

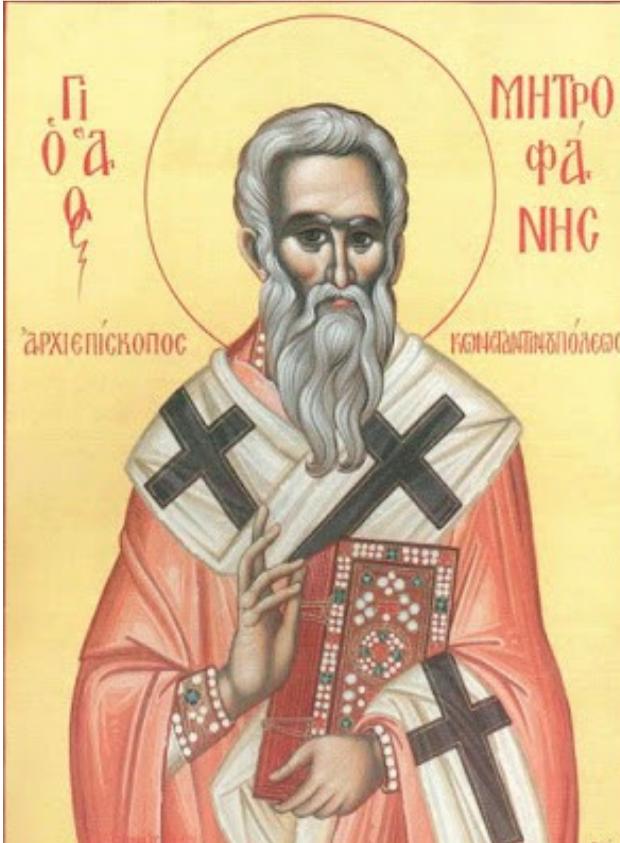


THE TROPHY-BEARER

A monthly publication of Saint George Greek Orthodox Church
New Castle, Pennsylvania

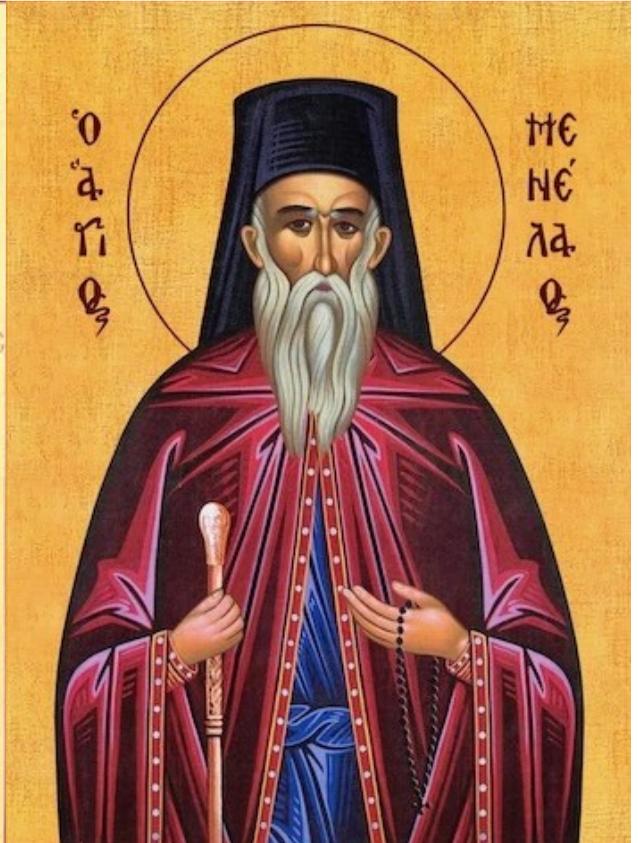
June & July 2021

Volume V, Issue 6 & 7



Saint Metrophanes the
Archbishop of Constantinople

June 4th



Saint Menelaos of France

July 22nd

ΙΕΡΟΘ ΝΑΘΟ ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ

SAINT GEORGE GREEK ORTHODOX CHURCH

315 W. Englewood Avenue - New Castle, PA 16105
Church: (724) 654-8521 - www.stgeorgenewcastle.org
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FrMichael@stgeorgenewcastle.org

Parish Council Members

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Eric Karmecy

Beth Tsiris

Service Times

Please Check the Monthly Calendar for Services

Services Times – Unless Otherwise Noted

Sunday Orthros	8:15 a.m.
Sunday Divine Liturgy	9:30 a.m.
Mon-Sat Orthros & Divine Liturgy	8:30 a.m.
Evening Services	6:00 p.m.

Confession: By Appointment

The Trophy-Bearer

If you would like an article, or photos in **The Trophy-Bearer**, submit them electronically to Fr. Michael (FrMichael@stgeorgenewcastle.org) no later than the 15th of the month.

“Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.” -James 5:14

If you or your loved one is sick, in the hospital, or need a priest, please contact Fr. Michael so that he will be able to visit them.

Feast of the Holy Ascension

Introduction

The Feast of the Ascension of our Lord God and Savior Jesus Christ is celebrated each year on the fortieth day after the Great and Holy Feast of Pascha (Easter). Since the date of Pascha changes each year, the date of the Feast of the Ascension changes. The Feast is always celebrated on a Thursday. The Feast itself commemorates when, on the fortieth day after His Resurrection, Jesus led His disciples to the Mount of Olives, and after blessing them and asking them to wait for the fulfillment of the promise of the Holy Spirit, He ascended into heaven.

Historical Background

The story of the Ascension of our Lord, celebrated as one of the Twelve Great Feasts of the Church, is found in the book of the Acts of the Apostles 1:3-11. It is also mentioned in the Gospels of Mark (16:19) and Luke (24:50-53). The moment of the Ascension is told in one sentence: "He was lifted up before their eyes in a cloud which took Him from their sight" (Acts 1:9). Christ made His last appearance on earth, forty days after His Resurrection from the dead. The Acts of the Apostles states that the disciples were in Jerusalem. Jesus appeared before them and commanded them not to depart from Jerusalem, but to wait for the "Promise of the Father". He stated, "You shall be baptized with the Holy Spirit not many days from now" (Acts 1:5). After Jesus gave these instructions, He led the disciples to the Mount of Olives. Here, He commissioned them to be His witnesses "in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8). It is also at this time that the disciples were directed by Christ to "go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit" (Matthew 28:19). Jesus also told them that He would be with them always, "even to the end of the world" (Matthew 28:20). As the disciples watched, Jesus lifted up His hands, blessed them, and then was taken up out of their sight (Luke 24:51; Acts 1:9). Two angels appeared to them and asked them why they were gazing into heaven. Then one of the angels said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen Him going into heaven" (Acts 1:11).

Icon of the Feast

The icon of The Ascension of Our Lord is a joyous icon. It is painted with bright colors. Christ is shown ascending in His glory in a mandorla. A mandorla is a design which is almond-shaped or round. Inside the mandorla is the figure of a holy person. Christ blesses the assembly with His right hand. In His left is a scroll. The scroll is a symbol of teaching. This icon shows that the Lord in heaven is the source of blessing. In addition, Jesus is the source of knowledge. The icon reminds us that Christ continues to be the source of the teaching and message of the Church, blessing and guiding those to whom He has entrusted his work. The Theotokos occupies a very special place in this icon. She is in the center of the icon, immediately below the ascending Christ. The gesture of her hands is gesture of prayer. She is clearly outlined by the whiteness of the garments of the angels. The Theotokos is depicted in a very calm pose. This is quite different from the appearance of the Disciples. They are moving about, talking to one another and looking and pointing towards heaven. The entire group, the Theotokos and the disciples represent the Church. The icon of the Ascension includes some who did not witness the Ascension. St. Paul is shown to the left of the Theotokos, but we know that he was not present at the Ascension. At that time, St. Paul did not yet believe in Jesus. But he became a Christian and one of the greatest Apostles and missionaries of Church. The icon expresses the sovereignty of Christ over His Church; He is its Head, its guide, its source of inspiration and teaching; it receives its commission and ministry from Him, and fulfils it in the power of the Holy Spirit.

Orthodox Christian Celebration of the Feast of the Ascension

This Feast of our Lord is celebrated with the Divine Liturgy of Saint John Chrysostom, which is conducted on the day of the Feast and preceded by the Matins service. A Great Vespers is conducted on the evening before the day of the Feast. Scripture readings for the Feast are the following: At Vespers: Isaiah 2:2-3, 62:10-63:9; Zechariah 14:1,4,8-11. At the Orthros (Matins) Mark 16:9-20; At the Divine Liturgy: [Acts 1:1-12](#); [Luke 24:36-53](#).

Hymns of the Feast

Apolytikion (Fourth Tone)

O Christ our God, You ascended in Glory and gladdened Your disciples by the promise of the Holy Spirit. Your blessing assured them that You are the Son of God, the Redeemer of the world.

Kontakion (Plagal of the Second Tone)

O Christ our God, upon fulfilling Your dispensation for our sake, You ascended in Glory, uniting the earthly with the heavenly. You were never separate but remained inseparable, and cried out to those who love You, "I am with you and no one is against you."

June 2021

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2	3	4	5
6 Sunday of the Blind Man Orthros & Divine Liturgy	7	8 5:30 p.m. Vespers, Orthros, Divine Liturgy (Apodosis of Pascha)	9 5:30 p.m. 9th Hour, Vespers, Orthros, (Holy Ascension)	10 Holy Ascension 8:30 a.m. Divine Liturgy	11	12
13 Father of the 1st Ecumenical Council Orthros & Divine Liturgy	14	15	16	17	18	19 Saturday of Souls 8:00 a.m. Orthros, Divine Liturgy, Memorials St. George Gyro Fest 11:00 a.m.- 7:00 p.m.
20 Holy Pentecost Orthros & Divine Liturgy <i>Parish Council Meeting</i>	21	22	23	24	25	26
27 Sunday of All Saints Orthros & Divine Liturgy	28	29	30 Synaxis of the Holy Apostles 8:30 a.m. Orthros & Divine Liturgy			

July 2021

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
4 2nd Sunday of Matthew Orthros & Divine Liturgy <i>(Fr. John Chakos serving)</i>	5	6	7	8	9	10
11 <u>NO</u> <u>DIVINE</u> <u>SERVICES</u> <u>TODAY</u>	12	13	14	15	16	17
18 Sunday of the Holy Fathers of the 4th Ecumenical Council Orthros & Divine Liturgy	19	20	21	22	23	24
25 5th Sunday of Matthew Orthros & Divine Liturgy	26	27	28	29	30	31

COVER ICON – Saint Metrophanes the Archbishop of Constantinople

June 4th

This Saint was during the reign of Constantine the Great (306-337), and was the son of Dometius. Dometius was the brother of Emperor Probus (276-282) in Rome, and he gave birth to two sons named Probus and Metrophanes. With sensible and right thoughts, he contemplated the religion of the idols, how it is false and delusional, and therefore entered into the true faith of Christ. He went to Byzantium, and dwelled there together with Titus, the Bishop of Byzantium, who was a holy and God-bearing man. When he saw Metrophanes was adorned with virtues, he numbered him among the clergy, making him a Reader. After the death of Saint Titus, Dometius, the father of Saint Metrophanes, became the Bishop of Byzantium. When Dometius died, his son Probus became the Bishop, who having governed the Church for ten years, departed to the Lord.

Immediately after this Saint Metrophanes, the brother of Probus and son of Dometius, was elevated to the throne of Byzantium. When Constantine the Great found the divine Metrophanes to be the Bishop of Byzantium, he contemplated his virtue, his fair dealing in judgment, and the holiness he had. Therefore it is said, that he not only loved the land of Byzantium, for its good position, for its mildness during the four seasons of the year - namely spring, summer, autumn and winter -, for being a place that produces a rich amount of fruit, for welcoming and serving like two hands by land and by sea, for being the place where two continents meet - namely Europe and Asia -, but Constantine the Great loved Byzantium no less for the virtue and holiness of the divine Metrophanes, who was Bishop there. Therefore he was generous to this land, and without making the expenses more expensive, he built the wondrous and great city of Constantinople, which has been victorious and exceeded every other city of the ecumene, and there he established the capital of his empire, moving it from old Rome.

When the Holy and Ecumenical First Synod gathered in Nicaea in the year 325, the blessed Metrophanes, due to old age and illness, was unable to appear in person at the Synod, and was bedridden, because the natural strength of his body was wasting away. For this reason he sent a deputy to the Synod, his Protospesbyter Alexander, an honorable man, to whom he left the throne as a successor in the year 330. At the conclusion of the Synod, Constantine the Great returned to Constantinople together with the God-bearing Fathers, at which the divine Metrophanes said it was revealed to him by God, that the successors to the throne of Constantinople were to be Protospesbyter Alexander and after him Paul, as it was pleasing to God, and they were worthy of the patriarchal office.* Therefore the blessed Metrophanes reposed, and departed to the Lord. His Synaxis and Feast is celebrated in the most-holy Great Church, and in his revered Temple, which is near that of the Holy Martyr Akakios at Eptaskalo, where his honorable and holy relic is located as well.

The see of Byzantium, whose foundation was ascribed to Andrew the Apostle, was originally a common bishopric, who was known as the Bishop of Byzantium. It gained importance when Emperor Constantine elevated Byzantium to a second capital alongside Rome and named it Constantinople in 330. It is said that at the First Ecumenical Synod in 325, the Bishop of Byzantium was elevated to an archbishopric, making Metrophanes the first Archbishop of Byzantium. The see's ecclesiastical status as the second of five Patriarchates were developed by the Ecumenical Synods of Constantinople in 381 and Chalcedon in 451.

At the time of the First Ecumenical Synod in 325, Metrophanes was already a man of one-hundred seventeen years and unable to participate in the work of the Synod, so he appointed Alexander his Choriepiscopos as his representative. After the Synod, the emperor invited all the Fathers to visit the ailing and aged archbishop. When the emperor asked him whom he wished to name as successor to the patriarchal throne, Metrophanes named Alexander. Following that he said to Alexander of Alexandria: "O brother, you will remain my most worthy successor." He then took the hand of Archdeacon Athanasius (later Athanasius the Great and Patriarch of Alexandria) and praised him before all. After this, it is said Metrophanes reposed ten days later.

Apolytikion in the First Tone

O good shepherd, thou didst proclaim the great mystery of the Trinity, and manifest Christ's dispensation to all. Thou didst put to flight the spiritual wolves who menaced your rational flock, and didst save the lambs of Christ who cry: Glory to Him Who has strengthened thee; glory to Him who has exalted thee; glory to Him Who through thee has strengthened the Orthodox Faith.

Kontakion in the Second Tone

Thou didst proclaim the faith of Christ by thy words, and by thy life thou didst increase Christ's flock to a multitude. Now thou dost rejoice with the Angels, and art ceaselessly praying for us, O Metrophanes.

COVER ICON – Saint Menelaos of France

July 22nd

Saint Menelaos was born in Precigne of France around the year 700 and came from a very eminent aristocratic family.

From very early age it was foreboded that the Saint would follow the road that Jesus had shown. That led to many obstacles, difficulties and challenges, as his father, when the Saint reached manhood, pushed him to get the official social position as a prince and get married to a blueblood. The young man Menelaos replied without fear that he did not want to get married. And because of continuous conflict with his father, he finally decided with a broken heart to flee those worldly plans.

After intense prayer and in order to avoid getting caught he consulted two of his most intimate and trusted friends, Constatas and Sabbino, and all three together decided to leave their parental homes. Guided by Divine Providence they left the city and reached the ruined, ancient and famous Monastery of Saint Menas.

After they settled well in a quiet place, one day they received a visit from a monk named Theophrastos who suggested that they should go and submit themselves under the spiritual guidance of Saint Eudocimus. So Menelaos joined the entourage.

After some time the three hermits obtained great fame, which reached so far that one day there arrived at the gates of the monastery his mother, sister and his former fiancée. Originally the Saint believed that they came to change his mind, but, unexpectedly they asked him to follow the Christian life and become nuns.

After the above, the days and the years of Blessed Menelaos flowed in peace. A large number of novice monks came to him, desiring to follow the way of quietude and silence. The small and dilapidated monastery was restored and in its place there was a huge Lavra with the name of the Saint, as he is considered the second founder and renovator.

The Saint foresaw the end of his life. So he delivered holy advice to his brethren the fathers of the monastery and having proposed his successor, departed to meet his Lord.

Saint Menelaos, by the grace of God, performed many miracles while he was still alive as an abbot:

1. A man whose name was Robert coming from Turonius, and suffering from bad paralysis, went to a Divine Liturgy of the Saint during a vigil, the Saint crossed him, gave him communion and the man became well and walked.
2. A woman who had lost her sight, born in Carantonio where she especially venerated the Mother of God, also came as a pilgrim to a service and as soon as she met the Saint, she regained her sight.
3. A man who had been blind from birth, by name Karaldis, a nobleman from Paris, met the Saint, who made clay with holy water of the monastery and crossed him in the name of our Lord Jesus Christ and, behold, he began to see and glorify God as the blind man of the Gospel.
4. When he found before him a dead child, he viewed him with such strong love and sympathy, that with his fervent prayer to the Lord of life and death, restored him back to life.
5. Having as a model his miraculous spiritual patron Saint Benedict, he drove out the devil with just a slap.

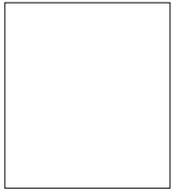
Apolytikion in the Fourth Tone

The multitude of monastics, honor you Menelaos as a teacher, by your example, we were taught the straight path. You are blessed, having served Christ, and triumphed over the power of the enemy, you who conversed with angels, and fellow of the great ascetics. Therefore intercede to the Lord, that He may have mercy on our souls.

Saint George Greek Orthodox Church

315 W. Englewood Avenue

New Castle, PA 16105



ST. GEORGE
TAKE - OUT
GYRO FEST

Saturday
June 19th, 2021
11:00 A.M.-7:00 P.M.

To Pre-Order Your Food Visit:
stgeorgegyrofest.square.site