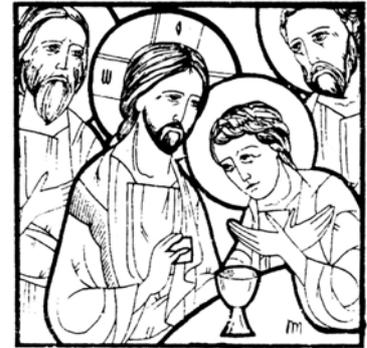


CHRIST THE SAVIOR ORTHODOX CHURCH

1400 Coastal Highway; Fenwick Island, DE
302-537-6055 (church) / 410-213-1238 (rectory)
orthodoxdelmarva.org / frjohn@orthodoxdelmarva.org



BULLETIN OF OCTOBER 29, 2006

SUNDAY, OCTOBER 29TH

20TH SUNDAY OF PENTECOST

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

WEDNESDAY, NOVEMBER 1ST

Ss. COSMAS AND DAMIAN

9:00a.m. Diocesan Assembly in Trenton, NJ

THURSDAY, NOVEMBER 2ND

7:00p.m. Compline; Confessions

SATURDAY, NOVEMBER 4TH

6:00p.m. Vespers; Confessions

SUNDAY, NOVEMBER 5TH

21ST SUNDAY OF PENTECOST

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

Confessions also heard by appointment.

Thank You

to all those who helped to make the Harvest Ball possible; either through your labors in preparation for the event, through supporting our church by purchasing tickets, or through any other way you've helped! May God bless you!

2007 Orthodox Wall Calendars / Pocket Planners

from Saint Tikhon's Bookstore are now available for order. To reserve a calendar or pocket planner please sign your name to the list in the back of the church. The total costs of the calendars and pocket planners, including shipping, are \$3.00 and \$2.00 respectively.



Prayers for Those in the Healing Ministries

will be offered at the Divine Liturgy on Sunday, Nov. 5th, the Sunday following the feast of Ss. Cosmas and Damian, the Wonderworkers and Unmercenary Healers (Nov. 1st). Doctors, pharmacists, dentists, nurses, counselors and all those involved in the fields of health and wellness are asked to come forward near the conclusion of the Liturgy.

ON JUDGING OTHERS

From "Unseen Warfare" by Saint Theophan the Recluse

Since the enemy watches you constantly, waiting for an opportunity to sow evil in you, be doubly watchful over yourself, lest you fall in the nets spread for you.

As soon as he shows you some fault in your neighbor, hasten to repel this thought, lest it take root in you and grow. Cast it out, so that no trace is left in you, and replace it by the thought of the good qualities you know your neighbor to possess, or of those people generally should have. If you still feel the impulse to pass judgment, add to this the truth, that you are given no authority for this and that the



moment you assume this authority you thereby make yourself worthy of judgment and condemnation, not before powerless men, but before God, the all-powerful Judge of all. This reversal of thoughts is the strongest means, not only for repelling accidental critical thoughts, but also for completely freeing yourself of this vice...

Even if a person's sin is not only obvious, but very grievous and comes from a hardened and unrepentant heart, do not condemn him, but raise your eyes to the wondrous and incomprehensible judgments of God; then you will see that many people, formerly full of iniquity, later repented and reached a high degree of sanctity, and that, on the other hand, others, who were on a high level of perfection, fell into a deep abyss. Take care, lest you also suffer this calamity through judging others.





ON THE CHURCH AS A SPIRITUAL HOSPITAL

By Metropolitan Hierotheos Vlachos

If a person does not follow the "right way" he cannot ever reach his destination. If he does not take the proper "remedies," he cannot ever acquire health; in other words, he will experience no therapeutic benefits. If we compare Orthodox spirituality with other Christian traditions, the difference in approach and method of therapy is evident.

A fundamental teaching of the Holy Fathers is that the Church is a "Hospital" which cures the wounds of man. In many passages of Holy Scripture such

language is used. One such passage is that of the parable of the Good Samaritan: "But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, and brought him to an inn, and took care of



him. On the next day, when he departed, he took out two denarii, and gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you' (Luke 10:33-35).

In this parable, the Samaritan represents Christ who cured the wounded man and led him to the Inn, that is to the "Hospital" which is the Church. It is evident here that Christ is presented as the Healer, the physician who cures man's maladies; and the Church as the true Hospital. It is very characteristic that Saint John Chrysostom, analyzing this parable, presents these truths emphasized above.

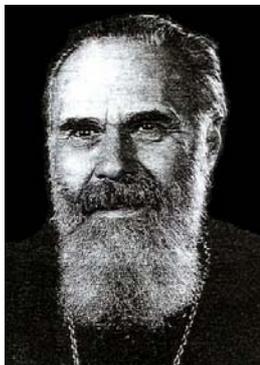
Man's life "in Paradise" was reduced to a life governed by the devil and his wiles. "And fell among

thieves," that is in the hands of the devil and of all the hostile powers. The wounds man suffered are the various sins, as the prophet David says: "my wounds grow foul and fester because of my foolishness" (Psalm 37). For "every sin causes a bruise and a wound." The Samaritan is Christ Himself who descended to earth from Heaven in order to cure the wounded man. He used oil and wine to "treat" the wounds; in other words, by "mingling His blood with the Holy Spirit, he brought man to life." According to another interpretation, oil corresponds to the comforting word and wine to the harsh word. Mingled together they have the power to unify the scattered mind. "He set him on His own beast," that is He assumed human flesh on "the shoulders" of His divinity and ascended incarnate to His Father in Heaven.

Then the Good Samaritan, i.e. Christ, took man to the grand, wondrous and spacious inn - to the Church. And He handed man over to the innkeeper, who is the Apostle Paul, and through the Apostle Paul to all bishops and priests, saying: "Take care of the Gentile people, whom I have handed over to you in the Church. They suffer illness wounded by sin, so cure them, using as remedies the words of the Prophets and the teaching of the Gospel; make them healthy through the admonitions and comforting word of the Old and New Testaments." Thus, according to Saint Chrysostom, Paul is he who maintains the Churches of God, "curing all people by his spiritual admonitions and offering to each one of them what they really need."



In the interpretation of this parable by Saint John Chrysostom, it is clearly shown that the Church is a Hospital which cures people wounded by sin; and the bishops and priests are the therapists of the people of God.



MOVING IN THE RIGHT DIRECTION

by Metropolitan Anthony

We cannot partake deeply of the life of God unless we change profoundly. It is therefore essential that we should go to God in order that He should transform and change us, and that is why, to begin with, we must all become converts. Conversion in Latin and

Hebrew means a turn, a change in the direction of things.

Conversion means that instead of spending our lives in looking in all directions, we should follow one direction only. It is a turning away from a great many things that we know are ultimately not good for us. The first impact of conversion is to modify our sense of values: God being at the center of all, everything acquires a new position and a new depth. All that is God's, all that belongs to Him, is positive and real. Everything that is outside of Him ultimately has no value or meaning.

But it is not a change of mind alone that we can call conversion. We can change our minds and go no further; what must follow is an act of will and unless our will comes into motion and is redirected God-wards, there is no conversion; at most there is only an incipient, still dormant and inactive change in us.

Repentance must not be mistaken for remorse, it does not consist in feeling terribly sorry that things went wrong in the past; it is an active, positive attitude, which consists in moving in the right direction.

It is made very clear in the parable of the two sons (Mt. 21 :28) who were commanded by their father to go to work in the vineyard. The one said, "I am going," but did not go. The other said, "I am not going," and then felt ashamed and went to work.

This was real repentance, and we should never lure ourselves into imagining that to lament one's past is an act of repentance. It is part of it, of course, but repentance remains unreal and barren as long as it has not led us to doing the will of the Father. We have a tendency to think that it should result in fine emotions and we are quite often satisfied with emotions instead of real, deep changes.

Metropolitan Anthony, a highly respected bishop in the Russian Orthodox Church, was one of the last direct heirs to Russia's spiritual revival of the early 20th century. While living in London, he was known for his religious broadcasts into the Soviet Union. Metropolitan Anthony died in London after a long illness at age 89 on August 4, 2003.

WORDS EVERY CHRISTIAN SHOULD KNOW

Holiness consists not only in the absence of evil or sin: holiness is the presence of higher spiritual values, joined to purity from sin. God is the only one holy by nature. He is the Source of holiness for angels and men. Men can attain holiness only in God, "not by nature, but by participation, by struggle and prayer" (St. Cyril of Jerusalem).

Asceticism is man's struggle to keep the commandments of Christ. It encompasses not only his bodily and spiritual effort, but also the method by which he passes through the three stages of the spiritual life, namely: purification, illumination, and deification (union with God).

Purification refers to the process by which one is cleansed from the passions through: 1) the rejection of all evil thoughts and desires from the mind and heart, 2) the turning of the soul's three powers (reason, desire, and will) towards God, and 3) the overcoming of self-love by love for God and neighbor.

Illumination refers to the process by which the grace of the Holy Spirit, received in Baptism, enlightens the person purified (or at least being purified) of the passions to the true knowledge of God and creation. Illumination is seen primarily in the gift of discernment by which one distinguishes between 1) what is from God or above nature, 2) what is according to nature or good, and 3) what is unnatural or evil.

Deification is union with God, the goal of Christian life; experienced in part during this life, but more fully and unendingly in the next. Scripture says that God is a consuming fire. When man is united with God in the state of pure prayer, he becomes entirely engulfed in the flame of divine love and sees the Uncreated Light of Divinity. This state cannot be described in words but is known only through experience. Union with God imparts immeasurable love, humility, and thankfulness. Deification is what man was created for from the beginning; it is what makes man truly man.

