



# CHRIST THE SAVIOR ORTHODOX CHURCH

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## BULLETIN OF JANUARY 29, 2012

### Welcome Visitors

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

### Annual Meeting – Today, Sunday, Jan. 29<sup>th</sup>

The 2012 Annual Meeting will be held today, January 29<sup>th</sup>, following the Divine Liturgy and coffee hour. The main task of the Annual Meeting is to pass the 2012 Budget, elect the new Parish Council, and discuss our renovations and move to the new Parish Center in Berlin, MD. All full-time and part-time members, as well as visitors and contributors to the Mission are asked to attend. Questions, please speak with Fr. John.



### SUNDAY, JANUARY 29<sup>TH</sup>

#### Zacchaeus Sunday

8:40am Hours  
9:00am Divine Liturgy  
Coffee Hour  
Annual Meeting

### WEDNESDAY, FEBRUARY 1<sup>ST</sup>

7:00pm Great Vespers w/ Litiya

### THURSDAY, FEBRUARY 2<sup>ND</sup>

#### Meeting of the Lord

#### One of the Twelve Great Feasts

8:40am Hours  
9:00am Divine Liturgy  
Blessing of Candles

### SATURDAY, FEBRUARY 4<sup>TH</sup>

5:00pm Bible Study  
6:00pm Great Vespers

### SUNDAY, FEBRUARY 5<sup>TH</sup>

#### Publican and Pharisee Sunday

8:40am Hours  
9:00am Divine Liturgy  
Coffee Hour

### The "Souper" Bowl of Caring

is an IOCC sponsored event designed to help local food banks and charities. On Super Bowl Sunday, February 5<sup>th</sup>, each parishioner is asked to bring a can of food (or more) for our local food pantry, and \$1.00 (or more) for our local pregnancy aid center. A special collection basket has been placed in the back of the church.



### Meeting of the Lord in the Temple – February 2<sup>nd</sup>

On February 2<sup>nd</sup>, we celebrate the Meeting of the Lord in the Temple. This Twelve Great Feast commemorates the Lord's presentation into His Temple 40 days after His birth in the flesh. This feast concludes the Nativity season. There will be Vespers on Feb. 1<sup>st</sup>, at 7:00pm and Liturgy with blessing of candles on Feb 2<sup>nd</sup>, at 9:00am.

### Website Update

Photos from the Blessing of the Atlantic with St. George's have been posted to our website. Check them out!



### Have Something on Your Mind?

Feel free to talk to your priest. Fr. John can be reached anytime via phone, 302-537-6055 or email, frjohn@orthodoxdelmarva.org.

### Looking to Help with the Renovations?

Please let Fr. John know. There is much work to be done, and help is needed. Even if you don't have much time, every little bit helps!

<p><b>READER SCHEDULE</b></p> <p><b>Sunday, Feb. 5<sup>th</sup></b> Bruce Eckerd</p> <p><b>Sunday, Feb. 12<sup>th</sup></b> Gabriela Jones</p>	
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**Prayer List:** Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Kelly Elizabeth & child, Bill Parrish, Fazealle, Hayley, Tyler Pelesh, Jerrie Rife, Wallace & Michelle, Ryan & Kayla, Maleah Morsey, Victoria Kokkinos, Ed Tucker, Karen Nichols, Denise Royal, Simeon, Scott & Maryann, Roman Szewc, Garrett Cuppels, Jane Koshutko, Nicholas & Linda, Nina Gordon, Mirela & Chris, Troy Duker, Mary Miranda, Bruce, Stella, Lilly Barnett, Amy F., Nedelina, Henrietta Stack, & John Nakajima (departed), Archimandrite Pachomy.

OPERATING THRU 12/31/11			JANUARY OPERATING			BUILDING FUND MATCHING DONATIONS		
Income	Expense	Net	Income	Goal	Difference	20K (Everyone)	5K (Parish)	5K (Friends)
51,875	65,053	-13,178	4,756	4,858	-102	20,000!	7,106!	13,395!

## THE MEETING OF THE LORD IN THE TEMPLE

*Celebrated February 2<sup>nd</sup> – From the Prologue of Ochrid*

The fortieth day after His birth, the All-Holy Virgin brought her Divine Son into the Temple of Jerusalem, in accordance with the Law, to dedicate Him to God and to purify herself. "Consecrate to me every first-born that opens the womb among the Israelites both of man and beast, for it belongs to me" (Exodus 13:2). "Tell the Israelites: when a woman has conceived and gives birth to a boy, she shall be unclean for seven days, with the same uncleanness as at her menstrual period. On the eighth day, the flesh of the boy's foreskin shall be circumcised, and then she shall spend thirty-three days more in becoming purified of her blood; she shall not touch anything sacred nor enter the sanctuary till the days of her purification are fulfilled. If she gives birth to a girl, for fourteen days she shall be as unclean as at her menstruation, after which she shall spend sixty-six days in becoming purified of her blood. When the days of her purification for a son or for a daughter are fulfilled, she shall bring to the priest at the entrance of the meeting tent a yearling lamb for a holocaust and a pigeon or a turtle-dove for a sin offering. The priest shall offer them up before the Lord to make atonement for her, and thus she will be clean again after her flow of blood. Such is the law for the woman who gives birth to a boy or a girl child" (Leviticus 12:2-7). Even though neither the one nor the other was necessary, nevertheless the Lawgiver did not, in anyway, want to transgress His own Law whom He had given through Moses, His servant and prophet. At that time, the high-priest Zaccharias, the father of John the Forerunner [Precursor], was on duty in the Temple["serving as a priest before God in the order of his division" St. Luke 1:8]. Zaccharias placed the Virgin, not in the temple area reserved for women but rather in the area reserved for virgins. On this occasion, two unusual persons appeared in the Temple: the Elder Simeon and Anna, the daughter of Phanuel. The righteous Simeon took the Messiah in his arms and said: " Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." (St. Luke 2: 29-32). Simeon also spoke the following words about the Christ-child: "Behold, this child is destined for the fall and rise of many in Israel" (St. Luke 2:34). Then Anna, who from her youth served God in the Temple by fasting and prayers, recognized the Messiah and glorified God and proclaimed to the inhabitants of Jerusalem about the coming of the long-awaited One.



### **Troparion – tone 1**

Rejoice, O Virgin Theotokos full of grace! From you shone the Sun of Righteousness, Christ our God, Enlightening those who sat in darkness! Rejoice and be glad O righteous elder, you accepted in your arms the Redeemer of our souls, Who grants us the resurrection!

### **Kontakion – tone 1**

By Thy Nativity Thou didst sanctify the Virgin's womb, and didst bless Simeon's hands, O Christ God. Now Thou hast come and save us through love, grant peace to all Orthodox Christians, O only Lover of men!

The Pharisees present in the Temple, who having seen and heard all, became angry with Zacharias because he placed the Virgin Mary in the area reserved for virgins and reported this to King Herod. Convinced that this is the new king about whom the Magi from the east spoke, Herod immediately sent his soldiers to kill Jesus. In the meantime the Holy Family had already left the city and set out for Egypt under the guidance of an angel of God. The Feast of the Meeting of our Lord in the Temple was celebrated from earliest times but the solemn celebration of this day was established in 544 AD during the reign of Emperor Justinian.

### **Concerning the Virgin Birth**

According to the Law, "Every male child that opens the womb shall be called holy to the Lord." Only with Christ did this literally occur. He Himself opened the womb of the Virgin at birth, while all other wombs which have born a child have first been opened by a man.



- Blessed Theophylact

## BURNING INCENSE IS PSYCHOACTIVE: NEW CLASS OF ANTIDEPRESSANTS MIGHT BE RIGHT UNDER OUR NOSES

From *ScienceDaily.com*

ScienceDaily (May 20, 2008) — Religious leaders have contended for millennia that burning incense is good for the soul. Now, biologists have learned that it is good for our brains too. An international team of scientists, including researchers from Johns Hopkins University and the Hebrew University in Jerusalem, describe how burning frankincense (resin from the *Boswellia* plant) activates poorly understood ion channels in the brain to alleviate anxiety or depression. This suggests that an entirely new class of depression and anxiety drugs might be right under our noses.

"In spite of information stemming from ancient texts, constituents of *Boswellia* had not been investigated for psychoactivity," said Raphael Mechoulam, one of the research study's co-authors. "We found that incensole acetate, a *Boswellia* resin constituent, when tested in mice lowers anxiety and causes antidepressive-like behavior. Apparently, most present day worshipers assume that incense burning has only a symbolic meaning."

To determine incense's psychoactive effects, the researchers administered incensole acetate to mice. They found that the compound significantly affected areas in brain areas known to be involved in emotions as well as in nerve circuits that are affected by current anxiety and depression drugs. Specifically, incensole acetate activated a protein called TRPV3, which is present in mammalian

brains and also known to play a role in the perception of warmth of the skin. When mice bred without this protein were exposed to incensole acetate, the compound had no effect on their brains.

"Perhaps Marx wasn't too wrong when he called religion the opium of the people: morphine comes from poppies, cannabinoids from marijuana, and LSD from mushrooms; each of these has been used in one or another religious ceremony," said

Gerald Weissmann, M.D., Editor-in-Chief of *The FASEB Journal*. "Studies of how those psychoactive drugs work have helped us understand modern neurobiology. The discovery of how incensole acetate, purified from frankincense, works on specific targets in the brain should also help us understand diseases of the nervous system. This study also provides a biological explanation for millennia-

old spiritual practices that have persisted across time, distance, culture, language, and religion--burning incense really does make you feel warm and tingly all over!"

According to the National Institutes of Health, major depressive disorder is the leading cause of disability in the United States for people ages 15--44, affecting approximately 14.8 million American adults. A less severe form of depression, dysthymic disorder, affects approximately 3.3 million American adults. Anxiety disorders affect 40 million American adults, and frequently co-occur with depressive disorders.

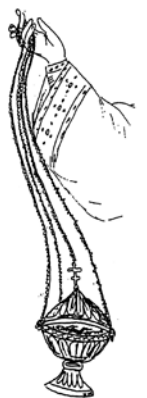


### WHY DOES THE PRIEST CENSE US?

During the services, the priest censes many things in church. He also censes the people. Why does he cense the people?

As clouds of smoke from the burning incense rise up, we are reminded that we were created in the "image and likeness of God." It is this image in us that the priest censes. Just as he censes the icons of the saints, he censes each of us.

We are called to be saints. When we turn to God and tell Him we are sorry for our sins, He visits us and blesses us. He encourages us to grow and become more like Himself who is both holy and good. When the priest censes us, he reminds us to keep the divine image in us pure and God-like.



## STRONG ORTHODOX CHRISTIAN PRESENCE AT ANNUAL DC MARCH FOR LIFE

From OCA.org

His Beatitude, Metropolitan Jonah, together with Their Graces, Bishops Tikhon of Philadelphia and Eastern Pennsylvania, Melchisedek of Pittsburgh and Western Pennsylvania, Michael of New York and New Jersey, and Matthias of Chicago and the Midwest led hundreds of Orthodox Christian clergy, faithful, and seminarians at the 39th annual March for Life here Monday, January 23, 2012.

According to Archpriest John Kowalczyk, a pro-life activist and co-founder of the Orthodox presence at the annual gathering, "this was the biggest Orthodox participation ever in the history of the March."

Metropolitan Jonah spoke at the pre-March program and offered prayers for the opening invocation. At the conclusion of every petition, thousands responded with a heartfelt and enthusiastic "Lord, have mercy!" Marchers then proceeded up Constitution Avenue to the US Supreme Court, where a Memorial was celebrated for the victims of abortion.

The March was broadcast live on the Eternal Word Television Network [EWTN], which will rebroadcast its extensive coverage at 2:00 p.m. ET on Saturday, January 28. Check local listings for possible variations.



## THE THREE HIERARCHS: SS. BASIL THE GREAT, GREGORY THE THEOLOGIAN AND JOHN CHRYSOSTOM

Commemorated on January 30<sup>th</sup> / From the Prologue of Ochrid

Each of these saints have their own feast day. St. Basil the Great, January 1; St. Gregory the Theologian, January 25; and St. John Chrysostom, January 27. This combined feast day, January 30, was instituted in the eleventh century during the reign of Emperor Alexius Comnenus. At one time a debate arose among the people concerning who of the three is the greatest? Some extolled Basil because of his purity and



courage; others extolled Gregory for his unequaled depth and lofty mind in theology; still others extolled Chrysostom because of his eloquence and clarity in expounding the Faith. Thus some were called Basilians, others Gregorians, and the third were called Johannites. This debate was settled by Divine Providence to the benefit of the Church and to an even greater glory of the three saints. Bishop John of Euchaita (June 14) had a vision in a dream: At first, all three of these saints appeared to him separately in great glory and indescribable beauty, and after that all three appeared together. They said to him, "As you see, we are one in God and there is nothing contradictory in us; neither is there a first or a second among us." The saints also advised Bishop John that he write a common service for them and to order a common feast day of celebration. Following this wonderful vision, the debate was settled in this manner: January 30 would be designated as the common feast of these three hierarchs. The Greeks consider this feast not only an ecclesiastical feast but their greatest national school holiday.