

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF FEBRUARY 24, 2018

A Warm Welcome!

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

Women's Outing – Sunday, February 24th

It will be at 1 o'clock at the Nori Sushi Bar and Grill, 11403 Coastal Highway, Ocean City, MD. Please RSVP to Ellen at ellenk19@gmail.com and indicating if you want sushi or will be ordering from regular lunch menu, which is available on their website: norioc.com. Also, please bring a baby picture of yourself to the luncheon for a game!



SUNDAY, FEBRUARY 24TH

Prodigal Son Sunday

8:40a.m. Hours
 9:00a.m. Div. Liturgy
 Coffee Hour
 Women's Outing

SATURDAY, MARCH 2ND

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

SUNDAY, MARCH 3RD

Sunday of the Final Judgment

8:40a.m. Hours
 9:00a.m. Div. Liturgy
 Parish Council Installation
 Coffee Hour; Council Mtg.



Parish Council Installation – Sunday, March 3rd

On March 3rd, the 2019 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.

What are Meat-fare (3/3) and Cheese-fare (3/10) 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, March 10th

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!



Parking Lot Expansion

Only \$1,500 more is needed to finish the 2017 expansion of the parking lot. The funds are required to backfill and grade the areas next to the new parking spaces and exit road. May the Lord bless!

Budget Fact: Weekly Collection Goal

According to the 2019 budget, our weekly collection goal is \$2,137.19.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

Monthly Calendars

for March and April are available on the website and in this bulletin. These calendars show the schedule of services offered during Great Lent. As a reminder, please consult the Sunday bulletin for changes to the schedule. If you have any doubt, please call the church.

Have Something on Your Mind?

Feel free to talk to your priest. Fr. John can be reached anytime via phone, 302-537-6055 or email, frjohn@orthodoxdelmarva.org.



Looking Ahead:

- ❖ March 3rd – Meatfare Sunday
- ❖ March 10th – Cheesefare Sunday
- ❖ March 11th – Great Lent Begins
- ❖ March 25th – Annunciation
- ❖ April 21th – Palm Sunday
- ❖ April 24th – Holy Unction
- ❖ April 26th – Holy Friday
- ❖ April 28th – Pascha

+	OPERATING			EARMARKED			ACCOUNTS		READER SCHEDULE	
	LAST MONTH	THIS MONTH	LAST YEAR	LAST MONTH	THIS MONTH	LAST YEAR	AS OF 2/24			
INCOME	7,878	6,858	107,633	175	220	38,732	OPERATING	7,045	2/24	Rdr. Nicholas Borodulia
EXPENSE	9,261	9,261	106,966	800	0	26,218	EARMARKED	11,924	3/3	Megan Wilkinson
NET	-1,383	-2,403	+667	-625	220	12,218	SAVINGS	12,000	3/10	Rdr. George Kaloroumakis
									3/17	Gabriela Vlahovici-Jones

AN INTRODUCTION TO GREAT LENT

Excerpts from Fr Alexander Schememann's *Great Lent*

When a man leaves on a journey, he must know where he is going. Thus with Lent. Above all, Lent is a spiritual journey and its destination is Pascha, "the Feast of Feasts." We must begin, therefore, by trying to understand this connection between Lent and Pascha, for it reveals something very essential, crucial about our Christian faith and life.

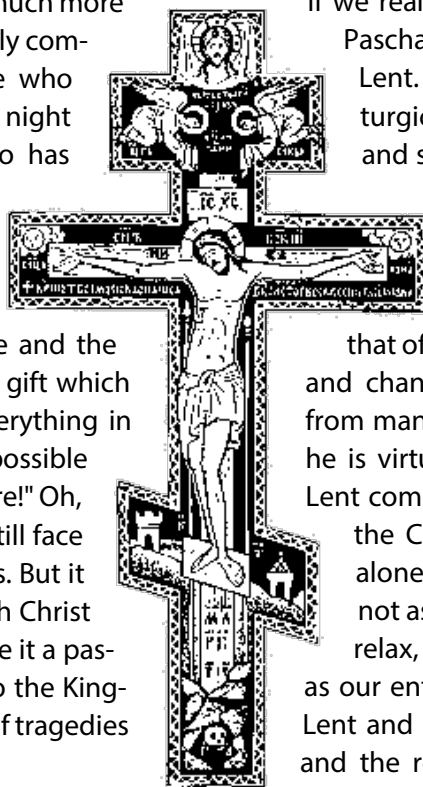
Is it necessary to explain that Pascha is much more than one of the feasts, more than a yearly commemoration of a past event? Anyone who has, be it only once, taken part in that night which is "brighter than the day," who has tasted of that unique joy, knows it. [...] On Pascha we celebrate Christ's Resurrection as something that happened and still happens to us. For each one of us received the gift of that new life and the power to accept it and live by it. It is a gift which radically alters our attitude toward everything in this world, including death. It makes it possible for us to joyfully affirm: "Death is no more!" Oh, death is still there, to be sure, and we still face it and someday it will come and take us. But it is our whole faith that by His own death Christ changed the very nature of death, made it a passage — a "passover," a "Pascha" — into the Kingdom of God, transforming the tragedy of tragedies into the ultimate victory.

Such is that faith of the Church, affirmed and made evident by her countless Saints. Is it not our daily experience, however, that this faith is very seldom ours, that all the time we lose and betray the "new life" which we received as a gift, and that in fact we live as if Christ did not rise from the dead, as if that unique event had no meaning whatsoever for us? [...] We simply forget all this — so busy are we, so immersed in our daily preoccupations — and because we forget, we fail. And through this forgetfulness, failure, and sin, our life becomes "old" again — petty, dark, and ultimately meaningless—a meaningless

journey toward a meaningless end. [...] We may from time to time acknowledge and confess our various "sins," yet we cease to refer our life to that new life which Christ revealed and gave to us. Indeed, we live as if He never came. This is the only real sin, the sin of all sins, the bottomless sadness and tragedy of our nominal Christianity.

If we realize this, then we may understand what Pascha is and why it needs and presupposes Lent. For we may then understand that the liturgical traditions of the Church, all its cycles and services, exist, first of all, in order to help us recover the vision and the taste of that new life which we so easily lose and betray, so that we may repent and return to it. [...] And yet the "old" life, that of sin and pettiness, is not easily overcome and changed. The Gospel expects and requires from man an effort of which, in his present state, he is virtually incapable. [...] This is where Great Lent comes in. This is the help extended to us by the Church, the school of repentance which alone will make it possible to receive Pascha not as mere permission to eat, to drink, and to relax, but indeed as the end of the "old" in us, as our entrance into the "new." [...] For each year Lent and Pascha are, once again, the rediscovery and the recovery by us of what we were made through our own baptismal death and resurrection.

A journey, a pilgrimage! Yet, as we begin it, as we make the first step into the "bright sadness" of Lent, we see — far away — the destination. It is the joy of Pascha, it is the entrance into the glory of the Kingdom. And it is this vision, the foretaste of Pascha, that makes Lent's sadness bright and our lenten effort a "spiritual spring." The night may be dark and long, but all along the way a mysterious and radiant dawn seems to shine on the horizon. "Do not deprive us of our expectation, O Lover of man!"



Suggested Reading: *Great Lent*

By Fr. Alexander Schememann

Quite possibly the best book on the subject. Fr. Alexander guides the reader along the forty day pilgrimage to Pascha, revealing Great Lent as "a school of repentance to which every Christian must go each year in order to deepen his faith, to re-evaluate, and if possible, to change his life." "Lent," he writes, "is a wonderful pilgrimage to the very sources of Orthodox faith — a rediscovery of the Orthodox way of life."

