



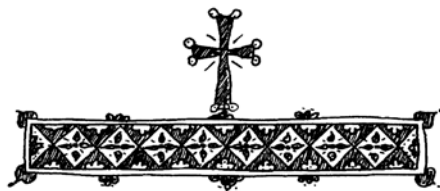
The Resurrection in Nain

SUNDAY, OCTOBER 10TH
20TH SUNDAY AFTER PENTECOST
 8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Coffee Hour

WEDNESDAY, OCTOBER 13TH
 7:00p.m. Orthodoxy 101

SATURDAY, OCTOBER 16TH
 8:00a.m. Yard Sale
 5:00p.m. Bible Study
 6:00p.m. Great Vespers

SUNDAY, OCTOBER 17TH
21ST SUNDAY AFTER PENTECOST
 8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Coffee Hour



Previously, I wanted everything to go my way, but seeing that nothing was done as I wanted, I began to wish that everything be done as it is done; so it was that everything started to be done as I wanted.

Elder Joseph of Optina

READER SCHEDULE

Sunday, Oct. 17th
 Constantine Mitsopoulos
Sunday, Oct. 24th
 Jodi McElwee



CHRIST THE SAVIOR ORTHODOX CHURCH

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 302-537-6055 (church) / 302-933-8090 (rectory)
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BULLETIN OF OCTOBER 10, 2010

Please Remember in Prayer

Howard Peters, Irene Clenney, Gabriela Jones, Roman Szwec, Melvin, Mat. Dunia, Patti Lease, Garrett Cuppels, Bill & Kathy Parrish, Frs Michael & Andrew, Monk Christian, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Todd & Olga, Nina Gordon, Mirela & Chris, Jaroslav, Troy Duker, Frank & Mary Miranda, Kathy T., Bruce, Julia Plisko & family, Stella.

Welcome and Congratulations!

to our visitors Eugene and Madeline Minarich, who are celebrating their 48th wedding anniversary on Oct. 12th, and to Amy (Elizabeth) Minarich, who celebrates her birthday on Oct. 13th. May the Lord grant them many more blessed years!



Orthodoxy 101 – October 13th

A special class on "Reading in the Orthodox Church" will be offered at 7:00pm on Wednesday, October 13th. The class will cover the role of the reader, how to chant, types of chant, reading the Epistle, how to lead the divine services in the absence of a priest. Everyone is invited to attend this class, especially those who currently read in church or have an interest in learning how to read.



Yard Sale – October 16th

Clean and working items are sought for our fall yard / bake sale. We are also need baked goods donations (cupcakes, pies, cakes, breads, muffins, cookies, etc.) as well as hot dogs, rolls, sodas and bottled water. Please see Alice Peters if you have any questions or would like to make a donation.



Pilgrimage to St. Tikhon's – October 23rd-25th

A sign-up sheet is in the back of the church for a 3-day weekend pilgrimage to St. Tikhon's Monastery and Seminary.



The Sacrament of Confession

is offered following any church service or at any other time by appointment. There is nothing which the Lord cannot or will not forgive, no matter how terrible we feel the sin is.

2011 Calendars & Pocket Planners

can be ordered via the order sheet in the back of the church. The calendars are \$4.00 a piece and the pocket planners \$3.00. The order sheet will be in the back of the church for the next month or so.



Financial Update

A financial summary covering the first three quarters of 2010 can be found on page two of this bulletin. If you have any questions regarding the summary, please see Fr. John, Michael McFarland, our treasurer, or one of the Parish Council Members.

WHAT IS A FIRST-PORION 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

A First Portion Giver offers a first portion of his *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

A First Portion Giver offers a first portion of his *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

A First Portion Giver offers a first portion of his *treasure*.

"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



FINANCIAL SUMMARY – 1ST THREE QUARTERS OF 2010

ORDINARY INCOME

Category	Jan – Sep 10	Budget
Stewardship	\$24,652	\$33,750
Candles	\$2,547	\$2,625
Bookstore	\$317	\$375
Charity	\$1,403	\$2,850

ORDINARY INCOME / EXPENSES

Category	Jan – Sep 10	Budget
Income	\$44,023	\$44,418
Expenses	\$48,180	\$53,072
Net Income	-\$4,157	-\$8,654

OTHER INCOME

Category	Jan – Sep 10	Budget
Building Fund	\$200	n/a
Fundraisers	\$2,668	n/a
In Memory	\$400	n/a
From Other Churches	\$1442	n/a

About the Financial Summary

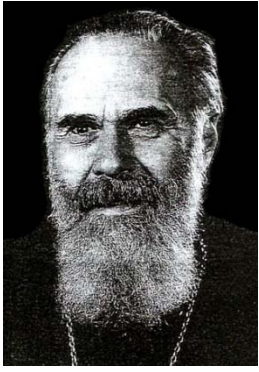
The **ordinary income and expenses** figures shown in the chart on the left designates those funds which are being used towards our operating budget.

The **other income** figures shown at the bottom of the chart on the left indicate those funds which were donated for a specified purpose which does not relate to our operating budget.

While our net ordinary income, as far as the budget goes, is -\$4,158, our overall net income is -\$762 because of donations toward the building fund, various fundraisers, offerings given in memory of those who have departed, and support from other churches.

The 2010 end of year financial summary will be published in full detail as part of the Treasurer's report at the 2011 Annual Meeting. Full financial reports are presented at every Parish Council meeting for review by the Priest and Council Members.

Questions? Please see Michael McFarland.



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.





ON WORLDWIDE ORTHODOXY

From *OCA.org* and Fr. John Matusiak

Question: How is the Orthodox Church organized and held together as one worldwide Church?

Answer: The Orthodox Church as a whole is the unity of what are called local autocephalous or autonomous churches. These words mean simply that these churches govern themselves, electing their own bishops and organizing their own lives.

Each of these churches has exactly the same doctrine, discipline and spiritual practices. They use the same Bible, follow the same canon laws, confess the authority of the same Church Councils and worship by what is essentially the same liturgy.

It is nothing other than this communion in faith and practice which unites all Orthodox Churches together into one world-wide body. In this sense, there is no one dominating authority in the Orthodox Church, no particular bishop or see or document which has authority over the churches.

In practice, the Church of Constantinople has functioned for centuries as the church responsible for guiding and preserving the worldwide unity of the family of self-governing Orthodox Churches. But it must be noticed that this responsibility is merely a practical and pastoral one. It carries no sacramental or juridical power with it and it is possible that in the future this function may pass to some other church.



The Autocephalous Churches:

Constantinople	Bulgaria
Alexandria	Cyprus
Antioch	Greece
Jerusalem	Albania
Russia	Poland
Georgia	Czech Lands & Slovakia
Serbia	America
Romania	

The Autonomous Churches:

Sinai	Japan
Finland	Ukraine



DESERT PETE AND THE OLD WATER PUMP

From *Parish Publishing LLC*

In a book called *Growing Into Light*, Max Long writes about a leathery old westerner who called himself Desert Pete. Living out in the sun-beaten country where water is so very precious, Desert Pete wrote a note, put it in a baking-powder can and wired it to an old water pump.

Here is what he wrote:

Under the white rock I buried a bottle of water, out of the sun, cork end up. There's enough water in it to prime this pump, but not if you drink some first. Pour about one fourth, and let her soak to wet the leather. Then pour the rest medium fast and pump. You'll git water. The well has never run dry. Have faith. When you git watered, full the bottle and put it back like you found it for the next feller.

Desert Pete

P.S. Don't go drinking up the water first. Prime the pump with it.... I've given my last dime away a dozen times to prime the pump of my prayers, and I've fed my last beans to a stranger while a'sayin' "Amen." It never failed yet to git me an answer. You've got to git "Your Heart Fixed To Give" before you can be given to.

Desert Pete in his own special style was teaching the same lesson that Christ taught. "Give," said our Lord, "and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back." (Luke 6:38). Mark adds, "... and still more will be given you." (Mark 4:24).

Have you ever met anyone who really had his "heart fixed to give," who did not testify that he was the one who benefited by the giving? Think about that as we consider giving to our Lord's work through your church. It is in giving that we truly receive.

