



Sunday, January 30, 2011

**THIRTY-SIXTH SUNDAY AFTER PENTECOST:
VENERABLE AND GOD-BEARING FATHER ANTHONY THE GREAT**

RESURRECTIONAL TROPARION - TONE THREE:

Let the heavens rejoice and let the earth be glad! For the Lord has shown strength with His arm! He has trampled down death by death! He has become the firstborn of the dead! He has delivered us from the depths of hell, and has granted to the world great mercy!

TROPARION TO ST. ANTHONY THE GREAT - TONE FOUR:

You imitated the ways of zealous Elijah, and followed the straight path of the Baptist. You became a desert dweller and strengthened the world by your prayers. Father Anthony, intercede with Christ God that our souls may be saved.

RESURRECTIONAL KONTAKION - TONE THREE:

On this day You did rise from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices; with the prophets and the patriarchs they unceasingly praise the divine majesty of Your power!

KONTAKION TO ST. ANTHONY THE GREAT - TONE TWO:

You rejected the tumult of this life and lived your life to the end in solitude, imitating the Baptist in every way. With him we honor you, most venerable Anthony, foundation of the Fathers.

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 3RD TONE:

Sing praises to our God, sing praises! Sing praises to our King, sing praises!

I TIMOTHY 1: 15-17

My son Timothy, this is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life. Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

FOR ST. ANTHONY THE GREAT, HEBREWS 13: 17-21

Brethren, obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you. Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably. But I especially urge you to do this, that I may be restored to you the sooner. Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

THE ALLELUIA VERSES:

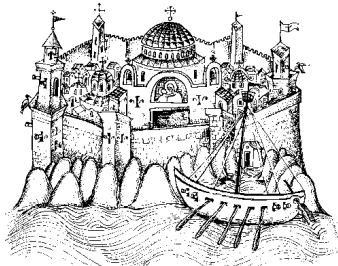
In Thee O Lord, have I hoped; let me never be put to shame! Be Thou a God of protection for me, a house of refuge, in order to save me!

COMMENTARY ON I TIMOTHY 1: 15-17

The first verse in this passage is used in Orthodox liturgical prayer and said by all who approach the chalice for Holy Communion. Paul gives glory to God that his persecution of the Church led to his receiving God's mercy so that he could be an example to all who would desire to follow Christ.

COMMENTARY ON HEBREWS 13: 17-21

Clergy and spiritual leaders must be respected and obeyed because they will give account of their ministry at the judgment. The author sees himself among the leaders and asks for prayer that he may live an exemplary life.



GOSPEL & COMMENTARY

LUKE 18: 35-43

At that time, as Jesus was coming near Jericho, a certain blind man sat by the road begging. And hearing a multitude passing by, he asked what it meant. So they told him that Jesus of Nazareth was passing by. And he cried out, saying, "Jesus, Son of David, have mercy on me!" Then those who went before warned him that he should be quiet; but he cried out all the more, "Son of David, have mercy on me!" So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, saying, "What do you want Me to do for you?" He said, "Lord, that I may receive my sight." Then Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

FOR ST. ANTHONY THE GREAT, LUKE 6: 17-23

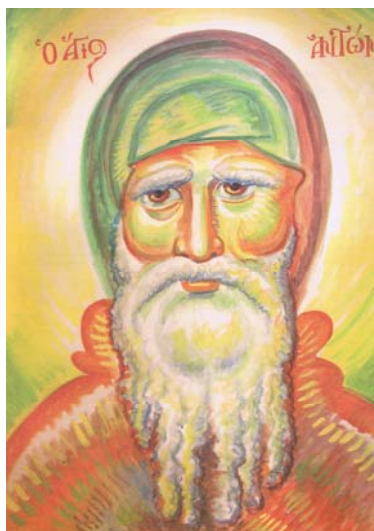
At that time, Jesus came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear Him and be healed of their diseases, as well as those who were tormented with unclean spirits. And they were healed. And the whole multitude sought to touch Him, for power went out from Him and healed them all. Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, for yours is the kingdom of God. Blessed are you who hunger now, for you shall be filled. Blessed are you who weep now, for you shall laugh. Blessed are you when men hate you, and when they exclude you, and revile you, and cast out your name as evil, for the Son of Man's sake. Rejoice in that day and leap for joy! For indeed your reward is great in heaven, for in like manner their fathers did to the prophets.

COMMENTARY ON LUKE 18: 35-43

The blind man addresses Jesus as "Lord," the common title for God and "Son of David," a title deeply associated with the Messiah. Jesus knows what will be asked but calls on the man to freely make the request himself. The Church fathers offer a spiritual interpretation to this miracle: the blind man represents future generations who would come to the faith only by hearing; the people telling him to be quiet are persecutors of the Church's believers; despite persecution, the Church confesses Jesus as the Christ.

COMMENTARY ON LUKE 6: 17-23

Here, Luke writes that "the whole multitude sought to touch Him, for power went out from Him and healed them all." Later in Jesus' ministry, when the woman with the flow of blood touches the border of His garment, Jesus says "Somebody touched Me, for I perceived power going out from Me" (*Luke 8: 46*). Here, Luke writes that the 'blessed' who are reviled will be the successors of the prophets who suffered from the revilers' ancestors. Later in Jesus' ministry, He addresses the real-life revilers: "You are witnesses against yourselves that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers' guilt" (*Matthew 23: 31, 32*).



Saint Anthony, by the hand of Fr. Stamatis Skliris, 2007.

SPIRITUAL ARTICLES

From *The Prologue* for January 17/30 by St. Nikolai Velimirovic:

The Venerable Anthony the Great

Anthony was an Egyptian and was born in about the year 250 in the village of Koman near Heraclea. Following the death of his noble and wealthy parents, he divided the inherited estate with his sister, who was a minor, and made sure that she was cared for by some relatives. Anthony distributed his half of the estate to the poor, and in his twentieth year he dedicated himself to the ascetic life for which he had yearned from his childhood. In the beginning, Anthony lived a life of asceticism in the proximity of his village, but in order to flee the disturbance of people he withdrew into the wilderness on the shore of the Red Sea. There he spent twenty years as a recluse, not associating with anyone except God. Through constant prayer, reflection and contemplation, he patiently endured unspeakable temptations from the devil. His fame spread throughout the entire world, and many disciples gathered around him, whom he set on the path of salvation by his example and words. During the eighty-five years of his ascetic life, only twice did he go to Alexandria: the first time to seek martyrdom during a time of persecution of the Church, and the second time at the invitation of St. Athanasius the Great, in order to refute the accusation of the Arians that he too was an adherent of the Arian heresy. Anthony reposed in the 105th year of his life, leaving behind an entire army of disciples and emulators. Even though Anthony was not a scholar, he was nevertheless a counselor and teacher of the most learned men of his time, as was St. Athanasius. When certain Greek philosophers tempted him with literary wisdom, Anthony shamed them with the question: "Which is older, the understanding or the book? Which of these two was the cause of the other?" Ashamed, the philosophers dispersed, for they perceived that they only had literary knowledge without understanding, whereas Anthony had understanding. Here is a man who attained perfection insofar as man, in general, can attain on earth. Here is an instructor of instructors and a teacher of teachers, who for a full eighty-five years perfected himself; and it was only in that way that he was able to

perfect many others. Filled with many years of life and great works, Anthony reposed in the Lord in the year 356.

The Holy Emperor Theodosius the Great

This glorious emperor, zealous in the Faith, reigned from 379 to 395. Constantine the Great banned the persecution of Christians, but Theodosius the Great went one step further: he outlawed the offering of idolatrous sacrifices in his realm. He assisted in the strengthening and spreading of the Christian Faith throughout the world.

The Holy New Martyr George of Ioannina

George was an Albanian. He was born in the village of Churkli, Albania, of very impoverished farmer parents. The Turks used force in attempting to persuade George to embrace Islam, but he remained steadfast in the Christian Faith, for which he was hanged in Ioannina on January 17, 1838. Even unto today, George is a great miracle-worker and healer.

HYMN OF PRAISE:

St. Anthony the Great, St. Theodosius the Great and St. George the New Martyr

Above all divisions, above all classes,
God stands passionless: the Lord above armies.
The wealthy He does not despise, nor of the poor is He ashamed.
Of the powerful He is not afraid, and to the sinful He beckons: Come!
He recruits for Himself saints from everywhere:
This one who begs and that one who rules.
Like a cherry-picker who plucks only the sweet cherries,
Caring not whether the branches are coarse or smooth,
The Lord weaves all into one beautiful wreath,
Only when souls are repentant and holy.
The wondrous Anthony fasted throughout his life,
Theodosius treated the whole world with the love of Christ,
And George of Ioannina shed his blood for Christ.
All three the Lord loved, eternally.
The Lord does not have loathing toward His crops,
Nor toward weaknesses of the created world.
Toward all He is the same, but toward Him all are not.
To everyone He is of service; to everything He is merciful.
Always, above everything and above all classes,
Always, the passionless God—the Lord above armies.

REFLECTION

St. Anthony teaches: “Learn to love humility, for it will cover all your sins. All sins are repulsive before God, but the most repulsive of all is pride of the heart. Do not consider yourself learned and wise; otherwise, all your effort will be destroyed, and your boat will reach the harbor empty. If you have great authority, do not threaten anyone with death. Know that, according to nature, you too are susceptible to death, and that every soul sheds its body as its final garment.” In Byzantium there existed an unusual and instructive custom during the crowning of the emperors in the Church of the Divine

Wisdom [Hagia Sophia]. The custom was that, when the patriarch placed the crown on the emperor's head, he also handed him a silk purse filled with earth from a grave, so that even the emperor would recall death, avoid all pride and become humble.

CONTEMPLATION

Contemplate the persecution of the Lord Jesus for righteousness' sake:

1. His persecution as a child by Herod;
2. His persecution as a man and as Messiah by the Jewish scribes and elders;
3. His persecution as God by many of our contemporary scribes and elders, both Jewish and Christian.

HOMILY

on two different types of wisdom

For the wisdom of this world is foolishness with God (I Corinthians 3:19).

This is one of the great tidings that Christianity proclaims to the world. Wisdom according to God and from God is one thing, while the wisdom according to the world and from the world is another. Wisdom according to God is from the Holy Spirit. The apostles were filled with such wisdom when the Holy Spirit descended upon them. Wisdom according to the world is from the senses and from the material realm, and it is true foolishness before God, if it is not seasoned and inspired by the Holy Spirit of God. All worldly wisdom which is guided only by the physical senses, without regard for the Holy Spirit, is foolishness before God and before God's angels. Such a wisdom does not perceive either the spirit or the purpose of this world; rather, it knows this world only as ashes from without and ashes from within—as ashes which the wind of chance piles up and strews at one moment this way, and at another moment that way. All the wisdom of man, directed only by the senses and by physical conceptions and fantasies, is foolishness before God and the angels and saints of God, for it does not know man as man, that is, as a spiritual being related to God; rather, it knows man only as a body from without and as a body from within—as a body according to form and as a body according to essence. It is the same as if a monkey, looking at an iron locomotive, described it and said: "This is iron on the outside and iron on the inside—iron which heats it and iron which operates it, iron which gives it direction and iron which stops it!" Brethren, who is able to be filled with the wisdom of God except he who first empties himself of the foolishness of the world? With God's help, each one of us can do this. However, in response to our desires and to our efforts, God's help infallibly comes to meet us—for God alone is Goodness, Wisdom and Holiness. O Good Lord, wise and holy, fill us with Thy life-creating wisdom. 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

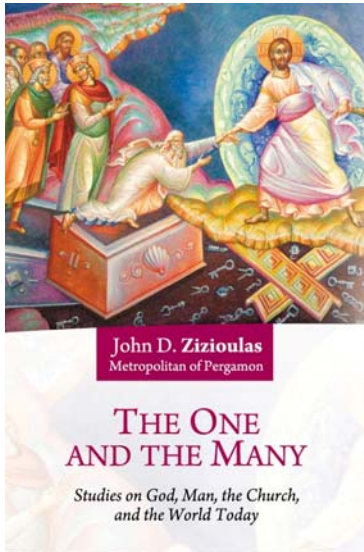
Diocesan Days

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

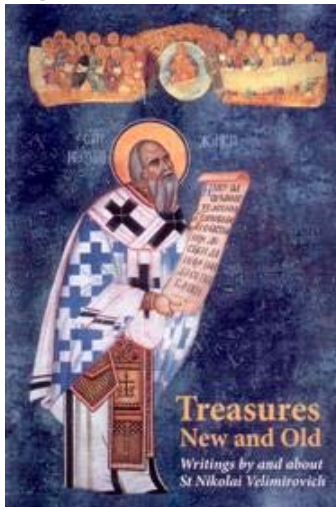
acquainted with this extraordinary person. The collected texts provide an extensive overview of his life, present important testimonies about his personality, and offer essential insights into his theology. The authors penetrate the depths of his thought with remarkable precision and also elucidate his 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



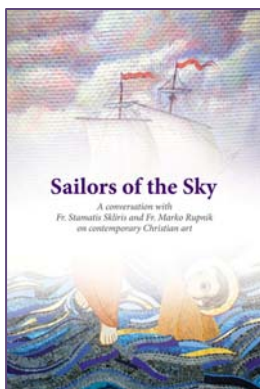
Trinitarian theology in Ecclesiology; Conclusion). The Being of God and the Being of Man (pp. 17-40: The need for a serious theological dialogue; A controversial issue: Trinitarian theology and the human person; Personalism-Existentialism and the theological concept of the person; Neoplatonism and patristic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

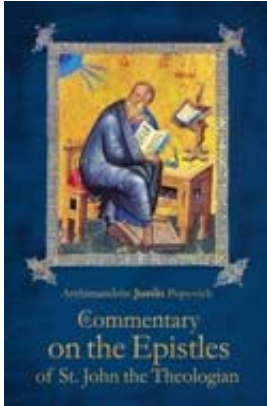
A conversation with Fr. Stamatis Skliris

and Fr. Marko Rupnik on contemporary Christian art



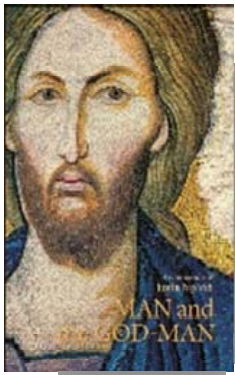
In these timely conversations led by Fr. Radovan Bigovic, many issues are introduced that enable the contemporary reader to deepen and expand his or her understanding of the role of art in the life of the Church. Here we find answers to questions on the crisis of contemporary ecclesiastical art in West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



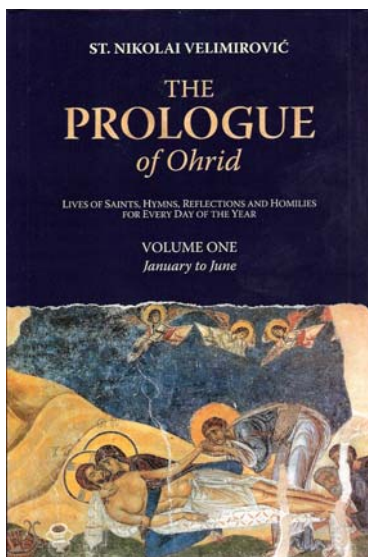
Commentary on the Epistles of St. John the Theologian

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*
