

ANNOUNCEMENTS

THIS IS MEATFARE SUNDAY

This week no meat is eaten, but dairy may be eaten every day.

Sat. March 16	3:30 pm	<i>Understanding the Times class</i>
	5 pm	Great Vespers
Sun. March 17	9 am	Divine Liturgy - <i>Cheesefare Sunday</i> <i>Rite of Mutual Forgiveness follows</i>

GREAT LENT BEGINS

Mon. March 18	6:30 pm	Canon of St. Andrew of Crete
Tues. March 19	6:30 pm	Canon of St. Andrew of Crete
Wed. March 20	6:30 pm	Canon of St. Andrew of Crete
Thurs. March 21	6:30 pm	Canon of St. Andrew of Crete
Sat. March 23	3:30 pm	<i>Understanding the Times class</i>
	5 pm	Great Vespers
Sun. March 24	9 am	Divine Liturgy for the Triumph of Orthodoxy <i>with procession of icons</i>
Wed. March 27	6:30 pm	Pre-Sanctified Liturgy w potluck
Sat. March 30	3:30 pm	<i>Understanding the Times class</i>
	5 pm	Great Vespers
Sun. March 31	9 am	Divine Liturgy - Sunday of St. Gregory Palamas

REMEMBER, PRAY FOR PEACE
PRAY FOR EACH OTHER,



ASONA TEXT ALERTS

Sign up easily! **Text ASONA to 84576**

And get on our parish text alerts list, and stay up to date via email or text alerts. Text STOP to 84576 to stop text notifications at any time. There is no charge for this service, but carrier message and data rates may apply.

ALL SAINTS OF
ORTHODOX



NORTH AMERICA
CHURCH

SUN. MARCH 10, 2024

SUNDAY OF THE UNIVERSAL JUDGMENT

TONE 7





Prokeimenon in Tone 3 (Ps 146)

Great is our Lord, and great is His power. His understanding is beyond measure.

O praise the Lord, for it is a good thing to sing praises!

EPISTLE : 1 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.+

Alleluia in Tone 8 (Ps 94)

O 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 songs of praise!



GOSPEL: MATTHEW 25: 31-46

The Lord 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 also 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.'"+

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(now France). There he established two cenobitic monasteries in 415, one for men and another for women, based on the model of Eastern monasticism. At the request of Bishop Castor of Aptia Julia (in southern Gaul), Cassian wrote THE INSTITUTES OF CENOBITIC LIFE (*De Institutis Coenobiorum*) in twelve books, describing the life of the Palestinian and Egyptian monks. Written between 417-419, the volume included four books describing the clothing of the monks of Palestine and Egypt, their schedule of prayer and services, and how new monks were received into the monasteries. The last eight books were devoted to the eight deadly sins and how to overcome them. Through his writings, St John Cassian provided Christians of the West with examples of cenobitic monasteries, and acquainted them with the asceticism of the Orthodox East.

Cassian speaks as a spiritual guide about the purpose of life, about attaining discernment, about renunciation of the world, about the passions of the flesh and spirit, about the hardships faced by the righteous, and about prayer.

St John Cassian also wrote CONFERENCES WITH THE FATHERS (*Collationes Patrum*) in twenty-four books in the form of conversations about the perfection of love, about purity, about God's help, about understanding Scripture, about the gifts of God, about friendship, about the use of language, about the four levels of monasticism, about the solitary life and cenobitic life, about repentance, about fasting, about nightly meditations, and about spiritual mortification. This last has the explanatory title "I do what I do not want to do."

Books 1-10 of the CONFERENCES describe St John's conversations with the Fathers of Sketis between 393-399. Books 11-17 relate conversations with the Fathers of Panephysis, and the last seven books are devoted to conversations with monks from the region of Diolkos.

In 431 St John Cassian wrote his final work, ON THE INCARNATION OF THE LORD, AGAINST NESTORIUS (*De Incarnationem Domini Contra Nestorium*). In seven books he opposed the heresy, citing many Eastern and Western teachers to support his arguments.

In his works, St John Cassian was grounded in the spiritual experience of the ascetics, and criticized the abstract reasoning of St Augustine (June 15). St John said that "grace is defended less adequately by pompous words and loquacious contention, dialectic syllogisms and the eloquence of Cicero (i.e. Augustine), than by the example of the Egyptian ascetics." In the words of St John of the Ladder (March 30), "great Cassian reasons loftily and excellently." His writings are also praised in the Rule of Saint Benedict.

Saint John Cassian fell asleep in the Lord in the year 435.

Holy Father John, pray unto God for us!

GLORY TO GOD FOR ALL THINGS!

SAINTS ALIVE

The lives and deeds of the heroes of our faith

ST. JOHN CASSIAN THE ROMAN

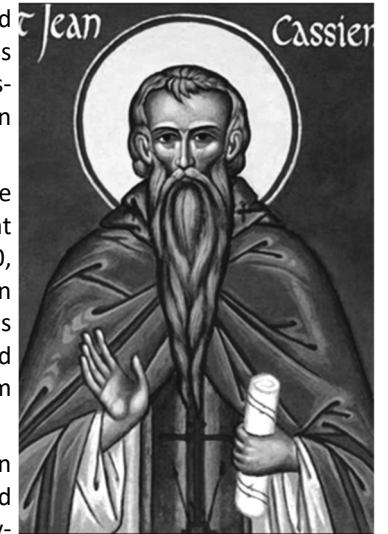
John Cassian the Roman was born around 360, probably in Lesser Scythia. His pious Christian parents gave him an excellent classical education, and also instructed him in the Holy Scriptures and in the spiritual life.

St John entered a monastery in the diocese of Tomis, where his friend and relative Saint Germanus labored as an ascetic. In 380, desiring to venerate the Holy Places, St John went to Jerusalem with his sister and his friend St Germanus. The two monks stayed at a Bethlehem monastery, not far from where the Savior was born.

After five years at the monastery, St John and Germanus traveled through the Thebaid and the desert monasteries of Sketis for seven years, drawing upon the spiritual experience of countless ascetics. The Egyptian monks taught them many useful things about spiritual struggles, prayer, and humility. Like honeybees they journeyed from place to place, gathering the sweet nectar of spiritual wisdom. The notes St John made formed the basis of his book called CONFERENCES WITH THE FATHERS in twenty-four chapters.

Returning to Bethlehem for a brief time, the spiritual brothers lived for three years in complete solitude. Then they went back to Egypt and lived there until 399. Because of the disturbances caused by Archbishop Theophilus of Alexandria to the monasteries along the Nile, they decided to go to Constantinople, after hearing of the virtue and holiness of St John Chrysostom. The great hierarch ordained St John Cassian as a deacon and accepted him as a disciple. John and Germanus remained with St John Chrysostom for five years, learning many profitable things from him.

When Chrysostom was exiled from Constantinople in 404, St John Cassian and Germanus went to Rome to plead his case before Innocent I. Cassian was ordained to the holy priesthood in Rome, or perhaps later in Gaul. After Chrysostom's death in 407, St John Cassian went to Massilia [Marseilles] in Gaul





UNDERSTANDING THE TIMES

**Class taught by Dcn Joseph Macpherson
held Saturdays 3:30 pm at ASONA**

In 1892 the U.S. Supreme Court unanimously held that America is a Christian nation. Not so anymore! Today Marxist/Leninism and Post-modernism dominate the culture. But, what exactly are these worldviews? And where exactly do they disagree (or agree) with our 1,990-year-old Christian worldview?

Join us for a study of the 10 subjects that comprise a worldview: theology, biology, law, politics, philosophy, psychology, sociology, ethics, economics, and history.

News headlines and stories and politicians' proposals suddenly make crystal-clear sense when you know and understand what Christianity, Marxist/Leninism, and Postmodernism each say about these ten subjects — and how the subjects fit together to form a seamless whole.

YOU WILL NOT WANT TO MISS THESE PRESENTATIONS.

Saturdays 3:30 pm at
All Saints of North America Orthodox Church
You can contact him at: dcnjoseph@protonmail.com



**About our own Deacon Joseph Macpherson
who will be running the class.**

You see him every week serving at the Altar, but did you know that

He is a convert to Orthodoxy, and Orthodox Deacon in ROCOR, Dcn. Joseph will share the deep understanding of world events from an Orthodox Christian worldview

Dcn. Joseph's education includes

- Juris Doctor - Chapman University School of Law, Orange, CA,
- Master's degree in Applied Mathematics from Purdue University.
- Bachelor of Science, Mathematics; summa cum laude from Grand Canyon Univ. in Phoenix.

He has worked for the Arizona Attorney General's Office, Arizona Behavioral Counseling, Northrop Grumman, and his family firm, The MacPherson Group,

He is an annual presenter at annual law seminar (2017-2021), and a member of Arizona, California, and D.C. Bars.

He currently teaches courses at Grand Canyon Univ.