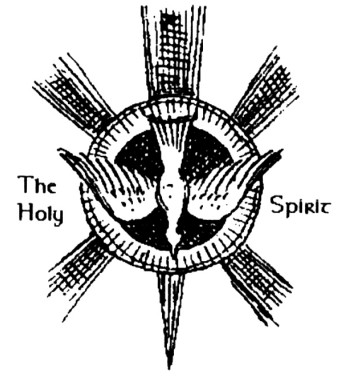


CHRIST THE SAVIOR ORTHODOX CHURCH

1400 Coastal Highway; Fenwick Island, DE
302-537-6055 (church) / 410-213-1238 (rectory)
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BULLETIN OF DECEMBER 31, 2006



SUNDAY, DECEMBER 31ST

SUNDAY AFTER NATIVITY

8:40a.m. Hours

9:00a.m. Divine Liturgy
St. Basil's Bread
Coffee Hour

MONDAY, JANUARY 1ST

CIRCUMCISION OF THE LORD

SAINT BASIL THE GREAT

9:00a.m. Akathist

THURSDAY, JANUARY 4TH

7:00p.m. Royal Hours

FRIDAY, JANUARY 5TH

EVE OF THEOPHANY

7:00p.m. Compline
Blessing of Water

SATURDAY, JANUARY 6TH

THEOPHANY OF THE LORD

8:40a.m. Hours

9:00a.m. Divine Liturgy

6:00p.m. Vespers; Confessions

SUNDAY, DECEMBER 7TH

SYNAXIS OF THE BAPTIST

8:40a.m. Hours

9:00a.m. Divine Liturgy
Coffee Hour

Annual Meeting of the Parish

will be on Sunday, January 21st. All parishioners are both welcome and encouraged to attend.

Parish Council Meeting

Sunday, January 14th, following the Divine Liturgy. This special meeting will be extremely brief, with only two items on the agenda in preparation for the Annual Meeting.

Welcome to Father Joseph

This weekend our parish welcomes Archpriest Joseph Oleynik, Rector of Saint John the Baptist Orthodox Church in Canonsburg, PA, and son-in-law of Fr. Daniel Hubiak. May God grant him, his family and parish many blessings in this New Year and beyond!

Christ is born! Glorify Him!

During the celebration of Christmas, it is the custom of Orthodox Christians to greet one another with the joyous exclamation, "Christ is born!", to which the one greeted responds, "Glorify Him!"

Fast Free Period

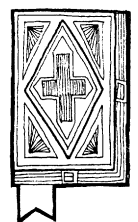
The celebration of Christmas concludes on February 9, with the leave taking of the feast of the Meeting of the Lord in the Temple. At the center of this celebration is not a mere one day observance, but a twelve day celebration of the fact that God has become man for us men and our salvation. During these twelve days of Christmas we do not fast, even on Wednesday and Fridays. A one day fast is observed on January 5th, the Eve of Theophany.

The Fiscal New Year

While liturgically the Church celebrates Her New Year on September 1st, She still recognizes January 1st as the fiscal New Year, and for this reason on this day, in addition to commemorating the Lord's Circumcision in the Flesh, we also thank the Lord for the many bounties He has bestowed upon us during the last twelve months. As your priest, I wish you all the very best in 2007 – may the New Year be safe, happy, and filled with gratitude. A short, but very beautiful, Service of Thanksgiving will be served on January 1st at 9:00a.m.

Bible Study: the Baptism of Christ

On Sunday, January 14th, from 7:00-8:30pm, a Bible Study will be held at the church to look at the Baptism of the Lord. Why was the Lord baptized? What was the significance of this event? What does it mean for us as Christians today? We will look at these questions and more. All are welcome to attend! Bring a Bible and a friend!



A Parish Directory

Please return the forms which are being used to collect information for the parish directory by Sunday, January 21st, at the latest, so that we can include everyone in the directory.

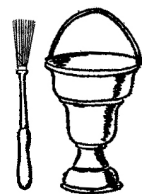
Commemoration Lists

All parishioners are asked to update the list of names, both living and departed, they have submitted for commemoration at the Divine Liturgy. Commemoration sheets have been sent home with the forms for the parishioner directory. Please take a moment to submit your new list, as the previous lists are being replaced. Questions? Please ask Fr. John.



House Blessings

It is the custom among many Orthodox Christians to have their homes blessed with the holy water sanctified on Theophany (the feast which commemorates the Baptism of the Lord in the Jordan River). If you would like your home blessed, please put your name on the sign-up sheet in the back of the church. If you have any questions please ask Fr. John.



THE FEAST OF THE THEOPHANY OF OUR LORD

The celebration of the Baptism of our Lord in the Jordan River reveals wondrous salvific events:

- ❖ The Mystery of the Holy Trinity was revealed.
- ❖ The waters were blessed by Christ and ceased to be waters of the fall and became waters of renewal (holy water).
- ❖ Any demonic influence over water was ended.
- ❖ A model of Baptism was established for the followers of Jesus Christ.
- ❖ The sin of the old Adam was washed away and buried in the waters.
- ❖ The Forerunner John the Baptist was blessed by Christ.

The word **Theophany** (meaning manifestation of God) comes from the apostolic passage, "God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory" (1 Timothy 3:16). Another name for the Feast is **Epiphany** (meaning manifestation from above), "the grace of God that brings salvation has appeared to all men" (Titus 2:11). A third name is the "Feast of Lights", as Christ reveals Himself as the "Light of the World" (John 8:12).

House Blessing: The Purpose

The annual blessing of homes is a custom of special beauty and significance. We again ask Christ to bless and enter into our homes and our lives. We ask Him to be with us, as we desire to be with Him. We ask that by the sprinkling of blessed water, the Holy Spirit renew us, our families and our lives in our homes. As Christ brought salvation to the house of Zacchaeus; we ask for the same for all dwelling in our homes.

House Blessing: The Order

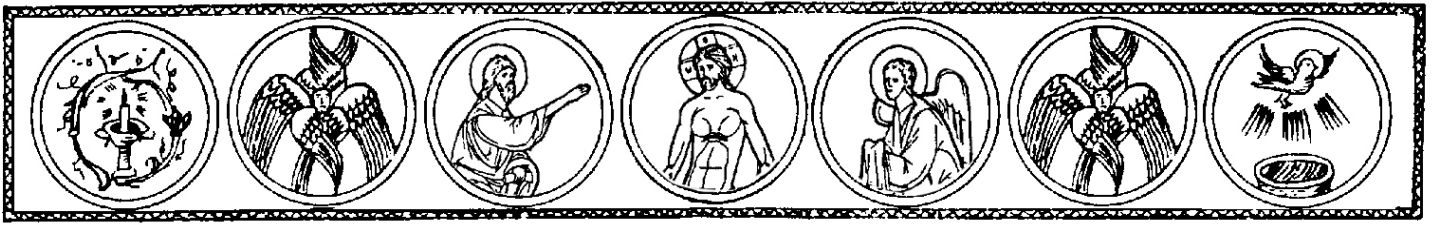
The house being cleaned and ready, we dress in an honorable manner (as we would for church). When the priest arrives, we greet him at the door, having turned off any radio, TV, or other noise based element. Animals that may cause disruption should be placed out of the way. On a small table before icons, a small but wide-mouthed bowl full of newly blessed water is placed. Together with a list of names of those who reside in the home, a lighted candle and censer (if you have one) are also placed on the table. These items are arranged prior to the arrival of the priest. At the beginning of the service for the blessing of the home, a family member leads the priest throughout the home, carrying the lighted candle. The rest of the household follows and then returns to the table for the final prayer and blessing with water upon those present.



interfax

RUSSIAN ORTHODOX CHURCH TO BE FULLY REUNIFIED MAY 17, 2006

Moscow, December 26, Interfax – The unity of the Russian Orthodox Church and the Russian Orthodox Church Outside Russia (ROCOR) will be fully restored on May 17, 2007, on Ascension Day, Metropolitan Kirill of Smolensk and Kaliningrad, the Moscow Patriarchate's chief spokesman, told journalists following a Synod session. Patriarch Alexy II and ROCOR Primate Metropolitan Laurus will sign the Act of Canonical Communion on this day, he said. The signing ceremony is to take place at the Christ the Savior Cathedral in Moscow before a Divine Liturgy service, after which the leaders of the Moscow Patriarchate and the ROCOR will conduct a joint service for the first time in history.



The Theophany of our Lord, God, and Savior Jesus Christ

Celebrated on the 6th Day of the Month January

Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt.3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by the St John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine "those who sat in darkness," and "in the region of the shadow of death" (Mt.4:16), and to save the fallen race of mankind by grace.

In the ancient Church it was the custom to baptize catechumens at the Vespers of Theophany, so that Baptism also is revealed as the spiritual illumination of mankind.

The origin of the Feast of Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of St Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before this Feast.

There is a third century dialogue about the services for Theophany between the holy martyr Hippolytus and St Gregory the Wonderworker. In the following centuries, from the fourth to ninth century, all the great Fathers of the Church: Gregory the Theologian, John Chrysostom, Ambrose of Milan, John of Damascus, commented on the Feast of Theophany.

Troparion - Tone 1

When Thou, O Lord, was baptized in the Jordan the worship of the Trinity was made manifest, for the voice of the Father bore witness to Thee and called Thee His beloved Son. And the Spirit, in the form of a dove, confirmed the truthfulness of His word. O Christ, our God, Who hast revealed Thyself and hast enlightened the world, glory to Thee!

The monks Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this Feast, which is sung at Orthodox services even today. St John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but "to bury human sin by water," to fulfill the Law, to reveal the mystery of the Holy Trinity, and finally, to sanctify "the nature of water" and to offer us the form and example of Baptism.



On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime mystery, incomprehensible to human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Indivisible.

The Church shows the necessity of Baptism for believers in Christ, and it inspires us with a sense of deep gratitude for the illumination and purification of our sinful nature. The Church teaches that our salvation and cleansing from sin is possible only by the power of the grace of the Holy Spirit, therefore it is necessary to preserve worthily these gifts of the grace of holy Baptism, keeping clean this priceless garb, for "As many as have been baptized into Christ, have put on Christ" (Gal 3:27).

On the day of Theophany, all foods are permitted, even if the Feast falls on a Wednesday or Friday.

Translation by Fr. Stephen Janos from the "Reference Book for Clergy-Server"

Kontakion - Tone 4

Today Thou hast shown forth to the universe, and Thy light O Lord has shone on us, who with understanding praise Thee. Thou hast come and revealed Thyself, O Light unapproachable.





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JANUARY 2007

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Dec 31 Sunday After Nativity 9:00 Divine Liturgy St. Basil's Bread Coffee Hour Fast free	1 Circumcision St. Basil the Great 9:00 Akathist Fast free	2 St. Seraphim of Sarov Fast free	3 Fast free	4 7:00 Royal Hours Fast free	5 Eve of Theophany 7:00 Compline; Blessing of Water Strict Fast	6 THEOPHANY OF THE LORD 9:00 Divine Liturgy 6:00 Vespers
7 Synaxis of St. John the Baptist 9:00 Divine Liturgy Coffee Hour	8	9	10 St. Theophan the Recluse Fast: wine & oil	11	12 St. Sava of Serbia Fast: wine & oil	13 6:00 Vespers
14 31st Sunday of Pentecost 9:00 Divine Liturgy Coffee Hour Question/Answer Council Meeting	15	16	17 St. Anthony the Great Fast: fish, wine, oil	18	19 St. Mark of Ephesus Fast: wine & oil	20 6:00 Vespers
21 Sanctity of Life 9:00 Divine Liturgy Coffee Hour Annual Meeting	22 March For Life in Washington DC	23	24 St. Xenia of St. Petersburg Fast: wine & oil	25	26 Fast	27 6:00 Vespers
28 Publican and Pharisee Sunday 9:00 Divine Liturgy Coffee Hour	29 Fast free	30 Three Holy Hierarchs Fast free	31 Fast free	Feb 1 7:00 Vespers Fast free	Feb 2 MEETING OF THE LORD 9:00 Divine Liturgy Fast free	Feb 3 St. Nicholas of Japan 6:00 Vespers Fast free

*Please check the Sunday bulletin for changes to the schedule.
Confessions can be heard following any service or by appointment.*