



Sunday, May 29, 2011

**SIXTH SUNDAY OF PASCHA:  
SUNDAY OF THE BLIND MAN**

**VENERABLE THEODORE THE SANCTIFIED; HIEROMARTYR  
THEODORE OF VRSAC; NEW-MARTYR VUKASIN**

**RESURRECTIONAL TROPARION - TONE FIVE:**

Let us, the faithful, praise and worship the Word, coeternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted upon the Cross in the Flesh, to endure death, and to raise the dead by His glorious Resurrection.

**TROPARION TO SAINT THEODORE THE SANCTIFIED - TONE ONE:**

Dweller of the desert and angel in the body, you were shown to be a wonder-worker, our God-bearing Father Theodore. You received heavenly gifts through fasting, vigil, and prayer: healing the sick and the souls of those drawn to you by faith. Glory to Him who gave you strength! Glory to Him who granted you a crown! Glory to Him who through you grants healing to all!

**KONTAKION TO SAINT THEODORE THE SANCTIFIED - TONE TWO:**

You flourished like a palm tree in the house of God, bringing forth the fruit of virtues for the Lord through your ascetic efforts. Therefore, you are called blessed, venerable Father Theodore, for you are equal to the bodiless ones!

**KONTAKION TO THE BLIND MAN - TONE FOUR:**

Since my spiritual eyes are blind, I come to You, O Christ, like the man blind from birth, and cry to You in repentance: 'You are the most radiant Light of those in darkness!'

**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!

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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 Blind Man (El Greco, 1560)*

EPISTLE & COMMENTARY

THE PROKIMENON IN THE 8<sup>TH</sup> TONE:

Pray and make your vows before the Lord our God.

ACTS 16: 16-34

In those days, it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortunetelling. This girl followed Paul and us and cried out, saying, “These men are the servants of the Most High God, who proclaim to us the way of salvation.” And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her.” And he came out that very hour. But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities. And they brought them to the magistrates, and said, “These men, being Jews, exceedingly trouble our city; and they teach customs which are not lawful for us, being Romans, to receive or observe.” Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods. And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely. Having received such a charge, he put them into the inner prison and fastened their feet in the stocks. But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone’s chains were loosed. And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill

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himself. But Paul called with a loud voice, saying, “Do yourself no harm, for we are all here.” Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, “Sirs, what must I do to be saved?” So they said, “Believe on the Lord Jesus Christ, and you will be saved, you and your household.” Then they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

THE ALLELUIA VERSES:

Look upon me and have mercy upon me. Lead my steps according to Your word.

COMMENTARY ON ACTS 16: 16-34

Saint Paul is greatly annoyed at the evil spirit which torments the slave girl; meanwhile, the acts of hostility against Paul and Silas are committed by Gentiles exploiting prejudices against Jews. Although beaten and imprisoned, the missionaries were singing and praying, offering a testimony to the Christian faith so powerful, the jailer was moved to seek the salvation they proclaimed.



*Paul and Silas in Prison (Hoet, 1728)*

GOSPEL & COMMENTARY

JOHN 9: 1-38

At that time as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned, but that the

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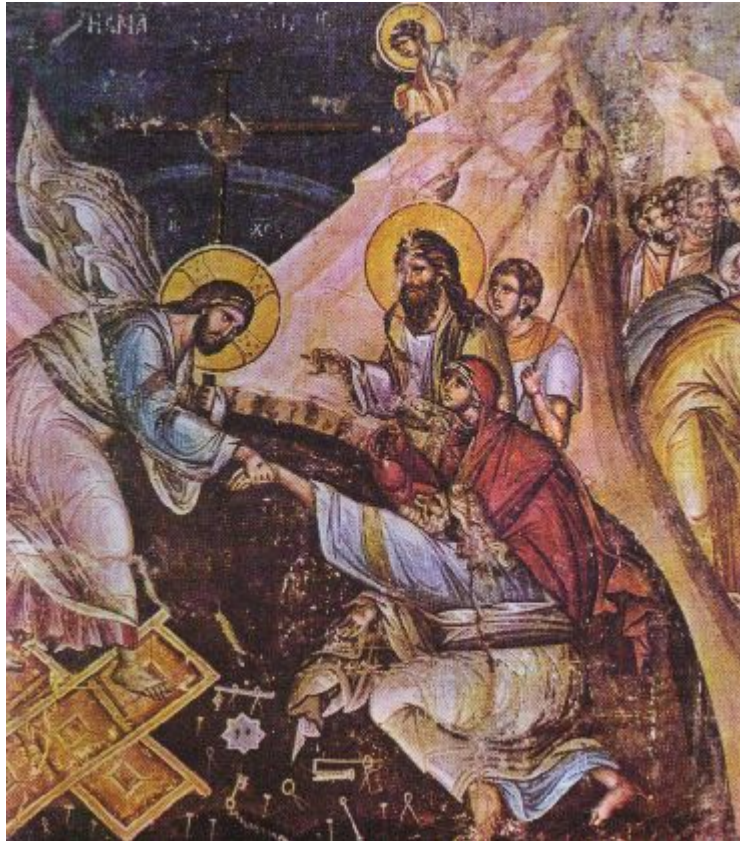
works of God should be revealed in him. I must work the works of Him who sent Me while it is day; the night is coming when no one can work. As long as I am in the world, I am the light of the world." When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing. Therefore the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?" Some said, "This is he." Others said, "He is like him." He said, "I am he." Therefore they said to him, "How were your eyes opened?" He answered and said, "A Man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash.' So I went and washed, and I received sight." Then they said to him, "Where is He?" He said, "I do not know." They brought him who formerly was blind to the Pharisees. Now it was a Sabbath when Jesus made the clay and opened his eyes. Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see." Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them. They said to the blind man again, "What do you say about Him because He opened your eyes?" He said, "He is a prophet." But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight. And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind; but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself." His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue. Therefore his parents said, "He is of age; ask him." So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner." He answered and said, "Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see." Then they said to him again, "What did He do to you? How did He open your eyes?" He answered them, "I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?" Then they reviled him and said, "You are His disciple, but we are Moses' disciples. We know that God spoke to Moses; as for this fellow, we do not know where He is from." The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. If this Man were not from God, He could do nothing." They answered and said to him, "You were completely born in sins and are you teaching us?" And they cast him out. Jesus heard that they had cast him out; and when He had found him, He said to him, "Do you believe in the Son of God?" He answered and said, "Who is He, Lord, that I may believe in Him?" And Jesus said to him, "You have both seen Him and it is He who is talking with you." Then he said, "Lord, I believe!" And he worshiped Him.

#### COMMENTARY ON JOHN 9:1-38

This blind man is symbolic of all humanity, needing illumination by Christ the true

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Light. This passage also reminds us of baptism: “holy illumination.” In the ancient Church, this passage was read on the Saturday night of Holy Pascha when Christian catechumens were baptized. It recalls the themes of washing, illumination, healing, faith, conversion and salvation.



*The Resurrection (From the Protaton, Kayres, Mt. Athos)*

### SPIRITUAL ARTICLES

From The Prologue for May 16/29 by St. Nikolai Velimirovic:

#### **The Venerable Theodore the Sanctified**

Theodore was a disciple of St. Pachomius. He was born and raised a pagan, but as a young man he came to the knowledge of the true Faith and was baptized. Learning of St. Pachomius, Theodore secretly fled from his parents' home to Pachomius's monastery. St. Pachomius tonsured him a monk and loved him for his extraordinary zeal and obedience. When his mother arrived to summon him back home, Theodore did not want even to appear before her. Instead, he prayed that God would enlighten her with the truth. Indeed, not only did her son not return home but she herself did not return home. Seeing a nearby convent that was under the spiritual direction of Pachomius's sister, she entered it and was tonsured a nun. After some time Paphnutius, Theodore's brother, also came to the monastery and was tonsured a monk. In time the bishop of Panopolis called St. Pachomius to establish a monastery for those who desired the monastic life. Pachomius

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took Theodore with him and entrusted him with the duty of establishing this new monastery. After the death of Pachomius, Theodore became the abbot of all of Pachomius's monasteries and lived to a ripe old age. Theodore lived a life pleasing to God, directing many monks on the road to salvation. He reposed peacefully and took up his habitation in the Kingdom of Eternal Light in the year 368.



### *Venerable Theodore the Sanctified*

### *Holy New-martyr Nicholas*

#### **The Holy New-martyr Nicholas**

Nicholas was born in Epira. He was tortured by the Turks for the Christian Faith and beheaded in Trikkala in 1617. A reliquary containing the head of this martyr is preserved today in one of the Meteora monasteries in Thessaly. He performs many miracles and heals the gravest diseases. He is especially known to drive grasshoppers from fields.

#### **The Blessed Virgin Musa**

St. Gregory the Dialogist recounts of her that she was only nine years old when, on two occasions, the Most-holy Theotokos, surrounded by radiant virgins, appeared to her. When Musa expressed her desire to also be a member of that radiant company of the Queen of Heaven, the Theotokos said to her that she would return and take her in one month. She also instructed Musa how to live for those next thirty days. On the twenty-fifth day, Musa took to her bed. On the thirtieth day the Most-pure One appeared again, calling to her in a soft voice, to which Musa answered, "Behold, I am coming. O Lady, behold, I am coming!" and she gave up her spirit. Musa was translated from this life into life eternal in the fifth century.

#### **Saint Nicholas Mysticus, Patriarch of Constantinople**

Nicholas was famous because of the unusual severity of his life. When Emperor Leo the Wise married for the fourth time, the patriarch refused him entrance into the church and defrocked the priest who performed the marriage. As a result of this, the emperor deposed the patriarch and banished him to a monastery. The delegates of the Roman

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Pope Sergius II approved the emperor's fourth marriage. When the emperor died, Nicholas was again restored to the patriarchal throne and called an assembly in the year 925, at which a fourth marriage for a Christian was in general forbidden. The name "Mysticus" signifies the senior member of the emperor's council. At first, this saint had been a high-ranking courtier, but then he left the vanity of the world and was tonsured a monk. He reposed peacefully in the year 930.

### **The Venerable Martyrs of the Monastery of St. Sava the Sanctified**

During the reign of Emperor Heraclius, about the year 610, forty-four monks from the Monastery of St. Sava the Sanctified near Jerusalem suffered for the Christian Faith. Their heroism and sufferings were recorded by St. Antiochus, an eyewitness (December 24).

### **HYMN OF PRAISE: Saint Nicholas the New Martyr**

Nicholas the martyr suffered for Christ,  
And by painful endurance overcame the devil.  
The hero did not want to deny his Savior,  
But glorified God as long as he had a voice;  
And he glorified Him in his heart when his voice gave out.  
He begged his enemies for greater sufferings.  
Cruel as wolves, the Turks beat him;  
They put him through every inhuman suffering,  
And finally cut off his holy head.  
Into the green grass the saint's head rolled;  
And it was shining with light.  
A Christian wrapped the head in silk,  
And brought it into church to be a remedy for many,  
To heal the disfigured, the blind and the insane.  
On all sides, God punished the unbelievers,  
And the faithful Nicholas He eternally glorified.

### **REFLECTION**

When Theodore the Sanctified was in Panopolis with his spiritual father St. Pachomius, a philosopher approached him and offered to debate with him about the Faith. The philosopher posed these three questions to Theodore: "Who was not born, but died? Who was born and did not die? Who died and did not decay?" To these questions, St. Theodore replied: "Adam was not born but died. Enoch was born and did not die. Lot's wife died and did not decay." And the saint added this advice to the philosopher: "Heed our sound advice; depart from these useless questions and scholastic syllogisms; draw near to Christ, Whom we are serving, and you will receive forgiveness of sins." The philosopher was silenced by such a pointed answer and, ashamed, he departed. From this, the enormous difference is clearly seen between a pagan philosopher and a Christian saint. The one loses himself in abstractions, in cleverly twisted words, in contests of logic and in mental gymnastics, while the other focuses his whole mind on the Living God and on the salvation of his soul. The one is abstract and dead, while the other is practical and alive.

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## CONTEMPLATION

Contemplate the action of the Holy Spirit upon the apostles:

1. How the Holy Spirit miraculously guided the feet of the apostles to distant lands;
2. How the Holy Spirit assembled them in Jerusalem from distant lands for the burial of the Most-holy Theotokos.

## HOMILY

### on the appearance of the prophet Jeremiah from the other world

*This done, in like manner there appeared a man with gray hairs and exceeding glorious, who was of a wonderful and excellent majesty. Then Onias answered, saying, "This is a lover of the brethren, who prays much for the people and for the holy city, to wit, Jeremiah the prophet of God" (II Maccabees 15:13–14).*

This was the vision seen by the courageous Judas Maccabeas. The first to appear to him from the other world was Onias the high priest, and after that the holy Prophet Jeremiah. Just as the apostles saw Moses and Elias in glory on Mount Tabor, so at one time Judas Maccabeas saw the Prophet Jeremiah in glory. Even before the risen Christ, then, the merciful God did not leave men without proof of life after death. In Christian times, however, those proofs are without number and without end. Whoever, even after all of this, doubts life after death, remains under the curse of his sin as under a tombstone. As dead things cannot see the light of day, neither can he see the life that is, and of which there is no end. But behold how the Prophet Jeremiah is crowned with glory in the other life! *Gray hairs and exceeding glorious!* Around him was a certain indescribable dignity, a certain bright aureole, a certain inexpressible pleasure and beauty. He was dragged and beaten by the men to whom he had imparted the will of God, was a captive in prison and a martyr in a fetid hole, was derided as a liar, was tried as a traitor, and finally was stoned to death as a transgressor. However, the judgment of sinners is one thing, and the judgment of God is another. The most humiliated among men became crowned with angelic glory before God. And yet, behold how heaven names one whom the earth called false, a traitor and a transgressor! *Lover of the brethren:* this is what heaven called him. *Lover of the brethren, who prays much for the people.* Finally, see how the saints in heaven pray to God for us! Not sleeping, they pray for us while we are asleep; not eating, they pray for us while we are eating—and over-eating; not sinning, they pray for us while we are sinning. O brethren, let us be ashamed before so many of our sincere friends. Let us be ashamed, let us be ashamed of so many prayers for us by the saints, and let us join with their prayers. O Lord All-wonderful, forgive us our sinful slothfulness and dullness. To Thee be glory and praise forever. Amen.

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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

#### **Friday, September 2<sup>nd</sup>**

Annual Diocesan Assembly

Saint Steven's Serbian Orthodox Cathedral, Alhambra, CA

#### **Friday, September 2<sup>nd</sup> – Sunday, September 4<sup>th</sup>**

15<sup>th</sup> Annual Diocesan Days Gathering

Saint Steven's Serbian Orthodox Cathedral, Alhambra, CA

#### **October 7<sup>th</sup>**

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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*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!

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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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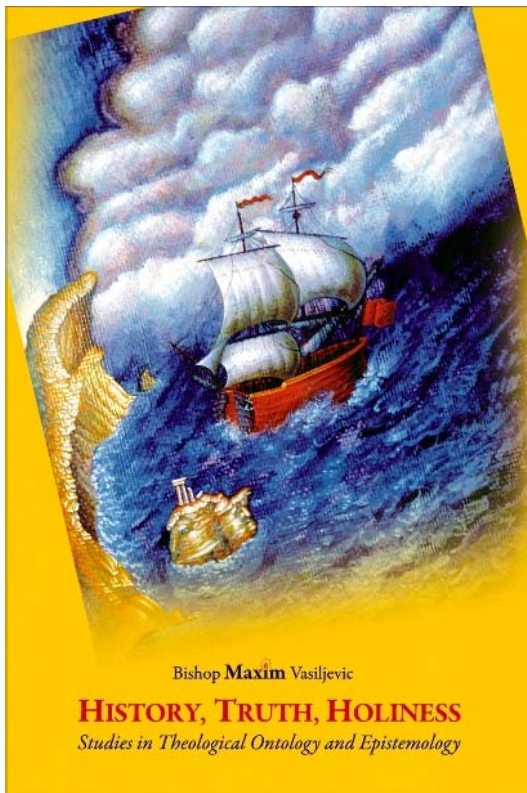
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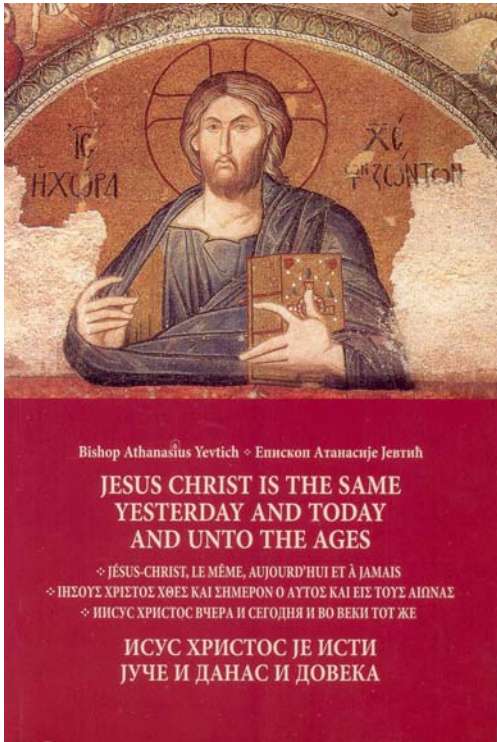
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Soft Cover

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# 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

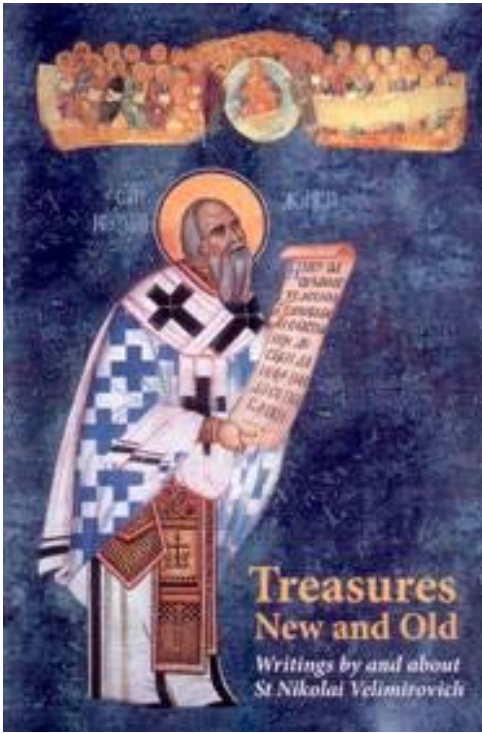
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# Treasures New and Old

Writing by and about St. Nikolai Velimirovich

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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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