



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF FEBRUARY 23, 2014

A Warm Welcome!

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

The Parish Council – Sunday, Feb. 23rd

will be blessed to assume their duties at the Divine Liturgy today. Following the coffee hour, the new council will meet to elect officers. All are welcome to attend.



What are Meatfare (2/23) and Cheesefare (3/2) Sundays?

These are the final 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 given to help transition us into the Great Fast.

Questions Regarding Keeping the Fast?

If you have any questions about fasting this Great Lent, for the Pre-Sanctified Liturgy, or health concerns, or perhaps something else that is on your mind, please consider talking to your priest.



The Rite of Forgiveness – Sunday, March 2nd

The day before the start of 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.

The First Week of the Fast: Clean Week – March 2-8th

There are services offered every evening, which help us enter into the unique character of the Lenten season. These special services include the Great Canon of Repentance and the Liturgy of the Presanctified Gifts. Be sure to rearrange your schedule to receive the grace offered during this holy week. Let us make a good beginning!

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 will be 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.



Church Mortgage

On the bottom of the Sunday bulletin you will find a column showing the amount remaining on the church's \$400K / 20 year / 0% mortgage. If you would like to help pay off this loan, please earmark your check "mortgage" or use this checkbox on your envelope.

SUNDAY, FEBRUARY 23RD

Sunday of the Last Judgment

Last Day for Meat Before Pascha

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

SATURDAY, MARCH 1ST

6:00p.m. Great Vespers

SUNDAY, MARCH 2ND

Forgiveness Sunday

Last Day for Dairy Before Pascha

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

- ❖ March 2nd – Rite of Forgiveness
- ❖ March 3rd – Great Lent Begins
- ❖ March 25th – Annunciation
- ❖ April 13th – Palm Sunday
- ❖ April 18th – Holy Friday
- ❖ April 20th – Pascha

READER SCHEDULE

Sunday, Mar. 2nd

Gabriela Jones

Sunday, Mar. 9th

Joanne Patrick



CASH FLOWS THROUGH 1/31/14					CASH FLOWS IN FEBRUARY 2014					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 2/23		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Mortgage
7,092	7,422	700	1,000	-630	3,290	5,989	1,000	1,348	-2,699	6,576	0	366,660



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.



ATHLETES FOR CHRIST!

By VRev. Steven Kostoff

“An athlete is not crowned unless he competes according to the rules” [2 Timothy 2:5].

I must say that I enjoy watching the Olympic Games—summer or winter—when they make their way into our homes according to their respective four-year cycles. In fact, I believe that at this point in the current Winter Olympics, I am fast approaching the status of official “couch potato.” The level of competition, combined with the skill levels of the athletes, is often compelling, and there is no shortage of personal dramas literally “played out” before our admiring or even reverential gaze. Heroes are made and/or unmade in the “twinkling of an eye.” Unknowns become household names overnight. For this year’s Winter Olympics in Sochi, the Russian backdrop to the games also has its attractions—if not distractions. I trust we will not be horrified by a terrorist attack during the games, but there remains a certain lingering tension over that possibility. However, terrorists assess their “accomplishments,” and there is no doubt that they have won a psychological victory of sorts by making “terrorist vigilance” a noticeable part of everyday life. Returning to the Russian backdrop to the Games—and as interludes between events—I have already enjoyed short features on the trans-Siberian railway (it covers seven time zones in a week); the production and distribution of Russian vodka (no mention of Russia’s very high rate of alcoholism); the manufacturing of Matryoshka dolls (a veritable industry); and a glimpse into the competitive, disciplined and graceful world of Russia’s justifiably renowned ballet (somehow we have all heard of the Bolshoi). Perhaps we will be taken into a large beautiful Russian Orthodox cathedral before the Games have ended. (Many Russian athletes make the sign of the Cross right before their performance).

It is impossible not to admire the dedication of these athletes to their respective sports. As you get older, you can only further admire such youthful ardor and the simple drive that these young athletes manifest in their pursuit of excellence. But then again, none of us can probably appreciate the time, energy, and expense (the exception being the parents who at least initially are footing the bills and consuming a great deal of their own lives) that must go into the making of an Olympic athlete. In our admiring response to their dedication we, with them, somehow vicariously experience the “thrill of victory” and the “agony of defeat.” After many years of watching the Olympic Games, I am not quite certain what provokes the stronger reaction—watching the exaltation of the victor as he/she finally attain a place on the medals podium, or the crushing disappointment of the vanquished as he/she must absorb the finality of realizing that it will not be after those years of intense preparation. The one makes you smile, but other makes you wince.

The ancient world that the Gospel entered as a wholly new perception of reality was no stranger to such Games. Indeed, it was the ancient world that gave us the Olympic Games, from the time of the first recorded Games (776 BC) to their various offshoots in the Greco-Roman world of the first Christian century. Our contemporary Games were meant to revive this ideally friendly competition on a wider international basis. It is that same idealism that would hopefully create an atmosphere of greater understanding, mutual toleration and respect among the participating nations: sports as a unifying principle that transcends ideological differences (how did that

one work out?). It was the ancient Games that gave the Apostle Paul the metaphors that he used to capture something of the discipline and testing of the "spiritual life" that one embraced when accepting the Gospel. If an athlete must "train" hard, then so must the disciple of Christ. If an athlete must be totally dedicated to his/her sport, then so must the Christian be totally and wholeheartedly devoted to Christ and the Gospel. If an athlete must shed "blood, sweat and tears" for winning a victory wreath or crown, then so must the Christian be willing to suffer for the sake of the eternal Kingdom of God. Mixing his metaphors of both running and boxing in the ancient world, the Apostle Paul made this point in a compelling and poignant manner: "Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it. Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. Well, I do not run aimlessly, I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified" (I Cor 9:24-27).

As a disciple of the Risen Lord, the Apostle knew that the Christian pursuit is so much greater than that of the athlete: how can one compare a "perishable wreath" to an "imperishable wreath?" But he also knew that it just may entail the shedding of "blood, sweat, and tears" for its accomplishment. The Christian could (and should) never expect to receive the public adulation of the athlete. The disciple of Christ should not expect to be raised up on a pedestal. He or she was laboring as the "leaven of the world," in a hidden manner—unless or until they would have to publicly affirm their faith in Christ before the magistrates who were persecuting them in the ancient world: "Indeed all who desire to live a godly life in Christ Jesus will be persecuted" (2 Tim. 3:12) What a Christian can expect in today's world is to be

labeled a "zealot" or even a "fanatic" for precisely attempting to give one's life for the sake of Christ as the athlete does for his goals. The famous medievalist Helen Waddell, when describing the life of the Desert Fathers, had this to say about that charge: "A man must follow his star. We do not grudge it that these should have left wife and children and lands and reason for the flick of a needle on the speedometer or 'a still life of a pair of old shoes.' The only field of research in which a man may make no sacrifices, under pain of being called a fanatic, is God.

Serious Christians may just have to accept that charge. (It will hurt all the more if it comes from within the Christian community, as the more zealous may be reproached by the more indifferent members).

The approaching Great Lent will be that season par excellence for embracing some discipline and "training in godliness." Spiritual "couch potato" status will not work. We will have to "lift our drooping hands and strengthen our weak knees... so that what is lame may not be put out of joint, but rather healed" (cf. Heb 12:12-13). From the same epistle, the stadium, the race and the cheering crowd are powerfully evoked in order to inspire our efforts, regardless of the cost: "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, Who for the joy that was set before Him endured the cross, despising the shame, and is seated at the right hand of the throne of God" (Heb 12:1-2).

If our contemporary athletes inspire us to imitate these things, then so be it. However, if we do not wish to be "disqualified," then we must willingly embrace the struggles yet to come.

