



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!

Schedule This Week

Sunday, August 20

10:00 am Divine Liturgy

4:00 pm Canonsburg Farewell Party for AlexL

Tuesday, August 22

9:00 am Daily Matins

9:30 am to 12:00 pm Office Hours

Wednesday, August 23

6:30 pm Daily Vespers

7:00 pm Bible Study

Thursday, August 24

9:00 am Daily Matins

9:30 am to 12:00 pm Office Hours

Saturday, August 26

4:00 pm Community Food Pantry

4:30 pm Confessions

5:00 pm Great Vespers/Cathedral Vigil

6:00 pm Social Night

Sunday, August 27

10:00 am Divine Liturgy/Community Day

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

Deacon John Skowron, Attached

Rdr James Wargo and Danielle Bartko, Choir Dirs

Eleventh Sunday after Pentecost

McKees Rocks/Pittsburgh, PA

OrthodoxPittsburgh.org

August 20, 2023

Announcements

➤ Today we bid **farewell to Reader Alexei Listvinsky** who will be leaving for St Vladimir's Orthodox Seminary in Crestwood NY to begin his studies for the Master of Divinity degree. We send him with our prayers for all of God's blessings so that he will study with joy and perseverance. We will miss you, Alex! (Everyone is invited to St John Orthodox Church in Canonsburg for a farewell party at 4pm today.)

➤ We pray for a **good school year** to all of our school students and teachers as they begin the new school year. May God bless and keep them!

➤ Our **annual Community Day** will be held next Sunday after the Divine Liturgy. Coffee hour will be outside, weather permitting.

➤ Our **annual Church Picnic** is coming up on Sunday, September 3 at Clever Park in Robinson Township. The Divine Liturgy will be held at the park in the large pavilion beginning at 10:30 am (please note time change). There is no charge for the picnic but donations are gratefully accepted. We are asking those who can to bring a side dish. More info via email this week.

➤ Our **annual Slavic Food Fest** will be held on Saturday, October 14 from 11 am to 7 pm. We will begin preparation in preparing the food (especially pierogi and halupki) in the next few weeks. A schedule will released later this week. We need your help and participation to make this another great success!

Prayers

➤ **Ill and infirm:** *Known to be hospitalized:* Rick Porter (Forbes Monroeville); *Home:* John Mahalchak (son). *Shut in, Rehabilitation, or Nursing Home:* Eleanor Kovacs, Natalie Popovich, Michael Soroka.

➤ **Vigil Lights** From **Mat. Nancy K. Mell & Gregory Mell** for the departed servant, Dn. Joseph Mell; for the health of family. From **Richard & Sonia Blaha** for the departed servants, parents, Robert, Uncle Ed, and newly departed, Connie, Tim, and James; for the health of family, friends, siblings, and serving soldiers; for special intention, thanks, peace, anniversaries, and birthdays. From **Marsha Wasilko** Happy Birthday & Many Years to Nancy Pravlochak! From **Charles A. Wasilko** for the health of sisters, Doris & Marsha. From **Nancy Shaytar and George M. Shaytar** for the departed servant, George Shaytar. From **Mildred Yoho** for the departed servant, husband, Myron; special intentions. From **John & Olga** for the departed servant, John Belovsky; for the health of Galina Vilkova. From **Alexandria Tirpak** for the departed servants, mother, Amelia, daughter, Amelia, cousins, Daniel, John, and Stephen-memory eternal; for special intentions. From **Mat. Joni Soroka** for the health of daughter Natalie and Tatiana Yewisiak on their birthdays. From **Doris Wasilko** for the departed servants, parents, Charles & Mary; for the health of Nancy Pravlochak on her birthday-Many Years! From **Kristie Mertz** for Katarina & Annaliese for a great year in college. From **John Mahalchak family** for the departed servant, John Mahalchak Sr. (43 years-8/13) Memory Eternal; for the health of friends & family, John, Cheryl, Gregory, Cindy, Daniel, and Mary. For a safe trip for our family.

Thank You

➤ to our **August donors:** from Sandi Tirpak (Holy Bread \$50) in memory of Amelia Hanich; from Donya Yewisiak (Communion Wine \$40, and Incense \$10) in memory of her father, Archpriest Vladimir Soroka.

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.

The Icon Corner

Every Orthodox family's home should always have a shelf or table with icons, located in a most visible and accessible place. This place is called the icon corner, the beautiful corner, the prayer corner or sometimes the "home altar." When possible, it should be arranged so that you are facing east in prayer toward the holy icons.

It is essential to have icons of the Savior and the Mother of God. The Image of the Lord Jesus Christ, which bears witness to the Incarnation and to the salvation of mankind, and of the Theotokos – the most perfect of those who have lived on earth, who was made worthy of deification, and who is venerated as more honorable than the Cherubim and beyond compare more glorious than the Seraphim – are an essential part of the Orthodox Christian home. Just as on a traditional iconostasis, the Icon of the Savior should be to the right, and the Mother of God to the left. Other icons of highly revered saints, such as St Nicholas of Myra, as well as your patron saints may also be placed in the icon corner.

With the icons, you should have a vigil light or candle. You should also have a small hand censer, or ceramic or metal bowl to burn incense. It is also a pious thing to keep holy water, holy oils, crosses, prayer books, prayer ropes and other items helpful to prayer near the icon corner.



Hymns and Readings for Sunday, August 20

Tone 2 Troparion (Resurrection)

When Thou didst descend to death, O Life immortal,
Thou didst slay hell with the splendor of Thy Godhead.
And when from the depths Thou didst raise the dead,
all the powers of heaven cried out://
“O Giver of life, Christ our God, glory to Thee!”

Tone 1 Troparion (Feast)

In giving birth you preserved your virginity.
In falling asleep you did not forsake the world,
O Theotokos.
You were translated to life, O Mother of Life,//
and by your prayers you deliver our souls from death.

Tone 2 Troparion (Prophet Samuel)

We celebrate the memory
of Thy prophet Samuel, O Lord;
through him we beseech Thee://
“Save our souls!”

Tone 2 Kontakion (Resurrection)

Hell became afraid, O almighty Savior,
seeing the miracle of Thy Resurrection from the tomb!
The dead arose! Creation, with Adam, beheld
this and rejoiced with Thee,//
and the world, my Savior, praises Thee forever.

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

Tone 8 Kontakion (Prophet Samuel)

Thou wast a precious gift given to God before thy conception.
Thou didst serve Him like an angel from thine infancy, O blessed one.
Thou wast granted the charism to announce beforehand future things://

Therefore, we cry to thee: “Rejoice, Samuel,
Prophet of God and great high priest.”

Now and ever and unto ages of ages. Amen.

Tone 2 Kontakion (Feast)

Neither the tomb, nor death, could hold the Theotokos,
who is constant in prayer and our firm hope in her intercessions.
For being the Mother of Life,//
she was translated to life by the One Who dwelt in her virginal womb.

Tone 2 Prokeimenon (Resurrection)

The Lord is my strength and my song; / He has become my salvation. (*Ps. 117:14*)

Tone 3 Prokeimenon (Song of the Theotokos)

My soul magnifies the Lord, / and my spirit rejoices in God my Savior. (*Lk. 1:46-47*)

Epistle of the Sunday (1 Corinthians 9:2-12)

If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

My defense to those who examine me is this: Do we have no right to eat and drink? Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? Or is it only Barnabas and I who have no right to refrain from working? Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

Do I say these things as a mere man? Or does not the law say the same also? For it is written in the law of Moses, “You shall not muzzle an ox while it treads out the grain.” Is it oxen God is

concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more?

Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.

Gospel of the Sunday (Matthew 18:23-35)

Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, ‘Master, have patience with me, and I will pay you all.’ Then the master of that servant was moved with compassion, released him, and forgave him the debt.

“But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, ‘Pay me what you owe!’ So his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I will pay you all.’ And he would not, but went and threw him into prison till he should pay the debt. So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. Then his master, after he had called him, said to him, ‘You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?’ And his master was angry, and delivered him to the

torturers until he should pay all that was due to him.

“So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.”

Festal Hymn to the Theotokos

The Angels, as they looked upon the Dormition of the Virgin, were struck with wonder, seeing how the Virgin went up from earth to heaven.

The limits of nature are overcome in thee, O Pure Virgin: for birthgiving remains virginal, and life is united to death; a virgin after childbearing and alive after death, thou dost ever save thine inheritance, O Theotokos.

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! (*Ps. 148:1*) I will receive the cup of salvation and call on the Name of the Lord. (*Ps. 115:4*) Alleluia, Alleluia, Alleluia!

From ancient eras, including pre-Christian times, **the almond-shaped mandorla has been an artistic symbol used to designate a space surrounding a holy sacred persons**. So, here the larger mandorla encompasses the realm of heaven and the small mandorla the aura of Christ.

To the left and right in the upper portion of the icon we see the New Zion, decorated with the sprigs of new life remembering the Garden of Life. Floating across these houses, perhaps the rounded Romanesque arch on the left representing the ancient Temple which has now become the House of the Living Christ in the World, we see two clouds carrying the apostles. At the peak of the larger mandorla we see six wings around an angel face. At the very center of the top of the icon, we find a time-lapse glimpse at the Virgin Mary being carried into the open gates of Heaven itself.

