



Christ Heals the Demoniac

SUNDAY, NOVEMBER 2ND

20TH SUNDAY AFTER PENTECOST

8:40a.m. Hours
9:00a.m. Divine Liturgy
Prayers for those in
Healing Ministries
Coffee Hour

MONDAY, NOVEMBER 3RD

7:00p.m. Orthodoxy 101

SATURDAY, NOVEMBER 8TH

BODILESS POWERS OF HEAVEN

6:00p.m. Great Vespers

SUNDAY, NOVEMBER 9TH

21ST SUNDAY AFTER PENTECOST

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



“Discernment is the mother and guide of all the virtues... The one who lives not by his own opinions but by the example of the Holy Fathers will never be deceived.”

St. John Cassian (5th century)

READER SCHEDULE

Sunday, Nov. 9th

Kathy Parrish

Sunday, Nov. 16th

Troy Duker



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF NOVEMBER 2, 2008

Please Remember in Prayer

Jane Koshutko (Hopkins in Baltimore, MD) Bill Parrish, Robert Evanusa, Olga Leisure, Valentina, Nina Gordon, Fr. Christian, Carol Boris, Constantina & Christos, Alicia & Susannah. If you have a prayer request, please let Fr. John know.



Prayers for Those in the Healing Ministries

will be offered at the Divine Liturgy on Sunday, Nov. 2nd, 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 for a prayer and blessing.

Special Orthodoxy 101 on the Election – Nov. 3rd

The Orthodox Movie Night originally scheduled for this Monday has been cancelled in favor of a special Orthodoxy 101 dealing with the Church and Politics. This class will focus on the Church’s place in this year’s Presidential Election with the backdrop of how the Church has guided her faithful in the various social/political environments in which she has found herself over the past 2000 years. All are invited and encouraged to attend! The class will be held on Monday, Nov. 3rd, at 7pm.



The 15th All American Council

will be held in Pittsburg, PA, from November 10th through 13th. At this Council we will elect a new Metropolitan for our Orthodox Church in America. Although Fr. John will be away this week, he can still be reached via email or the church cell phone.

The Nativity Fast

begins on November 15th and concludes at the Divine Liturgy on Christmas day, December 25th. This 40-day fast is given to prepare us for the celebration of the Lord’s birth in the flesh. During this time we should avail ourselves of Holy Confession and Communion.

Ever Wonder?

about something related to Orthodoxy or parish life? The adult classes, offered three times per month, offer and excellent opportunity to ask your questions and discuss things with your priest and fellow parishioners.

The classes are informal: no homework, no tests, etc.. The only thing you’ll find at these classes is open (and often lively) discussion between people interested in learning more about their Faith. Give it a try – you may actually like it!



The Finance Committee

will meet today, Sunday, November 2nd, following the coffee hour.

THE UNMERCENARY HEALERS

On the 1st Sunday of the month of November, the Church celebrates the memory of the Unmercenary Healers and Physicians. These are the saints that are especially known for being in the medical field and for being gifted with the power of healing. The saints healed always in the Name of our Lord Jesus Christ. They also used the medical procedures and medications of their day. The hymnology of the day mentions these saints by name:



the Apostle and Evangelist Luke, the excellent healer of the infirm; of Antipas, Charalampus and Blaise, the most honored hieromartyrs; Spyridon and Modestus, the all-splendid luminaries of the Church; the three pair of divinely wise saints Cosmas and Damian, who shared the same name and the same ways; Cyrus and the glorious John; the divine Panteleimon and Hermolaus; the Nun-Martyr and deliverer from depression, Maria of Gatchina; the Royal Nun-martyr Elizabeth of Moscow; Luke the Archbishop and Surgeon of Crimea

Like all of the saints these Unmercenary Physicians dedicated themselves to God, becoming the first missionary physicians of the Christian Church. They preached the Christian Faith and treated the sick without accepting any payments or rewards for their services. They also gave to the poor whatever earthly possessions they had. Living in terrible poverty for God's love, all were renamed "Unmercenaries" which means "not influenced by financial gain".

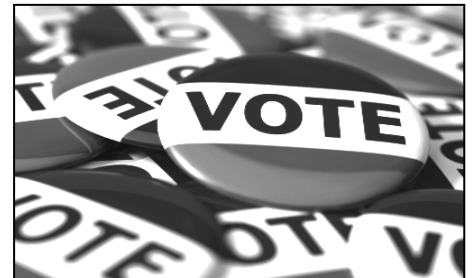
Seeing their humility, sacrifices, and dedication, God blessed them with the special gift of working miracles. The saints used God's gift to cure all kinds of diseases through the holy name of Jesus Christ. They cured lepers, made the paralyzed to walk, drove off evil spirits, healed the blind, and even raised the dead. All these wonders were performed by the power of God, through the prayers of these saints.

Hundreds of years after their death, Orthodox Christians still turn to these saints for healing of their illnesses and for comfort for their souls. The saints continue to perform miracles by interceding to our Lord Jesus Christ for those who pray with faith.

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."

THE HOLY ARCHANGEL MICHAEL AND ALL THE BODILESS POWERS OF HEAVEN

Commemorated on November 8th – From the Prologue of St. Nikolai Velimirovich

The angels of God were celebrated by men from earliest times but this celebration was often turned into the divinization of angels (II Kings 23:5). The heretics wove all sorts of fables concerning the angels. Some of them looked upon angels as gods; others, although they did not consider them gods, called them the creators of the whole visible world. The local Council of Laodicea (four or five years before the First Ecumenical Council) rejected the worship of angels as gods and established the proper veneration of angels in its Thirty-fifth Canon. In the fourth century, during the time of Sylvester, Pope of Rome, and Alexander, Patriarch of Alexandria, the present Feast of Archangel Michael and all the other heavenly powers was instituted for celebration in the month of November. Why precisely in November? Because November is the ninth month after March, and March is considered to be the month in which the world was created. Also, as the ninth month after March, November was chosen for the nine orders of angels who were created first. St. Dionysius the Areopagite, a disciple of the Apostle Paul (who was taken up into the third heaven), described these nine orders of angels in his book, *On the Celestial Hierarchies*, as follows: six-winged Seraphim, many-eyed Cherubim, God-bearing Thrones, Dominions, Powers, Virtues, Principalities, Archangels, and Angels. The leader of all the angelic hosts is the Archangel Michael. When Satan, Lucifer, fell away from God and drew a part of the angels with him to destruction, then Michael stood up and cried out before the faithful angels: "Let us attend! Let us stand aright! Let us stand with fear!" and all of the faithful angelic heavenly hosts cried out: "Holy! Holy! Holy! Lord God of Sabaoth! Heaven and earth are full of Thy glory!" Concerning the Archangel Michael, see Joshua 5:13-15 and Jude 1:9. Among the angels there reign perfect oneness of mind, oneness of soul, and love. The lower orders also show complete obedience to the higher orders, and all of them together to the holy will of God. Every nation has its guardian angel, as does every Christian. We must always remember that whatever we do, in open or in secret, we do in the presence of our guardian angel. On the day of the Dread Judgment, the multitude of the hosts of the holy angels of heaven will gather around the throne of Christ, and the deeds, words, and thoughts of every man will be revealed before all. May God have mercy on us and save us by the prayers of the Archangel Michael and all the bodiless heavenly powers. Amen.



"ORTHODOX CHURCH TODAY"

NEW RESEARCH REVEALS SOME "NOT-SO-OBVIOUS" FACTS ABOUT AMERICAN ORTHODOX CHRISTIANITY

BERKLEY, CA [PAOI] -- The "Orthodox Church Today" study released by the Patriarch Athenagoras Orthodox Institute [PAOI] in Berkeley, CA [www.orthodoxinstitute.org] disproves many stereotypes and provides groundbreaking insights into the today's life of the American Orthodox Christian community.

With its historical roots in 19th century Russian Alaska, today Orthodox Christianity in the USA accounts for about 1,200,000 – 1,300,000 faithful worshipping in 2,200 – 2,300 local parishes spread all across the nation.

The "Orthodox Church Today" is the first national survey-based study of the ordinary parishioners in the two largest Orthodox Churches in the USA: the Greek Orthodox Archdiocese of America (GOA) and the Orthodox Church in America (OCA). Combined, the GOA and the OCA account for more than half of all Orthodox Christians

and parishes in the USA. Therefore, to a significant degree the study reflects the "profile" of the entire American Orthodox community.

Here are some interesting facts about today's American Orthodox Christianity.

1) The common stereotype is that the Orthodox Churches in the USA are "ethnic" Churches of certain immigrant communities. The study shows that this not the case anymore. Nine out of ten parishioners in both GOA and OCA are American-born. Further, today, more than one-quarter (29%) of the GOA and a majority of OCA (51%) members are converts to Orthodoxy – persons born and raised either Protestants or Roman Catholics.

2) Not all Orthodox are equally "Orthodox." The study found that the gaps between the "left" and the "right" wings in American Orthodoxy are wide



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and that American Orthodox Christians are deeply divided among themselves in their personal “micro-theologies.” Answering question “When you think about your theological position and approach to church life, which word best describes where you stand?” the relative majority (41%) of church members preferred to be in the safe “middle” and described their theological stance and approach to church life as “traditional.” At the same time, quite sizeable factions identified themselves as being either “conservative” (28%) or “moderate-liberal” (31%).

3) Orthodox Christians have a strong sense of their religious identity and clear preference for the Orthodox Church. Nine in ten parishioners said that they “cannot imagine being anything but Orthodox.” For an overwhelming majority of parishioners, “Christianity” essentially means “Orthodox Christianity.” Indeed, eight out of ten respondents think that “there is one best and true interpretation of the meaning of the Christian faith and the Orthodox Church comes closest to teaching it.” The study compared GOA and OCA members with the US Roman Catholics and found that in various measures American Orthodox Christians adhere more strongly to their Church than do Roman Catholics.

4) The strong Orthodox identity does not mean that “people in the pews” view their religious obligations exactly the way it is expected by the institutional Church. In reality, most parishioners make personal choices among various norms of Church life, holding firmly to what is central for their faith and approaching the rest as desirable but not crucial. The beliefs in Jesus’ resurrection and actual presence in Eucharist are perceived by the Orthodox laity as the most fundamental criteria of being a “good Orthodox Christian.” To the contrary, regular Church attendance, obeying the priest and observing Great Lent are seen by majority of parishioners as non-essential for being a “good Orthodox Christian.”

5) Only three in ten parishioners would support women being altar servers or deacons, and only one in ten think that women should be eligible to the Orthodox priesthood. It is a historical fact that in the past the Orthodox Church had a female

deaconate which “died out” in the Middle Ages. Today, however, a vast majority of American Orthodox Christians do not favor the idea of ordination of women. Male and female respondents expressed the same opinions on the ordination of women.

6) More than two-thirds of the respondents say that they wanted to belong to parishes that “require uniformity of belief and practice and where people hold the same views.” That is, American Orthodox Christians have quite different (“liberal-moderate,” “traditional,” “conservative”) personal approaches to Church life, but they prefer homogenous “like-minded” parishes. Only one in four respondents favor “big-tent parishes that tolerate diversity of beliefs and practices, where people hold different views and openly discuss their disagreements.”

7) Orthodox Christians have various opinions on compatibility of evolutionism and creationism. With regard to public education, American Orthodox laity are divided in three almost equal groups: those who

favor teaching creationism instead of evolution in American public schools (33%), those who reject this idea (35%) and those who are unable to take one or other stand on this matter (32%). Almost equal proportions of them either agreed (41%) or disagreed (38%) with the statement “Evolutionary theory is compatible with the idea of God as Creator.” More than one-fifth (21%) of respondents were unable to evaluate this statement and said that they are “Neutral or unsure.”

8) Being a professional clergyman in 21st century America is, probably, not seen as a “dream choice” of occupation by most people. Yet, the study found that more than three quarters of the respondents “would encourage their sons to become priests.”

Respondents from more than 100 randomly selected Orthodox parishes situated in the various parts of the country participated in this study...

Downloadable copies of the complete “Orthodox Church Today” study report are available on the website of the Patriarch Athenagoras Orthodox Institute at: <http://www.orthodoxinstitute.org>

What was your Church affiliation before you became an Orthodox Christian? (% of respondents)

