

## June 28

### *B. Translation of the Relics of the Holy Wonderworking Unmercenaries Cyrus and John*



The translation took place in 412 from Canopus [Abukir-Taufikiyeh] to the village Manuphin, not far from (about 175 sazhen [1,225 feet]) from Canopus [Abukir-Taufikiyeh], Egypt. There was a pagan temple in the village of Manuphin and this spot was very cold because of evil spirits. Archbishop St. Cyril of Alexandria prayed to God to expel the evil spirits from there. An angel of the Lord appeared to him and ordered him to transfer the relics of the unmercenary physicians, Cyrus and John, and place them in the Temple of the Holy Evangelists that was built there by Patriarch Theophilus. As soon as the holy relics of the martyrs were transferred from there, the terrible and pernicious demons disappeared, but on the other hand healing flowed from the relics of the passion bearers. This filled the hearts of Christians of the Alexandrian Church with joy, who began to solemnly celebrate the day of the translation of their holy relics. Soon this day also became a feast of the entire Orthodox Church as more of the wonders of the martyrs even into the following century strikingly spoke about their great intercession before God (See Jan. 31).

For the **Kontakion, Epistle and Gospel** see Jan. 31.

### *Ven. Fathers Sergius and Herman, Valaamite Wonderworkers*

By their own writings and life they contributed to the spread and establishment of the Orthodox faith in Karelia. They suffered greatly from abuse by the Swedish papists. They built a cenobitic monastery including many monks (Finland Diocese) on the island of Valaam that exists up to now. Ven. Sergius and Herman died about the year 1353. Their relics are in a hidden place in their monastery. The special service for them was printed in 1817. On Oct. 20, 1819 the Holy Synod designated the day of the memory of Ven. Sergius and Herman on the day of the translation of their relics (see Sept. 11) to be carried in all printed menologia. In the Ustav [Typikon] of 1885 the memory of Ven. Sergius and Herman is not indicated, but in Monthly Menaion of 1868 it is indicated, but there are no services, neither Troparion nor Kontakion (Refer to Sept. 11).

### *Ven. Paul the Physician*

Born in Corinth, from youth he led a strict monastic life. Accused of adultery by a certain woman, he was vindicated by the child himself, who pointed

out the fruit of his iniquity. He had the gift of healing illnesses. The Venerable One died in the 7th century.

*Xenophon of Robeika*, disciple of Ven. Barlaam of Khutyn, and founder of the Trinity Monastery on the shore of the Robeika, about 25 versts [16.5 miles] from Novgorod, died in 1262. His relics are in a hidden place in a temple in his monastery that was abolished in 1764.

### *Icon of the Mother of God of the Three Hands*

A zealous adherent of iconolatry, St. John of Damascus (see Dec. 4), was accused of treason by the iconoclastic Emperor Leo the Isaurian before the Damascene prince during whose reign he held an important state post. Not suspecting secret snares of the heretic emperor, the prince ordered to cut off the right hand of St. John and to hang it in a public place to instill fear in others. By evening when the anger of prince ceased, St. John asked him through friends for permission to take the brush of his hand hung up for shame. Having received it, St. John applied it to the joint and turned with tearful prayer to the Mother of God, asking Her about the healing of his hand for the benefit of the faithful. After a long prayer St. John fell asleep. Appearing to him in a dream the Mother of God healed him. Grateful for his healing and in memory of this astonishing event, St. John from silver made the image of a hand brush and applied it to the icon of the Mother of God, from which it received the name "of the three hands". When the innocence of St. John was revealed, the prince grew fonder of him than before, but St. John combined in himself the secular post and left for the Laura of St. Sabbas the Sanctified in Palestine. Here he also brought the holy icon, before which he received healing, with him. The holy icon remained in the Laura of St. Sabbas until the 13th century.

At the beginning of the 13th century St. Sabbas, Archbishop of the Serbs (see Jan. 12) arrived here. And, according to a special desire of the Mother of God, he received the icon of the three hands in blessing from the Laura.

The holy icon was in Serbia for a short time, but then, following the rise of troubles, the wonderful image was delivered to the Chilandari on a donkey without any guidance. The brethren solemnly received the icon of the Mother of God and placed it in the sanctuary of the cathedral temple. Subsequently, when the rector of the Chilandari died, there was a conflict among the brethren during the election of a new Hegumen, the brethren coming to Matins have seen the icon of the three hands not in the sanctuary but on the Hegumen's place. It happened three times despite all the safety measures of the brethren who attributed this to the secret actions of someone in their midst. Then it was revealed to a certain hermit following a strict way of life and who told the vision in which the Mother of God has deigned to say that the brethren not move her icon from the Hegumen's place, because She Herself wants to occupy this place by Her icon and directly manage the monastery in order to eliminate the disagreement now and in the future during

the election of the Hegumen. Since that time in Chilandari they do not choose and there is no real Hegumen there and only a pro-Hegumen, i.e. a deputy managing the monastery. The ecclesiarchs get the blessing from the Icon of the Three Hands for ringing the bells for a service. In mantias they approach the holy icon, do two full prostrations before the face of the Mother of God, with a sign of the cross kiss Her hand but then as before a Rector, they fall down to the ground still without the sign of the cross. By this they admit that stepping under the holy icon, they feel a similar awe as one subordinate before a master, but at the same time they also have the feeling of child's love as before the Mother of eternal love and comfort.

Metropolitan Leontius of Mount Athos, being in New Jerusalem in 1686, told the following tradition about the Icon of the Three Hands kept on Athos:

One painter in Chilandari, wishing to write an icon of the Mother of God, outlined the image with chalk. Coming from the kellia, he soon returned and saw the outline of a third hand. Thinking, that this is a prank of the brethren over him, he angrily erased the outline. At night it was again depicted. So it happened three times. Finally, a voice said to the icon-painter: "do not dare erase the third hand according to my will". Then he wrote an image of the Three Hands, which became glorified for great wonders.

On June 28, 1663 an exact copy of the Icon of the Three Hands was sent to Patriarch Nikon, which also was placed in the Resurrection Monastery in New Jerusalem.

Another exact copy of this icon is in Beloberezhskoi [White Birch] Hermitage, Briansk District, Orlovsky Province. It was brought here by Priest Simeon, the founder of the Hermitage. See July 12.

*S. V. Bulgakov, **Handbook for Church Servers**, 2<sup>nd</sup> ed., 1274 pp. (Kharkov, 1900), pp. 0220-0221.  
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