



Sunday, January 9, 2011
Christ is Born! - ХРИСТОС СЕ РОДИ!

**THIRTY-THIRD SUNDAY AFTER PENTECOST:
AFTERFEAST OF THE NATIVITY;
HOLY APOSTLE, PROTOMARTYR & ARCHDEACON STEPHEN**

RESURRECTIONAL TROPARION - TONE EIGHT:

You did descend from on high, O Merciful One! You did accept the three day burial to free us from our sufferings! O Lord, our Life and Resurrection: Glory to You!

NATIVITY TROPARION - TONE FOUR:

Thy Nativity, O Christ our God, has shone to the world the Light of Wisdom. For by it, those who worshiped the stars were taught by a star to adore Thee, the Sun of Righteousness, and to know Thee the Orient from on high. O Lord, glory to Thee!

TROPARION TO THE HOLY RIGHTEOUS FATHERS - TONE TWO:

Proclaim the wonder, O Joseph, to David, the ancestor of God: you saw a Virgin great with Child; you gave glory with the shepherds; you worshiped with the Magi; you received the news from the angel. Pray to Christ God to save our souls!

TROPARION TO SAINT STEPHEN – TONE FOUR:

You admirably endured your martyrdom, O Christ's first martyr, holy Stephen, and put to shame the malice of your tormentors; for as you were being killed by stones hurled at you by lowly people, you received the crown from the divine right hand from above, and you cried out to God, saying: O Lord, forgive them this sin!

RESURRECTIONAL KONTAKION - TONE EIGHT:

By rising from the tomb You did raise the dead and resurrect Adam. Eve exults in Your Resurrection, and the world celebrates Your Rising from the dead, O greatly Merciful One!

KONTAKION TO THE HOLY RIGHTEOUS FATHERS - TONE THREE:

Today godly David is filled with joy; Joseph and James offer praise. The glorious crown of their kinship with Christ fills them with great joy. They sing praises to the One ineffably born on earth, and they cry out: 'O compassionate One, save those who honor You!'

KONTAKION TO SAINT STEPHEN - TONE THREE:

Yesterday the Master came to us in the flesh, and today His servant leaves his body; yesterday the King was born in the flesh, today His servant is stoned to death for His sake. Thus, the divine and first Martyr Stephen is made perfect.

NATIVITY KONTAKION - TONE THREE:

Today the Virgin gives birth to the Transcendent One, and the earth offers a cave to the Unapproachable One! Angels, with shepherds, glorify Him! The wise men journey with the star! Since for our sake the eternal God was born as a little child.

INSTEAD OF “IT IS TRULY MEET...”:

Magnify, O my soul, the most pure Virgin Theotokos, more honorable and more glorious than the heavenly hosts. I behold a strange, most glorious mystery! Heaven – the cave! The cherubic throne – the Virgin! The manger – the place where Christ lay, the uncontainable God whom we magnify in song!



EPISTLE & COMMENTARY

THE PROKIMENON IN THE 8TH TONE:

Let all the earth worship You and praise You. Let it praise Your Name, O Most High!

GALATIANS 1: 11-19

Brethren, I make known to you that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. But when it pleased God, who separated me from my mother's womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James, the Lord's brother.

FOR SAINT STEPHEN, ACTS 6: 8 - 7: 5, 47-60)

In those days, Stephen, full of faith and power, performed great wonders and signs among the people. Then there arose some from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians and those from Cilicia and Asia), disputing with Stephen. And they were not able to resist the wisdom and the Spirit by which he spoke. Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and God." And they stirred up the people, the elders and the scribes; and they came upon him, seized him and brought him to the council. They also set up false witnesses who said, "This man does not cease to speak blasphemous words against this holy place and the law; for we have heard him say that this Jesus of Nazareth will destroy this place and change the customs which Moses delivered to us." And all who sat in the council, looking steadfastly at him, saw his face as the face of an angel. Then the high priest said, "Are these things so?" And he said, "Brethren and fathers, listen: the God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran, and said to him, 'Get out of your country and from your relatives and come to a land that I will show you.' Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell. And God gave him no inheritance in it, not even enough to set his foot on. But even when Abraham had no child, He promised to give it to him for a possession and to his descendents after him. But Solomon built Him a house. However, the Most High does not dwell in temples made with hands as the prophet says: 'Heaven is My throne and earth is My footstool. What house will you build for Me? says the Lord, or what is the place of My rest? Has My hand not made all these things?' You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you. Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers, who have received the law by the direction of angels and have not kept it." When they heard these things they were cut to the heart and they gnashed

at him with their teeth. But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, and said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!" Then they cried out with a loud voice, stopped their ears and ran at him with one accord; and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul. And they stoned Stephen as he was calling on God and saying, "Lord Jesus, receive my spirit." Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep.

THE ALLELUIA VERSES:

The heavens are telling the glory of God; and the firmament proclaims His handiwork. Day to day pours forth speech, and night to night declares knowledge!

COMMENTARY ON GALATIANS

The true gospel is taught by true apostles – how do we know who they are? 1) True apostles are called by God and learn the gospel by revelation, either directly (Galatians 1: 11, 12) or from apostolic tradition (2 Timothy 2: 2). They bring glory to God and not themselves (Galatians 1: 18-23). 2) True apostles form one church government and hold the same doctrine through agreement in council (Galatians 2: 6-10). 3) True apostles stand firm in their conscience and are correctable when mistaken (Galatians 2: 11-14).

COMMENTARY ON ACTS

When the high priest asks Stephen about the charges, Stephen uses it as the context for his preaching. As with Peter's sermon on Pentecost, Stephen preaches Jesus Christ based on the Old Testament, showing how the Jews consistently miss the purpose of God's dealings with them due to their hardness of heart.



GOSPEL & COMMENTARY

MATTHEW 2: 13-23

At that time when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him." When he arose, he took the young Child and His mother by night and departed for Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called My Son." Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men. Then was fulfilled what was spoken by Jeremiah the prophet, saying, "A voice was heard in Ramah, lamentation, weeping, and great mourning, Rachel weeping for her children, refusing to be comforted, because they are no more." Now when Herod was dead, behold, the angel of the Lord appeared in a dream to Joseph in Egypt saying, "Arise, take the young Child and His mother, and go to the land of Israel, for those who sought the young Child's life are dead." Then he arose, took the young Child and His mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee. And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."

FOR SAINT STEPHEN, MATTHEW 21: 33-42

Jesus said, "Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. Now when vintage-time drew near, he sent his servants to the vinedressers that they might receive its fruit. And the vinedressers took his servants, beat one, killed one and stoned another. Again, he sent other servants, more than the first, and they did likewise to them. Then last of all he sent his son to them, saying, 'They will respect my son.' But when the vinedressers saw the son they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' So they took him and cast him out of the vineyard and killed him. Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?" They said to Him, "He will destroy those wicked men miserably and lease his vineyard to other vinedressers who will render to him the fruits in their seasons." Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected has become the chief cornerstone. This was the Lord's doing and it is marvelous in our eyes?'"

COMMENTARY ON MATTHEW 2: 13-23

Egypt is where Israel once took refuge; as Joseph of the Old Testament once saved God's people by bringing them to Egypt (Genesis 39-47), now Christ's stepfather Joseph finds safety for the Savior in Egypt. Thus, "Out of Egypt I called My Son" refers first to Israel being brought out of captivity (Hosea 11: 1). In the Old Testament, 'son' can refer to the whole nation of Israel. Here Jesus fulfills this calling as the true Son of God by coming out of Egypt.

COMMENTARY ON MATTHEW 21: 33-42

In this parable, the landowner represents God the Father and the vineyard refers to God's people. The vinedressers are the Jewish leaders entrusted to care for the people. The servants sent by the owner are the prophets who often met with violent reactions from the leaders who were called out regarding their hardness of heart towards the poor, widows and orphans who depended on them. The Archdeacon Stephen continued the tradition of the prophets in the days following Christ's Ascension. Instead of defending himself, he simply witnessed to the fulfillment of the New Covenant, the crucified and risen Lord Jesus Christ, and how the leaders of his time were as blind as their ancestors, the previous leaders, in acknowledging this in humility.



SPIRITUAL ARTICLES

From *The Prologue for December 27/January 9* by St. Nikolai Velimirovic:

The Holy Protomartyr Stephen the Archdeacon

Stephen was a kinsman of the Apostle Paul and one of those Jews who lived in the Hellenic provinces. Stephen was the first of the seven deacons whom the holy apostles ordained and appointed to the service of assisting the poor in Jerusalem. For this, he is called the archdeacon. By the power of his faith, Stephen worked great miracles among the people. The wicked Jews disputed with him, but they were always defeated by his wisdom and the power of the Spirit, Who acted through him. Then the shameful Jews, accustomed to calumnies and slander, incited the people and the elders of the people against the innocent Stephen, slandering him as though he had blasphemed against God and against Moses. False witnesses were quickly found who confirmed this. Stephen then stood before the people, and all *saw his face as it had been the face of an angel* (Acts 6:15), that is, his face was illumined with the light of grace as was once the face of Moses when he spoke with God. Stephen opened his mouth and enumerated the many good works and miracles that God had performed in the past for the people of Israel, as well as the many crimes and opposition to God on the part of this people. He especially rebuked them for the killing of Christ the Lord, calling them *betrayers and murderers* (Acts 7:52).

And while they gnashed their teeth, Stephen beheld and saw the heavens open and the glory of God. That which he saw, he declared to the Jews: *Behold, I see the heavens opened and the Son of Man standing on the right hand of God!* (Acts 7:56). Then the malicious men took him outside the city and stoned him to death. Among his persecutors was his kinsman Saul, later the Apostle Paul. At that time, the Most-holy Theotokos, standing on a rock at a distance with St. John the Theologian, witnessed the martyrdom of this first martyr for the truth of her Son and God, and she prayed to God for Stephen. This occurred one year after the descent of the Holy Spirit upon the apostles. Gamaliel, a prince of the Jews and a secret Christian, clandestinely took St. Stephen's body and buried it on his own estate. Thus, this first among the Christian martyrs gloriously reposed and took up his habitation in the Kingdom of Christ God.

The Venerable Martyrs Theodore and Theophanes the Branded

Theodore and Theophanes were blood brothers, born in Palestine and well educated in both secular and spiritual wisdom. They were monks in the community of St. Sava the Sanctified and later were ordained presbyters. They suffered harshly for their defense of icons under three emperors: Leo the Armenian, Michael Balbus and Theophilus. The demented Theophilus beat them with his own hands and ordered that they be branded with iron on their faces with derisive verses, for which they were called "the Branded." They were cast into prison in the town of Apamea in Bithynia. Theodore died there from his pains and wounds. Theophanes, freed at the time of the Emperors Theodore and Michael, was consecrated Metropolitan of Nicaea by Patriarch Methodius. St. Theodore died in the year 833. These two wonderful brothers suffered for Christ and received a wonderful reward from Him in the Immortal Kingdom of Light.

HYMN OF PRAISE: The Holy Protomartyr Stephen the Archdeacon

Upon Stephen, illumined by the Spirit,
The Jewish murderers rushed.
Bloody Stephen knelt
And in a loud voice cried out to God:
"O Lord, Who from the Cross forgave
The greatest sin to ever shake the earth,
The greatest sin that heaven ever beheld,
Thou forgavest Thy murderers.
Now, O Most-gracious One, forgive mine also!
This crime—what is it compared to that one?
And I, what am I, compared to my Lord?"
Saying this he gave his spirit to God.
The angry elders, ugly cowards,
Dispersed after they killed him.
Then from heaven angels flew down
Around the body of the Protomartyr.
They chanted a hymn in chorus to him
And carried his paradisaal soul to Paradise.

REFLECTION

A story of the Divine Christ-child: Both great prophets, Isaiah and Jeremiah, prophesied

that the Lord would come to Egypt and that His presence would shake the pagan temples and destroy the idols. Isaiah wrote: *Behold, the Lord rideth upon a swift cloud and shall come into Egypt: and the idols of Egypt shall be moved at His presence* (Isaiah 19:1, cf. Jeremiah 43:12–13). When the divine refugees came to the city of Hermopolis (Cairo), they approached a pagan temple, and all the idols in that temple suddenly fell down and were shattered. St. Palladius writes of this in his *Lausiac History*: “We saw the pagan temple there, in which all the carved idols fell to the ground at the coming of the Savior.” In a certain place called Sirin there were 365 idols. When the Most-holy Virgin entered that temple with the Divine Child in her arms, all these idols fell down and were shattered. All the idols throughout Egypt fell in the same manner. The Holy Prophet Jeremiah, living in Egypt in old age, had prophesied to the pagan priests of Egypt that all the idols would fall and all the graven images would be destroyed at the time when a Virgin Mother with a Child, born in a manger, would come to Egypt. The pagan priests remembered well this prophecy. In accordance with it, they carved out a representation of a Virgin as she lay on a bed and, next to her in a manger, her young Child wrapped in swaddling clothes; and they venerated this representation. King Ptolemy asked the pagan priests what this representation meant, and they replied that it was a mystery, foretold by a prophet to their fathers, and that they were awaiting the fulfillment of this mystery. And, indeed, this mystery was fulfilled, and revealed not only in Egypt but also in the entire world.

CONTEMPLATION

Contemplate the wisdom of the Most-holy Virgin Mary:

1. How she spoke wisely with the angel of God (Luke 1:28–38);
2. How she pondered in her heart all that had happened at the birth of the Lord Jesus and all that was said of Him;
3. How, at Cana, she wisely told the servants to do whatever He told them.

HOMILY

on the Most-holy Virgin, the Theotokos

My soul doth magnify the Lord (Luke 1:46).

Brethren, we have in total only a few words spoken by the Most-holy Theotokos recorded in the Gospels. All of her words pertain to the magnification of God. She was silent before men but her soul conversed unceasingly with God. Every day and every hour, she found a new reason and incentive to magnify God. If only we were able to know and to record all her magnifications of God throughout her whole life, oh, how many books would it take! But, even by this one magnification, which she spoke before her kinswoman Elizabeth, the mother of the great Prophet and Forerunner John, every Christian can evaluate what a fragrant and God-pleasing flower was her most holy soul. This is but one wonderful canticle of the soul of the Theotokos, which has come down to us through the Gospel. However, such canticles were without number in the course of the life of the Most-blessed One. Even before she heard the Gospel from the lips of her Son, she knew how to speak with God and to glorify Him in accordance with the teaching of the Gospel. This knowledge came to her from the Holy Spirit of God, whose grace constantly poured into her like clear water into a pure vessel. Her soul magnified God with canticles throughout her whole life, and therefore God magnified her above the Cherubim and the Seraphim. Likewise, small and sinful as we are, the same Lord will

magnify in His Kingdom us who magnify her, if we exert ourselves to fill this brief life with the magnification of God in our deeds, words, thoughts and prayers.
O Most-holy, Most-pure and Most-blessed Theotokos, cover us with the wings of thy prayers.
To thee and thy Son and our Lord be glory and praise forever. Amen.

IMPORTANT REMINDERS & ANNOUNCEMENTS

APPEAL FOR EARTHQUAKE - VICTIMS IN KRALJEVO
WE WHOLEHEARTEDLY THANK ALL OF YOU WHO PARTICIPATED IN MAKING A DONATION TO HELP OUR SUFFERING BROTHERS AND SISTERS IN KRALJEVO.
\$4,456.00 was collected and the entire amount will be sent
to the Zicha Monastery for immediate use!

To the God-protected Western American Diocese, Serbian Orthodox Church,

My dear Brothers and Sisters, our Children in the Lord,

On November 3rd, a 5.4 magnitude earthquake struck at 1:56 a.m. in central Serbia, killing two and leaving more than 100 injured as well as thousands of residents in the city of Kraljevo without homes. Many buildings were completely destroyed while several thousands were critically damaged.

With the emerging picture of the extent of the tragedy, there is serious concern about the city's recovery. This earthquake, with its aftershocks, is so much more tragic than it first appeared. Kraljevo, one of the poorest regions in the country, is still struggling to recover from the post-war collapse of industry and the enormous aid for tens of thousands refugees from Kosovo and Metohija in recent years.

It is now estimated that the damage caused by the earthquake is over \$150 million.

So far, it has been confirmed that about 1100 buildings and homes are not in livable condition. There is a great danger that, with the weather turning worse (coming into winter season), the whole situation will become even more desperate, unless help comes in a timely fashion.

A great number of people affected by this tragedy are appealing to the nearby Zhicha Monastery for help!

At a time like this, our help can make a huge difference for the suffering people in Kraljevo. Our donations will fulfill the most immediate needs of the population, provide shelters, and rebuild homes, schools, hospitals, and churches.

We are urging all our faithful flock to unselfishly extend their help to the suffering people in our homeland in the heart of Serbia!

We are asking all parish priests and their respectful boards to respond to this appeal as

soon as possible. All funds should be sent to our Western American Diocesan. Please make checks payable to Western American Diocese indicating "for Kraljevo" in the memo section. This will be transferred to Zhicha Monastery's account for immediate distribution.

DIOCESAN EVENTS

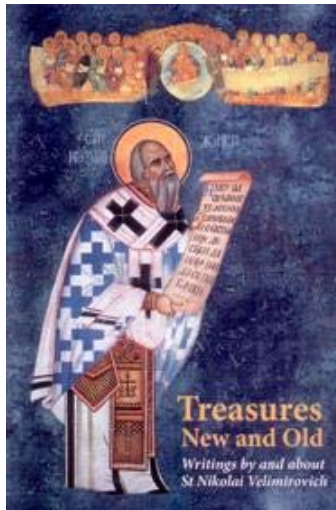
2011 Dates to Remember

Thursday, February 17, 2011

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



FROM SEBASTIAN PRESS:

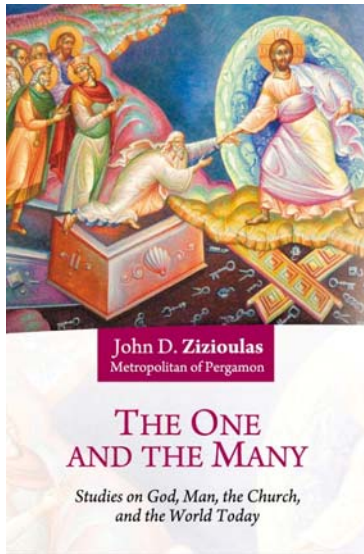
A NEW PUBLICATION

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

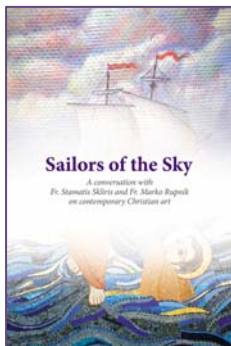
Studies on God, Man, the Church, and the World Today

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* (pp. 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

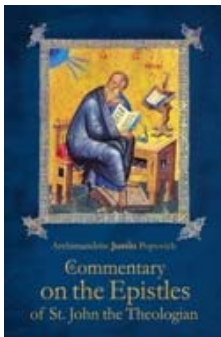


Sailors of the Sky

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

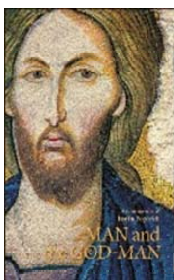
In these timely conversations led by Fr. Radovan Bigovic, many issues are introduced that enable the contemporary reader to deepen and expand his or her understanding of the role of art in the life of the Church. Here we find answers to questions on the crisis of contemporary ecclesiastical art in West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

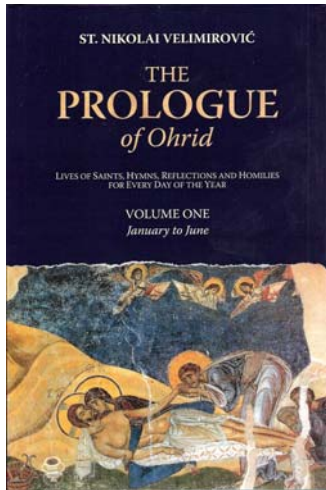


MAN AND THE GOD-MAN by Archimandrite Justin Popovic

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
