

Sunday of Zacchaeus

Long before the actual beginning of Lent, the Church announces its approach and invites us to enter into the period of pre-lenten preparation...Knowing our lack of concentration and the frightening “worldliness” of our life, the Church knows our inability to change rapidly, to go abruptly from one spiritual or mental state into another. Thus, long before the actual effort of Lent is to begin, the church calls our attention to its seriousness and invites us to meditate on its significance. Before we can *practice* Lent we are given its *meaning*. This preparation includes five consecutive Sundays preceding Lent, each one of them – through its particular Gospel lesson – dedicated to some fundamental aspect of repentance.

The very first announcement of Lent is made when the lesson about Zacchaeus is read. It is the story of a man who was too short to see Jesus but who *desired* so much to see Him that he climbed up a tree. Jesus responded to his desire and went to his house. Thus the theme of this first announcement is *desire*. Man follows his desire. One can even say that man *is* desire...” Where your treasure is, there shall your heart be.”...The only question, therefore, is whether we desire the right things, whether the power of desire in us is aimed at the right goal...

Zacchaeus desired the “right thing”; he wanted to see and approach Christ. He is the first symbol of repentance, for repentance begins as the rediscovery of the deep nature of all desire: the desire for God and His righteousness, for the true life. Zacchaeus is “short” – petty, sinful and limited – yet his desire overcomes all this...Such, then, is the first announcement, the first invitation: ours is to *desire* that which is deepest and truest in ourselves, to acknowledge the thirst and hunger for the Absolute which is in us whether we know it or not, ...And if we desire deeply enough, strongly enough, Christ will respond.

Alexander Schmemmann, *Great Lent*

St. Ignatios of Antioch Melkite Church

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15th Sunday after Holy Cross **Jan. 30, 2011**

Tone: 3

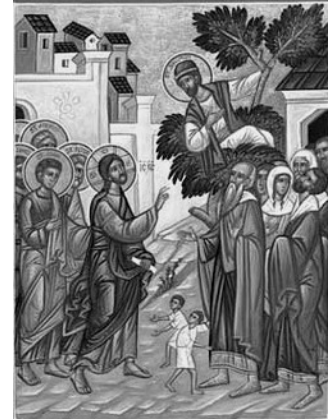
Eothinon: 3

Today:

Sunday of Zacchaeus

Commemoration of the Three Great Hierarchs, Basil the Great, Gregory the Theologian, and John Chrysostom

Annual Parish Meeting



- Tues., Feb. 1 Divine Liturgy, 6:30 PM, for the Encounter of our Lord in the Temple (Feb. 2), meal to follow
- Tues., Feb. 8 Parish Advisory Council, 6:30 PM
- Sat., Feb. 26 Saturday of the Dead
Divine Liturgy, 10:00 AM

*Publicans' Prayers on 2nd and 4th Fridays at 11:00 AM
And on 1st Saturdays at 5:00 PM*

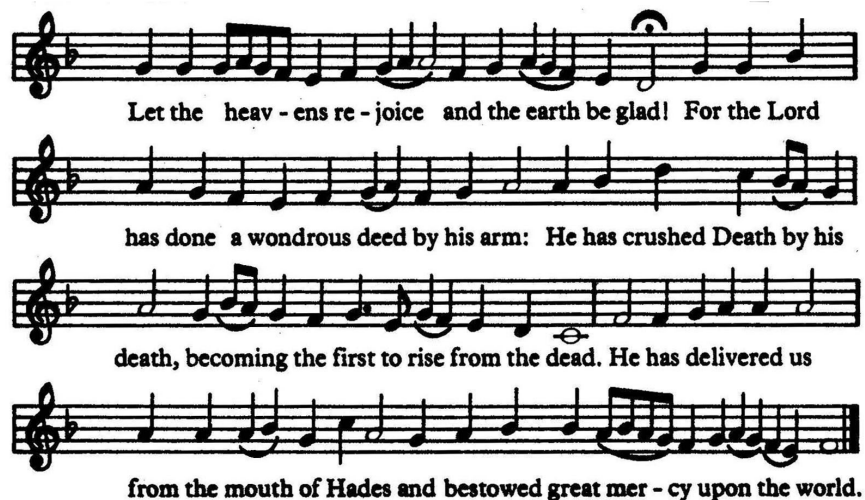
Sunday
Orthros 9:15 AM
Divine Liturgy 10:00 AM

Daily
Vespers 5:30 PM

This Sunday's Divine Liturgy of St. John Chrysostom

Hymns:

Resurrectional Troparion, Tone 3



Let the heav - ens re - joice and the earth be glad! For the Lord
has done a wondrous deed by his arm: He has crushed Death by his
death, becoming the first to rise from the dead. He has delivered us
from the mouth of Hades and bestowed great mer - cy upon the world.

Troparion of the Hierarchs, Tone 1

Let us all come together to honor with hymn and song the three great Satellites of the Holy Trinity, the Sun, enlightening the universe with the beams of their divine doctrine, flowing with honey like rivers of wisdom, refreshing deserts with streams of God-knowledge: Basil The Great, Gregory The Theologian and John the famous speaker, the Golden-Mouthed. Let us sing in hymns our love for their teachings, for they are constantly interceding for us before the Holy Trinity.

Kontakion of the Hierarchs

O Lord, You have taken up to their eternal rest and to the enjoyment of Your good things the holy preachers of the divine truths and leaders of teachers: for You have accepted their struggles and pains in preference to any holocaust, O You who alone glorify Your saints!

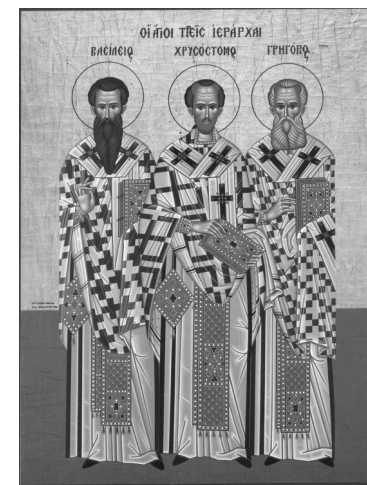
Troparion of our patron, St. Ignatios of Antioch

life and especially the study of Scripture. Failing health forced him to return to the city, where he was ordained a Deacon and received the popular title "golden mouth" because of his great eloquence and profound depth as a preacher. Later elected Patriarch of Constantinople, he never permitted internal difficulties to hinder his pastoral concern. He left numerous writings and homilies, all of which bear a characteristically pastoral tone. The Divine Liturgy celebrated during most of the liturgical year bears his name.

St. Gregory Nazianzus found himself attracted to a more contemplative style of Christian living than the active ecclesiastical leadership of his close friend, Basil. By contemplating the divine mystery, he became transformed into a living image of Christ. His writings speak with theological profundity. His great orations, poems, and letters have earned him the title: "The Theologian". This title is given to only two other Saints: St. John the Evangelist, and St. Simeon the New Theologian.

The figures of the Saints appear almost motionless, but possess a deep inner life. The forehead as a vast dome is symbolic of wisdom, while hollowed cheeks and fully-molded mouth suggest that each Saint was a great orator, theologian, and a man of ascetical vision.

The Saints are dressed in the full vestments of a Bishop. Over the phelonion and around the shoulders is the omophorion, the sign of their high office, symbolizing their role as Bishops seeking the lost sheep as did our Lord. As teachers of the Church, they hold in their left hand the Gospels, while they bless with their right hand. Through the icon these Saints enter into our lives. They manifest God's speaking to us.





Among the works of Byzantine art that create a prayerful attitude on the part of the faithful are the icons of the Saints. The Icon of the Three Holy Hierarchs portrays the feast which is celebrated on January 30th. On the icon, three great Fathers of the Church are portrayed: St. Basil to the left, St. John Chrysostom in the center, and St. Gregory the Theologian to the right. We live in their presence, we see the life of Christ in them, and we worship in the Holy Spirit Who dwells among men and leads us to the fullness of truth.

St. Basil, after receiving a secular education, travelled about the monasteries of Egypt, Palestine, and Syria, learning the asceticism of the great Desert Fathers. He wrote two Rules which form the foundation for Christian monastic life. Elected a bishop in 370, Basil extended his ecclesiastical duties to establishing hospitals, caring for the poor, and providing homes for the strangers and travellers. His writings are vast, including dogmatic, liturgical, ascetic, and homiletic works as well as letters. He is the author of the Anaphora (the central portion of the Divine Liturgy) and it is read at the Divine Liturgy which bears his name and which is celebrated ten times during the liturgical year.

St. John Chrysostom also received a secular education, after which he retired to the desert to devote himself to the ascetical

Kontakion of the Presentation of our Lord to the Temple, Tone 1

O Christ our God who, through your birth
 O Christ our God who, through your birth
 have sanc-ti-fied the vir-ginal womb and
 have bless-ed the arms of Si-me-on, You
 have come to-day to save us. When wars
 prevail keep your peo- ple in peace and
 strengthen our Pu-blic Authorities in eve-
 ry good deed, for You alone are the Lover
 of man- kind .

Epistle: Hebrews 13:17-21 (p. 470)

PROKIMENON (Tone 8) (p. 475)

Through all the earth, their voice resounds, and to the ends of the world their message.

Stichon: The heavens declare God's glory and the firmament proclaims the work of his hands.

READING from the Epistle of St. Paul to the Hebrews

Brethren, remember your superiors who spoke to you the word of God. Consider how they ended their lives, and imitate their faith. Jesus Christ is the same yesterday and today, yes, and forever. Do not be led away by various and strange doctrines. For it is good to make the heart steadfast by grace, not by foods, in which those who walked found no profit.

We have an altar, from which they have no right to eat who serve the tabernacle (Cf. Lv.16 :17). For the bodies of those animals whose blood is brought into the Holies by the high priest for sin, are burned outside the camp. And so Jesus also, that he might sanctify the people by his blood, suffered outside the gate.

Let us therefore go forth to him outside the camp, bearing his reproach; for here we have no permanent city, but we seek for the city that is to come. Through him, therefore, let us offer up a sacrifice of praise always to God, that is, fruit of lips praising his name. And do not forget kindness and love, for by such sacrifices God's favor is obtained.

ALLELUIA (Tone 1) (p. 475)

The heaven shall proclaim your wonders, O Lord, and your truth in the assembly of the saints.

Stichon: God is glorified in the council of his saints, great and awesome to all those around him.

Gospel of the 15th Sunday of Holy Cross, (Luke 19:1-10)
(Zacchaeus' Repentance)

At that time as Jesus was passing through Jericho, behold there was a man named Zacchaeus; and he was a leading publican, and he was rich. And he was trying to see Jesus, to find out who he 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 going to pass that way. And when Jesus came to the place, he looked up and saw him, and said to him, "Zacchaeus, make haste and come down; for I must stay in your house today." And he made haste and came down, and welcomed him joyfully. And upon seeing it, all began to murmur, saying, "He has gone to be the guest of a man who is a sinner." But Zacchaeus stood and said to the Lord, "Behold, Lord, I give one-half of my possessions to the poor, and if I have defrauded anyone of anything, I restore it fourfold." Jesus said to him, "Today salvation has come to this house, since he, too, is the son of Abraham. For the Son of Man came to seek and to save what was lost."

Hymn to the Theotokos: *It is truly meet to call you blessed...*

Kinonikon: *Praise the Lord...*

January 30: Synaxis of the Three Holy Hierarchs: St Basil the Great, St Gregory the Theologian, and St John Chrysostom

This feast was instituted during the reign of Alexis I Comnenus (1081-1118). A dispute arose in Constantinople among various prominent citizens and clergy, about which of the three Fathers Basil the Great, Gregory the Theologian, or St John Chrysostom was the greatest. In typically Byzantine fashion, the people of the City joined into the dispute, which became more animated, dividing the populace into three hostile factions styling themselves Basilians, Gregorians and Joannites. At last, desiring to restore peace to the City and the Church, the three holy hierarchs themselves appeared to the monk John Mauropus; they revealed to him that they stand together in harmony and in equal glory before the heavenly throne, and instructed him to compose a common service for the three of them. Saint John (Mauropus) obeyed, and chose January 30 as the date of the commemoration, since each of the three hierarchs is commemorated separately in January.