

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF OCTOBER 6, 2019

A Warm Welcome!

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



Retreat with Fr. Thomas Soroka – Saturday, October 26

An educational retreat entitled, "A Christian Ending", covering a spiritual and practical approach to death from Orthodox Christian perspective, will be offered here on Saturday, October 26, by Fr. Thomas Soroka. Details are forthcoming – save the date!

2020 Calendars & Pocket Planners

can be ordered via the order sheet in the back of the church. The calendars are \$5.00 apiece and the pocket planners \$4.00. The order sheet will be in the back of the church for the next month or so.



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.

Parishioners That Are Home Bound

If you or a loved one are homebound and cannot make it to Church to receive the Holy Mysteries, Fr. John would be very pleased to visit at your home, in the hospital, at a nursing home, or any other place. Please be sure to schedule a visit with him.



Did You Know We're on Facebook?

"Like" us to receive our posts, and so that your friends can get to know your church a little. Who knows who else may "Like" us too?
<https://www.facebook.com/pages/Christ-the-Savior/202922375995>



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.

Appreciation is Expressed

to those who prepare food for the coffee hour and clean-up the chapel and hall each Sunday morning. Your labors are much appreciated and worthy of emulation!



Have a Question?

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

Going to the Hospital?

Please let your priest know, so that he can add you to the prayer list, or, if you like, pay you a visit. If you know someone else is in the hospital please let Fr. John know.



How to Build a Happy Home

Neither do walls or rich furniture make a home. Millionaries in magnificent mansions may never know a home. But where there are good relationships, where love binds the family together and to God, there happiness is always to be found. For good relationships are heaven anywhere.

St. Seraphim of Sarov

	OPERATING			EARMARKED			ACCOUNTS		READER SCHEDULE	
	THRU 8/31	LAST MONTH	THIS YEAR	THRU 8/31	LAST MONTH	THIS YEAR	OPERATING	5,435	9/29	Megan Wilkinson
INCOME	74,492	8,553	83,045	15,110	1,500	16,610	EARMARKED	13,059	10/6	Rdr. George Kaloroumakis
EXPENSE	74,088	9,261	83,349	2,885	5,780	8,665	SAVINGS	12,000	10/13	Gabriela Vlahovici-Jones
NET	+404	-708	-304	+12,225	-4,280	+7,945	BUILDING	5,000	10/20	Beth Dunbar

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.

OCTOBER CONGRATULATIONS!

Birthdays:

10/2	Bruce John Eckerd
10/4	Fr. Joseph Oleynik
10/8	Maleah Morsey
	Larry Perrone
	Kimberly Perrone
10/9	Deborah Wilson
10/13	Maksim Oganyan
10/23	Deborah Royal
10/25	Sava Cook
10/28	Alan Royal
10/29	Nicholas Evanusa

Namesdays:

10/6	<i>St. Innocent of Alaska</i> Fr. John Parsells
10/9	<i>St. Athanasia</i> Deborah Wilson
10/23	<i>St. James</i> Alan Royal
10/28	<i>Hieromartyr Cyriacus</i> Dominic Morsey

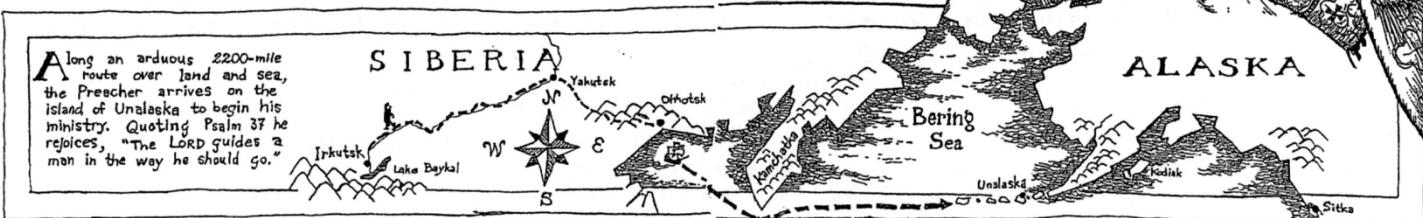
Anniversaries:

10/13	Tony & Joanne Patrick
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Corrections? Please see Fr. John!

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.



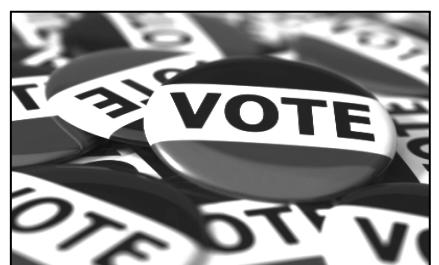
ON ORTHODOX LAITY AND POLITICS

From the Social Concept of the Russian Orthodox Church

Nothing can prevent Orthodox laity from participating in the work of legislative, executive and judicial bodies and political organizations. This involvement has taken place under various political systems, such as autocracy, constitutional monarchy and various forms of the republic system. The participation of Orthodox laity in secular and political processes was difficult only in the contexts of non-Christian rule and the regime of state atheism.

In participating in political processes, Orthodox laity are called to base their work on the norms of the Gospel's morality: the unity of justice and mercy (Ps. 85:10); the concern for the spiritual and material welfare of people; the love of the homeland; and the desire to transform the surrounding world according to the Word of Christ.

The Christian who works in the sphere of civic and political building is called to seek the gift of special self-sacrifice and special self-denial. He needs to be utterly attentive to his own spiritual condition, so that his civic or political work may not turn from service into an end in itself that nourishes pride, greed, and other vices. It should be remembered that "principalities or powers, all things were created by Him, and for Him... and by Him all things stand" (Col. 1:16-17). St. Gregory the Theologian, addressing the rulers of his time, wrote: "It is with Christ that you command, with Christ that you govern, for Him that you have received your power." St. John Chrysostom says, "A true king is he who conquers anger and jealousy and lust and subjects everything to the laws of God and does not allow the passion for pleasure to prevail in his soul. I would like to see such a man in command of the people, the throne, the cities the provinces, and the troops, because he who has subjected the physical passions to reason would easily govern people also according to the divine laws... But he who appears to command people but in fact accommodates himself to wrath and ambition and pleasure... will not know how to dispose of power."



NEWLY-DEPARTED: BRUCE JOHN ECKERD

Bruce (John) Edward Eckerd, Jr., age 37, affectionately known as "B.J." of Frankford, DE passed away as the results of an automobile accident on Thursday, September 27, 2019 in Frankford, DE.

He was born in West Palm Beach, FL to Bruce Edward Eckerd, Sr. and Yvonne W. (Ankney) Eckerd. B.J. graduated from Indian River High School Class of 2000 and then went on to further his education from Delaware Tech where he completed his associate's degree in business. He had previously worked at Wilgus Associates in Bethany Beach in their accounts receivable and payable department and also Domino's Pizza in Lewes.



B.J. was a member of Christ the Savior Orthodox Church in Berlin, MD where he had served in the altar, the parish council, the choir and was a treasurer. He also loved all types of music and could play the guitar and piano.

B.J. was preceded in death by his maternal grandparents, Lewis F. Ankney and Wilma DiBlasi and paternal grandfather, Thomas C. Eckerd. He is survived by his parents, Bruce Edward Eckerd, Sr. and Yvonne Eckerd of Frankford, DE; a sister, Brandi Andrews and her husband, Matt; a brother, Kenneth Eckerd Marchick, Jr. of Russia; a half-brother, Robert Charles Grubb, Jr. of Pennsylvania; a half-sister, Michelle Lyn Grubb of Pennsylvania; his paternal grandmother, Pearl V. Eckerd of Pennsylvania and a nephew, Robert Rhubright and his wife, Brandy and a host of extended family members and friends.



THE RESURRECTION OF CHRIST

From These Truths We Hold

The Resurrection of Christ the Redeemer is the completion of the Great Work for the redemption of mankind from enslavement to Satan and corruption; the power of sin is destroyed and Death itself is abolished. The Resurrection of Christ grants every one the right to call himself a child of God; it is the return of Paradise lost, the threshold of the Holy of Holies of immortal life and communion with God. St. Paul tells us that if there had been no Resurrection then our Christian faith would have been deprived of any foundation or value: If Christ has not been raised, then our preaching is in vain and your faith is in vain... If Christ has not been raised, your faith is futile and you are still in your sins (1 Cor. 15:14, 17).

But Christ is risen; He rose the First among the sons of earth, and thus manifested His Might and His Divine Power. Through our forefather's disobedience to God, sin took possession of human nature, and brought decay and death in its wake. But Christ abolished original sin and cleansed the fallen Adam (Eph. 1:7). With His divine blood He raises man into a new creation (1 Cor. 15:13-26).

The Holy Orthodox Church triumphs, exults and rejoices, magnifying and extolling Christ's glorious Resurrection, the great and wonderful manifestation of Divine Love and Forgiveness and the beginning of everlasting life. On this Feast of Feasts, this Triumph of Triumphs, the Holy Church exults in her love for her beloved Bridegroom, Who rose from the tomb for our salvation, and summons us, Her faithful children, to this eternal Feast of angels and men. This greatest feast, illuminated by the light from on high, is a divine prefiguration of the general resurrection of all those who have died from the beginning of time. And this is so because, as the Paschal Hymn so triumphantly proclaims: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!