

# The Chanticleer

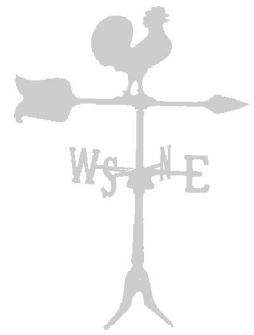
The Newsletter of



Holy Incarnation Orthodox Church

A Western Rite Vicariate mission in the Diocese of Toledo & the Midwest  
The Self-ruled Antiochian Orthodox Christian Archdiocese of North America

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+ September & October 2009 +

## Priestly Considerations

IN THE WESTERN TRADITION, the list of saints for each day of the year is contained in the *Martyrology*. As the name implies, this book focuses chiefly on the martyrs; however, it also lists confessors (those saints who did not suffer a martyr's death and yet confessed their faith by their holiness of life). The *Martyrology* contains not only the names of the saints commemorated for each day, but often a brief description of the saints' life and death. These names and descriptions are arranged by calendar date, with the saint usually listed on the day of his or her "heavenly birthday" (that is, the day he or she died).

Among monastics, the *Martyrology* is read daily at the end of Prime (which means "first hour" and refers to prayers said traditionally at 6 a.m.). After the list for the day is read, the following prayers are said:

☩ Right dear in the sight of the Lord:

☩ Is the death of his Saints.

May holy Mary and all the saints intercede for us to the Lord: that we may be worthy to obtain from him help and salvation, who liveth and reigneth forever and ever. ☩ Amen

I am convinced that the daily reading of the *Martyrology* should not be reserved exclusively for monastics, but should also be practiced by all Orthodox Christians as a part of their daily devotion or prayers. Let me support my conviction with these three reasons:

- The *Martyrology* describes a significant part of our "family history" as Christians
- The *Martyrology* daily helps us in "seeing [that] we also are compassed about with so great a cloud of witnesses"
- The *Martyrology* shows us what sacrifices have been laid down so that the Faith might be defended and delivered to us

- The *Martyrology* provides us with real life examples of our Lord's call to repentance, self-denial, self-sacrifice, humility, charity and faith.

This final point, in particular, is most important given the fact that the ancient Christian way of life must today be lived "against the tide" of a self-proclaimed Christian society. That society urges us to believe that God helps those who help themselves, that prosperity is a sign of God's blessing, that sacrifice is reserved only for the times and places that we choose, that faith and love is what we make of them, and that self-denial is self-chosen. In other words, while we Orthodox Christians may have the freedom to practice what we believe, our society provides us with few, if any, examples of how the faith is lived.

Reading the *Martyrology* daily helps place before our minds the stories of those who willingly sacrificed all and subdued their passions in favor of the "one thing needful."

Therefore, I commend to you the *Martyrology*, or some other daily commemoration of the saints.

Note: The *Martyrology* can be accessed online by selecting "For Devotions" from the homepage of the parish website.

### Holy Days of Obligation & Special Devotion

#### September

- 8 Nativity of the BVM
- 14 Exaltation of the Holy Cross
- 15 Seven Sorrows of the B.V.M.
- 21 St Matthew
- 29 St Michael the Archangel

#### October

- 11 Maternity of the B.V.M.
- 18 St Luke
- 25 Lord Jesus Christ the King
- 29 Ss Simon & Jude

### Days of Self-Denial

- Abstain on all Fridays
- Fast & Abstain on the Ember Days (September 16, 18, 19)
- Fast & Abstain on the Vigil of All Saints (October 31)

## For Your Prayers

### Birthdays

#### September

5 Iliana Lichtenstein  
7 Athena Lichtenstein

#### October

1 James Fenton  
22 David Lichtenstein

### Name Days

#### September

9 Isaac Lichtenstein  
29 Michael DuCharme

#### October

7 Kh. Julie Fenton

### Mass Readings in September

#### Pentecost XIII

*Sunday, 6 September*  
Galatians 3.16-22  
St Luke 17.11-19

#### Nativity of the B.V.M.

*Tuesday, 8 September*  
Proverbs 8.22-35  
St Matthew 1.1-16

#### Pentecost XIV

*Sunday, 13 September*  
Galatians 5.16-24  
St Matthew 6.24-33

#### Exaltation of the Holy Cross

*Monday, 14 September*  
Philippians 2.5-11  
St John 12.31-36

#### Seven Sorrows of the B.V.M.

*Tuesday, 15 September*  
Judith 13.22, 23-25  
St John 19.25-27

#### Pentecost XV

*Sunday, 20 September*  
Galatians 5.25-6.10  
St Luke 7.11-16

#### St Matthew, Apostle & Evangelist

*Monday, 21 September*  
Ezekiel 1.10-14  
St Matthew 9.9-13

#### Pentecost XVI

*Sunday, 27 September*  
Ephesians 3.13-21  
St Luke 14.1-11

#### St Michael the Archangel

*Tuesday, 29 September*  
Revelation 12.7-12  
St Matthew 18.1-10

### Mass Readings in October

#### Pentecost XVII

*Sunday, 4 October*  
Ephesians 4.1-6  
St Matthew 22.34-46

#### Maternity of the B.V.M.

*Sunday, 11 October*  
Sirach 24.23-31  
St Luke.43-51

#### Our Lady of Walsingham

*Thursday, 15 October*  
Sirach 24.8-12, 17-20  
St Luke 2.25-35, 39-40

#### St. Luke the Evangelist

*Sunday, 18 October*  
2 Corinthians 8.16-24  
St Luke 10.1-9

#### Our Lord Jesus Christ the King

*Sunday, 25 October*  
Colossians 1.12-20  
St John 18.33-37

#### Saints Simon & Jude, Apostles

*Wednesday, 28 October*  
Ephesians 4.7-13  
St John 15.17-25

#### About Holy Incarnation

Holy Incarnation is a parish within the Diocese of Toledo of the Antiochian Orthodox Christian Archdiocese of North America. It is one of 26 parishes in the Western Rite Vicariate which follow the ancient Western liturgical tradition while maintaining the faith of the Orthodox Church.

Holy Incarnation is committed to Christianity as a way of life. Faithfulness to the ancient faith, reverence in worship and holiness in life are the hallmarks of the parish.

#### Regular Service Schedule

##### Sundays

9:00a Lauds  
9:30a Mass

##### Wednesdays

5:30p Vespers  
6:00p Mass

##### Saturdays

9:00a Rosary  
9:30a Mass  
6:00p Vespers  
6:00p Private Confession

*Mass on Holy Days as announced in the Parish Calendar*

#### Clergy & Officers


Father John W. Fenton, *Priest*  
Rdr. David Lichtenstein, *Parish Council Chairman*  
Johannah Fenton, *Choir Director*  
Jacqueline Fenton, *Chanter*  
Ashley DuCharme, *Teen SOYO President*


#### Did you know...


- there are 26 Western Rite parishes in the Antiochian Archdiocese. This comprises about 10% of all parishes in the Archdiocese.
- there is a Western Rite Monastery in Hamilton Ontario (near Toronto). Three monks from Christminster monastery visited Holy Incarnation in June.
- there are only three Orthodox churches in the downriver area: St George Greek Orthodox (Southgate), Ascension Serbian Orthodox (Ecorse) and Holy Incarnation.

## News and Notes


 On the Twelfth Sunday after Pentecost (30 August), Jonathon & Jennifer Shann, with their young son James, were *anointed as catechumens* in the Orthodox Faith. We welcome them as Orthodox Christians, and eagerly await the day when they receive the Sacrament of Chrismation, and so partake with us of the Holy Eucharist.


 *The quarterly Ember fast* occurs in September. Like the other Ember fasts, the September fast is tied to a particular time: the Feast of the Exaltation of the Holy Cross. This fast, like the other quarterly fasts, emphasizes (a) the miracle of renewal in God's creation (through planting and harvesting); and the grace of God in providing for the planting and harvest of His Word through faithful ministers (deacons, priests and bishops). As Orthodox Christians in the Western tradition, you are expected to keep these three days of fasting and abstention (as you are able) so that, by prayer and self-denial, you may give thanks with repentant joy for the Lord's abundant mercies to body and soul.


 The annual *Fall Cleanup day* is scheduled for 10 October. Parishioners are asked to contribute their time to assist with several indoor and outdoor tasks which require attention. The Fall Cleanup will begin immediately after Mass (10:30 a.m.) and conclude in time for Vespers (6 p.m.).

 On Thursday, 10 September, Father John will serve Vespers and present a workshop at St George Cathedral in Toledo. Father's presentation will be the initial offering in the "*St George Orthodox Cathedral Fall Lecture Series.*" Fr. Fenton's pres-

entation will be on the Western Rite. The presentation will be preceded by Western Rite Vespers. Parishioners are welcome to attend. For more information, speak with Father Fenton, visit the Cathedral website ([www.stgeorgetoledo.org](http://www.stgeorgetoledo.org)) or call the Cathedral at 419.475.7054.

 Due to the dedication of all the parishioners, as well as grants from the Archdiocese and Diocese, Holy Incarnation *income for 2009 has thus far kept pace with expenses.* This means that there has been no need to withdraw funds from the Holy Incarnation savings accounts.

 Copies of the *2010 Western Rite wall calendar and the Saint Ambrose Prayer Book* have been ordered and will soon be available. The wall calendar is a beautiful color calendar with various devotional aids. The Saint Ambrose Prayer Book contains the essential prayers and devotions for an Orthodox Christian who wishes to follow the Western tradition. Included are a rule of life, Morning and Evening prayers and other daily prayers, Prayers before and after Mass, the Mass according to the rites of St Gregory & St Tikhon, Preparation for Private Confession, the Sacrament of Penance (Private Confession), the Penitential Psalms, the Stations of the Cross, and various litanies and devotions. You may reserve your copy (or copies) of the 2010 calendar (\$10) and the Prayer Book (\$30).

 Parishioners are urged to make every effort to attend Mass on the five *Holy Days of Obligation & Special Devotion during September.* The Masses are at 6 p.m., preceded by Vespers. The dates and feasts are listed on the first page of the *Chanticleer*.

## From the Fathers

Eve wept, but Mary laughed. Eve's womb was big with tears, but Mary's womb was big with gladness. Eve gave birth to a sinner, but Mary gave birth to the sinless One. The mother of our race brought punishment into the world, but the Mother of our Lord brought salvation into the world. Eve was the foundress of sin, but Mary was the foundress of righteousness. Eve welcomed death, but Mary helped in life. Eve smote, but Mary healed. For Eve's disobedience, Mary offered obedience; and for Eve's unbelief, Mary offered faith.

Let Mary now make a loud noise upon the organ, and between its quick notes let the rattling of the Mother's timbrel be heard. Let the gladsome choirs sing with her, and their sweet hymns mingle with the changing music. Harken to what a song her timbrel will make accompaniment. She saith: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the lowliness of his handmaiden, for, behold, from henceforth all generations shall call me blessed. For he that is Mighty hath magnified me. The new miracle of Mary's delivery hath effaced the curse of the frail backslider, and the singing of Mary hath silenced the wailing of Eve.

St Augustine

## Things to Ponder

**F**ew pastoral mistakes, over many centuries, have more seriously damaged the unity of the Church than the occasional attempt to make personal loyalty the basis of that unity.

The disposition to make this mistake lies, I suspect, in the nature of the pastoral office itself. In many—and probably most—cases, a person's conversion to Christ involves, as well, a lively relationship to some pastor or preacher of the Gospel. That is to say, the convert's familiarity with divine grace is closely associated with the ministry of someone other than Christ our Lord. Although the two relationships are logically separable—Christ and the pastor—they are tightly entwined in one's actual experience: In learning to trust Christ, the believer also develops a distinct and personal loyalty to the pastoral figure who facilitates his introduction to Christ.

There is nothing wrong with this in principle, of course, but heaven save the pastor who endeavors to exploit that arrangement for the sake of personal power or control over the congregation committed to his care.

Holy Scripture provides an early instance of the danger: Toward the end of the year 49 Paul began his mission at the city of Corinth, where he ministered for the next 18 months (Acts 18:11). Paul had started by teaching in the local synagogue each Sabbath, sharing the Gospel not only with the Jews, but also with the local Gentiles that were attracted to many features of Judaism (18:4). When the Jews at the synagogue opposed and cursed what Paul was saying, he finally broke off any further discussion with them. From that point on, along with a few Jews, the Gentiles gathered separately under Paul's tutelage (18:8-17). This was hardly the end of the strife, because the Christians met in a home that was right next door to the synagogue! (18:7)

When Paul left Corinth after eighteen months, the parish was pastored by a newcomer, a recent convert, named Apollos. Some of the older members wanted nothing to do with Apollos and the new people that he brought to the congregation. After all, Apollos had just been baptized right before he came to Corinth (Acts 18:24-28). Because he had studied his way into the Church, he was open to the charge of having only a book-knowledge of the faith. Most of these Corinthians had been Christian longer than their new pastor! So what would he know? It is not difficult to imagine them

critical of the new pastor on the grounds that he did not yet have “the Corinthian ethos.”

Because Apollos converted people that Paul himself had failed to reach, the parish at Corinth soon included yet another group, perhaps a better educated group. These groups were very different among themselves. We know that Paul deliberately preached to the dregs of society, people without education or secular advantage (1 Corinthians 1:26; 6:9-11). These people were added to the original core of the parish, the religious Gentiles and few Jews that had worshipped together in the synagogue. Already there was the possibility of conflict. To these were added the more intellectual and educated converts brought into the Church through the ministry of the learned Apollos.

Finally, yet another group was introduced into the congregation at Corinth by Simon Peter—“Kephas.” Thus, within five or so years of its founding, the parish at Corinth was already torn by strife and conflicts based solely on misguided personal loyalties. This was the source of what we should call the schismatic spirit, an adjective derived from the Greek verb *schizo*, meaning “to tear.”

We see this situation in Paul's comment: “Now I say this, that each of you says, ‘I am of Paul,’ or ‘I am of Apollos,’ or ‘I am of Cephas.’” Here are the names of the first three pastors of the Corinthian congregation. Each of these men had brought into the Church a certain number of converts, and each of these groups developed a personal loyalty to the pastor who had converted them.

Things could have been worse: Suppose one of those pastors had attempted to exploit his relationship as an instrument of power over the congregation! Fortunately, they did not. Indeed, we know that Paul and Apollos were embarrassed by these blind, uncritical loyalties.

Heaven help those Christian leaders—bishops and pastors especially—who make loyalty to themselves the source of church unity, whether the diocese or the parish. Because this abuse is intrinsically schismatic and sinful, it will bring only further divisions, rivalries, and animosity. Believers must, rather, find their true and proper level only in Christ. It is the water level of the baptismal font.

*“Pastoral Ponderings” by the V. Rev. Fr. Patrick Henry Reardon (9 Aug 2009)*