



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF OCTOBER 3, 2010

Please Remember in Prayer

Howard Peters, Irene Clenney, Gabriela Jones, Roman Szwec, Melvin, Mat. Dunia, Patti Lease, Garrett Cuppels, Bill & Kathy Parrish, Frs Michael & Andrew, Monk Christian, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Todd & Olga, Nina Gordon, Mirela & Chris, Jaroslav, Troy Duker, Frank & Mary Miranda, Kathy T., Bruce, Julia Plisko & family, Stella.



Spiritual Retreat – October 8-9th

Metropolitan Jonah will be in Newark, DE, at the University of Delaware Perkins Student Center, to offer a talk on the spiritual life. The talk is open to the public. For more information, please see Fr. John.

Orthodoxy 101 – October 13th

A special class on "Reading in the Orthodox Church" will be offered at 7:00pm on Wednesday, October 13th. The class will cover the role of the reader, how to chant, types of chant, reading the Epistle, how to lead the divine services in the absence of a priest. Everyone is invited to attend this class, especially those who currently read in church or have an interest in learning how to read.



SUNDAY, OCTOBER 3RD

19TH SUNDAY AFTER PENTECOST

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

SATURDAY, OCTOBER 2ND

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

SUNDAY, OCTOBER 10TH

20TH SUNDAY AFTER PENTECOST

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



When conversion takes place, the process of revelation occurs in a very simple way — a person is in need, he suffers, and then somehow the other world opens up. The more you are in suffering and difficulties and are 'desperate' for God, the more He is going to come to your aid, reveal Who He is and show you the way out.

Fr. Seraphim Rose (+1982)

Yard Sale – October 16th

Clean and working items are sought for our fall yard / bake sale. We also need baked goods donations (cupcakes, pies, cakes, breads, muffins, cookies, etc.) as well as hot dogs, rolls, sodas and bottled water. Please see Alice Peters if you have any questions or would like to make a donation.



Pilgrimage to St. Tikhon's – October 23rd-25th

A sign-up sheet is in the back of the church for a 3-day weekend pilgrimage to St. Tikhon's Monastery and Seminary.



The Sacrament of Confession

is offered following any church service or at any other time by appointment. There is nothing which the Lord cannot or will not forgive, no matter how terrible we feel the sin is. In Confession not only are our sins forgiven but we also receive the grace to make a new beginning. For this reason the Church sees the Mystery of Confession as a renewal of our Baptism. Such forgiveness is a real gift from God, but as with any gift we have to be willing to receive it.

2011 Calendars & Pocket Planners

can be ordered via the order sheet in the back of the church. The calendars are \$3.50 a piece and the pocket planners \$2.50. The order sheet will be in the back of the church for the next month or so.



READER SCHEDULE

Sunday, Oct. 10th

Kathy Parrish

Sunday, Oct. 17th

Constantine Mitsopoulos





PROPER CONFESSION

By VRev. Victor Potapov



Before confession, each person must attempt to recall all of his sins, voluntary and involuntary, must attentively go over his life in order, to the extent possible, to recall all of his sins, not only those committed since his last confession, but also those past sins which through forgetfulness have not been confessed. Then, with compunction and with a contrite heart, approach the Cross and the Gospel, and begin to confess your sins.

1. Confess your sins honestly, remembering that you are disclosing them not to a man but to God Himself, Who already knows your sins, but wishes you to admit to them. There is no reason to feel shame before your spiritual father. He is a person just like you. Because he knows human weakness and man's propensity to sin he cannot be your judge. Are you embarrassed before your spiritual father because you are afraid to lose his good opinion of you? To the contrary, your spiritual father will love you all the more, seeing your sincere confession. Moreover, if you are ashamed to disclose your sins to a single spiritual father, then how will you be able to bear the shame if you have not cleansed yourself of your sins through true confession, and those sins are laid open before God Himself, before the angels and before everyone, acquaintance and stranger alike?

2. Confess all of your sins in full, each sin separately. St. John Chrysostom states, "One must not only say: I have sinned, or I am a sinner, but one must declare each form of sin." I.e., one must list each sin. St. Basil the Great states, "Revelation of sins is subject to the same law as the relating of physical ills..." The sinner is spiritually ill, and the spiritual father is a physician or healer. It follows that you must confess or relate your sins to your spiritual father in the same way that a physically ill person relates his symptoms to a physician, thereby hoping to be healed.

3. Do not mention others during confession. Do not complain about anyone, for what kind of confession would that be? Instead of confession, it would be a condemnation, and thus, another sin.

4. In confession, do not attempt to justify yourself in any way, blaming weakness, habit, etc. The

more you justify yourself during confession, the less you will be justified by God, while the more you denounce, condemn and accuse yourself, the more you will be justified by God.

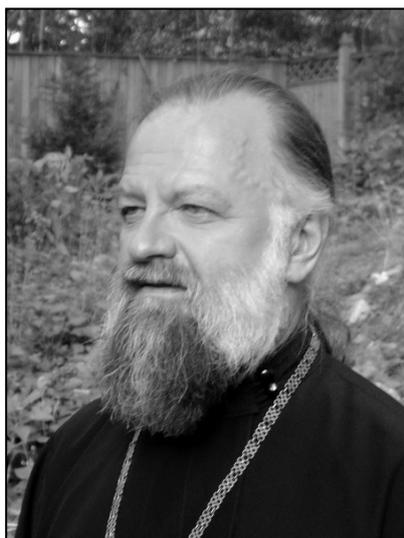
5. When questioned by your spiritual father, do not say "I do not remember, perhaps I am not guilty of that." God directed us to always be mindful of our sins. In order not to justify ourselves by forgetfulness, we must confess as often as possible. Those who out of carelessness confess infrequently, and as a result forget some of their sins, are themselves to blame, and therefore cannot hope to be absolved of the sins not confessed. Thus it is imperative that we strive to remember all of our sins. If someone is in our debt, we are sure to keep it in mind. Yet we forget our own debt before God! Does this not betray on our part a lack of concern for our soul?

6. Unless asked by the spiritual father, do not talk about sins you have not committed, or about what you have not done. That is to say, do not emulate the Pharisee in the Gospel, who only praised himself, and did not confess his sins; thereby he only caused his condemnation to be greater.

7. We must confess with sorrow and a contrite heart the sins by which we have grieved our Lord God. It is not good that many relate their sins matter-of-factly, without any remorse. They speak as if engaged in some casual conversation. Even worse, some allow themselves to laugh during confession. These are all signs of a lack of repentance. By confessing in this manner, we are not cleansed of sins, but only increase them.

8. Finally, confess your sins with faith in Jesus Christ and with hope in His mercy. Only with faith and hope in Jesus Christ can we receive forgiveness of sins. Without faith, we can in no wise be forgiven. Note the example of Judas the betrayer.

This, then is how we must confess in order to receive from our Lord God remission of sins. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us of all unrighteousness...." (1 John 1:9)



Very Reverend Victor Potapov
Rector of St. John the Baptist
Cathedral in Washington DC.

ECUMENICAL PATRIARCH RECEIVES OFFICERS OF THE ASSEMBLY OF CANONICAL ORTHODOX BISHOPS OF NORTH AND CENTRAL AMERICA

From OCA.org / Posted 09/27

NEW YORK, NY [GOARCH Communications] -- On Tuesday, September 21, 2010, His All Holiness, Ecumenical Patriarch Bartholomew, received the Officers of the Assembly of the Canonical Orthodox Bishops of North and Central America at the Ecumenical Patriarchate in Istanbul.

His All Holiness had invited the Officers through the cooperation of Archbishop Demetrios of America, the Chairman of the Assembly, who also led the delegation to the Phanar for a substantive meeting. The other Officers included Archbishop Justinian of Naro-Fominsk (Moscow Patriarchate, Vice-Chairman), Archbishop Antony of Hierapolis, (Ecumenical Patriarchate – Ukrainian Orthodox Church of the USA, Treasurer), and Bishop Basil of Wichita and Mid-America (Patriarchate of Antioch – Antiochian Archdiocese, Secretary). Also in attendance at the meeting were Archimandrite Bartholomew Samaras, Deputy Secretary of the Holy and Sacred Synod of the Ecumenical Patriarchate, Archpriest Igor Vyshanov of the Moscow Patriarchate, and Frs. Mark Arey and John Chryssavgis of the Greek Orthodox Archdiocese. Vice Chairman Metropolitan Philip (Patriarchate of Antioch – Antiochian Archdiocese) was unable to attend.

Following the greeting and paternal exhortation of His All Holiness, the officers engaged the Ecumenical Patriarch in a full and robust discussion of the work and prospects of the Assembly. Of particular note during the discussion was the emphasis that His All Holiness put on the Committee structure and function, and his encouragement to commence the Committee work as soon as possible. He also noted both the size and the diversity of the Assembly.

Following the two-hour meeting, His All Holiness hosted the Hierarchs in the Patriarchal Trapeza, together with Hierarchs of the Ecumenical Throne. Following the meal, the Patriarchate arranged for the Officers to visit the famous Churches of Chora and Agia Sophia, before being hosted again in the evening by His All Holiness for a farewell dinner.



SAINT INNOCENT OF ALASKA (†1879)

Commemorated October 6th

Saint Innocent first arrived in America in 1821. Fr. John Veniaminov, as he was then known, had made the grueling 2200-mile journey from his home deep in Siberia together with his mother, his wife Elizabeth, their infant son Innocent, and his brother Stephan. There on desolate and wind-swept Unalaska Island, over a period of ten years the Veniaminovs were bitterly tried and ultimately found equal to all the challenges and privations which nature and a truly "frontier" life could throw against them.

A man of prodigious physical and mental strength, massively built and a natural jack-of-all-trades (carpenter, joiner, stone mason, clock-maker, naturalist, meteorologist, navigator and much more), Fr. John Veniaminov built or supervised the building virtually from nothing of everything his family and his village would need, including housing and a school—but first of all, a church. Dedicated to the deep and thorough Christianization of the souls entrusted to his care, he quickly mastered the difficult Aleut language, taught his people to read, and in time provided them a rich



OCTOBER CONGRATULATIONS!



Anniversaries:

10/12 Kraig & Albena Diener

Birthdays:

10/2 Bruce John Eckerd
10/10 Gabriella Jenkins
10/13 Catherine Lupiwok
10/23 Deborah Royal
10/25 Sava Cook
10/28 Alan Royal
10/29 Nicholas Evanusa

Namesdays:

10/6 *St. Innocent of Alaska*
Fr. John Parsells
10/23 *St. James*
Alan Royal

Corrections? Please see Fr. John!

Correction: The text in the original document incorrectly states that Fr. John Veniaminov was the one who quickly mastered the Aleut language and taught his people to read. The text in the image block above correctly identifies Fr. John Veniaminov as the one who did this.

legacy of Christian literature in their own tongue. He translated the Gospel and catechism for them and went on to write the first original composition in their language, his remarkable Indication of the Pathway into the Kingdom of Heaven. In the course of his work he made ethnological and other scientific observations which still underlie much of the scholarly studies of the region. Furthermore, in yearly travels in frail native kayaks over long stretches of frigid ocean waters he placed his safety and comfort below his concern for the most isolated members of his flock, and even those who technically were not yet numbered among his flock. Above and beyond the call of duty, so to speak, he planted the precious seed of faith throughout the island district of Alaska.

In the end these labors took their toll. The contemporary reference to Fr. Veniaminov as a "Paul Bunyan in a cassock" indicates more the strength of his spirit than of his body, for long trips with his legs held immobile in frigid waters crippled them within a few years, and when he felt that he would no longer be able to adequately perform all the functions his ministry in the islands required, he asked with great sorrow to move on to a physically less demanding job in Sitka. There, in the capital city of Russian America he began the more challenging and difficult task of evangelizing the ever-hostile Tlingit Indians while continuing to polish his Aleut writings. Five more years thus passed before Fr. Veniaminov left Alaska in order to personally supervise publication of his works in Russia.

Extensive travel can surely be said to be a mark of "modern man," and St. Innocent certainly did his share. Having sent the rest of his family home to Irkutsk to await his return, he set sail with his youngest daughter on a round-the-world voyage which touched ashore at Honolulu, Tahiti, and Rio de Janeiro en route to St. Petersburg.

In the Russian capital, while awaiting permission to publish his theological works, Fr. Veniaminov received word from Siberia that his wife had died. His shock and grief passed long before his concern for his orphaned children, and it was only after their care and education was guaranteed by the tsar himself that his own future as a missionary could be arranged. He accepted monastic tonsure and was preparing to return to his work in Sitka when a surprise call to an even higher ministry came. On December 15, 1840, he was consecrated "Bishop of Kamchatka, the Aleutian and Kuril Islands," and on September 26, 1841, America met its first Orthodox hierarch.

Even then, at age 45 and in a new, exalted rank, he shunned all comfort and decorum to oversee personally the life of his far-flung diocese. By ship, by kayak, by dogsled, on the backs of reindeer and even bulls, he made his way, village by isolated village, among the people. And, as Russia's territorial holdings along the Pacific seaboard continued to grow, so did the size of Innocent's diocese, bringing under his spiritual care peoples of new languages and customs. He continued to use his financial prowess, and whenever necessary his own hands and talents, to overcome the limitations which nature and government policies placed upon the region in order to further the spiritual and material well-being of his flock. His pace never slackened until he was well into his sixties. Then, only because blindness threatened to make him—a burden upon his flock, he made plans to retire quietly to a monastery in the capital. This, however, was not the will of God for him, for in 1868 the aged hierarch was appointed to the ancient see of Moscow as successor to his friend, the great Metropolitan Philaret.

The eleven years which St. Innocent spent in Moscow—where such elements of the "modern world" as rail transportation, anesthetic surgery and photography were gaining increasing prominence—were, amazingly, among his most fruitful for America. He supervised and guided the establishment of an independent see in San Francisco and founded the Orthodox Missionary Society, whose chapters throughout Russia provided for the financial needs of his former flock. By the time he died in 1879, St.

Innocent had laid the cornerstone for the Orthodox Church in America, financially (until, 1917) through his Society, and ideologically by his declaration in 1867 that as a mission to bring the Truth of Christ to all the peoples of America it should evolve into an English-speaking body, train English-speaking clergy, translate the service books into the language of the country, and come to grips with the problems and dynamics of the new society.

