

Excerpt from St. John Climacus' Ladder of Divine Ascent

"The lessening of evil breeds abstinence from evil; and abstinence from evil is the beginning of repentance; and the beginning of repentance is the beginning of salvation; and the beginning of salvation is a good resolve; and a good resolve is the mother of labors. And the beginning of labors is the virtues; and the beginning of the virtues is a flowering, and the flowering of virtue is the beginning of activity. And the offspring of virtue is perseverance; and the fruit and offspring of persevering practice is habit, and the child of habit is character. And good character is the mother of fear; and fear gives birth to the keeping of commandments in which I include both Heavenly and earthly. And the keeping of the commandments is a sign of love; and the beginning of love is an abundance of humility; and an abundance of humility is the daughter of dispassion; and the acquisition of the latter is the fullness of love, that is to say, the perfect indwelling of God in those who through dispassion are pure in heart, for they shall see God. And to Him the glory for all eternity. Amen"

(from Step 27)

The 30 Steps on St. Climacus' Ladder

Step 1- On renunciation of the world **Step 2-** On detachment **Step 3-** On exile or pilgrimage **Step 4-** On blessed and ever-memorable obedience **Step 5-** On painstaking and true repentance **Step 6-** On remembrance of death **Step 7-** On joy-making mourning **Step 8-** On freedom from anger and on meekness **Step 9-** On remembrance of wrongs **Step 10-** On slander or calumny **Step 11-** On talkativeness and silence **Step 12-** On lying **Step 13-** On despondency **Step 14-** On that clamorous mistress, the stomach **Step 15-** On incorruptible purity and chastity **Step 16-** On love or money, or avarice **Step 17-** On non-possessiveness (that hastens one Heavenwards) **Step 18-** On insensibility **Step 19-** On sleep, prayer, and psalmody with the brotherhood **Step 20-** On bodily vigil and how to use it to obtain spiritual vigil. **Step 21-** On unmanly and puerile cowardice **Step 22-** On the many forms of vainglory **Step 23-** On mad pride and unclean blasphemous thoughts **Step 24-** On meekness, simplicity and guilelessness **Step 25-** On the destroyer of passions, most sublime humility **Step 26-** On discernment of thoughts, passions and virtues **Step 27-** On holy stillness of body and soul **Step 28-** On holy and blessed prayer **Step 29-** Concerning Heaven on earth, or Godlike dispassion and perfection **Step 30-** Concerning the linking together of the supreme trinity among the virtues

Ss Constantine & Helen

Greek Orthodox Cathedral of the Pacific



April 10, 2016

4th Sunday of Great Lent: St. John Climacus

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4th Sunday of Great Lent– St. John Climacus

Commemoration of: Gregory V, Holy Martyr and Patriarch of Constantinople; Terence and his companions

Apolytikia - Entrance Hymns

To fethron (Hymn of the Day) Tone 4

Tes ton thakrion su roes (St. John Climacus) Tone 8

*With the rivers of your tears you made the barren desert bloom; and with your sighs from deep within, you made your labors bear their fruits a hundredfold; and you became a star, illuminating the world by your miracles, *O John, our devout father. Intercede with Christ our God, for the salvation of our souls.*

Tu Stavru Su (Hymn of the Church) Tone 8

Having seen in the sky the form of Your Cross and, like Paul, having received his calling not from men, Your apostle among Kings, Lord, placed his reigning city in Your hand, which you guard in peace forever, by the intercessions of the Theotokos, for You alone love mankind.

Kontakion

Ti ipermaho Tone 8

*O Champion General, I your City now ascribe to you * triumphant anthems as the tokens of my gratitude, * being rescued from the terrors, O Theotokos. * Inasmuch as you have power unassailable, * from all kinds of perils free me so that unto you * I may cry aloud: * Rejoice, O unwedded Bride.*

Epistle Reading

Hebrews 6:13-20

BRETHREN, when God made a promise to Abraham, since he had no one greater by whom to swear, he swore to himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently endured, obtained the promise. Men indeed swear by a greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he interposed with an oath, so that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek.

Gospel Reading

Mark 9:17-31

At that time, a man came to Jesus kneeling and saying: "Teacher, I brought my son to you, for he has a dumb spirit; and wherever it seizes him it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, and they were not able." And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me." And they

brought the boy to him; and when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if you can do anything, have pity on us and help us." And Jesus said to him, "If you can! All things are possible to him who believes." Immediately the father of the child cried out and said, "I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?" And he said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And he would not have any one know it; for he was teaching his disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise."

Today

✠ SUN, 4/10– 4th Sunday of Lent: St. John of the Ladder; Philoptochos Meeting 12 p.m. in the Conference Room; Adult Religious Education: “Spiritual Fellowship”

THIS WEEK

- ✠ TUE, 4/12– *Orthodox Moms and Family*– 10 AM TO 12 PM
- ✠ WED, 4/13 - *Pre-Sanctified Liturgy*- 6 PM
- ✠ THU, 4/14– *Parish Council Meeting*– 5:30 PM
- ✠ FRI, 4/15 - *Akathist Hymn to the Theotokos* - 6:30 PM
- ✠ SUN, 4/17– *St. Mary of Egypt*;

Announcements

Volunteers are needed this Thursday, April 14, at 9:30 a.m. to make Kourambiethes. No experience necessary.

Holy Week Needs- If you would like to make a donation toward any specific item or all items in general, you may list in the “memo” section of your check the particular item or write “General Donation for Holy Week Items.” Thank you to all who have made donations or plan to do so!

To Our Visitors:

We are pleased that you have chosen to worship with us. Just a reminder, however: the Sacrament of Holy Communion is a manifestation of the *unity of the Body of Christ*. As such, only those who are members in spiritual good standing of the Orthodox Church – and who have prepared themselves for the Sacrament – may partake of the Holy Chalice. However, *everyone* is welcome to come up with our people at the end of the service to receive blessed bread.

Please be sure to join us at Coffee Hour following Services.