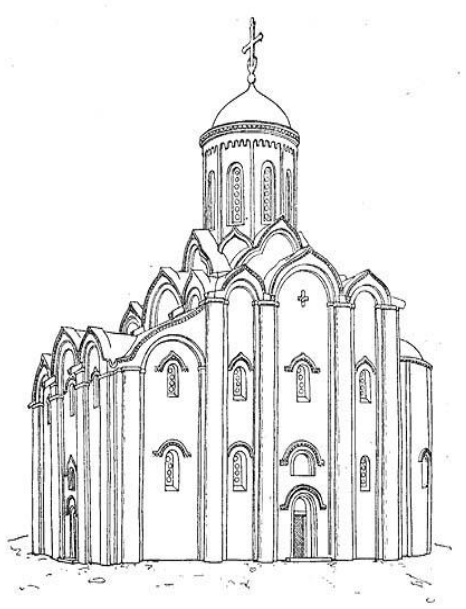

CHRIST THE SAVIOR ORTHODOX CHURCH

10315 Carey Road; Berlin, MD 21811
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frjohn@orthodoxdelmarva.org

BULLETIN OF JANUARY 25, 2015

A Warm Welcome!
We warmly welcome all of our visitors! It's good to have you!

Annual Meeting of the Parish – January 25th
will be today, Sunday, January 25th, following the coffee hour. Everyone is asked to please stay for this important meeting. While all are welcome and encouraged to attend, voting privileges are reserved for those who are official members of the parish.

Double Check: Stewardship Envelopes for 2015

Please be sure to double check that your set of envelopes for 2015 matches the number next to your name on the sheet in the back of the church. This year's numbers are different from previous years, and everyone is asked to please double check to make sure they have the correct set. Questions, please see Mike McFarland, our treasurer. Thank you!

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.

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.

New Photos
have been posted to our website from the Blessing of the Atlantic and the Blessing of the Rectory. Enjoy!

Coffee Hour

Appreciation is expressed to those who bring food for the coffee hour, especially if you do so on a consistent basis. If you haven't been bringing food, please do consider it or perhaps you might wish to make a cash offering to help purchase kitchen supplies. If everyone helps just a little, but with regularity, it will go a long way. Thank you!

The "Souper" Bowl of Caring
is an IOCC sponsored event designed to help local food banks and charities. On Super Bowl Sunday, February 1st, 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 collection basket will be set out.

SUNDAY, JANUARY 25TH
Zacchaeus Sunday
8:40a.m. Hours
9:00a.m. Div. Liturgy
Luncheon
Annual Parish Meeting

FRIDAY, JANUARY 30TH
Three Holy Hierarchs
9:00a.m. Akathist

SATURDAY, JANUARY 31ST
6:00p.m. Great Vespers

SUNDAY, FEBRUARY 1ST
Publican and Pharisee Sunday
8:40a.m. Hours
9:00a.m. Div. Liturgy
Coffee Hour
7:00p.m. Great Vespers w/ Litiya

MONDAY, 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

READER SCHEDULE

Sunday, Jan. 18th
Alexis Oleynik
Sunday, Jan. 25th
Kathy Parrish

CASH FLOWS THROUGH 12/31/14					CASH FLOWS IN JANUARY 2015					PROJECT CRAWLSPACE			FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 1/25			AS OF: 1/25		
Income	*Expense*	*Income*	*Expense*	*Net*	*Income*	*Expense*	*Income*	*Expense*	*Net*	*Income*	*Expense*	*Net*	*Checking*	*Overdue*	*Mortgage*
71,185	69,346	15,484	19,141	-1,818	3,090	8,686	0	0	-5,596	7,871	6,967	+804	6,738	0	346,740

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.

A FOOLPROOF ANTI-CANCER DIET... WITH JUST ONE OR TWO DRAWBACKS

From The Times / timesonline.co.uk / John Carr in Athens and Tom Whipple

If you want to avoid cancer, live like a monk. That is the inescapable conclusion from research into the world's most renowned monastic communities.

The austere regime of the 1,500 monks on Mount Athos, in northern Greece, begins with an hour's pre-dawn prayers and is designed to protect their souls. Their low-stress existence and simple diet (no meat, occasional fish, home-grown vegetables and fruit) may, however, also protect them from more worldly troubles. The monks, who inhabit a peninsula from which w omen are banned, enjoy astonishingly low rates of cancer.

Since 1994, the monks have been regularly tested, and only 11 have developed prostate cancer, a rate less than 1/4 of the international average. In one study, their rate of lung and bladder cancer was found to be zero.

Haris Aidonopoulos, a urologist at the University of Thessaloniki, said that the monks' diet, which calls on them to avoid olive oil, dairy products and wine on Mondays, Wednesdays and Fridays, helped to explain the statistics. "What seems to be the key is a diet that alternates between olive oil and non-olive oil days, and plenty of plant proteins," he said. "It's not only what we call the Mediterranean diet, but also eating the old-fashioned way. Small simple meals at regular intervals are very important."

Meals on the peninsula, which the Prince of Wales has visited regularly and which can only be reached by boat, are ascetic and repetitive affairs that have changed little over the centuries, although there are variations between the 20 monasteries. The monks sit in silence while, from a pulpit, passages from the Bible are read in Greek. They eat at speed – as soon as the Bible passage is over, the meal is officially completed.

The staples are fruit and vegetables, pasta, rice and soya dishes, and bread and olives. They grow much of what they eat themselves. Agioritiko red wine is made locally from mountain grapes. Dairy products are rare – female animals are banned from the autonomous semi-state.

Life on Athos has changed little over the past 1,043 years. Breakfast is hard bread and tea. Much of the day is taken up with chores – cleaning, cooking, tending to crops – followed by a supper, typically of lentils, fruit and salad, and evening prayers.

Some of the seaside monasteries specialize in catching octopus, a delicacy that is softened up by bashing on the rock. Fish also feeds the Athos cats, protected by the monks for their mouse-catching prowess. Of all domestic animals, only cats are exempt from the ban on females. Some of the monks live in hillside huts or cliff-side caves perched above the sea as satellites of the main establishments, perhaps the closest that modern Christianity gets to medieval hermits. They depend for their sustenance on handouts of bread and olives.

On holidays and feast days such as Christmas and Easter, when other Greeks are feasting on roast meat, the monks prefer fish, their only culinary luxury. Father Moses of the Koutloumousi monastery, one of the 20 organized cloisters scattered over the Athos peninsula, said: "We never eat meat. We produce most of the vegetables and fruit we consume. And we never forget that all year round, on Mondays, Wednesdays and Fridays, we don't use olive oil on our food."…

All the monks stick to the rigorous fasting periods of the Orthodox Church, in which a strict vegan diet is prescribed for weeks at a stretch.

Michalis Hourdakis, a dietician associated with Athens University, said: "This limited consumption of calories has been found to lengthen life. Meat is associated with intestinal cancer, while fruit and vegetables help ward off prostate cancer."

The lack of air pollution on Mount Athos as well as the monks' hard work in the fields also played their part, the researchers said. There was no mention, however, of whether the absence of women had any effect on the monks' renowned spiritual calm.

Daily Diet

Breakfast: Hard bread, tea.
Lunch: Pasta or rice, vegetables.
Dinner: Lentils, fruit and salad.

Why No Women?

The absence of the opposite sex in both male and female monasteries curbs temptation; no female animals means no breeding, lessening farm work.