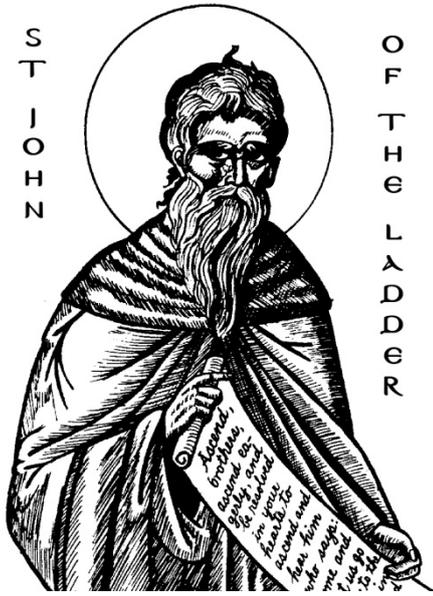


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CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MARCH 30, 2014

A Warm Welcome!

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

Last Chance!

On Wednesday, April 2nd, the Canon of St. Andrew, with a reading of life of St. Mary of Egypt (a highlight of the Great Fast), will be served for the last and final time. More information on this unique service may be found on page 2 of this bulletin.

Only Two Left!

One of the greatest services of Lent is the Presanctified Liturgy; there are only two left: Thursday, April 3 and Wednesday, April 9.

Church Clean-up Day – Saturday, April 5th

Please come join your fellow parishioners on Saturday, April 5th at 12:00 noon, to begin our parish grounds and facilities clean-up before Holy Week arrives. Everyone is welcome, please contact George Kaloroumakis if you or your family can help: 443-614-9415. Lenten eats will be provided.



SUNDAY, MARCH 30TH

Sunday of St. John Climacus

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

MONDAY, MARCH 31ST

7:00p.m. Vespers

WEDNESDAY, APRIL 2ND

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

THURSDAY, APRIL 3RD

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

SATURDAY, APRIL 5TH

Laudation of the Virgin Mary

12:00p.m. Church Clean-up Day
5:15p.m. Akathist
6:00p.m. Great Vespers

SUNDAY, APRIL 6TH

Sunday of St. Mary of Egypt

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

Choir Practices

March 23: For those who would like to and can stay.

March 30: Main rehearsal for Pascha – all asked to please attend.

April 6: Rehearsal as a carryover from March 30, if needed.



Holy Week & Pascha Sign-Up Sheet

In the back of the church there is a sign-up sheet for helping with the preparations for Holy Week and Pascha.

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.



Don't Wait Until It Is Too Late

Start arranging your schedule now for Holy Friday through Pascha. Put God first: take off work and stand by the Cross of Christ.

Flyers for Holy Week and Pascha

Are available in the back of the church. Please take and post them.

Did You Know?

Usually children make their first confession around age 7 or 8. If you have any questions about this, please just ask Fr. John.

READER SCHEDULE

Sunday, Apr. 6th

Alexis Oleynik

Sunday, Apr. 13th

Joanne Patrick



CASH FLOWS THROUGH 2/28/14					CASH FLOWS IN MARCH 2014					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 3/30		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Mortgage
11,272	13,411	2,200	2,348	-2,287	7,085	2,912	750	2,000	2,903	11,517	0	362,993

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.

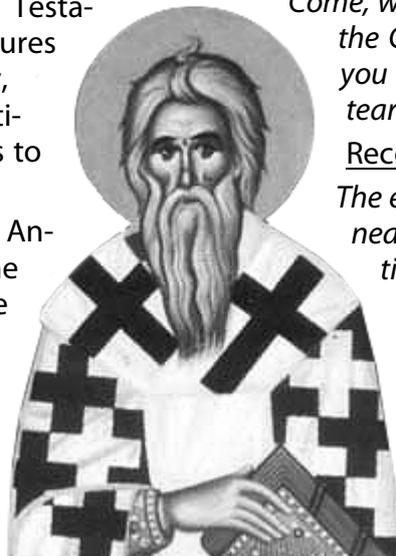
OT and NT examples of righteousness and unrighteousness, for the purpose of emulation or avoidance.

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".





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: renunciation 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



ABOUT CHRISTIAN AS KINGS AND PRIESTS

By St. Nikolai Velimirovich

"You made them a kingdom and priests for God"

Revelation 5:10

The Lord Jesus wants to make all men similar to Himself. As the Son of God, He wants all men to become the adopted sons of God. As a King, He wants them to be co-kings with Him. As a Priest, to be co-priests with Him. As Almighty, to share in His strength. As Eternal, to share in His immortality. As Holy, to share in His holiness. As the Resurrected One, to all be the children of the resurrection.

This, the Lord desired and that is why He descended to earth: to separate us from the animals and to elevate us above the life of the animals and to give us dignity over His visible creation, a dignity which Adam had in Paradise before the Fall. Because of this, His love for mankind and His salvatory plan for all people, the Lord was crucified on the cross by the Jewish elders. And even from us Christians today, He reaped the thorns of ingratitude and misunderstanding countless times. We show ourselves to be ungrateful and unreasonable whenever we undermine and trample His commandments. By his sins every sinner plaits a new wreath of thorns and places it on His Sacred Head. When did He ever offend us, that we did this to Him? When did He ever think evil about anyone of us, that we return Him evil? He lowered Himself into our rotten pit where we have become accustomed to live with snakes and scorpions and pulled us higher to the heights, to light and purity in the kingdom. He wants to make us kings and priests, and we drive away His saving hand and return to the pit with snakes and scorpions.

O brethren, enough and more than enough of this humiliation of Him and destruction of ourselves. Let us firmly grab the hand of our Savior and follow Him. He desires good for us. He does good for us. For our good, He suffered. He is our One and Only Friend Who does not change.

