



## 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 25**

10:00 am Divine Liturgy

**Tuesday, July 27**

No Matins or Office Hours

**Thursday, July 29**

No Matins or Office Hours

**Saturday, July 31**

No Great Vespers

**Sunday, August 1: Procession of the Cross**

...9:30 am Lesser Blessing of Water

10:00 am Divine Liturgy (blessing of honey)

### Looking ahead:

- Daily Matins/Office Hours resume in August
- Feast of Transfiguration August 5/ 6
- Feast of Dormition August 14/15
- Parish Picnic Sunday, September 12

**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*

### Fifth Sunday after Pentecost

McKees Rocks/Pittsburgh, PA

OrthodoxPittsburgh.org

July 25, 2021

## Announcements

➤ Thank you and welcome to **Fr Michael Hatrak** for leading us in the Divine Liturgy today. May God grant him and Matushka Valeria good health and many blessed years!

➤ **Fr Thomas** will be away through Saturday, July 31. If there are any emergencies, please text or call him directly at 412-716-6457 or send an email to frthomas@orthodoxpittsburgh.org.

➤ **The Men's Group** will meet on Thursday, July 29 to discuss the book "Practicing Prayer." Please contact Deacon Luke Loboda for details.

➤ **We are updating our parish photo directory** and need your help! Please send Kristie Mertz a recent photo of you and/or your family (KristieMertz@orthodoxpittsburgh.org), or see her or Dn John at coffee hour to have them take your photo. Everyone will receive a digital copy of the directory when it is completed. (Hard copies will also be made available upon request.)

➤ We are organizing a **children's Slavic ensemble at St. Nicholas**. Our goal is for the participating children learn ethnic songs and dances to perform at both the Slavic Food Festival and the parish picnic. This is a chance to have the children learn Eastern European culture and, more importantly, to have fun together. The first meeting was on **Thursday, July 22nd at 5:00 pm and then every other Thursday after**. Meetings will last approximately two hours. This is open to everyone, so bring friends too! Please contact Bob Bartko for more information.

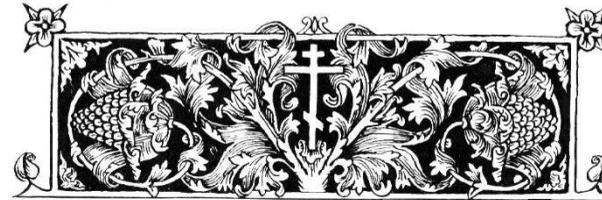
## Prayers

➤ **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 friends & family. From **the Rune family** for the health of Seraphim and Jenifer. From **Marsha & George Susnjar and Jessica & James Wargo** for the departed servant, Stella Mamula. From **John & Olga** for the departed servant, Carol Ann Kowalcheck; for the health of Galina Vilkova. From **Mat. Joni Soroka** for the departed servant, Barbara Naiser; for the health of family; safe travels. From **Charles Wasilko** for special thanks. From **Doris Wasilko** for the departed servant, Carolyn Daniels; for the health of the Wasilko family. From **Marsha Wasilko** for the health of the Wasilko family. 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.



**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.**

## Today's Demoniacs

A demoniac is a person who is possessed, who does not have control over himself, who is as if were a laughingstock and plaything of other powers. These other powers—I am deeply convinced of this, as the Holy Scriptures and the life and teaching of the Holy Fathers of the Church teach us—can be actually demonic, but do not always act on such a scale and with such vividness as they are portrayed here. It can be chertovschina, in our Russian sense of the word.<sup>1</sup>A man can be possessed by a passion for drink, can be a drunkard, can have fits of hard drinking, or a man can be a lecher. It can be a person incapable of refraining from anger; it can be a person who is uncontrollably drawn to theft; it can be a person who burns with hatred, envy, jealousy or whatever it may be. Take a good look at your own soul, as in a mirror, and you will see how many passions there are in it—maybe small, maybe not so tragic as outright demon possession—how many such passions there are in each of us, which do not let us have the freedom to be fully worthy of ourselves. Remember the words of Nekrasov: "Although great and fierce is the rage in me, when it comes to the deed, my hand freezes."<sup>2</sup>Replace the word "malice" with the word "inspiration," "desire" and you will see how many times you have "Oh, yes, how I would like to...! Oh, yes, I would do it with such eagerness...!" But when it comes down to the deed, you stop in your tracks. Therefore we ought to have a sober attitude not only towards the dramatic demon-possession that we find in Holy Scripture and in our lives among the people around us (although more rarely than it sometimes seems), but also think about the lesser demons, which also make us lesser and strangers to God's truth and man's truth, just like this demoniac.

# Hymns and Readings for Sunday, July 25

## **Tone 4 Troparion** of the Resurrection

When the women disciples of the Lord learned from the angel the joyous message of Thy Resurrection, they cast away the ancestral curse and elatedly told the apostles: “Death is overthrown! Christ God is risen,// granting the world great mercy!”

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

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

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

## **Tone 4 Kontakion** of the Resurrection

My Savior and Redeemer as God rose from the tomb and delivered the earth-born from their chains. He has shattered the gates of hell, and as Master,// He has risen on the third day!

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

## **Tone 2 Kontakion** (St. 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 Your good pleasure glorified them!”

## **Tone 4 Prokeimenon** of the Resurrection

O Lord, how manifold are Thy works; in wisdom hast Thou made them all. (*Ps 103/104:24*)

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

Brethren, my heart’s desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God’s righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes.

For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.” But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’ ” (that is, to bring Christ down from above) or, “‘Who will descend into the abyss?’ ” (that is, to bring Christ up from the dead). But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

## **Gospel** of the Sunday (Matthew 8:28-9:1)

When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way. And suddenly they cried out, saying, “What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?”

Now a good way off from them there was a herd of many swine feeding. So the demons begged

Him, saying, “If You cast us out, permit us to go away into the herd of swine.”

And He said to them, “Go.” So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water.

Then those who kept them fled; and they went away into the city and told everything, including what had happened to the demon-possessed men. And behold, the whole city came out to meet Jesus. And when they saw Him, they begged Him to depart from their region.

So He got into a boat, crossed over, and came to His own city.

## **Communion Hymn** of Sunday

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

# The End of the Law

(**Chrysostom**) See the judgment of Paul. For as he had spoken of a righteousness, and a righteousness, lest they of the Jews which believed should seem to have the one but be excluded from the other, and to be accused of lawlessness (for even these there was no less cause to fear about as being still newly come in), and lest Jews should again expect to achieve it, and should say, Though we have not at present fulfilled it, yet we certainly will fulfil it, see what ground he takes. He shows that there is but one righteousness, and that has its full issue in this, and that he that has taken to himself this, the one by faith, has fulfilled that also. But he that rejects this, falls short as well of that also. For if Christ be the end of the Law, he that has not Christ, even if he seem to have that

righteousness, has it not. But he that has Christ, even though he have not fulfilled the Law aright, has received the whole. For the end of the physician's art is health. As then he that can make whole, even though he has not the physician's art, has everything; but he that knows not how to heal, though he seem to be a follower of the art, comes short of everything: so is it in the case of the Law and of faith. He that has this has the end of that likewise, but he that is without this is an alien from both. For what was the object of the Law? To make man righteous. But it had not the power, for no one fulfilled it. This then was the end of the Law and to this it looked throughout, and for this all its parts were made, its feasts, and commandments, and sacrifices, and all besides, that man might be justified. But this end Christ gave a fuller accomplishment of through faith. Be not then afraid, he says, as if transgressing the Law in having come over to the faith. For then do you transgress it, when for it thou dost not believe Christ. If you believe in Him, then you have fulfilled it also, and much more than it commanded. For you have received a much greater righteousness. Next, since this was an assertion, he again brings proof of it from the Scriptures.

What he means is this. Moses shows us the righteousness ensuing from the Law, what sort it is of, and whence. What sort is it then of, and what does it consist in? In fulfilling the commandments. He that does these things, He says, shall live by (or in), them. Leviticus 18:5 And there is no other way of becoming righteous in the Law save by fulfilling the whole of it. But this has not been possible for any one, and therefore this righteousness has failed them.

