



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

Sunday, July 11

10:00 am Divine Liturgy

Monday-Thursday, July 12-15

10:00 am – 1:00 pm Vacation Church School

Tuesday, July 13

No Matins or Office Hours

Thursday, July 15

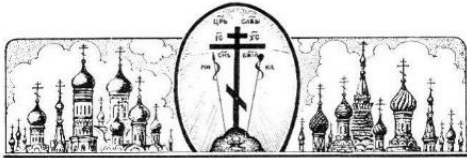
No Matins or Office Hours

Saturday, July 17

No Great Vespers

Sunday, July 18

10:00 am Divine Liturgy



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*

Third Sunday after Pentecost

McKees Rocks/Pittsburgh, PA

OrthodoxPittsburgh.org

July 11, 2021

Announcements

➤ We are looking forward to **this weeks' Vacation Church School 2021**. Thank you to Matushka Joni for organizing and to all the teachers and helpers who are working hard to give our PreK through 8 students a wonderful learning experience. We are happy to say we have a record 30 students this year! This is the most we've ever had in 21 years. May God bless their efforts and our children who are precious to God.

➤ Tuesday/Thursday Daily Matins and Office Hours will **not be held during the Month of July**. Additionally, Wednesday evening Bible Study will be **suspended during the month of July**.

➤ Online Registration for the **2021 Parish Development Forum**, to be held on Friday July 16 from 10:00 am to 5:15 pm ET, is now open. The theme is "The Orthodox Parish: Awakening to Opportunity." Anyone from the parish is welcomed and encouraged to attend. To register online, go to shorturl.at/kHTW3.

➤ Parents of school age children are invited to an online information session and Q&A on **Thursday, July 15 at 7:00 pm to discuss the creation of a Pittsburgh branch campus** of The St. Constantine School in Houston TX providing Orthodox Christian Classical education for grades PreK-3 to 12. Write to OrthoEdPGH@gmail.com for the Zoom link and more information, or see Nathan Graff.

Prayers

➤ **Ill and infirm: Known to be hospitalized:** (none) **Home:** George Shaytar. **Shut in, Rehabilitation, or Nursing Home:** Garnette Kerchum, Eleanor Kovacs, Natalie Popovich, Olga Tryszyn.

➤ **Vigil Lights From John Mahalchak Family** for the health of John, Cheryl, Gregory, Kayla Elizabeth, friends & family. From **Mat. Joni Soroka** for the departed servant, godmother Ruth George; for the health of family. From **John & Olga** for the departed servants, John & Ann Marie Kowalcheck; for the health of Galina Vilkova. From **Mat. Nancy K Mell & Gregory Mell** for the newly departed servant, Carol Daniels, for Dn. Joseph Mell and brother/uncle John Karavlan; for the health of family. From **Charles Wasilko** for the departed servant, godmother Carol Daniels. From **Doris Wasilko** for the departed servant, cousin Carolyn Daniels; God Bless America. From **Marsha Wasilko** for the departed servant, cousin Carolyn Daniels; God Bless America! From **George & Nancy Shaytar** for the health of our family and special thanks. From **Kristie Mertz** for the health of Katarina.

Thank You

➤ to our July donors, **Albena Iossifova** (Communion Wine \$40) for Yanka; **Richard Porter** (Altar Candles \$25) for the health of wife, Susan, on her birthday; **the John Mahalchak Family** (Incense \$10) for the health of family and friends.

Show Patience

"Show patience, and there will be peace."
St. Anatoly of Optina – "A Collection of Letters to Nuns"

"When patience greatly increases in our soul, it is a sign that we have secretly received the grace of consolation. The power of patience is stronger than the joyful thoughts that descend into the heart."

St. Isaac the Syrian – "Ascetical Homilies" (Homily Forty-Eight)

"...It is patience that both commends us to God, and saves us for God. It is that same patience which tempers anger, bridles the tongue, governs the mind, guards peace, rules discipline, breaks the onslaught of lust, suppresses the violence of pride, extinguishes the fire of dissension, restrains the power of the wealthy, renews the endurance of the poor in bearing their lot, guards the blessed integrity of virgins, the difficult chastity of widows, and the indivisible love of husbands and wives. It makes men humble in prosperity, brave in adversity, meek in the face of injuries and insults. It teaches us to pardon our offenders quickly; if you yourself should offend, it teaches you to ask pardon often and with perseverance. It vanquishes temptations, sustains persecutions, endures sufferings and martyrdoms to the end. It is this patience which strongly fortifies the foundations of our faith. It is this patience which sublimely promotes the growth of hope. It directs our action, so that we can keep to the way of Christ while we make progress because of his forbearance. It ensures our perseverance as sons of God while we imitate the patience of the Father." **St. Cyprian of Carthage – "The Good of Patience"**

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 Sunday, July 11

Tone 2 Troparion of the 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 4 Troparion of 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.

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

Tone 2 Kontakion of the 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.

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 2 Prokeimenon of the Resurrection

The Lord is my strength and my song; / He has
become my salvation. (*Ps 117/118:4*)

Epistle of the Sunday (*Romans 5:1-10*)

Therefore, having been justified by faith, we
have peace with God through our Lord Jesus
Christ, through whom also we have access by
faith into this grace in which we stand, and
rejoice in hope of the glory of God. And not only
that, but we also glory in tribulations, knowing
that tribulation produces perseverance; and
perseverance, character; and character, hope.
Now hope does not disappoint, because the love
of God has been poured out in our hearts by the
Holy Spirit who was given to us.

For when we were still without strength, in due
time Christ died for the ungodly. For scarcely
for a righteous man will one die; yet perhaps for
a good man someone would even dare to die.
But God demonstrates His own love toward us,
in that while we were still sinners, Christ died
for us. Much more then, having now been
justified by His blood, we shall be saved from
wrath through Him. For if when we were
enemies we were reconciled to God through the
death of His Son, much more, having been
reconciled, we shall be saved by His life.

Gospel of the Sunday (*Matthew 6:22-33*)

“The lamp of the body is the eye. If therefore
your eye is good, your whole body will be full of
light. But if your eye is bad, your whole body
will be full of darkness. If therefore the light
that is in you is darkness, how great is that
darkness!

“No one can serve two masters; for either he
will hate the one and love the other, or else he
will be loyal to the one and despise the other.
You cannot serve God and mammon.

“Therefore I say to you, do not worry about your
life, what you will eat or what you will drink;
nor about your body, what you will put on. Is
not life more than food and the body more than
clothing? Look at the birds of the air, for they
neither sow nor reap nor gather into barns; yet
your heavenly Father feeds them. Are you not of
more value than they? Which of you by worrying
can add one cubit to his stature?

“So why do you worry about clothing? Consider
the lilies of the field, how they grow: they
neither toil nor spin; and yet I say to you that
even Solomon in all his glory was not arrayed
like one of these. Now if God so clothes the
grass of the field, which today is, and tomorrow
is thrown into the oven, will He not much more
clothe you, O you of little faith?

“Therefore do not worry, saying, ‘What shall we
eat?’ or ‘What shall we drink?’ or ‘What shall we
wear?’ For after all these things the Gentiles
seek. For your heavenly Father knows that you
need all these things. But seek first the kingdom
of God and His righteousness, and all these
things shall be added to you.

Communion Hymn

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

You Can’t Serve Two Masters

Pseudo-Chrys.: The Lord had said above, that
he that has a spiritual mind is able to keep his
body free from sin; and that he who has not, is
not able. Of this He here gives the reason,
saying, “No man can serve two masters.”

Otherwise; it had been declared above, that
good things become evil, when done with a
worldly purpose. It might therefore have been
said by some one, I will do good works from

worldly and heavenly motives at once. Against
this the Lord says, “No man can serve two
masters.”

Chrys., Hom xxi: Or otherwise; in what had
gone before He had restrained the tyranny of
avarice by many and weighty motives, but He
now adds yet more. Riches do not only harm us
in that they arm robbers against us, and that
they cloud our understanding, but they
moreover turn us away from God’s service.

This He proves from familiar notions, saying,
“No man can serve two masters;” two, He
means, whose orders are contrary; for concord
makes one of many. This is proved by what
follows, “for either he will hate the one.” He
mentions two, that we may see that change for
the better is easy. For if one were to give
himself up in despair as having been made a
slave to riches, namely, by loving them, he may
hence learn, that it is possible for him to change
into a better service, namely, by not submitting
to such slavery, but by despising it.

He seems to allude to two different kinds of
servants; one kind who serve freely for love,
another who serve servilely from fear. If then
one [p. 248] serve two masters of contrary
character from love, it must be that he hate the
one; if from fear, while he trembles before the
one, he must despise the other. But as the world
or God predominate in a man’s heart, he must
be drawn contrary ways; for God draws him
who serves Him to things above; the earth
draws to things beneath; therefore He
concludes, “Ye cannot serve God and mammon.”

Jerome: “Mammon,” - riches are so termed in
Syriac. Let the covetous man who is called by the
Christian name, hear this, that he cannot serve
both Christ and riches. Yet He said not, he who has
riches, but, he who is the servant of riches. For he
who is the slave of money, guards his money as a
slave; but he who has thrown off the yoke of his
slavery, dispenses them as a master.