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CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MARCH 4, 2018

A Warm Welcome!

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

New Parish Council and Officers

Congratulations to the newly installed Parish Council, and the new Senior Warden, Patricia McAlpin, and Treasurer, Chad Michael Fortin. May the Lord bless their every good endeavor!



Potluck to Follow the 6:00pm Pre-Sanctified Liturgies

Those who wish to bring food are asked to please prepare a light lenten (no meat, dairy, or fish) dish or dessert. Questions? See, Nissa Nancy.

Thinking/Planning Ahead

The entire schedule of Great Lent, Holy Week, and Pascha is available on our website. Take off work well in advance for the High Holy Days.

Spiritual Reading

is necessary for Christians to grow in their relationship with God because the more we come to understand our Faith the better we can live it. What spiritual book are you reading now? Want a recommendation, ask Fr. John.



SUNDAY, MARCH 4TH

St. Gregory Palamas

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

MONDAY, MARCH 5TH

7:00p.m. Vespers

WEDNESDAY, MARCH 7TH

6:00p.m. Pre-Sanctified Liturgy
Potluck Lenten Meal

SATURDAY, MARCH 10TH

Memorial Saturday

5:00p.m. Memorial
5:30p.m. Bible Study
6:00p.m. Great Vespers

SUNDAY, MARCH 11TH

Holy and Precious Cross

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



Choir Practices

The choir will have a mini-rehearsal today, March 4th. There will be a longer rehearsal for Holy Week and Pascha on Sunday, March 25th. All choir members are asked to kindly make themselves available. Thank you for your dedication!

Have Something on Your Mind?

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

The Mysteries of Confession and Communion

should be received by all Orthodox Christians on a regular basis and at the very least during the Great Fast and Pascha. If you have not availed yourself of these life-giving sacraments, please be sure to do so. Likewise, frequent communicants should make a confession during this and all lenten periods, as well as whenever the conscience is burdened.



READER SCHEDULE

Sunday, March 11th

Rdr. George Kaloroumakis

Sunday, March 18th

Daniel Moss



Offerings: Did You Know?

- Offerings: 1) help the Church fulfill her work and 2) help us grow in Christ. Offerings are a matter of faith not just finances.
- We are a combined \$3,500 below our budgeted stewardship goal for January and February months.
- Our monthly stewardship goal is 9,233 or 2130.75 per week.

CASH FLOWS THROUGH 1/31/18					CASH FLOWS IN FEBRUARY 2018					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 2/25		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
6,969	9,233	2,100	0	-164	7,812	9,233	0	0	-1,421	18,597	5,234	0

ASK FATHER: 2 QUESTIONS / 2 ANSWERS

Question: If God sees suffering and allows it, is He a God worthy of worship?

Answer: Physical suffering is the result of sin - our choice to sin. God's one command was not to sin so that we would not know suffering: "Do not eat of the tree of the knowledge of God and evil for in the day that you eat from it you will surely die." (Genesis 2:17)

All the subsequent commandments given in the Law lead us away from sin and suffering and to righteousness and life. King David summarizes this when he writes "For the Lord watches over the way of the righteous, but the way of the wicked leads to ruin."

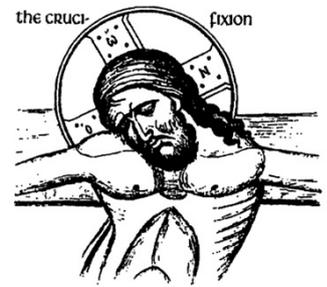
The Prophets likewise foretold that God would take our sin and suffering upon Himself to put an end to them once and for all. This God did in Christ - and for this alone He is more than worthy of our worship.

Question: But does God still allow suffering then?

If we still suffer, it is because we still sin (individually and collectively).

Yet, the Christian understands that physical suffering, even biological death, is nothing compared to being in the unbearable state of broken communion with God.

For the worldly man, avoidance of physical suffering is most important concern and biological death most burdensome sentence, but by God's patient allowance of both before He ends them with the general Resurrection, such men will be forced to look for the cause of their suffering and mortality and be motivated to turn back to Him, if initially for no other reason than because without Him they are biologically dying. Of course, in turning back to God, who is Life, they have the opportunity by keeping His commandments, not to know evil but to know only goodness, to regain communion with Him, which in time they will realize is not only true and eternal life but which is also worth suffering and even physically dying for.



THE 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. (*12 times, 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 one may make bows, or simply the sign of the Cross. This prayer is offered during the weekdays of Lent.

MARCH CONGRATULATIONS!

Anniversaries:

3/3 Chris & Laurie Morsey

Birthdays:

3/1 Stephen Parrish
3/5 Mat. Emily Parsells
3/11 Walter Casserly
Roy Bendfeldt

3/14 Lena Labai
3/18 Dzmitry Lobach
3/21 Nissa Nancy Hall
Fr. John Parsells

3/23 Ginny Borodulia
3/24 Mat. Dunia Hubiak
3/26 Megan Borodulia
3/31 Joey Ganim

Namesdays:

3/1 St. Evdokia
Mat. Dunia Hubiak

3/17 St. Patrick
Patricia McAlpin

3/18 St. Nikolai Velimirovich
Nicholas Parsells
Kenny Marchick

3/19 St. Daria
Daria Parsells

SAINT GREGORY PALAMAS, ARCHBISHOP OF THESSALONICA

From the Prologue of Ochrid by St. Nikolai Velimirovich

Gregory's father was an eminent official at the court of Emperor Andronicus II Palaeologus. The gifted Gregory, completing his secular studies, did not want to enter the service of the imperial court, but withdrew to the Holy Mountain and was tonsured a monk. He lived a life of asceticism in the Monastery of Vatopedi and the Great Lavra. He led the struggle against the heretic Barlaam and finally defeated him. He was consecrated as Metropolitan of Thessalonica in the year 1347. He is glorified as an ascetic, a theologian, a hierarch and a miracle-worker. The Most-holy Theotokos, St. John the Theologian, St. Demetrius, St. Anthony the Great, St. John Chrysostom and angels of God appeared to him at different times. He governed the Church in Thessalonica for thirteen years, of which he spent one year in slavery under the Saracens in Asia. He entered peacefully into rest in the year 1360, and took up his habitation in the Kingdom of Christ. His relics repose in Thessalonica, where a beautiful church is dedicated to him.



Reflection

St. Gregory Palamas learned much through heavenly revelations. After he had spent three years in stillness in a cell of the Great Lavra, it was necessary for him to go out among men and benefit them with his accumulated knowledge and experience. God revealed this necessity to him through an extraordinary vision: One day, as though in a light sleep, Gregory saw himself holding a vessel in his hand full to overflowing with milk. Gradually, the milk turned into wine which likewise spilled over the rim, and drenched his hands and garments. Then a radiant youth appeared and said: "Why would you not give others of this wonderful drink that you are wasting so carelessly, or are you not aware that this is the gift of God's grace?" To this Gregory replied: "But if there is no one in our time who feels the need for such a drink, to whom shall I give it?" Then the youth said: "Whether there are some or whether there are none thirsty for such a drink, you are obligated to fulfill your debt and not neglect the gift of God." Gregory interpreted the milk as the common knowledge (of the masses) of moral life and conduct, and the wine as dogmatic teaching.

The second time Gregory secluded himself in a monastery he was writing his Principles of Orthodoxy. On the eve of the Feast of St. Anthony the Great, the monks summoned him to the all-night vigil service, but he remained at his work in the cell while all the brethren went to church. St. Anthony suddenly appeared to him and said: "Perfect stillness is good, but sometimes it is necessary to be with the brethren." Convinced by this revelation, Gregory immediately went into church to the joy of all the monks.



PLANT YOUR GARDEN TODAY!

Anyone who works in the garden knows the importance of putting good seed into the ground because as the saying goes we shall reap what we sow. It is the same with the human heart – what goes into the soil of the human heart will ultimately grow and sprout forth, manifesting itself in our words and actions. The following is a recipe for a Christian heart which by the grace of God will bear much fruit!

1. FIRST, PLANT 3 ROWS OF PEAS

- ❖ Patience
- ❖ Promptness
- ❖ Prayer

2. NEXT, PLANT 3 ROWS OF SQUASH

- ❖ SQUASH gossip
- ❖ SQUASH indifference
- ❖ SQUASH criticism

3. THEN, PLANT 4 ROWS OF LETTUCE

- ❖ LET US obey the Lord
- ❖ LET US be loyal
- ❖ LET US be true to our obligations
- ❖ LET US be unselfish

4. FINISH WITH 4 ROWS OF TURNIP

- ❖ TURN UP when needed
- ❖ TURN UP with a smile
- ❖ TURN UP with a vision
- ❖ TURN UP with determination

Plant your garden today, remembering the Apostle Paul's words, "He who sows sparingly shall also reap sparingly, and he who sows bountifully shall also reap bountifully." (2 Cor. 9:6)