



*Welcome to St. Olympia Orthodox Church,
 a young and, God willing, growing community of worshipers.*

*Fr. Nikolay Khalimonov. Priest-in-Charge, 323-851-7989, nkhalimonov@yahoo.com
 Fr. Alexy Karlgut, Dean/Administrator, 607-759-1833*

Please join us for prayer and fellowship.

Upcoming Services:
Saturday, July 8, 15 Great
Vespers: 5pm

Sunday, July 9, 16
Divine Liturgy: 10am
Coffee and fellowship will
follow the service

The above services are at
St. Olympia Church
34 North Main Street
Norwood, NY, 13668

Mailing Address
St. Olympia Orthodox
Church PO Box 122
Canton, NY13617

The Placing of the Honorable Robe of the Lord
at Moscow
July 10



Greatmartyr Euphemia the All-praised
July 11

*You brought joy to the Orthodox and shame to the defenders of heresy,
 for you confirmed what the Fathers of the Fourth Council had correctly taught.
 Glorious martyr Euphemia, fair virgin of Christ,
 entreat Christ God to grant us His great mercy.*

Troparion to Great Martyr Euphemia

The Placing of the Honorable Robe of the Lord at Moscow

July 10

The Placing of the Precious Robe of Our Lord Jesus Christ at Moscow (1625): The Savior's precious Robe [Greek "himatia", literally "over-garments"] is not identically the same thing as His seamless coat [Greek "khiton", literally "under-garb tunic"]. They are clearly distinct within Holy Scripture. "Then the soldiers, when they had crucified Jesus, took His garments (ta himatia) and divided them into four parts, to every soldier a part, and the coat (kai ton khitona). Now the coat was without seam, woven whole from the top down. Therefore, they said among themselves, let us not tear it, but cast lots for it, whose it will become. Thus the saying in Scripture was fulfilled: they divided My raiment (ta imatia) among them, and upon My vesture (epi ton himatismos) did they cast lots" (John. 19: 23-24; Ps. 21 [22]: 18-19).

According to the tradition of the Georgian Orthodox Church, the Chiton of the Lord was carried by the Hebrew rabbi Elioz from Jerusalem to Mtsket and at present is beneath a crypt in the foundations of the Mtsket Patriarchal cathedral of Svetitskhoveli (the Feast in honor of the Chiton of the Lord is celebrated on October 1). None of the Mohammedan invaders ever ventured to encroach upon this spot, glorified with a sign by the mercy of God, the Life-Creating Pillar.

The Robe of the Lord, actually one of its four parts, the lower portion specifically (other parts of the Robe of the Lord are also known in Western Europe: in the city of Trier in Germany, and in Argenteuil near Paris in France), just like the Chiton of the Lord, came to be in Georgia. In contrast to the Chiton, the Robe portion was not kept underground, but was in the treasury of the Svetitskhoveli cathedral right up to the seventeenth century. Then the Persian Shah Abbas I, in devastating Georgia, along with other treasures also carried off the Robe of the Lord. In order to ingratiate himself with Tsar Michael Feodorovich, the Shah sent the Robe of the Lord as a gift to Patriarch Philaret (1619-1633) and Tsar Michael in 1625. The authenticity of the Robe was attested by Nectarius, Archbishop of Vologda, also by Patriarch Theophanes of Jerusalem, who had come from Byzantium, and by Joannicius the Greek, but especially also by the miraculous signs worked by the Lord through the venerable relic.

Afterwards two parts of the Robe came to be in Peterburg: one in the cathedral at the Winter Palace, and the other in Saints Peter and Paul cathedral. A portion of the Robe was also preserved at the Dormition cathedral in Moscow, and small portions at Kiev's Sophia cathedral, at the Ipatiev monastery near Kostroma and at certain other old temples. At Moscow annually on July 10 the Robe of the Lord is solemnly brought out of a chapel named for the holy Apostles Peter and Paul at the Dormition cathedral, and it is placed on a stand for veneration during the time of divine services. After Liturgy they carry the Robe to its former place.

On this day a service to the Life-Creating Cross of the Lord is proper, since the Placing of the Robe in the Dormition cathedral in 1625 took place on March 29, which happened to be the Sunday of the Veneration of the Cross during the Great Fast.

Greatmartyr Euphemia the All-praised

July 11

The Miracle of Saint Euphemia the All-Praised: The holy Great Martyr Euphemia (September 16) suffered martyrdom in the city of Chalcedon in the year 304, during the time of the persecution against Christians by the emperor Diocletian (284-305). One and a half centuries later, at a time when the Christian Church had become victorious within the Roman Empire, God deigned that Euphemia the All-Praised should again be a witness and confessor of the purity of the Orthodox teaching.

In the year 451 in the city of Chalcedon, in the very church where the glorified relics of the holy Great Martyr Euphemia rested, the sessions of the Fourth Ecumenical Council (July 16) took place. The Council was convened for determining the precise dogmatic formulae of the Orthodox Church concerning the nature of the God-Man Jesus Christ. This was necessary because of the widespread heresy of the Monophysites ["mono-physis" meaning "one nature"], who opposed the Orthodox teaching of the two natures in Jesus Christ, the Divine and the Human natures (in one Divine Person). The Monophysites falsely affirmed that in Christ was only one nature, the Divine [i.e. that Jesus is God but not man, by nature], causing discord and unrest within the Church. At the Council were present 630 representatives from all the local Christian Churches. On the Orthodox side Anatolius, Patriarch of Constantinople (July 3), Juvenal, Patriarch of Jerusalem (July 2), and representatives of Saint Leo, Pope of Rome (February 18) participated in the conciliar deliberations. The Monophysites were present in large numbers, headed by Dioscorus, the Patriarch of Alexandria, and the Constantinople archimandrite Euty chius.

After prolonged discussions the two sides could not come to a decisive agreement.

The holy Patriarch Anatolius of Constantinople proposed that the Council submit the decision of the Church dispute to the Holy Spirit, through His undoubted bearer Saint Euphemia the All-Praised, whose wonderworking relics had been discovered during the Council's discussions. The Orthodox hierarchs and their opponents wrote down their confessions of

faith on separate scrolls and sealed them with their seals. They opened the tomb of the holy Great Martyr Euphemia and placed both scrolls upon her bosom. Then, in the presence of the emperor Marcian (450-457), the participants of the Council sealed the tomb, putting on it the imperial seal and setting a guard to watch over it for three days. During these days both sides imposed upon themselves strict fast and made intense prayer. After three days the patriarch and the emperor in the presence of the Council opened the tomb with its relics: the scroll with the Orthodox confession was held by Saint Euphemia in her right hand, and the scroll of the heretics lay at her feet. Saint Euphemia, as though alive, raised her hand and gave the scroll to the patriarch. After this miracle many of the hesitant accepted the Orthodox confession, while those remaining obstinate in the heresy were consigned to the Council's condemnation and excommunication.

After an invasion by the Persians during the seventh century, the relics of Saint Euphemia were transferred from Chalcedon to Constantinople, into a newly built church dedicated to her. Many years later, during the period of the Iconoclast heresy, the reliquary with the relics of the saint was cast into the sea by order of the Iconoclast emperor Leo the Isaurian (716-741). The reliquary was rescued from the sea by the ship-owning brothers Sergius and Sergonos, who gave it over to the local bishop. The holy bishop ordered that the relics be preserved in secret, beneath a crypt, since the Iconoclast heresy was continuing to rage. A small church was built over the relics, and over the reliquary was put a board with an inscription stating whose relics rested within. When the Iconoclast heresy was finally condemned at the holy Seventh Ecumenical Council (in the year 787), during the time of Saint Tarasius, Patriarch of Constantinople (784-806) and the emperor Constantine VI (780-797) and his mother Saint Irene (797-802), the relics of the holy Great Martyr Euphemia were once again solemnly transferred to Constantinople.

UPCOMING DIOCESAN & PARISH EVENTS

Pilgrimage to St Olympia Mission with Archbishop Michael for our Patronal Feast

Monday, July 24, 2023 **Vespers, 6pm**
Tuesday, July 25, 2023 **Vesting the Bishop, 9:30am**
 Divine Liturgy, 10am

On Monday and Tuesday, July 24-25, Archbishop Michael invites all to join a Diocesan pilgrimage to Saint Olympia Mission, in Potsdam / Norwood, NY. The mission is the parish located the furthest north in our Diocese, and it is the only parish in the U.S. named for Saint Olympia, whose Feast Day is July 25. The mission community recently moved into their own church building and are eager for pilgrims to "come and see!"

On Monday, July 24, at 6:00 PM, Vespers will be celebrated; and a meal will follow for all in attendance. On Tuesday, July 25, at 9:30 AM, His Eminence will be greeted at the entrance to the church, with the Liturgy to begin at 10:00 AM. A luncheon will be offered after the Liturgy.

The church is located at 34 North Main Street, Norwood, NY.

"Much has been accomplished at St. Olympia, the northern-most outpost of the Diocese, since its founding just a few years ago," says Archbishop Michael. "Everyone is encouraged to visit for this Pilgrimage, to pray together in the newly beautified temple, and to get to know the faithful parishioners who work so diligently to nurture and grow St. Olympia Mission!"

from the Diocesan website

Diocesan Council Meeting

Tuesday, July 18, at 11:00 AM
Diocesan Chancery, Bronxville NY

Presbyter's Council Meeting

Thursday, July 27, at 1:00 PM
Zoom

WEEKDAY VESPERS AT THE HERMITAGE OF ST OLYMPIA

Weekdays at 5 PM

For information please contact Mother Sophronia at mothersophronia@gmail.com
or via Facebook: Nun Sophronia Hofstead.

The Organ Has Left the Building...



Glory to God!