



Christ casts out the demons into the herd of swine.

CHRIST THE SAVIOR ORTHODOX CHURCH

1400 Coastal Highway; Fenwick Island, DE
302-537-6055 (church) / 302-988-1138 (rectory)
orthodoxdelmarva.org / frjohn@orthodoxdelmarva.org

BULLETIN OF OCTOBER 28, 2007

Special Parish Meeting

On Sunday, November 4, 2007, there will be a Special Meeting of the Parish in order to discuss the 2008 Budget and the future home of Christ the Savior Orthodox Church. All parish members, year-round and seasonal, are invited to attend. The meeting will be held immediately following the coffee hour. For more information regarding the meeting please pick up an information packet in the back of the church. Should you have any questions, please do not hesitate to contact Fr. John.



Prayers for Those in the Healing Ministries

will be offered at the Divine Liturgy on Sunday, Nov. 4th, 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.

The 2008 Calendars / 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.



A Note About Service Times

Occasionally, you may find what appears to be an error in the bulletin regarding service times. For instance, the time listed for the Divine Liturgy might be 9:00pm instead of 9:00am. If this is the case, and you find yourself wondering what is the correct time of the service, please ask Fr. John. Usually it is simply a mistake for which Fr. John will apologize profusely!

An Assembly of the Diocese of Washington and New York

will be held on Monday, November 5th, at Ss. Peter & Paul Orthodox Church in South River, NJ. Fr. John will be away for the first portion of this week. Should you need to reach him you may do so via email or by cell phone: 908-872-6589.

A Word About Scrip

Did you know that you could benefit the church by purchasing gift cards to almost any store? These gift cards make great "gifts" but also can be used to by groceries, gasoline, or other day-to-day things. Think about it – every time you go to the pump you could be helping your church without paying even a cent more for your gas. The Scrip program has raised over \$2,000 for our church this year. For more info please pick up an inventory sheet available in the back of the church or speak with Kathy Parrish or Jen Alexion.

SUNDAY, OCTOBER 28TH

22ND SUNDAY OF PENTECOST

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

MONDAY, OCTOBER 29TH

7:00p.m. Orthodoxy 101

SATURDAY, NOVEMBER 3RD

6:00p.m. Vespers

SUNDAY, NOVEMBER 4TH

23RD SUNDAY OF PENTECOST

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

The whole purpose of the Savior's commandments is to free the mind from aimless effort and hatred, and to lead it to the love of God and one's neighbor. From this love, springs the light of active holy knowledge.

Saint Maximos the Confessor

READER SCHEDULE

Sunday, Oct. 28th

Hours: Jen Alexion
Epistle: Jen Alexion

Sunday, Nov. 4th

Hours: Mat. Emily
Epistle: Mat. Emily



15TH ALL-AMERICAN COUNCIL ANNOUNCED

SYOSSET, NY [OCA Communications] -- In a letter dated October 25, 2007, His Beatitude, Metropolitan Herman, officially announced that the 15th All-American Council of the Orthodox Church in America will take place in Pittsburgh, PA, November 10-13, 2008.



Metropolitan Herman's letter reads as follows:

"It is with great joy and anticipation that I announce that the 15th All American Council of the Orthodox Church in America will be convened in Pittsburgh, PA, from November 10-13, 2008. Delegates and observers from throughout our Church will be given the opportunity to participate in the four key components of an All-American Council: Worship, Fellowship, Learning and Decision-making.

"Under the guidance of His Grace, Bishop NIKON of Boston, Chairman of the Preconciliar Commission, the members of the Preconciliar Commission will be working to set a theme, an agenda and a format which will encourage active participation by all the parish delegates and observers in a way that will benefit the parishes that they have been chosen to represent.

"Parishes will begin to receive resource materials later in this year to assist in their preparation for the All-American Council. These mailings will include documents what will focus on the topics that will be discussed at the Council. Parishes are asked to begin the delegate selection process in a timely manner so that their elected delegates may prepare themselves for significant and meaningful participation in the Council. Election of parish delegates is to be in conformity with The Statute of the Orthodox Church in America, Article III, Section 6.

"The 15th All American Council will take place at the Hilton Hotel, currently undergoing extensive renovations. The first plenary session will begin in the morning of Tuesday, November 10, 2008. We have made arrangements with the hotel to honor conference rates for three days before and three days after the Council to any delegates interested in extending their stay.

"It is my sincere prayer that the Holy Spirit will continue to inspire and guide us as we prepare ourselves, corporately and personally, for this significant event in the life of Christ's Holy Church in North America."

ORTHODOX
CHURCH in
AMERICA

ORTHODOXY 101 – A CLASS ON OUR FAITH

The first session of Orthodox 101 will be offered on Monday, Oct. 29th, from 7:00-8:30pm at our church. The topics for this class were selected from the life of the early Church from Pentecost through the 4th Century:



- ❖ Pentecost
- ❖ Relations with the Jews
- ❖ Apostolic Missions
- ❖ Early Church Structure
- ❖ New Testament Scriptures
- ❖ Persecutions under Rome
- ❖ Saint Constantine the Great

The class will consist of a 30-minute video, a 30-minute presentation, and a 30-minute discussion. All are invited and encouraged to bring a friend!



ON THE LOVE OF CHRIST

Saint John the Dwarf

Instructing the brethren in the Scetis, St. John used this story of a repentant human soul: "In one town, there lived a beautiful woman, a prostitute, who had many lovers. A certain prince suggested to this woman that he would take her as his wife if she promised him that she would live honorably and faithfully in marriage. She promised this and the prince took her to his court and married her. Learning of this, her former lovers decided somehow to bring her back to her former ways. However, they dared not face the prince but rather went around the back of the court and began to whistle. The woman heard the whistling and recognized it and quickly stopped her ears and hid in the inner chamber of the court and locked the door behind her. Thus, she was delivered from new temptations." St. John explained this story in the following manner: "the female prostitute is the soul; her lovers, are the passions; the prince is Christ; the inner chamber is the heavenly habitation; the lovers who whistle and entice are the demons. If the soul would constantly turn from its passions and flee to God, then the passions and the demons would be frightened and flee from it.



TOURISTS, MONKS AND HISTORY: WHOSE ISLANDS ARE THEY?

New York Times – September 17, 2007

SOLOVETSKY ISLANDS, Russia — Maria Smirnova barreled past the heavy granite walls of the 16th-century Solovetsky Monastery, blaring French hip-hop in her oversized truck to the consternation of the nearby monks whose long, black cloaks billowed in the northerly breeze. A hiker passing one of the many crosses that dot the islands' landscape, some marking the mass graves of Soviet prisoners. A prison camp on the Solovetsky Islands was closed in 1939.

Ms. Smirnova, 23, runs an adventure tour company on the Solovetsky Islands, an archipelago in the White Sea of northwestern Russia, about 100 miles from the Arctic Circle. Though growing in popularity, her business has roiled the monks and some residents, who accuse her of sullyng the island's religious traditions and ignoring its bloody past.

The islands, also known as Solovki, are one of the holiest sites in Russian Orthodox Christianity, and the 40 or so monks who reside here consider the land their own. Their predecessors settled here in the 15th century, creating a monastic dynasty that lasted nearly 500 years. They built the white-walled Transfiguration Cathedral, capped with silver cupolas, and enclosed it in fortress-thick walls of granite. An intricate canal system linking dozens of lakes still supplies fresh water to the islands' 1,000 inhabitants.

Fiercely opposed to religion, the Soviets imprisoned or killed most of the clergy members and lopped off the cupolas. Having only recently returned after a banishment of nearly 70 years, many of the monks are now alarmed by the efforts of entrepreneurs like Ms. Smirnova to open the islands

to tourists. Similar conflicts have arisen throughout Russia as the Orthodox Church clambers to regain land and property lost to the Soviet government before they can be grabbed by adherents of the new capitalist ethos.

"This land, is it a means for earning money or is it a holy place?" asked Archimandrite Mifodi, the acting head of the monastery. "The two



cannot exist together." With the backing of the Russian Orthodox Church, he is pressing the government, which administers the islands, for control of the monastery and other religious sites, though a decision has not been made.

The issue, however, runs deeper than just a dispute over land use and property rights.

Buried beneath the wild blueberry fields and gangly forests of knotted dancing birches are the bones of thousands of inmates who perished at one of the first and most notorious Soviet prison camps: the Solovetsky Camp of Special Purpose, described by Aleksandr Solzhenitsyn as the harbinger of the gulag.

Through the camp's 20-year history, hundreds of thousands of prisoners — aristocrats, clergymen, intelligentsia, common criminals — toiled through brutal winters and mosquito-plagued summers, succumbing to disease, starvation and execution. Prison officials experimented with methods of torture that were later refined at prison camps throughout the Soviet Union. The horrors that occurred here remained an official secret even after the camp closed in 1939.

Today people can freely discuss the atrocities, and a museum tucked inside the monastery walls has a small exhibition devoted to the camp. Yet people seem ambivalent about the subject here, as in much of Russia, where a varnished rendering of Soviet history's bloodiest episodes has begun taking hold.

"There are some groups who don't want to hear about the prison history at all," said Aleksandr Martinov, an archaeologist and longtime resident who spends part of the islands' short summer giving tours. "They've read about it, they know and don't want to endure it any more."

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Tourists, Monks, and History continued pg 3...

On a recent tour of Sekirnaya Gora, a scenic hill topped with a red-domed church that served as a punishment ward during the 1920s and 1930s,

Russian tourists gasped, cupping hands to their contorted faces, when Mr. Martinov described how prisoners were stripped naked and tied to trees, to freeze to death in winter or to be eaten alive by swarms of mosquitoes in summer. Tall crosses made in the monastery's workshop mark the islands' many mass graves. One stands in the main population center, not far from a former barracks where hundreds of prisoners' names are carved into the outer walls.

Archimandrite Mifodi is somewhat undecided about Solovki's prison legacy. He said that wars, persecution and the harsh environment had for centuries made life on the islands a struggle. On the subject of tourism, however, he was unequivocal.

"Solovki should be a place of pilgrimage," he said. "The tourists do not understand this." Indeed, the remains of campsites, littered with food containers, cigarette packs and vodka bottles, pockmark the forests and beaches.



For many of Solovki's residents, however, tourism offers a chance to emerge from the poverty endemic to many remote Russian regions. Among the dilapidated shacks and crumbling apartment blocs — some of which are former prison barracks — quaint wooden cottages and hotels with relatively expensive restaurants have appeared.

Tourism advocates like Ms. Smirnova say the islands have a history going back thousands of years, and extraordinary natural beauty.

She uses her all-terrain vehicle to take visitors to some of Solovki's most inaccessible regions to see Neolithic stone labyrinths and white beluga whales that gather close to shore in summer's midnight sun. She has used her earnings to study English to help her cultivate business with European and American tourists.

"Solovki is more than a monastery," she said.



WISDOM FROM THE FATHERS

Saint Peter of Damascus

Fear is of two kinds: the first introductory, while the second, which grows out of the first, is perfect. He who is afraid of God's punishment has a slave-like fear of God, and it is this that makes him refrain from evil: "Out of fear of the Lord, men shun evil" (Proverbs 16:6 LXX); "I will teach you the fear of the Lord" (Psalm 34:11). The more a man struggles to do good, the more fear grows in him, until it shows him his slightest faults, those which he thought of as nothing while he was still in the darkness of ignorance. When fear has become perfect in this way, he himself becomes perfect through inward grief: he no longer desires to sin but, fearing the return of the passions, he remains invulnerable in this pure fear. As the Psalmist says, "The fear of the Lord is pure and endures forever" (Psalm 19:9 LXX).



Courage does not consist in defeating and oppressing one's neighbor, for this is arrogance and pride, which oversteps the bounds of courage. Nor does it consist in fleeing terrified from the trials that come as a result of practicing the virtues; for this is cowardice and falls short of courage. Courage itself consists in persisting in every good work and in overcoming the passions of soul and body, for our struggle is not against flesh and blood, that is, against men, as was the case with the Jews of old, where, to conquer other nations was to do the work of God; it is against principalities and powers, that is, against the unseen demons (see Ephesians 6:12). He who is victorious conquers spiritually; otherwise, he is conquered by the passions. The warfare described in the Old Testament suggests our spiritual warfare.



Little is known about Saint Peter of Damascus, although his writings are an important part of the Philokalia, the collection of writings of the Orthodox Fathers. He may have lived in the eleventh or twelfth centuries and was a monk writing to other monks; however, his words can apply to anyone.