

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JUNE 17, 2018



SUNDAY, JUNE 17TH

3rd Sunday of Pentecost

8:40a.m. Hours
9:00a.m. Divine Liturgy
Prayer for Graduates
Coffee Hour / Open Pool

SATURDAY, JUNE 23RD

5:00p.m. Bible Study
6:00p.m. Great Vespers

SUNDAY, JUNE 24TH

4th Sunday of Pentecost

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

"The person advancing in the spiritual life studies three things: the commandments, doctrine, and faith in the Holy Trinity."

St. Thalassios the Libyan

READER SCHEDULE

Sunday, June 24th

Rdr. Nicholas Borodulia

Sunday, July 1st

Megan Borodulia



A Warm Welcome!

We warmly welcome all our visitors, especially Fr. Daniel Kovalak and his family! It's good to have you with us!

Prayer for Graduates – Sunday, June 17th

As we come to the conclusion of the academic year, we offer thanks to God for His blessings. This prayer will be offered at the end of the Liturgy on Sunday, June 17th.



Supporting A Local Pregnancy Center

A charitable drive, "Bottles of Blessing!", will run from Mother's Day, May 13th to Father's Day, June 17th. You can pick up a Baby Bottle to take home and collect your loose change (cash / checks accepted!). This is to benefit The Shirley Grace Pregnancy Center in Berlin where women are cared for materially & spiritually.

Open Pool

Today, after the Divine Liturgy, the pool will be open for swimming. A certified lifeguard will be on duty, but parents should still watch their children. Notes: 1) Swimming will begin after the food is blessed. 2) Toys, food, and garbage should be cleaned up before leaving for home.



The Apostles' Fast: June 4th - 29th

After Pentecost, the apostles began a fast with prayer to ask God to bless their missionary work. The Apostle's Fast has been kept to this day to strengthen us as well for our own missionary endeavors. The Fast began on Monday, June 4th and concludes on the Feast of Ss. Peter & Paul, Friday, June 29th.

A Prayerful Send-off

Today is the last Sunday Dn. Steven and Nissa Nancy will be at Christ the Savior before their annual summer trip to Maine. We ask that the Lord bless their travels with health, safety, and grace!



Vacation Planning

An online directory of Orthodox churches in North America is available at orthodoxyinamerica.org. Everyone needs a vacation sometime, but who really wants or can afford a vacation from God? If you don't have the internet, ask your priest to help find you a parish while you are away.

Did You Know?

Christ the Savior Mission participates in Amazon Smile, a program in which a small donation is made by Amazon to our church for every purchase you make on Amazon. Using Amazon Smile is easy, quick, and will help support your church. For more info, please see orthodoxdelmarva.org.



CASH FLOWS THROUGH 5/31/18					CASH FLOWS IN JUNE 2018					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 6/17		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
42,710	46,165	5,630	3,000	-825	5,483	9,233	0	0	-3,750	11,615	5,764	12,000

WORSHIPPING FATHER, SON AND HOLY SPIRIT

By Fr. Barnabas Powell

For Orthodox Christians, this is the season of Pentecost -- when we consider the Spirit's gift of foreign languages making the Gospel available to all nations. I've been thinking thus about one of the most amazing people I've met: an Indonesian who was called to become an Orthodox priest and missionary to his land.

Bambang Dwi Byantoro was born to a pious Muslim family in the world's most populous Muslim country. As a boy, his grandfather warned him to have nothing to do with Christians -- especially not to eat their food, which they sprinkled with magic water that would make you become a Christian and go to hell.

As a youth, Bambang excelled in Koranic studies and delighted in winning debates with Christians he encountered. Once, when Bambang was invited to dinner by a teacher, the teacher revealed he was one of those dreaded Christians.

Immediately, Bambang went on the offense, attacking what Muslims consider the chief Christian blasphemy: that we worship three gods (Father, Son and Holy Spirit). Bambang knew the first Pillar of Islam: that there's one God who is a monad -- a single individual alone from eternity.

Accordingly, the Koran contains verses against the Trinity and divinity of Christ -- and in opposition to Nicea, states that God neither begets nor is begotten. As usual, Bambang won this debate.

But in later years, the Koran itself would lead this pious Muslim to embrace Christ -- by revealing Christ as being of one essence with the Father and the Spirit.

While reading a verse about God sending his word to comfort believers, Bambang understood this word not simply as a text, but as God. He understood that an intelligent God must have Word, and a living God must have Spirit -- and that His Word and Spirit are neither less than Him nor separate from Him.

Believing in the Word as Christ, Bambang turned to the only Christian he knew: his former teacher. But he also burned with desire to share his new faith with his people, so he enrolled in a South Korean seminary.

Once he realized how Western his new faith was, however, Bambang grew discouraged. He was told that treasured disciplines like prostrations and fasting were abominations to Christians. Looking out a seminary window, he saw a dome in the distance.

Thinking it was a mosque, he decided to visit if only for the memory of reverence. Beneath that dome, he found an Orthodox church. After entering the ancient faith, now Father Daniel Byantoro returned to Indonesia as its first Orthodox missionary.

He's since brought over 2,000 fellow Indonesians to worship Father, Son and Holy Spirit. The most satisfying was when he baptized the grandfather who'd warned

him to have nothing to do with Christians, before the latter's death at 104.

I've met some amazing people, but during this Pentecost season few can rival the Rev. Daniel Bambang Dwi Byantoro, who was summoned by the Word and Spirit of God.



One day before his conversion to Christianity, during Fr. Daniel Byantoro's evening Islamic prayers, Christ appeared to him in a miraculous and life-changing vision, similar to the experience St. Paul had on the road to Damascus. From that moment, Fr. Daniel's life was radically and permanently altered.

MISSION IN INDONESIA

From *OrthodoxWiki.org*

The Mission in Indonesia was started on June 8, 1988, as Fr. Daniel left the United States for Indonesia. The first convert to the Orthodox faith was a Muslim young man named Muhhamed Sugi Bassari, who was baptized by the name of Photios, in April 1989.



Fr. Byantoro has said that the mission is a completely new phase of the modern mission movement within Orthodoxy, in that it is being done by a local son of the Indonesian soil rather than by the missionary efforts of a foreign mission body; it is the Church for the Indonesians started by an Indonesian. His missionary effort eventually brought official government recognition of the Orthodox Church in Indonesia in 1996, with a legal act of Government: "SK Dirjen Bimas Kristen Depag R.I. no.: F/Kep/Hk.00.5/19/637/1996".

Theologically speaking, Archimandrite Daniel Byantoro has used the existing thought patterns of Indonesian culture to package Orthodox teaching within the Indonesian mental set up. Just as the Church Fathers had to face Greek paganism, Judaism, and Gnosticism in order to present the Gospel intelligibly to ancient peoples, Orthodox theology faces similar challenges in the context of the Indonesian mission. Those challenges are:

1. The Islamic strand that has similarities with Judaism.
2. The Hindu-Buddhistic strand that has similarities with Greek paganism.
3. The Javanese-mystical strand called "Kebatinan" (the "Esoteric Belief") that has similarities to Gnosticism. (It is a blend of ancient shamanistic-animism on the one hand and Hindu-Buddhistic mysticism and Islamic Sufism on the other, and is divided into many mystical denominations and groups, just like Gnosticism was.)
4. The secularistic-materialistic strand of the modern world.

During his service in Indonesia, Fr. Daniel has been able to convert over 2000 people to Orthodoxy using principles and practices tried and tested throughout the Church's evangelistic experience. Under his leadership, the Indonesian Orthodox Church has grown to its present size of over 20 clergy, approximately 30 local parishes and missions, and several thousand Orthodox Christians. For this his life has been threatened more than once.



ON THE FAST AND FEAST OF THE HOLY APOSTLES PETER & PAUL

From *"These Truths We Hold"*

From the 4th Century on, the Church of Rome has celebrated the Feast of the Holy Apostles on June 29. This became the usage of the Universal Church. Spiritually the Feast is linked with Holy Pentecost, as the witness of the Apostles is the immediate fruit of the descent of the Holy Spirit which came upon them. The Feast is preceded by the Fast of the Holy Apostles which begins on the Monday following All-Saints' Sunday (1st after Pentecost). The two most important Apostles of the early Church were Peter and Paul and, according to Church Tradition, they were both martyred in Rome, Paul by beheading and Peter by crucifixion. Thus this Feast became especially prominent in Rome.

Although St. Peter had a special zeal concerning Christ and is considered the chief of the Apostles, he did not have any special authority over the other Apostles, but was only first in honor. When there were important questions in the Church, it was a Church council that decided them, and St. Peter himself was sent by a council to preach the Word of God.

According to St. John Chrysostom, St. Paul sought dishonor more than we seek honor, death more than we seek life, poverty more than we seek wealth, sorrows more than we seek joy, and that he prayed for his enemies more than others pray against their enemies. For him there was only one thing to be feared: that he might offend God! He desired nothing more in life than to please God and the whole meaning of his life was his love for Christ.



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.

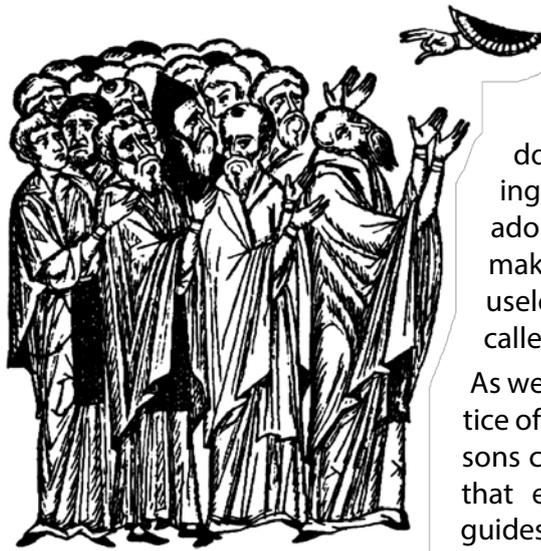
St. Paul uses the term father in many ways. In addition to today's epistle, he speaks of "Our fathers" (1Cor. 10:1) and "Fathers, do not provoke your children" (Colossians 3:21). Jesus Himself, telling the parable of the Rich Man and Lazarus, refers to "Father Abraham" (Luke 16:24-25). He also warned 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. (Harkas, 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.