

# CHRIST THE SAVIOR ORTHODOX CHURCH

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## BULLETIN OF OCTOBER 4, 2009

### Please Remember in Prayer

Carole Boris (newly-departed), Archpriest Michael, Monk Christian, Nadia, Kathy & Bill Parrish, Marie, Thomas, Judith Kocinski, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Steven, Yvonne, Katherine, Michael, Gregory, Todd & Olga Leisure, Nina Gordon, Constantina & Christos, Mirela & Chris, Jaroslav, Troy Paul Duker, Frank & Mary Miranda. Requests? Let Fr. John know.

### SUNDAY, OCTOBER 4<sup>TH</sup>

#### 17<sup>TH</sup> SUNDAY AFTER PENTECOST

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

### TUESDAY, OCTOBER 6<sup>TH</sup>

#### ST. INNOCENT OF ALASKA

9:00a.m. Akathist

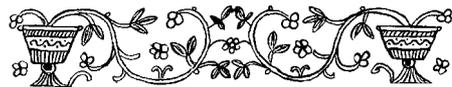
### SATURDAY, OCTOBER 10<sup>TH</sup>

5:00p.m. Orthodoxy 101  
6:00p.m. Great Vespers

### SUNDAY, OCTOBER 11<sup>TH</sup>

#### 18<sup>TH</sup> SUNDAY AFTER PENTECOST

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



### On Bearing Injustice

*"He who suffers wrong and does not demand any reparation from the man who wronged him, trusts in Christ to make good the loss; and he is rewarded a hundredfold in this world and inherits eternal life."*

St. Kosmas Aitolos

### READER SCHEDULE

**Sunday, Oct. 11<sup>th</sup>**

Jodi McElwee

**Sunday, Oct. 18<sup>th</sup>**

Kathy Parrish



### Congratulations & Many Years!

to Rob and Jenny Barbarita on the birth of their son, Michael, who was born on Saturday, September 26<sup>th</sup> at 1:22pm. He weighs 8.5 pounds and is 21 1/2 inches! May the Lord bless them all! If you would like to send congratulations, you may do so to rob.barbarita@gmail.com.

### Financial Update

A financial summary covering the first three quarters of 2009 can be found on page two of this bulletin. If you have any questions regarding the summary, please see Fr. John, Michael McFarland, our treasurer, or one of the Parish Council Members.



### Those Interested in Reading

in church are asked to please speak with Fr. John today during the coffee hour. In the next month or two we will be adding new people to the reading schedule, and your confirmation is requested.

### Yard Sale – Saturday, October 17<sup>th</sup>

Please bring any donated items for the yard sale to the church by Friday, October 16<sup>th</sup>. Any items not sold and not picked up by the person making the donation, will be taken to a local thrift shop to benefit local charities. If you would like to bring baked goods for the Yard Sale, please put them in the refrigerator or bring them the morning of the sale.



### Scrip Announcement

Scrip cards are now available through Kathy Parrish and Jane Koshutko. Place your order one Sunday and receive your card the next!



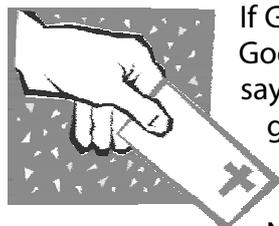
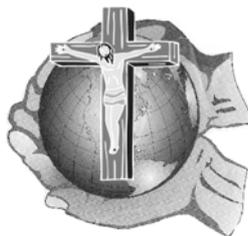
### The Sacrament of Confession

is offered following any church service or at any other time by appointment. As a reminder, when we repent and confess our sins, then they are forgiven and forgotten – 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 in our spiritual life. 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.

## THE EARTH IS THE LORD'S AND THE FULLNESS THEREOF

From Parish Publishing LLC on Psalm 24:1

The principle behind stewardship is that every material thing, though you may call it yours... actually belongs to God. God owns it all: your land, your property, your income, your life. This is God's world. When you give a truly significant portion of your money, you are only setting apart for God's use a portion of the money that has been entrusted to you by God. The person who gives sacrificially does so because he or she knows whose world this is!



If God comes first in our lives, then giving to God should also come first. The person who says, "After I pay my bills I can't afford to give," may be telling the truth. But these people have made a grave error. They have put the cart before the horse!

None of us could afford to give with what's left. We must put God first and then manage the rest of our income in a way by which we will still pay all our bills. This is easier than we think because by doing so, we will have God's blessing!

## OCTOBER CONGRATULATIONS!



### Anniversaries:

10/9 George & Lois Hamaty

### 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!



## FINANCIAL SUMMARY – 1<sup>ST</sup> THREE QUARTERS OF 2009

### ORDINARY INCOME

Category	Jan – Sept 09	Budget
Stewardship	\$33,359	\$40,650
Diocese	\$4,500	\$4,500
Candles	\$2,433	\$2,550
Bookstore	\$375	\$750
Charity	\$6,155	\$1,125

### ORDINARY INCOME / EXPENSES

Category	Jan – Sept 09	Budget
Income	\$47,912	\$49,969
Expenses	\$50,055	\$47,828
Net Income	-\$2,143	\$2,140

### OTHER INCOME

Category	Jan – Sept 09	Budget
In Memory	\$3,430	n/a
Building Fund	\$2,003	n/a
From Other Churches	\$2,335	n/a

### About the Financial Summary

The **ordinary income and expenses** figures shown in the chart on the left designates those funds which are being used towards our operating budget.

The **other income** figures shown at the bottom of the chart on the left indicate those funds which were donated for a specified purpose which does not relate to our operating budget.

Our net ordinary income, as far as the budget goes, is a negative \$2,143. This does not take into account the \$8,969 which has been donated for the building fund, church articles, in memory of Carole Boris, fundraisers as well as gifts from other Orthodox churches.

The 2009 end of year financial summary will be published in full detail as part of the Treasurer's report at the 2010 Annual Meeting. Full financial reports are presented at every Parish Council meeting for review by the Priest and Council Members.

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

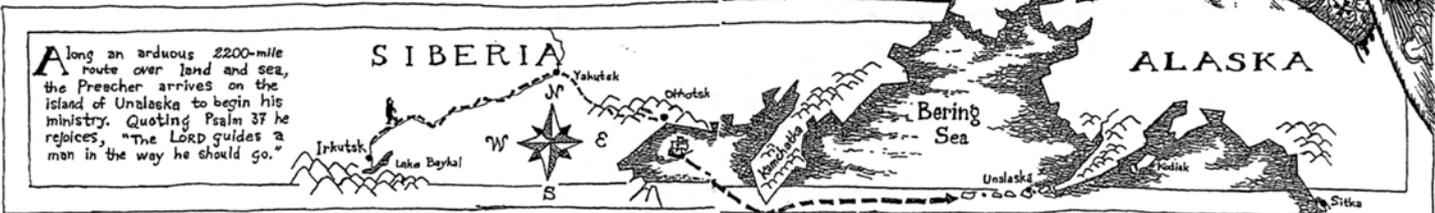
to an even higher ministry came. On December 15, 1840, he was consecrated "Bishop of Kamchatka, the Aleutian and Kuril Islands," and on September 26, 1841, America met its first Orthodox hierarch.

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.

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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.



### SAINT SILOUAN 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.

### THE SCRIPTURES ON PRAYER

*"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

*"And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."*  
– 1 John 3:22