



## THE PARABLE OF THE RICH FOOL

### SUNDAY, NOVEMBER 18<sup>TH</sup>

#### 24<sup>th</sup> Sunday of Pentecost

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

### TUESDAY, NOVEMBER 20<sup>TH</sup>

7:00p.m. Great Vespers w/ Litiya

### WEDNESDAY, NOVEMBER 21<sup>ST</sup>

#### Entrance of the Virgin

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

### SATURDAY, NOVEMBER 24<sup>TH</sup>

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

### SUNDAY, NOVEMBER 25<sup>TH</sup>

#### 25<sup>th</sup> Sunday of Pentecost

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

### READER SCHEDULE

#### Sunday, Nov. 25<sup>th</sup>

Gabriela Jones

#### Sunday, Dec. 2<sup>nd</sup>

Jodi McElwee



# CHRIST THE SAVIOR ORTHODOX CHURCH

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## BULLETIN OF NOVEMBER 18, 2012

### Welcome Visitors

It is great to have you with us today! We hope you all consider staying after Liturgy for coffee hour and fellowship!

### Choir Practices

will be held on Sunday, November 11<sup>th</sup> and 18<sup>th</sup>. All members of the choir are asked to please stay for these rehearsals. Thank you!

### The Nativity Fast

began November 15<sup>th</sup>, and concludes at the Divine Liturgy on Christmas day, December 25<sup>th</sup>. This 40-day fast is given to prepare us for the celebration of the Lord's birth in the flesh. During this time we should not only modify our diet so we can modify the movements of our hearts, but we should also seek to avail ourselves of the Sacraments of Holy Confession and Communion.



### The Entrance of the Theotokos – November 21<sup>st</sup>

On November 21<sup>st</sup> we celebrate how the Virgin Mary was given as a young child by her parents, Ss. Joakim and Anna, to the Temple in dedication to the Lord's service. There she prepared herself for a calling beyond her wildest dreams – the honor of becoming the Birthgiver of God.

### Turkeys for the Needy

As Thanksgiving is coming up, and one of the best ways to give thanks is to sharing our blessings with those in need, we will have a collection to buy turkeys for needy families. Should you wish to make a donation, please earmark your check for "Thanksgiving".



### 2013 Calendars & Pocket Planners

can be ordered via the order sheet in the back of the church. The calendars are \$5.00 a piece and the pocket planners \$4.00. The order sheet will be in the back of the church for the next month or so.

### Important Work Project Coming Up

We will be fixing the leak into the church from the wall next to the courtyard. Please consider offering your labor and/or making a donation to cover the expense of this very necessary project. Please earmark your donation for "Renovation" or "Building Fund". Thank you very much for your help!



**Prayer List:** Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Bill Parrish, Hayley, Tyler Pelesh, Wallace & Michelle, John Trax, Maleah Morsey, Victoria Kokkinos, Karen Nichols, Denise Royal, Jane Koshtutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina, Liliana, Nada and child, Jess and child, Kathryn (newly departed), Avramia (newly-departed).

| CASH FLOWS          |         |         |                      |         |         | FINANCIAL SNAPSHOT |       |            |                                 |         |            |
|---------------------|---------|---------|----------------------|---------|---------|--------------------|-------|------------|---------------------------------|---------|------------|
| OPERATING THRU 9/30 |         |         | RENOVATION THRU 9/30 |         |         | NOVEMBER OPERATING |       |            | ASSETS & LIABILITIES – 11/18/12 |         |            |
| Income              | Expense | Net     | Income               | Expense | Net     | Income             | Goal  | Difference | Checking                        | Overdue | Due 2/2014 |
| 49,582              | 38,244  | +11,338 | 68,207               | 88,583  | -20,475 | 1,411              | 4,858 | -3,447     | +1,528                          | -3,756  | -29,955    |



## ARCHBISHOP TIKHON ELECTED METROPOLITAN OF ALL AMERICA AND CANADA

From OCA.org / PARMA, OH [OCA]

Archbishop Tikhon, Archbishop of Philadelphia and Eastern Pennsylvania, was elected Primate of the Orthodox Church in America during the 17th All-American Council of the Orthodox Church in America at Holy Trinity Church here, Nov. 13, 2012.

Six hundred and sixty three hierarchs, clergy and lay delegates and observers representing OCA parishes across the US, Canada, and Mexico, participated in the Council; 590 were eligible to vote. The Council opened with the Divine Liturgy and, after the celebration of a Service of Thanksgiving and the singing of the troparion invoking the Holy Spirit, the plenary session was opened.

"Christ grows brighter as we grow dimmer, as we approach the eternal light," said Archbishop Nathaniel, "and it is within this context that we gather today for one purpose: to glorify Father, Son and Holy Spirit... and to elect the Primate of the Orthodox Church in America."

No candidate received the required two-thirds margin on the 1<sup>st</sup> ballot. On the 2<sup>nd</sup> ballot, Archbishop Tikhon of Philadelphia and Eastern PA and Bishop Michael of NY and NJ, received 317 and 355 votes respectively. The members of the Holy Synod retired into the altar where they elected Archbishop Tikhon.

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### BIOGRAPHY OF HIS BEATITUDE, METROPOLITAN TIKHON

Archbishop Tikhon was born Marc R. Mollard in Boston, MA on July 15, 1966, the oldest 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 BA 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 Seminary, South Canaan, PA. A year later he entered St. Tikhon's Monastery as a novice.

After receiving his Master's of Divinity from St. Tikhon's Seminary in 1993, he was appointed instructor in Old Testament at the seminary. He continues to serve as Senior Lecturer in Old Testament, teaching Master level courses in the Prophets and the Psalms and Wisdom Literature. He is also 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 Tes-



tament, and the Old Testament in patristic literature. Archbishop Tikhon collaborated with Igumen Alexander (Golitzin) in the publication of "The Living Witness of the Holy Mountain," published by St. Tikhon's Seminary Press, by illustrating this classic book about Mount Athos.

In 1995 he was tonsured to the Lesser Schema by Archbishop Herman, and given the name Tikhon, in honor of St. Patriarch Tikhon, Enlightener of North America. Later that year he was ordained to the Holy Diaconate and Priesthood at St. 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 appointed by Metropolitan Herman to serve as Deputy Abbot of St. Tikhon's Monastery. Met. Herman presided at the consecration of Archbishop Tikhon [Mollard] to the episcopacy at St. Tikhon's Monastery on Saturday, February 14, 2004. Archbishop Tikhon was elevated to the rank of Archbishop on May 9, 2012. On November 13, 2012, Archbishop Tikhon was elected Primate of the Orthodox Church in America at the 17th All-American Council.

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## ENTRY INTO THE TEMPLE OF OUR MOST HOLY LADY MOTHER OF GOD AND EVER VIRGIN MARY

*Celebrated on the 21<sup>st</sup> Day of the Month November*

The Entry into the Temple of the Most Holy Mother of God happened, according to the preserved accounts of Holy Tradition, in the following manner. The parents of the Virgin Mary, Righteous Joakim and Anna, in praying for a solution to their childlessness, gave a vow that if a child were born to them, they would dedicate it to the service of God.

When the Most Holy Virgin reached three years of age, the holy parents decided to fulfill their vow.

Having gathered together their kinsfolk and acquaintances, and having dressed the All-Pure Mary in Her finest clothes, and with the singing of sacred songs and with lighted candles in their hands they carried Her to the Jerusalem Temple. There the high-priest with a throng of priests met the maiden of God. In the Temple, the stairway led up fifteen high steps. The Child Mary, so it seemed, could not herself make it up this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly made it up over the remaining steps and ascended to the highest. Then the high-priest, through an inspiration from above, led the Most Holy Virgin into the Holy of Holies, and herein of all people it was only the high-priest that entered one time a year with a purifying sacrifice of blood. Therefore all those present in the Temple were astonished at this most unusual occurrence.

Righteous Joakim and Anna, having entrusted their Child to the will of the Heavenly Father, returned home. The Most Blessed Mary remained in the domicile for girls, situated near the Temple. Round about the Temple, through the testimony of Holy Scripture (Exodus 38; 1 Kings 1: 28; Lk. 2: 37), and also the historian Josephus Flavius, there were many living quarters, in which dwelt those dedicated to the service of God.

The earthly life of the Most Holy Mother of God from the time of Her infancy to the time of Her ascent to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret. "If anyone were to ask me, -- said Blessed Jerome, -- how the Most Holy Virgin spent the time of Her youth, -- I would answer: that is known to God Himself and the Archangel Gabriel, Her constant guardian".



But in the Church tradition there were preserved accounts, that during the time of the stay of the All-Pure Virgin at the Jerusalem Temple, She grew up in a community of pious virgins, read diligently the Holy Scripture, occupied Herself with handcrafts, prayed constantly and grew in love for God. In remembrance of the Entry of the Most Holy Mother of God into the Jerusalem Temple, Holy Church from ancient times established a solemn feastday. The decretals for the making of the feast in the first centuries of Christianity are found in the traditions of the Palestinian Christians, where mention is made that the holy Empress Helen built a church in honor of the Entry into the Temple of the Most Holy Mother of God.

In the IV Century there is mention of this feast by Sainted Gregory of Nyssa. In the VIII Century Saints Germanos and Tarasios, Constantinople Patriarchs, delivered sermons on the feastday of the Entry.

The feast of the Entry into the Temple of the Most Holy Mother of God -- foretells the blessing of God for the human race, the preaching of salvation, the promise of the coming of Christ.

*Translation by Fr. Stephen Janos from the Moscow Patriarchate texts, the "Reference Book for Clergy-Servers"*

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## DISPELLING CONFUSION ABOUT FASTING DURING THANKSGIVING

By Fr. Sergei Sveshnikov, rector of the Holy New Martyrs of Russia in Mulino, Oregon

I can see two approaches to resolving the conflict between fasting rules and a Thanksgiving turkey.

First, in my opinion, there would be nothing wrong if diocesan authorities or even parish rectors chose to relax some fasting rules on this day, especially in those parishes which are composed of mostly American converts to Orthodoxy, who not only have many non-Orthodox family members, but have grown up with the tradition of celebrating Thanksgiving in a certain way. Perhaps, a token morsel of turkey and a symbolic piece of pie with a heartfelt prayer to God, thanking Him for His boundless mercies to us, is a better witness to Orthodoxy than a senseless discussion among non-Orthodox family members of which foods are allowed and which are not. A true fast is much more than food. An Orthodox Christian would do well abstaining from gossip, back-biting, and judging, as well as gluttony, drunkenness, and other sins and passions which may find for themselves fertile soil at the Thanksgiving table.

Second, keeping a strict fast in America is rarely a problem at all. There are many Americans who do not eat turkey, or pie, or mashed potatoes for any number of reasons--various health and weight-loss diets, vegetarian and vegan convictions, and others. Most American families seem to have absolutely no problem with someone declining one dish in favor of another and having tofu instead of meat, salad instead of cake, or fruit instead of ice-cream. Nobody seems to get offended or upset, and Orthodox Christians should stop making belly-pleasing excuses for why they cannot keep the fast.

One thing I would absolutely discourage is for people to individually decide whether they will keep the fast or relax it. Our fasts are the common fasts of the whole Church; and we should fast as one body or feast as one body. If our Christian family is keeping a strict fast, then we must also keep a strict fast, even if our biological family will not approve of this. Of course, we must observe our fast will all gentleness, piety, and discretion, without flashy advertisements of our self-righteousness.



### FOR CONSIDERATION: KING FOR A YEAR

*From the Prologue of Ochrid*

A tale of Elder Barlaam to Ioasaph: The citizens in a certain town had a custom of choosing as king a stranger who did not know their laws and customs. After they had crowned him king, they clothed him in beautiful robes, fed him abundantly and surrounded him with every luxury. However, as soon as one year had elapsed, they deposed their king, stripped him of all his goods and his clothes, and drove him completely naked to a distant island, where he had neither bread nor roof nor companions, and where he would die in misery and humiliation. The citizens of this town would then choose another king, also a stranger and also for one year; then a third, then a fourth, then a fifth and so forth. But it once happened that they chose a very wise and cautious man. He learned from his servants what had happened to the kings of this town after their year. Therefore, over the course of the whole year he zealously gathered food and goods and daily sent them to that island. When the year had run out and when he was stripped of his clothing and cast onto the island, he found himself amidst an enormous quantity of food, silver, gold and precious stones, and continued to live there even better than he lived as king in that town. The interpretation is this: The town represents the world; the citizens represent the evil spirits; the kings are men, either foolish or wise. The foolish men think only of the pleasures of this life, as if it were eternal; but in the end, death cuts everything off and they, naked of all good works, go to hell. The wise, however, perform many good works, and send these good works ahead of them to the other world. At their repose, the wise kings-the good men-depart to that world where their accumulated riches await them, and where they reign in greater eternal glory and beauty than they reigned here on earth.