



## CHRIST THE SAVIOR ORTHODOX CHURCH

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**BULLETIN OF FEBRUARY 26, 2017**

**LET US BEING THE FAST WITH JOY!**

**SUNDAY, FEBRUARY 26<sup>TH</sup>**

**Forgiveness Sunday**

8:40a.m. Hours

9:00a.m. Div. Liturgy

*Rite of Forgiveness*

Coffee Hour

7:00p.m. *Vespers: Start of Lent*

**MONDAY, FEBRUARY 27<sup>TH</sup>**

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

**TUESDAY, FEBRUARY 28<sup>TH</sup>**

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

**WEDNESDAY, MARCH 1<sup>ST</sup>**

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

**THURSDAY, MARCH 2<sup>ND</sup>**

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

**FRIDAY, MARCH 3<sup>RD</sup>**

6:00p.m. Pre-Sanctified Liturgy

Potluck Lenten Meal

**SATURDAY, MARCH 4<sup>TH</sup>**

5:00p.m. Bible Study

6:00p.m. Great Vespers

**SUNDAY, MARCH 5<sup>TH</sup>**

**Sunday of Orthodoxy**

8:40a.m. Hours

9:00a.m. Divine Liturgy

Bls. of Parish Council

Mtg. of Parish Council

1:30p.m. *Vespers + Lenten Meal*

### READER SCHEDULE

**Sunday, Mar. 5<sup>th</sup>**

George Kaloroumakis

**Sunday, Mar. 12<sup>th</sup>**

Daniel Moss



### A Warm Welcome!

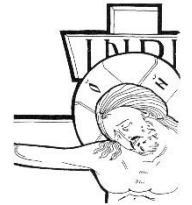
We welcome all of our visitors. It's good to have you with us!

### The Season of the Great and Holy Fast

begins tonight, at 7:00p.m. with Lenten Vespers!

### The First Week of the Fast: Clean Week

There are services offered every evening, which help us enter into the unique character of the Lenten season. These special services include the Great Canon of Repentance (information found on page 3 of this bulletin) and the Liturgy of the Presanctified Gifts (page 4). Be sure to rearrange your schedule to receive the grace offered during this holy week.



### The Canon of Saint Andrew of Crete

is one of the most beautiful and powerful services of the Lenten season, and will be served Monday through Thursday this week at 7:00pm. In this service, only about 50 minutes long, St. Andrew wonderfully weaves our own personal story of sinfulness and restoration in Christ with the accounts of the sinful and righteous of the Old and New Testaments, giving us greater awareness of not only the history of salvation for the people of God, but also greater insight into how we must participate in the writing of our own personal salvation history. This is one of the most important services of Great Lent.

### Potluck to Follow the 6:00pm Pre-Sanctified Liturgies

Those who wish to bring food are asked to please prepare a light lenten (no meat, dairy, or fish) dish or dessert. Questions? Please see, Nissa Nancy. Thank you!

### The Parish Council Installation – Sunday, March 5<sup>th</sup>

will be blessed to assume their duties at the end of Divine Liturgy next Sunday. After coffee hour, the council will meet to elect officers. We ask the Lord's blessing upon them as they begin this important ministry in the Church!



### Sunday of Orthodoxy – Sunday, March 5<sup>th</sup>

This year's celebration on the Sunday of Orthodoxy will be held here at Christ the Savior Mission. The Vespers will start at 1:30pm and will be followed by a Lenten meal. Joining us will be clergy and faithful from the other local Orthodox churches. Interested in preparing food for the meal? Please see Ellen Kaloroumakis. Thank you!



CASH FLOWS THROUGH 1/31/17					CASH FLOWS IN FEBRUARY 2017					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 2/26		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
7,482	8,222	943	500	-297	4,220	8,222	175	0	-3,827	3,470	4,900	0

## THE GREAT CANON OF ST. ANDREW OF CRETE

By Fr. Seraphim Holland

The Great Canon of St Andrew, Bishop of Crete, is the longest canon in all of our services, and is associated with Great Lent, since the only times it is appointed to be read in church are the first four nights of Great Lent (Clean Monday through Clean Thursday, when it is serialized) and at Matins for Thursday of the fifth week of Great Lent, when it is read in its entirety (in this latter service, the entire life of St Mary of Egypt is also read).

There is no other sacred hymn which compares with this monumental work, which St Andrew wrote for his personal meditations. Nothing else has its extensive typology and mystical explanations of the scripture, from both the Old and New Testaments. One can almost consider this hymn to be a “survey of the Old and New Testament”. Its other distinguishing features are a spirit of mournful humility, hope in God, and complex and beautiful Trinitarian Doxologies and hymns to the Theotokos in each Ode.

The canon is a dialog between St. Andrew and his soul. The ongoing theme is an urgent exhortation to change one’s life. St Andrew always mentions his own sinfulness placed in juxtaposition to God’s mercy, and uses literally hundreds of references to good and bad examples from the OT and NT to “convince himself” to repent.

A canon is an ancient liturgical hymn, with a very strict format. It consists of a variable number of parts, each called an “ode”. Most common canons have eight Odes, numbered from one to nine, with Ode 2 being omitted. The most penitential canons have all nine odes. Some canons have only three Odes, such as many of the canons in the “Triodion” (which means “Three Odes”).

In any case, all Odes have the same basic format. An “Irmos” begins each Ode. This is generally sung, and each Irmos has a reference to one of the nine biblical canticles, which are selections from the Old and New Testament, which can be found in an appendix in any complete liturgical Psalter (book of Psalms, arranged for reading in the services). A variable number of “troparia” follow, which are short hymns about the subject of the canon. These are usually chanted, and not sung. After each troparion a “refrain” is chanted. At the end of each Ode, another

hymn, called the “Katavasia”, either the Irmos previously sung, or one like it is sung.

The troparia of the Great Canon in all its twelve Odes are usually chanted by the priest in the center of the church, with the choir singing the Irmos and Katavasia. There are varying traditions about bows and prostrations. Some prostrate and some make the sign of the cross and bow three times after the Irmos and each troparion.

### General Themes of the Great Canon.

#### How we should think about ourselves

*Where shall I begin to lament the deeds of my wretched life? What first-fruit shall I offer, O Christ, for my present lamentation? But in Thy compassion grant me release from my falls.*

#### Desire to change—dialogue with the soul

*Come, wretched soul, with your flesh, confess to the Creator of all. In the future refrain from you former brutishness, and offer to God tears of repentance.*

#### Recognizing Reality

*The end is drawing near, my soul, is drawing near! But you neither care nor prepare. The time is growing short. Rise! The Judge is at the very doors. Like a dream, like a flower, the time of this life passes. Why do we bustle about in vain?*

#### How to pray - Laments and supplications to God

*Thou art the Good Shepherd; seek me, Thy lamb, and neglect no me who have gone astray.*

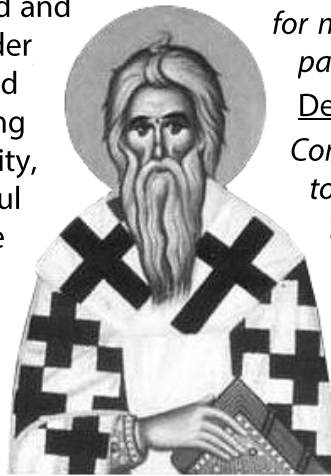
#### OT & NT examples of righteousness & unrighteousness, for the purpose of emulation or avoidance.

*Do not be a pillar of salt, my soul, by turning back; but let the example of the Sodomites frighten you, and take refuge up in Zoar.(Genesis 19:26)*

*I have reviewed all the people of the Old Testament as examples for you, my soul. Imitate the God-loving deeds of the righteous and shun the sins of the wicked.*

### The most important thing to know

The Great Canon was written by a holy man to teach himself the right way to live. We cannot benefit from it unless we make it a priority to stand in prayer, in the church, and listen to it, with a great desire and expectation for God’s grace to teach us and heal us. Our theology is first and foremost—experienced and prayed, and not only “studied”.



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## THE LITURGY OF THE PRESANCTIFIED GIFTS

By VRev. Thomas Hopko

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The eucharistic Divine Liturgy is not celebrated in the Orthodox Church on lenten weekdays, since the full Divine Liturgy has a joyful character not in keeping with the somberness of the Great Fast. However, in order for the faithful to sustain their lenten effort by participation in Holy Communion, the Liturgy of the Presanctified Gifts is served. The service is an ancient one in the Orthodox Church. We officially hear about it in the canons of the seventh century, which obviously indicates its development at a much earlier date.

*On all days of the holy fast of Lent, except on the Sabbath, the Lord's Day, and the holy day of the Annunciation, the Liturgy of the Presanctified is to be served (Canon 52, Quinisext, 692).*

The Liturgy of the Presanctified Gifts is an evening service. It is the solemn lenten Vespers with the administration of Holy Communion added to it. There is no consecration of the eucharistic gifts at the presanctified liturgy. Holy Communion is given from the eucharistic gifts sanctified on the previous Sunday at the celebration of the Divine Liturgy, unless, of course, the feast of the Annunciation should intervene; hence its name of "presanctified."

The Liturgy of the Pre-sanctified Gifts is served on Wednesday and Friday evenings, although some churches may celebrate it only on one of these days. It comes in the evening after a day of spiritual preparation and total abstinence. The faithful who are unable to make the effort of total fasting because of weakness or work, however, normally eat a light lenten meal in the early morning.

During the psalms of Vespers, the presanctified gifts are prepared for communion. They are transferred from the altar table where they have been reserved since the Divine Liturgy, and are placed on the table of oblation. After the evening hymn, the Old Testament scriptures of Genesis and Proverbs

are read, between which the celebrant blesses the kneeling congregation with a lighted candle and the words: "The Light of Christ illumines all," indicating that all wisdom is given by Christ in the Church through the scriptures and sacraments. This blessing was originally directed primarily to the catechumens -- those preparing to be baptized on Easter -- who attended the service only to the time of the communion of the faithful.

After the readings, the evening Psalm 141 is solemnly sung once again with the offering of incense. Then, after the litanies of intercession and those at which the catechumens were dismissed in former days, the presanctified eucharistic gifts are brought to the altar in a solemn, silent procession. The song of the entrance calls the faithful to communion.

*Now the heavenly powers (i.e., the angels) do minister invisibly with us. For behold the King of Glory enters. Behold the mystical sacrifice, all fulfilled, is ushered in.*

*Let us with faith and love draw near that we may be partakers of everlasting life. Alleluia. Alleluia. Alleluia.*

After the litany and prayers, the Our Father is sung and the faithful receive Holy Communion to the chanting of the verse from Psalm 34: "O taste and see how good is the Lord. Alleluia." The post-communion hymns are sung and the faithful depart with a prayer to God who "has brought us to these all-holy days for the cleansing of carnal passions," that he will bless us "to fight the good fight, to accomplish the course of the fast, and to attain unto and to adore the holy resurrection" of Christ.

The Liturgy of the Presanctified Gifts is traditionally considered to be the work of the sixth-century pope, Saint Gregory of Rome. The present service, however, is obviously the inspired liturgical creation of Christian Byzantium.

