday, and receive Holy Communion.
3. Begin to read the morning and evening prayers in full, or at least increase your prayer rule a bit; or resolve to pray with greater attention than usual.
4. Read at least one Gospel. During Great Lent the faithful try to read all four Gospels, but if you have not succeeded, then you should manage to read at least one.
5. Complete whatever pressing business you have kept putting off, so that you will be completely free on Great Thursday and Great Friday of Passion Week.
6. Visit your relatives and give some attention to your household: at least talk with them and listen to them lovingly and without haste.
7. Fulfill at least one long-standing promise: nail a picture to the wall, sort through the mess in the closet, or do whatever else you have been promising to do for weeks but have kept putting off.
8. Limit your online communication: using will power or a special program, control the amount of time you spend on a particular site; minimize your use of social sites and online diaries for at least these two weeks.
9. Ask forgiveness and be reconciled with whomever you have offended, either long ago or recently.
10. Take part in some act of charity, at least something within your powers or that does not take too much time; most importantly, take the first step towards someone who is having a hard time and stands in need of your help.



ON REPENTANCE AND THE SPIRIT

St. Symeon the New Theologian

Through repentance the filth of our foul actions is washed away.

After this, we participate in the Holy Spirit, not involuntarily, but according to the faith, humility, inner disposition, and repentance in which our soul is engaged.

For this reason it is good to repent each day as the act of repentance is unending.



DAILY OBSERVANCES OF THE FAITHFUL DURING HOLY WEEK

Lazarus Saturday concludes Great Lent. This celebration remembers Christ's raising of Lazarus from the dead and the promise of universal resurrection for all. Lazarus Saturday provides a bridge to Holy Week during which the Church services remember Christ's last week before His crucifixion and resurrection.

In the Orthodox Church the last week of Christ's life is officially called Passion Week. Each day is designated in the service books as "great and holy." There are special services every day of the week which are fulfilled in all churches. Earthly life ceases for the faithful as they "go up with the Lord to Jerusalem".

LAZARUS SATURDAY, THE DAY BEFORE PALM SUNDAY

Services: Friday, 3/30 @ 7:00pm and Saturday, 3/31 @ 9:00am

On this day the rising from the dead of St. Lazarus, the righteous friend of Christ, is celebrated. Holy Week begins with the phrase: "Six days before the Passover, Jesus came to Bethany", John 12:1. His arrival coincided with the Jewish Passover. It started on the 15th of the month of Nisan in commemoration of the freeing of the Hebrew people under the leadership of Moses, from the slavery of the Egyptians by the miraculous act of God. The Church relates preparation and redemption to the events of this week.

Six days before the Passover a feast was given for Christ in Bethany of Judea where Christ had stopped on His way to Jerusalem. Lazarus, His friend, and his sisters were present. A short time earlier Christ had risen Lazarus from the dead, thereby gaining the respect and faith of the people, but also the hatred of the fanatics. The Church names this day the "Saturday of Lazarus" in remembrance of the resurrection of Lazarus and its promise of universal resurrection for all men. The Church connects this celebration, by anticipation, with the Entrance of Christ into Jerusalem: "We carry the Symbols of victory and cry Hosanna in the highest".

The readings are Hebrews 12:28-13:8 and John 11:1-45.



PALM SUNDAY

Services: Saturday, 3/31 @ 6:00pm and Sunday, 4/1 @ 9:00am

Palm Sunday celebrates the glorious and brilliant feast of the Entrance of Jesus into Jerusalem. Zechariah had prophesied the entrance of the Messiah into Jerusalem, saying: "Rejoice greatly ... O daughter of Jerusalem; behold, the King comes unto Thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass", Zech. 9:9. The contemporary Jews associated this prophecy with the expected Messiah. This action of Christ testifies to His nature as Savior, but with the definite declaration that His Kingdom: was not of this world. The news that Christ was in Bethany provoked a general enthusiasm of acceptance, but also of indignation among the High Priests, who had decided to kill Christ. The main road leading to Jerusalem was covered with palm trees. The multitudes, with palm branches in their hands, spread their cloaks on the road as a show of respect, crying

out: "Hosanna to the Son of David, blessed is He that comes in the name of the Lord". All the actions and words of the people and, of Christ had a Messianic meaning readily recognized by the Jews of that time. As usual, Christ went immediately to the Temple, where He prayed and taught. That evening He departed for Bethany.

A custom of distributing branches of palms to the people in the Church prevails to this day, commemorating the victory of Christ against the evil powers.

The Epistle reading is Phil. 4:4-9, and the Gospel reading is John 12:1-18.