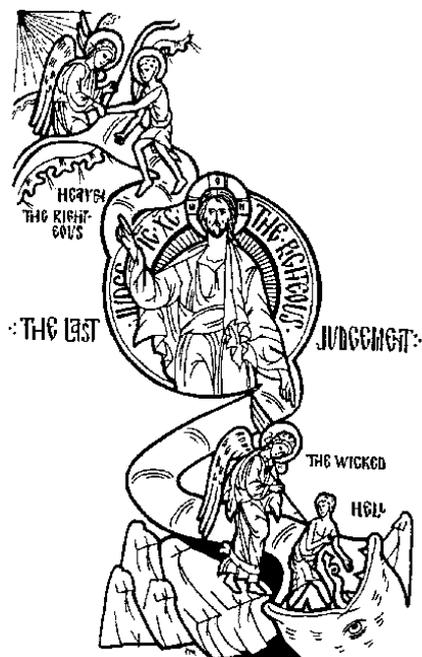


# CHRIST THE SAVIOR ORTHODOX CHURCH

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## BULLETIN OF FEBRUARY 11, 2018



### SUNDAY, FEBRUARY 11<sup>TH</sup>

#### Sunday of the Last Judgment

8:40a.m. Pre-Baptismal Prayers  
9:00a.m. Baptismal Divine Liturgy  
Coffee Hr / Church School

### SATURDAY, FEBRUARY 17<sup>TH</sup>

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

### SUNDAY, FEBRUARY 18<sup>TH</sup>

#### Sunday of Forgiveness

8:40a.m. Hours  
9:00a.m. Divine Liturgy  
Rite of Forgiveness  
Coffee Hr  
7:00p.m. 1<sup>st</sup> Lenten Vespers

### READER SCHEDULE

#### Sunday, February 18<sup>th</sup>

Gabriela Vlahovici-Jones

#### Sunday, February 25<sup>th</sup>

Rdr. Nicholas Borodulia



### Looking Ahead:

- ❖ Feb. 11 – Meat-fare Sunday
- ❖ Feb. 18 – Cheese-fare Sunday
- ❖ Feb. 19 – Great Lent Begins
- ❖ Feb. 19-24 – Clean Week
- ❖ Feb. 25 – Sun. of Orthodoxy



### 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.

### Women Group Outing – Tuesday, February 13<sup>th</sup>

The women's group will be meeting on Tuesday, February 13, at Ginger House Restaurant in Salisbury, MD at 6pm. All Invited! Location, menu, etc. can be found on their website: gingerhousemd.com. Please RSVP as soon as possible with Ellen Kaloroumakis, ellenk19@gmail.com

### What are Meat-fare (2/11) and Cheese-fare (2/18) 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 partaking of meat anymore, dairy products are permitted every day, inc. Wednesday & Friday. Questions? See Fr. John.



### The Rite of Forgiveness – Sunday, February 18<sup>th</sup>

The day before entering 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. Don't miss it!

### Parish Council Installation – Sunday, February 25<sup>th</sup>

On February 25<sup>th</sup>, the 2018 Parish Council will be installed at the end of the Liturgy. The first meeting will take place on this day following the coffee hour. All council members are reminded to prepare for this high calling and important day with prayer, reflection, the sacrament of Confession, and Holy Communion.



### Budget Fact: Weekly Collection Goal

According to the 2018 budget, our weekly collection goal is \$2,130.75.

### Have Something on Your Mind?

Fr. John is available via: 302-537-6055 or frjohn@orthodoxdelmarva.org.

CASH FLOWS THROUGH 1/31/18					CASH FLOWS IN FEBRUARY 2018					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 2/11		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
6,969	9,233	2,100	0	-164	1,874	9,233	0	0	-7,359	16,236	4,899	0



## 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.



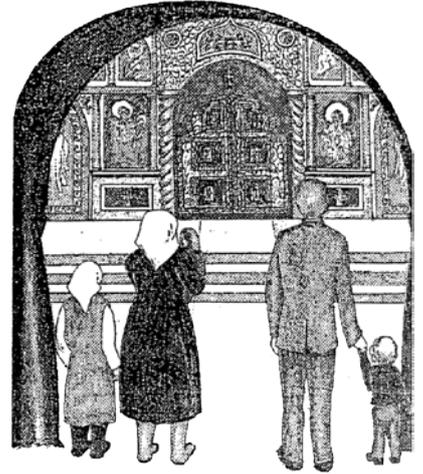
Wine and oil are permitted on weekends, and on a few other days (see your wall calendar)



Fish is permitted only on the Annunciation (March 25<sup>th</sup>) and on Palm Sunday.

## 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.

## HOMILY ON "FASTING" -- SEVEN QUESTIONS, SEVEN ANSWERS

His Eminence, Michael ~ Archbishop of New York & the Diocese of New York and New Jersey

### Question #1: Why do we fast?

Just as the children of Israel ate the "bread of affliction" (Deuteronomy 16:3) in preparation for the Passover, so Christians prepare themselves for the celebration of Pascha by observing the fast of Great Lent. Moses fasted on Mount Sinai (Exodus 34:28), and Elijah on Mount Horeb (1 Kings 19:8-12). But most importantly Our Lord fasted in the wilderness for 40 days and 40 nights (Matthew 4:1-2) and we imitate His example.

### Question #2: But, did Jesus really teach fasting?

Yes, He instructs us, "When the Bridegroom is taken away, My disciples will fast" (Matthew 9:15). And He presumes His followers will fast, in His Sermon on the Mount when He teaches, "When you fast ..." not if you fast. He goes on to say, "Anoint your head and wash your face so that you do not appear to be fasting before men ... your Father who sees in secret will reward you openly." (Matt. 6:16-18).

### Question #3: When did fasting on certain days originate?

As early as the first century, in the Teaching of the Twelve Apostles, we read: "He (Christ) commanded us to fast on Wednesday and Friday." The Saints explain, we fast "on Wednesday because on this day Our Lord was betrayed; and on Friday because on this day He suffered death for our salvation."

### Question #4: What is the purpose of fasting?

Although fasting has many health benefits, the primary aim of fasting is to make us conscious of our dependence on God. We voluntarily experience physical hunger in order to become aware of our true spiritual hunger. Another reason we fast is to subdue our passions and self-will. The Saints tell us there is no way we can control our urges for pleasure, money or power, if we cannot control our stomach. Fasting is the first step toward self-control. And our self-will is cut off by being obedient to the Church and her rules.

### Question #5: Is fasting only a matter of diet?

No, it is moral as well as physical. True fasting is to be converted in heart and will; it is to return to God, to

come home like the Prodigal Son to our Father's house. In the words of Saint John Chrysostom it means "abstinence not only from food but from sins." He says, "The fast should be kept not only by the mouth but also by the eye, the ear, the feet, the hands and the other members of the body." The eye must abstain from impure sights; the ear, from malicious gossip; the hands, from acts of injustice. Saint Basil says "it is useless to fast from food and yet indulge in cruel criticism and slander: You do not eat meat but devour your brother." And although we may return to eating meat and cheese after Pascha comes, we should of course strive NOT to return to the sins from which we struggled to abstain during the course of the Fast. We give up rich foods for Lent ... We should give up gossip and laziness and greed, forever.



### Question #6: What is the inner significance of fasting?

The deepest meaning of fasting is best summed up in the triad: prayer, fasting and almsgiving. Fasting is valueless if not combined with prayer. In the Gospel, Our Lord tells us that the devil is cast out by "prayer and fasting" (Matthew 17:21); and Acts of the

Apostles records the early Christians "fasted and prayed" (Acts 13: 3). The Great Fast is certainly a time to improve our prayer life, both personally at home, and by our participation in Lenten services at church.

### Question #7: And what about almsgiving?

Prayer and fasting should be accompanied by almsgiving – by love for others expressed in practical form. The second century Shepherd of Hermas insists that the money saved from abstaining from rich foods during the fast should be given to the widow, the orphan, and the poor. Lent is certainly the time to increase our works of mercy for "the least of His brethren," for those who are in need.

So, as we begin Great Lent, let our hearts sing out this hymn of the Church:

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. Rejoicing in the virtues of the Spirit, may we persevere with love.