



CHRIST THE SAVIOR ORTHODOX CHURCH

10315 Carey Road; Berlin, MD 21811
 302-537-6055 (church) / orthodoxdelmarva.org /
 frjohn@orthodoxdelmarva.org

BULLETIN OF OCTOBER 6, 2013

SUNDAY, OCTOBER 6TH

15th Sunday of Pentecost

St. Innocent of Alaska

8:40a.m. Hours

9:00a.m. Divine Liturgy
 Coffee Hour

SATURDAY, OCTOBER 12TH

5:00p.m. No Class

6:00p.m. Great Vespers

SUNDAY, OCTOBER 13TH

16th Sunday of Pentecost

8:40a.m. Hours

9:00a.m. Divine Liturgy
 Coffee Hour

Our holy fathers have renounced all other spiritual work and concentrated wholly on this one doing, that is, on guarding the heart, convinced that, through this practice, they would easily attain every other virtue, whereas without it not a single virtue can be firmly established.

St. Symeon the New Theologian

READER SCHEDULE

Sunday, Oct. 13th

Joanne Patrick

Sunday, Oct. 20th

Kathy Parrish



A Warm Welcome!

We warmly welcome all of our visitors! It's good to have you with us!

Thanks is Extended

to Protopresbyter Daniel Hubiak, founding priest of the Mission, who is celebrating the Divine Liturgy today in Fr. John's absence.

Sympathy is Expressed

to Rich and Diane and the entire Evanusa and McFarland families on the unexpected repose of Robert Michael Evanusa (Rich's brother). As we remember Robert Michael in prayer, we ask the Lord's divine consolation for his family. May his memory be eternal!



The Prayer List

may be found at the candle stand. Please put the names of those who are in special need of prayer due to an urgent situation. If you have any questions, please see Fr. John.



New Photos

have been added to our website from last Sunday's Baptism of Andrei Ovidiu. Check them out!

Offering a Ride to Church

Fr. Christian Lesinsky is in need of a ride to church every so often on Sunday mornings. He is currently in Atlantic Shores Rehab Center at the intersection of Routes 113 and 24. If you are traveling that way and/or are willing to help him, please see Fr. John as soon as possible.



Haven't Seen Someone in a While?

Give them an email or a call. It is nice to hear from a friend from church. Let them know that you miss seeing them and hope that everything is okay.

Have a Question About Orthodoxy or Parish Life?

Why not speak with your priest during the coffee hour, before or after services, or at any other time by appointment? You may reach Fr. John by phone or email: 302-537-6055 or frjohn@orthodoxdelmarva.org.



Safety First

Everyone is asked to be particularly attentive, especially in the parking lot. Parents are asked to please stay with their children at all times or leave them in the supervision of another adult. First-aid boxes are available in both bathrooms.

The **Prayer List** has been moved to the candle stand. If you would like a name added to the list, you may do so yourself or you may contact Fr. John.

CASH FLOWS THROUGH 5/31/13					CASH FLOWS IN SEPTEMBER 2013					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 10/6		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Due 2/2014
27,450	21,348	23,473	17,245	+12,330	8,847	3,251	5,200	2,845	+7,951	+3,907	0	-8,963

THE NETWORKS OF COMMUNICATION

From the OCA Mission Resource Kit

The single most comprehensive, contemporary lesson in Church growth (specifically, how to evangelize effectively in your parish) can be learned by standing in any Orthodox church on the first Sunday of Great Lent (Great Lent being a traditional time for the catechumenate) and listening to the Gospel reading (John 1:35ff.). A paraphrase of the events in this passage is as follows:

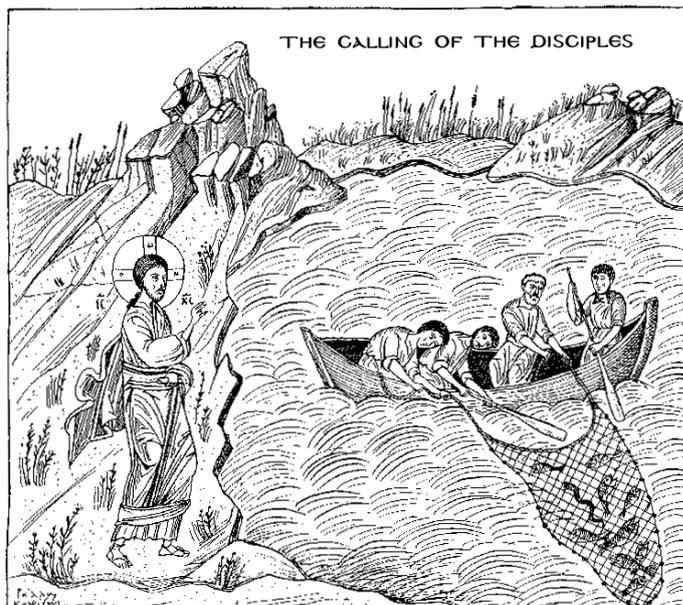
- ❖ Jesus told Andrew, "Come and see," and they did.
- ❖ Because it was important, Andrew went and found his brother Simon Peter and brought him to Jesus.
- ❖ Jesus told Philip, "Follow me," and he did.
- ❖ Because it was important, Philip went and found his friend Nathanael and told him, and Nathanael came to Jesus.

Anyone who can fully grasp the implications of points 2 and 4, and is willing to apply them actively, is on the way to successful evangelism in their local parish. The following statistics on recruited membership are generally accepted by Church analysts in North America. Typically, members of any parish have joined their church because of:

- ❖ Visitations (by priest or parishioner) 1-2 %
- ❖ Walked in off the street 2- 3 %
- ❖ Special need met by parish 2-3 %
- ❖ Program offered by parish 3-4 %
- ❖ Sunday School 3-5 %
- ❖ Clergy 3-5%
- ❖ "Crusade" .001 %
- ❖ A relative or friend 70-90 %

Chances are very great that if you are reading this, you are a baptized Christian because a relative or a friend brought you to the Church. (It would be strange to expect anything else.) Further analysis of the 70-90 % in the last category is illuminating: If a majority of the people were brought by relatives, then the parish is more static; if they were brought by friends, then the parish is more dynamic.

A principle related to the family-friends phenomenon illustrated above is found in the New Testament emphasis on evangelism through house-



holds. The calling of Zacchaeus and the bringing of salvation to him and to all his house is (not coincidentally) the Gospel reading that alerts us to preparation for Great Lent, the time of the catechumenate, as mentioned above. Similarly, we note the same paradigm in Acts when Paul evangelizes Lydia and her house, the jailer and his house, and the leader of the synagogue and his house, to mention a few. Our Church normally appoints the Zacchaeus passage for the prayer and blessing of a new house, recognizing the principle of the natural growth of the Church through the family and the associations of the household.

Throughout the New Testament, it is assumed that the primary mode of Church growth is evangelism. Sometimes individuals from native Orthodox cultures lose sight of this reality because of their native situation. There are only three means whereby people become members of parishes: birth, transfer, and evangelism. Christian parenting cannot be expected to be the process by which the entire world becomes Christian. Likewise, transfer of membership to a "new" parish means that an "old" parish has lost a member, so the process is a "wash."

The icon or image that we are given to imitate is that of evangelism, the draught of fishes, the making of disciples. Individuals who hear the Gospel are expected to proclaim the Gospel.

EMBRACING DISCIPLESHIP: PRINCIPLES OF EVANGELIZATION

Before undertaking a parish evangelization effort, there are three clear prerequisites.

1. Know God. Our first task in proclaiming and sharing the Gospel is entering into and living in the reality of God -that is, existing in personal communion with Him. The goal of evangelization is "growth in the life and faith and spiritual understanding" and, ultimately, life in the eternal Kingdom of God. Such growth finds its beginning in our knowledge of God and our conviction that Jesus Christ is not only "the Son of the Living God, Who came into the world to save sinners," but the very center of our lives. "Let your life testify to the presence of God within you," wrote Saint Gregory of Nyssa. Evangelizing, in a nutshell, cannot take place if the evangelizers have not been evangelized, if they are not fully immersed in and committed to living an Orthodox Christian lifestyle in the Holy Spirit that, ultimately leads to the Father through His Son, Jesus Christ.

2. Build community. Our second priority is to acquire a spiritually-based communal attitude, to manifest a spiritual quality of life, rooted in and revolving around the person of Jesus Christ, within the entire community. Where there is hatred, bitterness, resentment and hostility, the community of love is destroyed; and without love the spiritual character of the Church is destroyed. Evangelization efforts will be useless without a receptive and caring parish.

3. Proclaim and serve. Our third prerequisite is to go out into the world proclaiming the message of God by serving human beings in distress and providing for their essential needs in this world. The light of God must be allowed to shine through us and God's goodness must be made to season our life by our active ministry to others. We must proclaim faith through actions that shine in the surrounding world.

Discipleship. Ultimately, evangelization, while rooted in these fundamental principles, will not take place without the serious commitment on the part of God's People to accept the call to discipleship, to learning and sharing all that has been revealed by Jesus Christ and entrusted to us in the Tradition that we have received.

In Matthew 16:13-16, we read, "Jesus asked His disciples, 'Who do men say that the Son of man is?' And they said, 'Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.' He said to them, 'But who do you say that I am?' Simon Peter replied, 'You are the Christ, the Son of the Living God!'"



Peter's answer must be our answer if we are to share the Gospel, which is rooted in nothing other than the person of Jesus Christ. Before we can share the Good News with others, then, we must know and love God, enter into communion with Him through Jesus Christ, and allow ourselves to be guided by the Holy Spirit. Knowing and accepting Jesus as "the Christ, the Son of the Living God" - in a word, discipleship - is the very

foundation of evangelization. Discipleship presumes action: in short, we cannot proclaim the Gospel to others if we have not fully embraced it in our own lives.

ST. INNOCENT OF ALASKA ON THE HOLY SPIRIT

Faith and love which are gifts of the Holy Spirit are such great and powerful means that a person who has them can easily, and with joy and consolation, go the way Jesus Christ went. Besides this, the Holy Spirit gives man the power to resist the delusions of the world so that although he makes use of earthly goods, yet he uses them as a temporary visitor, without attaching his heart to them. But one who does not have the Holy Spirit, despite all his learning and prudence, is always more or less a slave and worshipper of the world.