

Metropolitan Tikhon to open Villanova Exhibit February 8

His Beatitude, Metropolitan Tikhon will preside at ceremonies marking the opening of an exhibit commemorating the 100th Anniversaries of the Enthronement of Saint Patriarch Tikhon of Moscow and the 1917 Russian Revolutions on Wednesday, February 8, 2017.



The exhibit, titled “Blood & Soul: The Russian Revolutions of 1917,” will run at [Villanova University’s Falvey Memorial Library](#) through September 1. The exhibit is open to the public.

Metropolitan Tikhon will celebrate a Memorial for the Revolutions’ victims at Corr Hall Chapel at 4:00 p.m. The exhibit will officially open one hour later. The Imperial Icon of the Feodorovskaya Mother of God will be present during the service.

Co-curators of the exhibit are Archpriest John J. Perich, Curator of the Metropolitan Museum of the Orthodox Church in America, South Canaan, PA, and the Rev. Richard G. Cannuli, Curator of the University’s Art Gallery.

“The exhibit will include a number of Saint Tikhon’s personal items, including his family icon, vestments, relics from Moscow’s Donskoy Monastery, and other items related to his tenure as Bishop and later Archbishop in North America, where he served before his election as Patriarch of Moscow in 1917,” said Father John. “Throughout the duration of the exhibit, several lectures and guest talks on Patriarch Tikhon and other important personalities of the time will be offered, together with a number of documentary films.”

[An illustrated life of Saint Tikhon](#) is available on the OCA

The 100th Anniversary of St. Tikhon’s Election, Enthronement

In 2017, we mark the centennial anniversary of the tumultuous events that would radically alter the historical course of the Orthodox Church throughout the world, particularly in Russia and North America. The main cataclysmic event that precipitated these changes was the Bolshevik Revolution in Russia in late 1917.

The key historical figure for Church life in both North America and Russia at this time was Saint Tikhon, Patriarch and Confessor of Moscow, Enlightener of North America. During his archpastorate in North America from 1898 to 1907, he tirelessly traveled throughout the continent and always made time to meet with local clergy and laity to discuss the most pressing issues of Church life. Out of these gatherings arose the idea of an assembly of clergy and laity from throughout the North American diocese. Held in 1907, this assembly, which would later become known as the [First All-American Church Sobor](#) (Council), focused its deliberations on the theme “How to Expand the Mission” and made crucial decisions regarding the administration. This Council was the prototype for the All-American Councils, which continue to be regularly convened as the highest legislative and administrative authority within the Orthodox Church in America. Saint Tikhon also laid out a vision for a local, administratively united, autocephalous Orthodox Church in America ministering to all ethnicities. For a decade after Saint Tikhon’s departure to Russia, it was only the Russian Church that continued to have hierarchs residing in North America. It was, in part, the events of 1917 in Russia that led to the appointment to North America of hierarchs from other Orthodox Churches throughout the world and the establishment of the various jurisdictions that exist today. While the administrative unity of all the Orthodox in North America has yet to be achieved, there are various efforts towards this goal being undertaken, and the Orthodox Church in America remains steadfast in embracing Saint Tikhon’s vision of unity.

After leaving America, Saint Tikhon led the ancient Diocese of Yaroslavl for nearly seven years before he was transferred to Vilnius, Lithuania. After the fall of the Czarist Regime in early 1917, the election of diocesan hierarchs by dioceses was instituted; up to that point, hierarchs were appointed by the Czar upon the recommendation of the Holy Synod. Saint Tikhon, then residing in Moscow after evacuation from Lithuania due to the ravages of World War I, was elected Archbishop of Moscow by a diocesan assembly in June 1917. He was raised to the dignity of Metropolitan in August of that year at the opening of the All-Russian Church Council, which was finally able to convene. This Council had been in preparation for more than a decade, but its convocation was opposed by the Czarist regime. Saint Tikhon was elected chairman of the Council. The most important decision of the Council was the restoration of the patriarchal system of Church governance that had been abolished by Czar Peter the Great two centuries earlier. Saint Tikhon was elected by lot on November 5/18, 1917 to be the Patriarch of Moscow and All Rus and was enthroned on November 21/December 4. By then, the Bolsheviks had toppled the moderate provisional government and seized power. **Con’t Page 8**

Saint Tikhon and the Russian Orthodox Church were soon faced with unspeakable persecution by the new government. He humbly endured the oppression of the Church, but guided it through all difficulties with grace, dignity and wisdom. Although most of the groundbreaking decisions of the All-Russian Council to restructure many elements of Church governance could not be implemented in Russia after the Bolshevik Revolution, the spirit of these decisions continues to influence the structure of Church life within the Orthodox Church in America.

The events of 1917 also would soon create dire consequences for the Church in North America. Communication between the North American Church and Church authorities in Russia became extremely difficult, and even impossible. Funding for the Church in North America from Russia was cut off. The North American Church was left to govern itself. The Second All-American Sobor was convened in 1919 to elect a new ruling hierarch for the North American Diocese. This election of Archbishop Alexander [Nemolovsky] was subsequently confirmed by Saint Tikhon, as was the election of Metropolitan Platon [Rozhdestvensky] three years later. Saint Tikhon continued to take a keen interest in the life of his former diocese in North America and provided fatherly direction to the North American Church to the extent that circumstances would allow.

The oppressive burdens of patriarchal ministry under the totalitarian Soviet regime undermined the health of Saint Tikhon, and he reposed in the Lord at the age of 60 on March 25/April 7, 1925. It is significant to note that despite controversies and divisions that enveloped the Church in the 20th century, Saint Tikhon was the one uniting figure who was considered irreproachable; he was respected and venerated by all sides. He was glorified among the saints by the Russian Orthodox Church Outside of Russia [ROCOR] in 1981. During the Millennium celebrations of the Russian Orthodox Church held in Moscow in 1988, Metropolitan Theodosius, Primate of the Orthodox Church in America, in an address to the Local Council of the Russian Orthodox Church, urged the Russian Church to officially recognize Patriarch Tikhon as a saint. Some in Russia, including hierarchs, criticized Metropolitan Theodosius for this public pronouncement, because they felt that the mere mention at that time of the possible glorification of Saint Tikhon by the Moscow Patriarchate could be perilous for the Church in the Soviet Union. However, less than 18 months later—in October 1989—conditions for the Church in Russia had changed and Saint Tikhon's glorification took place in Moscow.

May the example of Saint Tikhon's holy life and vision continue to guide the Church in the 21st century.

O Holy Father Tikhon, pray unto God for us!

2 Timothy 3:10-15 (Epistle)

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra – what persecutions I endured. And out of them all the Lord delivered me. Yes, and all who desire to live godly in Christ Jesus will suffer persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived. But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

Luke 18:10-14 (Gospel)

Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men – extortioners, unjust, adulterers, or even as this tax collector. 'I fast twice a week; I give tithes of all that I possess.' And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.

The Meeting of our Lord and Savior Jesus Christ in the Temple

Commemorated on [February 2](#)

Today the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Luke 2:22-40). Forty days after His birth the God-Infant was taken to the Jerusalem Temple, the center of the nation's religious life. According to the Law of Moses (Lev. 12:2-8), a woman who gave birth to a male child was forbidden to enter the Temple of God for forty days. At the end of this time the mother came to the Temple with the child, to offer a young lamb or pigeon to the Lord as a purification sacrifice. The Most Holy Virgin, the Mother of God, had no need of purification, since she had given birth to the Source of purity and sanctity without defilement. However, she humbly fulfilled the requirements of the Law.

At this time the righteous Elder Simeon (February 3) was living in Jerusalem. It had been revealed to him that he would not die until he should behold the promised Messiah. By inspiration from above, Saint **Con't Page 9**

Meeting of the Lord Con't

Simeon went to the Temple at the very moment when the Most Holy Theotokos and Saint Joseph had brought the Infant Jesus to fulfill the Law.

The God-Receiver Simeon took the divine Child in his arms, and giving thanks to God, he spoke the words repeated by the Church each evening at Vespers: “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 enlighten the Gentiles, and the glory of Thy people Israel” (Luke 2:29-32). Saint Simeon said to the Most Holy Virgin: “Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed” (Luke 2:34-35).

At the Temple was the 84-year-old widow Anna the Prophetess, daughter of Phanuel (February 3), “who did not leave the temple, but served God with fasting and prayers night and day. She arrived just when Saint Simeon met the divine Child. She also gave thanks to the Lord and spoke of Him to all those who were looking for redemption in Jerusalem” (Luke 2:37-38). In the icon of the Feast she holds a scroll which reads: “This Child has established Heaven and earth.”

Before Christ was born, righteous men and women lived by faith in the promised Messiah, and awaited His coming. The Righteous Simeon and the Prophetess Anna, the last righteous people of the Old Testament, were deemed worthy to meet the Savior in the Temple.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. We have sermons on the Feast by the holy bishops Methodius of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphilocius of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). Despite its early origin, this Feast was not celebrated so splendidly until the sixth century.

In 528, during the reign of Justinian, an earthquake killed many people in Antioch. Other misfortunes followed this one. In 541 a terrible plague broke out in Constantinople, carrying off several thousand people each day. During this time of widespread suffering, a solemn prayer service (Litia) for deliverance from evils was celebrated on the Feast of the Meeting of the Lord, and the plague ceased. In thanksgiving to God, the Church established a more solemn celebration of this Feast.

Church hymnographers have adorned this Feast with their hymns: Saint Andrew of Crete in the seventh century; Saint Cosmas Bishop of Maium, Saint John of Damascus, and Saint Germanus Patriarch of Constantinople in the eighth century; and Saint Joseph, Archbishop of Thessalonica in the ninth century.

On this day we also commemorate the icon of the Most Holy Theotokos known as “the Softening of Evil Hearts” or “Simeon’s Prophecy.” The Mother of God is depicted without Her Child, with seven swords piercing her breast: three from the left side, three from the right, and one from below.

A similar icon, “Of the Seven Swords” (August 13) shows three swords on the left side and four from the right.

The icon “Simeon’s Prophecy” symbolizes the fulfillment of the prophecy of the righteous Elder Simeon: “a sword shall pierce through your own soul” (Luke 2:35).

Strong Orthodox Christian presence at DC March for Life

The Orthodox Church was well represented at the 44th annual March for Life in the nation’s capital on Friday, January 27, 2017. The theme of this year’s March was “The Power of One.”

His Beatitude, Metropolitan Tikhon joined several other Orthodox Christian hierarchs and a large number of clergy, seminarians, and faithful at the annual gathering, during which they witnessed to God’s gift of life and the need to speak out on behalf of the unborn.

On Thursday evening, February 26, Metropolitan Tikhon joined His Eminence, Archbishop Melchisedek; His Eminence, Archbishop Nathaniel; His Grace, Bishop Dimitrios of the Greek Orthodox Metropolis of Chicago; and His Grace, Bishop John of Brooklyn of the Antiochian Orthodox Christian Archdiocese of North America at the Vigil celebrated at the National Shrine of the Immaculate Conception, which was filled to capacity. Representatives of the Oriental Orthodox Church also were present.

Prior to Friday’s pre-March program in the shadow of the Washington Monument, Metropolitan Tikhon was interviewed by the Eternal Word Television Network. After noting that Orthodox Christianity has always had a presence at the March—adding that this year marked his 12th year of participation—he stated that “the Orthodox Church is a prayerful Church. Our Lord, Jesus Christ calls us to purify ourselves and strive for holiness.” This, however, challenges us to speak out, proclaiming that life is indeed a gift from God. “Life is not just biological existence, ***Con’t Page 10***

DC March con't

Continuing by explaining that Orthodox Christianity “places heavy emphasis on the eternal life given to us by God,” Metropolitan Tikhon observed that the March provides an opportunity to join with others—including the many young people present—in sharing a “message of hope for the world.” He also spoke of the cooperative efforts by the Orthodox, the Oriental Orthodox and the Roman Catholics with regard to their “common witness” in “demonstrating a common understanding” of God’s gift of life.

After the pre-March program and speeches, Metropolitan Tikhon celebrated a Service of Prayer for the victims of abortion on the site of the pre-March program. His Eminence, Archbishop Michael joined the hierarchs, clergy, seminarians and faculty members, and many faithful at the service, who then marched together behind the iconic “Orthodox Christians for Life” banner.

Metropolitan Tikhon also offered the invocation at the annual Rose Banquet, at which he was joined by the other hierarchs, members of the Orthodox Church in America’s Central Administration, representatives of Saint Vladimir’s Seminary and Saint Tikhon’s Seminary, and many others.

A photo gallery is now available on the OCA [web site](#) and [Facebook page](#). Additional information will be posted as it becomes available.



CHICAGO DEANERY WINTER YOUTH CAMP 2017
for all youth ages 11 through 18
11 AM Saturday, February 18 – 2 PM Monday, February 20, 2017
Edwards YMCA Camp, N8901 Army Lake Rd., East Troy, WI

Bundle up! It's time for our annual winter weekend of sledding, skating, tubing, cross-country skiing, hiking, team building, snow sculpture, art projects, worship, camp fire, Vespers and Sunday Liturgy, and more... all for just \$105.00, which includes two nights lodging, all meals, all fees and activities!

REGISTER NOW!
A completed registration form must accompany all registrations!
Questions? Call Fr. Tom Mueller at 414-671-5819.

Registration Form – Deadline is Monday, February 13
Please return to Father Tom Mueller, 2515 South 30 Street, Milwaukee, WI 53215-2829 or by e-mail to crankypriest@gmail.com. No registrations will be accepted without ALL info below. Youth from non-Deanery parishes will be invited to participate with the approval of Father Tom. Please attach check for \$105.00 per camper, payable to the “Chicago Deanery.”

Name _____ Age _____ Grade _____
Address _____
City/State/Zip _____ Phone _____
E-mail _____ Parish _____

Sunday of the Publican and the Pharisee *Beginning of the Lenten Triodion* Commemorated on [February 5](#)

The Sunday after the Sunday of Zacchaeus is devoted to the Publican and the Pharisee. At Vespers the night before, the TRIODION (the liturgical book used in the services of Great Lent) begins. Two men went to the Temple to pray. One was a Pharisee who scrupulously observed the requirements of religion: he prayed, fasted, and contributed money to the Temple. These are very good things, and should be imitated by anyone who loves God. We who may not fulfill these requirements as well as the Pharisee did should not feel entitled to criticize him for being faithful. His sin was in looking down on the Publican and feeling justified because of his external religious observances. The second man was a Publican, a tax-collector who was despised by the people. He, however, displayed humility, and this humility justified him before God (Luke 18:14). The lesson to be learned is that we possess neither the Pharisee’s religious piety, nor the Publican’s repentance, through which we can be saved. We are called to see ourselves as we really are in the light of Christ’s teaching, asking Him to be merciful to us, deliver us from sin, and to lead us on the path of salvation.

8th RUSSIAN WINTER FESTIVAL

Sunday, February 13 from Noon-5:00 pm

Holy Virgin Protection Russian Orthodox Cathedral 1800 Lee St., Des Plaines, IL

Sweet & Savory Russian Treats / Vodka tasting / Russian Tea / Russian dancers, singers & musicians / Folk & Craft Bazaar / Snow Maiden’s Castle & Kids Krafts / Raffle

Donation: \$2 Kids under 12: Free

Donations to benefit the completion of the parish school.