



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF DECEMBER 10, 2017

SUNDAY, DECEMBER 10TH

27th Sunday After Pentecost

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

TUESDAY, DECEMBER 12TH

7:00p.m. Great Vespers

SATURDAY, DECEMBER 16TH

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

SUNDAY, DECEMBER 17TH

28th Sunday After Pentecost

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

Just as bread is the food of the body, so prayer nourishes the mind. Do not wish for what you think is good for you, but what is pleasing to God. Then you'll be untroubled and joyful in your prayer."

St. Nilos the Asetic

READER SCHEDULE

Sunday, December 17th

Rdr. Nicholas Borodulia

Sunday, December 24th

Megan Borodulia



Appreciation is Extended

to those who stay after on Sundays to help clean the chapel, coffee hour, and grounds. Thank you and may God bless you!

Choir Practice – December 17th

Next Sunday, following coffee hour, there will be a choir practice.

Scheduling Confession

Fr. John is available at about any time to hear confessions: before or after services or at any other time by appointment.

About Christmas

With all the hustle and bustle that revolves around Christmas and with all the temptations to spend the day "doing our own thing", let's not forget that Christmas is a Holy Day and belongs to the Lord Jesus; family, work, travel, entertaining, cooking, presents, etc., all come second to God. Bad habits? Break them and start new ones.

2x

Reminder: Matching Donation

In 2017, we have a matching donation program to build up our operating account. For every dollar we finish the year in the black (the positive), one dollar will be matched by the donor – up to \$12,000. What an opportunity!

2017 Annual Parish Meeting - Save the Date

Sunday, Jan. 28th, following the coffee hour. All asked to attend.

CASH FLOWS THROUGH 11/30/17					CASH FLOWS IN NOVEMBER 2017					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 12/10		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
82,565	79,050	33,728	31,142	+7,100	1,190	8,222	0	0	-7,032	4,686	5,139	0



Our Directory of Parishioners and Friends

is currently being updated. If you attend Christ the Savior Mission even infrequently and are not yet listed in our directory, please fill out a directory form in the back of the church. An updated directory will be made available at the candle stand in early 2018. Questions, please see Nissa Nancy. Thank you!

Helping a Needy Family

This month you are invited to donate to help buy Christmas presents for the family we will adopt this year. If you would like to donate, please do so by using the earmark "Christmas Family".



SAINT HERMAN OF ALASKA

Commemorated December 13th and August 9th



St. Herman of Alaska was one of the first Orthodox missionaries to the new world, and is considered by Orthodox to be the patron saint of the Americas.

St. Herman was born in the town of Serpukhov in the Moscow Diocese around 1756. Herman is his name in monasticism; his birth name is unknown. At 16, he entered the monastic life at the Trinity-St. Sergius Hermitage near St. Petersburg.

There, while still a novice, he developed a severe throat infection or abscess. After fervent prayer before an icon of the Theotokos, he collapsed into a deep sleep. During this sleep, he saw a vision in which he was greeted by the Virgin Mary and healed. Upon waking the next day, there was no trace of the past infirmity. Approximately five years

later he transferred from Trinity - St. Sergius Hermitage to Valaam Monastery. Eventually he was tonsured a monk, though he was never ordained to the priesthood. While at Valaam, he was under the spiritual guidance of Abbot Nazarius who had played a significant role in the revitalization of spiritual life in Russia. During this time, the head of the Golikov-Shelikov Company, Gregory Shelikov, visited Valaam and made a request for several monks to begin a mission into the Alaskan territory. Fr. Herman was selected, with 7 others.

Father Herman and the other monks arrived on Kodiak Island on September 24, 1794, aboard a ship named The Three Hierarchs. The monks educated and converted the native Aleuts, and as time progressed they found themselves protecting the natives from exploitation and abuse. Because of this moral stance the monks themselves were abused, arrested and physically threatened. In time, enduring hardship, inclement weather, illness and more, Father Herman stood as the only remainder from the original band of missionaries, the others either being martyred for their faith, dying of natural causes or returning to Russia.

Father Herman felt it his duty to protect the Aleuts from exploitation. He defended them against the often cruel treatment of those who controlled the colony. His concern for their needs have been documented, expressed in letters sent to the former administrator of the colony, Simeon Ivanovich

Yanovsky. Father Herman also would intercede before the governors on behalf of the oppressed. He helped the needy in whatever way he could.

Between the years of 1808 and 1818, Father Herman lived on Spruce Island. Spruce Island is almost completely covered by forest and is separated by a strait about a mile and a quarter wide from Kodiak Island. Selecting this island for the location of his hermitage he called the land there "New Valaam" after the monastery from which he had left to come to America. He dug a cave in the ground and lived out his first full summer there. It was in this cave that he was later buried. To endure the harsh winters he constructed a cell in which he lived for more than forty years.



A small chapel was built as well, along with a school and guest house. The local people would visit him often. Food was produced from an experimental garden he planted for himself and the orphans of the land. He devoted his life to prayer and to performing those services he could do as a simple monk who had not been ordained to the priesthood.

His love for the people of Alaska was sincere and he found happiness in being around the children. An epidemic plagued Alaskans when an American ship made land at Kodiak. Fr. Herman remained with the ill and dying, offering them constant comfort and ceaseless prayer. It is said that his love was so genuine that he could see into the hearts of his spiritual children and help them.

The natives regarded him as their intercessor before God. When there was a tidal wave on the Island, Fr. Herman took an icon of the Theotokos, placed it on the beach and assured the people that the water would not rise beyond the place where the icon was, and it did not. When there was a great fire on the island, it is said that he dug a trench and stayed the flames. Prior to his death he foretold that there would be no priest to bury him and that he would be forgotten for 30 years. He died on November 15, 1837, but was not buried until December 13 because a priest could not come to serve the funeral, and was forgotten until the first investigation of his life in 1867 by Bishop Peter of Alaska.



As widely reported, this year—2017—marks the 100th Anniversary of the Election and Enthronement of Saint Tikhon as Patriarch of Moscow during the All-Russian Church Council. His Beatitude, Metropolitan Tikhon and a delegation representing the Orthodox Church in America departed for Moscow on Thursday, November 30, 2017 to participate in the celebration of this ever-memorable occasion that directly relates to the life of the Church in Russia and America, inasmuch as Saint Tikhon served as Bishop and later Archbishop of North America from 1898 until 1907, when he returned to his homeland.

This year also marks the 25th Anniversary of the discovery and recovery of the relics of St Tikhon, which were secured after his death in Moscow's Donskoy Monastery.

St Patriarch Tikhon fell asleep in the Lord on April 8, 1925. He had suffered greatly during the years of turmoil and persecution that followed the Russian Revolution. He was laid to rest in the monastery's small "winter" cathedral. Subsequently the monastery was closed and repurposed, and the relics of Saint Tikhon were moved for safe keeping.

The Donskoy Monastery subsequently was returned to the Church and has been restored. It was on Saturday, February 22, 1992, that Saint Tikhon's relics were discovered, hidden deep beneath the floor of the small cathedral.

Just weeks before this joyous event, Protopresbyter Daniel Hubiak, together with Matushka Dunia, had arrived in Moscow as the Orthodox Church in America's first Representative to the Russian Orthodox Church. Little did they realize at the time that they would be witnesses to the recovery of Saint Tikhon's relics on that cold February afternoon.

Both Father Daniel and Matushka Dunia wrote first-hand accounts of the discovery of Saint Tikhon's relics, now enshrined in the Donskoy Monastery's main cathedral.

In conjunction with the Anniversary of Saint Tikhon's Enthronement in 1917, we offer the

Hubiaks' accounts of the discovery of Saint Tikhon's relics.

Account of Matushka Dunia Hubiak

It is Saturday, February 22, 1992, in Moscow. Father Dan and I are living at the Danilovsky Hotel. We arrived in Moscow a month ago for Father Dan to begin his new assignment as Representative of the Orthodox Church in America to the Russian Orthodox Church (The Moscow Patriarchate).

Because no church was yet designated as our Representation Church, Father Dan would call Father Matfey Stadniuk on Saturday mornings to be told where he was to be for the Vigil and Divine Liturgy that weekend (usually at the Patriarchal Cathedral). This Saturday morning (February 22) Father Matfey could not be reached. Finally, around noon he answered the phone and told Father Dan to be at the Donskoy Monastery for a special service at 2:00 p.m.

The receptionists at the hotel (who were always very helpful) ordered a car and driver for us, and off we were to the Donskoy Monastery. Upon our arrival at



the main gate of the monastery, a mass of people, including clergy of all ranks, was gathering. A sense of excitement permeated the scene.

What could all of this mean?

We arrived at the winter church and saw more people, clergy and TV cameras! Father Dan was separated from me to join the clergy – I was left behind. At that time, a month after arriving in Moscow, my linguistic ability was almost nonexistent, so I was unable to ask anyone anything. So I stood there, trying to not get squeezed trying to see. We were standing around what looked like a crypt in the vestibule.

Patriarch Aleksy entered and began the service. More and more people crowded into the space, and again I was pushed to the side, unable to see. However, I could still hear, and to my astonishment I discovered that we were standing at the tomb of the recently canonized Saint Tikhon, Patriarch of Moscow and All Russia – in many ways OUR Patriarch

whom we commemorate as “the Enlightener of North America.”

The Molieben service began and the coffin was opened. I made my way to a side of the area and found a chair on which I stood. When the reality dawned on me as to what was taking place, I was very much moved and could hardly see because of my tears.

After most of the crowd had pushed and shoved its way to the side, I was able to look down and found the Mantia still intact with the eagles on the shoulders and at the hem.

Father Dan was given a piece of wood from the casket.

Just think! If Father Dan had not reached Father Matfey, who was in his office all of two minutes, we would have missed this once in a lifetime experience!



Account of Father Daniel Hubiak

At the end of the meeting of the Permanent Synod of the Russian Orthodox Church, His Holiness, Patriarch Aleksy was informed that the grave of Saint Tikhon had been found in the smaller Cathedral of Our Lady of the Don in the Donskoy Monastery. The Patriarch immediately went to the site and arranged for the opening of the casket at a special service at 3:00 p.m. on Saturday, February 22, 1992.

The top of the simple wooden casket was removed, revealing the mantia which covered the body of the saint. Two gold brocaded emblems on the mantia were shining as new. His Holiness said that the green patriarchal mantia was special in that it was one of only three made with that material and special style. The stones in the cross of the Saint’s miter glistened as camera lights flashed.

A Molieben was sung. Patriarch Aleksy spoke of the significance of this discovery and stated that a crypt will be made for the Saint’s relics.

The discovery of the Saint’s grave was miraculous. Three different rumors pointed to the improbability of ever finding the remains of the Saint. One version had it that the remains of the Saint had been cremated, another that he was buried in an un-

marked grave in one cemetery, another that his remains were in another, unidentified cemetery. The Church had no plans of trying to find the grave.

A fire at the smaller Cathedral of Our Lady of the Don made it necessary to undertake an extensive renovation of the church. In the process of this renovation, a grave marker was found, but there was no body under the stone. It was thought that perhaps the burial place was to one side or another of the stone. A search of the area proved fruitless. But under the stone was a large heating pipe that ap-

peared to be intact. An archeological expert examined the site and noticed that in fact the pipe, not detectable to the untrained eye, had indeed been disturbed. The pipe was removed and beneath it, covered by earth, was a grave vault. The vault was opened and the

casket of Saint Tikhon was discovered there. On the casket was a plaque identifying it as the casket of the Saint. Those who buried the Saint took special pains to keep his body and his burial place secure and safe.

The finding of the Saint’s grave was a miracle. The presence of the Representative of the OCA at the opening of the grave was another sign of God’s providence. By chance I had called Father Matfey Stadniuk to discuss the schedule of services for the weekend. He was in his office for only for a few minutes – and that was when I called. He told me to be at the Donskoy Monastery for a Molieben. It appears that the person who was to have informed me simply forgot to do so.

An Act of the Opening of the Grave was signed by the Patriarch, the hierarchs, clergy and lay persons present. My name and my wife’s name appear on the document. I obtained a piece of wood from the top of the Saint’s casket.

Holy Father Patriarch Tikhon, pray unto God for us!

