



Welcome!

Whether you are searching for a new church home or just visiting, we are glad you're with us today. If you have a prayer request, are looking for more information about the Orthodox Faith, would like to join our parish, or would like to speak with Fr Thomas, we invite you to fill out a visitor's card and drop it in the offering basket as your offering today. We want to get to know you! God bless you!

This Week

Today

After the Liturgy Trisagion for the Departed In memory of Valentina Barsom (1 year) from the Barsom family

Saturday, July 27

4:00 pm Community Dinner for those in Need

No Saturday Vespers/Vigil during July

Sunday, July 28

10:00 am Divine Liturgy

**Pochaev
Icon of the
Mother of
God**



To our Visitors: Holy Communion is reserved for Orthodox Christians who prepare themselves by prayer and fasting. Non-Orthodox visitors are welcome to come forward to venerate the cross and receive the Antidoron (blessed bread) at the conclusion of the service.

Archpriest Thomas Soroka, *Rector*
Deacon Luke Loboda, *Attached*
Mat. Janet Mihalick, *Choir Director*

Fifth Sunday after Pentecost

McKees Rocks/Pittsburgh, PA
OrthodoxPittsburgh.org

July 21, 2019

Announcements

➤ During the summer months, let us continue to offer **worship and praise to God every Sunday** in thanksgiving for the continued blessings He richly pours out on us. In this way, God is glorified, we sustain our faith, and we become an example to others. Traveling this summer? Seek out a church to visit on Sunday morning at orthodoxyinamerica.org.

➤ **Thank you to** Deacon Luke and Matushka Ashley Loboda for leading our Annual Community Day last week and to all the men who canvassed the neighborhood and helped set up and break down the tables and chairs. We had excellent engagements with our neighbors and opportunities to talk about our faith. May God bless you all for your "love of neighbor."

The Pochaev mountain is in the west of Kyivan Rus, now in modern-day Ukraine, and it is there in the 14th century, that an appearance of the Mother of God with her Savior was granted to two monks and a nearby shepherd. After the vision, a single footprint remained in the mountainside, from which a spring emerged. The previously uninhabited mountain became the site of a monastery dedicated to the miracle. This is the Icon which came to bear the monastery's name: the Pochaev Icon of the Mother of God.

In 1675, a Turkish army made its way to Pochaev mountain, determined to expand the *Dar al-Islam*. The monastery, being a monastery, was incapable of withstanding an assault, and so despite the presence of armed defenders many gave up hope that Pochaev could survive.

The monks prayed to the Mother of God for help.

Prayers

➤ **Ill and infirm:** *Known to be hospitalized* Jack Saban (VA). *Home:* (none) *Shut in, Rehabilitation, or Nursing Home:* Olga Bednar, Garnette Kerchum, Georgiann Robes, Olga Tryszyn, Mary Zapp.

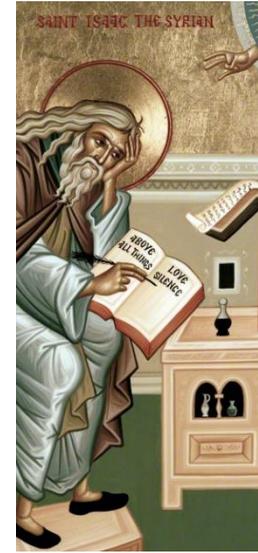
➤ **Vigil Lights from Mat. Nancy K. Mell and Gregory Mell** for the departed servant, Dn. Joseph Mell; for the health of family and Michelle Bittner. **From Carol Horan** for the health of my sister, Susan. **From the Yurkowski Family** for the departed servant, Archimandrite Pitirim. **From Marsha Wasilko** for the health of the Wasilko family. **From Charles A. Wasilko** for the health of (sisters) Doris & Marsha, Michelle Bittner and Helen Billak. **From John & Olga** for the health of Anatoly & Galina Vilkov and Rachel Heuer & her child to be born. **From Michelle Bittner** for the departed servant, Joseph Knapmeyer; for the health of Helen, Linda and Greg. **From Lindy Hamilton** for the health of Elaine Hamilton. **From Donya Yewisiak** for the departed servant, Valentina Barsom. **From Alexandria Tirpak** for the health of my granddaughter, Aleah; special intentions.

Thank You

➤ to **Matushka Nancy Mell and Gregory Mell** for donating all of our July monthly donations in memory of departed members of the Karavlan family. Bulletin (\$60), Holy Bread (\$50), Communion Wine (\$40), Altar Candles (\$25). Incense (\$10)

With this prayer, a vision of the Mother of God appeared in the sky, with the monk Job beside her in prayerful petition, along with an army of angels, swords unsheathed. At this appearance, the defenders were over-joyed, whilst the besieging Turks were terrified. In panic, the Turks fired arrows into the sky at the image but the arrows simply fell back to earth upon the attackers. Further panicked, the Turks turned to flee, trampling each other in the process. The monks and Monastery were saved.

On Endurance



A humble man is never rash, hasty or perturbed, never has any hot and volatile thoughts, but at all times remains calm. Even if heaven were to fall and cleave to the earth, the humble man would not be dismayed. Not every quiet man is humble, but every humble man is quiet. There is no humble man who is not self-constrained; but you will find many who are self-constrained without being humble. This is also what the meek humble Lord meant when He said, 'Learn of Me, for I am meek and

humble of heart, and ye shall find rest unto your souls.' [Matt 11:29] For the humble man is always at rest, because there is nothing which can agitate or shake his mind. Just as no one can frighten a mountain, so the mind of a humble man cannot be frightened. If it be permissible and not incongruous, I should say that the humble man is not of this world. For he is not troubled and altered by sorrows, nor amazed and enthused by joys, but all his gladness and his real rejoicing are in the things of his Master. Humility is accompanied by modesty and self-collectedness: that is, chastity of the senses; a moderate voice; mean speech; self-bellittlement; poor raiment; a gait that is not pompous; a gaze directed towards the earth; superabundant mercy; easily flowing tears; a solitary soul; a contrite heart; imperturbability to anger; undistributed senses; few possessions; moderation in every need; endurance; patience; fearlessness; manliness of heart born of a hatred of this temporal life; patient endurance of trials; deliberations that are ponderous, not light, extinction of thoughts; guarding of the mysteries of chastity; modesty, reverence; and above all, continually to be still and always to claim ignorance. *(St Isaac the Syrian)*

Hymns and Readings for Today

Troparion of the Resurrection Tone 4

When the women disciples of the Lord learned from the angel the joyous message of thy Resurrection, they cast away the ancestral curse and elatedly told the apostles:
“Death is overthrown!
Christ God is risen,//
granting the world great mercy!”

Troparion of St Nicholas Tone 4

You appeared to your flock as a rule of faith, an image of humility, and a teacher of abstinence. Because of your lowliness heaven was opened to you!
Because of your poverty riches were granted to you!
O holy Bishop Nicholas,
pray to Christ our God to save our souls.

Kontakion of the Resurrection Tone 4

My Savior and Redeemer as God rose from the tomb and delivered the earth-born from their chains.
He has shattered the gates of hell, and as Master,//
He has risen on the third day!

Kontakion of the Theotokos Tone 6

Steadfast protectress of Christians, 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 intercessions and to intercede for us, O Theotokos
For you always protect those who honor you.

Prokeimenon (Psalm 104) Tone 4

O Lord, how manifold are Thy works! In wisdom hast Thou made them all.

Epistle of the Sunday (Romans 10:1-10)

Brethren, my heart’s desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not

according to knowledge. For they being ignorant of God’s righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes.

For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.” But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down from above) or, “‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

Gospel of the Sunday (Matthew 8:28-9:1)

When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way. And suddenly they cried out, saying, “What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?”

Now a good way off from them there was a herd of many swine feeding. So the demons begged Him, saying, “If You cast us out, permit us to go away into the herd of swine.” And He said to them, “Go.” So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water.

Then those who kept them fled; and they went away into the city and told everything, including what had happened to the demon-possessed men. And behold, the whole city came out to meet Jesus. And when they saw Him, they begged Him to depart from their region.

Deaconess Olympias

Saint Olympias the Deaconess was the daughter of the senator Anicius Secundus, and by her mother she was the granddaughter of the noted eparch Eulalios (he is mentioned in the life of Saint Nicholas). Before her marriage to Anicius Secundus, Olympias’s mother had been married to the Armenian emperor Arsak and became widowed. When Saint Olympias was still very young, her parents betrothed her to a nobleman. The marriage was supposed to take place when Saint Olympias reached the age of maturity. The bridegroom soon died, however, and Saint Olympias did not wish to enter into another marriage, preferring a life of virginity.

After the death of her parents she became the heir to great wealth, which she began to distribute to all the needy: the poor, the orphaned and the widowed. She also gave generously to the churches, monasteries, hospices and shelters for the downtrodden and the homeless.

Holy Patriarch Nectarius (381-397) appointed Saint Olympias as a deaconess. The duties of a deaconess encompassed caring for suffering, unfortunate women, teaching them the Law of God, and assisting during the performance of the Holy Mysteries over the them. St. Olympias set a good example in all of those areas. The saint fulfilled her service honorably and without reproach.

Saint Olympias provided great assistance to hierarchs coming to Constantinople: Amphilochius, Bishop of Iconium, Onesimus of Pontum, Gregory the Theologian, Saint Basil the Great’s brother Peter of Sebaste, Epiphanius of Cyprus, and she attended to them all with great love. She did not regard her wealth as her own but rather God’s, and she distributed not only to good people, but also to their enemies.

Saint John Chrysostom (November 13) had high regard for Saint Olympias, and he showed her good will and spiritual love. When this holy hierarch was unjustly banished, Saint Olympias and the other deaconesses were deeply upset. Leaving the church for the last time, Saint John Chrysostom called out to Saint Olympias and the other deaconesses Pentadia, Proklia and Salbina. He said that the matters incited against him would come to an end, but scarcely more would they see him. He asked them not to abandon

the Church, but to continue serving it under his successor. The holy women, shedding tears, fell down before the saint.

Patriarch Theophilus of Alexandria (385-412), had repeatedly benefited from the generosity of Saint Olympias, but turned against her for her devotion to Saint John Chrysostom. She had also taken in and fed monks, arriving in Constantinople, whom Patriarch Theophilus had banished from the Egyptian desert. He levelled unrighteous accusations against her and attempted to cast doubt on her holy life.



After the banishment of Saint John Chrysostom, someone set fire to a large church, and after this a large part of the city burned down.

All the supporters of Saint John Chrysostom came under suspicion of arson, and they were summoned for interrogation. They summoned Saint Olympias to trial, rigorously interrogating her. They fined her a large sum of money for the crime of arson, despite her innocence and a lack of evidence against her. After this the saint left Constantinople and set out to Kyzikos (on the Sea of Marmara). But her enemies did not cease their persecution. In the year 405 they sentenced her to prison at Nicomedia, where the saint underwent much grief and deprivation. Saint John Chrysostom wrote to her from his exile, consoling her in her sorrow. In the year 409 Saint Olympias entered into eternal rest.

Saint Olympias appeared in a dream to the Bishop of Nicomedia and commanded that her body be placed in a wooden coffin and cast into the sea. “Wherever the waves carry the coffin, there let my body be buried,” said the saint. The coffin was brought by the waves to a place named Brokthoi near Constantinople. The inhabitants, informed of this by God, took the holy relics of Saint Olympias and placed them in the church of the holy Apostle Thomas.

Afterwards, during an invasion of enemies, the church was burned, but the relics were preserved. Under the Patriarch Sergius (610-638), they were transferred to Constantinople and put in the women’s monastery founded by Saint Olympias. Miracles and healings occurred from her relics.