



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF FEBRUARY 15, 2009

Please Remember in Prayer

Kathy Parrish (recovering from surgery), Carole Boris, Diane Evanusa, Bill Parrish, Gail, Raymond, Thomas, Judith Kocinski, Jane Koshutko, Robert Evanusa, Nicholas, Yvonne, Katherine, Michael, Gregory, Olga Leisure, Nina Gordon, Fr. Christian, Constantina & Christos. If you have a request, let Fr. John know.

Orthodoxy 101 – Monday, February 16th

On Monday, February 16th, at 7:00pm we will have a class on the Orthodox Faith entitled "Making the Most of Great Lent". The class will focus on ways in which we can benefit from this sometimes dreaded but most important season of repentance and spiritual renewal.



SUNDAY, FEBRUARY 15TH

PRODIGAL SON SUNDAY

8:40a.m. Hours

9:00a.m. Divine Liturgy
Coffee Hour

MONDAY, FEBRUARY 16TH

7:00p.m. Orthodoxy 101

SATURDAY, FEBRUARY 21ST

6:00p.m. Great Vespers

SUNDAY, FEBRUARY 22ND

SUNDAY OF THE LAST JUDGMENT

8:40a.m. Hours

9:00a.m. Divine Liturgy
Coffee Hour

Spiritual Reading



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

Have Something on Your Mind?

Talk to your priest. He can be reached anytime via phone or email.

The Great Fast / The Rite of Forgiveness

Great Lent begins this year on Monday, March 2nd. The Sunday before the Great Fast 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.



Prayers for the Deliverance from Addiction



can be found on page 4 of this bulletin. These prayers can be offered on our own behalf or for someone who is struggling with addiction in any of its various forms (alcoholism, narcotics, smoking, gambling, etc).

Questions Regarding Keeping the Fast?

On page 2 of this bulletin are general rules of fasting for the Great and Holy Lent. If you have any questions about how best to keep the fast, please consider talking to your priest.

The 2009 Parish Council

will be installed on Sunday, March 8th. Parish Council Members are reminded to prayerfully review the Oath of Office (available in the back of the church) and make a good Confession before receiving the blessing to serve. If you have any questions, please see Fr. John.



Looking Ahead:

- ❖ Feb. 22nd – Meatfare Sunday
- ❖ March 1st – Cheesefare Sunday
- ❖ March 2nd – Great Lent Begins
- ❖ March 25th – Annunciation
- ❖ April 12th – Palm Sunday
- ❖ April 17th – Holy Friday
- ❖ April 19th – Pascha

READER SCHEDULE

Sunday, Feb 22nd

Kathy Parrish

Sunday, March 1st

Troy Duker





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.

THE LIFE OF ST. VALENTINE

Saint Valentine was a Roman priest and physician who was beheaded for his Apostolic zeal in 269 when Gallienus was emperor of Rome. Saint Valentine's holy relics were buried on the estate of Sabinilla. In the fourth century a church basilica was erected over his relics. During the fourteenth century this church fell into ruin.

After the death of Christ, throughout the vast Roman Empire, the early Christians were mistrusted by the Roman Civil authorities and lived under the constant threat of persecution. Roman civil authority required its citizens to pay homage to their Emperor as though he were a god. In order to insure the loyalty of all citizens during times of religious and civil unrest and insecurity the Roman Emperor and provincial governors instigated periods of persecution particularly against Christians, and, in order to flush them out of hiding, required all citizens to worship the Emperor and offer incense before his image knowing that faithful Christians would surely refuse and reveal their identity. Christians rightly believed that while they could accept the civil authority of the Roman Emperor even if he were pagan, they could not worship him as a god. Bishops and Priests were particularly suspect of treasonous acts because it was well-known that they not only refused to offer incense themselves, but they taught the faithful to follow their example and to also refuse to concede in this matter.

Because of his Holy Zeal and his open confession of faith, St. Valentine was arrested and threatened with death by beheading if he did not repent of his treason against the state. St. Valentine refused to repent and he was thrown into prison to await his end. The jailer at the prison was deeply impressed by St. Valentine's warm love and his kindness toward other prisoners and toward his captors who unjustly held him prisoner. The jailer began to befriend St. Valentine and he could see that St. Valentine was learned in all things. Not only did St. Valentine have a vast knowledge of history, literature,

philosophy and science but also, St. Valentine had great ability in teaching and encouraging others.

Unbeknown to St. Valentine, the jailer had a beautiful young daughter who had a great thirst for learning in spite of the fact that she had been blind since birth. Whenever the jailer's daughter heard people speaking about things of interest she would go to sit at their side and listen intently in the hope of learning something new about the world she could not see but believed that it must be very beautiful. When the jailer came to know and trust St. Valentine he told him about his daughter and how she ached with yearning to



know as much as possible about the world and its history. After telling St. Valentine all about his daughter the jailer asked the Holy Saint if he would teach his daughter as much as possible while he was in prison under his guard. St. Valentine agreed and the jailer began bringing his daughter to the Saint each day so that she could spend time with him in his jail cell and learn about the wonderful world.

The girl was extremely enthusiastic and remembered in great detail all that St. Valentine was teaching her. St. Valentine, being a man of God, taught very matter of factly about how God had

created the world in six days and rested on the seventh. He taught her about Adam and Eve and the Paradise God created for them and how they fell from paradise through their disobedience and their pride. He taught her how God never abandoned Adam and Eve even after the Fall and worked always for their salvation and the salvation of all men. He taught her about Noah and the flood, about Abraham and Isaac and Jacob, about Joseph and the migration of the tribes of Israel into Egypt. He taught her about how they became slaves and how God raised up Moses and Aaron to lead them and all of their generations out of bondage to Pharaoh and his demons into a land filled with milk and honey and the promise of eternal salvation. St. Valentine taught her about

continued on page 4...

The Life of St. Valentine continued from page 3...

the prophets and how they foretold the coming of the Messiah, the Anointed One of God.

Seeing that she was prepared to receive the Gospel of Christ, St. Valentine revealed to her the mystery of the Incarnation of the Son of God through His miraculous conception in the womb of the Virgin Mary, His birth and the revelation of the Holy Trinity at His baptism. St. Valentine taught her about Christ's life, His teachings and His miracles. And finally, he told her about His Holy Passion, His arrest, His imprisonment, His false trial, His scourging, His crucifixion, His death and His burial. When his catechumen thought that all hope had been lost, St. Valentine taught her about Christ's most Glorious Resurrection from the dead and the Divine life in eternity that became possible to all who believed in Him and were baptized by water and the Holy Spirit in the name of the Father and the Son and the Holy Spirit.

St. Valentine taught his catechumen well and she saw Christ in the union of her heart and mind by the inspiration of the Holy Spirit, more vividly than if He were there before her in the flesh. With all of her heart, her mind, her soul and her strength she confessed Jesus Christ to be her Savior and insisted that she be baptized immediately. The catechumen's father had been witnessing the remarkable transformation of his daughter into a child of God and all the while in the evening he learned from her all that she learned each day. When she converted, he converted and when his daughter asked him to take her to be baptized he was baptized with her and together they entered into the joy of salvation.

Within a few days of their baptism, the time for St. Valentine's execution was set. As he considered the final moments of his life and the scourging, torture and death he faced, he prayed for the strength to remain true and faithful to the end. In those remaining days St. Valentine also composed a letter filled with the Divine Love of God for his spiritual child exhorting his newly illumined to become the bride of Christ and to unite herself to Him in perfect Love by fulfilling His Word and commandments with all of her being in every aspect of her life. St. Valentine then signed his letter, "With all of my love in Christ, Your Valentine"

That next day St. Valentine was beaten, tortured and then beheaded. With the strength of God working in him he remained faithful to the end so that we could remember his life and be enlightened by his example.



**Prayers to the Mother of God
For Deliverance from Addiction**

O most merciful Sovereign Lady, we run now to your holy protection. Despise not our petitions but mercifully hear us – wives, children, husbands, parents and all those bound by various additions. Hearken unto us for the sake of our Mother, the Church of Christ, for the salvation of our brothers and sisters who have fallen away and for the healing of the members of our families. O gracious Mother of God, touch their hearts and raise those up who are fallen in sin; establish them on the path of saving temperance. Implore your Son, Christ our God, to forgive us our sins and not to turn His mercy away from His people but that He would strengthen us in sobriety and chastity. Accept, O most holy Theotokos, the petitions of mothers shedding tears over their children, wives weeping over their husbands, children, orphans, the destitute, those under delusion, as well as all of us who venerate your icon. May your prayers carry our petitions to the throne of the Almighty. Cover us and preserve us from the snares and intrigues of the evil one and at the dreadful hour of our death enable us to pass through the trials without stumbling. By your prayers deliver us from eternal condemnation so that God's mercy may be upon us unto the ages of ages. Amen.

O most merciful Mother of our Sweetest Lord Jesus Christ, hear this our prayer: deliver us from every infirmity of soul and body and especially free your servant(s) / handmaiden(s) _____, suffering from alcoholism (and all manner of addition), that he (she, they) may not perish but be saved and thus always sing to God: Alleluia! Alleluia! Alleluia!