



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF FEBRUARY 13, 2011

Please Remember in Prayer

Melvin Woodell (newly-departed), Charles and Carolyn Hilton, Martha, Don Coughlin, Karen Nichols, Michelle Wilson, Howard Peters, Irene Clenney, Denise Royal, Gabriela Jones, Scott and Maryann, Roman Swzec, Mat. Dunia, Patti Lease, Garrett Cuppels, Bill & Kathy Parrish, 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.

SUNDAY, FEBRUARY 13TH

Publican and Pharisee Sunday

8:40a.m. Hours
9:00a.m. Divine Liturgy
Installation of Council
Coffee Hour
Council Meeting

WEDNESDAY, FEBRUARY 16TH

7:00p.m. Orthodox Movie Night
8:15p.m. Compline

SATURDAY, FEBRUARY 19TH

5:00p.m. *No Bible Study*
6:00p.m. Great Vespers

SUNDAY, FEBRUARY 20TH

Prodigal Son Sunday

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

Looking Ahead:

- ❖ Feb. 27th – Meatfare Sunday
- ❖ March 6th – Cheesefare Sunday
- ❖ March 7th – Great Lent Begins
- ❖ March 25th – Annunciation
- ❖ April 17th – Palm Sunday
- ❖ April 22nd – Holy Friday
- ❖ April 24th – Pascha

READER SCHEDULE

Sunday, Feb. 20th

Jodi McElwee

Sunday, Feb. 27th

Bruce Eckerd



The New Parish Council

will receive their blessing to assume their duties today during the Divine Liturgy. The first meeting of the new council will be following the coffee hour. We humbly ask the Lord's blessings upon them for this important ministry to His glory.



Orthodoxy & the Environment – Tuesday, Feb. 15th

A discussion will be offered at Salisbury University this week on Orthodoxy and the Environment. The talk will be held in Henson Hall, room 109, and will be preceded by Compline at 7:00pm. Although this event is sponsored by the Salisbury University OCF, everyone is warmly invited to attend!

Orthodox Movie Night – Wednesday, Feb. 16th

The Life of St. John Maximovitch, 59 minutes. All welcome to come!

Fast-free Week

Unless you are looking to broaden your phylacteries (Matt. 23:5), during the week of the Publican and Pharisee, February 13-20, we do not fast, even on Wednesday and Friday.

Fr. John Will Be Away

the weekend of February 20-21. Fr. Daniel Hubiak will serve the Great Vespers and Divine Liturgy in his absence. There will be no Bible Study on Saturday evening. If you need to reach Fr. John while he is away, please do so via cell (302-537-6055) or through email (frjohn@orthodoxdelmarva.org).

Choir Practice

will be held on Sunday, February 27th, following the coffee hour. The purpose of this practice is to prepare for the special tones and hymns of Great Lent.



The Women's Group

will meet at 3:30pm on February, 26th at the rectory. Children are welcome. Please consider bringing a potluck dish to share at dinner before the 6:00pm Vespers service. Sorry, men: ladies only! Well, not for the Vespers, everyone is invited for the service, just for the get-together before. :)

PRAYERS REQUESTED FOR EGYPT'S CHRISTIANS

From OCA.org

SYOSSET, NY [OCA] -- In the wake of the unprecedented events that have been occurring in Egypt, culminating in the resignation of President Hosni Mubarak on Friday, February 11, 2011, His Beatitude, Metropolitan Jonah calls upon the hierarchs, clergy, monastics, and faithful of the Orthodox Church in America to pray for peace and stability in Egypt and for the nation's Christian population.

Christians make up some 10% of the Egyptian population. The majority of them belong to the Coptic Tradition. There also are significant numbers of Greek Orthodox Christians within the Patriarchate of Alexandria with smaller numbers of Catholic and other Christians. The difficulties faced by Christians in the recent past are well known and, during the past few months, have gained world attention.

"We pray that, in the midst of tremendous social change, Egypt's Christian population will be able to live and grow in peace and without fear," said Metropolitan Jonah. "Our prayers are with Greek Orthodox Patriarch Theodoros II of Alexandria, Coptic Pope Shenouda III, and all Egyptian Christians, that they will be strengthened and guided by the Holy Spirit, the Comforter. May God protect them now and in the critical days to come."



OVER ONE THOUSAND ATTEND ST. MATTHEW PASSION PREMIERE

From OCA.org

NEW YORK, NY [SVOTS/OCA] -- Over 1,000 people streamed into Saint Paul the Apostle Church here on Monday evening, February 7, 2011, to hear the St. Matthew Passion, composed by His Eminence, Metropolitan Hilarion [Alfeyev] of Volokolamsk, an episcopal member of the Board of Trustees of Saint Vladimir's Seminary and chairman of the Moscow Patriarchate's Department for External Church Relations.



The performance -- the US English-language premiere of the opus -- was hosted by the seminary in cooperation with the Roman Catholic Archdiocese of New York.

Maestro Greg Hobbs, who next week will conduct a performance of the work in Dallas, took command of soloists, string orchestra, and chorus to deliver a stately and majestic performance. Under his baton, The Salome Chamber Orchestra; famed soloists Mary Mackenzie, Ana Mihanovic, Blake Friedman, and Aaron Theno; and the New York Virtuoso Singers prepared by Harold Rosenbaum, magnificently elucidated text

and music, creating a highly expressive yet sober symphonic experience for the audience. Protodeacon Vadim Gan, who sang the principal baritone part of "The Evangelist," anchored their rhapsodic voices and soul-stirring strings to scriptural passages, which he intoned with humble subtlety.

Metropolitan Hilarion studied composition at Moscow Gnessin School of Music and subsequently at the Moscow State Conservatory. His musical compositions include the Divine Liturgy [2006]; the All-Night Vigil [2006] for a cappella choir; the Christmas Oratorio for soloists, boys choir, mixed choir, and symphony orchestra [2007]; and A Song of the Ascent, a choral symphony on the Psalms [2008].

Additional information and photos appear on the seminary web site at:

<http://www.svots.edu/headlines/over-one-thousand-attend-st-matthew-passion-premiere>

The Pre-Lenten Sundays

PREPARING FOR OUR LENTEN JOURNEY

On **Sunday, February 13, 2011**, Orthodox Christians observe the beginning of the **Pre-Lenten Season** of the Church year and start to make use of a liturgical book known as the **Triodion**.

Use of the *Triodion* begins with the **Sunday of the Publican and Pharisee** -- the 10th Sunday before Holy Pascha and the 22nd day before the beginning of Great Lent, which in 2011 starts on Monday, March 7, and ends on Great and Holy Saturday, April 23. It is in the *Triodion* that the texts for the services of the pre-lenten season, the days of Great Lent proper, Lazarus Saturday and Palm Sunday, and Great and Holy Week are found.

1 The Gospel reading for the **first pre-lenten Sunday** – Luke 18:10-14 – offers a striking contrast between the pharisee, a genuinely religious man, and the publican, an



equally genuine sinner, a tax collector known for cheating others. In his prayers, the pharisee boasted before the Lord: “God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.” The publican, meanwhile, “standing afar off,” begged for mercy: “[He] would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, ‘God be merciful to me a sinner.’” The pharisee’s religious yet boastful piety did not justify him, while the publican’s humble repentance – that repentance to which we especially aspire during the season of Great Lent – is revealed as the first step in our salvation. The pharisee sought adulation; the publican sought – and received – great mercy.

2 On the **second pre-lenten Sunday**, the Parable of the Prodigal Son – Luke 15: 11-32 – is read. In it, Our Lord reveals that our heavenly Father offers to us unconditional forgiveness and mercy if, like the prodigal son, we “come to our senses,” see ourselves for who we *really* are, and turn away from the “hunger” of “riotous living” in a “far country.” The prodigal son discerned his need to return to his true home, his father’s house, and acted decisively: “When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him,”



exclaiming “for this my son was dead, and is alive again; he was lost, and is found.” In the same way, our heavenly Father unconditionally forgives and receives us, His prodigal

children – but it is we who, laying aside our pride, must “come to our senses,” acknowledge that we “have sinned,” and return to our “true home.”

3 The Parable of the Last Judgment – Matthew 25:31-46 – is read on the **third pre-lenten Sunday**, commonly referred to as *Meatfare Sunday*, since it is the last day on which we partake of meat before Holy Pascha. In this parable, Our Lord reveals that, while it is important for us to *desire* Him, to *repent* and *seek* His mercy, to see ourselves for who we *truly* are, and to *return* to Him, we also must *discern* His very presence in everyone around us, in the “least of the brethren,” and *minister* to them as if we were ministering to Christ Himself – and for the sake of Christ Himself. Our Lord reveals that our salvation and judgment

depend on how we put our desire, repentance, and the mercy we receive into *action*, in the midst of others, for their sake as well as for the sake of the One Who

feeds *us*, clothes *us*, ministers to *us*, and ultimately calls *us* to the life of His Kingdom. “Good intentions,” as Our Lord reveals, are insufficient; crucial as prayer, fasting and almsgiving indeed are, they certainly are not mere “religious exercises” performed for their own sake, and surely not for the sake of acquiring a sense of “pride in accomplishment.” Discerning Christ’s presence in everyone – and especially in those who so often are ignored, forgotten, abandoned, or despised – while offering them the same loving kindness that He first offered to us is the ultimate “fruit” of genuine repentance.



4 Forgiveness Sunday – commonly known as *Cheesefare Sunday*, since it is the last day on which we partake of dairy products before Holy Pascha – falls on the **eve of the first day of Great Lent**. In the day’s

reading from the Gospels – Matthew 6:14-21 – we hear Our Lord’s teaching about forgiveness: “If you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.” We also hear His teaching about fasting: “When you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father Who is in the secret place; and your Father Who sees in secret will reward you openly.” Like Adam, exiled from Paradise, we lament our sins. Forgiveness and mercy are ours, but if only we fast from those things, those passions that, with Our Lord’s help, we can bring under control, even if we all too often allow them to control us.



The **pre-lenten Sundays** prepare us for our “lenten journey.” They arm us with that which we need to “enter the Fast with joy,” to make the most of the “time for action,” for as we sing on the first day of Great Lent, “salvation is at the door.”

– JM 2011