

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF FEBRUARY 27, 2011



SUNDAY, FEBRUARY 27TH

Sunday of the Last Judgment

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

SATURDAY, MARCH 5TH

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

SUNDAY, MARCH 6TH

Forgiveness Sunday

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

"However hard I try, I find it impossible to construct anything greater than these three words, 'Love one another' — only to the end, and without exceptions: then all is justified and life is illumined, whereas otherwise it is an abomination and a burden."

St. Maria of Paris (+1945)

READER SCHEDULE

Sunday, Mar. 6th

Constantine Mitsopoulos

Sunday, Mar. 13th

Gabriela Jones



Please Remember in Prayer

Charles Hilton (newly-departed), Helen Taylor (newly-departed), Martha, Karen Nichols, Michelle Wilson, Irene Clenney, Denise Royal, Gabriela Jones, Scott & Maryann, Roman Szvec, Mat. Dunia, Patti Lease, Garrett Cuppels, 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.

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.



Church Ushers Sought

If you would like to serve as an usher or have questions about what this entails, please speak with Fr. John or Don Young. We need more men and women to volunteer so as to establish a rotation.

What are Meat-fare (2/27) and Cheese-fare (3/6) Sundays?

These are the finals days we partake of meat and dairy products, respectively, until Pascha. During the week before Great Lent, called Cheese-week, though we aren't parking of meat anymore, dairy products are permitted on every day, including Wednesday and Friday. This week is meant to help transition us into the season of the Great Fast. Questions? Health concerns? Please ask Fr. John.



Preparing for Great Lent – Tuesday, March 1st

A discussion on Great Lent will be offered at Salisbury University this Tuesday by Fr. John Stavropoulos. The talk will be held in Henson Hall, room 109. Although this event is sponsored by the Salisbury University

OCF, everyone is warmly invited to attend!

The Great Fast / The Rite of Forgiveness

Great Lent begins this year on Monday, March 7th. 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. Please don't miss it!



Monthly Calendars

for March and April can be found on pages 3 and 4 of this bulletin. These calendars show the schedule of services and classes offered during Great Lent. As a reminder, please consult the Sunday bulletin for changes to the schedule. If you have any doubt concerning the time of a service, please call the church.



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." Everyone 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.