



Sunday, March 6, 2011

**SUNDAY OF FORGIVENESS (CHEESEFARE);  
THE VENERABLE TIMOTHY OF SYMBOLA;  
SAINT EUSTATHIUS, ARCHBISHOP OF ANTIOCH**

**RESURRECTIONAL TROPARION - TONE EIGHT:**

You did descend from on high, O Merciful One! You did accept the three day burial to free us from our sufferings! O Lord, our Life and Resurrection: Glory to You!

**TROPARION TO VENERABLE TIMOTHY - TONE FOUR:**

O God of our Fathers, always act with kindness towards us; take not Your mercy from us, but guide our lives in peace through the prayers of Saints Timothy and Eustathius.

**RESURRECTIONAL KONTAKION - TONE EIGHT:**

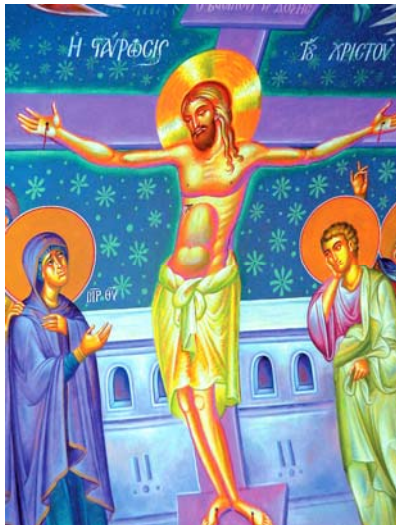
By rising from the tomb You did raise the dead and resurrect Adam. Eve exults in Your Resurrection, and the world celebrates Your Rising from the dead, O greatly Merciful One!

**KONTAKION TO VENERABLE TIMOTHY - TONE FOUR:**

Blessed wonder-worker, Timothy, you rose from the east like a brilliant star causing virtue to spring in the hearts of the faithful through your miracles.

**SUNDAY OF FORGIVENESS KONTAKION - TONE SIX:**

O Master, Teacher of wisdom, Bestower of virtue, who teaches the thoughtless and protects the poor, strengthen and enlighten my heart. O Word of the Father, let me not restrain my mouth from crying to You: have mercy on me, a transgressor, O Merciful Lord!



## EPISTLE & COMMENTARY

THE PROKIMENON IN THE 8<sup>TH</sup> TONE:

Pray and make your vows before the Lord our God.

### ROMANS 13: 11 – 14: 4

Brethren, do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. The night is far spent, the day is at hand. Therefore, let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts. Receive one who is weak in the faith, but not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats only vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

### THE ALLELUIA VERSES:

It is good to give thanks to the Lord, to sing praises to Your name, O Most High; to declare Your mercy in the morning, and Your faithfulness by night.

### COMMENTARY ON ROMANS 13: 11 – 14: 4

The “night” is this life under the darkness of sin; the “day” is the glorious coming of the Lord and salvation with it. In Orthodox Christianity, there are things that cannot be compromised and there are grey areas – God’s graciousness allows for diversity in “doubtful things,” such as matters not involving Church dogma. Christians “weak in the faith” give primary importance to these secondary matters. This is also the epistle reading for the feast of the Nativity of Saint John the Baptist: it reflects his ministry and is an appropriate preparation for us to enter the Lenten season.



## GOSPEL & COMMENTARY

### MATTHEW 6: 14 – 21

Jesus said, “For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly. Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”

### COMMENTARY ON MATTHEW 6: 14 – 21

Our Lord Jesus Christ insists on mutual forgiveness with each other as a precondition of receiving God’s forgiveness: those who do not forgive are not forgiven. The opinion that even unforgiving Christians are forgiven by God is challenged by Christ Himself (Matthew 6: 15; 18: 21-35; Mark 11: 26; Luke 6: 36-37; 17: 3-4).

For those who sincerely fast, the compassion of God outshines physical discomfort: joy overshadows sorrow. During fasting seasons, the Orthodox Church hymns call the faithful to wash and anoint their faces and thus, there is no “Ash Wednesday” in Orthodox practice.



## SPIRITUAL ARTICLES

From The Prologue for February 21/March 6 by St. Nikolai Velimirovic:

### Saint Zacharias, Patriarch of Jerusalem

During the reign of the Greek Emperor Heraclius, the Persian King Chozroes attacked Jerusalem, in the year 614. Chozroes pillaged the city, removed the Honorable Cross to Persia and took an enormous number of Christians into bondage. Among them was Patriarch Zacharias. The Jews assisted Chozroes in committing evil against the Christians. Among other acts of wickedness by the Jews, this one is mentioned: the Jews purchased from Chozroes ninety thousand Christians as their slaves and slew them all. The aged Patriarch Zacharias remained in bondage for fourteen years. So many miracles

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occurred in Persia as a result of the Honorable Cross, that even the Persians said: “The Christian God has come to Persia.” Later, Heraclius forced the Persian king to return the Honorable Cross to Jerusalem, along with the patriarch and the remaining captives. Emperor Heraclius himself bore the Cross on his shoulders into the Holy City. St. Zacharias spent his remaining days in peace and took up his habitation with the Lord in the year 631. He was succeeded on the throne by Patriarch Modestus, and after him by St. Sophronius (March 11).

### **The Venerable Timothy**

Timothy was a recluse in a place called Symbola on the Asiatic side of Mount Olympus. In his youth Timothy entered a monastery and was tonsured a monk. Until old age he spent his earthly life in fasting, prayer, vigils and ceaseless labor. He remained pure and chaste throughout his entire life. To the pure and chaste, God gives authority over evil spirits, and He gave this to Timothy. Through his labors for the salvation of his soul, St. Timothy succeeded in building within himself a wondrous abode for the Holy Spirit. This holy man reposed in the year 795.



*The Venerable Timothy*



*Saint Eustathius*

### **Saint Eustathius, Archbishop of Antioch**

Eustathius was a great zealot and defender of Orthodoxy. As such, he was especially prominent at the First Ecumenical Council [Nicaea, 325], where he intellectually and systematically refuted the teaching of Arius. With the other Holy Fathers, Eustathius rightly confessed that Jesus Christ, as the Son of God, is equal to the Father and the Holy Spirit according to Divine Essence. Following the death of Emperor Constantine, the Arians again gained the ascendancy and began to bitterly persecute Orthodoxy. St. Eustathius was ousted from his throne and exiled, first to Thrace and later to Macedonia. Eustathius suffered much and long, until at last he gave up his holy soul to God in the year 345.

### **Saint John III Scholasticus, Patriarch of Constantinople**

A lawyer, John was ordained a priest, and he later became patriarch, in the year 565. He compiled canons, which were included in the Nomocanon. During his reign the Cherubic

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Hymn, as well as the prayer “At Thy Mystical Supper,” were introduced into the Divine Liturgy. John died peacefully and gave up his soul to God in the year 577.

#### **HYMN OF PRAISE: The Honorable Cross**

The saving Cross, covered with blood,  
Was for a long time as though in a grave covered with darkness!  
Because of thee, for three days a Hero dwelt in darkness,  
And thou for three hundred years didst lie under the ground.  
After the Lord liberated the forefathers from hades, He arose,  
And when freedom for the Church reigned, thou didst arise.  
After rising, the Lord remained for a little while on earth,  
And upon the faithful thou didst shine for some time,  
Until thou didst adequately help them to strengthen the Faith,  
Until everyone learned to sign themselves with the sign of the Cross,  
Until, by their conscience, the baptized recognized the power of the Cross.  
With this, thou didst complete thy service with honor.  
A thousand seasons may come and pass,  
But still thine image and thy power will not perish.  
The faithful pray to Christ God before the Honorable Cross:  
Heal all difficulties, heal all pains, by the Honorable Cross.

#### **REFLECTION**

What is fortune telling? There are three kinds of belief which have their origin in fortune telling: belief in blind chance, belief in things, and belief in the complete power of the spirits of darkness. Through fortune telling, events are prophesied, the power of things are differentiated, and the spirits of darkness are invoked. No faith has so decisively condemned and rejected fortune telling as has the Christian Faith. No faith except Christianity is free and pure of fortune telling. Other faiths are more or less connected to fortune telling, and some consist only in fortune telling. Fortune telling means to subject man to things and beings lower than himself. Thus, fortune telling can be called a belief in darkness. That is why the Apostle Paul said: *But refuse profane and old wives' fables, and exercise thyself rather unto godliness* (I Timothy 4:7). Christianity is a Faith of light in two senses: first, it elevates man above chance, above all things, and above the spirits of darkness; and second, it subordinates man only to the authority of the Living, Wise and Almighty God. The All-seeing God exists, and that is why blind chance does not exist. In spiritual union with this All-seeing and Living God, man can be made higher than all things and more powerful than all the spirits of darkness.

#### **CONTEMPLATION**

Contemplate the Lord Jesus in conversation with the rich young man (Luke 18:18-23):

1. How the rich man sought counsel but was not prepared to sacrifice;
  2. How our Lord pointed out to him the way of sacrifice, which is necessary for the purchase of eternal life;
  3. How the rich man left sorrowfully, for he could not part with his riches.
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## HOMILY

### on fasting and prayer

*This kind can come forth by nothing, but by prayer and fasting (Mark 9:29).*

This is the saving prescription of the greatest Physician of human souls. This is the remedy tried and proven. There is not another remedy for madness. What kind of sickness is this? This is the presence and dominance of an evil spirit in a man, a dangerous evil spirit, who labors to eventually destroy the body and soul of man. The boy, whom our Lord freed from an evil spirit, had been hurled by it at times into the fire and at times into the water, just in order to destroy him.

As long as a man only philosophizes about God, he is weak and completely helpless against an evil spirit. The evil spirit ridicules the feeble sophistry of the world. But as soon as a man begins to fast and to pray to God, the evil spirit becomes filled with indescribable fear. In no way can the evil spirit tolerate the fragrance of prayer and fasting. The sweet-smelling fragrance chokes him and weakens him to utter exhaustion. In a man who only philosophizes about faith, there is spacious room in him for the demons. But in a man who sincerely begins to pray to God and to fast with patience and hope, it becomes narrow and constricted for the demon, so the demon must flee from such a man. Against certain bodily ills there exists only one remedy. Against the greatest illness of the soul, demonic possession, there exist two remedies, which must be utilized at one and the same time: fasting and prayer. The apostles and saints fasted and prayed to God. That is why they were so powerful against evil spirits.

O gracious Jesus, our Physician and Helper in all misfortunes, strengthen us by the power of Thy Holy Spirit, that we may be able to adhere to Thy saving precepts concerning fasting and prayer, for the sake of our salvation and the salvation of our fellow men. To Thee be glory and praise forever. Amen.

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## 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/>

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## **DIOCESAN EVENTS**

### **2011 Dates to Remember**

**REMINDER: Please submit the following reports**

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

**March 13, 2011**

**The Sunday of Orthodoxy Celebration**

The faithful throughout Southern California are invited to the Divine Liturgy for the Sunday of Orthodoxy, March 13, 2011 which will be celebrated by the Orthodox bishops on the West Coast at the Holy Virgin Mary Cathedral in Los Angeles.

**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**

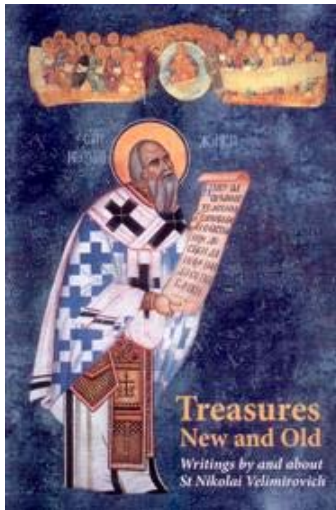
Diocesan KSS Slava  
Feast of the Entrance of the Theotokos

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## FROM SEBASTIAN PRESS: A NEW PUBLICATION

### Treasures New and Old

Writing by and about St. Nikolai Velimirovich

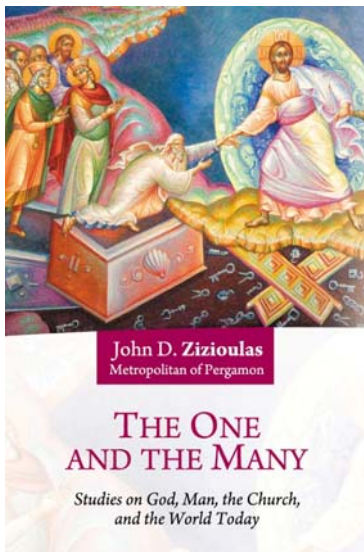


Before us is a book about a theologian, a minister, a missionary, a writer, a poet, an apostle, a saint, a man of dialogue: this book is about St. Nikolai Velimirovich, Bishop of Ohrid and Zhicha (1880 - 1956), who along with his many other attributes is regarded, with good reason, as an Enlightener 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;

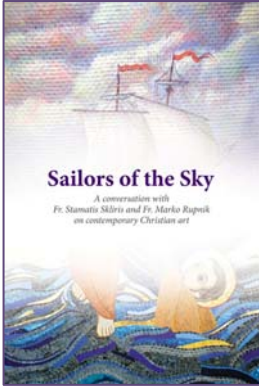
The problem of God's being in Himself; The place of Trinitarian theology in Ecclesiology; Conclusion). The Being of God and the Being of Man (pp. 17-40: The need for a serious theological dialogue; A controversial issue: Trinitarian theology and the human person; Personalism-Existentialism and the theological 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***

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## 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