

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF FEBRUARY 23, 2020

SUNDAY, FEBRUARY 23RD

Last Judgment

8:40am Hours
9:00am Div. Liturgy; Coffee Hour
Orthodoxy 101

SATURDAY, FEBRUARY 29TH

5:00pm Bible Study
6:00pm Great Vespers

SUNDAY, MARCH 1ST

Forgiveness Sunday

8:40am Hours
9:00am Div. Liturgy
Rite of Forgiveness
Birthday Party/Luncheon
7:00pm Vespers – 1st Lenten Service

Looking Ahead:

- ❖ Feb. 23rd – Meatfare Sunday
- ❖ March 1st – Cheesefare Sunday
- ❖ March 2nd – Great Lent Begins
- ❖ March 25th – Annunciation
- ❖ April 12th – Palm Sunday
- ❖ April 17th – Holy Friday
- ❖ April 19th – Pascha



The time of repentance is short... the kingdom of heaven has no end.

St. Ephraim the Syrian

A Warm Welcome!

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

Orthodoxy 101 – End of the Term

Today's class, covering Great Lent, will be the final class of the season.

What are Meat-fare (2/23) and Cheese-fare (3/1) 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 1st

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!



Celebrating 130 Years – Sunday, March 1st

On this day we will have a double birthday party, honoring Mat. Dunia's 90th birthday (3/24) and Mat. Emily's 40th birthday (3/5). If you would like to help with the party, please see Pat. McAlpin and/or sign-up at the candle stand. Everyone is invited!



The New Parish Council

will receive their blessing to assume their duties at the Liturgy on Sunday, March 8th. The first meeting of the new council will be after the coffee hour on this same day. All council members are asked to prepare for this high calling and important day.

Need Furniture?

A sofa, sectional sofa and armchair need a new home. Interested? Please see Mat. Emily as soon as possible. Thank you!

Budget Fact: Weekly Collection Goal

According to the 2020 budget, our weekly collection goal is \$2,204.07.

Church Entrance Project

We've raised \$23,640 of our \$30,000 goal. The funds are needed for the new church sign, entrance walls with mosaics, and lighting for the entrance drive and back of the parking lot. Please earmark your offerings for "Church Entrance". Thank you and may the Lord bless!

Our Directory of Parishioners and Friends

is currently being updated. If you attend Christ the Savior Mission even infrequently and are not yet listed in our directory, please fill out a directory form in the back of the church. An updated directory will be made available at the candle stand in early 2020. Questions, please see Nissa Nancy. Thank you!



+	OPERATING			EARMARKED			ACCOUNTS		READER SCHEDULE	
	THRU 1/31	THIS MONTH	THIS YEAR	THRU 1/31	THIS MONTH	THIS YEAR				
INCOME	9,304	6,102	15,406	250	13,540	13,790	OPERATING	9,513	2/23	Rdr. Nicholas Borodulia
EXPENSE	9,551	9,551	19,102	0	0	0	EARMARKED	25,680	3/1	Gabriela Vlahovici-Jones
NET	-247	-3,449	-3,696	0	13,540	13,790	SAVINGS	12,458	3/8	Beth Dunbar
							BUILDING	4,961	3/15	Megan Wilkinson



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



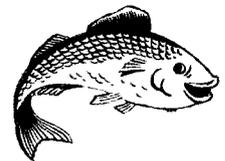
Meat is not permitted on any day.



Dairy is not permitted on any day.



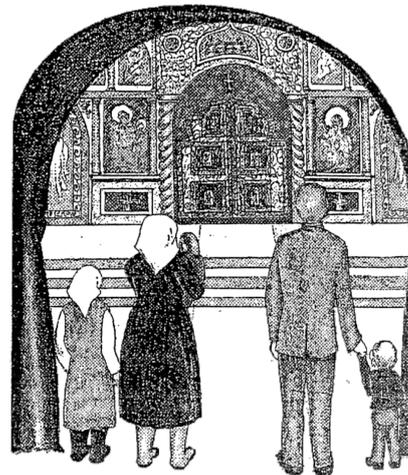
Wine and oil are permitted on weekends, and on a few other days (see your wall calendar)



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

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, computer, and other devices. Some give up TV or social networking for all of Lent. Others strictly limit their time and watch only educational and news programs. Less time on screens. More time looking to God.



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

The Mystery of Repentance and 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.



FOR CONSIDERATION

From the Prologue of Ochrid

Water is finer than earth; fire is finer than water; air is finer than fire; electricity is finer than air. Nevertheless, air is a dense element in comparison to the spiritual world and electricity is a dense element in comparison to the spiritual world. Electricity is very fine but the voice is finer than electricity; the thought finer than the voice; the spirit finer than thoughts. The air is fine and it carries the voice over a great distance. Electricity is fine and it carries light over a great distance. Nevertheless, how much more is every deed, every word and every thought of yours carried to all ends of the spiritual world. O how awesome it is to commit sinful deeds and to speak sinful words and to think insane thoughts! To what immeasurable distances are amassed from that on the waves of the spiritual sea! But do not go into the details of the unknown world. The main thing is that you know and that you measure how all of your deeds, words and thoughts unavoidably create an impression on all four sides: On God and the spiritual world, on nature, on men and on your soul. If you train yourself in this knowledge, you will attain a higher level of saving vigilance.

HOMILY: ABOUT JUDGMENT AND CONDEMNATION

By St. Nikolai Velimirovich

"Whoever believes in Him will not be condemned, but whoever does not believe has already been condemned" (St. John 3:18).

He who believes in Christ the Lord is not condemned for he alone judges himself and directs his footsteps toward the light, which goes before him. As a man in profound darkness who adjusts his footsteps according to the candle in his hand, thus, is the one who believes in Christ, i.e., who has embarked after Christ as after a light in the darkness of life.

He who does not believe "has already been condemned." That is, he who does not have a guide on the unknown path just as soon as he took the first step, lost his way and strayed. Who does not believe in Christ is condemned to ignorance, to weakness, to anger, to staggering along the crooked and winding road and intertwining roads, to vice, to despair, and perhaps even to suicide. He is condemned in two worlds: in this world to a senseless physical and deceiving existence and in the other world, to eternal damnation! O how dark is the path of the children of unbelief and how deep is the abyss between their every first and third steps!

O Lord, All-Merciful, in truth we have no one in whom and in what to believe outside of You. You are our Savior from darkness, sin and death.

To You be glory and thanks always. Amen.



WILL THE NON-ORTHODOX BE SAVED?

St. Theophan the Recluse

You ask, will the heterodox be saved... Why do you worry about them? They have a Saviour Who desires the salvation of every human being. He will take care of them. You and I should not be burdened with such a concern. Study yourself and your own sins... I will tell you one thing, however: should you, being Orthodox and possessing the Truth in its fullness, betray Orthodoxy, and enter a different faith, you will lose your soul forever.