



**July 11, 2010**

**SEVENTH SUNDAY AFTER PENTECOST;  
FEAST OF THE TRANSLATION OF THE RELICS OF THE HOLY UNMERCENARY  
SAINTS CYRUS AND JOHN; NEW MARTYRS OF DABAR AND MILESHEVA**

**RESURRECTION TROPARION - TONE SIX:**

The angelic powers were at Your tomb; and the guards became as dead men; and Mary stood by Your grave, seeking Your most pure Body. You did capture hell, not being tempted by it. You did come to the Virgin, granting life. O Lord who did rise from the dead: Glory to You!

**HOLY UNMERCENARY SAINTS CYRUS AND JOHN TROPARION - TONE FIVE:**

O Christ God, You have given us the miracles of Your martyrs, Cyrus and John, as an invincible rampart; through their prayers, frustrate the plans of the heathens, and strengthen the faith of the Orthodox Christians, for You alone are good and love mankind!

**RESURRECTIONAL KONTAKION - TONE SIX:**

When Christ God, the Giver of Life, raised all of the dead from the valleys of misery with His mighty hand, He bestowed resurrection on the human race. He is the Savior of all, the Resurrection, the Life, and God of all.

**HOLY UNMERCENARY SAINTS CYRUS AND JOHN TROPARION - TONE THREE:**

Having received the gift of miracles through Divine Grace, O saints, you work wonders in the world unceasingly. You remove all of our passions through your invisible surgery, Divinely-wise Cyrus and glorious John, for you are truly divine physicians.

**HYMN TO THE MOTHER OF GOD - TONE SIX:**

Steadfast Protectress of Christians and constant advocate before the Creator, do not despise the cry of us sinners; but in your goodness come speedily to help us who call on you in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for you always protect those who honor you!

## EPISTLE & COMMENTARY

### **THE PROKIMENON IN THE 6<sup>TH</sup> TONE:**

*O Lord, save Your people, and bless Your inheritance!*

### **ROMANS 15:1-7**

Brethren, we then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification. For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me." For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ. Therefore receive one another, just as Christ also received us, to the glory of God.

### **ALLELUIA**

*He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God.  
He will say to the Lord: My Protector and my Refuge; my God in whom I trust.*

### **COMMENTARY**

The Apostle Paul calls us to "bear with the scruples of the weak..." This doesn't mean to just put up with those who are weaker in the faith. Rather, we are called to carry them together with us. This means that we should not do anything to cause our weaker brethren to stumble, but rather, should teach them and edify them with our example as we strive to imitate Christ. Our Lord bore all of humanity's weaknesses. So too the strong in faith should lovingly and joyfully identify with the weaker believers. May our Lord strengthen our weakness, so that we may then bear one another's burdens, and so fulfill His Law!



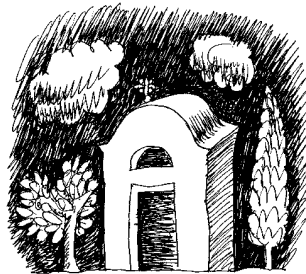
## GOSPEL & COMMENTARY

### **MATTHEW 9: 27-35**

At that time, two blind men followed Jesus, crying out and saying, "Son of David, have mercy on us!" And when He had come into the house, the blind men came to Him. And Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "According to your faith let it be to you." And their eyes were opened. And Jesus sternly warned them, saying, "See that no one knows it." But when they had departed, they spread the news about Him in all that country. As they went out, behold, they brought to Him a man, mute and demon-possessed. And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, "It was never seen like this in Israel!" But the Pharisees said, "He casts out demons by the ruler of the demons." Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

### **COMMENTARY**

According to Prophet Isaiah, the messianic age is signified when the eyes of the blind shall be opened, and the ears of the deaf shall hear (Is 35:5). These healings are a sign that Jesus is the long-awaited Messiah, as is the use of the title Son of David by the blind men, which expresses their faith in this truth. May we too have the faith to cry out to our Lord, Jesus Christ, "Son of David, have mercy on us!"



## SPIRITUAL ARTICLES

**From *The Prologue for Jun. 28/Jul. 11* by St. Nikolai Velimirovic:**

### **The Holy Martyrs Cyrus and John**

These holy martyrs are commemorated on January 31, and their lives and sufferings are described under that date. But June 28 commemorates the translation of their relics from Canopus to Menuthis and the numerous miracles that occurred through their relics. St. Cyril, the Patriarch of Alexandria, prayed fervently to God to destroy the idolatrous impurity in the town of Menuthis, where there was a pagan temple and where the power of the demons ruled. An angel of God appeared to the patriarch and told him that Menuthis would be cleansed of its impurity if he translated the relics of Saints Cyrus and John to that town. The patriarch did so immediately: he translated the relics of the martyrs to Menuthis and built a church there in honor of Saints Cyrus and John. Through the relics of these martyrs,

Ammonius, the son of Julian, the governor of Alexandria, was healed of scrofula; a certain Theodore was healed of blindness; Isidore of Maiuma was cured of a wasting disease of the liver; the wife of Theodore of poisoning; a certain Eugenia of dropsy; and many other people of various diseases and torments. All this occurred in the year 412.

### **The Venerable Sennuphius the Standard-bearer**

Sennuphius was a great ascetic and miracle-worker of the Egyptian desert and a contemporary of Patriarch Theophilus and Emperor Theodosius the Great. He is called the Standard-bearer because, by his prayers, he once helped Emperor Theodosius gain a victory over the army of his adversaries. When the emperor summoned Sennuphius to Constantinople, Sennuphius replied that he was unable to go, but sent him his tattered monastic habit and staff. Setting out to battle, the emperor donned Sennuphius's monastic habit and carried the staff, and he returned from battle victorious.

### **The Venerable Paul the Physician**

Paul was a Corinthian by birth. Completing his schooling, Paul withdrew to a monastery and was tonsured a monk. He had a difficult struggle with the impure spirit of fornication. When he had driven that spirit away from himself by the power of the Cross, it created a malicious falsehood, inciting a depraved woman to say that she had given birth to a child by Paul. Some heretics then dragged him from the monastery, placed the child in his arms, and forced him to walk through the town, so the people could spit on him. The baby was only a few days old. St. Paul prayed fervently to God and said to the people: "Behold, let the child himself say who his father is." The child stretched out its hand from the swaddling clothes, pointed to a blacksmith and said: "That man is my father and not Paul the monk!" Paul's adversaries became ashamed, and God granted Paul great healing power, so that when he laid his hands on the sick they were healed. Paul reposed peacefully in old age, having pleased God by his life on earth. He lived in the seventh century.

### **HYMN OF PRAISE**

#### **Saint Sennuphius**

Sennuphius the elder fasted in the wilderness,  
His body passionless, like dry bones,  
But, like water flowing from a dry stone,  
The grace of the Holy Spirit flowed from him;  
In a deadened body, a powerful spirit was hidden.  
The glorious Emperor Theodosius heard of this,  
And, when he was readying for war,  
He invited the Elder Sennuphius to come  
And give his blessing, so that the emperor would crush the devil.  
The emperor promised numerous gifts to him.  
The Elder Sennuphius burst into tears.  
He sent a reply to Emperor Theodosius,  
Saying that he could not come: the roads were too distant,  
And he could not upset his prayer with cares.  
He gave thanks to the emperor for every gift,  
And to the emperor he sent his old monastic habit.  
Along with the robe, he sent an old staff.

These were the monk's gifts to the emperor!  
"Let the emperor take the staff and don the robe,  
And he will defeat every adversary in battle."  
Attired as a monk, the emperor set out for battle,  
And from the battle he returned a glorious victor.  
The emperor erected in the city a pillar of victory,  
And placed his likeness as a monk on top of the pillar,  
That the world would remember the faith of Emperor Theodosius,  
And the miraculous power of St. Sennuphius.

## **REFLECTION**

The Protestants have denied the power of God to work miracles through material things. By doing this they thought to spiritualize the Christian Faith; however, in doing this they have impoverished and deformed Christianity. They have rejected the action of God's power through icons, through the relics of the saints, through the Cross, and finally, some of them, even through the power of Holy Communion. If they were to follow this erroneous path to the end, they would have to reject even the miracles which occurred through the living body of the Lord Jesus, for His body was also material; likewise the miracles from the touch of the hands of the apostles and the saints, for these hands are also material—not to mention the rod of Moses, or the vesture of the All-holy Theotokos, or the handkerchief of the Apostle Paul and so forth. In this rejection, the Protestants stand in contradiction to the entire ancient Church. Here is one out of thousands and thousands of proofs that God acts through things, especially when He wants to glorify His saints: There was a tall pillar erected in Alexandria bearing a statue of Emperor Theodosius dressed in a monastic habit and with a monastic staff in his hand. This pillar served as a memorial to the emperor's victory over his adversaries while he was clad in the monastic habit of St. Sennuphius and held his staff in his hand. When God so wills, even one garment of a saint will conquer the powerful armies of unbelievers. Who would dare to limit the action or the methods of action of the power of the Almighty God?

## **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 5, 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

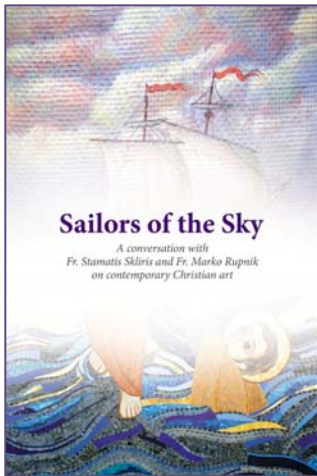
Ad/Greeting for the Annual 2010 Publication  
Full-page \$150, Half-page \$75, Quarter-page \$50

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

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### **FROM SEBASTIAN PRESS:**

#### **OUR NEWEST PUBLICATION**



### **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



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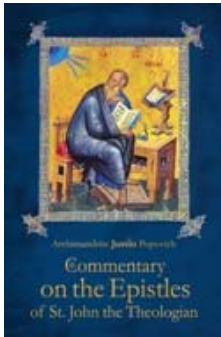
#### **2010 Wall Calendar adorned with icons by Fr. Stamatis Skliris**

The Serbian Orthodox Diocese of Western America is pleased to announce the publication of a beautiful, full-color, trilingual (English, Serbian and Greek) Wall Calendar, which has been compiled and designed by Bishop Maxim and Interklima (Vrnjci), and printed in Serbia. This high quality, trilingual (English, Serbian and Greek) Calendar is adorned with striking full-color icons by

Fr. Stamatis Skliris, a parish priest in Athens who is renowned as an iconographer and as a writer and lecturer on Byzantine iconography. Highly recommended! 27 pages

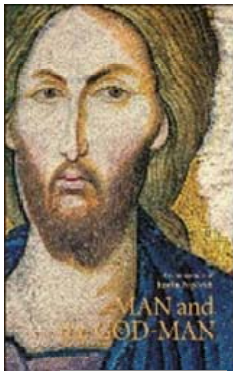
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### **Commentary on the Epistles of St. John the Theologian**

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.*

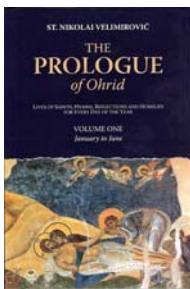


### **MAN AND THE GOD-MAN by Archimandrite Justin Popovic**

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