



September 12, 2010

**SIXTEENTH SUNDAY AFTER PENTECOST;
TRANSFER OF THE RELICS OF ST. ALEXANDER NEVSKY;
STS. CYRIL, NIKON AND MACARIUS; SYNAXIS OF THE SERBIAN SAINTS**

TROPARION FOR THE RESURRECTION - TONE SEVEN:

By Thy Cross, Thou didst destroy death! To the thief, Thou didst open Paradise! For the myrrhbearers, Thou didst change weeping into joy! And Thou didst command Thy disciples, O Christ God, to proclaim that Thou art risen, granting the world great mercy!

TROPARION TO THE SYNAXIS OF THE SERBIAN SAINTS - TONE FOUR:

As the enlighteners of the Serbs, O God-bearing fathers, holy patriarchs and great shepherds, guardian of the Apostolic traditions, unshakeable pillars and teachers of Orthodoxy: beseech Christ the Master of All to grant peace to the world and to our souls great mercy.

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 THE SYNAXIS OF THE SERBIAN SAINTS - TONE THREE:

Enthroned as hierarchs and living lives worthy of praise, in God-pleasing manner you guided your people to knowledge of God: because of this you were glorified by Him through miracles and incorruption, as befits pupils of the grace of God.

HYMN TO THE MOTHER OF GOD - TONE SIX:

Steadfast Protectress of Christians and constant advocate before the Creator, do not despise the cry of us sinners; but in your goodness come speedily to help us who call on you in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for you always protect those who honor you!

EPISTLE & COMMENTARY

THE PROKIMENON IN THE 7TH TONE:

“The Lord shall give strength to His people! The Lord shall bless His people with peace.”

II CORINTHIANS 6:1-10

Brethren, we then, as workers together with Him also plead with you not to receive the grace of God in vain. For He says, “In an acceptable time I have heard you, and in the day of salvation I have helped you.” Behold, now is the accepted time; behold, now is the day of salvation. We give no offense in anything, that our ministry may not be blamed. But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things

COMMENTARY on II Corinthians 6:1-10

Here is an authentic apostle! His life demonstrates the paradox of God’s strength working in human weakness, of renouncing the world in order to master it. **The day of salvation is now** (v. 2), always the present moment in the period before Christ’s return. This passage is read on days commemorating female martyrs.

And for the Serbian Saints...

HEBREWS 13:7-16

Brethren, remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct. Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually

offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

COMMENTARY on Hebrews 13:7-16

Those who rule are especially the leaders of the sacraments (bishops and priests). These Christian leaders are not only to be prayed for (see v. 3) but followed as models of Christian life as well. The **faith** of Christian leaders is that faith they both teach and live by. Such a faith does not disappoint. Since Christ is God and does not change, His gospel does not change. If Christians in the past attained the eternal Kingdom through faith, so can we. Thus the Church strives to keep her doctrine pure and without change. **Strange doctrines** are “foreign” ones, those not coming from the One, Holy, Catholic and Apostolic Church. In this case, the outside teaching is Jewish and legalistic. Kosher laws dealing with food do no spiritual good if **grace** is not at the heart of one’s actions. Such has always been the teaching of the Church with regard to fasting. In the Old Testament, priests were given part of most sacrifices for food, but lay people had **no right to eat** this food. Under the New Covenant, all Christians may eat the food of the **altar**. ON the only day of the year when the Most Holy Place could be entered, the Day of Atonement, only the High Priest could be brought in and then only with the blood of sin offerings. The bodies of these animals were not eaten but **burned outside the camp**. Christ identified with this supreme sacrifice of the OT in that he **suffered and died outside the gate**. His blood was not carried His own blood into the Divine Liturgy is eternal and for all under the New Covenant. We, being members of our High Priest, Jesus Christ, may always enter in.

ALLELUIA VERSES

“It is good to give thanks to the Lord, to sing praises to Thy name, O Most High! To declare Thy mercy in the morning and Thy truth by night.”



GOSPEL & COMMENTARY

MATTHEW 25:14-30

Jesus said, “The kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them. And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. Then he who had received the five talents went and traded with them, and made another five talents. And likewise he who had received two gained two more also. But he who had received one went and dug in the ground, and hid his lord’s money. After a long time the lord of those servants came and settled accounts with them. So he who had received five talents came and brought five other talents, saying, ‘Lord, you delivered to me five talents; look, I have gained five more talents besides them.’ His lord said to him, ‘Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’ He also who had received two talents came and said, ‘Lord, you delivered to me two talents; look, I have gained two more talents besides them.’ His lord said to him, ‘Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’ Then he who had received the one talent came and said, ‘Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. And I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.’ But his lord answered and said to him, ‘You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. Therefore take the talent from him, and give it to him who has ten talents. For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.’”

COMMENTARY on Matthew 25:14-30

This parable illustrates the use of the gifts given by God. A talent was a great sum of money and came to designate a special gift or endowment. The Lord came **after a long time** but exacted full accountability. The **wicked** and **lazy servant** could not evade responsibility for ignoring his talent. We are stewards of every gift, using each for our own and our neighbor's salvation. Idleness is a renunciation of God's grace, as well as a lack of love for God and humanity. Since people are managers, or stewards, of God's gifts, each of us will give account of how we used the **abundance** of gifts given to us.

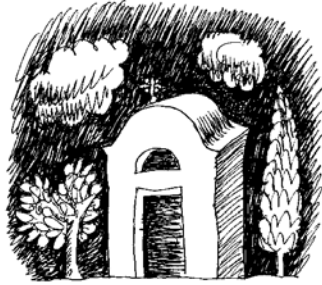
And for the Serbian Saints...

Matthew 5:14-19, 30

Jesus said: "You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven. Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven. And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

COMMENTARY on Matthew 5:14-19, 30

Salt and **light** illustrate the role of disciples in society. They are to manifest the light of patient goodness, bringing glory to their **Father in Heaven**. Because of its preservative powers, necessity for life and its ability to give flavor salt had religious and sacrificial significance. It symbolized the making of a covenant. To eat salt with someone meant to be bound together in loyalty. Thus as the salt of the earth, Christians are preservers of God's who is the true, uncreated Light. In the OT light is symbolic of God, the divine Law, or Israel in contrast to the Gentiles. In the NT the Son is called "light" and "the light of the world". Light is necessary not only for clear vision but for life.



SPIRITUAL ARTICLES

From *The Prologue* for Aug. 30/Sept. 12 by St. Nikolai Velimirovic:

1. The Synaxis of the Holy Serbian Enlighteners and Teachers

Today we do not commemorate all the Serbian saints in general, but only several archbishops and patriarchs:

St. Sava, the first Archbishop of the Serbs and Equal to the Apostles.

Arsenije, the successor to St. Sava, a great hierarch and miracle-worker.

St. Sava II, son of King Stefan the First-crowned, who lived in Jerusalem for a long time and is called "like unto Moses in meekness."

Nikodim, who lived a life of asceticism on the Holy Mountain, was Abbot of Hilandar, and following that was Archbishop of all the Serbian and Coastal Lands. Joanikije, at first an archbishop, and then patriarch from 1346 to his repose in 1349. Ephraim, an ascetic who was elected Patriarch against his will in the time of Prince Lazar in 1376, and who crowned Lazar king. After that, he resigned the patriarchal throne and retreated into solitude.

Spyridon, who was the successor to Ephraim, and who reposed in the year 1388.

Makarije, who renovated many ancient monasteries and printed many ecclesiastical books in Skadar, Venice, Belgrade and other places. He also built the famous refectory in the monastery at Peæ and labored much to advance the Church with the assistance of his brother Mehmed Sokoloviæ, the Grand Vizier. Makarije died in the year 1574.

Gabriel, by birth a nobleman of the Rajiæ family, who participated in the Moscow Church council under Patriarch Nikon, for which he was tortured for treason by the Turks, and hanged in the year 1656.

With these we also commemorate Jevstatije, Jakov, Danilo, Sava III, Grigorije, Jovan, Maxim and Nikon. Many of them lived a life of asceticism on Mount Athos, and all were meek and faithful servants in the vineyard of the Lord.

2. Saints Alexander, John and Paul, Patriarchs of Constantinople

Alexander participated in the First Ecumenical Council in Nicaea, in place of the aged Patriarch Metrophanes. Afterward, he succeeded Metrophanes as patriarch. When certain philosophers wanted to debate with him about faith, he said to one, "In the name of my Lord Jesus Christ, I command you to be silent!" and the philosopher immediately became mute. By his prayers, also, Arius's life was

shortened (see “Reflection” below). Alexander died at age ninety-eight in the year 340.

St. John the Faster governed the Church during the reign of the wicked Emperor Anastasius, the acephalite heretic. He died in the year 595.

St. Paul IV governed the Church for five years and eight months, then resigned the throne and secretly received the Angelic Habit in order to repent for his sins, because he had earlier agreed with the iconoclasts. He was the predecessor of the great Tarasius, and reposed in the reign of Irene and Constantine in the year 784.

3. The Venerable Christopher

Christopher was an ascetic of the sixth century in the community of St. Theodosius. In a vision he saw the lampadas of diligent monks alight, and the lampadas of the slothful monks unlit.

4. Saint Eulalius, Bishop of Caesarea in Cappadocia

Eulalius was one of the predecessors of St. Basil. He defrocked his son of his priestly rank for wearing clothing unbecoming to his spiritual calling.

HYMN OF PRAISE

The Synaxis of the Holy Serbian Enlighteners and Teachers

Men of God, Serbian saints,
Wise teachers and enlighteners,
Spiritual princes, glorious heroes,
Most good shepherds of the flock of Christ,
You served God and denied yourselves,
And were beacons to your people;
You had divinity within you, O God-bearing men,
Receiving light from the Holy Trinity.
Generously you received it and everywhere dispersed it.
Your labors bore miraculous fruit.
You walked straight in the footprints of Sava,
Spreading holiness throughout the Serbian land,
Confirming faith in the Word of God.
You clothed souls in new raiment,
And adorned the land with beautiful churches.
O men of God, equal to the angels!
You were the angels of the Serbian people;
You taught them to glorify God,
To worship the Savior, the Living Christ;
And you faithfully served the Holy Gospel.
That is why the Lord glorified you in heaven,
And set you, as candles, before the Serbian people:
That, living in heaven, you shine on earth
And lead your people in truth and justice.

As long as Serbia upholds your example,
By your prayers the Serbs will live as a people.

REFLECTION

With clamor and disgrace the noisy heretics died. And their deaths themselves show God's wrath against them for their lies and for the disturbances they caused the Church of God. After he was condemned in Nicaea, Arius came to Emperor Constantine one day and begged to be received into the Church again. The emperor asked Arius if he believed in the Nicæan Creed. Arius, the cunning one, kept the written form of his heretical confession of faith in his bosom. Striking himself with his hand across his bosom, he said to the emperor: "Thus do I believe." The emperor thought that Arius had repented, and sent him to Patriarch Alexander to be received into the Church again. Patriarch Alexander was unwilling to receive Arius, knowing that he was a liar. Even so, the emperor designated a Sunday on which Arius was to be received back into communion, in the Great Church of Hagia Sophia. On the eve of that day, the holy patriarch prayed to God to receive his soul before the blaspheming heretic was received into the Church. When the Sunday of the appointed day dawned, the patriarch was at service in the church and Arius, with the emperor's men and his fellow heretics, set out for the church. When they arrived at the Square of Constantine, a pain—both bodily and spiritual—overcame Arius, and he looked for a place to relieve himself. There, in the square, was such a public place, and he went in. His escort waited a long time, and became impatient from waiting. When some of them went to see what was wrong with Arius, they found him dead in that foul place, with his intestines extruded outside his body in filth and blood.

CONTEMPLATION

Contemplate the victories of David over the Philistines (II Samuel 5):

1. How the Philistines invaded David's land, and David prayed to God, and defeated the Philistines;
2. How the Philistines invaded again, and David prayed to God, and defeated the Philistines again.

IMPORTANT REMINDERS & ANNOUNCEMENTS

Residents of Heaven – An Exhibit of Byzantine and Modern Orthodox Icons

Paintings by V. Rev. *Stamatis Skliris, Iconographer*

at the “*Life Giving Spring Bookstore*”

800 N. Glendale Avenue

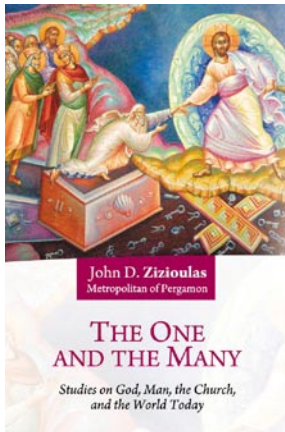
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September 9th through Saturday, October 2nd

FROM SEBASTIAN PRESS:

OUR NEWEST PUBLICATION THE ONE AND THE MANY

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

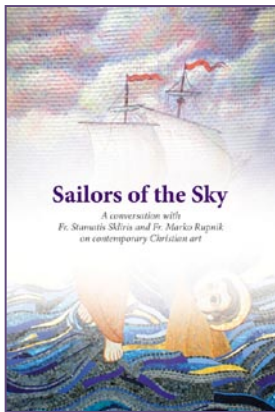


This volume offers a collection of Zizioulas articles which have appeared mostly in English, and which present his trinitarian doctrine of God, as well as his theological account of the Church as the place in which freedom and communion are actualized. The title, *The One and the Many*, suggests the 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 (p.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).

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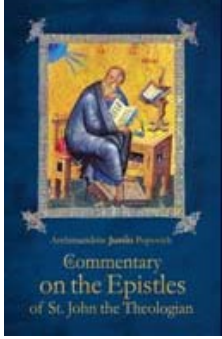


Sailors of the Sky

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

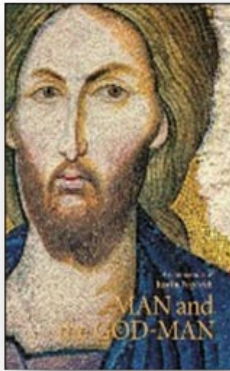
In these timely conversations led by Fr. Radovan Bigovic, many issues are introduced that enable the contemporary reader to deepen and expand his or her understanding of the role of art in the life of the Church. Here we find answers to questions on the crisis of contemporary ecclesiastical art in West 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



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.*

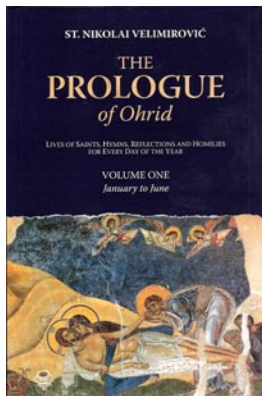


MAN AND THE GOD-MAN by Archimandrite Justin Popovic

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THE PROLOGUE OF OHRID - St Nikolai of Zica (Velimirovic) (1880-1956) has been called the "Serbian Chrysostom" for his theological depth and golden-tongued eloquence. Now for the first time, a complete and unabridged English translation of St. Nikolai's Prologue of Ohrid has been made available. St. Nikolai's Prologue has become a much-loved spiritual classic for Orthodox Christians worldwide. An inspirational source-book of the Orthodox Faith, it contains within its pages a summation of the Church's wisdom and Her experience of sanctity through the Grace of Jesus Christ. Lives of Saints, Hymns, Reflections and Homilies are presented for every day of the year. St. Nikolai's beautiful Hymns have never before appeared in English.

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