



# CHRIST THE SAVIOR ORTHODOX CHURCH

30838 Vines Creek Rd.; Dagsboro, DE 19939

302-537-6055 (church) / 302-988-1138 (rectory)

[orthodoxdelmarva.org](http://orthodoxdelmarva.org) / [frjohn@orthodoxdelmarva.org](mailto:frjohn@orthodoxdelmarva.org)

## BULLETIN OF FEBRUARY 22, 2009

### SUNDAY, FEBRUARY 22<sup>ND</sup>

#### SUNDAY OF THE LAST JUDGMENT

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

### MONDAY, FEBRUARY 23<sup>RD</sup>

7:00p.m. Bible Study

### FRIDAY, FEBRUARY 27<sup>TH</sup>

#### ST. RAPHAEL OF BROOKLYN

9:00a.m. Akathist

### SATURDAY, FEBRUARY 28<sup>TH</sup>

6:00p.m. Great Vespers

### SUNDAY, MARCH 1<sup>ST</sup>

#### FORGIVENESS SUNDAY

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

### Recognizing Temptation

*Money! Power! Honor! These are the temptations which, unfortunately, many people are unable to resist. This is the source of all the disputes, disagreements and divisions among Christians. This is the root of people's forgetting the "one thing needed" which is proposed to us by the true Christian faith and which consists of prayer, acts of repentance, and sincere, unhypocritical charity to our neighbors.*

Archbishop Averky of Syracuse

### READER SCHEDULE

#### Sunday, March 1<sup>st</sup>

Troy Duker

#### Sunday, March 8<sup>th</sup>

Jen Alexion



### Please Remember in Prayer

Kathy Parrish (recovering from surgery), Carole Boris, Diane Evanusa, Bill Parrish, Gail, Raymond, Thomas, Judith Kocinski, Jane Koshutko, Robert Evanusa, Nicholas, Yvonne, Katherine, Michael, Gregory, Olga Leisure, Nina Gordon, Fr. Christian, Constantina & Christos. If you have a request, let Fr. John know.



### Bible Study – Monday, February 23<sup>rd</sup>

On Monday, February 23<sup>rd</sup>, at 7:00pm we will have a Bible Study on the Crucifixion of the Lord. All are encouraged to attend. Please bring a Bible and a friend.



### The Great Fast / The Rite of Forgiveness

Great Lent begins this year on Monday, March 2<sup>nd</sup>. 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. Let us take this God-given opportunity to start afresh with the Lord, each other, our families and friends, and even our enemies.

### Meat-Fare Sunday – Sunday, February 22<sup>nd</sup>

is the last day we partake of meat products until Pascha, April 19<sup>th</sup>.

### "Cheese Week" – February 23<sup>rd</sup> through March 1<sup>st</sup>

is the week before Great Lent, when we are permitted to eat dairy products (but not meat) on any day, inc. Wednesday and Friday.

### Cheese-Fare Sunday – Sunday, March 1<sup>st</sup>

is the last day we partake of dairy products until Pascha, April 19<sup>th</sup>.

### Questions Regarding Keeping the Fast?

If you have any questions about how best to keep the fast, please see page 2 of the bulletin and consider talking to your priest.

### Monthly Calendars

for March and April can be found on pages 3 and 4 of this bulletin. These calendars show the schedule of services and classes offered during Great Lent. As a reminder, please consult the Sunday bulletin for changes to the schedule. If you have any doubt concerning the time of a service, please call the church.



### The 2009 Parish Council

will be installed on Sunday, March 8<sup>th</sup>. Parish Council Members are reminded to prayerfully review the Oath of Office (available in the back of the church) and make a good Confession before receiving the blessing to serve. If you have any questions, please see Fr. John.

## ASK FATHER: 3 QUESTIONS / 3 ANSWERS

**Q. Father, I've never fasted before, well at least not for a whole fasting season. And I'm afraid to start because the fasting guidelines in last week's bulletin look to be just too difficult for me. What should I do?**

A. Your question is an excellent one, particularly because you see not just the need to fast but also the need to find a profitable level of abstinence – one that is not too difficult nor too easy.

As with anything else one has never done before, one should start slow and then make a gradual increase. This may mean abstaining just from meat for the period of the fast, and then next fast abstaining from meat and dairy products. But whatever level of abstinence you choose (and it is advisable to consult with your priest when doing so) should be carried out through the entire fasting period, not just on particular days of the week.

**Q. How is fasting different from abstinence?**

Fasting, strictly speaking, means a totally going without food and drink for a certain short period of time, usually until a particular time of day (say noon, 3pm, or sundown) or for the whole day (such as on Great and Holy Friday). This type of fast is kept when preparing for Holy Communion, as physical hunger helps to cultivate the spiritual expectation of receiving the Body and Blood of Christ.

While abstinence, on the other hand, means refraining from certain types of foods (such as meat, dairy, fish, wine or oil) and reducing our portions so that we leave the table before we are completely satisfied. This type of fast is kept over a long period of time, as during the four fasting seasons, and throughout the year on Wednesdays and Fridays. The aim of abstinence is to slowly and deliberately starve the passions so that man's spirit can break free and return to God. For this type of fasting to be effective, it must be undertaken with patience and unbroken continuity. As Fr. Alexander Schmemann explains, "The time factor is essential for it takes time to uproot and to heal the common and universal disease which men have come to consider as their 'normal' state", that is it takes time for man to realize that he is not meant to live on bread alone but by every word which proceeds from the mouth of God.

**Q. Fasting is great in theory but it seems practically impossible. What kinds of food can I prepare without meat or dairy products?**

In today's consumer market there are many ways to keep the fast without having to resort to a bread and water diet. The following two resources should help: the cookbook, "When You Fast... Recipes for Lenten Seasons" by Catherine Mandell, and [vegan-food.net](http://vegan-food.net), a website with hundreds of Lenten recipes.

## ON FASTING

*Fr. Thomas Hopko*

Orthodox Christians believe that their spiritual lives start with their stomachs. They believe that when peoples' eating is right their spirits can be more open to God and more attentive to all that is good, true, and beautiful in life. When, on the contrary, peoples' eating is wrong, their minds are disordered; their emotions are rebellious; and their flesh rules their being and behavior in harmful ways.



Right eating means to eat the right foods in the right amounts at the right times in the right ways for the right reasons. People who eat properly prepare and partake of their meals with discipline and dignity, free from emotional drives and carnal desires. They do this to serve God, their fellow creatures, and their own well-being more effectively, fruitfully, and joyfully.

The Church provides guidelines for healthy eating and sane fasting. The Lord Jesus Christ is the first and final Teacher on the subject, as He is on all others.

Christ and His apostles feasted and fasted. They affirmed that God gives all foods to be enjoyed with thanksgiving (Act 10:10-15; Rom 14:6). They also warned that eating can become idolatrous. St. Paul, for example, speaks of "persons (who) do not serve our Lord Christ, but their own belly" (Rom 16:18). "Their end," he says, "is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things" (Phil 3:19).

The Scriptures and the Saints teach that in eating and fasting, moderation is the rule for it leads to freedom from the carnal passions: lust, greed, anger, sadness, sloth, and despondency. While excesses of any kind are harmful and destructive, leading to either to gluttony and drunkenness, or to pride, vainglory, ungodly zeal, condemnation of others, and spiritual delusion.

