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Sunday, January 2, 2011
(Nativity Fast)
(Serbian Father's Day - ОЦИ)

**THIRTY-SECOND SUNDAY AFTER PENTECOST:
SUNDAY OF THE HOLY FATHERS; PREFEAST OF THE NATIVITY;
HOLY HIEROMARTYR IGNATIUS THE GOD-BEARER;
ARCHBISHOP DANILO II OF SERBIA**

RESURRECTIONAL TROPARION - TONE SEVEN:

By Your Cross, You did destroy death! To the thief, You did open Paradise! For the myrrh bearers, You did change weeping into joy! And You did command Your disciples, O Christ God, to proclaim that You are risen, granting the world great mercy!

TROPARION TO THE HOLY FATHERS - TONE TWO:

Faith can accomplish great things. Through it, the three holy children rejoice in the flames as if they had been in refreshing water, and Daniel in the midst of lions is like a shepherd among his sheep. Through their intercessions, O Christ God, save our souls.

PREFEAST OF THE NATIVITY TROPARION - TONE FOUR:

Bethlehem be ready; Eden stay opened for all; Ephrata adorn yourself, for the Tree of Life has blossomed forth from the Virgin in the cave. Her womb has become a spiritual paradise wherein the divine Fruit was planted; and if we eat of it, we shall live and not die like Adam. Christ is coming forth to restore the likeness that had been lost of old.

TROPARION TO SAINT IGNATIUS - TONE FOUR:

By sharing in the ways of the Apostles, you became a successor to their throne. Through the practice of virtue, you found the way to divine contemplation, O inspired one of God; by teaching the word of truth without error, you defended the Faith, even to the shedding of your blood. O Hieromartyr Ignatius, entreat Christ God to save our souls.

TROPARION TO SAINT DANILO II - TONE FOUR:

You yourself were the wonder of the great news and you radiated with the deeds of divine mercy; you tended the monastic flock and strengthened the hierarchical thrones; you were not disheartened by attacks of the heretics while governing the Church, O most wise, venerable Danilo; you passed away as one who fell asleep. Your body was preserved intact and undecaying, and it offers a cure to those suffering of various ailments, and it chases demons. We therefore beseech you, pray that our souls may be saved.

RESURRECTIONAL KONTAKION - TONE SEVEN:

The dominion of death can no longer hold man captive, for Christ descended, shattering and destroying its powers! Hell is bound, while the prophets rejoice and cry: The Savior has come to those in faith! Enter you faithful into the Resurrection.

KONTAKION TO THE HOLY FATHERS - TONE ONE:

Rejoice, O Bethlehem, and be ready O Ephrata! Behold, the Virgin is on her way to give birth to the Great Shepherd she carries in her womb. The God-bearing forefathers will rejoice at His sight and together with the shepherds, they will glorify the Virgin feeding Him.

KONTAKION TO SAINT DANILO II - TONE EIGHT:

We are coming with love today to you, an outstanding and wonderful luminary of our country, and we offer hymns to you, O faithful to God. You are bold in front of the Lord; save us from many perils that we may sing hymns of praise to you: 'Rejoice, O pillar of our nation and great protector of your monastery.'

PREFEAST OF THE NATIVITY KONTAKION - TONE THREE:

Today, the Virgin is on her way to the cave where she will give birth, in a manner beyond comprehension, to the Word who is without beginning. Rejoice therefore, universe, when you hear it announced; with the angels and the shepherds, glorify the eternal God who chose to appear as a newborn infant!



By the hand of Fr. Stamatis Skliris

EPISTLE & COMMENTARY

THE PROKIMENON IN THE 4TH TONE:

Blessed are You, O Lord, God of our fathers; and praised and glorified is Your name forever.

HEBREWS II: 9,10; 17-23; 32-40

Brethren, by faith Abraham dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker is God. By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, "In Isaac your seed shall be called," concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff. By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones. By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's command. And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented - of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.

THE ALLELUIA VERSES:

O God, with our ears we have heard, for our fathers have told us. For You have saved us from those who afflict us, and those who hate us You have put to shame.

COMMENTARY ON HEBREWS

Hebrews Chapter II begins: "Faith is the substance of things hoped for, the evidence of things not seen." Through the remainder of the chapter, the Apostle summarizes the faith shown by God's people, from Abel to the disciples who witnessed the incarnate Christ. The "something better" God provided is the New Covenant: His revelation through His Son. The perfect Covenant and sacrifice for the perfecting of His people. Since this perfecting takes place for *all* His faithful upon the Second Coming, the Saints are waiting for *us!* Saint John Chrysostom wrote: "...and how great that Abraham should

be sitting, and the Apostle Paul waiting, till you have been perfected, that then they may be able to receive their reward.”



Saint Ignatius' Martyrdom in Rome, 106 AD

GOSPEL & COMMENTARY

MATTHEW 1: 1-25

A book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham. Abraham begot Isaac, Isaac begot Jacob and Jacob begot Judah and his brothers. Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram. Ram begot Amminadab, Amminadab begot Nahshon and Nahshon begot Salmon. Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, and Jesse begot David the king. David the king begot Solomon by her who had been the wife of Uriah. Solomon begot Rehoboam, Rehoboam begot Abijah and Abijah begot Asa. Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah. Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon. And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. Zerubbabel begot Abiud, Abiud begot

Eliakim, and Eliakim begot Azor. Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ. So all the generations from Abraham to David are fourteen generations, from David until the captivity in Babylon are fourteen generations, and from the captivity in Babylon until the Christ are fourteen generations. Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph, her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying: "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins." So all this was done that it might be fulfilled which was spoken by the Lord through the prophet saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated: "God with us." Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, and did not know her till she had brought forth her firstborn Son. And he called His name Jesus.

COMMENTARY ON MATTHEW

There are some important things to consider from a seemingly monotonous list of names: 1) This selective list of Jesus' ancestors is arranged in three groups of fourteen generations each. Fourteen is the numerical value of the consonants in the name 'David,' underlining Jesus' Davidic descent. 2) Jewish genealogical lists normally included only men. The mention of Tamar and other women (Rahab, Ruth, "the wife of Uriah" Bathsheba) is unusual. 3) All those mentioned were Gentiles or sinners, which indicates God's graciousness. In addition, this is a clear indication of the importance of women in the history of salvation, especially Mary.



Archbishop Danilo II of Serbia (Fresco from Patriarchate of Pec)

SPIRITUAL ARTICLES

From The Prologue for December 20/January 2 by St. Nikolai Velimirovic:

The Hieromartyr Ignatius the God-bearer

This holy man is called “the God-bearer” because he constantly bore the name of the Living God in his heart and on his lips. According to tradition, he was thus named because he was held in the arms of God Incarnate, Jesus Christ. On a day when the Lord was teaching His disciples humility, He took a child and placed him among them, saying: *Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven* (Matthew 18:4). This child was Ignatius. Later, Ignatius was a disciple of St. John the Theologian, together with Polycarp, Bishop of Smyrna. As Bishop of Antioch, Ignatius governed the Church of God as a good shepherd and was the first to introduce antiphonal chanting in the Church, in which two choirs alternate the chanting. This manner of chanting was revealed to St. Ignatius by the angels in heaven. When Emperor Trajan was passing through Antioch on his way to do battle with the Persians, he heard of Ignatius, summoned him and counseled him to offer sacrifice to the idols. If Ignatius would do so, Trajan would bestow upon him the rank of senator. As the counsels and threats of the emperor were in vain, St. Ignatius was shackled in irons and sent to Rome in the company of ten merciless soldiers, to be thrown to the wild beasts. Ignatius rejoiced in suffering for his Lord, only praying to God that the wild beasts would become the tomb for his body and that no one would prevent him from this death. After a long and difficult journey from Asia through Thrace, Macedonia and Epirus, Ignatius arrived in Rome, where he was thrown to the lions in the circus. The lions tore him to pieces and devoured him, leaving only several of the larger bones and his heart. This glorious lover of the Lord Christ suffered in the year 106 in Rome at the time of the Christ-hating Emperor Trajan. Ignatius has appeared many times from the other world and worked miracles, even to this day helping all who call upon him for help.

Saint Danilo, Archbishop of Serbia

Danilo was the son of wealthy and God-loving parents. In his youth he was given a good upbringing. King Milutin took him to his court, but out of great love for God he fled and was tonsured a monk in the Monastery of Konèulsk near the Ibar. Later, he was the abbot of the Monastery of Hilandar [Mount Athos] and suffered much from the plundering Latin Crusaders. He was the Bishop of Banja, then of Hum, and finally the Archbishop of Serbia. From beginning to end, he was a strict ascetic and had the special gift of tears. He made peace between Kings Dragutin and Milutin, and later between Milutin and Stefan of Deèani. He fought fervently against the Latins as well as the Bogomils. Under his supervision, the Monasteries of Banja and Deèani were built, and he restored and built many other churches. He wrote the genealogy of the Serbian kings and saints. Untiring in his service to God to the end of his life, he entered peacefully into rest on the night between the nineteenth and twentieth of December, 1338, during the reign of Tsar Dušan. Danilo was a great hierarch, a great ascetic, a great laborer and a great patriot.

HYMN OF PRAISE The Hieromartyr Ignatius the God-bearer

O Hierarch of Christ, wonderful and exemplary,
O gracious Hierarch, not an adversary of God,

Not from among the opponents of God, who killed Christ,
But from among the God-bearers, who loved Christ—
Holy Ignatius, God-bearing man,
You do we glorify; of you we are proud.

Emperor Trajan offered you titles and honors,
If only you would bow down before the idols.
You amazed the emperor, for you did not consent
To betray the Lord, not for the entire kingdom.
Instead, you went joyfully to death, O God-bearing Father;
For that we glorify you; of you we are proud.

Thrown before wild beasts, quietly you wait.
Rome seeks amusement; they toy with you!
“I am God’s wheat!” you exclaimed there.
“The beasts shall grind me, to become good bread!”
And now, where is Trajan? But you are an inhabitant of heaven.
You are a hymn to the angels, and to us a teacher.

Holy Ignatius, you who bore God,
Entreat God to grant us the Bread of Life!

REFLECTION

The holy martyrs, seized with the love of Christ, were like unquenchable flames. This love eased their sufferings and made their deaths sweet. St. Chrysostom says of St. Ignatius: “He put off his body with as much ease as one takes off his clothes.” Traveling to Rome to his death, Ignatius feared only one thing: that Christians would somehow prevent his martyrdom for Christ, by their prayers to God or in some outward manner. Therefore he continually implored them, in writing and in speech, not to do this. “Forgive me,” he said. “I know what is for my benefit. I but begin to be a disciple of Christ when I desire nothing, either visible or invisible, save to attain Christ. May every diabolical torture come upon me: fire, crucifixion, wild beasts, the sword, tearing asunder, the crushing of my bones, and the dismemberment of my whole body—only that I may receive Jesus Christ. It is better for me to die for Christ than to reign to the ends of the earth.... My love is nailed to the Cross, and there is no fire of love in me for any earthly thing.” When he was brought to the circus, he turned to the people with these words: “Citizens of Rome, know that I am not being punished for any crime, neither have I been condemned to death for any transgression, but rather for the sake of my God, by Whose love I am overcome and Whom I insatiably desire. I am His wheat, and the teeth of the wild beasts will grind me to be His pure bread.” When he had been devoured by the wild beasts, by God’s providence his heart remained among the bones. When the unbelievers cut open the saint’s heart, they saw inside, inscribed in golden letters, the name Jesus Christ.

CONTEMPLATION

Contemplate the courage of Joshua the son of Nun:

1. How Joshua held unswervingly to all the Lord’s commandments;

2. How, with faith in God's help, he courageously entered into every battle against the enemies of his people;
3. How he was victorious everywhere and ascribed all his victories to God.

HOMILY on David

And David said to Nathan: I have sinned against the Lord (II Samuel 12:13).

My tears have been my food day and night (Psalm 42:3).

King David sinned against God and repented, and God forgave him. The king's sin was great, but greater still was his repentance. He was guilty before God of two grave sins: adultery and murder. But when Nathan the prophet of God denounced him, he cried out in anguish: *I have sinned against the Lord!* Thus he confessed his sin and repented bitterly, most bitterly. Grief-stricken, he prayed to God, weeping, fasting, lying on the ground, and enduring meekly the terrible blows that God sent upon him, his house and his people because of his sins. In his penitential Psalms he says: *I am a worm and not a man (Psalm 22:6); Because of the sound of my groaning, my bones cling to my flesh (Psalm 102:5); I lie awake ... for I have eaten ashes like bread and mingled my drink with weeping (Psalm 102:7, 9); My knees are grown weak through fasting (Psalm 109:24).* Here is true repentance; here is a true penitent! He did not become hardened in sin nor did he fall into despair, but, hoping in the mercy of God, he repented unceasingly. And God, Who loves the penitent, showed mercy upon this model of penitence. God forgave him and glorified him above all the kings of Israel; He gave him the great grace to compose the most beautiful penitential prayers and to prophesy the coming into the world of the Holy Savior, Who would be of his seed. Brethren, do you see how wonderful is God's mercy toward penitents? So much mercy did God have on this repentant David that He was not ashamed to take upon Himself flesh from David's seed. Blessed are they who do not become hardened in sin and who do not fall into despair because of sin. Repentance saves both the one and the other from evil.

O Merciful Lord, soften our hearts with tears of repentance. To Thee 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

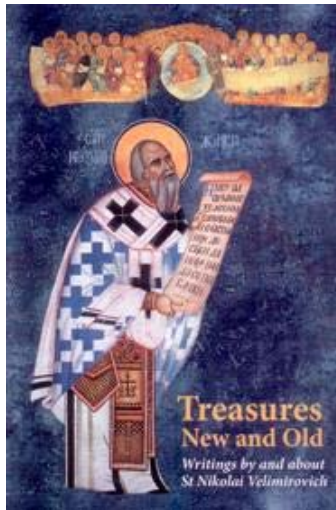
Diocesan Clergy Seminar & KSS Annual Assembly
Luncheon 1:00 pm followed by Seminar & KSS meeting
Diocesan Council Meeting 7:00 pm
St. John the Baptist Church, San Francisco, CA

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

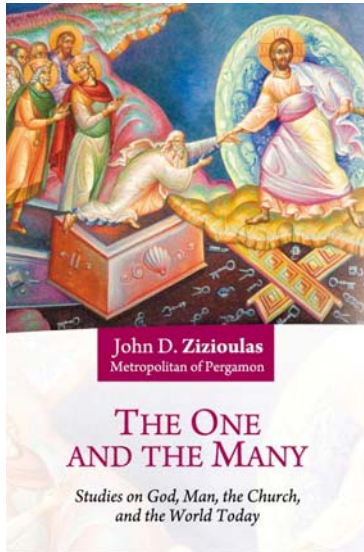
Writing by and about St. Nikolai Velimirovich

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

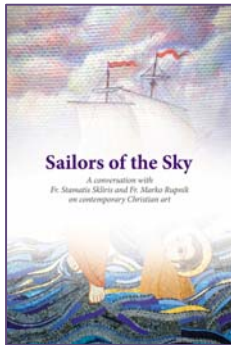


This volume offers a collection of Zizioulas articles which have appeared mostly in English, and which present his trinitarian doctrine of God, as well as his theological account of the Church as the place in which freedom and communion are actualized. The title, *The One and the Many*, suggests the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

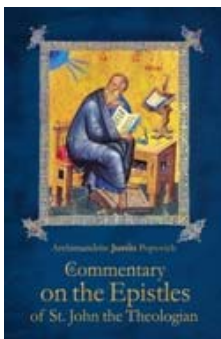


Sailors of the Sky

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

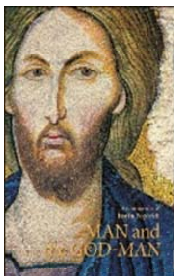
In these timely conversations led by Fr. Radovan Bigovic, many issues are introduced that enable the contemporary reader to deepen and expand his or her understanding of the role of art in the life of the Church. Here we find answers to questions on the crisis of contemporary ecclesiastical art in West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

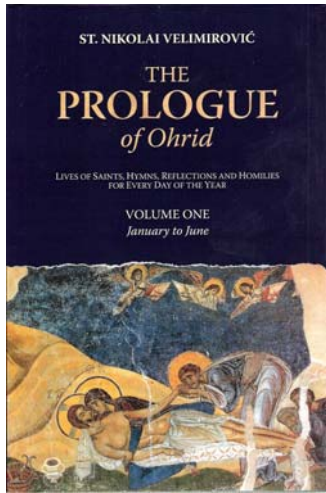


MAN AND THE GOD-MAN by Archimandrite Justin Popovic

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
