



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MARCH 6, 2011

LET US BEGIN THE FAST WITH JOY!

SUNDAY, MARCH 6TH

Forgiveness Sunday

- 8:40a.m. Hours
- 9:00a.m. Divine Liturgy
Rite of Forgiveness
Coffee Hour
- 7:00p.m. **1st Lenten Service**
Forgiveness Vespers

MONDAY, MARCH 7TH

- 7:00p.m. Canon of St. Andrew

TUESDAY, MARCH 8TH

- 7:00p.m. Canon of St. Andrew

WEDNESDAY, MARCH 9TH

- 7:00p.m. Canon of St. Andrew

THURSDAY, MARCH 10TH

- 7:00p.m. Canon of St. Andrew

FRIDAY, FEBRUARY 11TH

- 7:00p.m. Pre-Sanctified Liturgy
Potluck Lenten Meal

SATURDAY, MARCH 12TH

Theodore Saturday

- 5:00p.m. Memorial Service
- 6:00p.m. Great Vespers

SUNDAY, MARCH 13TH

Sunday of Orthodoxy

Daylight Savings – Spring Ahead

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

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.

The Great Fast / The Rite of Forgiveness

Today is Forgiveness Sunday, and at the conclusion of the Divine Liturgy we will celebrate the ancient Rite of Forgiveness. This is an opportunity for us to begin the Fast by making a fresh start with the Lord and one another. To reap the full benefits of this day, the Church calls us to share this spirit of forgiveness and reconciliation with all those in our lives: at home, at work, in our extended families, and everywhere.



The Canon of Saint Andrew of Crete

is one of the most beautiful and powerful services of the Lenten season, and will be served Monday through Thursday this week at 7:00pm. In this service, only about 50 minutes long, St. Andrew wonderfully weaves our own personal story of sinfulness and restoration in Christ with the accounts of the sinful and righteous of the Old and New Testaments, giving us greater awareness of not only the history of salvation for the people of God, but also greater insight into how we must participate in the writing of our own personal salvation history. This is one of the most important services of Great Lent.

The Pre-Sanctified Liturgy

Great Lent is a season of repentance, fasting, and intensified prayer, and so the Church regards more frequent reception of communion as especially desirable at that time. However, since the full Divine Liturgy has a joyful character not in keeping with the somberness of the Great Fast, the Presanctified Liturgy is therefore celebrated instead. The faithful who wish to receive Holy Communion but are unable to keep a total fast because of medical reasons, weakness, or work responsibilities, normally eat a light lenten meal in the early morning, or by 12 noon at the latest. Should you have any questions or concerns, please speak with Fr. John.

Memorial Saturdays

On Saturdays during the Great Fast we remember those who have departed this life before us in the hope of the resurrection to eternal life. Memorial services are being offered during which the names of our departed family members and friends are commemorated. If you have not yet submitted a list for commemoration, please see Fr. John.



"READER SCHEDULE

Sunday, Mar. 13th

Gabriela Jones

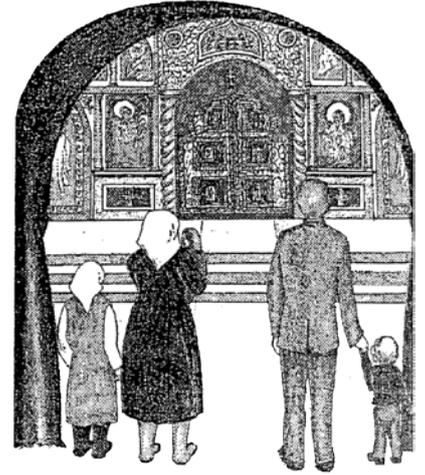
Sunday, Mar. 20th

Jodi McElwee



THE TOP 10 LENTEN TIPS

1. Regardless of how you fast, fast every single day. This type of fasting helps wear down the passions and build spiritual endurance.
2. Know exactly what the fasting regulations are and try to approximate them as best you can. Each Lent, try to be more strict yet humble.
3. Particular concerns about fasting? Age, health issues, never fasted before, mixed-marriages? Speak with your priest.
4. Be sure to recite the Lenten prayer of Saint Ephraim. If you cannot make prostrations just make bows or cross yourself.
5. On weekends, we do not make prostrations and our fasting is slightly relaxed since Saturday and Sunday are holy days.
6. The Lenten services and tones are offered only during the week – strive to participate as much as possible in these services and the spirit of lent will rub off on you.
7. Sports and outdoor activities are not contrary to the Lenten spirit.
8. Strive to avoid going to movies, parties, vacations, and other entertainments. This we do so we can have more time to devote to spiritual things.
9. Confession and Holy Communion are central to securing the benefits of Lent. Without fail, we should receive the Sacraments during the period of Great Lent.
10. Be mindful of what we look at and how much time we spend on TV and computer. Some give up TV for all of Lent. Others strictly limit their time and watch only educational and news programs. Surfing on the web? Hit the theological sites.



THE LENTEN PRAYER OF SAINT EPHRAIM

O Lord and Master of my life, take from me the spirit of sloth, faint-heartedness, lust of power and idle talk. (Prostration)

But grant rather the spirit of chastity, humility, patience, and love to Thy servant. (Prostration)

Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

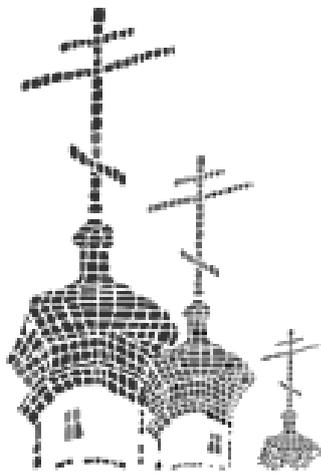
O God, cleanse me a sinner. (12x's, with as many bows, and then again the whole prayer from the beginning to end, and after that one great prostration)

Note: If one cannot make prostrations, then make bows, or the sign of the Cross.

THE SACRAMENT OF CONFESSION

is one of reconciliation with God, bringing about not only a clearing of the conscience through the remission of sins, but also a healing of the soul through our recommitment to Christ. This Sacrament should therefore be received by all Orthodox Christians during each of the fasting seasons, including Great Lent. For those who wish to receive Holy Communion, the Sacrament of Confession is indispensable and absolutely necessary to maintaining our spiritual health and well being. Fr. John is available to hear confessions following any service or at any other time by appointment.





ANCIENT FAITH RADIO

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**RECENT LECTURES BY METROPOLITAN
KALLISTOS [WARE] NOW AVAILABLE ON
ANCIENT FAITH RADIO**

From OCA.org

CHESTERTON, IN [AFR/OCA] -- Two lectures delivered by His Eminence, Metropolitan Kallistos [Ware] of Diokleia, professor emeritus in Eastern Orthodox studies at Oxford University, at Chicago's North Park University February 22-23, 2011, are now available from Ancient Faith Radio [AFR] in the specials section at www.ancientfaith.com.

Metropolitan Kallistos' lectures -- "Word and Silence in the Philokalia" and "What Can Eastern Orthodox and Evangelicals Learn From Each Other" -- were delivered as part of the annual Kermit Zarley Lecture Series, hosted by the University's Department of Bible and Theology.

During his visit to Chicago, Metropolitan Kallistos also delivered a lecture at Wheaton College, Wheaton, IL, on February 21.

An in depth interview with Metropolitan Kallistos, conducted by Conciliar Media CEO John Maddex -- "Metropolitan Kallistos Ware on the Record" -- is also featured at www.ancientfaith.com.

A WORD ABOUT FASTING

It is necessary most of all for one who is fasting to curb anger, to accustom himself to meekness and condescension, to have a contrite heart, to repulse impure thoughts and desires, to examine his conscience, to put his mind to the test and to verify what good has been done by us in this or any other week, and which deficiency we have corrected in ourselves in the present week. This is true fasting.

Saint John Chrysostom – 4th century



WHY DOES THE PRIEST CENSE US?

During the services, the priest censes many things in church. He also censes the people. Why does he cense the people?

As clouds of smoke from the burning incense rise up, we are reminded that we were created in the "image and likeness of God." It is this image in us that the priest censes. Just as he censes the icons of the saints, he censes each of us.

We are called to be saints. When we turn to God and tell Him we are sorry for our sins, He visits us and blesses us. He encourages us to grow and become more like Himself who is both holy and good. When the priest censes us, he reminds us to keep the divine image in us pure and God-like.

WHAT IS KOLYVA?

Kolyva is boiled wheat which is offered at memorial services. Orthodox Christians consider kolyva to be the symbolic of death and resurrection, according to the words of the Gospel:



Verily, verily, I say unto you, Except a grain of wheat falls into the ground and dies, it abides alone: but if it dies, it brings forth much fruit. (John 12:24)

Wheat which is planted in the earth and rises in new life is symbolic of those beloved departed who have died in the hope of resurrection, in accordance with St. Paul:

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body....(I Corinthians 15:42-44)

This symbolism has its highest expression in the Saints, whose blessed state in heaven have been manifested to the world. For this reason, kolyva is blessed not only at memorials for the departed, but also in commemoration of saints.

ARCHPASTORAL MESSAGE OF HIS BEATITUDE, METROPOLITAN JONAH FOR GREAT LENT 2011

Dearly Beloved in the Lord:

The beginning of another Lenten season is upon us, and with it comes the opportunity for us to cast aside those things which have distanced us from our Lord and Savior Jesus Christ. Like a wise mother, the Church provides this period of time as a means for us to prepare for receiving the joy of Pascha and Christ's holy resurrection.

This same joy and blessing was granted to us at our baptism, when the following prayer was read:

"Grant that he (she) who is baptized therein may be transformed; that he may put away from himself the old man, which is corrupt through the lusts of the flesh, and that he may, in like manner, be a partaker of Your Resurrection; and having preserved the gift of Your Holy Spirit, and increased the measure of grace committed to him, he may receive the prize of his high calling, and be numbered with the firstborn whose names are written in heaven, in You, our God and Lord, Jesus Christ."

Our baptism in the waters of regeneration enabled us to participate in Christ's death and resurrection. Therefore, it is appropriate for us to use the upcoming season of Great Lent to return to those baptismal waters. For this transformation to take place, we must first have a desire for a change of heart. Do we want to turn aside from the passions of our flesh? Carnal thoughts or deeds, idle chatter, gossip, lying, selfish acts, greed, and gluttony are all things which separate us from Christ. Isn't it time to stop these destructive habits? Simply put, we know our passions stand in our way of entering into the heavenly kingdom. Now is the time to cast them into oblivion. Instead of tearing each other down, let us build each other up, as the Gospel commands. Instead of slander and accusation, judgment and condemnation, let us encourage and love our neighbors.

If we truly desire to return to God, then let us do so in a spirit of humility. Let God transform our minds and hearts through true repentance, the fruit of that humility. We live in a society which encourages us to have an opinion or comment worthy of posting or tweeting about everyone and everything, but as Orthodox Christians it is time for us to stop thinking we have all of the answers. Let us turn off the rhetoric and excuses while rejecting our arrogance and pride. Denial of self is not easy. Yet we can echo the example of our Savior, who silently, and with meekness and humility approached the cross. When we take up our cross and follow Him, He will make our burden light.

When we have reacquired a sense of humility, it is possible to more clearly recognize our sins and repent of them. Admission of our sins through repentance will not only help us as individuals, but also as communities of Orthodox Christian throughout North America. The effects of a broken and contrite heart can have a great impact on every relationship in our lives. True repentance replaces discord with harmony, and frustration with love. Individually and collectively, our lives should and need to reflect the love found in Christ.

Great Lent is an excellent time for us to rediscover the importance of loving one's neighbors. If, as Orthodox Christians we are the Body of Christ, then we have a responsibility to ask forgiveness for our failings, while banishing our grudges and egos. It means sharing the love of Christ with those in need, whether they are in our parishes or on the street. Putting an extra ten dollars in the basket is an excellent start. Or try to actually tithe your income (10%) to the Church during Lent. Taking it one step further to make a connection with someone by providing them with a meal or charity can make Christ present in their lives and so fulfill the law of God.

The joy and radiant light of Pascha will quickly be here, and it is imperative that we make use of the time available for us during Great Lent to work on our spiritual health. It is time for us to cast off the works of darkness, as the Apostle Paul says in his epistle to the Romans. The services, prayers, fasting, and acts of charity we do during Lent are merely tools to help us return to God. Be careful, my beloved ones, that these tools do not become stumbling blocks for us, or that we use them to cause others to sin.

I believe it is possible for each of us to turn from our sins and draw closer to our God the Father by redirecting our lives through Christ. What a joy it will be if each of us begins taking those first steps in love on the narrow path leading back to God. Our collective journey through Great Lent will bring us closer together as a community of love, and as the baptismal prayer says, may we become partakers of the Resurrection. Let us keep a sober mind to properly prepare for that moment on Pascha when we boldly and confidently may proclaim: Christ is Risen!

In the many ways while serving as your archpastor, if I have failed or wronged you, I humbly ask for your forgiveness. May the Lord forgive us all!

With my prayers and love in Christ, + Jonah