



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF SEPTEMBER 7, 2014

A Warm Welcome!

We warmly welcome His Beatitude Metropolitan Tikhon, Protodeacon Joseph Matusiak, Subdeacon Roman Ostash, the Synodal Youth Choir under the directorship of Alexander Cooley, and all of our guests and visitors! It's good to have you here with us!

Appreciation is Extended

to all who helped make this Spiritual Retreat possible, especially our leaders, organizers, and you, our guests! May the Lord bless you for your labors, donations, and any and every thing that you have done to make this weekend such a success and to His glory!



SUNDAY, SEPTEMBER 7TH

13th Sunday of Pentecost

9:00a.m. 3rd & 6th Hours
 9:10a.m. Entrance of Met. Tikhon
 9:30a.m. Hierarchical Div. Liturgy
 11:30a.m. Luncheon/Open Pool
 1:00p.m. Great Vespers w/ Litiya

MONDAY, SEPTEMBER 8TH

Nativity of the Virgin Mary

One of the Twelve Great Feasts

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

SATURDAY, SEPTEMBER 13TH

6:00p.m. Great Vespers w/ Litiya

SUNDAY, SEPTEMBER 14TH

Exaltation of the Holy Cross

One of the Twelve Great Feasts

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



Looking for a Church?

Christ the Savior has been serving Delmarva for more than 14 years. Our community is filled with people from all different backgrounds who have found their spiritual home in the Orthodox Church. You are invited to become part of our church family! Questions? Please see Fr. John.

The Nativity of the Virgin Mary – September 8th

Tomorrow, we celebrate the Birth of the Mother of God. We will have Vespers at 1:00pm today and Divine Liturgy tomorrow at 9:00am. We are pleased to have Metropolitan Tikhon with us for both services!



Exaltation of the Holy Cross – September 14th

This feast commemorates the finding of the True Cross of Christ by St. Helen, the mother of St. Constantine the Great. On this day, the founding priest of our Mission, Fr. Daniel Hubiak was ordained to the Holy Priesthood. We wish him and Mat. Dunia, many blessed years!

Open Pool

Following the Divine Liturgy and until 1pm, the pool will be open for swimming. A certified lifeguard will be on duty, but parents should still watch their children. Be safe and enjoy! Questions? Please see Fr. John.




Have a Question?

Are you wondering about Orthodox Christianity or Christ the Savior Mission? Please feel free to ask Fr. John any questions in person, via phone (302-537-6055) or email (frjohn@orthodoxdelmarva.org).

READER SCHEDULE

Sunday, Sept. 14th
 Kathy Parrish

Sunday, Sept. 21st
 Joanne Patrick



CASH FLOWS THROUGH 7/31/14					CASH FLOWS IN AUGUST 2014					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 9/7		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Mortgage
43,809	39,723	8,231	9,850	+2,467	5,865	6,121	0	0	-1,399	10,161	0	353,408

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 pro-



gram, 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.

ASK FATHER: 1 QUESTION / 1 ANSWER

Question: What exactly is a bishop?

Answer: The bishop is the first and highest degree of the clergy in the Orthodox Church (the Biblical term is overseer). He is the successor to the Apostles in the service and government of the Church. A ruling bishop is responsible for and is the head of all the parishes located in his diocese.

The ministry and authority of the lower orders of clergy (priests, deacons, subdeacons, readers) is derived from the bishop, who alone performs the mystery of ordination. Likewise, lay stewardship in the Orthodox Church (educative, administrative, or otherwise) is conducted with the blessing of the bishop.

While Orthodox hierarchs may differ in rank and title (as some are called patriarchs, popes, metropolitans, archbishops, or simply bishops), nevertheless all bishops are equal as they all share in the same apostolic succession, they all have the same sacramental powers, and they all are divinely appointed teachers of the faith. For this reason, not only has no bishop in the Orthodox Church ever had universal jurisdiction but no bishop has ever even had the right to interfere in the affairs of another's diocese. Yet, in matters of faith and practice the bishop is not entirely on his own but instead remains subject to the decisions of local and general councils of bishops. In the same manner all councils of bishops remain subject to the general consciousness of the entire Church which as the Body of Christ includes both clergy and laity alike and is governed by the Holy Spirit.

WHAT IS THE ROLE AND FUNCTION OF THE METROPOLITAN?

From the OCA Statute / OCA.org

The Office of the Metropolitan

Among the bishops of the Church, the Metropolitan enjoys primacy, being the first among equals. He is the Primate of the Orthodox Church in America, and is the diocesan bishop of one of the dioceses of the Church and bears the title, "Metropolitan of All-America and Canada." He supervises the internal and external welfare of the Church and represents it in its relations with other Orthodox Churches, religious organizations, and secular authorities. The Metropolitan's name is mentioned during liturgical services by the other bishops of the Church. The Metropolitan mentions the names of the other heads of autocephalous Orthodox Churches.



Duties of The Metropolitan:

1. Consecrates and distributes the Holy Chrism;
2. Provides the diocesan bishops with the Holy Relics necessary for the consecration of Church altars and Holy Antimensia;
3. Convenes the All-American Council, presides over it, and promulgates its decisions;
4. Convenes and presides over the meetings of the Holy Synod and of the Metropolitan Council;
5. Issues pastoral letters addressed to the bishops, clergy, and laity of the Church;
6. Reports to the Council concerning the life of the Church;
7. Initiates action to fill vacancies in the office of diocesan bishop;
8. Gives advice to his brother bishops, and in cases of necessity, submits their cases to the Holy Synod;
9. Has the right of pastoral initiative and guidance, and when necessary the right of pastoral intervention, in all matters concerning the life of the Church within the framework of the holy canons;
10. Receives petitions for admission of clergy from other Orthodox Churches.

THE NATIVITY OF THE MOST HOLY THEOTOKOS

Celebrated September 8th / From the Prologue of Ochrid / St. Nicholai Velimirovich

The Holy Virgin Mary was born of aged parents, Joachim and Anna. Her father was of the lineage of David, and her mother of the lineage of Aaron. Thus, she was of royal birth by her father, and of priestly birth by her mother. In this, she foreshadowed Him Who would be born of her as King and High Priest. Her parents were quite old and had no children. Because of this they were ashamed before men and humble before God. In their humility they prayed to God with tears, to bring them joy in their old age by giving them a child, as He had once given joy to the aged Abraham and his wife Sarah by giving them Isaac. The Almighty and All-seeing God rewarded them with a joy that surpassed all their expectations and all their most beautiful dreams. For He gave them not just a daughter, but the Mother of God. He illumined them not only with temporal joy, but with eternal joy as well. God gave them just one daughter, and she would later give them just one grandson-but what a daughter and what a Grandson! Mary, Full of grace, Blessed among women, the Temple of the Holy Spirit, the Altar of the Living God, the Table of the Heavenly Bread, the Ark of God's Holiness, the Tree of the Sweetest Fruit, the Glory of the race of man, the Praise of womanhood, the Fount of virginity and purity-this was the daughter given by God to Joachim and Anna. She was born in Nazareth, and at the age of three, was taken to the Temple in Jerusalem. In her young womanhood she returned again to Nazareth, and shortly thereafter heard the Annunciation of the Holy Archangel Gabriel concerning the birth of the Son of God, the Savior of the world, from her most-pure virgin body.



THE SYNODAL YOUTH CHOIR

By Alexander Cooley

The Eastern American Diocesan Youth Choir was formed in 2008 with the blessing of the First Hierarch of the Russian Church Abroad, Metropolitan Hilarion. Although it is under the auspices of ROCOR, the choir has traveled to, and has members from, many parishes of various Orthodox jurisdictions, including Serbian, Bulgarian, Orthodox Church in America, and the Moscow Patriarchate, and has been integral in creating bonds between these sister Churches. The intention has always been primarily to provide a means of learning and singing liturgical music beyond the scope of everyday parish life, as well as to provide a chance for fellowship in the context of Orthodox worship.

The choir was formed at the initiative of the youth themselves and has continued to function completely through the efforts of these young adults - and on their own budgets. The members gather from New York, Maine, New Jersey, Pennsylvania, Virginia, and many other states each time there is an event, whether it is taking place in North Carolina, Massachusetts, or anywhere in between.

It has grown from humble word-of-mouth gatherings at the parishes of its own members to being invited to sing at special events all over the Eastern US, including the consecrations of new parishes, benefit concerts, and celebratory feast days. These larger events have enabled the choir to attract more members, increase knowledge and standards of church singing in smaller parishes, and attract small donations that enable it to continue functioning and to defray travel expenses.

Although the choir sometimes sings in both Church Slavonic and English, as the needs of the hosting parish dictate, it is not a requirement for new members to be able to read Russian or even to have any musical experience. Young adults of all ages, usually but not limited to high school and college students, are welcome to join provided they are willing to provide their best effort toward this work which is presented not only to parishioners, clergy, and hierarchs, but presented before God, so that like the faithful servants we can say that we have worked to multiply the talents that have been entrusted to us.

ON SIGNING IN THE ORTHODOX CHURCH

From These Truths We Hold

Indeed, what must be understood is the function of sacred singing in Orthodox worship. What is singing in Church supposed to do? A sacred song is not unlike a holy Icon; except that the holy Icon is seen and the sacred song is heard, the functions are the same. This painting of words and sounds has as its purpose the bringing of the community into the presence and the awareness of sacred mystery.

Bringing us together is no small part of sacred music's function. Just as receiving Holy Communion together is a sacred sign that all who partake become one body in Christ, so singing must be the expression of this same unity of hearts and minds, drawing us harmoniously together into one voice. For ultimately, it is Christ Who is our Song.

