



# CHRIST THE SAVIOR ORTHODOX CHURCH

10315 Carey Road; Berlin, MD 21811  
 302-537-6055 (church) / orthodoxdelmarva.org /  
 frjohn@orthodoxdelmarva.org

## BULLETIN OF JANUARY 27, 2013

### SUNDAY, JANUARY 27<sup>TH</sup>

#### 34<sup>th</sup> Sunday of Pentecost

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

### WEDNESDAY, JANUARY 30<sup>TH</sup>

#### Three Holy Hierarchs

9:00a.m. Akathist

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

7:00p.m. Great Vespers w/ Litiya

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

#### Meeting of the Lord

#### One of the Twelve Great Feasts

8:40a.m. Hours  
 9:00a.m. Divine Liturgy  
 Blessing of Candles  
 5:00p.m. No Class  
 6:00p.m. Great Vespers

### SUNDAY, FEBRUARY 3<sup>RD</sup>

#### 35<sup>th</sup> Sunday of Pentecost

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

### A Warm Welcome!

Today, we are pleased to have Fr. Adrian Budica, who is covering for Fr. John, lead us in the Divine Services. We warmly welcome him and his wife, Mat. Victoria, who are both friends of the Mission. We thank Fr. Adrian for his services and for sharing his wise words in today's homily. We also welcome all of our visitors. We are very pleased to have you with us today! Please consider staying after the service for fellowship at our coffee hour in the hall.



### 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.

### The 2013 Annual Meeting

If you missed last Sunday's important Annual Meeting of the parish body, please pickup and review the packet of reports in the back of the church. A sincere "Thank You!" is offered to all who attended. Questions? Please see Fr. John when he returns.

### The "Souper" Bowl of Caring

is an IOCC sponsored event designed to help local food banks and charities. On Super Bowl Sunday, February 3<sup>rd</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.



### Have Something on Your Mind?

Feel free to talk to your priest. Fr. John can be reached any time: 302-537-6055 or frjohn@orthodoxdelmarva.org.

### February Calendar

can be found on page four of this bulletin. As a reminder, please consult the Sunday bulletin for changes to the schedule. If you have any doubt concerning the service times, please call the church.



### Volunteers Needed!

Altar servers and Ushers are needed! Please see Fr. John to help.

### READER SCHEDULE

**Sunday, Feb. 3<sup>rd</sup>**

Kathy Parrish

**Sunday, Feb. 10<sup>th</sup>**

Jodi McElwee



**Living:** Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Hayley, Tyler Pelesh, Wallace & Michelle, John Trax, Maleah Morsey, Victoria Kokkinos, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina, Liliana, Nada and child, Jess and child, Irene Clenney, **Departed:** Fr. Michael Mihalick, Kathryn, Avramia.

CASH FLOWS						FINANCIAL SNAPSHOT					
OPERATING THRU 12/31/12			RENOVATION THRU 12/31/12			JANUARY OPERATING			ASSETS & LIABILITIES – 1/27/13		
Income	Expense	Net	Income	Expense	Net	Income	Goal	Difference	Checking	Overdue	Due 2/2014
69,126	59,676	+9,450	73,436	95,780	-22,344	3,570	4,858	-1,288	+2,430	0	-29,730

---

## ARCHPASTORAL MESSAGE OF METROPOLITAN TIKHON FOR THE SANCTITY OF LIFE SUNDAY 2013

January 27, 2013

To the Hierarchs, Clergy, Monastics, and Faithful of the Orthodox Church in America

Dearly Beloved in the Lord:

As we make our way into the civil New Year, we continue to grieve over the tragic loss of the innocent lives at the Sandy Hook Elementary School. Those directly affected by this most recent act of violence, as well as those who have suffered through the many other examples of inhuman brutality during the past year, undoubtedly will require a long period during which they can find healing for their broken hearts and answers to their questions concerning the providence of God and the goodness of humanity.

Our society is increasingly weary of the sting of death and human sin and wary of the proclamations of hope and life coming from religious circles. Young people, unconvinced by shallow theology and hypocritical sermonizing, are increasingly identifying themselves as unbelievers, atheists, questioners or simply confused. People of all ages are losing faith or becoming critical of it, in part because they do not seem to find a satisfactory Christian response to tragedies such as the Newtown and Aurora massacres.

As Orthodox Christians, we too dwell under the shadow cast by every assault on the sanctity of human life, whether it be against the unborn, the infirm, the terminally ill, the condemned, or innocent school children. We, too, wrestle with the same questions with which society wrestles, since every one of us faces the same reality of death. But unlike those who have no hope, we know that, just when death seems to have gained the victory, life blossoms forth, as seen most clearly in Christ's arising from the tomb on the third day.

The same paschal confirmation of death being swallowed up by life is revealed in our most recent celebration of the feasts of the Nativity and Theophany of Christ. The months of December and January are the richest in commemorations of some of the most venerable saints of the Church: Prophets and Ancestors who pave the way for the birth of the Savior and Hierarchs, Confessors and Monastics who shine with the glory that was revealed at His baptism. But no less proclaimers of His glory and His life are the martyrs, including those little ones who suffered incomprehensibly—the Holy Innocents.

We proclaim, as Orthodox Christians, that all life is a participation in and reflection of the One Who is Life Itself. And we do so, even in the midst of the insanity of this world, knowing that human passions and human sin may cause destruction in our communities. But Christ Himself, by His example of voluntary suffering, reminds us that we have our part to play in proclaiming life. If we are to transform the collective heart and mind of our society, we must begin by transforming our own hearts and minds.

Heeding the Gospel, let us remain faithful to the vision of human life as a sacred gift, recommitting ourselves to defending the lives "of all mankind," as we pray at every Divine Liturgy. And let us commit ourselves to bearing witness to the life of Christ in all we do, say and think, so that even in small ways, we might proclaim the glory of the Kingdom not yet fully revealed, but already fully present in our midst.

Sincerely yours in Christ,



+TIKHON

Archbishop of Washington

Metropolitan of All America and Canada

---



## 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