



Sunday, February 27, 2011

**SUNDAY OF THE LAST JUDGMENT (MEATFARE);  
THE VENERABLE AUXENTIUS;  
REPOSE OF THE VENERABLE CYRIL, TEACHER OF THE SLAVS**

**RESURRECTIONAL TROPARION - TONE SEVEN:**

By Your Cross, You did destroy death! To the thief, You did open Paradise! For the myrrh bearers, You did change weeping into joy! And You did command Your disciples, O Christ God, to proclaim that You are risen, granting the world great mercy!

**TROPARION TO SAINT AUXENTIUS – TONE ONE:**

Dweller of the desert and angel in the body, you were shown to be a wonder-worker, our God-bearing Father Auxentius. You received heavenly gifts through fasting, vigil, and prayer: healing the sick and the souls of those drawn to you by faith. Glory to Him who gave you strength! Glory to Him who granted you a crown! Glory to Him who through you grants healing to all!

**TROPARION TO SAINT CYRIL, TEACHER OF THE SLAVS – TONE FOUR:**

Wisdom was your sister from birth; you loved her, O voice of God, as a pure virgin who adorned your soul and mind as a precious jewel, so revealing you, O blessed man, to be another Cyril: wise in name and understanding!

**RESURRECTIONAL KONTAKION - TONE SEVEN:**

The dominion of death can no longer hold man captive, for Christ descended, shattering and destroying its powers! Hell is bound, while the prophets rejoice and cry: The Savior has come to those in faith! Enter you faithful into the Resurrection.

**KONTAKION TO SAINT AUXENTIUS – TONE TWO:**

You delighted in abstinence, restraining the desires of the flesh. Divinely wise and holy Father Auxentius, you were revealed to be shining with faith, blossoming like a plant in the midst of paradise.

**SUNDAY OF THE LAST JUDGMENT KONTAKION - TONE ONE:**

When You, O God, shall come to earth with glory, all things shall tremble and the river of fire shall flow before Your judgment seat; the books shall be opened and the hidden things disclosed. Deliver me then from the unquenchable fire and make me worthy to stand at Your right hand, O Righteous Judge.

---

## EPISTLE & COMMENTARY

### THE PROKIMENON IN THE 3<sup>RD</sup> TONE:

Great is our Lord, and mighty in power; His understanding is infinite.

### I CORINTHIANS 8: 8 – 9: 2

Brethren, food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse. But beware lest somehow this liberty of yours become a stumbling block to those who are weak. For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols? And because of your knowledge shall the weak brother perish, for whom Christ died? But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ. Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble. Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord? If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

### THE ALLELUIA VERSES:

Come let us rejoice in the Lord! Let us make a joyful noise to God our Savior! Let us come before His face with thanksgiving; let us make a joyful noise to Him with psalms!

### COMMENTARY ON I CORINTHIANS 8: 8 – 9: 2

Satan brings forth many temptations in this fallen world. As Christians, these temptations are even greater because we know the truth. In the twenty-first century we don't have to worry about eating food offered to idols, per se, but we certainly have to be concerned with the many ways we can spiritually harm our brother or sister in Christ! At times, our sinful actions betray our righteous words and we become like Christ's example of the blind leading the blind (Matthew 15: 14), not only falling ourselves but bringing others down with us. May Christ, our Judge, have mercy upon us as we strive not only to stand up after each fall, but to truly **repent** and thus, actively avoid the opportunities that cause our falling in the first place.

## GOSPEL & COMMENTARY

### MATTHEW 25: 31-46

Jesus said, "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.' Then the righteous will answer Him, saying, 'Lord, when did we see You

---

hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?’ And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me’. Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me’. Then they will answer Him, saying, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’ Then He will answer them, saying, ‘Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me’. And these will go away into everlasting punishment, but the righteous into eternal life.”

#### COMMENTARY ON MATTHEW 25: 31-46

“Faith apart from works is dead” (James 2: 26). Do we, either figuratively or literally, feed the hungry, clothe the naked, visit those sick or in prison? Or do we turn away and offer a weak excuse that satisfies only us? We are called to feed both the body and soul of the least of our brethren – witnessing to the message of the Gospel of Jesus Christ, the Son of God and our Savior. This is what Jesus meant when He said a great commandment was to “love your neighbor as yourself” (Matthew 22: 39). When we do, we better appreciate our liturgical prayer for “a good account before the awesome judgment seat of Christ.”



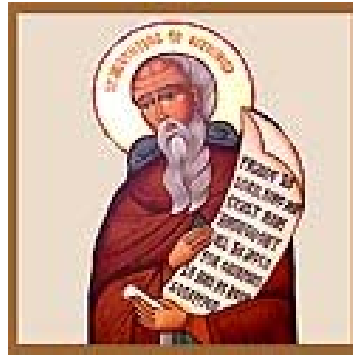
*Icon of the Last Judgment (www.goarch.org)*

## SPIRITUAL ARTICLES

From The Prologue for February 14/27 by St. Nikolai Velimirovic:

### The Venerable Auxentius

Auxentius was a very prominent aristocrat among the noblemen and courtiers at the court of Emperor Theodosius the Younger in Constantinople. Inflamed with love for Christ, Auxentius was tonsured a monk and remained for a short time in Constantinople. When men began to praise him, he fled from their praise and settled on a mountain near Chalcedon called Skopa, which later was referred to as Auxentius' Mountain. His desire to remain there permanently, hidden from men, was not realized. Some shepherds discovered him and made his whereabouts known. They began to bring the sick to him for healing, and he healed many, restoring sight to the blind and cleansing lepers by anointing them with oil. He also raised the palsied and freed many who were demon-possessed. All of this was cause for amazement, but his humility was cause for even greater amazement. Whenever he was implored to heal someone, he would excuse himself with the words: "I also am a sinful man!" Compelled by many requests, he approached healing in the following manner: He either invited all present to pray to God with him for the sick person, or else he first strengthened their faith and then told them that God would give to them according to their faith, or else he prayed over the head of the sick person: "The Lord Jesus Christ heals you!" He did this so that the act of working miracles would not be attributed to him but rather to God Almighty. He participated at the Fourth Ecumenical Council [Chalcedon, 451] and strongly defended Orthodoxy against the Eutychian and Nestorian heresies. In the year 470, the Lord took his youthful soul in his old age, and his aged body remained in the earth from which it was created.



*The Venerable Auxentius of Bithynia (www.oca.org)*

### The Venerable Isaac, Recluse of the Monastery of the Kiev Caves

Isaac lived during the time of Saints Anthony and Theodosius. He came to the monastery as a wealthy merchant. He left all and distributed everything to the poor, dedicating himself to the most strict form of asceticism in an enclosed cell. St. Anthony himself passed one prosphoro<sup>n</sup> through an opening in Isaac's cell every other day. Deluded by demons, who appeared to him in angelic light, Isaac bowed down to them. After that he bowed down before Satan himself, believing him to be Christ. Because of this he became ill and remained ill for two years, after which he regained his health and became a more cautious and experienced ascetic. God bestowed upon him abundant grace before his death. He reposed in the year 1090.

---

## **HYMN OF PRAISE: Saint Auxentius' Vision of Saint Simeon the Stylite**

Auxentius, the adornment of Orthodoxy,  
One night in mute silence  
With tears prayed to God.  
He lifted himself up in spirit to heaven,  
With flaming wings like those of a Cherubim.  
The saint turned his gaze  
To the swarm of stars in the heavenly firmament;  
The elder looked and began to weep.  
The hieromonks asked him  
To tell them what he saw  
And why he had begun to weep.  
“My children, hieromonks,  
I saw the soul of St. Simeon,  
The great Stylite, Simeon,  
A pillar of Orthodoxy, a pillar of faith.  
This night, the Stylite died;  
His soul is ascending to heaven,  
Brighter than the stars, a glowing flame.  
His soul visited us;  
He graciously greeted me, a sinner.”  
Many nights passed after that night,  
Until the news about the Stylite's death arrived.  
All recognized the truth of the vision  
That St. Auxentius had beheld.

### **REFLECTION**

Why do men leave one place and settle in another place? Primarily because they hope that they will be more fortunate in the other place. And in truth, from the worldly view of life and contentment, places can be different—better or worse. He who does not hope in a better life after death seeks a better sensual pasture in this life. But if we listen to the hearts of those men who were able to live in the so-called best places on earth, we will detect dissatisfaction, sorrow and despair. They did not find that which they were seeking. They ate to excess in every place, and finally, still hungry, they looked death in the eye. But look at the Christian saints! They sought places with the least pastures: places that were “arid, impassible and devoid of water,” isolated and terrible places which attracted the least attention and for which no one competed. They considered every place on earth equally worthless, but they chose those places solely because they wanted to draw nearer in spirit and mind to their eternal homeland. And if one were to listen to their hearts, one would perceive joy and contentment.

### **CONTEMPLATION**

Contemplate the Lord Jesus as a Father who weeps for His children in the wilderness, calling to them and gathering them together:

1. The children of the nation of Israel (at one time);
  2. The children of all peoples on earth;
  3. The children of all times, from the creation to the end of the world.
-

## HOMILY

### on the reversed values in the Kingdom of God

*But many that are first shall be last; and the last shall be first* (Matthew 19:30, Luke 13:30).

How all-wise is He Who spoke these words! He did not say that all the first will be last and all the last will be first, but *many*. There is not one error in the Gospel, and nowhere in the Gospel is there any exaggeration. Why did the Lord put a limit and not say “all” but rather “many?” Experience teaches us that some of those who were first in honor on earth remained first in honor with God. There have been emperors who pleased God on their thrones, and there have been men without authority who angered God throughout their life. There have been wealthy men who were saved by their charity and faith, and there have been indigent ones who received condemnation because of their evil and unbelief. There have been learned men who kept the faith and did good deeds, and there have been unlearned men who rejected both faith and good deeds. So there were some who were first here on earth and remained first in heaven, and also there were some who were last here and remained last after death also. But alas, many who were first here became last there. And oh, the joy, oh, the justice of God—how many who were last here have become first there! The Lord neither emphasized nor praised one class or one occupation over all others, but He recruited and even today He recruits an army of light from all classes, occupations and professions. For Him the criteria for man is neither a crown nor a beggar’s pouch, but rather faith—faith and good deeds. O All-wise Lord, remember us also in Thy Kingdom. To Thee be glory and praise forever. Amen.

---

## IMPORTANT REMINDERS & ANNOUNCEMENTS



### A Spiritual Odyssey

If you would like to become spiritually renewed and find true peace from the cruel realities of daily life, we encourage you to take advantage of this opportunity and join us on this wonderful Pilgrimage!

If you are interested in going on this trip, please respond by contacting Fr. Blasko Paraklis no later than March 20th.

Email: [OBlasko@aol.com](mailto:OBlasko@aol.com) or call him at 949 830-5480

A flyer with more information about this event is available on the last page of this Bulletin or on our Diocesan Website at: <http://www.westsrbdio.org/>

---

## **DIOCESAN EVENTS**

### **2011 Dates to Remember**

**Monday, January 28, 2011**

2010 Year-End Parish Financial Reports & 2011 Proposed Budgets  
to be submitted to Diocesan Office

**March 13, 2011**

Sunday of Orthodoxy

**March 22-23, 2011**

Annual Lenten Clergy Retreat  
Christ the Saviour Serbian Orthodox Church  
1424 S. Baldwin Avenue, Arcadia, CA 91007  
Tuesday, March 22<sup>nd</sup> beginning at 3:00 p.m.  
Departure on Wednesday, March 23<sup>rd</sup>  
following 10:30 am Breakfast and Wrap-up

**April 8-9, 2011**

Annual Lenten Women's Retreat

**July 17 – August 6, 2011**

Diocesan Summer Camp - Saint Sava Mission, Jackson, California

**September 2-4, 2011**

Diocesan Days - Saint Sava Mission, Jackson, California

**December 4, 2011**

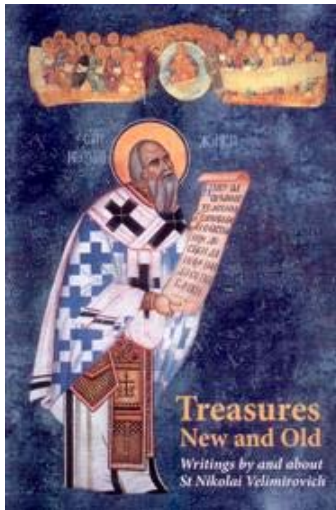
Diocesan KSS Slava  
Feast of the Entrance of the Theotokos

---

## FROM SEBASTIAN PRESS: A NEW PUBLICATION

### Treasures New and Old

Writing by and about St. Nikolai Velimirovich

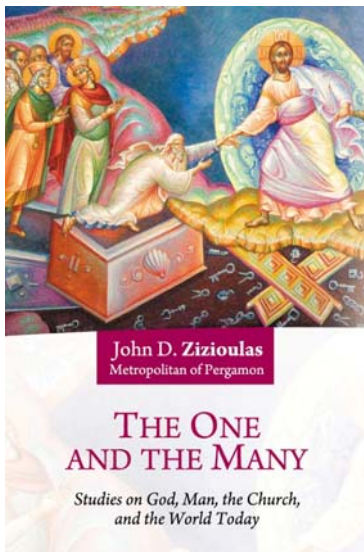


Before us is a book about a theologian, a minister, a missionary, a writer, a poet, an apostle, a saint, a man of dialogue: this book is about St. Nikolai Velimirovich, Bishop of Ohrid and Zhicha (1880 - 1956), who along with his many other attributes is regarded, with good reason, as an Enlightener of the Americas. The renewed interest in this man and his works has resulted in the materialization of this book for English-speaking readers who wish to become acquainted with this extraordinary person. The collected texts provide an extensive overview of his life, present important testimonies about his personality, and offer essential insights into his theology. The authors penetrate the depths of his thought with remarkable precision and also elucidate his actions. The authors agree that the appearance of Nikolai Velimirovich marks an era of change in the ecclesiastical and theological paradigm as a result of his spirituality, ecclesiastical work, and theological position.

Retail price: \$18.00 Paperback

### THE ONE AND THE MANY

Studies on God, Man, the Church, and the World Today



This volume offers a collection of Zizioulas articles which have appeared mostly in English, and which present his trinitarian doctrine of God, as well as his theological account of the Church as the place in which freedom and communion are actualized. The title, *The One and the Many*, suggests the idea of a profound relationship that exists between the Persons in the Holy Trinity, between Christ and the Church, between one Catholic Church and many catholic Churches. On each of these levels of communion, each one is called to receive from one another and indeed to receive one another. And while this is understandable at the Triadological and Christological levels, it raises all sorts of fundamental ecclesiological questions, since the highest point of unity in this context is both the mutual ecclesial-eucharistic recognition and agreement on doctrine and canonical-ecclesiological organization. The book has the Preface written by Bishop Athanasius Yevtich, and an extensive and valuable

Introduction (pp. xi-xxi) written by Paul Mc Partlan. Part one contains Zizioulas **STUDIES IN TRIADODOLOGY** (Trinitarian theology): The Doctrine of God the Trinity Today (pp. 3-16: The need for a fresh study; The question of God's being in relation to the world;

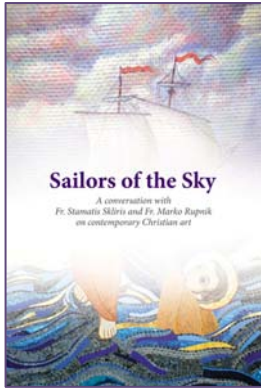
The problem of God's being in Himself; The place of Trinitarian theology in Ecclesiology; Conclusion). The Being of God and the Being of Man (pp. 17-40: The need for a serious theological dialogue; A controversial issue: Trinitarian theology and the human person; Personalism-Existentialism and the theological concept of the person; Neoplatonism and patristic theology; Apophaticism and ontology; The personal existence of God and the human person; The importance of Christology and history; The eschatological character of salvation; Conclusion). This part ends with an article One Single Source: An Orthodox Response to the Clarification on the Filioque (pp. 41-45). Part Two: STUDIES IN ECCLESIOLOGY: The Church as Communion (pp. 49-60: Introduction; Koinonia as a theological concept; The Church as koinonia ; Conclusion). Ecclesiological Presuppositions of the Holy Eucharist (pp. 61-74: Historical background; The Eucharist makes the Church and the Church constitutes the Eucharist; Conclusions; Our ecumenical situation today). The Pneumatological Dimension of the Church (pp. 75-90: The place of Pneumatology in ecclesiology; Pneumatology and the actual structure and life of the Church). Some Reflections on Baptism, Confirmation, and Eucharist (p. 91-). Symbolism and Realism in Orthodox Worship (pp. 101-117: Introduction; The notion of symbol; Symbolism in the Christian Faith; Symbolism in Orthodox worship; Iconic symbolism in worship; A look at the situation today). The Theological Problem of Reception (pp. 118-125: Introduction; The classical idea of reception and its theological significance; The actual ecumenical situation); Eschatology and History (pp. 126-135); The Mystery of the Church in Orthodox Tradition (pp. 136-146: Some basic theological presuppositions; The importance of these principles for ecclesiology); The Early Christian Community (pp. 147-169: Primitive Christianity; Aspects of the Faith of the early Christian community; The early Patristic period; The challenge of Gnosticism; The emergence of a Christian Gnosticism; Martyrdom as a form of spirituality; Toward medieval spirituality); Preliminary Considerations on the Concept of Authority (pp. 170-176); The Meaning of Ordination (pp. 177-180); Ordination and Communion (pp. 181-189: Some preliminary considerations; Ordination in the light of communion; Some concluding remarks); The Development of Conciliar Structures to the Time of the First Ecumenical Council (pp. 190-213: Primitive conciliarity on the local level; The transition to provincial conciliar structure; Toward an Ecumenical Council; Some concluding remarks); Comment on Communal Spirit and Conciliarity (pp. 214-220).

***Retail Price: \$80 Hardcover \$35.00 Paperback – Available Now***

---

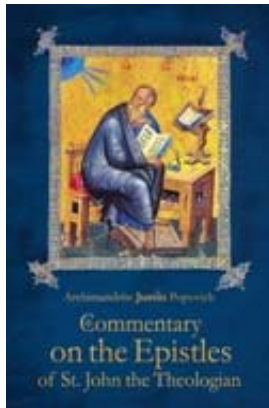
## Sailors of the Sky

*A conversation with Fr. Stamatis Skliris and Fr. Marko Rupnik on contemporary Christian art*



In these timely conversations led by Fr. Radovan Bigovic, many issues are introduced that enable the contemporary reader to deepen and expand his or her understanding of the role of art in the life of the Church. Here we find answers to questions on the crisis of contemporary ecclesiastical art in West and East; the impact of Impressionism, Expressionism, Cubism, Surrealism, and Abstract painting on contemporary ecclesiastical painting; and a consideration of the main distinction between iconography and secular painting.

This book is adorned with striking full-color icons by Fr. Stamatis Skliris and Fr. Marko Rupnik, renowned as iconographers and as writers and lecturers on Byzantine iconography. Highly recommended! 94 pages – Retail Price - \$15.00



### **Commentary on the Epistles of St. John the Theologian**

By Archimandrite Justin Popovic - This Commentary on the Epistles of St. John the Theologian - published now, three years after the blessed repose of Venerable Fr. Justin (on the Feast of the Annunciation, 1979) - was written by the tireless Messenger of Christ forty years ago, in circumstances similar to those in which Christ's Holy Evangelist John wrote his sacred Epistles. The text of this 93-page soft-bound book has been translated from the Serbian by Radomir M. Plavsic. Published by Sebastian Press, Western American Diocese of the Serbian Orthodox Church, Contemporary Christian Thought - *Retail price: \$10.*

---

# TAKE A JOURNEY THROUGH TIME AND HISTORY ON A PILGRIMAGE TO GREECE AND CONSTANTINOPLE (ISTANBUL)

JUNE 21 TO JULY 6, 2011

Join His Grace Maxim, Bishop of Western America and Fr Blasko Paraklis of Orange County, CA on a fascinating guided tour of the Orthodox monasteries and historic sites of ancient Greece and its flourishing Byzantine Empire of a bygone age!

Enjoy the stunning scenery and legendary places.

Experience a spiritual renewal as your guides share their intimate knowledge of Orthodoxy, and their insights into the beliefs and traditions of the faith.

• Explore Constantinople, located between the Golden Horn and the Sea of Marmora, where Europe meets Asia. It was the "Queen of Cities" throughout the Middle Ages, the capital of Byzantium, until its fall to the Ottoman Empire in 1453. It was renamed ISTANBUL in 1930. See its crown jewel, Agia Sophia, the biggest Orthodox Church in the world, now a museum. Visit the Old City, with its souks and bazaars, its medieval architecture and traditions.



• Visit the Famed Mt Athos, where the men will spend 3 days, while the women take a cruise around Mt Athos and enjoy 3 days in the beautiful resort city of Uranopolis.

The stunning, wild landscape of Mt Athos, above the dark blue sea, isolates the hermits and monks in a peaceful solitary world.

Western American Diocese of the Serbian Orthodox Church  
in North and South America

## DON'T MISS THIS OPPORTUNITY OF A LIFETIME !

• Enjoy Crete. This largest island of the Greek Isles has everything to offer: mountainous landscapes, a coast with beautiful beaches and rocky coves, charming villages and harbors, and ruins like Knossos of the Minoan civilization.



• Discover Meteora. Marvel at the stark beauty of its fantastic barren peaks upon which medieval monks built monasteries. These isolated monasteries of Meteora helped keep alive Greek Orthodox religious traditions and Hellenic culture during the turbulent Middle Ages

*Your tour will include many beautiful Orthodox churches and monasteries throughout Greece, veneration of holy relics, and an audience with All Holiness Patriarch Bartholomeus in Istanbul.*



Space is limited, so act now to ensure a reservation.  
Price per person is about \$3,500.00 to include airfare,  
accommodations and fees.

Please email Fr BlaskoParaklis at [oblasko@aol.com](mailto:oblasko@aol.com) or phone 949-830-5480.