



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, August 1

9:30 am Lesser Blessing of Water

10:00 am Divine Liturgy (blessing of honey)

Tuesday, August 3

9:00 am Daily Matins

10:30 am-12:00 pm Office Hours

Thursday, August 5

9:00 am Daily Matins

10:30 am-12:00 pm Office Hours

5:00 pm Children's Slavic Ensemble Practice

7:00 pm Vigil for the Transfiguration of Christ

Friday, August 6: Transfiguration of Christ

9:30 am Festal Divine Liturgy

Saturday, August 7

5:00 pm Great Vespers with Cathedral Vigil

Sunday, August 8

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*

Feast of the Procession of the Wood of the Cross

McKees Rocks/Pittsburgh, PA

OrthodoxPittsburgh.org

August 1, 2021

Announcements

➤ Today we **bless water (before Liturgy) and we will bless honey after the Liturgy today.** Read more about today's feast of the Procession of the Wood of the Precious Cross in the right hand column.

➤ The **Dormition Fast** begins today through August 14. Please try to keep the fast to the best of your ability so that we may celebrate the feast together with joy! On that day we also bless flowers.

➤ We will celebrate the **Great Feast of the Transfiguration of Christ** beginning this coming Thursday evening with Vigil at 7:00 pm and the Divine Liturgy on Friday at 9:30 am. The faithful may bring grapes (as well as other fruits and vegetables) on that day to be blessed.

➤ **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.)

Looking ahead:

- Feast of Dormition August 14/15
- Parish Picnic Sunday, September 12



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 **Mat Nancy and Grogory Mell** for the departed servant of God Dn Joseph Mell; for the health of family. From **Tatyana Sechler** for the departed servants Polina, Galina, Slava, Diana, Valentina, Andrei, Lidya, Luby, and Bruce; for the health of Christopher, Thomas, Adrianna, Edward, Sergey, Veronika, and Tatyana. From **Dawna Beckett** for the health of Christopher, Michael, and Dawna Beckett; for Pearl Petkash. From **Kristie Mertz** for (cousin) Tracey Skoda.

From **Alexandria Tirpak** for the departed servant Amelia; for the health of family; for special intentions. From **Lindy Hamilton** for the health of Elaine Hamilton; for special intentions. From **Donya Yewisiak** for the departed servant of God Archpriest Vladimir Soroka (16 years). From **Jan Widel** for the departed servant Mary Capo; Memory Eternal. From **George and Nancy Shaytar** for the departed servants (brother) Steve Shaytar. From **Doris Wasilko** for the departed servant Steve Shaytar; for the health of the Wasilko family; for safe travel.

From **Marsha Wasilko** for safe travel; happy birthday and many years to Mat. Joni Soroka!

Thank You

➤ to our August donors, the Yewisiak and Soroka families for all categories (Bulletin \$60, Holy Bread \$50, Communion Wine \$40, Altar Candles \$25, Incense \$10) in memory of Fr Vladimir Soorka (16th anniversary of his falling asleep, August 4)

Feast of the Cross

The origin of this Feast is explained in the Greek Horologion of 1897: "Because of the illnesses which occur during the month of August, it was customary at Constantinople to carry the Precious Wood of the Cross in procession throughout the city for its sanctification, and to deliver it from sickness."

On the eve (July 31), the Cross was removed from the imperial treasury and placed it upon the Holy Table of the Great Church of Hagia Sophia (which is dedicated to Christ, the Wisdom of God). From August 1 until the Dormition of the Most Holy Theotokos, there was a procession throughout the entire the city, and then the Cross was placed where all the people could venerate it.

In the Russian Church this Feast is combined with the remembrance of the Baptism of Rus on August 1, 988. In the "The order of services for the holy, catholic, and apostolic Great Church of the Dormition," which was compiled in 1627 by order of Patriarch Philaret of Moscow and All Rus, there is a similar explanation of the Feast: "On the day of the Procession of the Precious Cross there is a Cross Procession with the Sanctification of Water, for the enlightenment of the people, in all the towns and places."

In the current practice of the Russian Church, the service of the Lesser Sanctification of Water on August 1 takes place either before or after Liturgy. Because of the Blessing of Water, this first Feast of the Savior in August is sometimes called "the Savior of the Water." Along with the Blessing of Water, there may also be a Blessing of Honey (thus it is also called "the Savior of the Honey)," because on this day, the newly-gathered honey is blessed and tasted.

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, August 1

Tone 5 Troparion (Resurrection)

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead// by His glorious Resurrection.

Tone 1 Troparion (Cross)

O Lord, save Thy people, and bless Thine inheritance! Grant victories to the Orthodox Christians over their adversaries; and by virtue of Thy Cross// preserve Thy habitation!

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

Tone 5 Kontakion (Resurrection)

Thou didst descend into hell, O my Savior, shattering its gates as Almighty, resurrecting the dead as Creator, and destroying the sting of death. Thou hast delivered Adam from the curse, O Lover of man,// and we cry to Thee: “O Lord, save us!”

Now and ever and unto ages of ages. Amen.

Tone 4 Kontakion (Cross)

As Thou wast voluntarily raised upon the Cross for our sake, grant mercy to those who are called by Thy Name, O Christ God; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries// by bestowing on them the invincible trophy, Thy weapon of peace!

Tone 6 Prokeimenon (Cross)

O Lord, save Thy people, / and bless Thine inheritance! (Ps. 27:9a)
V. To Thee, O Lord, will I call. O my God, be not silent to me! (Ps. 27:1a)

Epistle of the Sunday (Romans 12:6-14)

Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

Let love be without hypocrisy. Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality. Bless those who persecute you; bless and do not curse.

Epistle of the Feast (1 Corinthians 1:18-24)

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written:

“I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent.”

Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

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

So He got into a boat, crossed over, and came to His own city. Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, “Son, be of good cheer; your sins are forgiven you.”

And at once some of the scribes said within themselves, “This Man blasphemes!”

But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts? For which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Arise and walk’? But that you may know that the Son of Man has power on earth to forgive sins”—then He said to the paralytic, “Arise, take up your bed, and go to your house.” And he arose and departed to his house.

Now when the multitudes saw it, they marveled and glorified God, who had given such power to men.

Gospel of the Feast (John 19:6-11, 13-20, 25-28, 30-35)

Therefore, when the chief priests and officers saw Him, they cried out, saying, “Crucify Him, crucify Him!”

Pilate said to them, “You take Him and crucify Him, for I find no fault in Him.”

The Jews answered him, “We have a law, and according to our law He ought to die, because He made Himself the Son of God.”

Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, “Where are You from?” But Jesus gave him no answer.

Then Pilate said to Him, “Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?”

Jesus answered, “You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin.”

When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, “Behold your King!”

But they cried out, “Away with Him, away with Him! Crucify Him!”

Pilate said to them, “Shall I crucify your King?”

The chief priests answered, “We have no king but Caesar!” Then he delivered Him to them to be crucified. Then they took Jesus and led Him away.

And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the center. Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS.

Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin.

Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, “Woman, behold your son!” Then He said to the disciple, “Behold your mother!” And from that hour that disciple took her to his own home.

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, “I thirst!”

So when Jesus had received the sour wine, He said, “It is finished!” And bowing His head, He gave up His spirit.

Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.

Communion Hymn of the Feast

The light of Thy countenance has shone on us, O Lord. (Ps. 4:7a)