



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF OCTOBER 5, 2014

A Warm Welcome!

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

Crawspace Work Project Update

Work has begun to fix the drainage and structural issues within the crawspace beneath the Parish Center. A second collection will be taken at the end of the Divine Liturgy while the work is being done to fund this necessary project. Everyone is kindly asked to financially support this project without decreasing support for the day-to-day operations of the Mission.



Safety First

Everyone is asked to be particularly attentive, especially in the parking lot and courtyard. 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.

SUNDAY, OCTOBER 5TH

17th Sunday of Pentecost

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

MONDAY, OCTOBER 6TH

St. Innocent of Alaska

9:00a.m. Akathist

SATURDAY, OCTOBER 11TH

6:00p.m. Great Vespers

SUNDAY, OCTOBER 12TH

18th Sunday of Pentecost

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



Food for the Hungry

A food basket has been placed in the fellowship hall. This basket is for non-perishable items which will be distributed to those in need.

Parishioners That Are Home Bound

If you or a loved one cannot make it to Church, Fr. John would be more than pleased to visit at your home, in the hospital, at a nursing home, or any other place. Please schedule a visit with Fr. John.



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.

Have a Question?

Are you wondering something about Orthodox Christianity or Christ the Savior Mission? Please feel free to ask Fr. John any questions in person, via phone (302-537-6055) or email (frjohn@orthodoxdelmarva.org).



READER SCHEDULE

Sunday, Oct. 12th

Kathy Parrish

Sunday, Oct. 19th

Joanne Patrick



Offerings: Did You Know?

- ❖ In July, our mission resumed paying assessments (\$393/month) to support the diocese of Washington and the OCA.
- ❖ Items from the "Liturgical Needs" list, posted at the candle stand, can be donated for the health/memory of our loved ones.
- ❖ Offerings: 1) help the Church fulfill her work and 2) help us grow in Christ. Offerings are a matter of faith not just finances.

CASH FLOWS THROUGH 8/31/14					CASH FLOWS IN SEPTEMBER 2014					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 10/5		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Mortgage
46,571	46,876	7,940	8,190	-555	6,736	4,473	470	2,294	+439	6,714	0	351,741

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 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.

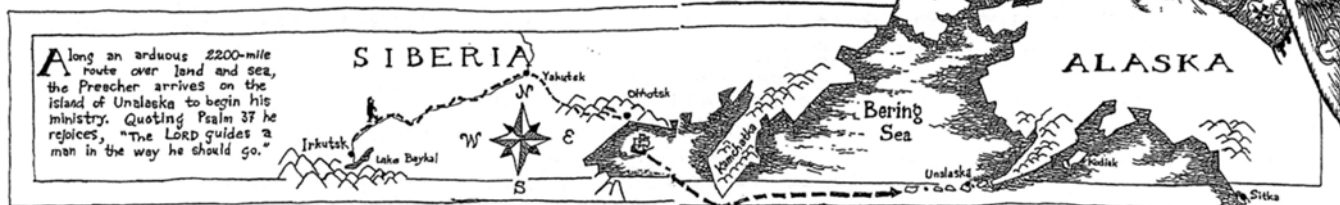
Even then, at age 45 and in a new, exalted rank, he shunned all comfort and decorum to oversee personally the life of his far-flung diocese. By ship, by kayak, by dogsled, on the backs of reindeer and even bulls, he made his way, village by isolated village, among the people. And, as Russia's territorial 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



ON LONGING FOR GOD

By Fr. John Breck

Within the depths of every human being there exists an insatiable longing for God. This is an inner force, a holy desire or yearning, that can move us out of the torpor of our daily life and lift us to a painful yet sublime level of being... The tragedy of our life lies in our constant temptation to lose the focus of that longing and to desire something less than God... The longing itself becomes



perverted, twisted into a self-serving drive for something that will satisfy the corrupted passions rather than nourish the hungry soul... Partial fulfillment does come in the form of gratifying personal relationships and accomplishments. We find satisfaction and pleasure in family, friends and enjoyable activities, yet even there, the pleasure and sense of fulfillment are diminished by a terrible yearning. We are consumed by a burning desire for something more, something that touches our heart, something of ineffable beauty that creates in us a response of pure joy.

OCTOBER CONGRATULATIONS!



Birthdays:

- 10/2 Bruce John Eckerd
- 10/8 Maleah Morsey
- 10/9 Deborah Wilson
- 10/13 Catherine Lupiwok
- 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

Corrections? Please see Fr. John!



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)