



# St. Elias the Prophet Church

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## Services Schedule

Sundays: Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

Saturdays: Vespers - 5:00 PM

Weekdays and Saturdays (as announced): Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

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Bulletin for Sunday, January 21, 2018

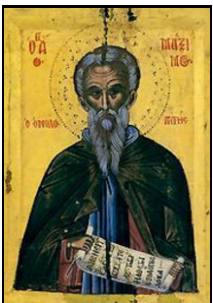
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## Saints and Feasts



**January 21**

**15th Sunday of Luke**



**January 21**

**Maximus the Confessor**

The divine Maximus, who was from Constantinople, sprang from an illustrious family. He was a lover of wisdom and an eminent theologian. At first, he was the chief private secretary of the Emperor Heraclius and his grandson Constans. When the Monothelite heresy became predominant in the royal court, out of hatred for this error the Saint departed for the Monastery at Chrysopolis (Scutari), of which he later became the abbot. When Constans tried to constrain him either to accept the Monothelite teaching, or to stop speaking and writing against it - neither of which the Saint accepted to do - his tongue was uprooted and his right hand was cut off, and he was sent into exile where

he reposed in 662. At the time only he and his few disciples were Orthodox in the East (See also August 13).

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**January 21**

## Neophytos the Martyr of Nicaea

The Martyr Neophytos, who was from Nicaea in Bithynia, was the son of pious parents, Theodore and Florence. Led by grace from his childhood, he took up his dwelling in a cave upon Mount Olympus at the age of nine and lived there in asceticism and prayer. At the age of fifteen, during the reign of Diocletian about the year 290, he presented himself to the local Governor named Decius. Roused to fury by his unexpected boldness, Decius had him scourged, then laid out on a bed of fire. When he had been preserved by grace through these torments, he gave him up to wild beasts. But since the Saint remained unharmed, a certain pagan fell on him with a sword and slew him.

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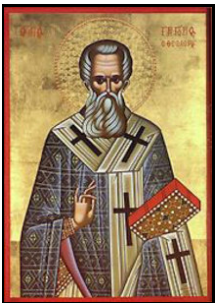


**January 22**

## Timothy the Apostle of the 70

The Apostle Timothy, who was from Lystra of Lycaonia, was born of a Greek (that is, pagan) father and a Jewish mother. His mother's name was Eunice, and his grandmother's name was Lois (II Tim. 1:5). He became the disciple of the Apostle Paul when the latter first preached there, and he followed St. Paul during the whole period of the Apostle's preaching. Afterwards, Timothy was consecrated by him as first Bishop of the church in Ephesus. Under the supervision of John the Evangelist, who governed all the churches in Asia, he completed his life as a martyr in the year 97. He was stoned to death by the heathens, because, as some surmise, he opposed the festival held in honor of Artemis (Diana). The Apostle Paul's First and Second Epistles to Timothy were written to him.

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**January 25**

## Gregory the Theologian, Archbishop of Constantinople

This great Father and Teacher of the Church was born in 329 in Arianzus, a village of the second district of Cappadocia, not far from Nazianzus. His father, who later became Bishop of Nazianzus, was named Gregory (commemorated Jan. 1), and his mother was named Nonna (Aug. 5); both are among the Saints, and so are his brother Caesarius (Mar. 9) and his sister Gorgona (Feb. 23). At first he studied in Caesarea of Palestine, then in Alexandria, and finally in Athens. As he was sailing from Alexandria to Athens, a violent sea storm put in peril not only his life but also his salvation, since he had not yet been baptized. With tears and fervour he besought God to spare him, vowing to dedicate his whole self to Him, and the tempest gave way to calm. At Athens Saint Gregory was later joined by Saint Basil the Great, whom he already knew; but now their acquaintanceship grew into a lifelong brotherly love. Another fellow student of theirs in Athens was the young Prince Julian, who later as Emperor was called the Apostate because he denied Christ and did all in his power to restore paganism. Even in Athens, before Julian had thrown off the mask of piety; Saint Gregory saw what an unsettled mind he had, and said, "What an evil the Roman State is nourishing" (Orat. V, 24, PG 35:693).

After their studies at Athens, Gregory became Basil's fellow ascetic, living the monastic life together with him for a time in the hermitages of Pontus. His father ordained him presbyter of the Church of Nazianzus, and Saint Basil consecrated him Bishop of Sasima (or Zansima), which was in the archdiocese of Caesarea. This consecration was a source of great sorrow to Gregory, and a cause of misunderstanding between him and Basil; but his love for Basil remained unchanged, as can be plainly seen from his Funeral Oration on Saint Basil (Orat. XLIII).

About the Year 379, Saint Gregory came to the assistance of the Church of Constantinople, which had already been troubled for forty years by the Arians; by his supremely wise words and many labours he freed it from the corruption of heresy, and was elected Archbishop of that city by the Second Ecumenical Council, which assembled there in 381, and condemned Macedonius, Archbishop of Constantinople, the enemy of the Holy Spirit. When Saint Gregory came to Constantinople, the Arians had taken all the churches and he was forced to serve in a house chapel dedicated to Saint Anastasia the Martyr. From there he began to preach his famous five sermons on the Trinity, called the Triadica. When he left Constantinople two years later, the Arians did not have one church left to them in the city. Saint Meletius of Antioch (see Feb. 12), who was presiding over the Second Ecumenical Council, died in the course of it, and Saint Gregory was chosen in his stead; there he distinguished himself in his expositions of dogmatic theology.

Having governed the Church until 382, he delivered his farewell speech - the Syntacterion, in which he demonstrated the Divinity of the Son - before 150 bishops and the Emperor Theodosius the Great; in this speech he requested, and received from all, permission to retire from the see of Constantinople. He returned to Nazianzus, where he lived to the end of his life, and reposed in the Lord in 391, having lived some sixty-two years.

His extant writings, both prose and poems in every type of metre, demonstrate his lofty eloquence and his wondrous breadth of learning. In the beauty of his writings, he is considered to have surpassed the Greek writers of antiquity, and because of his God-inspired theological thought, he received the surname "Theologian." Although he is sometimes called Gregory of Nazianzus, this title belongs properly to his father; he himself is known by the Church only as Gregory the Theologian. He is especially called "Trinitarian Theologian," since in virtually every homily he refers to the Trinity and the one essence and nature of the Godhead. Hence, Alexius Anthorus dedicated the following verses to him:

Like an unwandering star beaming with splendour,  
Thou bringest us by mystic teachings, O Father,  
To the Trinity's sunlike illumination,  
O mouth breathing with fire, Gregory most mighty.

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## Services and Information

Welcome to all visitors! Please join us for fellowship immediately following the Liturgy in the Social Hall. For those visiting an Orthodox Church for the first time, please be aware that Holy communion is a sign of unity of faith which is only offered to baptized and chrismated Orthodox Christians. However, all present are welcome to partake of the antidoron (or blessed bread) which is distributed at the end of the service. Those interested in learning more about the Orthodox Christian faith, please see Fr. Dimitri Pappas after the service.

Visit the church web site: <http://steliasnm.org/>.

### **Services Schedule (unless otherwise noted)**

Sundays: Orthros/Matins - 9:00 AM; Divine Liturgy - 10:00 AM

Saturdays: Vespers - 5:00 PM

Weekdays and Saturdays (as announced): Orthros/Matins - 9:00 AM; Divine Liturgy - 10:00 AM

## **January 2018**

21 Jan (15th Sunday of Luke (Zacchaeus)) Prosforon Mac Ennis, coffee hour Frederika Vaupen.

28 Jan (Triodion begins – Sunday of Publican and the Pharisee) Prosforon Niki Constantaras, coffee hour Ron & Debbie Martinez.

***Volunteer Prosforon bakers: please have the Prosforon to Fr. Dimitri by 9:00 a.m.***

***Coffee hour hosts: please stay after the coffee hour to help clean up.***

## **GOC Links**

Greek Orthodox Metropolis of Denver <<http://www.denver.goarch.org>>.

Greek Orthodox Archdiocese of America <<http://www.goarch.org>>.

Orthodox Calendar <<http://www.goarch.org/chapel/calendar>>.

Orthodox Observer <<http://www.goarch.org/news/observer>>.

## **Parish News and Events**

### **Parish Council Meeting**

The next Parish Council meeting will be Sunday, February 11, after the Divine Liturgy.

### **House Blessing 2018**

It is the custom of Orthodox Christians throughout the world to have their homes blessed during the Theophany season with Holy water. When the parish priest comes to bless a home, he asks the Lord "to keep safe from all harm those who dwell in the house, bestowing on them His blessing, purification and bodily health, and granting all the petitions which are for the salvation and eternal life." You may offer something to Father for his time and service. Please contact Fr. Dimitri at (505) 204-4655 or by email at [paradosi@msn.com](mailto:paradosi@msn.com) between now and the beginning of February to schedule a blessing.

### **Help move items from storage facility to new shed—Sat. Feb. 10 after Divine Liturgy**

On February 10, the First Saturday of the Souls, after the Divine Liturgy, we will be moving tables, chairs and festival items that have been in our storage facility to the new shed at the church. Please stay after the coffee hour and help.

### **Prosforon Workshop—Sat. Feb. 24 after Divine Liturgy**

Are you interested in learning how to make Prosforon for communion? On February 24, the Third Saturday of the Souls, after the Divine Liturgy, Fr. Dimitri will teach a workshop on how to make Prosforon. The workshop is for all of those who have wanted to volunteer to make Prosforon, but didn't know how.

### **Volunteers are needed to host coffee hours and to bake prosfora**

Please get in touch with Niki Constantaras to volunteer to bake prosforon and to host a simple coffee hour: some cookies, a pastry, pie, or coffee cake, some bagels—two or three items of your choice. Contact Niki at (505) 890-2939 (home), (505) 930-1940 (mobile), or [yiayianiki@aol.com](mailto:yiayianiki@aol.com).

### **2018 Stewardship**

We thank all of our members who have made a stewardship pledge to our church. Through your continued and loving support, the Parish Council and Fr. Dimitrios Pappas are able to serve as caretakers and deal with the needs and priorities that face our church. If you have not already done so, please complete your 2018 pledge card and return it to the church as soon as you can. Thank you!

### **Recycling for St. Elias**

The church receives a donation for recycling your used toner cartridges and inkjet cartridges. When you get new ones, please bring the used ones to the church, in their packing if possible. Every bit that we recycle means more funds for our parish. Please help with this free and painless way to raise money and protect the environment.

# Hymns of the Day

## Resurrectional Apolytikion in the Plagal Fourth Mode

From on high didst Thou descend, O Compassionate One; to burial of three days hast Thou submitted that Thou mightest free us from our passions. O our Life and Resurrection, Lord, glory be to Thee.

Ἐξ ὕψους κατήλθες ὁ εὐσπλαγχνος, ταφὴν καταδέξω τριήμερον, ἵνα ἡμᾶς ἐλευθερώσης τῶν παθῶν. Ἡ ζωὴ καὶ ἡ Ἀνάστασις ἡμῶν, Κύριε δόξα σοι.

## Apolytikion for Maximus the Confessor in the Plagal Fourth Mode

Guide of Orthodoxy, teacher of piety and holiness, luminary of the world, God-inspired adornment of monastics, O wise Maximos, by thy teachings thou hast enlightened all, O harp of the Spirit. Intercede with Christ God that our souls be saved.

Ορθοδοξίας Οδηγέ, ευσεβίας διδάσκαλε καὶ σεμνότητος, τῆς οικουμένης ο φωστήρ, αρχιερέων θεόπνευστον εγκαλλώπισμα, Μάξιμε σοφέ, ταίς διδαχαίς σου πάντας εφώτισας, λύρα τοῦ Πνεύματος, πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

## Apolytikion for St. Elias in the First Mode

The incarnate Angel and the Prophets' summit and boast, the second fore-runner of the coming of Christ, Elias, the glorious, from above he has sent down his grace upon Elisha; he doth cast out sickness and also doth cleanse the lepers; and unto all that honor him, streams of cures he poureth forth.

*Reading is under copyright and is used with permission, all rights reserved by: Holy Transfiguration Monastery - Brookline, MA*

Ὁ ἐνσάρκος ἄγγελος, τῶν Προφητῶν ἡ κρηπίς, ὁ δεῦτερος Πρόδρομος τῆς παρουσίας Χριστοῦ, Ηλίας ὁ ἐνδοξος, ἀνωθεν καταπέμψας, Ελισαίῳ τὴν χάριν, νόσους αποδιώκει, καὶ λεπρούς καθαρίζει, διό καὶ τοῖς τιμῶσιν αὐτὸν βρῦει ἰάματα.

## Seasonal Kontakion in the First Mode

Your birth sanctified a Virgin's womb and properly blessed the hands of Symeon. Having now come and saved us O Christ our God, give peace to Your commonwealth in troubled times and strengthen those in authority, whom You love, as only the loving One.

Ὁ μήτραν παρθενικὴν ἀγίαςας τῷ τόκῳ σου, καὶ χεῖρας τοῦ Συμεὼν εὐλογήσας ὡς ἔπρεπε, προφθάσας καὶ νῦν ἔσωσας ἡμᾶς Χριστέ ὁ Θεός. Ἄλλ' εἰρήνευσον ἐν πολέμοις τὸ πολίτευμα, καὶ κραταίωσον Βασιλεῖς οὕς ἠγάπησας, ὁ μόνος φιλόανθρωπος.

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*Resurrectional Apolytikion in Plagal of the Fourth Tone © Holy Transfiguration Monastery - Brookline, MA*

# Gospel and Epistle Readings

## Matins Gospel Reading

### Eleventh Orthros Gospel

#### The Reading is from John 21:14-25

At that time, Jesus revealed himself to his disciples after he was raised from the dead, and he said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." A second time he said to him, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go." (This he said to show by what death he was to glorify God.) And after this he said to him, "Follow me."

Peter turned and saw following them the disciple whom Jesus loved, who had lain close to his breast at the supper and had said, "Lord, who is it that is going to betray you?" When Peter saw him, he said to Jesus, "Lord, what about this man?" Jesus said to him, "If it is my will that he remain until I come, what is that to you? Follow me!" So, the word went out among the brethren that this disciple would not die; but Jesus did not say to him that he would not die, but, "If it is my will that he remain until I come, what is that to you?" This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true. But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written. Amen.

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### Eleventh Orthros Gospel

#### Κατὰ Ἰωάννην 21:14-25

Τῷ καιρῷ ἐκεῖνῳ, ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ ἐγερθεὶς ἐκ νεκρῶν, καὶ λέγει τῷ Σίμωνι Πέτρῳ· Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; λέγει αὐτῷ· ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· βόσκει τὰ ἀρνία μου. λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωνᾶ, ἀγαπᾷς με; λέγει αὐτῷ· ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· ποιμαίνε τὰ πρόβατά μου. λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, φιλεῖς με, καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς· βόσκει τὰ πρόβατά μου. ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσης, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις. τοῦτο δὲ εἶπε σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ· ἀκολουθεῖ μοι. ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπε· Κύριε, τίς ἐστὶν ὁ παραδιδοῦς σε; τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, οὗτος δὲ τίς; λέγει αὐτῷ ὁ Ἰησοῦς· ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σὺ ἀκολούθει μοι. ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ' ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ. ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν

οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. ἀμήν.

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## Epistle Reading

**Prokeimenon. Plagal Fourth Mode. Psalm 75.11,1.**

Make your vows to the Lord our God and perform them.

Verse: God is known in Judah; his name is great in Israel.

**The reading is from St. Paul's First Letter to Timothy 4:9-15.**

Timothy, my son, the saying is sure and worthy of full acceptance. For to this end we toil and suffer reproach, because we have our hope set on the living God, who is the Savior of all men, especially of those who believe. Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Till I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties, devote yourself to them, so that all may see your progress.

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**Προκείμενον. Plagal Fourth Mode. ΨΑΛΜΟΙ 75.11,1.**

Εύξασθε καὶ ἀπόδοτε Κυρίῳ τῷ Θεῷ ἡμῶν.

Στίχ. Γνωστὸς ἐν τῇ Ἰουδαίᾳ ὁ Θεός, ἐν τῷ Ἰσραὴλ μέγα τὸ ὄνομα αὐτοῦ.

**τὸ Ἀνάγνωσμα Πρὸς Τιμόθεον α' 4:9-15.**

Τέκνον Τιμόθεε, πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. Εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὄνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὃς ἐστὶν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν. Παράγγελλε ταῦτα καὶ δίδασκε. Μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἀγνείᾳ. Ἔως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοὶ διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. Ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ ἐν πᾶσιν.

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## Gospel Reading

**15th Sunday of Luke**

**The Reading is from Luke 19:1-10**

At that time, Jesus was passing through Jericho. And there was a man named Zacchaios; he was a chief collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchaios, make haste and come down; for I must stay at your house today." So he made haste and came down, and received him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchaios stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost."

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**15th Sunday of Luke**  
**Κατὰ Λουκᾶν 19:1-10**

Τῷ καιρῷ ἐκείνῳ, διήρχετο τὴν Ἱεριχώ· καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος, καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. καὶ προδραμῶν ἐμπροσθεν ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἡμελλε διέρχεσθαι. καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατέβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι. καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι παρὰ ἀμαρτωλῶ ἀνδρὶ εἰσῆλθε καταλύσαι. σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον· ἰδοὺ τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς, καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. εἶπε δὲ πρὸς αὐτόν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

## Wisdom of the Fathers

For Christ's presence is like that of some life-giving, scented balsam which restores health, enriches life and gives savor to the soul, the thoughts, the words of a man. In brief, distance from Christ means corruption and death, and closeness to Him means salvation and life.

***Bishop Nikolai Velimirovic***

*Prolog, 4 February*

Christ is the salvation that comes, and Zacchaeus is the house to which He comes.

***Bishop Nikolai Velimirovic***

*Prolog, 4 February*