



**Sunday, July 31, 2011**

**7<sup>TH</sup> SUNDAY AFTER PENTECOST**  
**HOLY FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS;**  
**HOLY MARTYR EMILIAN; HOLY MARTYR HYACINTH**

**RESURRECTIONAL 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!

**TROPARION TO THE FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS - TONE EIGHT:**

You are most glorious, O Christ our God. You have established the Holy Fathers as lights on the earth. Through them You have guided us to the true faith. O greatly Compassionate One, glory to You!

**TROPARION TO SAINT EMILIAN - TONE FOUR:**

O holy martyr Emilian, you defended the Church against the idolatry of the pagans. Because of your faith in Christ, you were martyred by fire and through a glorious death received your crown. Pray to Christ God that He may grant us great mercy.

**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.

**KONTAKION TO THE FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS - TONE EIGHT:**

The apostles' preaching and the fathers' doctrines have established one faith for the Church. Adorned with the robe of truth, woven from heavenly theology, it defines and glorifies the great mystery of piety.

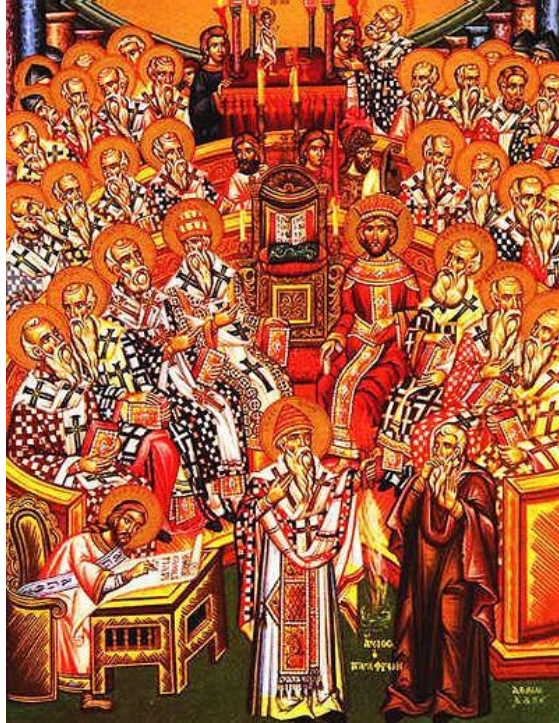
**KONTAKION TO SAINT EMILIAN - TONE THREE:**

You did not fear the fire, your fellow servant, for you were enflamed with divine zeal. You willingly entered the flames, unconsumed by their fury, of firing yourself in sacrifice to the Lord. O glorious martyr Emilian, entreat Christ God to grant us His great mercy.

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## **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!



*Holy Fathers of the Ecumenical Councils*

## **EPISTLE & COMMENTARY**

### **THE PROKIMENON IN THE 4<sup>TH</sup> TONE:**

Blessed are You, O Lord God of our Fathers and praised and glorified is Your name forever.

### **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.

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### **FOR THE FATHERS – HEBREWS 13: 7-16**

Brethren, remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct. Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

### **THE ALLELUIA VERSES:**

The God of gods, the Lord, has spoken and He has called the earth from the rising of the sun to its setting. Gather together unto Him His holy ones who have established His covenant upon sacrifices.

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

The Apostle Paul calls us to “bear with the scruples of the weak...” This doesn’t just mean to put up with them, rather, we are called to constantly support, edify and encourage them, imitating our Lord who bore all of humanity’s weaknesses. This is why Saint Paul refers to him as the “God of patience and comfort.”



*Jesus Heals the Two Blind Men*

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## 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.

### FOR THE FATHERS – JOHN 17: 1-13

At that time, Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves."

### COMMENTARY ON MATTHEW 9: 27-35

According to the Prophet Isaiah, the messianic age is signified when the eyes of the blind shall be opened and the ears of the deaf shall hear (Isaiah 35: 5). These healings are a sign that Jesus is the long-anticipated Messiah, as is the use of the title "Son of David" by the blind men, which expresses their faith in this truth.

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## SPIRITUAL ARTICLES

From The Prologue for July 18/July 31 by St. Nikolai Velimirovic:



*Saints Valentin, Pambo, Emilian (left to right)*

### **The Holy Martyr Emilian**

During the reign of Julian the Apostate, in the Thracian town of Dorostolon, there lived a young man, Emilian, a servant of the local eparch. When the apostate emperor attempted to destroy Christianity throughout the Roman Empire by fire and sword, his representative came to Dorostolon to kill the Christians, but he did not find a single one. Rejoicing at this, he sponsored a great banquet for the citizens of Dorostolon, and ordered sacrifices to be offered to the idols. The pagan revelry ensued, day and night, throughout the town. That night, St. Emilian roamed the pagan temples, markets and streets of the town, and smashed all of the idols with a sledgehammer. The next day there was great fear in the city. Everyone sought the destroyer of their gods. A peasant passing by the temple that morning was seized. Emilian, seeing that an innocent man would suffer, said to himself: “If I conceal my works, what benefit would I receive from that which I did? Would I not be found before God to be the murderer of that innocent man?” Therefore, he appeared before the emperor’s legate and admitted all. The enraged legate questioned Emilian, asking who had prompted him to do what he had done. The martyr of Christ replied: “God and my soul ordered me to destroy those lifeless pillars that you call gods.” The judge then ordered that Emilian be flogged—and, after flogging and other tortures, ordered him to be burned with fire. Thus ended the earthly life of St. Emilian. He was received into the heavenly life on July 18, 362.

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### **The Venerable Pambo**

Pambo was an Egyptian and an ascetic on Mount Nitria. He was a contemporary of St. Anthony the Great, and was himself great in monastic asceticism. He was known particularly for two characteristics: through long training he sealed his lips so that he did not speak one unnecessary word; and he never ate bread except that which he earned with his own hands by weaving reeds. He was like an angel of God and, in later years, his face shone like the face of Moses once did—so much so that the monks were unable to look him in the face. He never gave a quick reply, even to a simple question, without first praying about it and contemplating it in his heart. Patriarch Theophilus of Alexandria once visited the monks in Nitria. The monks begged Pambo, saying: “Give the patriarch an edifying word, which would be of benefit to him.” The quiet Pambo replied: “If he does not benefit by my silence, he will not benefit by my word.” Once, St. Pambo traveled throughout Egypt with his monks. They came upon a group of men who remained seated as the monks passed by. St. Pambo addressed them and said: “Arise and greet the monks, that you may receive a blessing from them; for they continually converse with God and their lips are holy.” This glorious saint was able to clearly discern the destiny of both the living and the dead. He reposed in the Lord in the year 386.

### **The Venerable Paisius and Isaiah**

Paisius and Isaiah were brothers of a wealthy family, and were both monks. One became a saint because of his asceticism in the wilderness, and the other because of his works of mercy toward men. St. Pambo saw them both in Paradise. This settled a dispute among the monks concerning the question: Which is better—asceticism and a life of rigorous self-denial, or corporal works of mercy? Both of them lead to Paradise, when performed in the name of Christ.

### **The Venerable John the Much-suffering**

John was a recluse in St. Anthony’s Monastery of the Kiev Caves. For thirty years he was tormented by lustful passions, which he ceaselessly struggled against—until finally he conquered them with God’s help, through touching the relics of St. Moses the Ugrian (July 26). Having conquered impure passion, St. John was infused with an inward heavenly light by which he could see at night as though it were day.

### **HYMN OF PRAISE: Saint Pambo**

The monks asked Pambo the Blessed:

“Is it good, Father, to praise your neighbor?”

Pambo was silent, then to the brethren replied:

“It is good to praise but it is better to remain silent.”

And again they asked Pambo: “And who is perfect?”

“One who denies his own will, for the sake of God’s will.”

The monks were silent, until one spoke:

“Do not deny us one more reply:

What kind of garment should a monk have?”

“The kind you throw away and no one takes—”

Thus spoke the saint, then closed his mouth;

He guarded his tongue so as not to speak needlessly.

Pambo, all radiant at the hour of his death,

When asked about his life, uttered this:

“I never ate bread I did not earn,  
Nor has my soul repented of a single word.”

### **REFLECTION**

Which is more pleasing to God: a life of asceticism in the wilderness, or works of mercy? Men of prayer in the wilderness think that a man, living among men, will find it difficult to safeguard the purity of the heart and to direct his mind toward God—no matter how many good works he performs. Yet those who do good works among men say that the man in the wilderness is totally occupied with his own salvation, and does not help in the salvation of others. Two Egyptian brothers, Paisius and Isaiah, inherited a great estate from their parents. They sold the estate, and each took his share of the money. One of them immediately distributed his money to the poor, became a monk, and withdrew into the desert to lead a life of strict asceticism—that through patience, fasting, prayer and purifying his mind from all evil thoughts, he might save his soul. The other brother also became a monk, but did not go to the desert. Instead, he built a small monastery near the town, with a hospital for the sick, a public refectory for the needy and a resting place for the sorrowful. He dedicated himself entirely to the service of his fellow men. When both brothers died, a dispute ensued among the monks of Egypt: which of the two fulfilled the Law of Christ? Unable to agree among themselves, they came to St. Pambo and questioned him about this. St. Pambo replied: “Both are perfect before God: the hospitable one is like the hospitable Abraham, and the ascetic is like Elias the Prophet—both of whom were equally pleasing to God.” Yet not all the monks were satisfied with this response. Then St. Pambo prayed to God to reveal the truth to him. After praying for several days, he said to the monks: “Before God I tell you that I saw both brothers, Paisius and Isaiah, together in Paradise.” With this, the dispute was settled and all were satisfied.

### **CONTEMPLATION**

Contemplate the miraculous experience of Balaam (Numbers 22):

1. How Balaam came to prophesy to Balak, the prince of the Moabites;
2. How an angel appeared on the road with a sword and prevented Balaam from advancing;
3. How the ass saw the angel before Balaam did, and spoke to his master.

### **HOMILY**

#### **on the remembrance of the imminent putting off of the body**

*Yea, I think it meet, as long as I am in this tabernacle to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me (II Peter 1:13–14).*

Here is a good reminder to lovers of the body who, because of their bodies, forget their souls. The body must be cast off from us. No matter how dear we hold it to be, no matter how many precious adornments we hang upon it, no matter how much we caress and pamper it, we must cast it off one day. Oh, how powerful and truthful are the words “cast it off!” When the soul is separated from the body, the soul casts the body off as something no longer necessary. When shipwrecked men reach the shore on a board, they step onto the shore and cast away the board. When spring blossoms, the serpent sheds its skin and casts it off. When a butterfly wings its way out of the cocoon, the cocoon is cast off. In the same manner, the body is cast off when the soul departs from it. No longer of

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use and without benefit, and even harmful to other men, it is cast out of the house, cast out of the city, cast from the sight of the sun, and is buried deep in the ground. Think about this, you who live in luxury and adorn your bodies; you who are haughty and gluttonous! As long as the soul is in the body, it should utilize the body for its salvation, submitting to the Law of God and performing the works of God. Do you see how the apostolic soul is a lover of labor? *As long as I am in this tabernacle to stir you up.* This task was given to him by God. He wants to conscientiously complete it to the end before he must put off his body. Brethren, let us labor—first to embrace the apostolic warning; and second, to remind others, all others whom we wish well. We are rapidly approaching the shore of the other world; and the hour swiftly approaches when we must cast off our bodies and, with a naked soul, appear before the Judgment of God. What will we say at the Dread Judgment Seat of God? For what goals will we have used that thing of the earth, the body? O Lord Jesus, Righteous Judge, direct our minds to think of death and judgment. To Thee be glory and praise forever. Amen.

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## DIOCESAN EVENTS

### 2011 Dates to Remember

#### **July 17 – August 6**

Diocesan Summer Camp Saint Sava Mission, Jackson, California

[VIEW ARTICLE & PHOTOS](#)

Week One begins July 17, 2011

Week Two begins July 24, 2011

Week Three begins July 31, 2011

#### **Friday, September 2 – Sunday, September 4**

[Annual Diocesan Assembly](#)

Saint Steven's Serbian Orthodox Cathedral, Alhambra, CA

#### **Friday, September 2 – Sunday, September 4**

[15<sup>th</sup> Annual Diocesan Days Gathering](#)

Saint Steven's Serbian Orthodox Cathedral, Alhambra, CA

#### **October 7**

Cathedral Slava, Saint Steven's Serbian Orthodox Cathedral,  
Alhambra, CA

#### **December 4**

Diocesan KSS Slava, Feast of the Entrance of the Theotokos

Western American Diocese  
**15TH ANNUAL DIOCESAN DAYS GATHERING**  
Guest Speaker  
Archimandrite Vasilios Gondikiakis  
Mount Athos, Greece  
**September 2-4, 2011**  
SAINT STEVEN'S SERBIAN ORTHODOX CATHEDRAL  
ALHAMBRA, CALIFORNIA  
**Commemorating the Ninetieth Anniversary of the Establishment of the  
First Serbian Diocese for America and Canada (1921-2011)**  
WORSHIP SERBIAN PICNIC FOLKLORE PERFORMANCES MUSIC & DANCING SPORTS CHILDREN & YOUNG ADULT ACTIVITIES

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**ПРАВОСЛАВНИ ЕПИСКОП ЗАПАДНОАМЕРИЧКИ**  
**SERBIAN ORTHODOX DIOCESE OF WESTERN AMERICA**

Ep. No. 294

July 26, 2011

Dear Brothers and Sisters in Christ,

I greet you with much gratitude and joy in the name of our Lord and Savior, Jesus Christ.

As we are in full preparation for the upcoming celebration of our Fifteenth Annual Diocesan Days Gathering, I would like to take this opportunity to sincerely thank you for your past support of our Diocese. Your love, concern, and commitment have enabled us to expand our ministries through youth and adult retreats, Orthodox publications, children's camp programs, parent education, iconography workshops, our Annual Diocesan Days gatherings, and much more.

Today, I earnestly appeal to you for your support of our Fifteenth Annual Diocesan Days Gathering scheduled for Labor Day weekend, September 2-4, at Steven's Serbian Orthodox Cathedral in Alhambra, California where all of our faithful will have an opportunity to come together in one place as one family in prayer and fellowship. Your contribution to this celebration will be especially valuable given that we will be commemorating the Ninetieth Anniversary of the establishment of the first Serbian Orthodox Diocese in North America and the appointment of its first Bishop. A special publication will focus on the legacy of those early pioneers whose hard work and unwavering faith and generosity set the foundation of our Diocese as well as the other Dioceses of the Serbian Orthodox Church on this Continent. Surely it behooves us to honor their memory by contributing to the success of our Diocesan Days celebration.

As St. Sava reminds us: "Faith can save us only if united and expressed in good works inspired by the love of God." As Orthodox Christians, we are called upon to share our time, talents, and finances in order to support and accomplish good works for our community.

I appeal to you to support Diocesan Days by becoming a sponsor and/or by purchasing an ad or a greeting to be published in the event program book. By donating \$1,000 to become a Gold Sponsor or \$500 to become a Silver Sponsor, you will help to underwrite some of the many expenses incurred by this event. A greeting or ad in the program book, which will also include articles and pictures highlighting the progress of the Diocese, will further help guarantee a successful event. Sponsors will receive special recognition in the event program book, and Gold Sponsors will be invited to sit at the banquet table with our Hierarchs, guest speakers, and other invited dignitaries.

To contribute, please complete the enclosed form and send it along with your check to:  
Western American Diocese, 2011 Annual, 1621 West Garvey Avenue, Alhambra, CA 91803

Your prompt reply, preferably by August 15th, will be most appreciated. May the grace, love, and communion of the Holy Trinity be with you and your loved ones as you continue your good works.

With God's blessings,

Right Reverend Bishop MAXIM

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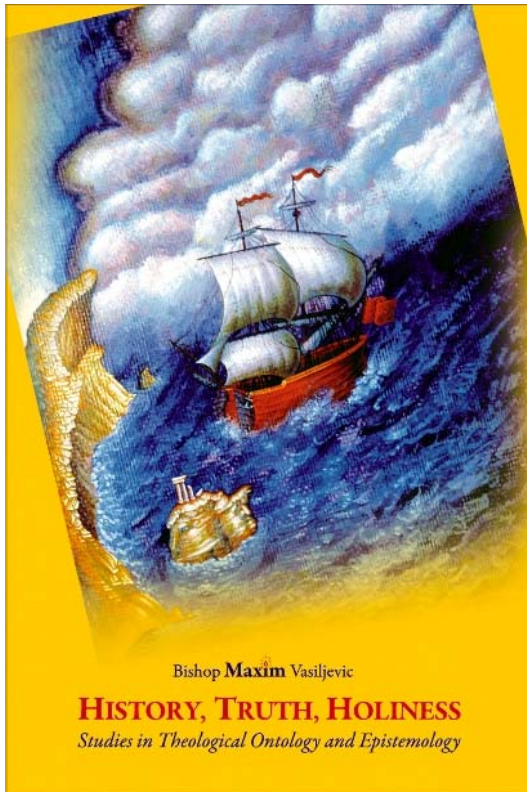
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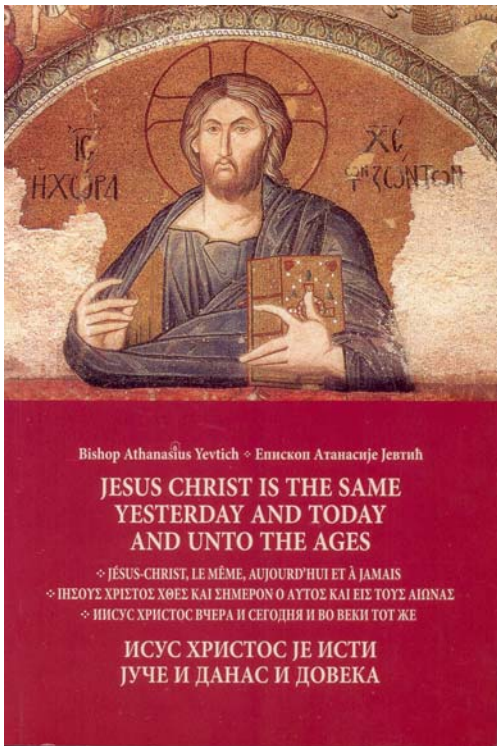
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# JESUS CHRIST IS THE SAME YESTERDAY AND TODAY AND UNTO THE AGES

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

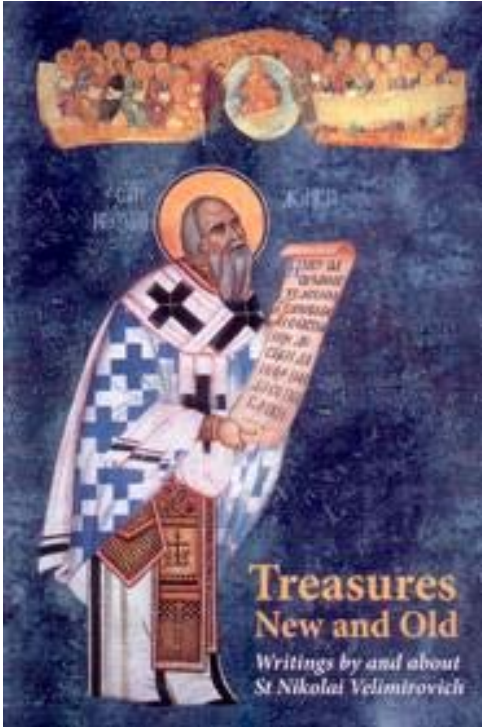
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St. Nikolai Velimirovich, Bishop of Ohrid and Zhicha (1880 - 1956), who along with his many other attributes is regarded, with good reason, as an Enlightener of the Americas, The renewed interest in this man and his works has resulted in the materialization 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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