

**Glory to Jesus Christ!**  
Слава Иисусу Христу!

**St. Mary Byzantine Catholic Church**  
4480 Route 981 Latrobe, PA 15650

**Glory Forever!**  
Слава на вѣки!

**Pastor:** Father Paul-Alexander Shutt, O.S.B.  
**St. Mary's Email:** st.marytrauger@yahoo.com  
**Website:** www.stmarybyzantinecatholic.org

**Confessions:**  
**Saturday** 4 – 4:30 PM  
**Sunday** 9:30 – 10:00 AM  
or by appointment

**Tel: Rectory:** 724-423-3673  
**Fax:** 724-423-1808  
**Hall:** 724-423-8838

## 18 March, 2012: Fourth Sunday of the Great Fast

~ *Memory of Our Holy Father John Climacus* ~  
*Our Holy Father Cyril, Archbishop of Jerusalem*

### LITURGICAL SCHEDULE

- Sat. Mar. 17     **10:30 AM: Fourth All Soul's Saturday**  
**5:00 PM, Sunday Vigil**  
*+John Rusinko requested by Tony Giacobbi*
- Sun. Mar. 18     **10:30 AM: Fourth Sunday of the Great Fast:** Memory of Our Holy  
Father John Climacus: For Our Parishioners
- Wed. Mar. 21     **7:00 PM: Divine Liturgy of the Presanctified Gifts**  
*+Nancy Skapura requested by Dave & Stella Cholock*
- Sat. Mar. 24     **5:00 PM, Sunday Vigil:** w/ Mirovanije  
*+Katherine Papier requested by John & Dorothy Gera*
- Sun. Mar. 25     **10:30 AM: Fifth Sunday of Great Lent: Annunciation of the Theotokos**  
For Our Parishioners w/ Mirovanije

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#### Acolytes

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#### Readers

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#### Ushers

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Sat. Mar. 17	M. Mihalko	J. Kontir	J. Snitzer, R. Garber
Sun. Mar. 18	E. Hess	J. Hess	J. & B. Knouse
Wed. Mar. 21	Any Present	B. Chirdon	-----
Sat. Mar. 24	M. Mihalko	L. Knouse	J. Kontir, D. Mihalko
Sun. Mar. 25	D. Cianciotti	L. Cianciotti	G. Krynicky, W. Furwa

**Collection:** 03/11/12: Adult \$ 700; Student \$ 4; Candles \$ 54; **Total: \$ 758**



### ~~Fifth Week of the Great Fast~~

In the fifth week of the Great Fast, we chant the **Great Canon of St. Andrew of Crete**, to re-affirm our commitment to follow Christ. On Friday we read **The Akedah - The Binding of Isaac**, of Abraham's faith in his willingness to sacrifice his only son Isaac. What the Father forbade to Abraham, He allowed for Christ, Who was sacrificed for the life of the world.

**Kontakion, Tone 5:** Without bloodshed, You accepted the pure sacrifice and spotless offering presented by the father for the sons who love You. You crowned the resolution of love with triumph, and You saved the elder from becoming childless. O God of mercy, You give us all that is good and save our souls.



The **Great Canon of St. Andrew of Crete** (also known as the *Canon of Repentance*) is a lengthy penitential canon composed in the seventh century, which is sung during the Great Fast. It consists of four parts, each divided into nine odes like a regular canon. However, there are slight differences between the odes of the two compositions. In the Great Canon, there is a greater number of troparia. At the refrain «*Have mercy on me, O God, have mercy on me,*» a full prostration is performed. Also, some of the odes have additional refrains and troparia to the author of the canon, St. Andrew of Crete, or **St. Mary of Egypt**, one of the greatest models of repentance in Christian history.

The Great Canon is served during the first week of the Great Lent. During Great Compline on Monday, Tuesday, Wednesday and Thursday, one portion of the Canon is sung after the Little Doxology (Greek practice) or Psalm 69 (Slav practice) is read. On Wednesday of the fifth week of the Great Fast, the Life of St. Mary of Egypt is read together with the entire Great Canon at Orthros / Matins (sometimes Thursday proper in the Slavic tradition). This practice was implemented during the life of St. Andrew, who was also the author of St. Mary's hagiography.

A basic distinguishing feature of the Great Canon is its extremely broad use of images and subjects taken both from the Old and New Testaments. As the Canon progresses, the congregation encounters many biblical examples of sin and repentance. The Bible (and therefore, the Canon) speaks of some individuals in a positive light, and about others in a negative one — **the penitents are expected to emulate the positive examples of sanctity and repentance, and to learn from and avoid the negative examples of sin, fallen nature and pride.** However, one of the most notable aspects of the Canon is that it attempts to portray the Biblical images in a very personal way to every penitent: the Canon is written in such a form that the faithful identify themselves with many people and events found in the Bible.

[http://orthodoxwiki.org/Andrew\\_of\\_Crete](http://orthodoxwiki.org/Andrew_of_Crete); slightly adapted  
Accessed 15 / III / 2012



**The Akedah - The Binding of Isaac:** The *Akedah* (sometimes called *Akedat Yitzchak*) is the story of how Abraham was tested by God to *bind* his beloved son Isaac and offer him as a sacrifice on Mount Moriah. At the last moment, God stopped Abraham from going through with the sacrifice and provided a substitute (see Genesis 22). It is one of the most widely read passages of Scripture in the Jewish liturgy, recited during every morning service and also during Rosh Hashanah.

Christians understand the *Akedah* as a foreshadowing of the ultimate sacrifice the heavenly Father would give on our behalf: unlike Abraham, God the Father actually offered His only Son in order to make salvation available to all who believe. As Abraham said, "God Himself will provide a lamb". The following prayer is recited before the reading of Genesis 22:1-19:

*Our God and God of our fathers, remember us in good remembrance before You, and recall in recollection salvation and mercy from the heaven of heavens of old. Remember us, LORD our God, the love of the ancients Abraham, Isaac, and Israel Your servants, the covenant and the mercy and the oath that you swore to Abraham our father on mount Moriah, and the Akedah when he bound Isaac his son on top of the altar [as it is written in Your Torah] Genesis 22:1-19 is then recited.*

Consider how the Akedah provides a prophetic picture of the Lord Jesus as the "Lamb of God" (*Seh haElohim*) who takes away the sins of the world. Both Isaac and Jesus were born miraculously; both were "only begotten sons"; both were to be sacrificed by their fathers at Mount Moriah; both were to be resurrected on the third day; both willingly took up the means of his execution; and both demonstrate that one life can be sacrificed for another – the ram for Isaac, and Jesus for all of mankind.

Indeed, the first occurrence of the word *love* in the Scriptures (*ahavah*) refers to a father's love for his "only" son who was offered as a sacrifice on Moriah (the very place of the crucifixion of Jesus), a clear reference to the gospel message. During the season of **Pascha / Passover**, let us ask the LORD to quicken these words of John the Baptist (*Yochanon haMatbil*) within our hearts:

הִנֵּה יֵשׁוּעַ הָאֱלֹהִים הַנִּשְׂאֵת אֶת־חַטָּאת הָעוֹלָם:

"Behold the Lamb of God who takes away the sins of the world"

[http://www.hebrew4christians.com/Prayers/Daily\\_Prayers/Akedah/Printer\\_Version/printer\\_version.html](http://www.hebrew4christians.com/Prayers/Daily_Prayers/Akedah/Printer_Version/printer_version.html)  
Slightly adapted, accessed 15 / III / 2012