



SUNDAY, MARCH 18TH

St. John Climacus

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

MONDAY, MARCH 19TH

7:00p.m. Vespers

WEDNESDAY, MARCH 21ST

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

THURSDAY, MARCH 22ND

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

SATURDAY, MARCH 24TH

Memorial Saturday

9:00a.m. Parish Center Clean-up
5:00p.m. Memorial
5:30p.m. Bible Study
6:00p.m. Great Vespers

SUNDAY, MARCH 25TH

Annunciation

One of the Twelve Great Feasts

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

READER SCHEDULE

Sunday, March 25th

Joanne Patrick

Sunday, April 1st

Gabriela Vlahovici-Jones

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF MARCH 18, 2018

A Warm Welcome!

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

LAST CHANCE: Canon of St. Andrew

This beautiful service will be offered for the final time this Great 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. The service is not at 6:00pm but 7:00pm.



Parish Center/Grounds Clean-up – Sat., March 24th

Your assistance is needed for the pre-Paschal clean-up. Please let Fr. John or Rdr. Nicholas Borodulia know in advance if you can come. Work will begin at 9:00am. The more people come, the sooner we finish!



Choir Practice for Pascha – Sunday, March 25th

There will a choir practice for Holy Week & Pascha on Sunday, March 25th. All choir members are asked to please reserve this day for this important practice.



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.

Thank You to Special Donors

- ❖ A new commercial grade pool cover w/ 30-year full warranty (\$2,000)
- ❖ A new camera-based security system upgrade (\$1,000)
- ❖ A new smart, high efficiency, lighting system with LED/solar (\$500)
- ❖ May the Lord bless the donors for their generosity!

Have Something on Your Mind?

Fr. John is available via: 302-537-6055 or frjohn@orthodoxdelmarva.org.



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.

Did You Know?

Children make their 1st confession at age 7 or 8. Questions, see 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/school and stand by the Cross of Christ.

CASH FLOWS THROUGH 2/28/18				CASH FLOWS IN MARCH 2018				FINANCIAL SNAPSHOT				
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 3/18		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
14,781	18,466	2,100	0	-3,685	4,040	9,233	2,000	2,000	-5,193	3,866	5,234	12,000



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 age 7. 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.



ON HOLY BAPTISM

St. Theophan the Recluse

Baptism according to Apostle Peter is the answer of a good conscience toward God (I Pet. 3:21).^[1] He who has been baptized gives a vow to live the rest of his time according to a pure conscience, according to the whole breadth of the Lord's commandments, accepted in his conscience. Moral purity is a characteristic of one who is baptized. The Apostle Paul compares the brightness of this life with the brightness of the resurrected Lord. That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6:4). In baptism, the old sin-loving man dies and a new man arises, zealous to do good works. Likewise reckon ye also yourselves, ye who are baptized, to be dead indeed unto sin but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you (Rom. 6:11–14).



ON HELPING TO QUENCH ANGER

St. John of Kronstadt

A man who is wrathful with us is a sick man; we must apply a plaster to his heart - love; we must treat him kindly, speak to him gently, lovingly. And if there is not deeply-rooted malice against us within him, but only a temporary fit of anger, you will see how his heart, or his malice, will melt away through your kindness and love - how good will conquer evil. A Christian must always be kind, gracious, and wise in order to conquer evil by good.



ON THE POWER OF LOVE

St. Nikolai Velimirovich

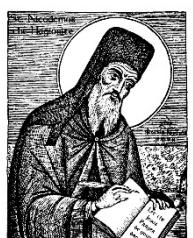
A scholar attracts by his knowledge, a wealthy man by riches, a handsome man by beauty, an artist by his skill. Each of these attracts a limited number of individuals. Only love attracts all human beings. The attraction of love is unlimited. And educated or uneducated, rich or poor, skilled or unskilled, beautiful or ugly, healthy or sick, and young or old - all want to be loved. Christ spread His love on everyone, and lovingly drew all to Himself. With His great love he encompassed even the dead, long decomposed and forgotten by men.



ON THREE DEGREES OF EATING

St. Nicodemus of the Holy Mountain

According to St. Gregory the Sinaite there are three degrees in eating: temperance, sufficiency, and satiety. Temperance is when someone wants to eat some more food but abstains, rising from the table still somewhat hungry. Sufficiency is when someone eats what is needed and sufficient for normal nourishment. Satiety is when someone eats more than enough and is more than satisfied. Now if you cannot keep the first two degrees and you proceed to the third, then, at least, do not become a glutton, remembering the words of the Lord, 'Woe to you that are full now, for you shall hunger' (Lk. 6:25). Remember also that rich man who ate in this present life sumptuously every day, but who was deprived of the desired bosom of Abraham in the next life, simply because of this sumptuous eating.



ST. NIKOLAI VELIMIROVICH

Commemorated on March 18th

Nikola Velimirovich was born into a large peasant family in Lelich, Serbia, on December 23, 1880. After completing studies at the local schools, he went on to attend the St. Sava Theological Seminary in Belgrade, graduating in 1902. He received the first of many doctoral degrees in 1909 from the Theological Faculty in Bern, Switzerland. That year, he returned to Serbia and was tonsured a monk at the Monastery of Rakovica, receiving the name Nicholas. Shortly thereafter, he was ordained a priest and joined the faculty at the St. Sava Seminary. Fr. Nicholas went to England during World War I, where he lectured at Oxford University and received a doctorate in philosophy. Returning to Serbia in 1919, he was elected bishop of the dioceses of Zica and Ochrid. Bishop Nicholas came to America in 1921 and spent two years as a missionary, traveling extensively, establishing and administrating the Serbian Orthodox Diocese in the United States and Canada. He then returned to Serbia to care for the flocks of his own dioceses.

During World War II, the Nazis occupied Yugoslavia. They tortured and massacred hundreds of thousands of Orthodox Christians. Serbian Patriarch Gavriilo and Bishop Nicholas were sent to the infamous Dachau concentration camp. Bishop Nicholas, who was a spiritual

man of prayer, remarked years later, "I tried the visualization of God's presence. And as little as I succeeded, it helped me enormously to prevent me from sinning in freedom and from despairing in prison. If we kept the vision of the invisible God, we would be happier, wiser, and stronger in every walk of life." Having survived the war, Bishop Nicholas was prevented from returning to

Yugoslavia by the communists.

Bishop Nicholas returned to America in 1946 as a refugee. He settled down at St. Tikhon's Monastery and Seminary in South Canaan, Pennsylvania. He taught courses and soon became head of the Seminary, while also earning three more doctorates. He taught his courses in English, a bold step at the time, which earned him the resentment of some of the other faculty members; but he insisted. When someone complained, he would reply, "You have learned and heard enough. It is time for the seminarians to learn something." Bishop Nicholas also received and corresponded with many spiritual children. He was loved and respected, and people eagerly sought his wise and insightful spiritual counsel. He knew each one's strengths and weaknesses. Bishop Nicholas fell asleep in the Lord on March 18, 1956. The local diocese glorified him as a saint in 1987.



ABOUT HOW GOD WHITENS THE REPENTANT SINNERS

From the Prologue of Ochrid by St. Nikolai Velimirovich

"Though your sins be like scarlet, they may be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

O, the boundless mercy of God! In His greatest wrath upon the faithless and ungrateful people, upon the people "laden with iniquity, a seed of evildoers, children that are corrupters" (Isaiah 1:4), as "princes [rulers] of Sodom" (Isaiah 1:10) and upon the people who have become as the "people of Gomorrah" (Isaiah 1:10) – in such wrath, the Lord does not abandon mercy but rather calls them to repentance. Just as after terrible lightnings, a gentle rain falls. Such is the Lord long-suffering [patient] and full of mercy and "neither will He keep His anger forever" [Psalm 102:9 (103:9)]. Only if sinners cease to commit evil and learn to do good and turn to God with humility and repentance they will become "white as snow." The Lord is mighty and willing. No one, except Him, is able to cleanse the sinful soul of man from sin and, by cleansing, to whiten it. No matter how often linen is washed in water with ashes and soap, no matter how often it is washed and rewashed, it cannot receive whiteness until it is spread under the light of the sun. Thus, our soul cannot become white, no matter how often we cleanse it by our own effort and labor even with the help of all legal means of the law until we, at last, bring it beneath the feet of God, spread out and opened wide so that the light of God illuminates it and whitens it. The Lord condones and even commends all of our labor and effort, i.e., He wants us to bathe our soul in tears, by repentance to constrain it by the pangs of the conscience to press it, to clothe it with good deeds and in the end of ends, He calls us to Him: "Come now," says the Lord, "and let us reason together" (Isaiah 1:18). That is, I will look at you and I will see if there is Me in you and you will look upon Me as in a mirror and you will see what kind of person you are.

O Lord, slow to anger, have mercy on us before the last wrath of that Dreadful Day.

