

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MARCH 8, 2020

A Warm Welcome!

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

Sunday of Orthodoxy – Sunday, March 8th

Today, there will be a procession with icons during the Little Entrance. Please be ready with your icons in hand. We will also have a joint Vespers at St. George's in Ocean City at 2pm. All are welcome!

The New Parish Council

will be installed at the end of the Divine Liturgy, today, Sunday, March 8th. The first meeting will be on this same day after the coffee hour. As always, all parishioners and friends are welcome to attend the council meetings.



SUNDAY, MARCH 8TH

Sunday of Orthodoxy

8:40am Hours
 9:00am Div. Liturgy
 Parish Council Installation
 Coffee Hour
 Parish Council Meeting
 2:00pm Vespers @ St. George for Sunday of Orthodoxy

MONDAY, MARCH 9TH

7:00pm Vespers

WEDNESDAY, MARCH 11TH

6:00pm Pre-Sanctified Liturgy
 Potluck Lenten Meal

SATURDAY, MARCH 14TH

5:00pm Memorial
 5:30pm Bible Study
 6:00pm Great Vespers

SUNDAY, MARCH 15TH

St. Gregory Palamas

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



On Spiritual Reading

Remember that no one can simultaneously think about two subjects. If you occupy your mind with good thoughts (reading spiritual books or studying some worthwhile subject), the bad ones will not be able to linger in your mind.

St. Innocent of Alaska



Fasting for Presanctified Liturgy

While the normal fast for the evening Presanctified Liturgy is a total fast for the entire day, the Holy Synod of Bishops permit a mitigated but total fast from at least lunchtime (around noon) in preparation for Holy Communion. As always medication with prescribed food/drink, may be taken any time.

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? Please see, Nissa Nancy

Church Entrance Project

We've raised \$24,726 of our \$30,000 goal for the new church sign, entrance walls with mosaics, and lighting for the entrance drive and back of the parking lot. Earmark for "Church Entrance". Thank you!

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.

Prayer Partners

Everyone is encouraged to take a prayer partner for Great Lent by selecting a name from the basket at the candle stand at the end of today's service. At Pascha, we greet our prayer partners, letting them know that we have been praying for them.



Memorial Saturdays

On Saturdays during the Great Fast we are especially called to remember those who have departed this life before us in the hope of the resurrection to eternal life. Memorial services are being offered (see the monthly calendar and weekly bulletin for times) Come and pray for your departed loved ones.

The 2020 Directory of Parishioners and Friends

is at the candle stand for pickup. If there are any mistakes or omissions, please let Nissa Nancy know. Many thanks to her and all who helped with the directory!



+	OPERATING			EARMARKED			ACCOUNTS		READER SCHEDULE	
	THRU 2/29	THIS MONTH	THIS YEAR	THRU 2/29	THIS MONTH	THIS YEAR	OPERATING			
INCOME	16,789	3,266	20,055	14,320	1,612	15,932	8,882		3/8	Beth Dunbar
EXPENSE	19,102	9,551	28,653	0	0	0	27,772		3/15	Megan Wilkinson
NET	-2,313	-6,285	-8,598	14,320	1,612	15,932	12,458		3/22	Rdr. George Kaloroumakis
							4,961		3/29	Rdr. Nicholas Borodulia



THE SUNDAY OF ORTHODOXY

Commemorated on the 1st Sunday of Great Lent / Excerpt taken from GOARCH.org

The Sunday of Orthodoxy is the first Sunday of Great Lent. The dominant theme of this Sunday since 843 has been that of the victory of the icons. In that year the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent; ever since, this Sunday has been commemorated as the "Triumph of Orthodoxy."

The name of this Sunday reflects the great significance which icons possess for the Orthodox Church. They are not optional devotional extras, but an integral part of Orthodox faith and devotion. They are held to be a necessary consequence of Christian faith in the incarnation of the Word of God, the Second Person of the Trinity, in Jesus Christ. They have a sacramental character, making present to the believer the person or event depicted on them. So the interior of Orthodox churches is often covered with icons painted on walls and domed roofs, and there is always an icon screen, or iconostasis, separating the sanctuary from the nave, often with several rows of icons. No Orthodox home is complete without an icon corner, where the family prays.

Icons are venerated by burning lamps and candles in front of them, by the use of incense and by kissing. But there is a clear doctrinal distinction between the veneration paid to icons and the worship due to God. The former is not only relative; it is in fact paid to the person represented by the icon. This distinction safeguards the veneration of icons from any charge of idolatry.

The theme of the victory of the icons, by its emphasis on the incarnation, points us to the basic Christian truth that the one whose death and resurrection we celebrate at Easter was none other than the Word of God who became human in Jesus Christ.

CONFESSION OF FAITH FROM THE SUNDAY OF ORTHODOXY

As the prophets beheld, as the Apostles have taught, as the Church has received, as the teachers have dogmatized, as the Universe has agreed, as Grace has shown forth, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ awarded, thus we declare, thus we assert, thus we preach Christ our true God, and honor His Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand worshipping and reverencing Christ as God and Lord; and on the other hand honoring as true servants of the same Lord of all and accordingly offering them veneration.



This is the Faith of the Apostles, this is the Faith of the Fathers, this is the Faith of the Orthodox, this is the Faith which has established the Universe.



CAN YOU GET ILL FROM RECEIVING THE COMMUNION CUP? A PHYSICIAN'S OPINION

By Emanuel Kolyvas, M.D.,

...to the Healing of soul and body...

Contrary to popular opinion, wine, and other beverages of antiquity produced through fermentation, were probably more important in providing disease-free drinking fluids than in their tendency to intoxicate. Ancient Greeks drank their water mixed with wine, and also used wine to cleanse wounds and soak dressings. More recently, military physicians of the last century observed that during epidemics of cholera, wine drinkers were relatively spared by the disease, and troops were advised to mix wine into the water.

Wine has been shown to be an effective antiseptic even when the alcohol is removed. In fact, 10% alcohol is a poor antiseptic, and alcohol only becomes optimally effective at concentrations of 7.0%. The antiseptic substances in wine are inactive in fresh grapes because these molecules are bound to complex sugars. During fermentation these antiseptic substances are split off from the sugars and in this way become active. These molecules are polyphenols, a class of substances used in hospitals to disinfect surfaces and instruments. The polyphenol of wine has been shown to be some thirty-three times more powerful than the phenol used by Lister when he pioneered antiseptic surgery.

Some year wines can be diluted up to ten times before beginning to show a decrease in their antiseptic effect. The better wines gradually improve with

age over the first ten years and can be diluted twenty times without a decrease of the antiseptic effect. This effect then remains more or less constant over the next twenty years and becomes equivalent to a new wine after another twenty-five years. (Modern antiseptics and antibiotics for disinfecting wounds have surpassed wine effectiveness because the active ingredients in wine are rapidly bound and inactivated by proteins in body tissues.)

In preparing communion, the hot water that is added to the wine will increase greatly the antiseptic effect of the polyphenols. Disinfection occurs more rapidly and more effectively at 45 degrees centigrade than at room temperature (22-25 degrees). Another contribution to the antiseptic effect comes from the silver, copper, zinc that make up the chalice itself, ensuring that microbes are unable to survive on its surface.

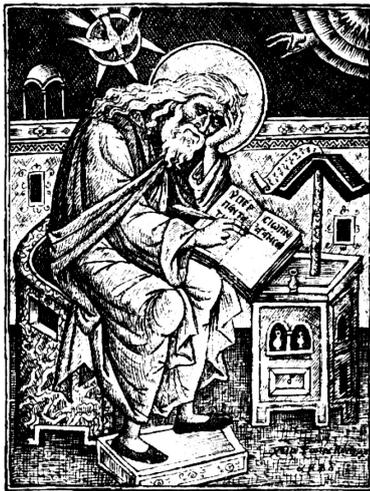
Throughout the centuries, no disease has ever been transmitted by the taking of Holy Communion. Diseases, such as Hepatitis B, known to be transmitted by shared eating utensils, have never been acquired from the communion spoon. HIV is known not to be transmitted through shared eating utensils, and considering the antiseptic qualities of the Holy Communion received by the faithful, there is no likelihood of acquiring HIV infection through the Common Cup.



ON THE POWER OF LOVE

Extracts from the writings of St. Isaac the Syrian

What is a merciful heart? It is a heart on fire for the whole of creation, for humanity, for the birds, for the animals, for demons, and for all that exists. By the recollection of them the eyes of a merciful person pour forth tears in abundance. By the strong and vehement mercy that grips such a person's heart, and by such great compassion, the heart is humbled and one cannot bear to hear



or to see any injury or slight sorrow in any in creation. For this reason, such a person offers up tearful prayer continually even for irrational beasts, for the enemies of the truth, and for those who harm her or him, that they be protected and receive mercy. And in like manner such a person prays for all because of the great compassion that burns without measure in a heart that is in the likeness of God.

Paradise is the love of God, wherein is the enjoyment of all blessedness. The person who lives in this love reaps the fruit of life from God, and while yet in this world, even now breathes the air of the resurrection.

As for me I say that those who are tormented in hell are tormented by the invasion of love. What is there more bitter and violent than the pains of love? Those who feel they have sinned against love bear in themselves a damnation much heavier than the most dreaded punishments. The suffering with which sinning against love afflicts the heart is more keenly felt than any other torment. It is absurd to assume that the sinners in hell are deprived of God's love. Love is offered to all impartially. But by its very power it acts in two ways. It torments sinners, as happens here on earth when we are tormented by the presence of a friend to whom we have been unfaithful. And it gives joy to those who have been faithful.

That is what the torment of hell is in my opinion: remorse. But love inebriates the souls of the sons and daughters of heaven by its wondrous taste.

Blessed is the one who partakes of love! Immoral people have tasted it and become chaste; sinners have tasted it and have forgotten the pathways of stumbling; drunkards have tasted it and become fasters; the rich have tasted it and desired poverty, the poor have tasted it and been enriched with hope; the sick have tasted it and become strong; the unlearned have tasted it and become wise.

ABOUT SAINT EPHREM'S PRAYER

The famous lenten prayer of Saint Ephrem the Syrian summarizes our entire struggle during the forty day fast – that of turning from vice to virtue, sin to holiness, and self-love to love of God and neighbor.

This powerful prayer is said every day of Great Lent, except on Saturdays and Sundays. It should be part of our morning and evening prayers, but may also be said at any time throughout the day; especially in time of temptation.



THE PRAYER OF SAINT EPHREM

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)

Yes, 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 Thou me a sinner. (12 times, with as many bows, and then again the whole prayer from beginning to end, and after that one great prostration)

Note: If one cannot make prostrations, then make bows, or simply the sign of the Cross.