



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MARCH 10, 2013

A Warm Welcome!

We warmly welcome all of our visitors! Please consider staying after the service for fellowship at our coffee hour in the hall.

Catechumen Meetings

are held twice a month following the coffee hour. This month's meetings are Sunday, March 10th and 17th. All welcome!

Choir Practice – Sunday, March 10th

All asked to please attend this important, pre-lenten practice!

What are Meatfare (3/10) and Cheesefare (3/17) 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 on every day, including Wednesday and Friday. This week is given to help transition us into the Great Fast.

The Rite of Forgiveness – Sunday, March 17th

Great Lent begins this year on Monday, Mar. 18th. The Sunday before 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. Please don't miss it, otherwise we will repeat this Rite the following Sunday(s).



Questions Regarding Keeping the Fast?

If you have any questions about fasting this Great Lent, for the Pre-Sanctified Liturgy, or health concerns, or perhaps something else that is on your mind, please consider talking to your priest.

Clean Week – March 17-24th

There are services offered every evening, which help us enter into the special character of the Lenten season. Be sure to rearrange your schedule to receive the grace offered during this special week.

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.



SUNDAY, MARCH 10TH

Sunday of the Last Judgment

Cheesefare Sunday

- 8:40a.m. Hours
- 9:00a.m. Divine Liturgy
- Coffee Hour
- Choir Practice

SATURDAY, MARCH 16TH

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

SUNDAY, MARCH 17TH

Forgiveness Sunday

Meatfare Sunday

- 8:40a.m. Hours
- 9:00a.m. Divine Liturgy
- Rite of Forgiveness
- Coffee Hour
- 7:00p.m. 1st Lenten Vespers

READER SCHEDULE

Sunday, Mar. 17th

Richard England

Sunday, Mar. 24th

Gabriela Jones



Living: Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Hayley, Tyler Pelesh, Wallace & Michelle, John Trax, Maleah Morsey, Victoria Kokkinos, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina, Liliana, Irene Clenney, Katie Hawley, Alice Peters. **Departed:** Fr. Michael Mihalick, Kathryn, Avramia.

CASH FLOWS THROUGH 2/28/13					CASH FLOWS IN MARCH 2013					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 3/10		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Due 2/2014
8,403	7,750	5,220	5,660	+213	649	2,517	350	0	-1,518	+283	0	-28,375

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.

Saint Innocent of Alaska



MARCH CONGRATULATIONS!

Anniversaries:

3/3 Chris & Laurie Morsey

Birthdays:

3/1 Stephen Parrish
3/5 Mat. Emily Parsells
3/13 Lee Krempel
3/14 Lena Labai
3/21 Fr. John Parsells
3/24 Mat. Dunia Hubiak

Namesdays:

3/1 *St. Evdokia*
Mat. Dunia Hubiak
Karen Nichols
3/18 *St. Nikolai Velimirovich*
Kenny Marchick
Nicholas Parsells
3/19 *St. Daria*
Daria Parsells



ON CONTROLLING THE TONGUE

Guard the tongue for it is like a majestic stallion. For if you put a bit in its mouth and teach it to walk in order, it adapts to this and is satisfied. But if you let it run wild, it becomes the vehicle of the devil and his angels.

Saint John Chrysostom

ON BEARING WEAKNESSES

Each person must bear the weaknesses of others. Who is perfect? Who can boast that he has kept his heart undefiled? Hence, we are all sick, and whoever condemns his brother does not perceive that he himself is sick, because a sick person does not condemn another sick person.

Elder Ephraim, St. Anthony's, Arizona



SOME BENEFITS OF FASTING

The holy fasters did not approach strict fasting suddenly, but little by little they became capable of being satisfied by the most meager food. Despite all this they did not know weakness, but were always healthy and ready for action. Among them sickness was rare, and their life was extraordinarily lengthy.

St. Seraphim of Sarov

ON COMPLETE FASTING

Let your mind fast from vain thoughts; let your memory fast from remembering evil; let your will fast from evil desire; let your eyes fast from bad sights, let your ears fast from wicked songs and slanderous whispers; let your tongue fast from condemnation, blasphemy, falsehood, deception, foul language and every idle word; let your hands fast from theft; let your legs fast from walking evil paths.

St. Tikhon of Zadonsk

ON KEEPING A SPIRITUAL FAST

There is both a physical and a spiritual fast. In the physical fast the body abstains from food and drink. In the spiritual fast, the faster abstains from evil intentions, words and deeds. One who truly fasts abstains from anger, rage, malice, and vengeance. One who truly fasts abstains from idle and foul talk, empty rhetoric, slander, condemnation, flattery, lying and all manner of spiteful talk. In a word, a real faster is one who withdraws from all evil.

St. Basil the Great





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.



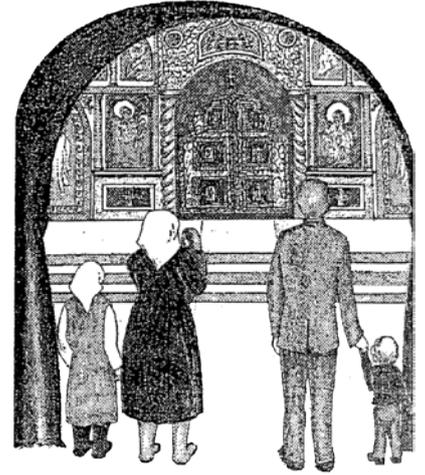
Wine and oil are permitted on weekends, and on a few other days (see your wall calendar)



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 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)

Notes: 1) If one cannot make prostrations, then make bows, or the sign of the Cross. 2) This prayer is not done on Saturdays and Sundays.

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, especially 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.

