



# CHRIST THE SAVIOR ORTHODOX CHURCH

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## BULLETIN OF DECEMBER 30, 2012

### SUNDAY, DECEMBER 30<sup>TH</sup>

#### Sunday After the Nativity

9:00a.m. Hierarchical Div. Liturgy  
 Festive Luncheon

### MONDAY, DECEMBER 31<sup>ST</sup>

7:00p.m. Vespers

### TUESDAY, JANUARY 1<sup>ST</sup>

#### Circumcision / St. Basil the Great

9:00a.m. Molieben

### WEDNESDAY, JANUARY 2<sup>ND</sup>

#### St. Seraphim of Sarov

9:00a.m. Akathist

### SATURDAY, JANUARY 5<sup>TH</sup>

#### Eve of Theophany

5:00p.m. No Class

6:00p.m. Vespers

### SUNDAY, JANUARY 6<sup>TH</sup>

#### Theophany of the Lord

#### One of the Twelve Great Feasts

8:40a.m. Hours

9:00a.m. Divine Liturgy

Blessing of Water

Coffee Hour

### Welcome Metropolitan Tikhon!

We are very pleased to welcome His Beatitude, Met. Tikhon, for his first archpastoral visit to our mission. Accompanying Met. Tikhon is Protodeacon Joseph Matusiak and Subdeacon Roman Ostash. Also joining us is Archpriest David Straut, father to Mat. Emily. We warmly welcome all of our visitors both from near and far. It is good to have you with us! Please stay after the Divine Liturgy to join us for a festive luncheon and open house in the hall and rectory. Absolutely everyone is invited!



### Christ is born! Glorify Him!

During the celebration of Christmas, it is the custom of Orthodox Christians to greet one another with the joyous exclamation, "Christ is born!", to which the one greeted responds, "Glorify Him!"

### Twelve Days of Christmas – Fast Free Period

During the 12 days of Christmas, Dec. 25<sup>th</sup>, through Theophany, Jan. 6<sup>th</sup>, we do not fast, even on Wednesday and Fridays. A one day strict fast is observed on January 5<sup>th</sup>, the Eve of Theophany.

### Congratulations Father Daniel Hubiak

on his 86<sup>th</sup> birthday, Saturday, Dec. 29<sup>th</sup>! May the Lord bless him with many more years of health, happiness, and salvation!



### Helping a Needy Family

Many thanks to those who offered to help the needy family our church sponsored for this year's Christmas. We were able to send \$1165. May the Lord bless you for your generosity!

### Annual Meeting – Sunday, Jan. 20<sup>th</sup>

All asked to please attend on 1/20! Council meeting on Sun., 1/13.



### The 2013 Calendars and Pocket Planners

from St. Tikhon's are in. Calendars are \$5.00 a piece and pocket-planners are \$4.00. We have ordered extras so you may purchase them even if you didn't order any.

### The 2013 Directory Sign-up Sheet

is for everyone associated with the Mission in any fashion, both parishioners and friends. Please be sure that you are not only listed in the draft copy at the candle stand but also that your information is full and accurate.



### READER SCHEDULE

Sunday, Jan. 6<sup>th</sup>

Jodi McElwee

Sunday, Jan. 13<sup>th</sup>

Bruce Eckerd



**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 11/30			RENOVATION THRU 11/30			DECEMBER OPERATING			ASSETS & LIABILITIES – 12/30/12		
Income	Expense	Net	Income	Expense	Net	Income	Goal	Difference	Checking	Overdue	Due 2/2014
59,001	46,421	+12,580	68,496	89,502	-21,006	11,954	4,858	+7,096	+2,537	0	-29,820



## **BIOGRAPHY OF METROPOLITAN TIKHON**

*From OCA.org*

His Beatitude, Metropolitan Tikhon of All America and Canada was born Marc R. Mollard in Boston, MA on July 15, 1966, the eldest of three children born to Francois and Elizabeth Mollard.

After brief periods living in Connecticut, France, and Missouri, he and his family settled in Reading, PA, where he graduated from Wyomissing High School in 1984. In 1988 he received a Bachelor of Arts degree in French and Sociology from Franklin and Marshall College, Lancaster, PA, after which he moved to Chicago.

In 1989 he was received into the Orthodox Church from Episcopalianism and, in the fall of the same year, he began studies at Saint Tikhon's Seminary, South Canaan, PA. One year later he entered the monastic community at Saint Tikhon's Monastery as a novice. He was awarded the Master of Divinity degree from Saint Tikhon's Seminary in 1993, after which he was appointed Instructor in Old Testament and subsequently Senior Lecturer in Old Testament, teaching Master level courses in the Prophets and the Psalms and Wisdom Literature. He also served as an Instructor in the seminary's Extension Studies program, offering courses in the lives of the Old Testament saints, the liturgical use

of the Old Testament, and the Old Testament in patristic literature.

He collaborated with Igumen Alexander [Golitzin]—now Bishop of Toledo and the Bulgarian Diocese of the Orthodox Church in America—in the publication of “The Living Witness of the Holy Mountain” by Saint Tikhon's Seminary Press.

In 1995, he was tonsured to the Lesser Schema with the name Tikhon, in honor of Saint Patriarch Tikhon, Enlightener of North America. Later that year, he was ordained to the Holy Diaconate and Holy Priesthood at Saint Tikhon's Monastery. In 1998 he was elevated to the rank of Igumen, and in 2000, to the rank of Archimandrite.

In December 2002, he was named Deputy Abbot of Saint Tikhon's Monastery. Two years later—on February 14, 2004—he was consecrated to the episcopacy at Saint Tikhon of Zadonsk Monastery Church. On May 9, 2012, he was elevated to the dignity of Archbishop.

On November 13, 2012, Archbishop Tikhon was elected Primate of the Orthodox Church in America at the 17th All-American Council.

### **METROPOLITAN TIKHON TO BE ENTHRONED JANUARY 27<sup>TH</sup>; SERVICE AND BANQUET SCHEDULE ANNOUNCED**

*From OCA.org*

The Enthronement of His Beatitude, Metropolitan Tikhon as Primate of the Orthodox Church in America will be celebrated at Saint Nicholas Cathedral, Washington, DC, on the weekend of January 26-27, 2012.

On Saturday, January 26, the Vigil will be celebrated at 5:00 p.m.

On Sunday, January 27, the Divine Liturgy, followed by the Rite of Enthronement, will begin at 9:00 a.m.

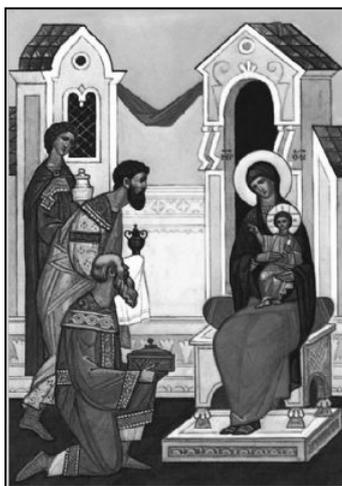
A banquet will be held at the Omni Shoreham, 2500 Calvert Street NW (at Connecticut Ave.), Washington, DC. A reception will be held at 2:00 p.m., followed by dinner in the Regency Ballroom at 3:00 p.m.

## WHO WERE THE MAGI?

The Magi were Persian priestly scholars, known for their expertise in medicine, philosophy, science, astrology, and dreams. When the Prophet Daniel was taken to Babylon in 605 BC, Nebuchadnezzar recognized his God as the "God of gods and Lord of lords, Who reveals mysteries". Daniel was renamed Baltasar and appointed the chief of this society. (Daniel 2:48; 4:6; 5:11). The prophetic and messianic writings of Daniel had a profound effect on these scholars, who also were familiar with Balaam's prophecy about the star shining forth from Jacob (Num. 24:17).

At the time of Christ, the Magi composed the upper house of the Council of the Megistanes whose duties included the absolute choice and election of the king of the realm. Their sudden appearance in Judea caused Herod great fear as he sought to keep his fragile control over the region. However, it was in the hope a divinely-imposed dominion that the Magi had made their lengthy journey to Judea.

Since the Magi believed that there was a mystical influence of the stars, they would constantly study the heavens seeking extraordinary sign which might herald the "Expected One." St. Theophylact explains how the Lord used the stars to draw the Magi to Him when he writes: "Because the Magi

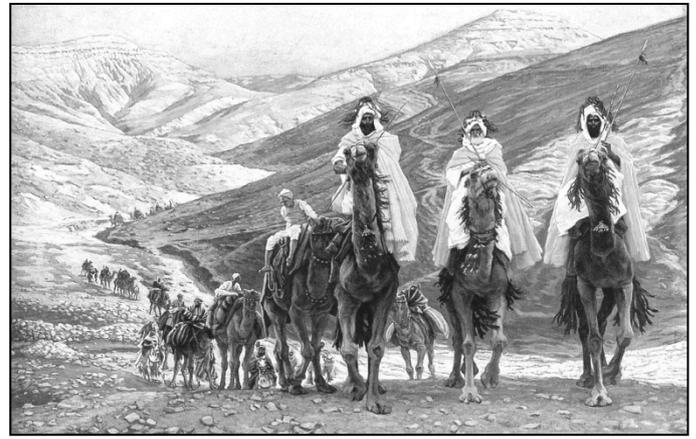


were astrologists, the Lord brought them in a manner natural to them, just as Peter, being a fisherman, came through the catch of a multitude of fish."

The wise men, on behalf of the entire human race, brought gold, frankincense, and myrrh: gold because they were returning to the acknowledgment

that God is the only true King, frankincense because they were returning to the worship of the Lord as the only true God, and myrrh because Christ, as the bringer of the Resurrection, would abolish death and there would no longer be any more need for myrrh as a burial ointment.

What subsequently happened to these gifts is never mentioned in the Scriptures, but several traditions have developed. One story has the gold being stolen by the two thieves who were later



crucified alongside Jesus. Another tale has it being entrusted to and then misappropriated by Judas.

The number and identity of the Magi is not known for sure. Since three gifts were offered, it is often assumed that there were three in their company; the traditional names being Melchior, Gaspar, and Balthazar. Sometimes they are depicted as old, middle-aged, and young. Some consider them to be from Persia, Arabia, and Egypt as the descendents of Shem, Japheth, and Ham.

St. John Chrysostom rebukes an unbelieving Jewish nation by comparing them to the Gentile Magi: "The faith of the Magi is the condemnation of the Jews. The Magi believed on the authority of their one soothsayer Balaam and the Prophet Daniel; but the Jews, from the testimony of many prophets, refused to believe. Whereas the magi acknowledged that the coming of Christ would terminate their profane knowledge and magical arts, the Jews would not accept the Lawgiver's doing away with their sacrifices and refused to accept the mysteries of the divine dispensation. The Magi confessed a Stranger; the Jews rejected their own."

### Behold, the Virgin shall be with child.

The Jews say that the prophecy in Hebrew does not say "virgin" but "young woman". However, in Hebrew the word for "young woman" and "virgin" is one and the same; it being understood that young women are to be virgins. Yet, what would be the significance of any young woman giving birth, for this happens all the time. The sign was that a Virgin, one who knew not man, would give birth. This has happened only once, with the birth of Jesus, the Savior, "God with us".





### The Tradition of Saint Basil's Coin

dates to the fourth century, when St. Basil the Great, the father of philanthropy, wanted to distribute money to the poor in his diocese. He commissioned some women to bake sweetened bread, in which he placed gold coins. Thus the poor families in cutting the bread to nourish themselves were pleasantly surprised to find the coins. This custom is kept to this day among Orthodox Christians, who on Saint Basil's Day, January 1<sup>st</sup>, place gold coins inside a loaf of sweetened bread in honor of the Saint's care for the poor. The one who finds the coin in his or her piece is considered commissioned by St. Basil to carry on his work for the poor, and in exchange he will ask the Lord for whatever is needful for the New Year.

### SAINT JOHN OF SAN FRANCISCO ON MATTHEW 1:25

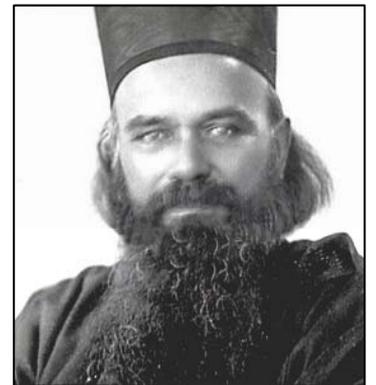
***And [Joseph] knew her not till she had brought forth her firstborn son: and he called His name JESUS.***

The word "until" does not signify that Mary remained a virgin only until a certain time. In the Bible, the word "until" and words similar to it often signify eternity. It is said of Christ: "In His days shall shine forth righteousness and an abundance of peace, *until* the moon be taken away" (Psalm 71:7), but this does not mean that when there shall no longer be a moon at the end of the world, God's righteousness shall no longer be; precisely then, rather, will it triumph. And what does it mean when it says: "For He must reign, *until* He hath put all enemies under His feet?" (1 Cor. 15:25). Is the Lord to reign only for a time until His enemies shall be put under His feet?! The Savior in the Gospel says to the Apostles (Matt: 28:20): "Lo, I am with you always, even *until* the end of the world." Are we to believe that the Lord will no longer be with the disciples in the age to come? While there are plenty more such examples of the use of the word "until", the above are sufficient to prove that Matt 1:25 does not argue against the life-long virginity of the Mother of God.



### FOR CONSIDERATION

On one of the stones in the Church of Hagia Sophia, the following words were engraved: "Wash your sins, not only your face." Whoever entered this glorious church read this inscription and remembered that the Christian Faith requires of him moral purity: purity of the soul, purity of the heart and purity of the mind. Just as in the heart of man is concentrated the complete spiritual man, this is what the Lord also said, "Blessed are the pure of heart" (St. Matthew 5:8). Total external cleanliness does not help at all in gaining the kingdom of heaven. Oh, if only we would invest as much effort in washing ourselves from sins as we invest daily in washing our faces, then God would truly be seen in our hearts as in a mirror!



### TO THINK ABOUT

The three temptations by which Satan tempted the Lord Jesus after His Baptism in the Jordan River:

1. Gluttony: The temptation with bread;
2. Pride: Lifting Him above the Temple;
3. Greed: Offering Him the possession of the entire world.

*From January 8<sup>th</sup> of the Prologue of Ochrid  
By Saint Nikolai Velimirovich*