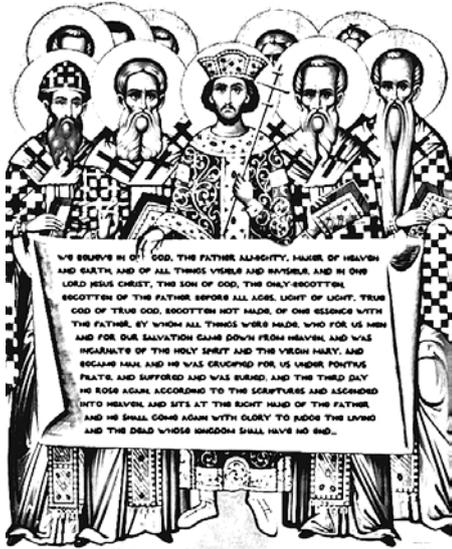


# CHRIST THE SAVIOR ORTHODOX CHURCH

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## BULLETIN OF JUNE 16, 2013



### HOLY FATHERS AND THE CREED 1ST ECUMENICAL COUNCIL - 325 AD

#### SUNDAY, JUNE 16<sup>TH</sup> 7<sup>th</sup> Sunday of Pascha

8:40a.m. Hours  
9:00a.m. Divine Liturgy  
Coffee Hr. / Open Pool

#### SATURDAY, JUNE 22<sup>ND</sup>

5:00p.m. Memorial  
6:00p.m. Great Vespers

#### SUNDAY, JUNE 23<sup>RD</sup>

##### Holy Pentecost

##### One of the Twelve Great Feasts

8:40a.m. Hours  
9:00a.m. Divine Liturgy; Vespers  
w/ Kneeling Prayers  
Coffee Hr. / Open Pool

#### MONDAY, JUNE 24<sup>TH</sup>

##### Day of the Holy Spirit

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

#### READER SCHEDULE

Sunday, June 23<sup>rd</sup>

Gabriela Jones

Sunday, June 30<sup>th</sup>

Jodi McElwee



#### A Warm Welcome!

We warmly welcome all of our visitors! It's good to have you with us!

#### Father's Day

Congratulations to all who are celebrating Father's Day: Fathers, Grandfathers, Spiritual-fathers, Godfathers and Fathers-in-law! May the Lord bless you!



#### Prayer for Graduates – Sunday, June 16<sup>th</sup>

will be offered today, at the end of the Liturgy.

#### Parish Council Meeting – Sunday, June 16<sup>th</sup>

Full reports during this quarterly meeting. All welcome to stay.

#### Memorial Service – Saturday, June 22<sup>nd</sup>

It is the tradition of the Church to offer prayers for the departed on the Eve of Pentecost. On this day, we have a Memorial at 5:00pm.

#### Feast of Pentecost – Sunday, June 23<sup>rd</sup>

On Sunday, June 23<sup>rd</sup>, we celebrate the Descent of the Holy Spirit on Pentecost, 50 days after Pascha. As a reminder, on this day we will have Vespers with the Kneeling Prayers immediately following the Liturgy. This is a High Holy Day, which everyone should be present for.



#### Fast-Free Week

During the week after Pentecost (June 23<sup>rd</sup> through June 30<sup>th</sup>) we do not fast, even on Wednesday and Friday. This week is given to us to celebrate the renewal of the Holy Spirit received on Pentecost.



#### The Pool is Open

Following the Divine Liturgy until 1:30pm, the pool will be open for swimming. A certified lifeguard will be on duty, but parents should still watch their children. Be safe and enjoy! Questions? Please see Fr. John.

#### Feast of the Ascension

We continue to celebrate the feast of the Ascension of the Lord into Heaven. Last Sunday's bulletin had the Troparian and Kontakion, which we have added to our prayers until Pentecost. Joyous Feast!



#### Fr. John will be Away

for a continuing education program at St. Tikhon's Seminary, June 18-20<sup>th</sup>. Should you need to reach him, please use the cell or email.

**Living:** Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Hayley, Tyler Pelesh, Wallace & Michelle, John Trax, Maleah Morsey, Victoria Kokkinos, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina, Liliana, Irene Clenney, Katie Hawley, Alice Peters, Jenny Barbarita, George & Ellen. **Departed:** Fr. Michael Mihalick, Kathryn, Avramia.

CASH FLOWS THROUGH 5/31/13					CASH FLOWS IN JUNE 2013					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 6/16		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Due 2/2014
27,450	21,348	23,473	17,245	+12,330	2,792	2,463	1,020	0	1,349	+1,589	0	-17,963



## THE FIRST COUNCIL OF NICAEA

*From Wikipedia.org*



The First Council of Nicaea, held in Nicaea in Bithynia (present-day Iznik in Turkey), convoked by the Roman Emperor Constantine I in 325, was the first Ecumenical council of the Christian Church, and most significantly resulted in the first uniform Christian doctrine, called the Nicene Creed. With the creation of the creed, a precedent was established for subsequent 'general (ecumenical) councils of Bishops' (Synods) to create statements of belief and canons of doctrinal orthodoxy— the intent being to define unity of beliefs for the whole of Christendom.

The purpose of the council was to resolve disagreements in the Church of Alexandria over the nature of Jesus in relationship to the Father; in particular, whether Jesus was of the same substance as God the Father or merely of similar substance. St. Alexander of Alexandria and Athanasius took the first position; the popular presbyter Arius, from whom the term Arian controversy comes, took the second. The council decided against the Arians overwhelmingly (of the estimated 250-318 attendees, all but 2 voted against Arius). Another result of the council was an agreement on when to celebrate the Resurrection, the most important feast of the ecclesiastical calendar. The council decided in favor of celebrating the resurrection on the first Sunday after the first full moon following the vernal equinox, independently of the Hebrew Calendar (see also Quartodecimanism). It authorized the Bishop of Alexandria (presumably using the Alexandrian calendar) to announce annually the exact date to his fellow bishops.

The Council of Nicaea was historically significant because it was the first effort to attain consensus in the church through an assembly representing all of Christendom. "It was the first occasion for the development of technical Christology." A precedent was set for subsequent general councils to create creeds and canons.



### **A PRAYER FOR THE DEPARTED**

*From the Memorial Service*

O God of spirits, and of all flesh, who hast trampled down death and overthrown the Devil and given life to Thy world: Do Thou, the same Lord, give rest to the soul of Thy departed servant \_\_\_\_\_, in a place of brightness, a place of refreshment, a place of repose, where all sickness, sighing, and sorrow have fled away. Pardon every transgression which he has committed, whether by word or deed or thought. For Thou art a good God and lovest mankind; because there is no man who lives yet does not sin; for Thou only art without sin; Thy righteousness is to all eternity; and Thy word is truth.

For Thou art the resurrection, the life, and the repose of Thy servant, \_\_\_\_\_, who is fallen asleep, O Christ our God, and unto Thee we ascribe glory, together with Thy Father, Who is from everlasting, and Thine all-holy, good, and life-creating Spirit, now and ever, and unto ages of ages.

***Please note:*** A general memorial service for departed family, friends, and parishioners will be offered at 5:00pm on Saturday, June 22, 2013.

## THE UNBREAKABLE SPIRITUAL LAW

The Venerable Saint Seraphim of Sarov (+1834) was once asked what is lacking in a person that he fails in his spiritual efforts. The Saint responded, "Just one thing," he said, "a firm resolve." Yet, another great saint of the land of Rus, St. Theophan the Recluse (+1894) when asked the same question said: "In every aspect of the spiritual life – prayer, fasting, reading the Scriptures, the keeping of the commandments, the discovering of the will of God, and all else – you will achieve nothing by your own effort alone; yet God will not give you anything unless you work with all your strength. This is the unbreakable spiritual law."

St. Macarius the Great (+390) says this about spiritual effort: "To struggle, yes, to continue to fight, to inflict blows, and to receive setbacks is in your power. To uproot, however, belongs to God alone. If you could have done it on your own, what would have been the need for the coming of the Lord? For just as an eye cannot see without light, nor can one speak without a tongue, nor hear without ears, nor walk without feet, nor carry on works without hands, so you cannot be saved without Jesus nor enter into the Kingdom of Heaven."



### ON DEVELOPING THE HEART

*By Saint Theophan the Recluse*



Developing the heart means developing within it a taste for things holy, divine, and spiritual, so that when it finds itself amidst such things it would feel as though it were in its element. Finding them sweet and blessed, it would be indifferent to all else, with no taste for anything else; and even more -- it would find anything else revolting. All of man's spiritual activity centers in the heart. The truths are impressed in it, and good dispositions are rooted into it. But its main work is developing a taste for the spiritual, as we have shown. When the mind sees the whole spiritual world and its different components, various good beginnings ripen in the will. The heart, under their influence, should taste sweetness in all of this and radiate warmth. This delight in the spiritual is the first sign of the regeneration of a soul deadened by sin. Therefore the heart's development is a very important point even in the early stages. The work directed at it is all of our Church services in all forms -- common and personal, at home and in church -- and it is mainly achieved through the spirit of prayer moving within it. Church services, that is, all the daily services, together with the entire arrangement of the church's icons, candles,



censing, singing, chanting, movements of the clergy, as well as the services for various needs; then services in the home, also using ecclesiastical objects such as sanctified icons, holy oil, candles, holy water, the Cross, and incense -- all of these holy things together acting upon all the senses -- sight, hearing, smell, touch, and taste -- are the "cloths that wipe clean" the senses of a deadened soul. They are the strongest and the only reliable way to do it. The soul becomes deadened by the spirit of the world, and possessed by sin that lives in the world. The entire structure of our Church services, with their tone, meaning, power of faith, and especially the grace concealed within them, have an invincible power to drive away the spirit of the world. In freeing the soul from the world's onerous influence, it allows the soul to breathe freely and to taste the sweetness of spiritual freedom. Walking into church we walk into a completely different world, are influenced by it, and change according to it. The same thing happens when we surround ourselves with holy objects. Frequent impressions of the spiritual world more effectively penetrate within and more quickly bring about a transformation of the heart.



## WHO IS YOUR FATHER?

By Fr. Richard Demetrius Andrews



Sermon delivered August 28, 2008

It's unfortunate that today's scripture readings, from the 10th Sunday of Matthew do not coincide with our American celebration of Father's Day. As we know, the Church has its own sense of time and her lectionary system was constructed many centuries ago. Yet, we have two good examples of fathers today. In the Gospel (Mt.17:14-23) we see a father approaching Jesus and kneeling before Him and asking Him to heal his epileptic son (v.14-15). In the Epistle, St. Paul himself tells the Corinthians (1 Cor. 4:9-16) that He is their father in Christ Jesus through the preaching of the good news (v.15) and he urges them, "Imitate me" (v.16).

These two examples seem to contradict Jesus command in Matthew 23:9 "Call no man your father on earth, for you have one Father, who is in heaven." We learn from the pamphlet "Call No Man Father" by Richard Ballew (Conciliar Press) that most Protestants interpret this passage as a prohibition for using the word "father" to refer to a spiritual father. However, if strictly interpreted, the prohibition would extend to paternal fathers, grandfathers, city fathers, Church fathers etc.

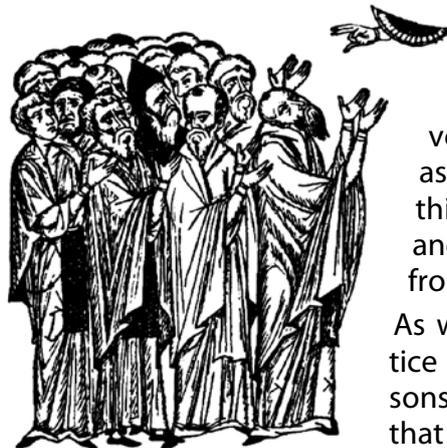
St. Paul uses the term father in many ways. In addition to today's epistle, he speaks of "Our fathers" (1Cor. 10:1) and "Fathers, do not provoke your children" (Colossians 3:21). Jesus Himself, telling the parable of the Rich Man and Lazarus, refers to "Father Abraham" (Luke 16:24-25). He also warned against using the title "Rabbi/Teacher" but acknowledged Nicodemus as a "teacher of Israel" (John 3:10). St. Luke called certain men in the Church of Antioch "prophets and teachers" (Acts 13:1). St. Paul recognized teachers/teaching as a gift of God in the Church (1Cor. 12:28; Eph. 3:11) and called himself "a teacher of the Gentiles" (2Tim. 1:11).

So what does Jesus mean when He says, "call no man father"? Our Lord is contending with certain rabbis of His day who were using these specific titles to accomplish their own ends. Some of the rabbis were adding their own ideas of wisdom to the true tradition of Moses' teaching and thereby clouding it. Jesus points out this error in Mark 7, "For laying aside the commandment of God, you hold the tradition of men"...He said to them, "All too well you reject the commandment of God, that you may keep your tradition...making the word of

God of no effect through your tradition which you have handed down. And many such things you do" (v.8-13).

By saying, "You shall not be called rabbi", Jesus was telling His disciples not to use their position as fathers and teachers as an opportunity to build disciples around their own private opinions. Instead, with the coming of Christ, these rabbis—and indeed all who would teach God's Word—are to faithfully hand down the true tradition of only one Rabbi: Christ Himself.

Jesus was also indicting the sinful character of the rabbis. They were exalting themselves above everyone around them. Hypocrisy, love of money, corruption, lack of service and self-love were other problems that Jesus criticized.



St. Jerome says the fact that we have one God and one Son of God through nature does not prevent others from being understood as sons of God by adoption. Similarly, this does not make the terms father and teacher useless or prevent others from being called father.

As we Orthodox know, this early practice of referring to spiritual fathers and sons continued in the Church's life so that even today, monastic spiritual guides, father confessors, bishops and priests are frequently called "Father" by the people. What Jesus condemns is the use or acceptance of any titles and dignity which stands between God and man. Jesus is not primarily speaking here of words, but of an attitude. To consider a person a "Father" in a way that obscures the Fatherhood of God is what He criticizes. When Christians use it to refer to God's representatives, all it does is remind them of the Divine Father. In the same way Christ forbids us in Matthew 23:10 to submit ourselves to independent teachers who obscure the one Master Teacher. (Harakas, 455 Q&A, p.267)

So, if someone asks us, "Who is your father?", we can answer, "I have my natural father whom I call 'dad'. And I have my spiritual father, the priest who leads me and guides through the gospel of Jesus Christ to my one God and Father in heaven who has adopted me as His child." Let us imitate our natural and paternal fathers as they prayerfully and humbly intercede to Christ our God for our physical and spiritual healing. Amen!