

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JANUARY 28, 2018

SUNDAY, JANUARY 28TH

Publican and Pharisee Sunday

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Coffee Hr
Annual Parish Meeting

THURSDAY, FEBRUARY 1ST

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

FRIDAY, FEBRUARY 2ND

Meeting of the Lord in the Temple

One of the Twelve Great Feasts

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Blessing of Candles

SATURDAY, FEBRUARY 3RD

5:00p.m. Bible Study
 6:00p.m. Great Vespers

SUNDAY, FEBRUARY 4TH

Prodigal Son Sunday

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

READER SCHEDULE



Sunday, February 4th

Rdr. George Kaloroumakis

Sunday, February 11th

Joanne Patrick

Looking Ahead:

- ❖ Feb. 11th – Meatfare Sunday
- ❖ Feb. 18th – Cheesefare Sunday
- ❖ Feb. 19th – Great Lent Begins
- ❖ March 25th – Annunciation
- ❖ April 1st – Palm Sunday
- ❖ April 6th – Holy Friday
- ❖ April 8th – Pascha

A Warm Welcome!

We warmly welcome all our visitors. It's good to have you with us!



Annual Meeting – Sunday, Jan. 28th

The 2018 Annual Meeting will be held today, January 28th, immediately following the Divine Liturgy. Everyone is asked to please stay for this important meeting. The main administrative tasks of the Annual Meeting are to pass the 2018 Budget, make a decision on our draft By-Laws, and elect the new Parish Council. 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.

Draft Parish By-Laws

are available at the candlestand as well as on our website. These by-laws have been prepared by the parish council for review and then modification/acceptance at our Annual Meeting. Questions, please see: Fr. John or Deborah Wilson, our senior warden.

Fast-free Week

Unless you are looking to broaden your phylacteries (Matt. 23:5), during Publican & Pharisee week, we don't fast, even on Wednesday and Friday.

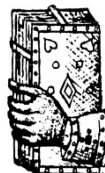


Meeting of the Lord in the Temple – February 2nd

On February 2nd, 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. 1st, at 7:00pm and Liturgy with blessing of candles on Feb 2nd, at 9:00am.

The "Souper" Bowl of Caring

is an IOCC sponsored event designed to help local food banks and charities. On Super Bowl Sunday, February 4th, 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.



Bible Study

is being held weekly on Saturdays from 5:00-5:45pm, before the Great Vespers at 6:00pm. We are currently in the Gospel of St. Matthew. Everyone is invited to attend, including non-Orthodox visitors. Questions, see Fr. John or Dn. Steven.

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.

CASH FLOWS THROUGH 12/31/17					CASH FLOWS IN JANUARY 2018					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 1/28		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
96,167	91,045	47,889	34,458	+18,553	5,394	8,222	2100	0	-728	19,103	4,899	0

THE MEETING OF THE LORD IN THE TEMPLE

Celebrated February 2nd – 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 turtledove 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

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

Commemorated on January 30th / 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 unequalled 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 Gregorgians, 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.



ON CHRIST THE ARTIST

A Reflection from the Prologue of Ochrid

An artist is one who, from crude and shapeless stone, carves and shapes forms similar to living creatures. An artist is one who weaves a multi-colored blanket from the wool of sheep. An artist is one who builds a magnificent palace out of earthly bricks. But what kind of artist on earth can be compared to



Christ the Artist, who from illiterate men creates wise men, who from fishermen creates apostles, who from cowards creates heroes, who from the immoral creates saints? But all must be given over to

the hand of the artist, in order to be fashioned into that which the artist knows and is capable of doing. All things, in truth, must be given over to the hand of the artist. Even men must give themselves over to the hand of Christ, in order for Him to carve, to weave or to build that which only He knows and is capable of. Nineteen past centuries witness to us, that all of them who did not protest [against Him] but rather gave themselves over to Christ the Artist and from the boorish and the ignorant became angel-seeing children of God.

FEBRUARY CONGRATULATIONS!

Birthdays:

2/6	Andrew Hageman
2/10	Christopher Morsey
2/14	Alma Linda Hageman
2/17	Daria Parsells
2/18	Daniel Moss
2/20	Isabella Morsey
2/21	Beth Dunbar
2/23	Natalia Korovina
2/25	Constantine Cook
2/26	Londy Kokkinos
2/27	Gary Casserly
2/28	Ana Lucia Hageman