



Sunday, April 17, 2011

**PALM SUNDAY – THE ENTRANCE OF OUR LORD JESUS CHRIST
INTO JERUSALEM**

FIRST ANTIPHON

I love the Lord because He has heard the voice of my supplication.

REFRAIN: Through the prayers of the Theotokos, O Savior, save us.

Because He inclined His ear to me, therefore I will call on Him as long as I live.

REFRAIN

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

REFRAIN

SECOND ANTIPHON

I kept my faith even when I said, "I am greatly afflicted!"

REFRAIN: O Son of God who sat upon the foal, save us who sing to Thee: Alleluia!

What shall I render to the Lord for all the things He has given me?

REFRAIN

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen. Only-begotten Son and immortal Word of God...

THIRD ANTIPHON

O give thanks to the Lord, for He is good, for His mercy endures forever!

PALM SUNDAY TROPARION - TONE ONE:

By raising Lazarus from the dead before Thy Passion, Thou didst confirm the universal resurrection, O Christ God! Like the children with the palms of victory, we cry out to Thee, O Vanquisher of Death: Hosanna in the highest! Blessed is He that comes in the name of the Lord!

Let the house of Israel say: For He is good, for His mercy endures forever!

PALM SUNDAY TROPARION

Let all those who fear the Lord say: For He is good, for His mercy endures forever!

PALM SUNDAY TROPARION

INTROIT OF THE LITTLE ENTRANCE:

Wisdom, let us be attentive! Blessed is He that comes in the name of the Lord! We bless you from the house of the Lord! God is the Lord and has revealed Himself to us!

PALM SUNDAY TROPARION

GLORY...

SECOND PALM SUNDAY TROPARION - TONE FOUR:

When we were buried with Thee in Baptism, O Christ God, we were made worthy of eternal life by Thy Resurrection! Now we praise Thee and sing: Hosanna in the highest! Blessed is He that comes in the name of the Lord!

NOW AND EVER...

PALM SUNDAY KONTAKION - TONE SIX:

Sitting on Thy throne in Heaven, carried on a foal on earth, O Christ God! Accept the praise of angels and the songs of children, who sing: Blessed is He that comes to recall Adam!

HYMN TO THE THEOTOKOS (REPLACES "IT IS TRULY MEET"):

God is the Lord and has revealed Himself to us! Celebrate the feast and come with gladness! Let us magnify Christ with palms and branches, singing: Blessed is He that comes in the name of the Lord!



EPISTLE & COMMENTARY

THE PROKIMENON IN THE 4TH TONE:

Blessed is He that comes in the name of the Lord! God is the Lord and has revealed Himself to us!

PHILIPPIANS 4: 4-9

Brethren, rejoice in the Lord always; again I will say, rejoice! Let your gentleness be known to all men. The Lord is at hand. Be anxious for nothing, but in everything by

prayer and supplication with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and your minds through Christ Jesus. Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue, and if there is anything praiseworthy - meditate on these things. The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

THE ALLELUIA VERSES:

O sing to the Lord a new song, for the Lord has done marvelous things! All the ends of the earth have seen the salvation of our God!

COMMENTARY ON PHILIPPIANS 4: 4-9

Saint Paul often uses the word “always” in relation to prayer. In fact, he encourages the Thessalonians in similar fashion: “Rejoice always, pray without ceasing” (1 Thessalonians 5: 16-17). “Rejoicing always” is a fruit of the perseverance in daily prayer and it helps us in this life to have faith that: “the Lord is at hand” and present with us; to “be anxious for nothing;” to meditate on “whatever things are true...anything praiseworthy;” to act on what we learn in the Gospel.



GOSPEL & COMMENTARY

JOHN 12: 1-18

At that time, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped

His feet with her hair. And the house was filled with the fragrance of the oil. But one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said, "Why was this fragrant oil not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it. But Jesus said, "Let her alone; she has kept this for the day of My burial. For the poor you have with you always, but Me you do not have always." Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead. But the chief priests plotted to put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus. The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet Him, and cried out: "Hosanna! Blessed is He who comes in the name of the Lord! The King of Israel!" Then Jesus, when He had found a young donkey, sat on it, as it is written: "Fear not, daughter of Zion; behold your King is coming, sitting on a donkey's colt." His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things were written about Him and that they had done these things to Him. Therefore the people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, bore witness. For this reason the people also met Him, because they heard that He had done this sign.

COMMENTARY ON JOHN 12: 1-18

"Six days before the Passover," the third Passover mentioned in John's Gospel, it remains for the Son of Man to be glorified through the completion of His mission (12: 23). Anticipating His death, Jesus considers the anointing by Mary to be a symbol of preparation of His body for burial. Jesus' deliberate action of riding on a "young donkey" signifies He is the prophesied Messiah of peace (Zechariah 9: 9).



SPIRITUAL ARTICLES

From The Prologue for April 4/17 by St. Nikolai Velimirovic:

The Venerable Joseph the Hymnographer

Joseph was born in Sicily of pious and virtuous parents, Plotinus and Agatha. After the death of his parents, Joseph moved to Thessalonica, where he was tonsured a monk. As a monk, he was a model to all in fasting, extreme abstinence, ceaseless prayer, chanting of the Psalms, vigils and labor. The bishop of Thessalonica ordained him a hieromonk. While visiting Thessalonica, the distinguished Gregory of Decapolis was so impressed with Joseph, because of his rare character, that he invited him to his monastery in Constantinople. When the flame of the iconoclastic heresy erupted again under Leo the Armenian, Joseph was sent to Rome to call upon the pope and the Roman Church to battle for Orthodoxy. While en route, Joseph was captured by pirates and taken to Crete, where the heretics detained him in prison for six years. Joseph rejoiced that he was made worthy to suffer for Christ, and for that he continually praised God, considering his iron chains as an adornment of gold. Early in the morning on the Feast of Christ's Nativity, in the sixth year of Joseph's imprisonment, the wicked Emperor Leo was slain in church while attending matins. At that same moment, St. Nicholas appeared to Joseph in prison, saying: "Arise and follow me!" Joseph felt himself being elevated in the air and, all at once, found himself before the gates of Constantinople. All true believers rejoiced at his coming. He composed canons and hymns for many saints. He possessed the gift of clairvoyance, for which Patriarch Photius appointed him the spiritual father and confessor for priests, recommending him as "a man of God, an angel in the flesh and a father of fathers." In extreme old age, Joseph gave up his soul to the Lord, Whom he had faithfully served both in works and in hymns. He died peacefully on the eve of Holy and Great Thursday in the year 883.

The Holy Martyr Pherbutha, her widowed sister and their slave

During the reign of the Persian King Sapor, St. Simeon the Bishop was slain. Pherbutha, the sister of Bishop Simeon, was taken to the palace at the wish of the queen. Pherbutha was exceptionally beautiful, and many suitors thronged to her, among whom were many pagan priests and soothsayers. Pherbutha rejected them all, provoking much anger against herself. At that time, the queen became ill, and all the pagan priests told the king that the queen had been poisoned by Pherbutha, and as a cure they recommended the following: that Pherbutha, her sister and their slave, all Christians, be sawn asunder and that three parts of their bodies be placed on one side and three parts on the other side and that the queen should be borne between them. The king agreed to the recommendation of these blood-thirsty pagan priests. Pherbutha, together with her sister and their slave, suffered for Christ in the year 343, thereby earning incorruptible wreaths in the Eternal Kingdom of their Lord.

The Venerable Zosimas [of Palestine]

Zosimas was a monk of the Jordanian monastic community during the reign of Emperor Theodosius the Younger. It was he who discovered St. Mary of Egypt, administered Holy Communion to her and buried her body. He reposed in the Lord in his hundredth year, in the sixth century.

The Venerable Martyr Nicetas

Nicetas was a Slav from Albania. As a monk of the Holy Mountain, he went to Serres, where he debated with the mullahs about religion. Being unable to overcome him with reason, the Turks subjected him to torture, under which Nicetas, the holy one, died and gave up his soul to his God, in the year 1808.

HYMN OF PRAISE: The Holy Martyr Pherbutha

The handmaiden of the Lord, the virgin Pherbutha,
Remained silent, like an innocent lamb going to the slaughter,
She did not say: "Woe is me!"
But with joy she accepted and endured the suffering.
She despised illusion and earthly falsehoods,
For to her the Lord was more dear than the whole world.
In the royal court there was sickness and emptiness,
Without wondrous faith in the Son of God;
Among the soothsayers there was cursed darkness,
Without the knowledge of the Creator and the heavenly world.
The beauty of the flesh is a stumbling block,
Without love of God, faith and hope.
Thus Pherbutha sacrificed wholly herself for Christ,
She surrendered all to the world, except her pure soul.
The tormentor crushed her bodily cage,
But he could not enslave her living soul.
The cage is cut open; the soul flees to Paradise,
From false freedom to true freedom.
Her blood flowed out upon the earth, her body became earth,
But Pherbutha remained alive in eternity.

REFLECTION

He who glorifies God, God also glorifies. This is clearly and abundantly shown in the lives of the saints. St. Joseph the Hymnographer indeed glorified God in works, in sufferings and in hymns. God glorified him both in this life and after death. During his life, St. Nicholas appeared to him in prison and freed him. When St. Joseph wondered if he should compose a canon to the Apostle Bartholomew, this apostle appeared to him in radiant vestments and told Joseph that it was well-pleasing to God that he compose this canon. When St. Joseph died, a citizen of Constantinople learned of the glory by which God glorified His saint. This man had come into the Church of St. Theodore the Phanariot to beseech the saint to reveal to him where one of his escaped servants had hidden. (Because St. Theodore was known among the people as a saint who reveals where something is that had been lost or stolen, he was called the Phanariot, which means the Revealer.) For three days and three nights this man prayed, and when he received no response from the saint he was ready to leave. Just then, St. Theodore appeared to him in a vision, saying: "Why do you become angry, O man? Joseph the Hymnographer's soul was being separated from his body and we were with him. When he died this night, all of us whom he glorified in hymns translated his soul to the heavens and placed it before the face of God. That is why I was tardy in appearing to you."

CONTEMPLATION

Contemplate the Resurrection of the Lord Jesus:

1. How His soul returned again from hades into His body;
2. How He, through His divine power, by which He had resurrected other dead bodies, resurrected His own body.

HOMILY

on the Church as the Body of the Lord

Destroy this temple, and in three days I will raise it up (John 2:19).

Thus spoke the Lord to the wicked Jews about *the temple of His body* (John 2:21). But since it is not given to the wicked to understand anything, so also the Jews did not understand and mocked Him. The Lord did not rebuke them for that, but that which He spoke occurred. The Jews destroyed His body, but He restored it again and raised it in glory and power. The wicked punished God with destruction, but God reprimanded the wicked by restoration. It is satisfying to the wicked ones to be able to show their power by killing, but for God there is joy in showing His power by giving life. There is nothing as short-lived as the triumph of evil nor anything as lasting as the triumph of truth.

Destroy this temple. The Lord referred to His body as the Church. Destroyed, that Church was crowded into a dark tomb, and a heavy stone prevented light from penetrating to it. But that Church was not in need of the light of the sun. It had its own light, its own Sun of Righteousness, Who shone from within. A gentle heavenly hand removed the stone from the tomb and the Lord resurrected in glory and in power. That which once happened to the All-pure Body of Christ occurred many times later to the Church of the holy ones on earth. The enemies of the Church cruelly persecuted and tormented it, demolished it and buried it in darkness. But the Church, after such bruises and confinement, resurrected again with greater glory and power. Just as the Church of His Body resurrected, so at the end of time the Church of His holy ones will resurrect in fullness and perfection. O resurrected Lord, do not give us over to decay and eternal death, but resurrect us to life eternal. To Thee be glory and praise forever. Amen.



Patriarchal Paschal Encyclical 2011
 ENGLISH - [Word](#) | [PDF](#) >> SERBIAN - [Word](#) | [PDF](#)

Episcopal Paschal Greeting - His Grace, Bishop Maxim
 Episcopal Greeting ([JPG English & Serbian](#)) English - [WORD](#)

Christ is Risen! Truly, He is Risen!
Christus ist auferstanden! Er ist wahrhaftig auferstanden!
Kristus het opgestaan! Hom het waarlik opgestaan!
Kristus er opstanden! Sandelig Han er Opstanden!
Christus Surrexit! Surrexit vere!
Cristo è risorto! È veramente risorto!
Le Christ est ressuscité! Vraiment Il est ressuscité!
Hristos a înviat! Adevărat a înviat!
Cristo ha resucitado! Verdaderamente, ha resucitado!
Христос Воскресе! Воскресну Воскресе!
Krista uttitaha! Satvam uttitaha!
Χριστός Ἀνέστη! Ἀληθῶς Ἀνέστη!
Ua ala hou 'o kristo! Ua ala 'i 'o no 'oia!
Kristus aq ungewektaq! Pichinuaq ungewektaq!
Kristo Azukkide! Kweli Azukkide!



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DIOCESAN EVENTS

2011 Dates to Remember

Diocesan Camp St. Sava

GOLDEN JUBILEE - REUNION AND FUNDRAISER

Memorial Day Weekend, May 28 – May 29, 2011

July 17 – August 6

Diocesan Summer Camp - Saint Sava Mission, Jackson, California

Week One begins July 17, 2011

Week Two begins July 24, 2011

Week Three begins July 31, 2011

Thursday, September 1st

Saint Steven's Serbian Orthodox Cathedral, Alhambra, CA

Annual KSS Assembly

Clergy Seminar

Diocesan Council Meeting

Friday, September 2nd

Annual Diocesan Assembly

Saint Steven's Serbian Orthodox Cathedral, Alhambra, CA

Friday, September 2nd – Sunday, September 4th

15th Annual Diocesan Days Gathering

Saint Steven's Serbian Orthodox Cathedral, Alhambra, CA

October 7th

Cathedral Slava

Saint Steven's Serbian Orthodox Cathedral, Alhambra, CA

December 4, 2011

Diocesan KSS Slava

Feast of the Entrance of the Theotokos

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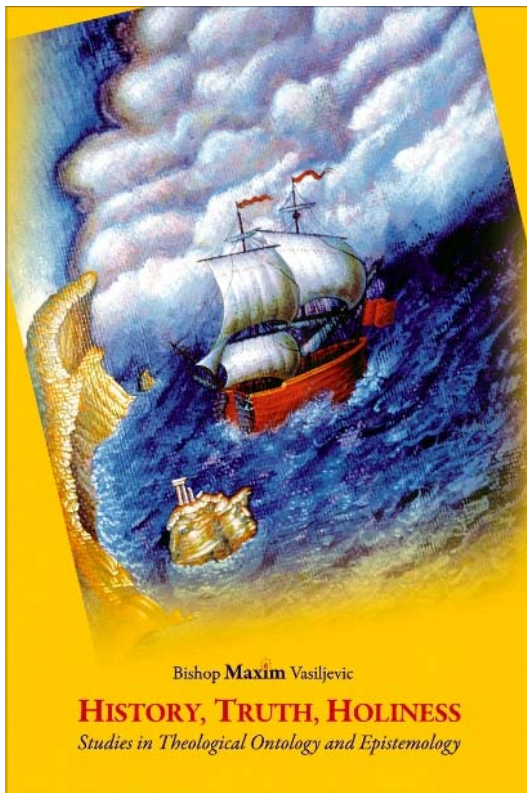
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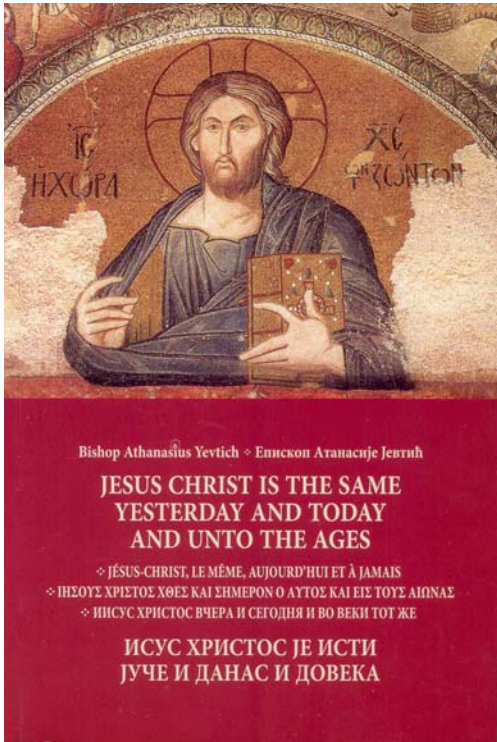
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Soft Cover

JESUS CHRIST IS THE SAME YESTERDAY AND TODAY AND UNTO THE AGES

Bishop Athanasius Yevtich



In this latest and, in every respect, meaningful study, Bishop Athanasius, in the manner of the Holy Fathers, and firmly relying upon the Apostles John and Paul, argues that the Old Testament name of God, “YHWH,” a revealed to Moses at Sinai, was translated by both Apostles (both being Hebrews) into the language of the New Testament in a completely original and articulate manner. In this sense, they do not follow the Septuagint, in which the name, “YHWH,” appears together with the phrase “the one who is”, a word which is, in a certain sense, a philosophical-ontological translation

(that term would undoubtedly become significant for the conversion of the Greeks in the Gospels). The two Apostles, rather, translate this in a providential, historical-eschatological, i.e. in a specifically Christological sense. Thus, John carries the word “YHWH” over with “the One Who Is, Who was and Who is to Come” (Rev. 1:8 & 22...), while for Paul “Jesus Christ is the Same Yesterday, Today and Unto the Ages” (Heb. 13:8).

256 Pages, Soft Cover

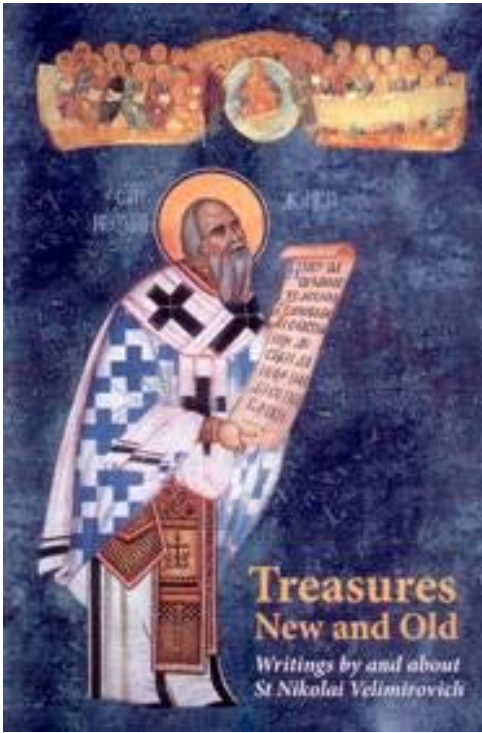
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St. Nikolai Velimirovich, Bishop of Ohrid and Zhicha (1880 - 1956), who along with his many other attributes is regarded, with good reason, as an Enlightener of the Americas. The renewed interest in this man and his works has resulted in the materialization 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.

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