



Archpriest Thomas Soroka, *Rector*  
Deacon Luke Loboda, *Attached*

**Seventh Saturday/Sunday after Pentecost**

McKees Rocks/Pittsburgh, PA  
OrthodoxPittsburgh.org July 25-26, 2020

## 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

**Saturday, July 25**

10:00 am Divine Liturgy  
*No Vigil*

**Sunday, July 26**

10:00 am Divine Liturgy

**During the Month of July**

*No Matins/Office Hrs, Bible Study or Sat. Vigil*

**Saturday, August 1**

10:00 am Divine Liturgy  
5:00 pm Vespers with Cathedral Vigil

**Sunday, August 2**

10:00 am Divine Liturgy

*\*During the month of July there will be no daily Matins or office hours, Saturday Vigil, or Bible Study.*

**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.**

## Announcements

➤ Our **Icon Project continues in August!** Fr Theodore and John Jurewicz will be here from August 10-28. The projects completed this year will be the Ascension above the altar, and the vestibule entrance, the candle kiosk and the childcare room. See Fr Thomas if you're interested in sponsoring some of the work.

➤ Please see Susan Porter if you can sponsor an **upcoming weekend Coffee Hour fellowship.** It will generally take place outside if weather conditions permit. If it is deemed too hot or rainy, we will hold it inside in the church hall. You may either serve snacks and drinks or provide them individually wrapped and portioned. Thank you!

## Thank You

➤ to our July donors, **from Sandi Tirpak** (Bulletin \$60) for the health of her family; **from Rick Porter (Candles \$25)** for Susan on her birthday; **from Matushka Joni Soroka** (Communion Wine \$40 and Incense \$10) for the health of Fr Thomas on the 20<sup>th</sup> anniversary of his ordination to the Priesthood.



## Prayers

➤ **Ill and infirm:** *Known to be hospitalized:* (none) *Home:* Mat. Janet Mihalick, Geroge Shaytar, Paul Yewisiak,. *Shut in, Rehabilitation, or Nursing Home:* Garnette Kerchum, Eleanor Kovacs, Olga Tryszyn.

➤ **Vigil Lights from Charles A Wasilko** for the health of sisters Doris and Marsha. **From Doris M Wasilko** for the health of the Wasilko family. **From Kristie Mertz** for the health of mother Janice Bosko and mother-in-law Caroline Mertz. **From Marsha Wasilko** for the health of Mat. Janet Mihalick and George Shaytar. **From Mat. Nancy and Gregory Mell** for the departed servant of God Dn Joseph Mell and Mary Zapp (40 days); for the health of family. **From the John Mahalchak family** for the health of friends and family, son John, and a safe trip for family. **From Alexandria Tirpak** for the health and salvation of family and for special intentions.

## St Olympias, Deaconess

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. After a fire, they were transferred to Constantinople during the rule of Patriarch Sergius (610-638), and put in the women's monastery founded by Saint Olympias.

**St Nicholas Church will strive to glorify God through Orthodox Christian worship, sincere love and care for one another, and service to those in need around us.**

# Hymns and Readings for Saturday, July 25

## **Tone 4 Troparion** (*St Nicholas*)

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.

## **Tone 4 Troparion** (*Righteous Anna*)

Divinely-wise Anna, thou didst carry in thy womb the pure Mother of God who gave life to our Life. Therefore, thou art now carried joyfully to the inheritance of heaven, to the abode of those who rejoice in glory,// where thou dost seek forgiveness of sins for those who faithfully honor thee, O ever-blessed one.

*Glory to the Father, and to the Son, and to the Holy Spirit.*

## **Tone 2 Kontakion** (*Righteous Anna*)

We celebrate the memory of the progenitors of Christ, and with faith we ask their help, that deliverance from every affliction be granted to those who cry out://  
“Be with us, O God, Who in Thy good pleasure glorified them!”

*Now and ever and unto ages of ages. Amen.*

## **Tone 6 Kontakion** of the *Theotokos*

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.

## **Tone 4 Prokeimenon** (*Righteous Anna*)

God is wonderful in His saints, the God of Israel.  
(Ps. 67/68:35)

## **Tone 8 Prokeimenon** (*Saturday*)

Be glad in the Lord and rejoice, O ye righteous.  
(Psalm 31/32)

## **Epistle** of *Righteous Anna* (Gal 4:22-31)

For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar— for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children— but the Jerusalem above is free, which is the mother of us all. For it is written:

“Rejoice, O barren, You who do not bear!  
Break forth and shout, You who are not in labor!  
For the desolate has many more children than she who has a husband.”

Now we, brethren, as Isaac was, are children of promise. But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now. Nevertheless what does the Scripture say? “Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman.” So then, brethren, we are not children of the bondwoman but of the free.

## **Epistle** of the *Saturday* (Romans 12:1-3)

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.

## **Gospel** of *Righteous Anna* (Lk 8:16-21)

“No one, when he has lit a lamp, covers it with a vessel or puts it under a bed, but sets it on a lampstand, that those who enter may see the light. For nothing is secret that will not be revealed, nor anything hidden that will not be known and come to light. Therefore take heed how you hear. For whoever has, to him more will be given; and whoever does not have, even what he seems to have will be taken from him.”

Then His mother and brothers came to Him, and could not approach Him because of the crowd. And it was told Him by some, who said, “Your mother and Your brothers are standing outside, desiring to see You.”

But He answered and said to them, “My mother and My brothers are these who hear the word of God and do it.”

## **Gospel** of the *Saturday* (Mt 10:37-11:1)

He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who finds his life will lose it, and he who loses his life for My sake will find it.

“He who receives you receives Me, and he who

receives Me receives Him who sent Me. He who receives a prophet in the name of a prophet shall receive a prophet’s reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man’s reward. And whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward.”

Now it came to pass, when Jesus finished commanding His twelve disciples, that He departed from there to teach and to preach in their cities.

## **Communion Hymn** of *Saturday*

Rejoice in the Lord, O ye righteous. Praise befits the just. Alleluia, Alleluia, Alleluia! (Ps 33:1)

## **Falling Asleep** of *Righteous Anna*

Saint Anna was the daughter of the priest Matthan and his wife Mary. She was of the tribe of Levi and the lineage of Aaron. According to Tradition, she died peacefully in Jerusalem at age 79, before the Annunciation to the Most Holy Theotokos.

During the reign of Saint Justinian the Emperor (527-565), a church was built in her honor at Deutera. Emperor Justinian II (685-695; 705-711) restored her church, since Saint Anna had appeared to his pregnant wife. It was at this time that her body and maphorion (veil) were transferred to Constantinople.

Portions of Saint Anna’s holy relics may be found on Mount Athos: Stavronikita Monastery (part of her left hand), Saint Anna’s Skete (part of her incorrupt left foot), Koutloumousiou Monastery (part of her incorrupt right foot). Fragments of her relics may also be found in her Monastery at Lygaria, Lamia, and in the Monastery of Saint John the Theologian at Sourota. Part of the saint’s incorrupt flesh is in the collection of Saints’ relics of the International Catholic Crusaders. The church of Saint Paul Outside the Walls in Rome has one of the saint’s wrists.



# Hymns and Readings for Sunday, July 26

## **Tone 6 Troparion** (*Resurrection*)

The Angelic Powers were at Thy tomb;  
the guards became as dead men.  
Mary stood by Thy grave,  
seeking Thy most pure body.  
Thou didst capture hell  
not being tempted by it.  
Thou didst come to the Virgin, granting life.  
O Lord, Who didst rise from the dead, glory to  
Thee.

## **Tone 4 Troparion** (*St. Jacob*)

O righteous Father Jacob  
adornment of Atka and the Yukon Delta;  
thou didst offer thyself as a living sacrifice  
to bring light to a searching people.  
Offspring of Russian America  
flower of brotherly unity,  
healer of sickness and terror of demons: O Holy  
Father Jacob,//  
pray to Christ God that our souls may be saved!

## **Tone 6 Kontakion** (*Resurrection*)

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 the God of all.

## **Tone 3 Kontakion** (*St. Jacob*)

O Holy Father Jacob,  
teacher of the knowledge of God,  
thou didst reveal thy love for thy people,  
taking up thy cross and following Christ,  
enduring hardships like the Apostle Paul.  
Pray on our behalf to Christ our God//  
to grant us great mercy!

## **Tone 6 Prokeimenon** (*Resurrection*)

O Lord, save Thy people, / and bless Thine  
inheritance!

## **Epistle of the Sunday** (*Romans 15:1-7*)

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.

## **Gospel of the Sunday** (*Matthew 9:27-35*)

When Jesus departed from there, two blind men  
followed Him, 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.

## **Communion Hymn of Sunday**

Praise the Lord from the heavens, praise Him in  
the highest! Alleluia, Alleluia, Alleluia! (Ps  
148:1)

## **Deeds of St Jacob Netsvetov**

We must not neglect to relate Father Jacob’s  
*other deeds*, that the light be not “hidden under  
a bushel” (Mt.5:15). In 1841, Father Jacob  
encountered a group of Alaskan women from his  
flock in Amlia who had fallen victim to certain  
demonic influences and teachings. Blaming  
himself for the seduction and fall of his spiritual  
children by the evil one, he informed the leader  
among them that he was going to pay them a  
visit.

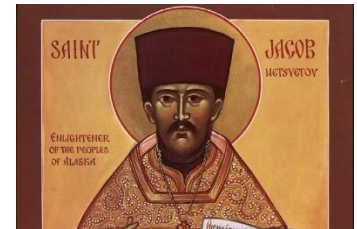
Upon arriving, he found one of the women  
paralyzed, semi-conscious and unable to speak.  
He ordered that she be removed to another  
house apart, and on the next day when this was  
accomplished, he lit the lampada before the  
icons of the beautiful corner, vested himself in  
his priestly epitrachilion (stole), sprinkled holy  
water throughout the room, and began the first  
prayers of exorcism. He then left.

During the night he was notified that the woman  
had begun to speak but incoherently. He came  
immediately to her and performed a second  
exorcism. This time, she sprang out of her bed  
and stood next to the saint, joined her prayer to  
his, and accompanied them with prostrations.  
When the prayers were finished, Father Jacob  
again sprinkled her with holy water and gave

her the precious cross to kiss. She regained full  
consciousness, a state of health and true  
reason—that is, even the false teachings of the  
evil spirits had no more part in her.

Once in November of 1845, Father Jacob was  
preaching in the village of Kalskag, where the  
local chief was also the head shaman. He spoke  
for all of the villagers and resisted the Word of  
God forcefully. But the saint, calm and full of the  
Holy Spirit, continued to sow the seeds of right  
belief and piety. After many hours, the chief fell  
silent and finally came to believe. The villagers,  
in solidarity with their leader, also joyously  
expressed their belief in the Triune God and  
sought Holy Baptism.

Father Jacob was a physician of bodies as well  
as souls. He often cared for the sick among his  
flock even to his own detriment. During the  
winter of 1850-1851 the saint was himself  
ravaged with illness. Yet he cared for the sick  
and dispensed medicine to them every day.  
Father Jacob’s preaching often brought together  
in the Holy Faith  
tribes who were  
traditional  
enemies. One  
example from his  
journal reads:



“Beginning in the morning, upon my invitation,  
all the Kol’chane and Ingalit from the Yukon and  
the local ones gathered at my place and I  
preached the word of God, concluding at noon.  
Everyone listened to the preaching with  
attention and without discussion or dissent, and  
in the end they all expressed faith and their  
wish to accept Holy Baptism, both the Kol’chane  
and the Ingalit (formerly traditional enemies). I  
made a count by families and in groups, and  
then in the afternoon began the baptismal  
service. First I baptized 50 Kol’chane and Ingalit  
men, the latter from the Yukon and Innoko. It  
was already evening when I completed the  
service. March 21, 1853.”