

BEFORE THY
CROSS.

WE
BOW



CHRIST THE SAVIOR ORTHODOX CHURCH

30838 Vines Creek Rd.; Dagsboro, DE 19939
302-537-6055 (church) / orthodoxdelmarva.org /
frjohn@orthodoxdelmarva.org

BULLETIN OF MARCH 18, 2012

Welcome Visitors

We warmly welcome all those who are visiting us today. It is good to have you all with us!

Fr. Adam Sexton Update

Last week approximately \$1000 was collected to help Fr. Adam and his family! May the Lord bless you for your generosity!



Assistance is Needed!

To help clean out the storage room upstairs. This needs to be done in the next 2 weeks as the space is being rented by a new tenant. Please see Fr. John to offer your help. Thank you!

Only Three Left!

As the Lenten season is now half way past, we are running out of time to capitalize on the special lenten services. One of the greatest services is the Presanctified Liturgy of which there are only three left, March 21 and 29, and April 4.

The Mysteries of Confession and Communion

should be received by all Orthodox Christians on a regular basis and at the very least during the Great Fast and Pascha. If you have not availed yourself of these life-giving sacraments, please be sure to do so. Likewise, frequent communicants should make a confession during this and every lenten period, and whenever the conscience is burdened. To make a confession, please see Fr. John.



Meals Following Presanctified Liturgy

Instead of a sign-up sheet for meals after the Presanctified Liturgies we will have potlucks. Those who wish to bring food are asked to please prepare a light lenten (no meat, dairy, or fish) dish or dessert.

SUNDAY, MARCH 18TH

Sunday of the Holy Cross

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

WEDNESDAY, MARCH 21ST

7:00p.m. Pre-Sanctified Liturgy
Potluck Lenten Meal

SATURDAY, MARCH 24TH

5:15p.m. Memorial Service
6:00p.m. Great Vespers w/ Litiya

SUNDAY, MARCH 25TH

Annunciation

Sunday of St. John of the Ladder

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



READER SCHEDULE

Sunday, Mar. 25th

Gabriela Jones

Sunday, Apr. 1st

Bruce Eckerd



Photo Updates to Our Website:

- The 2012 parish council installation – Feb. 25th
- The completion of the parking lot – Feb. 28th
- The framing of the altar and sacristies – Mar. 5th
- The installation of crosses to the roof – Mar. 8th

Renovation Update

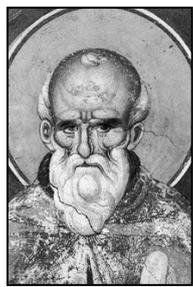
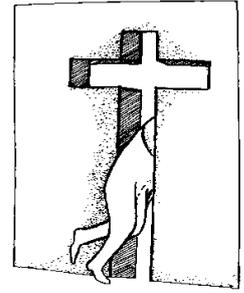
We are currently about \$10,000 short of the amount needed to complete the renovations. For more information, please see Fr. John or orthodoxdelmarva.org

Prayer List: Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Kelly Elizabeth & Ana Lucia, Bill Parrish, Hayley, Tyler Pelesh, Jerrie Rife, Wallace & Michelle, Ryan & Kayla, Maleah Morsey, Victoria Kokkinos, Ed Tucker, Karen Nichols, Denise Royal, Simeon, Scott & Maryann, Garrett Cuppels, Jane Koshutko, Nicholas & Linda, Nina Gordon, Mirela & Chris, Troy Duker, Mary Miranda, Bruce, Stella, Lilly Barnett, Amy F., Nedelina, Henrietta Stack, Archimandrite Pachomy, Michelle Patapios.

OPERATING THRU 2/29/12			MARCH OPERATING			RENOVATION TO PARISH CENTER		
Income	Expense	Net	Income	Goal	Difference	Income + Loan	Goal	Expense
9,253	9,931	-678	1667	4,858	-3,191	40,991 + 30K	80,000	55,589

HAVING COME TO THE MIDPOINT OF THE 40 DAY GREAT AND HOLY FAST... LET ME REFLECT...

- ❖ Have I accepted Great Lent as a "gift" from God, with thanksgiving?
- ❖ Have I spent the last three weeks in a meaningfully different way?
- ❖ Have I participated in the lenten services that are held during the week, Monday through Friday?
- ❖ Have I used the lenten prayer of Saint Ephraim in my morning and evening prayers, and at other times throughout the day?
- ❖ In addition to the Holy Scriptures, what kind of spiritual reading have I done? Have I learned more about my Faith? Have I read spiritual works which can help me in my prayers, dealing with others, and spiritual faults and needs?
- ❖ Am I preparing myself to make a good, honest, and humble Confession? Do I really believe that I am confessing my sins to Jesus Christ? Am I aware that the Lord sees my inner heart and will know if I only recite my sins, instead of being truly sorrowful and deeply committed to avoid repeating them?
- ❖ In what ways will I struggle in the second part of Great Lent that I have so far left unattended?
- ❖ Am I willing to die to my old self in order to live in Christ? Am I willing to trade the earth for heaven? Am I willing to deny myself, take up my cross and follow Him to His heavenly Kingdom?



ST. MAXIMOS THE CONFESSOR ON LOVE

Fight the good fight until you reach the end, clinging fast to those qualities that will assure your passage to love's goal. I mean: love of humankind, brotherly and sisterly love, hospitality, love of the poor, compassion, mercy, humility, meekness, gentleness, patience, freedom from anger, long-suffering, perseverance, kindness, forbearance, goodwill and peace towards all. Out of these and through these the grace of love is fashioned, which leads one to God who deifies the human being that He Himself fashioned.

Through Isaiah the Lord has told us: 'I am the Lord your God, Who leads you in the way of righteousness, in which you should go, and you have heard My commandments.' Therefore, 'your peace has become like a river and your righteousness like the waves of the sea' (Isa. 48:17-18)."

ABOUT MAKING THE SIGN OF THE CROSS

1) The three fingers symbolize the three Persons of the Holy Trinity: Father, Son, and Holy Spirit.

2) The two fingers symbolize the two natures of Jesus Christ: divine and human.



We make the Sign of the Cross on our 1) forehead, 2) waist, 3) right shoulder, and then 4) left shoulder, thereby offering our whole mind, heart, and strength in service to the Lord.



A REFLECTION FROM ST. NIKOLAI VELIMIROVICH

Even in His pain on the cross, the Lord Jesus did not condemn sinners but offered pardon to His Father for their sins saying, "They know not what they do!" (St. Luke 23:34). Let us not judge anyone so that we will not be judged. For no one is certain that before his death he will not commit the same sin by which he condemns his brother.

Saint Anastasius of Sinai teaches, "Even if you see someone sinning, do not judge him for you do not know what the end of his life will be like. The thief, crucified with Christ, entered Paradise and the Apostle Judas went to Hell. Even if you see someone sinning, bear in mind that you do not know his good works. For many have sinned openly and repented in secret; we see their sins, but we do not know their repentance. That is why, brethren, let us not judge anyone so that we will not be judged."

AN EXPLANATION OF THE ORTHODOX THREE-BAR CROSS

By Fr. Theodore Jurewicz

The Top Bar - The Explanation:

The top bar is the title-board, which Pilate ordered to be hung in mockery over Christ's head on the Cross. On this board was inscribed: "Jesus of Nazareth, King of the Jews" in Hebrew, Greek, and Latin (abbreviated to the Greek initials 'INBI' or the Latin initials 'INRI' in the Western tradition). This is replaced with the Christian inscription: "King of Glory" – below the knees of the angels. On the title-board is inscribed the initials 'IC XC', being the first and last letters of Christ's name in Greek. In addition, just above Christ's arms we see the inscription: 'NIKA', which in Greek means: "He conquers" or "He is victorious." Frequently, we see these last two inscriptions together: 'IC XC NIKA', meaning: "Jesus Christ is victorious" (over death and sin).



The Middle Bar - The Explanation:

The middle bar is that on which the Lord's hands were nailed. On either top corner we see the depiction of the sun (left) and the moon (right), for "The sun hid its light, and the moon turned to blood." (Joel 2:31)



The inscription: "Son of God" is placed on both sides of Christ's head, and below His arms we read the inscription: "Before Thy Cross we bow down, O Master, and Thy holy Resurrection, we glorify". The halo of Christ is inscribed with three Greek letters meaning "The Being" or "He Who Is", to remind us that Christ is the same God Who identified Himself with those words to Moses in the Old Law.

The Bottom Bar - The Explanation:

The slanted bottom bar is the footrest. There is some question of whether it was actually on the Cross of Christ, but it is acknowledged to be a necessary attribute of the Cross, worthy of veneration and prophetically alluded to in the words [Let us] worship the footstool of His feet... (Ps. 98:5). In prayers for the Ninth Hour, the Church likens the Cross to a type of balance of righteousness: "Between two thieves Thy Cross did prove to be a balance of righteousness: wherefore one of them was dragged down to Hades by the weight of his blasphemy whereas the other was lightened of his transgressions unto the comprehension of theology. O Christ God, glory to Thee." The meaning of this prayer is as follows: the Cross of Christ stood for a scale of justice between the two thieves: for one of them sank in to hell, dragged down by his blasphemous words; and the other, the wise thief, ascended into heaven, because of his repentance. The church fathers attempted to render tangible the thought of the unfaithful thief going to hell for his blasphemy through the just judgment of God (the lower end of the bar), and of the wise thief going to heaven for his repentance and his praise of God (the upper end).



The Images - The Explanation:

On the Cross is our Savior, Jesus Christ. Note that He does not wear a crown of thorns, and that His feet are nailed with two nails. Behind the body of Christ, on either side, are a lance (which pierced Him) and a sponge (which was soaked with gall and offered to Christ to drink) on a pole made of reed or cane. On the body of Christ is depicted blood and water flowing forth from His side. Below the feet of Christ is four Slavonic letters meaning: "The place of the skull became Paradise". Hidden in a cave under the earth is 'the skull of Adam'. We are thus reminded that Adam our forefather lost Paradise through the tree from which he wrongly partook; Christ is the new Adam, bringing us Salvation and Paradise through the tree of the Cross. The city of Jerusalem is depicted in the background, for He was crucified outside the city walls.



FOR CONSIDERATION

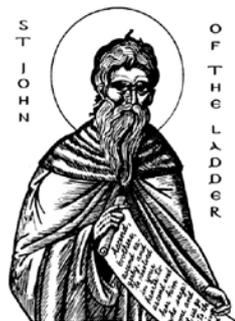
By St. Nikolai Velimirovich

There is heroism above heroism and asceticism above asceticism. St. Epiphanius of Cyprus invited Hilarion the Great to dinner and in order to show the greatest hospitality to his distinguished guest, placed fried chicken on the table and offered it to him. Hilarion said to him: "Forgive me, but ever since I was tonsured a monk, I have eaten nothing butchered." To that Epiphanius replied: "And I, ever since I was tonsured a monk, have never lay down in bed until I first forgave my enemy." Amazed, Hilarion said: "Your virtue is greater than mine, Oh holy master!" This is a great lesson for all of us. Fasting is an admirable thing but it is more admirable to forgive insults. Through fasting, man is preparing for charity but, by forgiving insults, man shows charity. Fasting precedes forgiveness but fasting alone, does not save without forgiveness.

ON THE TRULY INTELLIGENT MAN

By St. Anthony the Great

The truly intelligent man pursues one sole objective: to obey and conform to the God of all. With this single aim in view, he disciplines his soul, and whatever he may encounter in the course of his life, he gives thanks to God for the compass and depth of His providential ordering of all things. For it is absurd to be grateful to doctors who give us bitter and unpleasant medicines to cure our bodies, and yet to be ungrateful to God for what appears to us to be harsh, not grasping that all we encounter is for our benefit and in accordance with His providence. For knowledge of God and faith in Him is the salvation and perfection of the soul.



FOR CONSIDERATION

By St. Nikolai Velimirovich

St. John of the Ladder says: "He who in his heart is proud of his tears and secretly condemns those who do not weep is like a man who asks the king for a weapon against his enemy and then commits suicide with it" (Step 7). If your heart is softened, be it from repentance before God or be it from knowing the boundless love of God toward you, do not become proud toward those whose hearts are still hard and calloused. Remember how long it has been since you had a hard and calloused heart. There were seven brothers who were ailing in a hospital. One of them was restored to health and rose to his feet. He hurried to serve his other brothers with fraternal love and concern so that they too would recover. You be like that brother also. Consider that all men are your brothers, sick brothers. If you feel that God has given you health before them, know that it was given to you through mercy, so that even you as a healthy person may serve others who are sick. Of what do we have to be proud? As though good health comes from ourselves alone and not from God. As though a mud hole can cleanse itself and not from a source deeper and cleaner.

ON THE POWER OF LOVE

St. Nikolai Velimirovich

A scholar attracts by his knowledge, a wealthy man by riches, a handsome man by beauty, an artist by his skill. Each of these attracts a limited number of individuals. Only love attracts all human beings. The attraction of love is unlimited. And educated or uneducated, rich or poor, skilled or unskilled, beautiful or ugly, healthy or sick, and young or old - all want to be loved. Christ spread His love on everyone, and lovingly drew all to Himself. With His great love he encompassed even the dead, long decomposed and forgotten by men.

