

**From the Fathers (and others):**

... Christ said, 'Whoever shall say to his brother You fool' shall be guilty enough to go to the hell of fire' (Mt. 5:22). If, then, you can eradicate this evil, calling down upon your soul the benediction of gentleness, then glorify Christ, the teacher and ministrant of every virtue, without whom, as we have been taught, we can do nothing good. But if you are unable to bridle your temper, censure yourself whenever you lose it, and repent before God and before anyone to whom you have spoken or have acted evilly. If you repent at the inception of sin you will not commit the sin itself; but if you feel no pang in committing minor offenses you will through them fall into major transgressions."

St. Gregory Palamas

“How can we say that we adhere to the meek and All-pure Christ, if we daily poison the air with tales about the sins and shortcomings of others? To conceal your own virtue and the shortcomings of others – in this is pre-eminent spiritual wisdom.”

St. Nicholai of Zica

Many rich and powerful men would pay dearly to see the Lord or His Most Pure Mother, but God does not appear in riches, but in the humble heart... Every one of the poorest men can be humble and come to know God. It need neither money nor reputation to come to know God, but only humility.

St. Silouan the Athonite

Whereas love for God is the source and starting point of every virtue, love for the world is the cause of all evil. For that reason these two loves are at enmity with each other and destroy each other. As the Lord's brother declares: 'Friendship of the world is enmity to God. Whoever therefore will be a friend of the world is the enemy of God' (Jms. 4:4). And John, whom Christ loved, says, 'If any man loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the pride of life, is not of the Father' (cf. I Jn. 2:15-16). Let us take heed, brethren, lest by loving evil desires and being arrogant to one another, we fall away from our heavenly Father's love. For these two evils include every passion which separates us from God.

St. Gregory Palamas

To look at the cross means to render one's whole life dead and crucified to the world, unmoved by evil. Truly it is as the prophet says: "They nail their own flesh with the fear of God." The nail would be the self-control that holds the flesh.

St. Gregory of Nyssa

# St. John Orthodox Church

A Parish of the Antiochian Orthodox Christian Archdiocese of North America

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*~ March 3, 2019 ~*  
*3<sup>rd</sup> Sunday of the Triodion*  
*Sunday of the Last Judgment*

**ST. JOHN ORTHODOX CHURCH**  
1663 TUTWILER AVENUE  
MEMPHIS, TN 38107  
(901) 274-4119  
www.stjohnmemphis.org

**His Eminence Metropolitan JOSEPH**  
Archbishop of New York and Metropolitan of all North America

**His Grace Bishop NICHOLAS**  
Auxiliary Bishop of the Diocese of Miami and the Southeast

V. Rev. Fr. Philip Rogers, Pastor

V. Rev. Fr. Basil Cushman, Associate Pastor

V. Rev. Fr. John Troy Mashburn, Jr., Pastor Emeritus

V. Rev. Fr. Donald Berge, Attached

**GREAT VESPERS**  
Saturday, 6:00 p.m.

**ORTHROS and CHURCH SCHOOL**  
Sunday, 9:00 a.m.

**DIVINE LITURGY**  
Sunday, 10:00 a.m.

*Antiochian Orthodox Christian Archdiocese of North America*  
*"...the Disciples were called Christians first in Antioch!"*  
*Acts 11:26*

## Sunday of the Last Judgment

**Epistle:** 1 Corinthians 8:8-13, 9:1-2

**Gospel:** Matthew 25:31-46

The Holy Bread for Eucharist is offered by the **Karen Bell**.

Welcome to all those visiting St. John Orthodox Church. We are honored by your presence. It is our sincere desire that your participation today in the Divine Liturgy will draw you closer to Christ and His Church.

If you are from a non-Orthodox background you may see new things such as icons, incense, the sign of the cross, the veneration of saints, and a great deal of standing. These can be perplexing to the uninitiated eye. Rest assured that everything we do has a solid biblical foundation and a long history among Christian people. Please feel free to participate where you feel comfortable and feel equally as free only to observe when you prefer.

The Orthodox Church understands the Eucharist, or Lord's Supper, to be – among other things – the paramount expression of Christian unity. While it is our deepest hope that Christendom will one day fulfill Christ's desire for true unity among all those who claim His name (John 17:21), the unfortunate reality of our day is that the various segments of Christendom are not unified with the historic Orthodox faith. *Since participation in the Eucharist expresses a unity with all the dogma and practice of the Orthodox Church, non-Orthodox guests do not receive Holy Communion.* The Holy Eucharist is reserved for those members of the Orthodox Church who have prepared themselves by prayer, fasting, and recent confession. All visitors and unprepared Orthodox are invited to partake of the blessed bread as they come forward to venerate the cross at the end of the Liturgy. Thank you for your understanding.

## ST. JOHN CALENDAR

**March 3 – 10 (Fast Wed & Fri)**

- Sunday** -Teen Group – 12:30 p.m.  
-YA Doctrine on Draft, 6:00 p.m., Alchemy
- Monday** -First Hour, 6:45 a.m.
- Tuesday** -Third Hour, 9:00 a.m.  
-Men's Lunch, 12:00 p.m., Dino's  
-Parish Council, 6:00 p.m.  
-Catechumen/Inquirers Class, 7:00 p.m., Great Lent
- Wednesday** -Third Hour, 9:00 a.m.  
-Parish Meal, 5:30 p.m.  
-Teen Group, 5:30 p.m.  
-Teaching, 6:15 p.m., Time: Daily Cycle of Services  
-Small Compline, 7:00 p.m.
- Thursday** -Third Hour, 9:00 a.m.  
-AWSJ Teaching, 10:00 a.m., Kh. Pamela's home  
-AWSJ Book Club, 7:00 p.m., Kh. Pamela's home
- Friday** -First Hour, 6:45 a.m.  
-Third Hour, 9:00 a.m.  
-Sixth Hour, 12:00 p.m.
- Saturday** -Bible Study, 4:30 p.m.  
-Ninth Hour and Great Vespers, 5:50 p.m.
- Sunday** -**Church School & Orthros, 9:00 a.m.**  
-**Divine Liturgy, 10:00 a.m.**  
-Forgiveness Vespers, 6:00 p.m.

### Upcoming Baptisms

Callum Knight, March 23

## DIVINE LITURGY

**Sunday, March 10, 10:00 a.m.**

- PRIEST:** Fr. Philip  
**READER:** Jack Turner  
**USHER:** John Sneed  
**HOLY BREAD:** Reem Mansour  
**ALTAR SERVERS:** James, mark, Thomas, Michael, Paul  
**COFFEE HOUR:** Young Adults



**COMMEMORATIONS**

**March 3:** Martyrs Eutropios, Kleonikos, and Basilikos of Amasea; Hieromartyr Theodoretos of Antioch.

**March 4:** Venerable Gerasimos of the Jordan; Gregory, bishop of Constantios in Cyprus; Martyrs Paul and Juliana of Syria; Daniel, prince of Moscow, the wonder-worker.

**March 5:** Hieromartyr Konon of Isauria; Martyrs Archelaos and his 152 companions in Egypt; New-martyr John the Bulgarian.

**March 6:** The 42 martyrs of Amoria in Phrygia; discovery of the precious cross and nails by St. Helena; Venerable Fridolin, enlightener of the Upper Rhine.

**March 7:** The Hieromartyrs of Cherson: Basil, Ephraim, Eugene, Kapiton, Elpidios, Agathodoros and Aetherios; Venerable Laurence; Venerable Paul the Simple, disciple of Venerable Anthony the Great.

**March 8:** Theophylaktos, bishop of Nicomedia; Apostle Hermas of the Seventy.

**March 9:** The Forty Martyrs of Sebaste.

**March 10:** Kodratos of Corinth and his five companions; Anastasia the patrician of Alexandria; New-martyr Michael of Thessalonika.



**DAILY SCRIPTURE READINGS**

**March 3 - 10**

Sunday	1 Corinthians	8:8-13, 9:1-2	Matt	25:31-46
Monday	3 John	1:1-15	Luke	19:29-40; 22:7-39
Tuesday	Jude	1:1-10	Luke	22:39-42, 45-71; 23:1
Wednesday	Joel	3:12-21	Joel	2:12-26
Thursday	Jude	1:11-25	Luke	23:1-31, 33, 44-56
Friday	Zechariah	8:7-17	Zech	8:19-23
Saturday	Hebrews	12:1-10	Matt	20:1-16
Sunday	Romans	13:11-14; 14:1-4	Matt	6:14-21



**Pray for our catechumen:** Frank Pompa

**Please remember in your prayers** – Mary Clark, Ann Hicks (Dianna Hildebrand’s mother), Nicholas Hill, Leah Shull (pregnant), Ashley Powell (pregnant), Sarah Elliott (pregnant), Ernestine Pruitt (Nicholas Hill’s mother), Dot Lawson (Pam Bowick’s mother & Lawson’s grandmother), Lisa Catlett (Fr. Don & Kh. Martha’s daughter), Chris Hodges, Mickey Hodges, Matthew (Joyce Grossman’s grandson), St. Nicholas Orthodox Church, those suffering in the Middle East, most especially the Christians.

**Meatfare Potluck** – Join us downstairs after liturgy to share a potluck meal as our last opportunity to eat meat together before the great fast begins.

**St. Brigid Food Pantry** – Our food pantry is still very active! Karen Wells hands out many food bags each Wednesday morning from 10-11. There is a large bin where you may leave your donations. Currently, we are in need of grocery bags. If you have

**SAVE THE DATE** - Bishop Nicholas will be visiting St. John **March 22-27**. Details will be forthcoming.

**Catechumen/Inquirers Class** –Tuesday, March 5 at 7:00 p.m. We will be discussing Great Lent. Catechumen/Inquirers class is open to anyone interested in learning more about our faith whether you are brand new, catechumen, or long-time member.

**Lenten Meals** – During Lent each year, St. John has shared a meal offered by one or more parishioners following each Wednesday presanctified liturgy and on Holy Thursday. Typically, one can count on feeding 70-75 people. If you (or a group of your friends) would like to provide one of these meals, the dates are listed downstairs on the white board next to the elevator.

**Parish Council Update** - Our next parish council meeting is Tuesday, March 5. At the meeting, the council will continue to discuss the upkeep of the Church and the transition to new financial and directory software. In addition, new items of the decorations in the hall, patio furniture and the potential to need to change the copy machine will be discussed. May the Lord provide discernment! If you have any other needs, feel free to speak to one of the council members or Fr Philip.

**Psalter Groups**

The Psalter is the book of Psalms divided into 20 sections called kathismata. During Lent, individual members of a Psalter group of 20 will read 1 Kathisma per day, resulting in the Psalter being read in its entirety each day by the group. By the end of the fast, each individual will have read through the entire Psalter twice. Additionally, each group member commits to praying for each other daily. Everyone would read and pray at home (or the place of their choosing) at a convenient time for them each day. Although we are not in the same physical location, we will be together in prayer. To be added to a group, contact:

**AWSJ** -Trish Ratliff

**Men of St. John** – Dn. James

## Birthdays, Anniversaries, & Namedays

- Sunday, 3/3:** Michael Cameron, Pam Bowick, David Rustom  
**Monday, 3/4:** Jacob White, Elliott Longa  
**Wednesday, 3/6:** Fr. John, Irene Hodges  
**Friday, 3/8:** Kh. Susan  
**Saturday, 3/9:** Anniversary: Tim & Lawrence Elliott  
*St. Aglius: Buddy Bowick*

### Young Adults Calendar

(Ages 18 – 40)

- Sunday, Mar. 3** – Doctrine on Draft, 6:00 p.m., Alchemy  
**Saturday, Apr. 13** – Crawfish Boil, Clark McGee’s home

### Teen Group Calendar

- Sunday**, Teen Group, 12:30 p.m.  
**Wednesday**, 5:30 – 8:00 p.m.  
**Friday**, 6:00 p.m. – Grizzlies game, meet at the church  
**Upcoming:**  
**Saturday**, April 13 – Spring Cyber Retreat

### Women of St. John Calendar

- Mon., 3/7** **AWSJ Book Club** – 7:00 p.m., Kh. Pamela’s home. We will be discussing *Call the Midwife* by Jennifer Worth. The 2019 book list can be found on the website for those interested. (Parish – AWSJ – Book Club)  
**Thurs., 3/7** **Women’s Teaching** - 10:00 a.m., at Kh. Pamela’s home. We are studying “Prayer: Encounter with the Living God” by Met. Hilarion

### Library Lines

Many, even in the Christian tradition feel uncomfortable thinking about Christ as the Great Judge, but our Church gives us this day to focus our attention on this event. Read about it in The Mystery of Death (CAT DEA VAS), A Rumor of War (CAT/APO/ENG), and Ultimate Things (SPR LIV ENG). See also 2 CD sets, Death and Resurrection by Bh. Kallistos Ware and When Our End Comes: From Life to Afterlife by Fr. Ted Pulchini.

St. John the Bulgarian (3/5) was influenced in his childhood by his Muslim friends and renounced Christ. At age sixteen he came to his senses, fled to Mt. Athos and placed himself under the direction of an elder. Three years later, he journeyed to a mosque in Constantinople, publicly prayed, declared his devotion to Christ and renounced Mohammed. He was beheaded at age 19 in 1784. Read more about him in New Martyrs of the Turkish Yoke (HAG - - - PAP).

Thursday we also commemorate St. Konon the Gardener (3/5). Actually, our Holy, Wise Church honors several other gardeners, among them are St. Kristo (2/12) and St. Phocas (9/22) besides St. Konon. How appropriate it is that we honor men who humbly work the earth to bring forth food, herbs and flowers for sustenance for our bodies and beauty for our souls. St. Konon was

born in Nazareth and died a martyr’s death around 250 A.D. St. Phocas aided the poor with his produce. He accidentally happened upon men sent to arrest him for being a Christian. He gave them hospitality, made arrangements for his possessions to be given to the needy, and dug his own grave. When his captors saw this, they tried to spare him, but he refused and was beheaded. St. Kristo the Albanian was also beheaded by Muslims for refusing to renounce Christ. His life is chronicled also in *New Martyrs of the Turkish Yoke* (HAG - - - PAP).

St. Paul the Simple (3/7) discovered his wife in sin with another and dispassionately left her. He went into the desert and begged St. Anthony to accept him as a monk. St. Anthony refused him because of his age and the harshness of the life he was seeking. The simple man remained outside his hut for three days saying he would rather die than go elsewhere. Finally he admitted the saint, testing him arduously. He lived a long life and performed many miracles. St. John of the Ladder said “he was the rule and type of blessed simplicity...”

Many martyrs are commemorated individually; however, there are several groups who are remembered not only on their feast days, but throughout the year as the Church prays. The Forty Martyrs of Sebaste are commemorated March 9. They were a band of soldiers who were distinguished for bravery. During the reign of Licinius in 313, they were imprisoned for refusing to sacrifice to idols. As punishment they were cast into a lake during severely cold weather. A warm bath-house was erected on the shore to tempt them. One could not withstand the cold and ran on shore. As a great light hovered over them and crowns appeared over their heads, Agglais, one of the guards, joined them in the water and asked God to add him to their number, making him worthy to suffer with them. They were then led out of the lake and their legs were broken. Their bodies were burned and the bones tossed into the lake. Three days later they appeared to the bishop and told him to gather their remains at night and bury them with honor. These men are just one example to us of Christians sharing in each others’ suffering with love. These men are mentioned in every marriage service, the Paraklesis to the Mother of God and other services of our Church.

**PERIODICALLY SPEAKING** The lives of many saints often leave us shaking our heads in wonder. It’s a puzzle to me how saints can be soldiers. Yet our hagiography contains many of them, including Sts. Martin the Merciful, Phanourios, Demetrios, and the Forty Martyrs of Sebaste. Read the winter, 2013 issue of *Road to Emmaus* to discover insights from interviews with Orthodox historians into this seeming contradiction. Children will enjoy learning about them in *My Warrior Saints* (KID STS POT) and *Saint George and the Dragon* (KID STS GEO).

### **NEW TITLES:**

- ~*How To Start a Mission Church* by Laura Wilson (HIS STN WIL)  
~ *I Saw Three Ships* (KID CHR GOU)  
~ *Andrei Tarovskiyh’s Andrei Rublev* (HAG RUB TAR)

### **REVIEW: Andrei Rublev** by Ben Shull

Initially banned in the USSR upon its release, Andrei Rublev is a masterwork of cinema. Director Andrei Tarkovsky explores the doubts and existential crises of Andrei Rublev, a greatly beloved Russian-Orthodox iconographer who lived during some of the most politically and socially turbulent times of medieval Russia. The film takes great care to show the remarkable humility of Rublev among his peers, both those who loved and those who hated him, and how this gift transcended into his iconographic labor. Be warned: the film itself is quite long, running at nearly 3 ½ hours, but is, thankfully, broken up into two parts. I highly recommend this movie, as well as Tarkovsky’s other works, not only to those who are interested in the subject, but also to those seeking a beautiful and sincere example of Orthodox contemplation in contemporary art.