



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF APRIL 14, 2013

A Warm Welcome!

We warmly welcome all of our visitors! Please consider staying after the service for fellowship at our coffee hour in the hall.

Egyptian Gold for the Lord's House

Following the Biblical precedent, where the Israelites offered their precious metals and jewelry for the furnishing of the Lord's House, the mission will offer the opportunity for the faithful to donate jewelry and precious metals to help pay down our \$30K renovation loan. Jeweler, John Kokkinos, will be available on Sundays, April 14 and 21, to appraise the items being donated and, together with our treasurer, Bruce Eckerd, will provide documentation of the donations.



SUNDAY, APRIL 14TH

Sunday of St. John Climacus

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

MONDAY, APRIL 15TH

7:00p.m. Vespers

WEDNESDAY, APRIL 17TH

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

THURSDAY, APRIL 18TH

6:00p.m. Pre-Sanctified Liturgy
 Lenten Meal

FRIDAY, APRIL 19TH

7:00p.m. Compline

SATURDAY, APRIL 20TH

Laudation of the Theotokos

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

SUNDAY, APRIL 21ST

Sunday of St. Mary of Egypt

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



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. Likewise, frequent communicants should make a good confession. For scheduling, please see Fr. John.

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.

Last Chance!

On Wednesday, April 18th, the Canon of St. Andrew, with a reading of life of St. Mary of Egypt, will be served for the last and final time.

Only Two Left!

One of the greatest services of Lent is the Presanctified Liturgy of which there are only two left: April 18th and 24th.

Catechumen Meetings this Month

Sunday, April 14th and 21st, following the coffee hour.

Pascha Luncheon with St. George's

On May 5th, Pascha Sunday, from 2-6pm, at Selbyville Volunteer Fire Department, St. George's will host their annual luncheon. More info on the flier!



Out of Town for Pascha?

If you are prepared to receive Holy Communion, please let the priest of the parish you are visiting know in advance via phone or email.

READER SCHEDULE

Sunday, Apr. 21st

Jodi McElwee

Sunday, Apr. 28th

Kathy Parrish



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. **Deported:** Fr. Michael Mihalick, Kathryn, Avramia.

CASH FLOWS THROUGH 2/28/13					CASH FLOWS IN APRIL 2013					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES - 4/21		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Due 2/2014
8,403	7,750	5,220	5,660	+213	1,332	3,643	3,550	2,579	-1,340	+2,055	-2,405	-26,945



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.



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

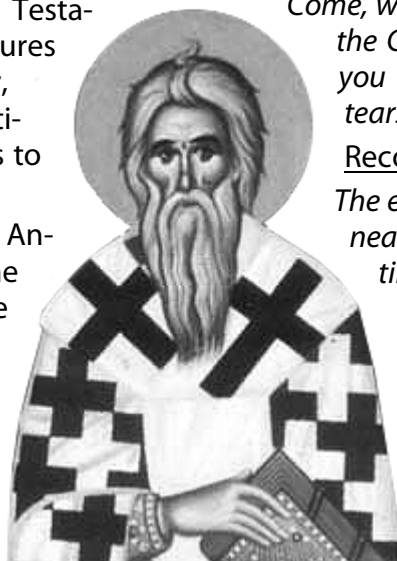
Come, wretched soul, with your flesh, confess to the Creator of all. In the future refrain from you former brutishness, and offer to God tears of repentance.

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 and NT examples of righteousness and unrighteousness, for the purpose of emulation or avoidance.

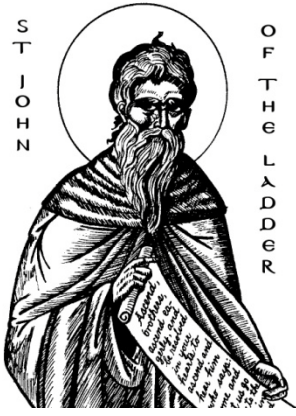
Do not be a pillar of salt, my soul, by turning back; but let the example of the Sodomites frighten you, and take refuge up in Zoar.(Genesis 19:26)

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 about the Great Canon

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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ADVICE TO THOSE LIVING IN THE WORLD

From the Ladder of Divine Ascent by St. John Climacus

From Step 1 of the Ladder of Divine Ascent: Some people living in the world have asked me: "We have wives and are beset with social cares, and how can we lead the spiritual life?" I replied to them: "Do all the good you can; do not speak evil of anyone; do not steal from anyone; do not lie to anyone; do not be arrogant towards anyone; do not hate anyone; do not be absent from the divine services; be compassionate to the needy; do not offend anyone; do not wreck another man's domestic happiness, and be content with what your own wives can give you. If you behave in this way, you will not be far from the Kingdom of Heaven."

FOR CONSIDERATION

From the Prologue of St. Nikolai Velimirovich

Why is it that much is said and written about the sufferings of holy men and holy women? Because the saints, alone, are considered victors. Can anyone be a victor without conflict, pain and suffering? In ordinary earthly combat, no one can be considered victorious nor heroic who has not been in combat, tortured much or suffered greatly. The more so in spiritual combat where the truth is known and where pride not only does not help at all but, indeed, hinders it. He who does not engage in combat for the sake of Christ, either with the world, with the devil or with one's self, how can he be counted among the soldiers of Christ? How, then, can it be with Christ's co-victors? St. Mary spoke about her savage spiritual combat to the Elder Zosimus: "For the first seventeen years in this wilderness I struggled with my deranged sexual desires as though with fierce beasts. I desired to eat meat and fish which I had in abundance in Egypt. I also desired to drink wine and here, I did not have even water to drink. I desired to hear lustful songs. I cried and beat my breasts. I prayed to the All-Pure Mother of God to banish such thoughts from me. When I had sufficiently cried and beat my breasts, it was then that I saw a light encompassing me on all sides and a certain miraculous peace filled me."



EVERYTHING, BUT THE ANGEL

Adapted from Parish Publishing

It is said that long ago a great sculptor unveiled his latest work to a large crowd. With a flourish he swept off the cover, revealing an angel, which would be one of many in the church where it was to be placed. But what an angel! There was no wind in the sculptor's shop, yet this angel's wings seemed to be spreading to take flight. Marble can neither speak nor move, yet this angel's mouth appeared to bless, its hands to fold in prayer.

The audience burst into applause. One person dared to ask, "How did you do it?" The sculptor said, "I simply carved away everything except the angel."

"Everything except the angel" ... it seems like a joke, but it's not. Great sculptors have this gift, to see the figure that already exists within the material, and then use tools to remove what is extra, freeing the masterpiece.

As the Creator, God is the great Artist. Also, God sees all the art that has ever been, and ever will be. By commanding us to be stewards, God tells us to become artists too, of our own souls.

Instead of a hammer and chisel, our tool is giving. Every time we strive to practice God's commandments, it's like carving away a bit of "marble" to reveal Christ within us. Every hour helping in a food pantry, singing in a choir, studying the Scriptures, attending services at church, praying at home, visiting the sick, and so on, does the same. Our hands may lack the sculptor's skill, but through Christian living, we can become more beautiful than any statue.

