



# CHRIST THE SAVIOR ORTHODOX CHURCH

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## BULLETIN OF APRIL 3, 2011

### SUNDAY, APRIL 3<sup>RD</sup>

#### **Sunday of St. John of the Ladder**

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

### MONDAY, APRIL 4<sup>TH</sup>

7:00p.m. Vespers; Confessions

### WEDNESDAY, APRIL 6<sup>TH</sup>

7:00p.m. Canon of St. Andrew

### THURSDAY, APRIL 7<sup>TH</sup>

7:00p.m. Presanctified Liturgy

### SATURDAY, APRIL 9<sup>TH</sup>

#### **Laudation of the Theotokos**

9:00a.m. Akathist  
 5:00p.m. Bible Study  
 6:00p.m. Great Vespers

### SUNDAY, APRIL 10<sup>TH</sup>

#### **Sunday of St. Mary of Egypt**

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

*"Educators can distinguish between the programs of study suitable for beginners, for the intermediate, and for teachers. And we ought to ensure that we do not spend an unduly long time at the beginner's stage, for it would be a disgrace to have an old man going to kindergarten.*

*St. John of the Ladder – 7<sup>th</sup> Century*

#### **"READER SCHEDULE**

**Sunday, Apr. 10<sup>rd</sup>**

Bruce Eckerd

**Sunday, April 17<sup>th</sup>**

Gabriela Jones



#### **Please Remember in Prayer**

Charles Hilton & Helen Taylor (deceased), Mat. Maura, Ed Tucker, Michael, Martha, Karen Nichols, Wallace & Michelle Wilson, Irene Clenney, Denise Royal, Gabriela Jones, Simeon, Scott & Maryann, Roman Szvec, Mat. Dunia, Patti Lease, Garrett Cuppels, Frs Michael & Andrew, Fr. Christian, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Nina Gordon, Mirela & Chris, Jaroslav, Troy, Frank & Mary Miranda, Kathy T., Bruce, Julia Plisko & family, Stella.



#### **The Mysteries of Confession and Communion**

should be received by all Orthodox Christians on a regular basis and at the very least during the Great Fast and Pascha. If you have not availed yourself of these life-giving sacraments, please be sure to do so. Likewise, frequent communicants should make a confession during this and all lenten periods, as well as whenever the conscience is burdened. To schedule a confession, please just ask Fr. John.

#### **Lenten Retreat: Compassion in Action**

Will be held on Saturday, April 9, 2011 at St. Mark Orthodox Church in Bethesda, MD. Please see Fr. John for more information.



#### **LAST CHANCE: Canon of St. Andrew**

This beautiful service will be offered for the final time this Lent on Wednesday at 7:00pm. If you have not yet attended this service, don't miss your last chance. During the service we will read the Life of St. Mary of Egypt, one of the greatest examples of repentance and sanctity in the history of the Church. All are encouraged to attend.

#### **Presanctified Liturgy**

will be served on Thursday evening this week at 7:00pm. Potluck to follow. All encouraged to attend. Special prayers are offered during this and next week's Presanctified Liturgies for our catechumens. These are the last Presanctified Liturgies that will be offered.

#### **Holy Week & Pascha Sign-Up Sheet**

In the back of the church there is a sign-up sheet for those interested in helping with the preparations for Pascha. Questions? Please see Fr. John.



#### **Please note the following changes to our schedule:**

- Lazarus Saturday (4/16): 10:00am Chrismations / Divine Liturgy
- Holy Thursday (4/21): 9:00am Vespers / Divine Liturgy
- All other services and times remain the same.

#### **Don't Wait Until It Is Too Late**

Start arranging your schedule today so that you can be present for Holy Friday through Pascha. Absolutely no one should miss these services. Put God first: take off work and stand by the Cross of Christ.



### ABOUT THE LADDER OF DIVINE ASCENT

In the sixth century, a monk of Mount Sinai named John wrote a book outlining the stages of the spiritual life. He based his entire work on the image of a ladder of thirty rungs, stretching from earth to heaven. Each rung described a step in the pursuit of virtue and the spiritual life. Since it was first written, *The Ladder of Divine Ascent* has been an essential part of the formation of Orthodox monastics, and a mainstay of Orthodox ascetic spirituality. However, *The Ladder* is not just for monks and nuns because all Christians are called to make an ascent to the heights of heaven. For this reason the Church places the commemoration of Saint John and his Ladder on the 4th Sunday of the Great Fast, as the faithful continue their ascent with the Lord to Golgotha and through Golgotha to His Heavenly Kingdom.

#### The 30 Steps of the Ladder of Divine Ascent

- ❖ Steps 1–4: renouncement of the world and obedience to a spiritual father
- ❖ Steps 5–7: penitence and affliction as paths to true joy
- ❖ Steps 8–17: the defeat of vices and acquisition of virtue
- ❖ Steps 18–26: avoidance of the traps of asceticism (laziness, pride, mental stagnation)
- ❖ Steps 27–29: acquisition of stillness or peace of the soul, of prayer, and of dispassion
- ❖ Step 30: the union of faith, hope, and love



### ST ANDREW, ARCHBISHOP OF CRETE

*From the Prologue*

Born in Damascus of Christian parents, he was dumb until the age of seven. When his parents took him to church for Communion, the power of speech was given to him. Such is the divine power of Communion.

He went to Jerusalem at the age of fourteen and was tonsured in the monastery of St Sava the Sanctified. In his understanding and ascesis, he surpassed many of the older monks and was an example to all. The Patriarch took him as his secretary.

When the Monothelite heresy, which taught that the Lord had no human will but only a divine one, began to rage, the Sixth Ecumenical Council met in Constantinople in 681, in the reign of Constantine IV. Theodore, Patriarch of Jerusalem, was not able to be present at the Council, and sent Andrew, then a deacon, as his representative. At the Council, Andrew showed his great gifts: his articulateness, his zeal for the Faith and his rare prudence. Being instrumental in confirming the Orthodox faith, Andrew returned to his work in Jerusalem.

He was later chosen and enthroned as archbishop of the island of Crete. As archbishop, he was greatly beloved by the people. He was filled with zeal for Orthodoxy and strongly withstood all heresy. He worked miracles through his prayers, driving the Saracens from the island of Crete by means of them. He wrote many learned books, poems and canons, of which the best-known is the Great Canon of Repentance which is read in full on the Thursday of the Fifth Week of the Great Fast.

Such was his outward appearance that, 'looking at his face and listening to the words that flowed like honey from his lips, each man was touched and renewed'. Returning from Constantinople on one occasion, he foretold his death before reaching Crete. And so it happened. As the ship approached the island of Mitylene, this light of the Church finished his earthly course and his soul went to the Kingdom of Christ, in about the year 740.



## A MEDITATION ON THE CANON OF ST. ANDREW

By Fr. Robert M. Arida

The Canon of St. Andrew is interwoven with two complementary strands. There is first the historical strand, in which St. Andrew skillfully uses the history of salvation as the foundation for his hymn of repentance. It is the loving and compassionate God, who reveals himself through his saving acts and who calls the listener to repentance. It is the triune and tripersonal God who reveals to the listener that the work of salvation continues here and now. Indeed, the Lord himself reminds those who accuse him of breaking the law for healing on the Sabbath that "My Father is working still, and I am working." (John 5:17). This ongoing work of God forms the second strand of the canon which calls us to personal repentance and to acknowledge how we stand and respond to God's healing activity.

These complementary strands in the Canon of St. Andrew remind us that Christians are called to be ascetics. Our baptism, our participation in the death and resurrection of Christ, makes us citizens of the Kingdom and strangers to sin and corruption. St. Paul teaches us that since we are participants in the Passover of the Lord, we are not to allow sin to reign in our mortal bodies. "Do not yield your members to sin as instruments of wickedness, but yield yourself to God as men who have been brought from death to life, and your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under the law but under grace." (Rom. 6:12:14).

Through baptism, we are under grace, we have passed from death to life and therefore have become strangers to a world that rejects the overture of divine love. Yet who can deny the reality and temptation of sin? Yes, in baptism we have died to sin! (Rom. 6:11). But as St. Paul recognized, he did not do what he wanted, and sought after the very things he hated. The law of sin waged spiritual warfare against the law of grace. The law of sin continued in his members seeking to overcome the gift of new life.

Because St. Paul was aware of his own sin, he was able to recognize the fragmentation or disintegration of his own person. He recognized that the Paul who sinned was a caricature, a distorted image of the Paul bathed in the grace of baptism. "For I do not do the good that I want, but the evil I do not want is what I do." (Rom. 7:19)

One can notice that the struggle described by St. Paul is the same struggle described in the Canon of St. Andrew. As the history of salvation unfolds through the troparia of the canon, we also are confronted with the distorted self, the self that has subordinated spirit to flesh because of a misguided will. Consequently, the passions, which are linked to our nature, become misdirected and twisted. Like the struggling apostle, the canon expresses the shocking self-discovery of its author, "...I am convicted by the verdict of my own conscience, which is more compelling than all else in the world."

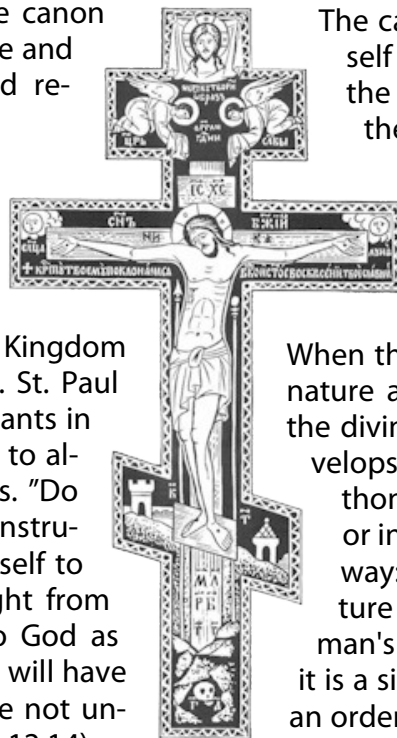
The call to asceticism is the call to the true self which struggles to submit the flesh to the spirit. It is the ordeal which purifies the passions by allowing the gift of grace to guide and nurture the will.

The call to asceticism places us on the path of transfigured life that has already been opened for us by the Lord's great and holy Pascha.

When the passions are purified, when human nature and human will are in harmony with the divine will, the true self emerges as it develops according to the law of grace. St. Anthony of Egypt describes the wholeness or integration of the human person in this way: "What takes place according to nature is not sinful; sin always involves man's deliberate choice. It is not a sin to eat; it is a sin to eat without gratitude, and not in an orderly and restrained manner such as will enable the body to be kept alive without in-

ducing evil thought. It is not a sin to use one's eyes with purity; it is a sin to look with envy, arrogance, and insatiable desire. It is a sin to listen not peacefully, but in anger; it is a sin to guide the tongue, not towards thanksgiving and prayer, but towards back biting; it is a sin to employ the hands, not for acts of compassion, but for murders and robberies. And thus every part of the body sins when by man's own choice it performs not good but evil acts, contrary to God's will."

The ascetical life should be our repentant response to God's love. Through this response, the icon of the true self will radiate with the uncreated light. Through the ascetical struggle the flesh will be transformed into the temple of the living God. This is the joyous news of the canon as it unites us to the great acts of God culminating in the Savior's death and resurrection.



## FINANCIAL SUMMARY – 1<sup>ST</sup> QUARTER 2011

<b>ORDINARY INCOME</b>		
<b>Category</b>	<b>Jan – Mar 11</b>	<b>Budget</b>
Stewardship	\$8,701	\$11,750
Candles	\$876	\$875
Bookstore	\$133	\$125
Charity	\$510	\$644

<b>ORDINARY INCOME / EXPENSES</b>		
<b>Category</b>	<b>Jan – Mar 11</b>	<b>Budget</b>
Income	\$11,470	\$14,750
Expenses	\$16,848	\$17,730
Net Ordinary Income	-\$5,378	-\$2,980

<b>OTHER INCOME</b>		
<b>Category</b>	<b>Jan – Mar 11</b>	<b>Budget</b>
Building Fund	\$2,505	n/a
10 <sup>th</sup> Anniversary	\$1,005	n/a
In Memory	\$50	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 a negative \$5378, our overall net income is a negative \$3322 because of donations toward the building fund, 10<sup>th</sup> Anniversary, and offerings given in memory of those who have departed.

The next financial summary appearing in the weekly bulletin will be in the month of July and will contain the half-year figures. Full financial reports are presented at every Parish Council meeting.

**Questions? Please see Michael McFarland.**



### ABOUT THE VICTORY OVER THE LAST ENEMY

*From the Prologue of Ochrid / St. Nikolai Velimirovich*

**"The last enemy to be destroyed is death" (1 Cor 15:26).**

Man's first enemy is the devil, the second is sin and the third is death. The Lord Jesus conquered all three of these enemies of the human race. By His humility, He conquered the proud devil. By His death, He conquered sin and by His resurrection, He conquered death. In conquering all of our enemies, He invites us to be partakers in His glorious victory. Not only that we conquer but that we win together with Him. Only His power conquers, only His weapons triumph. Alone we are without power and weapons, and our enemies are fearful. But with Him, we conquer those mightier than ourselves. What is the price that He offers to us for His victory? A meager price, my brethren; for a very paltry price He offers us the most precious victory. To humble ourselves and to submit ourselves to the will of God, that is the price He seeks in order to conquer the devil for us. To die unto ourselves, to die to fleshly desires and passions, that is the price which He seeks in order to conquer for us. To live for Him and not for ourselves, to receive Him into our hearts, that is the price He seeks in order to conquer death for us. He conquered all enemies openly and completely. This is the price for which He offers His victory to each of us. The Apostle Paul speaks: "But thanks be to God Who gives us the victory through our Lord, Jesus Christ" (1 Cor 15:57).

### APRIL CONGRATULATIONS!

#### Anniversaries:

4/17 Philip & Gabriela Jones  
4/19 Howard & Alice Peters

#### Birthdays:

4/13 Diane Evanusa

#### Namesdays:

4/23 St. Alexandra  
Alexandra Boris  
Alice Dzwomczyk

*If your name is not on this list and it should be, please see Fr. John as soon as possible!*