



The Rich Man and Lazarus

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF OCTOBER 26, 2008

Please Remember in Prayer

Jane Koshutko (Hopkins in Baltimore, MD) Bill Parrish (Beebe Medical Center in Lewes, DE), Robert Evanusa, Olga Leisure, Valentina, Nina Gordon, Fr. Christian, Carol Boris, Constantina & Christos, Alicia & Susannah. If you have a requests, let Fr. John know.

Orthodoxy 101 – October 27th

The next session of Orthodoxy 101 will be devoted to the second part of the Divine Liturgy, the Liturgy of the Word. If you missed the first session there will be a brief recap at the beginning of the class. All are invited to attend!



SUNDAY, OCTOBER 26TH

19TH SUNDAY AFTER PENTECOST

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

MONDAY, OCTOBER 27TH

7:00p.m. Orthodoxy 101

SATURDAY, NOVEMBER 1ST

6:00p.m. Great Vespers

SUNDAY, NOVEMBER 2ND

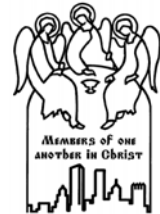
20TH SUNDAY AFTER PENTECOST

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



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.



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.

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 along way.



"The rich man's sin did not consist solely in his wealth, nor necessarily in his rich apparel and his dining so well every day... His sin was his failure to have mercy on Lazarus, the beggar, and to use his wealth for anyone but himself."

Archbishop Dimitri of Dallas

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

is asked to stay briefly after the Service to schedule its next meeting.

READER SCHEDULE

Sunday, Nov. 2nd

Jodi McElwee

Sunday, Nov. 9th

Kathy Parrish





THE ICON CORNER – THE HEART OF THE FAMILY CHURCH

Every Sunday, feastday and other holy day, when we go into our parish temple, we see the heart of the parish which is the sanctuary, where the Holy Table is. When we go into an Orthodox home, we hope to see the heart of the family, which is the icon corner.

Just like the sanctuary is the heart of the parish church, the icon corner is the heart of the family church. In the parish church, the parish family prays together before the sanctuary and the iconostas; in the family church, the family prays together before the icon corner.

What is an icon corner? An icon corner is a shelf or table or cabinet, where icons are placed and where a lamp is kept burning. Many people have icons of Jesus Christ, the Theotokos and icons of the patron saints of the family members. There are many ways to set up the icons and the important thing is just to do it. The icon corner doesn't have to be a corner, it can be a wall or other place in the house where the family can go to pray. It is best if the icon corner faces the east, to remind us of the second coming of Jesus Christ.

Besides the icons and the lamp, it is traditional for pious Orthodox people to keep a Bible and prayer book, holy water, and blessed bread from church. Many people also have holy oil, the palms or wil-



lows from Palm Sunday, and other holy things from the services of the church year. The icon corner can be very simple or very fancy but the main thing is that the icon corner is not just a decoration

for the house but that it is the heart of the family and that the family uses it. In many pious Orthodox homes, the icon corner is arranged so that it can actually be used for celebrating the Divine Liturgy, if the priest needs to do this. This reminds us of the history of our Orthodox Faith and that we must always be ready for times when the churches suffer from those who are not believers.



If you do not have an icon corner, ask your priest to help you start one in your home. Members of the family can use it at any time. If you are not able to read the prayers from the prayer book because there is not enough time, then, at least go to the icon corner and ask for God's blessing before beginning whatever it is that you are doing.

Try to begin each day by going to the icon corner and reading the prayers from the prayer book for the morning, take some, holy bread and holy water. In this way, you are getting God's blessing for the new day. If you cannot read the prayers for some reason, still go to the icon corner, make the sign of the cross and take the holy bread and holy water, still asking God to bless the new day.

You will see that the icon corner makes a big difference in your home. When you see the lamp burning, you will remember that God is always near and that the saints are always praying for your family. When you use the icon corner every day, you will see that God is kept close to your heart and mind and this will help you to be closer to Him and His Orthodox Faith.

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?



NO MORE DEAD END INVESTMENTS, PLEASE!

George Strickland, Ph.D. Editor of DirectionsToOrthodoxy.org



How well are your investments performing these days—retirement, savings, property, stocks, bonds? How secure are they? Is your financial future protected?

After months of stomach churning over sub-prime mortgages, the financial markets have recently shown themselves to be very fragile. People exposed to the media shock-a-day culture of endless hype have expressed frank worries. The current Wall Street turmoil could easily convulse the national economy—and therefore the world economy as well. Not a news story goes by now without dark allusions to the Great Depression.

Anxiety and worry over the unfolding financial crisis lends itself to some soul-searching.

Reuters carries a story of a Bulgarian Orthodox monk, thirty-two year old Hristo Mishkov. Some five years ago Mishkov surprised everyone when he gave up a job as a successful broker on Wall Street.

Responding to the call of Christ, he moved into the broken-down Tturnogorski monastery outside of Sofia, Bulgaria. Now instead of brokering financial deals in the millions, monk Nikanor, as he is called, milks cows and rebuilds the monastery. Instead of building up wealth for himself, the monk uses his business acumen and contacts to raise money for the monastery.

Reflecting on the convulsions in world-wide financial markets, Nikanor says "We always search for happiness in the outside world, in material things, which makes us constantly unsatisfied, angry with ourselves and the world."

"We have so quickly lost our human appearance, we have become beasts ... There's no-one to count on and say 'hey neighbor come help me.' He will come but demand a payment," the monk said.

Nikanor's remarks remind me of the parable Jesus told about a certain rich man with a good crop who tears down his barns and builds bigger ones to store his grain and goods. Happy and satisfied with his plenty, the man plans to live the life of ease. Then comes the door slamming in his face,

the evidence that his greed leads to a very dead end. God says to him, "You fool! This very night your life will be demanded of you" (Luke 12:13-21).

What lessons can we learn from all of this?

Politicians routinely denounce Wall Street greed as the culprit. In a simple sense, this appears to be true. Greed is an ugly word. The Greek word for greed is "wanting more." The truth be known our economic system gets its dynamism and energy from a basic human desire to want more. This is not a new economic principle. "All toil and skillful

work come from a man's envy of his neighbor" (Ecclus. 4:4). Something like greed is always part of any deep explanation of economic news, whether good or bad.

We say Wall Street is a place of arrogance that guides an insatiable, perverse desire for money. In other words, it's not people like us who are re-

sponsible for the mess. It's all the fault of greedy wolves who feed on innocent lambs.

This is purely self-serving. By any one's reckoning, one finds plenty of blind greed everywhere in America. What could possibly motivate a person to buy a lottery ticket other than a greedy desire for a payoff that any rational calculation would show laughably unlikely? Who doesn't know someone who bragged on and on about how much his or her house was worth during the heady years of the housing bubble? There is a great deal of panting after profits everywhere. I think this is called sin. It is serious very serious. And it leads to a dead end investment.

St. Paul reminds us "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich" (2 Corinthians 8:9). No dead end investment. Monk Nikanor is an exemplar for us. He is rich in God's grace. "Wanting more" no longer, because he already has the glorious riches in Christ. We all live no matter our present circumstances in the inexhaustible supply of God's loving provision.

