



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JANUARY 27, 2008

SUNDAY, JANUARY 27TH

NEW MARTYRS OF RUSSIA

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

SATURDAY, FEBRUARY 2ND

MEETING OF THE LORD

One of the Twelve Great Feasts

9:00a.m. Akathist
6:00p.m. Compline

SUNDAY, FEBRUARY 3RD

36TH SUNDAY AFTER PENTECOST

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

Baptism of Isabella Georgiana

Today, January 27th, Isabella Georgiana, daughter of Gerald and Camelia Milite, will be baptized following the coffee hour. All are encouraged to attend this great event!



How Can I Help the Mission?

Often times it is asked what can be done to help our Mission succeed – what do we need? There are many answers to this question and here are just a few. Our Mission needs:

- ❖ greater participation in services and educational classes.
 - Average attendance for the Saturday night service in January 2008 has been 2 people (1 being the priest).
- ❖ more choir members and church readers.
- ❖ an increase in our financial stewardship.
 - Mission parishes are established by sacrificial giving.
 - Sacrificial giving is not about the dollar amount – it is about willingly giving things up in our personal life so we can give more to God, it is about changing our priorities and lifestyle – it is about putting God first.
- ❖ liturgical items: a baptismal font, liturgical covers for tables and stands, and festal icons are the more important necessities. We are looking for private donors – please see Fr. John.

What Can I Do with the Talent God Has Entrusted Me With?

In every community God gives His people the resources to build up of His Church. He entrusts each of us with a specific measure of time, talent, and treasure, which are to be used for His service. In this manner we become His stewards and we are accountable before Him. Yet as the Gospel tells us, sometimes we forget that we are stewards of God's gifts and we begin to think that our time, talent, and treasure belongs to solely to us. When this happens we bury our talent in the earth – we spend our time, talent, and treasure on worldly purposes and pursuits. This not only stunts our personal spiritual life but it also hurts the life of our community which the Lord is expecting us to help build up. On the other hand, if we are wise stewards of what God has given us, offering these things back to Him, then He will entrust us with even more and our personal and communal blessings will multiply. The short of it is this: If we want our Mission to grow, we need to help make it grow by using the time, talent, and treasure God has given us for this purpose.

Annual Meeting

The 2008 Annual Meeting of the Parish will be on, Sunday, February 10th, following the Coffee Hour. All full-time and part-time members, as well as visitors and contributors to the Mission are encouraged to attend.



Photos from last week's Chrismations can be seen on our website.

READER SCHEDULE

Sunday, Feb. 3rd

Hours: Jen Alexion
Epistle: Jen Alexion

Sunday, Feb. 10th

Hours: Kathy Parrish
Epistle: Kathy Parrish



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.



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.

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!

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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

CANDLES – SMALL PIECES OF LIGHT

By Natalie Ashanin

Lighting Candles

Light. Bright, beautiful light was created by God before all other things. It was only after He created light that He looked at His creation and saw that it was good. Without light we cannot see and we cannot do very much. Light is God's first and greatest gift, for with it we can see all the other beautiful things He has given to us.

A candle is a small piece of light. Long ago candles and oil lamps were the only ways people could have light at night. They would bring these bits of light to the first Christian gatherings in catacombs and other secret places so they could see what was taking place and to bring joy and warmth into the meeting. Soon the candles became a way of praying, of giving something back to God.

Candles are used in all Orthodox churches. When we enter the church, we stop to buy a candle. It's our sacrifice. In olden days, people made their own candles. Some had a bees hive at home. Candles were made from pure wax, then, without any mixtures. Bees were thought of almost like saints, because of their purity.

When we light the candle before an icon and say a prayer for someone; we tell God that we are praying for that person and as long as our candle burns our prayer will be there before God. We say to our

friends who are sick or troubled that we will light a candle for them. We light candles for someone who has died. Sometimes we light a candle to say "thank you" to God. In some churches people kiss the candle before lighting it.



Candlelight In The Home

In many Orthodox homes, especially Russian and Ukrainian ones, it is the custom to have a "beautiful corner" where the family icons are placed with a candle or an oil lamp burning before them. This light is a reminder that the family's prayers are going before God. It reminds them of Christ and the saints who watch over them. The Serbian people



honor the family's patron saint with a special celebration called a Slava during which they burn a large candle called the "Slava Candle". It is said that as long as the candle burns the saint will be at the celebration.

Candles are especially important during holidays for Carpatho Russians, Bulgarians and Albanians. At Christmas time, it is the custom to light a special decorated candle or place it in a round loaf of bread for the feast day meal. Among the Romanians, groups of children go from house to house on Christmas eve, singing carols and carrying a beautifully decorated lantern in the shape of a star, to recall the Bethlehem star that showed the Wise Men where the Christ Child was lying.

Those who have converted to Holy Orthodoxy have a rich treasury of customs to choose from to brighten their home celebrations.

Candle Light During Services

Candles are an important part of many services. They are used during the service for a funeral, a baptism, wedding, and holy unction. When a bishop serves, he uses two candleholders to bless the faithful at the Divine Liturgy. Candles play an important part in the services of Holy Week and Pascha. During the midnight Paschal Matins, the priest calls to the people to "Come, take the light that is never overtaken by night and glorify Christ Who is Risen from the dead." Altar servers carry candles during the Little Entrance and for the reading of the Holy Gospel, to represent the Light which shines upon the world.



Light In Our Life

Even today when we have electric lights we do not want to give up praying with those small bits of living light. God's first creation. Candles are pictures of our prayer to God. But they also stand for us. They remind us that our souls should burn with love for God and our neighbor, for we are called to be living candles. Christ says, "You are like a light to the world. You are like a candle in a dark room. Don't hide your light. Let your light shine for everyone to see!" When we see so many candles everywhere, we know that Christ is everywhere in the whole church, our homes, and He is in us, too.

ABOUT THE MEETING OF THE LORD

In addition to the Lord, His Mother, and foster-father Joseph, the Gospel account of the Meeting of our Lord in the Temple mentions the Righteous Simeon and the Prophetess Anna. Saint Basil the Great explains that these two holy people were illumined by the Holy Spirit to see the light of divinity within Christ as simply as one sees the light contained within a glass lamp.

About Simeon the Righteous Elder & God Receiver:

St. Luke characterizes him as a just and devout man, living in Jerusalem, "waiting for the consolation of Israel." The Evangelist also says that Simeon had the Holy Spirit and that he was informed that he would not die before he had seen the Lord's Christ (Luke 2:25-26).

St. Nicodemus of the Holy Mountain collected the views of interpreters as to who this Simeon actually was, since the Scriptures say very little of him. He writes that some say that Simeon was:

1. a priest or high priest
2. the father of Gamaliel the law teacher, who had instructed St. Paul
3. the president of the Sanhedrin Council
4. one of the seventy translators of the Hebrew Old Testament into Greek

About Anna the Prophetess:

The Gospel account says that Anna was a daughter of Phanuel, of the tribe of Asher. She, although an eighty-four year old widow, was continually in the Temple, serving God with prayer and fasting day and night.

The Evangelist Luke calls her a prophetess even though she did not foretell the future. This is not surprising because in Biblical tradition a prophet is not only one who indicates what is going to happen but, and perhaps even more so, one who indicates what is happening at the present time. The prophet is one whose eyes are open to the workings of God.

JANUARY CONGRATULATIONS!

Anniversaries:

- 1/10 William & Anna Yanuk
1/15 Richard & Diane Evanusa
1/24 J. Michael & Nada McFarland

Birthdays:

- 1/12 Nada McFarland
Alex Royal
1/13 Francis Abdow
1/16 Olga Vernigor-Leasure
1/19 Robert Dodge
1/23 Harry Holowach
1/26 Fr. Christian Lesinsky
1/30 Oleg Dudkin

Namesdays:

- 1/1 *St. Basil the Great*
William Yanuk
1/1 *St. Basil the Great*
Basil Cook
1/6 *The Theophany of the Lord*
Frank Pappas

If your name is not on this list and it should be, please see Fr. John, as soon as possible!

LITURGICAL ITEMS NEEDED BY OUR MISSION



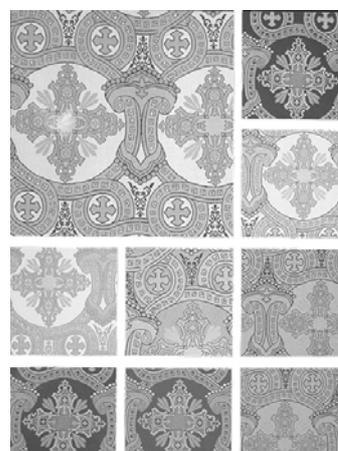
Large Festal Icons

\$750



Baptism Font

\$2800



Liturgical Covers

\$1800