



Sunday, February 6, 2011

**THIRTY-SEVENTH SUNDAY AFTER PENTECOST:
ZACCHAEUS SUNDAY; VENERABLE MOTHER XENIA OF ROME;
HOLY MARTYR BABYLAS OF SICILY**

RESURRECTIONAL TROPARION - TONE FOUR:

When the women disciples of the Lord learned from the angel the joyous message of Your Resurrection; they cast away the ancestral curse and elatedly told the apostles: Death is overthrown! Christ God is Risen, granting the world great mercy.

TROPARION TO SAINT XENIA - TONE THREE:

Living the life of a stranger in the world, you estranged yourself from every sin; you abandoned comforts and fleeting honors and betrothed yourself to your Immortal Bridegroom. O glorious Xenia, entreat Christ our God to grant us His great mercy.

RESURRECTIONAL KONTAKION - TONE FOUR:

My Savior and my Redeemer as God rose from the tomb and delivered the earthborn from their chains. And He has shattered the gates of hell, and as Master, He has risen on the third day!

KONTAKION TO SAINT XENIA - TONE TWO:

We celebrate the memory of the life you lived as a stranger in the world, and as we honor you with love, O Xenia, we praise Christ, who gave you power to grant healing to all; every prayer to Him on our behalf.

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 4TH TONE:

O Lord, how manifold are Your works! In wisdom You have made them all.

I TIMOTHY 4: 9-15

My son Timothy, this is a faithful saying and worthy of all acceptance. For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. These things command and teach. Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all.

THE ALLELUIA VERSES:

Go forth and prosper and reign, because of truth and meekness and righteousness. You love righteousness and hate iniquity.

COMMENTARY ON I TIMOTHY 4: 9-15

“Give attention to reading,” whether personal or public during worship, is tied with “exhortation” (preaching) and “doctrine” (teaching). Early Christians had a liturgical worship structure – including Scripture reading and a homily – the roots of which were in the synagogue. Paul is exhorting Timothy not to neglect the gift of his ordination which was conferred by the apostles.



GOSPEL & COMMENTARY

LUKE 19: 1-10

At that time, Jesus entered and passed through Jericho. Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich. And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way. And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house." So he made haste and came down, and received Him joyfully. But when they saw it, they all complained, saying, "He has gone to be a guest with a man who is a sinner." Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold." And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost."

COMMENTARY ON LUKE 19: 1-10

The first sign of the approach of Great Lent comes five Sundays before its beginning. On this Sunday the Gospel reading is about Zacchaeus the tax collector. It tells how Christ brought salvation to the sinful man and how his life was greatly changed simply because he actively sought to see who Jesus was. Our desire and effort to see Jesus begins our entire movement through Lent towards Easter. It is the first movement of our salvation.

SPIRITUAL ARTICLES

From The Prologue for [January 24/February 6](#) by St. Nikolai Velimirovic:

The Venerable Xenia

Xenia was born in Rome, the only daughter of a prominent senator. Drawn by love for Christ, she refused to enter into marriage as her parents wished. To avoid it, she secretly fled her home with two of her slaves, and arrived on the island of Kos, at a place called Mylassa. There she founded a convent for virgins, where she lived an ascetic life until her death. Even though she was a frail woman, she possessed a steadfast endurance in fasting, prayer and all-night vigils. She often stood all night in prayer. She was dressed more poorly than all the other sisters, and she often sprinkled the bread she ate with ashes from the censer. At the time of her death (450), a wonderful sign appeared over the virgins' convent: a wreath of stars with a cross in the center, brighter than the sun. Many who were sick received healing from her relics. Her female slaves [who became tonsured nuns] continued in the example of their abbess. When they reposed, they were buried, according to their wish, at the feet of Blessed Xenia.

The Holy Hieromartyr Babylas

Babylas was a priest in Sicily. He suffered for Christ with two of his disciples in the third century.

The Venerable Macedonius

Macedonius was a Syrian hermit. He ate only grains of barley softened with water, and only in his old age did he allow himself baked bread. He ended his earthy life in the year 418.

The Venerable Philo, Bishop of Cyprus

When St. Epiphanius was summoned to Rome to help the sister of the Emperor Honorius by his prayer, he consecrated Philo a bishop. Philo wrote commentaries on the Pentateuch and the Song of Songs. He reposed peacefully in the fifth century.

The Venerable Dionysius of Olympus

Dionysius was a miracle-worker. He lived in asceticism on Mount Olympus. He was tonsured a monk on Mount Athos, where he was the abbot of the Monastery of Philotheou. Toward the end of his life, he again withdrew into solitude on Mount Olympus, where he reposed in the sixteenth century.



Saint Xenia of Rome

HYMN OF PRAISE: Saint Xenia

The virgin Xenia, like Agnes,
Or the all-glorious Thecla or Anastasia,
Did not want to be tied to a corruptible man,
But found a Bridegroom in the Immortal Christ.
With all her soul, Xenia loved His beauty,
Mercy, tenderness and radiant purity.
She left even the senator's house and wealth,
When the Sun of Righteousness shone in her soul.
The soul! The soul! The soul is the true bride,
While the body is poor, like the transient grass.
Xenia began to adorn the bride,
And to wash and nourish her by many prayers,
That the bride would take on a heavenly appearance,
Pleasant and worthy of the Heavenly Bridegroom.

The labors of Holy Xenia were pleasing to the Bridegroom,
And many wondrous gifts He bestowed upon her.
When her pure soul gained the rule over the flesh,
As calmly as a king over a vanquished city,
Then the Lord crowned her with the wreath of immortality.
Into the mansions of eternal joy He led her:
Where the angels hymn the Creator in song;
Where the Lord receives His bride.

REFLECTION

In our day, you usually hear these words from parents: “We want to secure the life of our child.” That is why they work very hard to amass wealth—often unjustly—to educate their child in the calling that brings the greatest physical security and material benefit. And this is done by so-called Christians! They do this because their concept of real life and the real security of life is erroneous. Here is how a true Christian mother prepares her son for real life: At the time of her death, Blessed Euphrosyne spoke to her son, Clement of Ancyra: “Do me the honor, O my son, and bravely stand up for Christ and confess Him firmly and without hesitation! In my heart I hope that the crown of martyrdom will soon blossom on you, in my honor and for the salvation of many. Do not be afraid of threats, or swords, or pains, or wounds, or fire. Let nothing separate you from Christ, but look up to heaven—and from there you can expect your great, eternal and rich reward from God. Fear God’s majesty; be afraid of His awesome judgment; tremble at His all-seeing Eye; for all those who deny Him will receive the punishment of unquenchable fire and the eternally vigilant worm. Let this be my reward from you, my sweet son—for my pain in child-bearing and my effort concerning your education—that I may be called the mother of a martyr. Do not spare the blood that you received from me, but shed it, that from this I may also receive honor. Submit your body to torture, that I too may rejoice at this before our Lord—as though I myself had suffered for Him.”

CONTEMPLATION

Contemplate the Lord Jesus as Teacher:

1. As a Teacher Who teaches how a man should think in order to be saved;
2. As a Teacher Who teaches how a man should talk in order to be saved;
3. As a Teacher Who teaches how a man should act in order to be saved.

HOMILY

on the most-discerning Prophet

Wherefore think ye evil in your hearts (Matthew 9:4)?

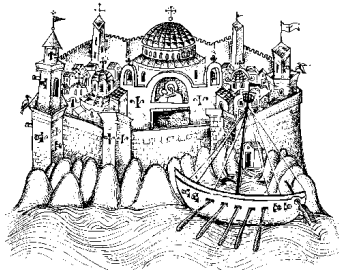
When our Lord deigned to direct a rebuke to the Pharisees and scribes, they had, as yet, neither killed anyone, nor deceived anyone, nor robbed anyone. Not only that: they had not yet even offended anyone by their words. Why then did our Lord admonish them when they had not committed any sin either in works or in words? Because their thoughts were evil. An evil thought is sin! This is a great new understanding, which Christ brought into the world. In truth, an evil thought is the sinful source of all sin because, before a man says something or does something sinful, he thinks sinfully. Thought is the causative sin. All other sins are only subsequent sins. Whoever wishes to annihilate evil actions, must first uproot evil thoughts. Whoever desires to stem the flow

of water, must first dry up the source. Therefore, let no one justify himself by saying: “I am not a sinner, for I have not killed anyone, robbed anyone, profaned anyone, or lied to anyone!” Behold, we are full of deadly robbing, profaning and deceiving thoughts! If we have not committed sin by our deeds, this is simply a matter of the mercy of God and external circumstances. But, if God had allowed it, and if the circumstances had been favorable, we would have committed all those sins that we thought of. The serpent is venomous not only when it bites but also when it does not bite—because it carries the venom in itself.

Therefore, not only is thought a sin, but it is also the source of sin, the beginning of sin, the seed and the root of sin. That is why the All-seeing and All-knowing Lord rebuked those who had evil thoughts: *Wherefore think ye evil in your hearts?*

O Lord, all-seeing and all-knowing, help us to cleanse our hearts and minds from evil thoughts, so that our words and deeds may be pure.

To Thee be glory and praise forever. Amen.



IMPORTANT REMINDERS & ANNOUNCEMENTS

DIOCESAN EVENTS

2011 Dates to Remember

Monday, January 31, 2011

Parish Reports due from Parishes and Monasteries for the Annual Assembly

Thursday, February 17, 2011

Luncheon 1:00 pm followed by Clergy Seminar & KSS Annual Meeting

Diocesan Council Meeting 7:00 pm

St. John the Baptist Church, San Francisco, CA

Friday, February 18, 2011 (One Day Event)

Diocesan Assembly - St. John the Baptist Church, San Francisco, CA

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 22nd beginning at 3:00 p.m.

Departure on Wednesday, March 23rd
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

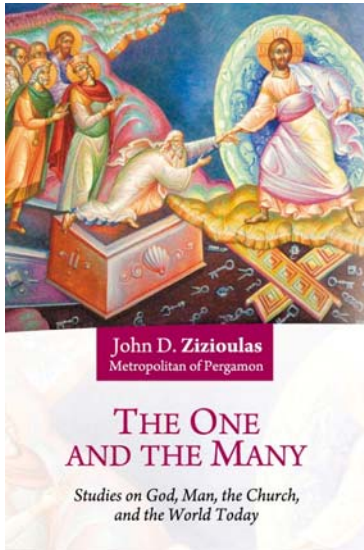
Diocesan KSS Slava

Feast of the Entrance of the Theotokos

FROM SEBASTIAN PRESS: A NEW PUBLICATION

Treasures New and Old

Writing by and about St. Nikolai Velimirovich



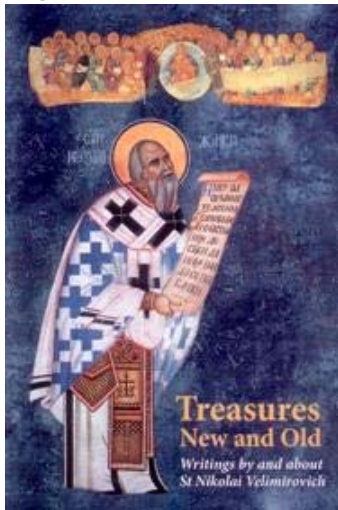
Before us is a book about a theologian, a minister, a missionary, a writer, a poet, an apostle, a saint, a man of dialogue: this book is about St. Nikolai Velimirovich, Bishop of Ohrid and Zhicha (1880 - 1956), who along with his many other attributes is regarded, with good reason, as an Enlightener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

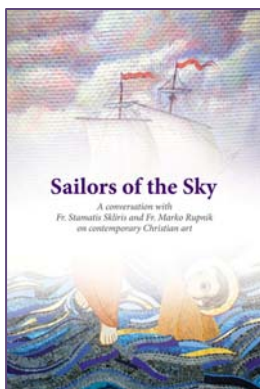
Trinitarian theology in Ecclesiology; Conclusion). The Being of God and the Being of Man (pp. 17-40: The need for a serious theological dialogue; A controversial issue: Trinitarian theology and the human person; Personalism-Existentialism and the theological concept of the person; Neoplatonism and patristic 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 (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).

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

Sailors of the Sky

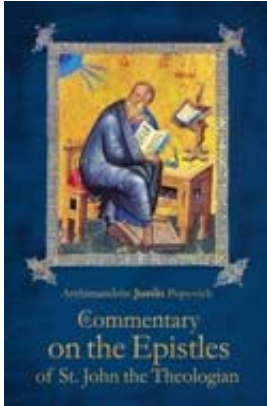
A conversation with Fr. Stamatis Skliris

and Fr. Marko Rupnik on contemporary Christian art



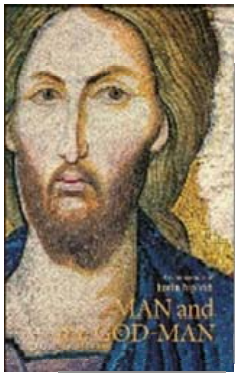
In these timely conversations led by Fr. Radovan Bigovic, many issues are introduced that enable the contemporary reader to deepen and expand his or her understanding of the role of art in the life of the Church. Here we find answers to questions on the crisis of contemporary ecclesiastical art in West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



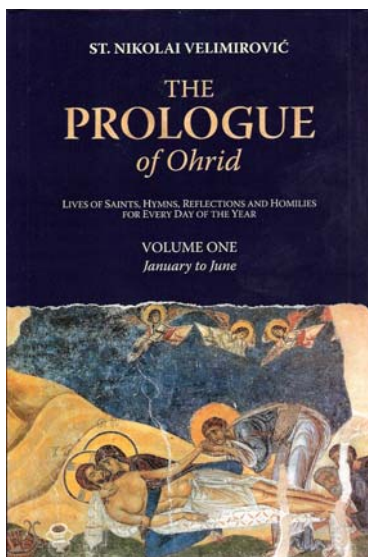
Commentary on the Epistles of St. John the Theologian

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.*



MAN AND THE GOD-MAN by Archimandrite Justin Popovic

This newest publication of our Sebastian Press Publishing House is now available for purchase online at:
http://www.westsrbdio.org/ads/man_and_the_godman.html
Retail Price: \$15.00



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.

- *Retail \$120 per set*
