



Sunday, May 15, 2011

**FOURTH SUNDAY OF PASCHA:
SUNDAY OF THE PARALYTIC**

**TRANSLATION OF THE RELICS OF ST. ATHANASIUS THE GREAT,
PATRIARCH OF ALEXANDRIA**

RESURRECTIONAL TROPARION -TONE THREE:

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

TROPARION TO SAINT ATHANASIUS - TONE THREE:

You were a pillar of Orthodoxy, Hierarch Athanasius, supporting the Church with divine doctrines; you proclaimed the Son to be of one Essence with the Father, putting Arius to shame. Righteous father, entreat Christ God to grant us His great mercy.

KONTAKION TO SAINT ATHANASIUS - TONE TWO:

You planted the dogmas of Orthodoxy and eradicated the thorns of false doctrine; you propagated the seeds of the Faith watered with the rain of the Spirit. Therefore, we praise you, righteous Athanasius.

KONTAKION TO THE PARALYTIC - TONE THREE:

By Your divine intercession, O Lord, as You did raise up the paralytic of old so raise up my soul, paralyzed by sins and thoughtless acts; so that being saved I may sing to You: Glory to Your majesty, O Bountiful Christ!

PASCHAL KONTAKION - TONE EIGHT:

You did descend into the tomb, O Immortal; You did destroy the power of death. In victory did You arise, O Christ God, proclaiming "Rejoice" to the myrrh-bearing women, granting peace to Your disciples, and bestowing resurrection on the fallen.

INSTEAD OF "IT IS TRULY MEET...":

The angel cried to the Lady full of grace: Rejoice, O pure Virgin! Again I say: Rejoice! Your Son is risen from His three days in the tomb! With Himself He has raised all the dead! Rejoice, all ye people! Shine! Shine! O New Jerusalem! The glory of the Lord has shone on you! Exult now and be glad, O Zion! Be radiant, O pure Theotokos, in the resurrection of your Son!

INSTEAD OF “WE HAVE SEEN THE TRUE LIGHT...”:

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (*once*)



Christ healing the Paralytic at the Pool of Bethesda

EPISTLE & COMMENTARY

THE PROKIMENON IN THE 1ST TONE:

Let Your mercy, O Lord, be upon us as we have set our hope on You.

ACTS 9: 32-42

In those days it came to pass, as Peter went through all parts of the country that he also came down to the saints who dwelt in Lydda. There he found a certain man named Aeneas, who had been bed-ridden eight years and was paralyzed. And Peter said to him, “Aeneas, Jesus the Christ heals you. Arise and make your bed.” Then he arose immediately. So all who dwelt at Lydda and Sharon saw him and turned to the Lord. At Joppa there was a certain disciple named Tabitha, which is translated Dorcas. This woman was full of good works and charitable deeds which she did. But it happened in those days that she became sick and died. When they had washed her, they laid her in an upper room. And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring him not to delay in coming to them.

Then Peter arose and went with them. When he had come, they brought him to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them. But Peter put them all out, and knelt down and prayed. And turning to the body he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter she sat up. Then he gave her his hand and lifted her up; and when he had called the saints and widows, he presented her alive. And it became known throughout all Joppa, and many believed on the Lord.

THE ALLELUIA VERSES:

I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation. You have said: Mercy will be established forever, and My truth will be prepared in the heavens.

COMMENTARY ON ACTS 9: 32-42

'Saints,' in the terminology of the early Church, refers to all Christians sanctified by the Holy Spirit and participating in the holiness of God. Jesus healed the paralytic at the pool of Bethesda and then Peter healed one in Lydda; Jesus raised Jairus' daughter from the dead and then Peter raised Tabitha. As there was power with Christ to heal during His earthly ministry, so there is power with His Church to continue this ministry.



GOSPEL & COMMENTARY

JOHN 5: 1-15

At that time there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches. In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was

made well of whatever disease he had. Now a certain man was there who had an infirmity thirty-eight years. When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, "Do you want to be made well?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me." Jesus said to him, "Rise, take up your bed and walk." And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath. The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed." He answered them, "He who made me well said to me, 'Take up your bed and walk.'" Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk?'" But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place. Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you." The man departed and told the Jews that it was Jesus who had made him well.

COMMENTARY ON JOHN 5:1-15

Jesus Christ is the Resurrection, Life and Salvation of the world. To become alive, we must first believe. This is why Christ's question to the paralytic is so important. The question made public the fact that the man kept his faith through thirty-eight years of infirmity. The question also reminds us that not all who are infirm actually desire healing: some revel in it as a license to live in bitterness, not prayerfully considering that the infirmity itself may be necessary for salvation.



SPIRITUAL ARTICLES

From *The Prologue for May 2/15* by St. Nikolai Velimirovic:

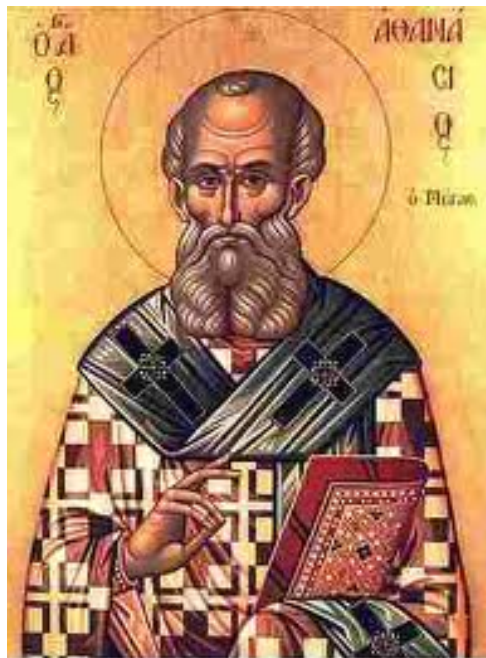
The Holy Martyrs Hesperus, Zoe, Cyriacus and Theodulus

During the reign of Emperor Hadrian (117–138), a pagan named Catallus purchased as slaves Hesperus, his wife Zoe, and their sons Cyriacus and Theodulus. Since they were

steadfast Christians, they would not taste anything that had been sacrificed to the idols, but threw all that had been thus offered to the dogs, and they themselves hungered and endured. Learning of this, Catallus became enraged and began to torture his slaves cruelly. First he tortured the children, but the children remained unwavering in the Faith and even sought harsher torture from their persecutors. Finally, all four were thrown into a fiery furnace, where after prayers of thanksgiving they gave up their souls to the Lord. Their bodies remained intact, unconsumed by the fire.

Saint Athanasius the Great, Archbishop of Alexandria

On this day the translation of the relics of St. Athanasius, as well as the miracles performed through his relics, are commemorated. The life and works of this great saint are recorded on January 18.



Saint Athanasius, Patriarch of Alexandria

The Holy Martyrs Boris and Gleb

Boris and Gleb were the sons of the great Prince Vladimir, the baptizer of the Russian people. Before his baptism Vladimir had numerous wives and many children by them. Boris and Gleb were brothers of the same mother. Before his death Vladimir divided his realm among all of his sons. But Svyatopolk, his eldest son, the Prince of Kiev, desired to usurp the portions intended for Boris and Gleb. This is why he dispatched men to murder Boris in one place and Gleb in another. Both brothers were exceptionally pious and in all things pleasing to God. They met death with prayer and the lifting up of their hearts to God. Their bodies remained incorrupt and fragrant. Boris and Gleb were buried in Vyshegorod, where even today a blessed power comes from their relics, which heals men from various diseases and sufferings.

Saint Michael (Boris), Tsar of Bulgaria

Boris was born and educated as a pagan and was baptized under the influence of his uncle and his sister. At baptism, he was given the name Michael. Patriarch Photius sent him priests, who in time baptized all the Bulgarian people. Many Bulgarian noblemen opposed this new Faith. Nevertheless, the new Faith conquered, and the Cross gleamed on many churches built by the devout Tsar Michael. The Five Followers, the disciples of St. Cyril and St. Methodius, especially established the Faith among the Bulgarians, as among the Serbs. They preached the knowledge of Christ to the people in the vernacular, the Slavonic language. In his old age Michael retreated to a monastery and was tonsured a monk. When his son Vladimir began to destroy his father's work and to exterminate Christianity, Michael again donned his military uniform, girded himself with a sword, ousted Vladimir from the throne and installed Simeon, his younger son, as Tsar. After this, he again clothed himself in the monastic habit and retreated into silence. There, in asceticism and prayer, he completed his earthly life "in the good Faith; in the correct confession of our Lord Jesus Christ; great, honorable and devout." He took up his habitation in the Heavenly Realm on May 2, 906.

HYMN OF PRAISE: Saint Michael (Boris) the Bulgarian

Michael the Bulgarian baptized the people with the Cross,
Numbering the pagans among the flock of Christ,
And by his example he touched the hearts of men,
That men might love the saving Faith.
He built churches and uprooted paganism,
Glorifying in himself the Spirit of God.
He abandoned the glory and vanity of men,
And taught men truth and righteousness.
He showed no pity on himself for the sake of God's name
And for the sake of the salvation of the Bulgarian people.
On earth he was granted a crown of kingship,
And in heaven a crown of eternal rejoicing.

REFLECTION

Blessed Maximus the Fool-for-Christ walked naked through the streets of Moscow in winter. In response to the advice of men that he dress and protect himself from the cold, Maximus responded: "Yes, winter is cruel, but Paradise is sweet!" He also said: "For patience, God grants salvation!" When Christ the Lord did not regret giving Himself over to suffering and death, why should we feel sorry for ourselves for our own sakes? Christ prescribed a recipe for us: a diet for our spiritual restoration to health, which He called "an easy yoke." The yoke that we impose upon ourselves is much heavier, for this yoke pulls us down deeper and deeper into spiritual illness. The earth seeks much greater sacrifices from us and does not promise us any reward after death. The earth seeks that we sacrifice God, our soul, our conscience, our mind, and all human and divine dignity to it. And, in return, it reveals a dark and putrid grave as the end of everything and the reward for all. Christ seeks that we sacrifice only the earth, our beastliness and sin, vice and all wickedness. And, in return, He promises resurrection and eternal life in Paradise. "Yes, winter is cruel, but Paradise is sweet!"

CONTEMPLATION

Contemplate the Ascension of the Lord Jesus:

1. How the disciples worshiped Him;
2. How they returned to Jerusalem with great joy.

HOMILY

on the Source of living water and the dry cistern

Be amazed at this, O heavens, and shudder with sheer horror, says the Lord. Two evils have my people done: they have forsaken Me, the source of living waters. They have dug themselves cisterns, broken cisterns that hold no water (Jeremiah 2:12-13).

Was this spoken only for that time or also for us today? Certainly for us today. Is this spoken only for the Jewish people or also for our people? Certainly for our people also. When it was said, *Do not kill, do not steal, do not bear false witness*, it was said not only for that time but also for all times, and not only for the Jewish people but also for all peoples. And so is it true for us as well. This is valid today, at all times, for every people, and for every man who turns his back on the Source of living water in his own courtyard and digs a cistern from which to drink rainwater. The Source of living water is the Lord Himself: inexhaustible, copious and sweet. The cistern is every man's work which is performed in opposition to God and God's law, and from which men expect progress, happiness and satisfaction for their hunger and thirst. Such is the cistern of godlessness, avarice, gluttony, immorality, love of power, vanity, idolatry, soothsaying, and all the other things that have the devil as their advisor, sin as their digger, and false hope for their water-carrier. *Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate*, says the Lord. *Be astonished* at how man could become so senseless, forsaking the living water and digging a cistern in live coals that inflame his thirst even more! O brethren, our people have also committed two evils: they have forgotten the Lord as the Source of every good and they have gone to seek for themselves good in evil and good through evil. Can water be found in fire? Or wheat in sand? It cannot; no, brethren, it cannot. Even less can peace, happiness, joy, life or any other good be found in the cisterns of sin and godlessness. O Lord, Immortal Source of every good that the heart of man can desire and the mind of man can imagine, have mercy on us sinners and unworthy ones. With Thy powerful right hand, turn us away from our godless and vain works and quench our thirst with Thy sweet and living water. To Thee be glory and praise forever. Amen.

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

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

From His Grace, Bishop Maxim...

СВИМ СВЕШТЕНИЦИМА ЕПАРХИЈЕ ЗАПАДНО-АМЕРИЧКЕ

Драга браћо свештеници,

Христос васкрсе!

Пишем вам ово писмо да вас обавестим о следећем:

Приликом боравка Министра Вера Републике Србије, Господина Богољуба Шијаковића, имали смо прилику видети добар део библиотеке покојног Професора Ђорђа Вида Томашевића, која је привремено смештена у просторијама наше цркве у Саратоги. По жељи покојног Проф. Томашевића библиотека је завештана нашем Универзитету у Београду. Библиотека укључује књиге од непроцењиве вредности, штампане у више светских језика, а којих у универзитетској библиотеци у Београду нема. Дагле, ова вредна дела послужиће генерацијама младих српских студената.

Сходно жељи покојног професора Томашевића, наша Епархија одлучила је да помогне у организацији транспорта наведене библиотеке. Контејнер који ће то преузети коштаће око \$4000 долара мада ће тек мали део контејнера бити заузет овим књигама, па смо решили да вам се обратимо и сугеришемо начин на који ово можемо значајно да ублажимо. То би било овако:

- Ако међу вама има оних који би хтели да пошаљу неке предмете као што су књиге, покућство, намештај итд., уз преузимање неког пропорционалног (простор, тежина) процента у надокнади за транспорт, било би то од велике помоћи.
- Ако сами ви свештеници нисте заинтересовани за тако нешто или се не покаже ваш интерес довољним, да онда у својима парохијама овакву могућност понудите вашим благочестивим парохијанима.

На овај начин сви ћемо уштедети значајна средства, па вас молим да ово што пре испитате и јавите о учињеном. Унапред хвала!

TO ALL PRIESTS OF THE WESTERN AMERICAN DIOCESE

Dear Brothers in Christ,

Christ is Risen!

I am writing you this letter to inform you about the following:

During the visit of Serbian Minister of Religion, Mr. Bogoljub Šijaković, we had a chance to see a good part of the library of the late Professor George Vid Tomasevic, which is temporarily housed in the premises of our church in Saratoga. By the will of late Professor Tomasevic this library has been bequeathed to our University in Belgrade, Serbia. The Library includes books of invaluable contents, printed in several languages (English, French, German, etc.), which University of Belgrade Library does not have. Therefore, these books will serve generations of young Serbian students.

Pursuant to the last will of the late Professor Tomasevic, our Diocese has decided to help the organization of transport of these books to final destination in Belgrade, Serbia. The container that will be used for transportation will cost about \$ 4,000.00, although only a small portion of the container will be occupied with books. In order to minimize the cost for this transportation we would like to present you with an idea and suggestion how you can help. That would be as follows:

- If there are those among you who would like to send to Serbia some items such as books, household items, furniture, etc., with the assumption of a proportional (space, weight) percentage of the fee for transport, it would be of great help.
- But, if you priests are not interested in something like this, or do not show enough of interest, you may ask your pious parishioners to use this opportunity.

This way everyone will save significant funds, so please act as soon as possible, and report back to me on what you have accomplished. Thank you in advance!

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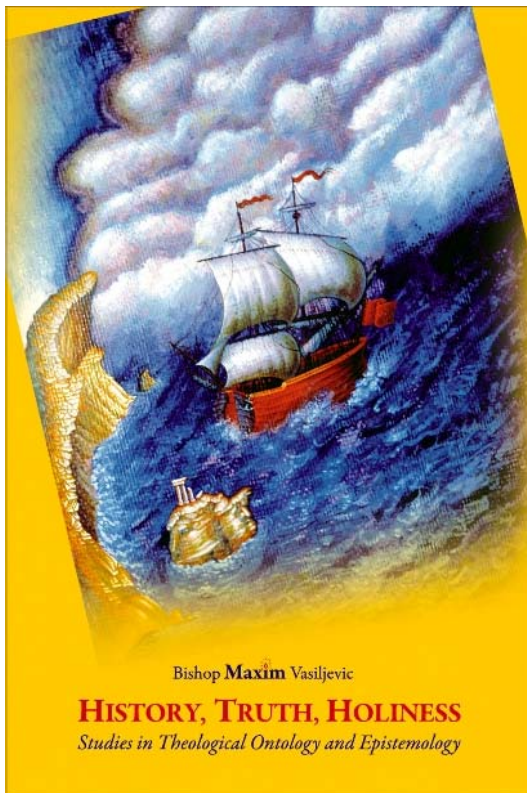
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by Bishop Maxim Vasiljevic



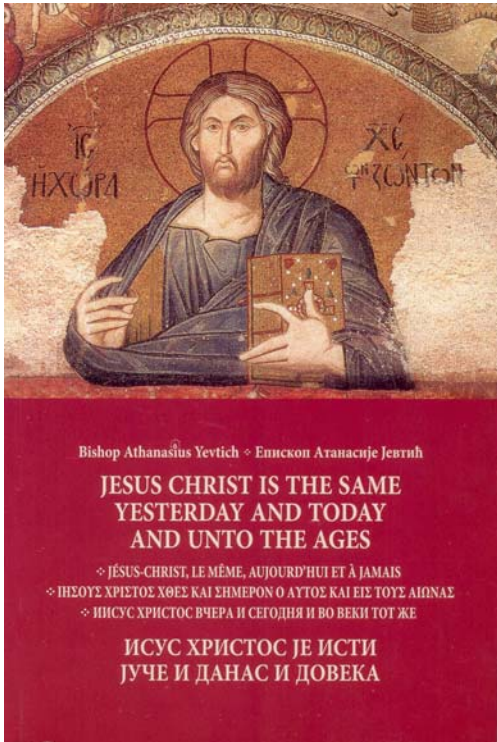
The first half of the book consists of studies concerned with theological ontology and gnoseology, while the second half is dedicated to the theological questions posed by modern theology. The first part includes studies on holiness as otherness, truth and history, as with the biochemistry of freedom, while the second half contains studies which consider the existential actuality of dogma and various Christological questions, along with a study in ecclesiology, another in liturgics, and a number dealing with the theology of icons.

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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).

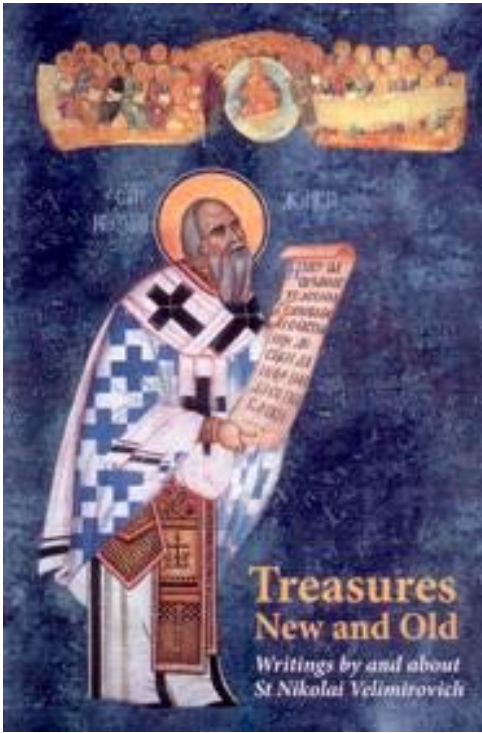
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St. Nikolai Velimirovich, Bishop of Ohrid and Zhicha (1880 - 1956), who along with his many other attributes is regarded, with good reason, as an Enlightener of the Americas, The renewed interest in this man and his works has resulted in the materialization of this book for English-speaking readers who wish to become acquainted with this extraordinary person. The collected texts provide an extensive over view 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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