

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF OCTOBER 1, 2006



SUNDAY, OCTOBER 1ST
16TH SUNDAY OF PENTECOST
PROTECTION OF THE MOTHER OF GOD
8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour
Parish Council Meeting

TUESDAY, OCTOBER 3RD
11:00a.m. Deanery Meeting in DC

THURSDAY, OCTOBER 5TH
7:00p.m. Vespers

FRIDAY, OCTOBER 6TH
SAINT INNOCENT OF ALASKA
8:40a.m. Hours
9:00a.m. Divine Liturgy

SATURDAY, OCTOBER 7TH
6:00p.m. Vespers

SUNDAY, OCTOBER 8TH
17TH SUNDAY OF PENTECOST
8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour

The Protection of the Theotokos

was established as a feast in the 12th century following a vision of the Mother of God watching over and covering with her veil the faithful Christians who were at prayer in the Church of the Blachernae in the imperial city of Constantinople. Throughout the centuries the Mother of God has come to the aid of all those who have called upon her in faith. We honor her especially today for her ceaseless intercessions and we ask her protection over our parish, the Orthodox Church in America, and all faithful Christians everywhere.



Many Thanks

to all who helped make last Sunday's party for Fr. Daniel and Mat. Dunya such a success! May God bless you!

The Harvest Ball

is to be held on Saturday, October 28th, from 7-11p.m. at the Golden Sands, 10900 Coastal Highway, Ocean City, MD. Cost per ticket is \$40. Proceeds will benefit the Christ the Savior Orthodox Church Building Fund. For tickets or more information, call Bill at 410-371-6592. Please don't wait until the last minute to get your tickets!



"The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field."

Matthew 13:44

When you buy a field, it is over 99% dirt. Churches are at times like that. Sometimes they have politics and hypocrites, and sometimes the pastor isn't so great; but it is still a good investment to "buy" the church to get the heavenly treasure within it.



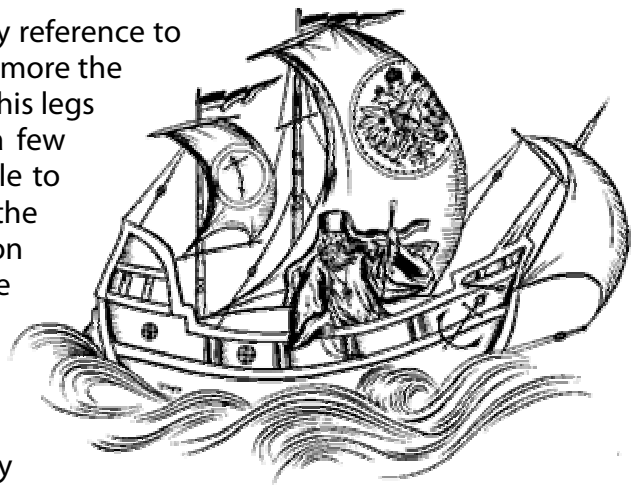
SAINT INNOCENT OF ALASKA (†1879)

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.

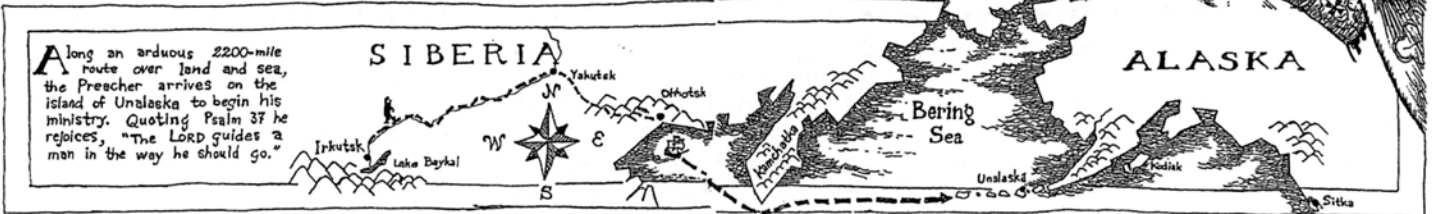


Extensive travel can surely be said to be a mark of "modern man," and St. Innocent certainly did his share. Having sent the rest of his family home to Irkutsk to await his return, he set sail with his youngest daughter on a round-the-world voyage which touched ashore at Honolulu, Tahiti, and Rio de Janeiro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



Along an arduous 2200-mile route over land and sea, the Preacher arrives on the island of Unalaska to begin his ministry. Quoting Psalm 37 he rejoices, "The LORD guides a man in the way he should go."

SAINT SILOUAN THE ATHONITE ON PRAYER



The soul that loves the Lord cannot help praying, for she is drawn to Him by the grace she has come to know in prayer.

We are given churches to pray in, and in church the holy offices are performed according to books. But we cannot take a church away with us, and books are not always available, yet interior prayer is always and everywhere possible. The Divine Office is celebrated in church, and the Spirit of God dwells therein, but the soul is the finest of God's churches, and the man who prays in his heart has the whole world for a church.

When we love someone, we like to think about that person, talk about him, be with him. Now the soul loves the Lord, as her Father and Creator, and stands before Him in awe and love; in awe because He is the Lord; in love because the soul knows Him for her Father – He is all merciful and His grace sweeter than anything else.

"Pray without ceasing."
1 Thessalonians 5:17

"Rejoice in the Lord always."
Philippians 4:4

"Therefore, I desire that men pray everywhere, lifting up holy hands, without wrath and doubting."
1 Timothy 2:8

"If you ask anything in My Name, I will do it."
John 14:13-14

"For there is no other name under Heaven given among men by which we must be saved."
Acts 4:12