

The Rich Man and Lazarus

SUNDAY, OCTOBER 25TH

20TH SUNDAY AFTER PENTECOST

- 8:40a.m. Hours
- 9:00a.m. Divine Liturgy
- Coffee Hour
- By-Law Com. Meeting

SATURDAY, OCTOBER 31ST

- 8:00a.m. Yard Sale
- 5:00p.m. Orthodoxy 101
- 6:00p.m. Great Vespers

SUNDAY, NOVEMBER 1ST

21ST SUNDAY AFTER PENTECOST

Ss. COSMAS AND DAMIAN

- 8:40a.m. Hours
- 9:00a.m. Divine Liturgy
- Prayers for Those in the Healing Ministries
- St. Michael's Party
- Coffee Hour



Christian Wealth Management

"Find out how much God has given you, and from it take what you need; the remainder which you do not require is needed by others. The excesses of the rich are the necessities of the poor."

Saint Augustine

READER SCHEDULE

Sunday, Nov. 1st

Kathy Parrish

Sunday, Nov. 8th

Peter Parsells



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF OCTOBER 25, 2009

Please Remember in Prayer

Carole Boris (newly-departed), Archpriest Michael, Monk Christian, Nadia, Kathy & Bill Parrish, Marie, Thomas, Judith Kocinski, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Steven, Yvonne, Katherine, Michael, Gregory, Todd & Olga Leisure, Nina Gordon, Constantina & Christos, Mirela & Chris, Jaroslav, Troy Paul Duker, Frank & Mary Miranda. Requests? Let Fr. John know.

Yard Sale Postponed Once Again!

Due to inclement weather, yesterday's Yard Sale was postponed again until this coming Saturday, October 31st from 8am-1pm. If you would like to donate items, cash for expenses, or your time, please see Alice Peters. Thank you!



Reading Group Rescheduled – Monday, Nov 2nd

The next Reading Group will meet on Monday, November 2nd at 7pm at the church. The text will be the Didache or "The Teaching of the Apostles". This early Christian treatise, dated by most scholars to the late first/early second century, has three main sections dealing with Christian lessons, rituals such as baptism and Eucharist, and Church organization. Copies are available for pickup at the candle stand.



St. Michael's Party – Sunday, November 1st

On November 1st (the Sunday after Halloween and before the Feast of Archangel Michael – November 8th) we will have a St. Michael's Party for the children of the parish. *After the Divine Liturgy*, the children will get dressed up as Saints and Angels and have a parade during the coffee hour. Events and games to follow. Questions, costume ideas, etc.? Please see Mat. Emily.

Prayers for Those in the Healing Ministries

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



Photos From Dan Reynolds' Trip to Russia

are available for viewing at the candle stand in the back. Dan went to Russian this past September and brought back with him some mementos.



The Finance Committee

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

The Parish Council

will meet next on November 15th, following the coffee hour.



THE POWER OF WORDS

Written by the Very Rev. John Breck



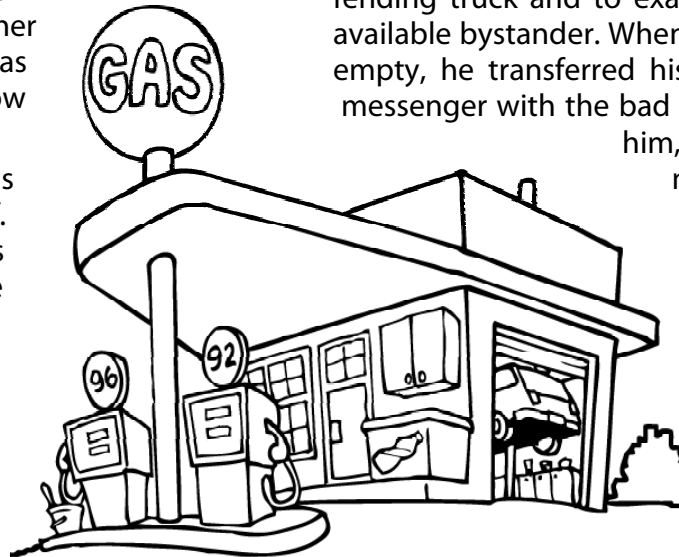
A few weeks ago my wife and I pulled into a gas station, and I got out of the car and began filling up. A pickup truck stopped about twenty yards in front of us, and the driver started waving and shouting. He was miffed because he couldn't pull up to the air pump; somebody had parked another pickup too close to it. The driver of the first truck kept waving and yelling something, I thought to one of the other customers, somebody he knew. Finally I saw him glaring straight at me. I called out, "Who are you talking to?" His aggressive response, coupled with a look of combined rage and disdain, was "You!" Then he pointed to the other pickup and yelled, "Is anybody in that truck?" I peered behind the pump I was using, then replied to the guy, "Nobody's in the truck." He uttered an expletive I'd do better not to repeat here, then he made a gesture toward me that was one of hostile dismissal, an intentional put-down both for the driver of the other vehicle and for me. He was mad and wanted me to know it.

I finished filling up and was feeling pretty miffed myself. By this time the other truck's driver had returned, he pulled away, and this guy I immediately labeled as a Carolina redneck was busy putting air in his back tire. Rather than get into our car and reasonably, rationally drive off, I walked around the front of his truck and stood a few feet away from him. He looked up and snarled, "What do you want?" My reply, in a normal but none too friendly voice, was "You'd get a more decent answer to a question like that if you'd ask in a civil voice and not just sit in your truck shouting and waving your arms."

It wasn't a very bright thing to say, but I was mad and shaking a little. He stood up and said something -- I forget what. I glared at him for a second or two, then turned my back to him and started walking toward my car. The guy yelled out one last time: "Hey, I waved at you! That's the way we do it in South Carolina!" By the grace of God I kept my mouth shut, which seemed to make him all the more outraged. He was mumbling something as we drove away. Later on I found out that my wife,

overhearing all of this, was sure I was going to get a bullet between the shoulder blades. This guy, after all, was hostile, aggressive, maybe a little drunk, and obviously of the redneck species, the kind that carries a loaded shotgun in the rack behind the driver's seat and a .38 in the glove compartment.

A week later I recalled the incident while I was reading Steven Pinker's marvelous book, *The Stuff of Thought*. That book, which explores the interrelationship between language and human behavior, got me to thinking about the really fascinating dynamic of that exchange at the gas station. The "guy" started off with an aggressive demand for some information: was there a driver in the truck blocking his path? The arm waving was his attempt not so much to attract my attention as to assert his authority: his right to be mad at the offending truck and to exact information from any available bystander. When I told him the truck was empty, he transferred his aggression to me, the messenger with the bad news. Once I confronted



him, the aggression mounted in both of us. I called him on his lack of civility; he reposted with an attempted putdown. When I turned my back on him, I was dismissing his complaint as of no worth. He felt shamed, so he fired back with a self-justification ("Hey, I

waved at you!"). When in the following second or two that had no effect -- I kept on walking away from him -- he called on a collectivity to back him up: "That's the way we do it in SC!"

If I'd answered what I wanted to, "That's the way rednecks do it in SC!" I may well have gotten that bullet in the back. There's a poorly enforced concealed gun law in this state, and most of its citizens, it seems, are armed to the teeth. "Don't tread on me, buddy!" no matter how uncivil I may get. My own combination of anger, shame and aggression did nothing but compound the situation, to the point that my poor wife was seriously afraid for my life. The guy is probably a very good father and husband, no more of a redneck than me or my neighbors. But whatever, the exchange was fasci-

continued on page 3...

Power of Words *continued from page 2...*

nating because of what it revealed about the dynamics of a meeting between strangers that's based on hostility and self-justification, both his and mine.

Just maybe, again by the grace of God, I'll learn from this how much language -- meaning attitude as well as words -- can make or break a relationship, between strangers or between friends and lovers. Words have power, as the ancient Hebrews so well knew. It's no accident that the Person of the Holy Trinity who deigned to become incarnate, to take upon himself this very fallen human nature of ours, was the Word of God. With words we can bless or curse, heal or wound. We can reflect the mercy and love of Christ, even in potentially hostile situations, or we can let our nervous system --

our passions -- get the better of us, as I did, and make a bad situation worse.

What that brief little encounter at the gas station accomplished, on the positive side of the ledger, was to remind me of and reinforce for me once again a truth so often spoken by a departed friend, colleague and mentor at the St Sergius Institute in Paris, Olivier Clément. A theme that recurred throughout his writing and teaching career is one I, and I suppose most of us, need very much to keep in mind. That is the truth that every human person without exception -- from the holiest monk to the most aggressive gun-toting redneck -- is created in the image of God and is therefore worthy of infinite compassion.

CHRISTIAN SYMBOLS



The Beehive is symbolic of tireless activity and diligence. The bee represents the Christian and the beehive symbolizes the Church. Because the worker bees are "virgins" they symbolize virginity and chastity. Because the bee appears to die in the winter and reappear in the summer, it symbolizes rebirth. Legend also suggests that bees never sleep, but remain constantly vigilance.



The Butterfly is symbolic of the resurrection; the butterfly's three stages: caterpillar, chrysalis (inside the cocoon), and the mature butterfly, represent the three stages of a Christian's journey; life, death, and resurrection. It can also symbolize regeneration, as a person's old life (caterpillar stage) becomes new (as a butterfly) when they die and rise with Christ in Baptism.

WHAT IS A FIRST-PORTION GIVER?

A First-Portion Giver is a believer who offers a first-portion of his time, talent, and financial resources out of grateful recognition of the fact that all he has, he holds in trust from God.



TIME

"Let us spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing. But let us encourage one another..."

Hebrews 10:24-25



TALENT

"There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men."

1 Corinthians 12:4-6



RESOURCES

"Concerning the collection for the saints..., on the first day of the week, each one of you should set aside a sum of money in proportion to the income God has given you..."

1 Corinthians 16:2

LESSONS FROM MEDICAL SCIENCE: SIMPLE AND COMPOUND FRACTURES



A simple fracture is a break in the bone. A compound fracture is a sharp break in the bone and a puncture of the skin. This puncture allows exposure to organisms and a high risk of infection. Simple fractures heal faster than compound fractures.

In the spiritual life, we also experience simple and compound fractures. We experience hurt, trauma, pain and spiritual breaks. The causes can be many and varied. Sin is the break and the grace of God provides us with healing.

Compound fractures in the spiritual life are at a greater risk. Here infection and exposure take place. That is, the demons capitalize on our (simple) spiritual break and compound it. How? By making our spiritual state all the worse. One of the chief ways this is done is to convince us that 1) that the spiritual problem or break is not so great; 2) that we can take care of it ourselves without resorting to God.

How many souls there are that are fractured and only complicate their condition by not returning to God! A simple fracture will eventually heal itself. A compound fracture requires the skill of the physician. Jesus Christ is our Chief Physician and Healer. We need to see our condition and go to Him.

We must not compound our sins. We need to go to the Mysteries of Confession and Holy Communion. When we think that we are okay and don't need to go to church; that we don't need frequent Confession; that we can manage on our own; when in moments of clarity we see our souls badly damaged and do nothing about it – we are victims of compound fracture.

The Church is the Hospital; the Physician is our Lord Jesus Christ. This is the place and He is the One to heal us.



REVERENCE FOR LIFE IS GIVEN TO US

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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? Life is busy, but time spent helping those in need is anything but wasted time. In fact, it is just the opposite, using our time to help those in need is time well spent!



Illness is a condition of brokenness sickness, disease, or some other ailment. *Spiritual illness is caused by sin (separation from God). Every sin is a repetition of Adam's sin, and with every sin we undergo the darkening and dying of the soul. It sin remains unconfessed, spiritual illness will remain untreated thus leading to death.*



Therapy is the treatment of illness or disability by means of a curative or rehabilitative process. *Spiritual therapy is found in the Church, where Jesus Christ is the Chief Physician. Healing is imparted when we ask the Physician for healing in Confession, follow the "doctor's orders" by keeping the Commandments, and with due preparation partake of His divine medicine in Holy Communion.*



Health is a condition of wholeness or soundness, free from disease or ailment. *To be healthy spiritually means to be free from the disease and brokenness of sin by being united to God and in good relation to our neighbor, and ourselves. Spiritual health was the condition of Adam before the Fall, and thanks to the redemptive work of Christ it can be our condition as well, should we desire to undergo the therapy offered by the Church.*