



July 25, 2010

**NINTH SUNDAY AFTER PENTECOST;
FEAST OF THE HOLY MARTYRS PROCLUS AND HILARY;
FEAST OF THE ICON OF THE MOTHER OF GOD “OF THE THREE HANDS”**

RESURRECTION 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!

THE ICON OF THE MOTHER OF GOD “OF THREE HANDS” TROPARION - TONE FOUR:

From Palestine, the godly-minded Sava brought us your venerable icon, O holy Bride of God, which is known as the icon “Of the Three Hands”; and now, since the monks of Hilandar possess it as their boast, they send up hymns of praise and thanksgiving, crying out in exultation: Rejoice, O full of grace!

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!

THE ICON OF THE MOTHER OF GOD “OF THE THREE HANDS” KONTAKION - TO THE SPECIAL MELODY “O Champion Leader...”

Come, let us revere the famed icon of the Queen of All, known as the icon “Of the Three Hands” because of the marvel which it wrought; and with fervent faith and longing let us cry out, “O pure maiden, preserve your monastery and your flock from all dangers, tribulations and adversities, for we cry to you: Rejoice, O help and defense of all!”

EPISTLE & COMMENTARY

THE PROKIMENON IN THE 8TH TONE:

Pray and make your vows before the Lord our God!

I CORINTHIANS 3: 9-17

Brethren, for we are God’s fellow workers; you are God’s field, you are God’s building. According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if

anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned he will suffer loss, but he himself will be saved, yet so as through fire. Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.

ALLELUIA

Come let us rejoice in the Lord! Let us make a joyful noise to God our Savior! Let us come before His face with thanksgiving; let us make a joyful noise to Him with psalms!

COMMENTARY

The Apostle Paul shares with us, in this Epistle, the nature by which our works will be judged. So long as we participate in synergy with God's Will, and align ourselves with God the Father, by uniting ourselves to Jesus Christ, our work will withstand the test of the Fire of the Holy Spirit. However, if we attempt to impart our own will, and separate our will from God's, our work will perish, but we ourselves will be saved. How many times do we try to leave a legacy here on this earth, as a monument? The only true Legacy is Jesus Christ. He is the Foundation of all Good Work. May Our Lord and Savior grant us the Faith to understand that our work is only an extension of His Work, and to accept that it is only through uniting ourselves to His Work that we can even hope to come before God!



GOSPEL & COMMENTARY

MATTHEW 14: 22-34

At that time, Jesus immediately made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away. And when He had sent the multitudes away, He went up on the mountain by Himself to pray. Now when evening came, He was alone there. But the boat was now in the middle of the sea, tossed by the waves, for the wind was contrary. Now in the fourth watch of the night, Jesus went to them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear. But immediately Jesus spoke to them, saying, "Be of good cheer! It is I; do not be afraid." And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water." So He said, "Come." And when Peter had come down out of the boat, he walked on the water to go to Jesus. But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out saying, "Lord, save me." And immediately Jesus stretched out His hand and caught him, and said to him, "O you of little faith, why did you doubt?" And when they got into the boat, the wind ceased. Then those who were in the boat came and worshiped Him saying, "Truly, You are the Son of God." When they had crossed over, they came to the land of Gennesaret.

COMMENTARY

This famous miracle of Jesus Christ walking on water confirms His Divinity as the Son of God. Only God has dominion over nature. And it is only through maintaining our focus on Christ that we too can participate in divine miracles. Peter's faith allows him to do just this-but as soon as he is distracted from Christ, he begins to sink. It is not the waves and wind, but his doubt that causes him to sink. Thus, Christ rebukes Peter, and not the wind. The same can be said of us, in today's age. We are so distracted by the things of this world that we doubt even the very Christ, the Son of the Living God. Our doubt prevents and distracts us from participating in the divine miracles possible through uniting ourselves to Christ. May our Lord and Savior, Jesus Christ, strengthen our faith in Him, by exercising it and testing us, so that we too may cry out with those in the boat, saying, "Truly, You are the Son of God!"



SPIRITUAL ARTICLES

From *The Prologue* for Jul. 12/Jul. 25 by St. Nikolai Velimirovic:

The Holy Martyrs Proclus and Hilary

These holy martyrs were born in Kallippi in Asia, and Proclus was the uncle of Hilary. They suffered during the reign of Trajan. "What is your lineage?" the judge inquired of Proclus. Proclus answered: "My lineage is Christ and my hope is my God." When the judge threatened him with tortures, Proclus said: "When you are afraid to transgress the orders of the emperor, in order not to fall into temporal sufferings, how much more are we Christians afraid to transgress the commandment of God, so that we may not fall into eternal sufferings!" While they were torturing Proclus, Hilary came before the judge and said: "I also am a Christian!" After much suffering, they were both sentenced to death: Proclus was crucified on a cross and Hilary was beheaded, and they entered into the joy of their Lord.

The Venerable Michael Maleinos

Michael was a wealthy man of noble birth. Rejecting earthly goods in his youth, he withdrew to Mount Malea, near the Holy Mountain, where he lived a life of asceticism, purifying his heart through fasting and prayer. He later had many disciples, of whom the most renowned is St. Athanasius the Athonite. Michael died peacefully in about the year 940.

The Holy Martyr Golinduc

Golinduc was a Persian by birth. She entered into marriage with a Persian noble and lived for three years in the marital state. She then had a vision of an angel who showed her the other world: the torments of sinners and unbelievers, and the joy of the righteous. After this, she left her husband and was baptized, receiving the name Mary. Persecuted by her husband, she was sentenced to prison for life, and spent eighteen years in prison, without wavering in her faith. Then she was thrown into a pit, but was saved by God, and before a terrible snake, but the snake did not harm her. When evil young men were sent to defile her, God made her invisible to their eyes. Astonished at her sufferings, many Persians embraced the Faith of Christ. She visited Jerusalem, where she denounced the Severian heresy, which taught that Christ's divinity suffered, for which they read the Trisagion thus: "Holy God, Holy Mighty, Holy Immortal, crucified for us, have mercy on us." Continuing to preach the true Faith, she died peacefully near the city of Nisibis in the year 587.

Saint Veronica

Veronica is the woman with the issue of blood whom the Lord healed (Matthew 9:20). Out of gratitude to the Lord, her Healer, Veronica ordered a statue of the Lord Jesus be made for her, before which she prayed to God. According to tradition, this statue was preserved until the reign of Emperor Julian the Apostate, who altered the statue so that it became an idol of Zeus. This is one of the rare instances in which holy statues have been used in the Eastern Church. As is known, this later became a common practice of the Western churches. St. Veronica remained devoted to the Faith of Christ until her peaceful repose.

The Holy Martyrs Theodore and John

Theodore and John were father and son of Varangian descent. After being baptized, they settled in the pagan city of Kiev. The enraged pagans pulled their house down upon them, and both of them perished for the sake of Christ. Their relics lie in the Monastery of the Kiev Caves. Their intercession is especially invoked by those without children and those who are prone to miscarriage.

HYMN OF PRAISE

The Holy Martyr Golinduc

Golinduc, by race a Persian,
Saw heaven and became a Christian,
And began to walk the narrow path,
Receiving blows from all sides.
As an iron strikes flint,
And fire leaps from the strike,
So pain strikes the heart of some,
Igniting the hidden fuel of the heart,
Illuminating the dark path for men—
Saving the soul from shameful passions.
Golinduc, full of the Spirit of God,
Had neither roof nor bread;
She had not a friend in all the world.
The earth to her was a torturer's camp.
She gave all she had for Christ
And became, through suffering, gold,
And as gold, tempered by the fire
She was refined throughout.
One by one, the torturers died off;
Of their wealth taking nothing—
Except their crimes and an evil name.
Golinduc came before God,
Like a wondrously fruitful olive tree,
Pure in soul, akin to angels.

REFLECTION

The fabric of justice is thinner than silk, but it is more durable and less easily torn, and encompasses both worlds, while the fabric of injustice and violence is thick and breaks easily. During the reign of Prince Vladimir of Kiev, only one Christian family lived in Kiev: Theodore the Varangian and his son John. During a foul idolatrous feast, the pagan Kievans, directed by a demon, decided to offer Theodore's son John as a sacrifice to the idols. When they came to Theodore and sought his son John in the name of their "gods," Theodore said: "If your gods are alive, let them come themselves and take my son." The enraged pagans rushed into Theodore's house, destroyed it, and left the bodies of the God-pleasing Theodore and his son John in the ruins. Thus far did the fabric of violence extend. But the fabric of justice went further: Prince Vladimir was baptized shortly thereafter, and he baptized his people as well. Then, on the very spot where the house (and grave) of the first Russian martyrs—Theodore and John—had stood, a church was erected and dedicated to the All-holy Theotokos.

IMPORTANT REMINDERS & ANNOUNCEMENTS

Residents of Heaven – An Exhibit of Byzantine and Modern Orthodox Icons

with *V. Rev. Stamatis Skliris, Iconographer*

at the “*David Allan Hubbard Library, Fuller Theological Seminary*”

135 N. Oakland Avenue, Pasadena, California 91101

June 10 – July 27, 2010

DIOCESAN DAYS GATHERING

His Grace, Bishop Maxim cordially invites you to our

14th ANNUAL DIOCESAN DAYS GATHERING

Saint Sava Mission

Jackson, California

September 3-5, 2010

Ad/Greeting for the Annual 2010 Publication

Full-page \$150, Half-page \$75, Quarter-page \$50

Sponsorship Categories: Gold \$1,000, Silver \$500

More information is now available on our Diocesan Website!

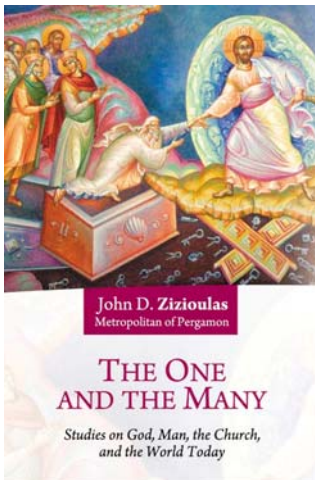
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FROM SEBASTIAN PRESS:

OUR NEWEST PUBLICATION

THE ONE AND THE MANY

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



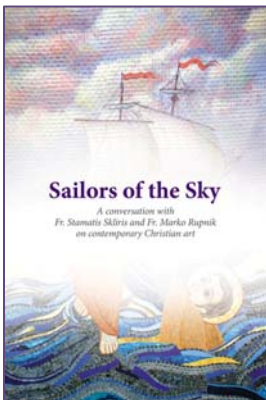
This volume offers a collection of Zizioulas articles which have appeared mostly in English, and which present his trinitarian doctrine of God, as well as his theological account of the Church as the place in which freedom and communion are actualized. The title based on St Paul's receive ye one another, even as Christ also received you (Romans 15:7), suggests an idea of dialogue between the divided Churches who are called to receive from one another and indeed to receive one another. This raises all sorts of fundamental not only theological but also ecclesiological questions, since the highest point of unity in this context is that of mutual ecclesial recognition and not simply agreement on doctrine. 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 TRIADODOGY (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: \$40.00 - Available for purchase August 5, 2010

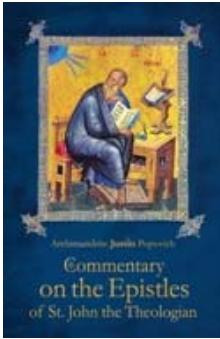
Sailors of the Sky

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



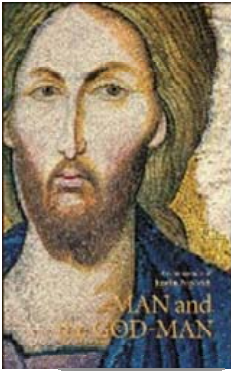
In these timely conversations led by Fr. Radovan Bigovic, many issues are introduced that enable the contemporary reader to deepen and expand his or her understanding of the role of art in the life of the Church. Here we find answers to questions on the crisis of contemporary ecclesiastical art in West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

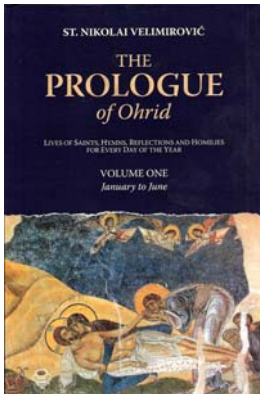


MAN AND THE GOD-MAN by Archimandrite Justin Popovic

This newest publication of our Sebastian Press Publishing House is now available for purchase online at:

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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*