

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MARCH 9, 2014

A Warm Welcome!

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

The Parish Council – Next Sunday

will meet on Sunday, March 16th. All are welcome to attend.

Questions Regarding Keeping the Fast?

If you have questions about fasting this Lent, preparing for the Pre-Sanctified Liturgy, or anything else, please call or email Fr. John.

Fasting for Presanctified Liturgy

While the normal fast for the evening Presanctified Liturgy is a total fast for the entire day, that is from midnight the night before until the evening Liturgy, the Holy Synod of Bishops permit a mitigated but total fast from at least noon in preparation for Holy Communion. As always medication with prescribed food or drink, may be taken at 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, Mat. Emily. Thank you!

The New Counter Schedule

has been posted on the bulletin board. Council members are asked to please note which Sunday they have been assigned to.

Choir Practices

March 23: For those who would like to and can stay.

March 30: Main rehearsal for Pascha – all asked to please attend.

April 6: Rehearsal as a carryover from March 30, if needed.

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.



Did You Know?

Geese fly in the V-formation because when each bird flaps its wings, it creates an uplift for the bird immediately following. By flying in the V-formation, the whole flock can fly at least 71% further than if each bird flew on its own. Christians who share a common direction and sense of community can also get where they are going quicker and easier because they are traveling on the thrust and uplift of one another. What a great image for Great Lent!



SUNDAY, MARCH 9TH

Sunday of Orthodoxy

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

MONDAY, MARCH 10TH

7:00p.m. Lenten Vespers

WEDNESDAY, MARCH 12TH

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

SATURDAY, MARCH 15TH

5:15p.m. Memorial
 6:00p.m. Great Vespers

SUNDAY, MARCH 16TH

St. Gregory Palamas

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Coffee Hour
 Parish Council Meeting



On the Forty Day Fast

"Do not neglect the Forty Days; it constitutes an imitation of Christ's way of life."

St. Ignatius of Antioch (+108)

READER SCHEDULE

Sunday, Mar. 16th

Alexis Oleynik

Sunday, Mar. 23rd

Gabriela Jones



CASH FLOWS THROUGH 2/28/14					CASH FLOWS IN MARCH 2014					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 3/9		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Mortgage
11,272	13,411	2,200	2,348	-2,287	1,873	2,597	250	2,000	-2,427	6,640	0	362,993



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."

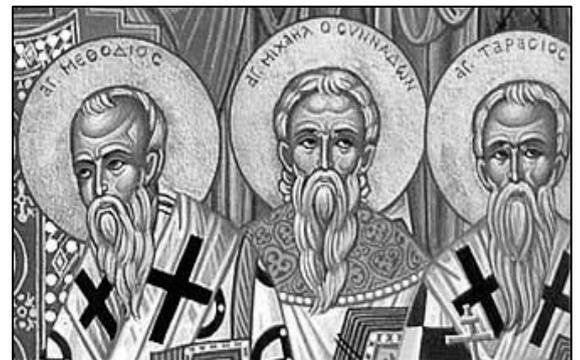
The name of this Sunday reflects the great significance which icons possess for the Orthodox Church. They are not optional devotional extras, but an integral part of Orthodox faith and devotion. They are held to be a necessary consequence of Christian faith in the incarnation of the Word of God, the 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.

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
3/14 Lena Labai
3/18 Dzmitry Lobach
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

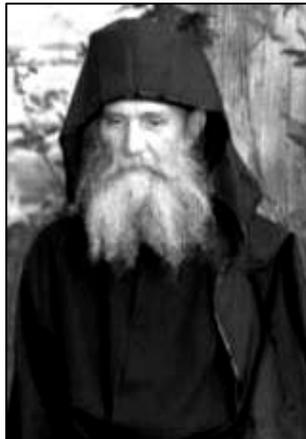
Guard the tongue for it is like a majestic stallion. For if you put a bit in its mouth and teach it to walk in order, it adapts to this and is satisfied. But if you let it run wild, it becomes the vehicle of the devil and his angels.

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



ASSEMBLY OF BISHOPS ISSUES MESSAGE FOR ORTHODOXY SUNDAY

From OCA.org

On Sunday evening, March 9, 2014—the first Sunday of Great Lent—Orthodox Christians will gather in churches around the world to commemorate the restoration of icons to their proper use in the Church in 843 AD, thereby ending the 100-plus year iconoclast controversy.

The spiritual theme of the day is first of all the victory of the True Faith. “This is the victory that overcomes the world, our faith” [1 John 5:4]. Secondly, the icons of the saints bear witness that man, “created in the image and likeness of God” [Genesis 1:26], becomes holy and godlike through the purification of himself as God’s living image.

To mark the occasion, a message has been issued by the members of the Assembly of Canonical Orthodox Bishops of North and Central America, the complete text of which follows.

Assembly of Canonical Orthodox Bishops of North and Central America

Sunday of Orthodoxy 2014

The grace of truth has shone out; the things prefigured in shadows in times of old have now been openly fulfilled in words...in writings, in thoughts, in sacrifices, in churches, and in icons [From the Vespers of the Sunday of Orthodoxy]

To the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of Parish Councils, the Day, Afternoon, and Church Schools, the Members of Philanthropic Organizations, the Youth and Youth Workers, and the entire Orthodox Christian Family in North and Central America

Beloved Brothers and Sisters in Christ,

Gathering in our Churches as members of the undivided Body of Christ to celebrate the Sunday of Orthodoxy, we call to mind the holy men and women who defended holy icons, succeeded in restoring them, and pronounced the authentic faith and worship of the Church. Among these heroes of our faith, we commemorate the blessed emperors: Michael, Theodora, and Irene, the holy patriarchs and confessors: Germanos, Nikephoros,

and Methodius, and the holy ascetics: John Damaskenos and Theodore the Studite.

The reading from the Holy Gospel on this feast recounts Philip’s invitation to his friend Nathanael to “come and see” Jesus [John 1:46]. During his encounter with Christ, Nathanael addresses Him, saying, “Rabbi, you are the Son of God! You are the King of Israel!” [John 1:49]. This declaration indicates that Nathanael recognized Who stood before him; he understood that the man before him was God, was once prefigured in shadows, now having become human. This particular moment as well as the entire three-year ministry of Jesus

Christ helps us understand why the Church uses holy icons in Her worship. Because “the Word was made flesh, and dwelt among us,” we can depict the Son of God, His Most-Holy Mother, and other saints in icons, and through these holy images we extend honor and worship to the archetype. In this light, the effort of the Iconoclasts to remove and destroy holy icons seriously jeopardized humanity’s ability to encounter God. Their efforts, were they successful, would have deprived believers of a window through which we could communicate with God. By contrast, the restoration of the holy icons, which we celebrate today, is the triumph of genuine faith and

worship in Christ and the assurance that

God maintains a profound and immediate connection with the world.

Our beloved brothers and sisters, for us Orthodox Christians the presence of icons in our churches and in our homes bears witness to the Incarnation of God and His presence in our lives. Icons also remind us of His invitation to draw closer to Him. Sunday of Orthodoxy and the weeks that follow in Holy and Great Lent help facilitate our effort to become united to Jesus Christ, our Lord. It is our heartfelt prayer that through the veneration of holy icons a doorway to Christ will be opened unto us, permitting us to enter into “the fullness of God” [Ephesians 3:19].

The Members of the Assembly of Canonical Orthodox Bishops of North and Central America.

