

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF OCTOBER 1, 2017



SUNDAY, OCTOBER 1ST

Protection of the Virgin Mary

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

FRIDAY, OCTOBER 6TH

St. Innocent of Alaska

9:00a.m. Akathist

SATURDAY, OCTOBER 7TH

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

SUNDAY, OCTOBER 8TH

18th Sunday After Pentecost

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

"Let's pay for our soul to acquire discernment with the coin of contempt for the transient things of life. Let's seek spiritual gifts, 'the greater goods', and free ourselves, through constant struggle, of our materialistic outlook, which drags the soul into irrational urges and makes people completely dumb animals."

St. Symeon the New Theologian

READER SCHEDULE

Sunday, October 8th

Megan Borodulia

Sunday, October 15th

Daniel Moss



Haven't Seen Someone in a While?

Give them a call. See how they are doing. Let them know that you not only miss them but also care enough to see if everything is okay. A kind word can go a long way.

Did You Know?

- ❖ Christ the Savior's account balance has been in the red for over a month because donations are down significantly in 2017.
- ❖ Because the church's bills continue even when we miss a Sunday, many people make up their offerings when they return and some even give in advance of being away.
- ❖ Offerings: 1) help the Church fulfill her work and 2) help us grow in Christ. Offerings are a matter of faith not just finances.
- ❖ Christian Wealth Management: "Find out how much God has given you, and from it take what you need; the remainder which you do not require is needed by others. The excesses of the rich are the necessities of the poor." St. Augustine

CASH FLOWS THROUGH 8/31/17					CASH FLOWS IN SEPTEMBER 2017					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 10/1		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
55,194	56,961	11,127	13,100	-3,740	5,638	8,222	1,763	0	-821	-5,719	2,970	0





THE ORTHODOX STUDY BIBLE ON THE MOST-HOLY THEOTOKOS AND EVER-VIRGIN MARY

“For behold, henceforth all generations will call me blessed.” – Luke 1:48

For two thousand years the Church has preserved the memory of the Virgin Mary as the prototype of all Christians - the model of what we are to become in Christ. The tradition of the Church holds that Mary remained a virgin all her life (see note on Matthew 12:46-50). While life-long celibacy is not a model for all Christians to follow, Mary's spiritual purity, her wholehearted devotion to God, is certainly to be emulated.

Mary is also our model in that she was the first person to receive Jesus Christ. As Mary bore Jesus Christ in her womb physically, all Christians now have the privilege of hearing God within them spiritually. By God's grace and mercy we are purified and empowered to become like Him.

The honor we give to Mary also signifies our view of who Jesus is. From early times the church has called her Mother of God (Greek Theotokos, lit. "God-Bearer"), a title which implies that her Son is both fully man and fully God. As His Mother, Mary was the source of Jesus' human nature; yet the One she bore in her womb was also the eternal God.

Therefore, because of her character and especially because of her role in God's plan of salvation, Christians appropriately honor Mary as the first among the saints. The archangel Gabriel initiated this honor in his address to her: "Rejoice, highly favored one, the Lord is with you; blessed are you among women!" (Luke 1:28). This salutation clearly indicates that God Himself had chosen to

honor Mary. Her favored status was confirmed when she went to visit her cousin Elizabeth, who was then six months pregnant with John the Baptist. Elizabeth greeted Mary with these words: "Blessed are you among women, and blessed is the fruit of your womb! But why is this granted to me, that the mother of my Lord should come to me?" (Luke 1:42,43). And Mary herself, by the inspiration of the Holy Spirit, predicted the honor that would be paid her throughout history: "For behold, henceforth all generations will call me blessed" (Lk 1:48).

In obedience to God's clear intention, therefore, the Orthodox Church honors Mary in icons, hymns, and special feast days. We entreat her, as the human being who was most intimate with Christ on earth, to intercede with her Son on our behalf. We ask her, as the first believer and the Mother of the Church, for guidance and protection. We venerate her - but we do not worship her, for worship belongs to God alone.

In Matins, Vespers, and all the services of the hours of prayer, we sing this hymn, which expresses Mary's unique place in creation.

"It is truly right to bless you, O Theotokos, ever-blessed and most pure, and the Mother of our God. More honorable than the cherubim and more glorious beyond compare than the seraphim, without defilement you gave birth to God the Word: True Theotokos, we magnify you."

ON ICONS AND COMMON SENSE

In the 4th century, St. Basil the Great, in reference to icons, said that "the honor shown the image passes over to the archetype."

He also illustrates the concept by saying, "If I point to a statue of Caesar and ask you 'Who is that?', your answer would properly be, 'It is Caesar.' When you say such you do not mean that the stone itself is Caesar, but rather, the name and honor you ascribe to the statue passes over to the original, the archetype, Caesar himself."

So it is with an Icon.



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 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

OCTOBER CONGRATULATIONS!



Birthdays:

- 10/2 Bruce John Eckerd
- 10/8 Maleah Morsey
- 10/9 Deborah Wilson
- 10/13 Catherine Lupiwok
Maksim Oganyan
- 10/25 Sava Cook
- 10/28 Alan Royal
- 10/29 Nicholas Evanusa

Namesdays:

- 10/1 *St. Romanos the Melodist*
Rob Barbarita
- 10/6 *St. Innocent of Alaska*
Fr. John Parsells
- 10/9 *St. Athanasia*
Deborah Wilson
- 10/23 *St. James*
Alan Royal
- 10/26 *St. Demetrios*
Dzmitry Lobach
- 10/28 *Hieromartyr Cyriacus*
Dominic Morsey

Anniversaries:

- 10/13 Joanne & Tony Patrick
- 10/26 Gerald & Camelia Milite

Corrections? Please see Fr. John!

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—he felt—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.

FOR CONSIDERATION

From the Prologue of Ochrid (September 29)

In ignorance, many people labor more to avoid suffering in old age and terminal illness than to avoid the torments of hell in the life after old age and death. Such was the case of an unmarried and avaricious man who, from year to year, and with ever greater passion, amassed for himself unnecessary wealth. When asked why he strove so much to pile up excess wealth he replied: "I am gathering it for my old age. This wealth will heal and feed me in old age and sickness." And indeed, his foreboding came true. In old age, a grave and long-lasting illness befell him. He distributed his accumulated wealth to physicians so they would heal him, and to servants so they would care for him and feed him. His wealth was soon spent, and the illness continued. The physicians and servants abandoned him, and he fell into despair. His neighbors brought him bread until his death, and he was buried at the expense of the community. He had used his wealth for that which he had intended it. God had even done for him according to the man's will. God had sent him the illness that he had, in a sense, desired, and for which he had prepared great wealth. Nevertheless, all his wealth was unable to alleviate his sufferings in this world—so with what would he be able to alleviate his sufferings in the other world? Nothing, if he took with him neither faith, nor hope, nor charitable deeds, nor prayers, nor repentance! Someone saw a departed man in the great glory of Paradise, and asked him how he had become worthy of that glory. The man replied: "In my earthly life I was the hireling of an evil-doer who never paid me. But I endured all and served him to the end, with hope in God." Then the onlooker saw another man in even greater glory, and when he asked him, that one replied: "I was a leper, and to the very end I offered gratitude to God for that." But no one saw in the glory of Paradise the man who had amassed money for illness in old age.

