

·THE SOWER OF GOOD SEEDS·



# CHRIST THE SAVIOR ORTHODOX CHURCH

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**BULLETIN OF OCTOBER 13, 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 at the candlestand and on the website – help get the word out and save the date! Please be sure to RSVP by October 23. If you would like to make a donation to help sponsor the event, please earmark your check "Retreat" or make a donation online: orthodoxdelmarva.org. If you would like to help with food, please see Pat McAlpin. Thank you!

## 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.



## Update: Next Weekend – October 19-20

Fr. John will be at St. Nicholas Cathedral on October 19-20, to film the divine services on behalf of the OCA as the St. Tikhon Choir is to sing Benedict Sheehan's new Composition of "The Divine Liturgy of Saint John Chrysostom". Fr. Damian Dantine, from St. John's Cathedral in DC, will serve the Divine Liturgy here at Christ the Savior next Sunday. There will be Reader's Vespers at 6pm on Saturday but no Bible study on 10/19.



## 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.



## 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.



## SUNDAY, OCTOBER 13<sup>TH</sup>

### 17<sup>th</sup> Sunday of Pentecost

### Holy Fathers of the 7<sup>th</sup> Council

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

## SATURDAY, OCTOBER 19<sup>TH</sup>

5:00p.m. No Bible Study  
6:00p.m. Reader Vespers

## SUNDAY, OCTOBER 20<sup>TH</sup>

### 18<sup>th</sup> Sunday of Pentecost

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



*Prayer is not an incantation. It is the voice of God, bringing the most important meaning of life to us amidst the noise of the sea of life, and it is our own words to the Lord—repentant, grateful, or laudatory. We pass every word of the prayers through our own hearts. This is one of the most important steps for regaining our lost connection with God; for if the Church ceases to pray, it ceases to be the Church.*

Vladimir Basenkov

✝	OPERATING			EARMARKED			ACCOUNTS		READER SCHEDULE	
	THRU 9/30	THIS MONTH	THIS YEAR	THRU 9/30	THIS MONTH	THIS YEAR	OPERATING			
INCOME	83,045	2,420	85,465	16,610	621	17,231	EARMARKED	13,680	10/13	Gabriela Vlahovici-Jones
EXPENSE	83,349	9,261	92,610	8,665	0	8,665	SAVINGS	12,000	10/20	Beth Dunbar
NET	-304	-6,841	-7,145	+7,945	+621	+8,566	BUILDING	5,000	10/27	Rdr. Nicholas Borodulia
									11/3	Megan Wilkinson

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## THOUGHTS ABOUT PARISH LIFE

Archpriest Victor Potapov

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The earth today represents a great field, given to man for cultivation. This field is divided among many nations, to each its own parcel. A plot is also given to us, to our parish. Its good cultivation depends upon us, acting with God's help. The Church and the parish is not merely our personal, private matter. Through them we join in the overall life of mankind.

If our parish life flows peacefully and well, if we possess the spirit of truth, good will and love, then through these we participate in the betterment of life on earth.

We have a church, a parish, parishioners. What can we do, that we may also have life?

All around us is a sea of evil. However, every person is a treasury of good. Often that goodness is hidden, unused, forgotten, covered with dust. We must uncover that goodness, gather it, use it, and with it inundate the sea of evil.

The Church, the parish, must be the center and expression of that goodness. Each of us must strive to uncover his own treasury of goodness. Each of us must strive to see and uncover the treasury within his brother.

Let each of become a seeker and doer of good. Let the Church be its center. Then the concepts: faith, church, parish - will become life to the parishioner.

In external appearance, the church building resembles a ship. Why is this so? Our life, especially today, is a turbulent sea. The waves of our worldly life buffet us from every side. Where can we turn? Where is salvation? The external appearance of the church has already shown us: Here is the ship, here is salvation. Truly, this is salvation for every believer.

Living within the Church, we, even without realizing it, draw nourishment from the spring of living water. Why then does it sometimes happen, that someone abandons the House of God, leaves the Church?

There are many reasons for this. Among them are the following: "I heard something bad about the priest, or he intentionally or unintentionally wronged me. I am offended, and will no longer go to church". Or: "I am offended by one of the parishioners. Being in his presence interferes with prayer - so I have left the Church.

In this there is great error. For we come to the Church of God, not to the priest, not to the warden, not to the parishioners. We come to pray to our Lord God, to receive His blessed help. After all, this is the most important

thing. The priest, the warden, the parishioners are all secondary. We enter the Temple of God in order to board the ship of our salvation. If we are drowning, and are seeking salvation on a ship, we don't ask ourselves who is the captain, who are the sailors; we only know that this is the ship of salvation.

It is wrong to substitute the secondary for the primary. Of course, it is nice to have a good priest, but, should a priest in some way offend us, or should he be taken from us and be replaced by another, we should not cast ourselves into the turbulent sea. Should a priest in some way offend us, we should not judge him; rather, we should more fervently pray for him. St. Theophanes the Recluse tells of a woman who noticed something bad about her priest. Returning home, and standing before

the Icons, she told the Lord that she would not cease fasting and fervent prayer until the Lord corrected the priest's shortcomings. This is how one should behave upon being offended by a priest or by any person in the Church. Not by leaving the Church, not by casting oneself into the worldly sea.

Let us remember: We enter the Temple of God in order to pray

and to participate in the blessed life of the Church. This priest or that priest, these failings or those failings or insults, should not confuse us and become conditions for our attendance or non-attendance of Church.

We would like to serve our Lord and the Church. But what can we do in the setting in which we live, in this vanity, fatigue, in this environment so often far from God and even inimical to Him?

First of all, we must not pose ourselves any great problems. We must strive to do the littlest of things, those most possible. In our attitudes to our personal lives, we must clearly determine our direction: toward good or evil, toward sin or piety.

With respect to Church life: we must acknowledge ourselves to be members of the Church family, not guests of the Church, or visitors when in the mood or when misfortune occurs, but truly members of the Church family, for whom nothing in the family is alien, who take responsibility for the life of the family, who help it when possible, and who, when misfortune strikes them, calmly and simply accepts its help.

How good to be a member of the Church family! How simple it then is to help and receive help. For you to God and receive from Him.



## CHRISTIAN TRADITIONS COMPARED

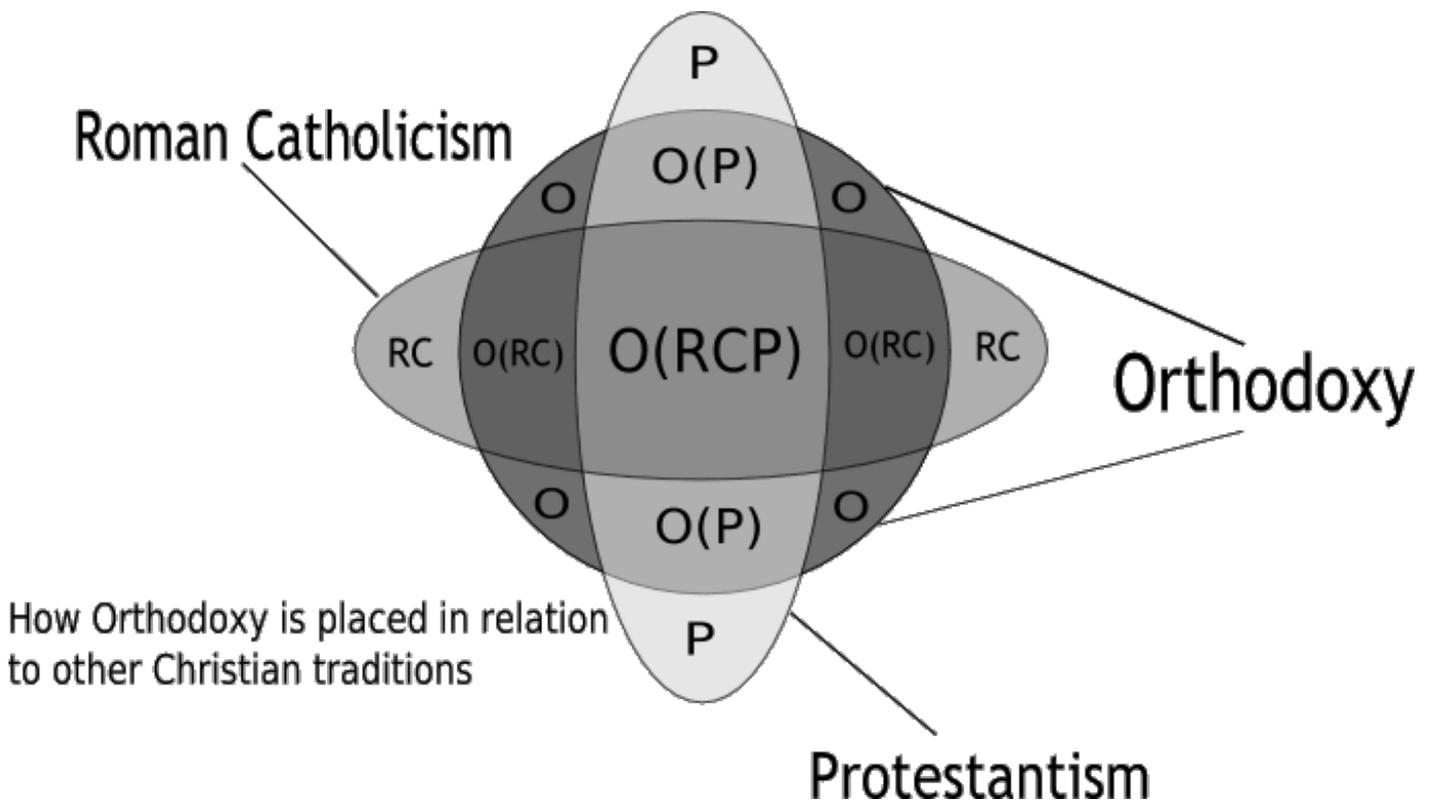
From *OrthodoxResource.co.uk*

Orthodoxy means "true belief / worship." Orthodoxy maintains that she has kept the truth unsullied and free from distortion and error from the beginning, which in Orthodox terms means "from Adam" but more especially in the history of the New Covenant Church Community, from Pentecost. The Venn diagram above shows how this works out in practice. Orthodoxy is represented by the red circle, Roman Catholicism by the blue ellipse and Protestantism by the yellow ellipse.

Both Roman Catholicism and Protestantism are held to have departed from the truth or distorted it in some measure which is why these traditions are

other. For example, the rise of a centralized monarchical papacy took Roman Catholicism further way from the symmetrical wholeness of Orthodoxy on authority but this merely prompted the rise of individualism with Protestantism based on the ascendancy of personal conscience.

More positively, each ellipse shares an area [O(RC), O(P)] with Orthodoxy, albeit not with each other to the same extent or in quite the same way, (water-tight distinctions are not possible). Examples in the O(RC) overlap concern similar if not identical, yet reconcilable beliefs and practices concerning the Sacraments, the Communion of Saints, the Church



shown as ellipses rather than circles. You will note that these ellipses extend beyond Orthodoxy into areas of belief and practice that are not shared by Orthodoxy [RC, P].

Historically speaking, Orthodoxy says that these areas, although separate from one another, at least share in common the feature that they exist ONLY by virtue of their mutual separation from Orthodox truth in the Second Millennium west. Roman Catholicism took one route (the horizontal axis), Protestantism reacted against that, but by virtue of its own faulty ideas inherited from Roman Catholicism, merely created another right-angled distortion along the vertical axis. Each ellipse depends on the

and Tradition. Examples in the O(P) overlap concern similar if not identical yet reconcilable beliefs and practices concerning the experience of God and personal faith.

Most positively of all we have the central region [O(RC,P)]. This commonality concerns beliefs and practices shared by all Trinitarian Christians and might include (amongst many others) the confession of Jesus Christ as Lord and God, the Trinity and the Love of the Creator God for his world. Although these beliefs do diverge in certain important respects; for example, in the difference between Orthodoxy and other Christians traditions on original sin, nonetheless it is important to affirm this com-

mon inheritance amongst Christians. The ecumenical task is to see this central region grow larger by degrees so that we may return to the former position when the red circle covered most (if not all) of the churches in Orthodoxy.

Finally what of the areas only emphasized or covered by Orthodoxy [O]? Sometimes non-Orthodox Christians claim that these are Orthodox specialties and have no bearing on the rest of the Christian world. They say, for example, that the veneration of icons and the doctrine of theosis (deification) lay no claim upon them having no precedence in their own traditions. The Orthodox dispute this conclusion. For example, eye witness accounts of St. Augustine of Canterbury's mission to the English was inaugurated by a procession to King Ethelbert of Kent with an icon of the Saviour especially brought

from Rome for this purpose. The ancient pre-Reformation English churches show (and in some notable cases retain) the chancel screen with images of the saints which originally functioned as an iconostasis. The doctrine of deification is also present in the ascetical practices of the Celtic and Saxon Orthodox saints, albeit not using precisely the same language. These matters cannot be incidental to the west in the recovery of its own Orthodox tradition. They are vital to that recovery in our view.

### Key Principle

Orthodoxy includes in a seamless whole all the apostolic characteristics of other churches but she excludes those novel elements without precedence in Tradition and which she holds to have sundered the Church in the west after the Great Schism.



### REVERENCE FOR LIFE IS GIVEN TO US

Time spent on meaningful pursuits such as developing our talents and increasing our knowledge are worthy goals. However, the noblest use of time that will give meaning to our lives is practicing reverence for life by personal involvement with those who need our help desperately. True greatness lies in qualities of the heart, in charity and in love. Have you noticed that our happiest times are those in which we forget ourselves, usually in being kind to someone else?

### FOUR REASONS WHY PEOPLE GIVE

*From "Compelled to Give" By VRev. Vladimir Berzonsky*

- 1) **Obligation** – People who give only because it's an obligation. We pay taxes that way. We open our bills and write checks reluctantly. Perhaps that's the way we deal with society at large, but this is not the attitude to take when we are asked to give from our heart to the upkeep and enhancement of the holy Church;
- 2) **Satisfaction** – There's something satisfying about contributing to charity. When we make a gift to an established charity, we feel good about ourselves. In the autumn season after Labor Day and through the remaining days of the year, we are solicited by so many appeals that we must make choices. Do we put something in the Salvation Army pots at each shopping center, or do we pick and choose?
- 3) **Pride** – We all know those who make an issue of their contributions. It doesn't count unless it appears in the media that the contributors are People of Importance. They used to flaunt their donations to the party of their choice or even hedge their bets, giving to both major political parties. With new rules they must find a way to do the same, but not so conspicuously.
- 4) **Love** – All of the above are acceptable to the recipients, and all of them have value in their own right; however, gifts at the highest level first come as a true sacrifice. They are not just an excess of funds that the giver can well do without and even derives tax benefits from them, but they come from hearts that feel a compulsion to contribute. When the feeling arises within that you cannot do otherwise than to meet the needs laid out before you, when you are presented with a situation, a crisis or a grief that so overwhelms you that you are desperate to provide from your means an alleviation for that person, group or situation, you are a cheerful giver.

