



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, July 31

10:00 am Typika with Communion

(No Tues/Thurs Matins or Office Hours in July)
(No Saturday Great Vespers with Cathedral Vigil)

Sunday, August 7

10:00 am Divine Liturgy



Mark your calendars

September 11 – Church Picnic at Clever Park
October 8 – Slavic Food Fest
November 22 – Ceiling iconography work begins

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

Seventh Sunday after Pentecost

McKees Rocks/Pittsburgh, PA
OrthodoxPittsburgh.org

July 31, 2022

Announcements

➤ With the blessing of Archbishop Melchisedek, today's service will be led by Deacon Luke and Deacon John in Fr Thomas' absence. While the service is not the Divine Liturgy in which we offer bread and wine to receive the body and blood of Christ, **the pre-sanctified Eucharist will be distributed near the end of today's Typika service**, for those Orthodox Christians who have prepared themselves by prayer and fasting, as with any regular Divine Liturgy. Thank you to Deacon Luke Loboda and Deacon John Skowron for their service to our parish.

➤ Fr Thomas will be on vacation from Friday, July 29 through Saturday, August 6. If there are any pastoral emergencies, contact him at frthomas@orthodoxpittsburgh.org. He will check his email throughout the day and respond to any emergency requests. Thank you for your understanding and support.

➤ The next Saturday Great Vespers with Cathedral Vigil will be **Saturday, August 13**.

➤ We encourage everyone to attend the annual pilgrimage on this coming **Saturday, August 6, 2022** at **Holy Transfiguration Monastery**, Elwood City PA. They will also be celebrating the *35th anniv. of Mthr. Christophora's service as abbess. The schedule is*

9:30 am Akathist and procession
10:00 am Hierarchical Liturgy
12:30 pm Catered Picnic Lunch
2:30 pm Sacrament of Holy Unction

Prayers

➤ **Ill and infirm:** *Known to be hospitalized;* (none). *Home:* : John Mahalchak Jr , George Shaytar. Natalie Toooh. *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, for Dn. Joseph Mell; for the health of family. From **Charles A. Wasilko** for the departed servant, Darleen Englert; for the health of sisters, Doris & Marsha. From **Doris M. Wasilko** for the departed servants from the Wasilko & Dyczko families; for the health of the Wasilko family. From **Marsha Wasilko** for the health of the Wasilko family. From **Mat. Joni Soroka** for the departed servant (40 days) George Corey; for the health of family; safe travels. From **Lindy Hamilton** for the health of Elaine Hamilton; special intentions. From **Donya Yewisiak** for the health of Lindy Hamilton; Safe travels for the Wasilko family. From **Dawna Beckett** for the health of Pearl Petkash and Christopher Beckett. From **Tatyana Sechlar** for the departed servants, Polina, Slava, Galina, Bruce, Daina, Luba, Marina, and Alex; for the health of Tatyana, Veronika, Daniel, Andreia, Olimpia and Rain. From **Svetlana Sakharova** for the departed servants, Aleksey, Anna, Eugenia, and Nikolay; for the health of Roman, Yuri, Nina, and Svetlana. From **Alexandria Tirpak** for the health of my family and Robert and Daniel on their birthdays; special intentions.

Thank You

➤ to our July donors: **Rick and Susan Porter** (Altar Candles \$25) on the occasion of Susie's birthday.

Quotes on Patience

That virtue of the mind which is called Patience, is so great a gift of God, that even in Him who bestows the same upon us, that, whereby He waits for evil men that they may amend, is set forth by the name of Patience, [or long-suffering.] So, although in God there can be no suffering, and patience has its name a patiendo, from suffering, yet a patient God we not only faithfully believe, but also wholesomely confess. But the patience of God, of what kind and how great it is, His, Whom we say to be impassible, yet not impatient, nay even most patient, in words to unfold this who can be able? Ineffable is therefore that patience, as is His jealousy, as His wrath, and whatever there is like to these. For if we conceive of these as they be in us, in Him are there none. We, namely, can feel none of these without harassment: but be it far from us to surmise that the impassible nature of God is liable to any harassment. But like as He is jealous without any darkening of spirit, angry without any perturbation, pitiful without any pain, repents Him without any wrongness in Him to be set right; so is He patient without anything of passion.

The patience of man, which is right and laudable and worthy of the name of virtue, is understood to be that by which we tolerate evil things with an even mind, that we may not with a mind uneven desert good things, through which we may arrive at better. Wherefore the impatient, while they will not suffer ills, effect not a deliverance from ills, but only the suffering of heavier ills. Whereas the patient who choose rather by not committing to bear, than by not bearing to commit, evil, both make lighter what through patience they suffer, and also escape worse ills in which through impatience they would be sunk. But those good things which are great and eternal they lose not, while to the evils which be temporal and brief they yield not: because the sufferings of this present time are not worthy to be compared, as the Apostle says, with the future glory that shall be revealed in us. And again he says, This our temporal and light tribulation does in inconceivable manner work for us an eternal weight of glory.

(Blessed Augustine)

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 31

Tone 6 Troparion (Resurrection)

The Angelic Powers were at Thy tomb;
the guards became as dead men.
Mary stood by Thy grave,
seeking Thy most pure body.
Thou didst capture hell not being tempted by it.
Thou didst come to the Virgin, granting life.
O Lord, Who didst rise from the dead, //
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 6 Kontakion (Resurrection)

When Christ God, the Giver of Life,
raised all of the dead from the valleys of misery
with His mighty hand,
He bestowed resurrection on the human race. //
He is the Savior of all, the Resurrection, the Life,
and the God of all.

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 6 Prokeimenon (Resurrection)

O Lord, save Thy people, / and bless Thine
inheritance! (Ps. 27:9a)

Epistle of the Sunday (Romans 15:1-7)

We then who are strong ought to bear with the
scruples of the weak, and not to please
ourselves. Let each of us please his neighbor for
his good, leading to edification. For even Christ
did not please Himself; but as it is written, “The
reproaches of those who reproached You fell on
Me.” For whatever things were written before
were written for our learning, that we through
the patience and comfort of the Scriptures might
have hope. Now may the God of patience and
comfort grant you to be like-minded toward one
another, according to Christ Jesus, that you may
with one mind and one mouth glorify the God
and Father of our Lord Jesus Christ.

Therefore receive one another, just as Christ
also received us, to the glory of God.

Gospel of the Sunday (Matthew 9:27-35)

When Jesus departed from there, two blind men
followed Him, crying out and saying, “Son of
David, have mercy on us!”

And when He had come into the house, the blind
men came to Him. And Jesus said to them, “Do
you believe that I am able to do this?”

They said to Him, “Yes, Lord.”

Then He touched their eyes, saying, “According
to your faith let it be to you.” And their eyes
were opened. And Jesus sternly warned them,
saying, “See that no one knows it.” But when
they had departed, they spread the news about
Him in all that country.

As they went out, behold, they brought to Him a
man, mute and demon-possessed. And when the
demon was cast out, the mute spoke. And the
multitudes marveled, saying, “It was never seen
like this in Israel!”

But the Pharisees said, “He casts out demons by
the ruler of the demons.”

Then Jesus went about all the cities and villages,
teaching in their synagogues, preaching the
gospel of the kingdom, and healing every
sickness and every disease among the people.

Communion Hymn

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

Transfiguration of Christ

Thus, the Light of the Transfiguration of the Lord
is not something that comes to be and then
vanishes, nor is it subject to the sensory faculties,
although it was contemplated by corporeal eyes for
a short while upon an inconsequential
mountaintop. But the initiates of the Mystery, (the
disciples) of the Lord at this time passed beyond
mere flesh into spirit through a transformation of
their senses, effectualized within them by the
Spirit, and in such a way that they beheld what,
and to what extent, the Divine Spirit had wrought
blessedness in them to behold the Ineffable Light.

Those not grasping this point have conjectured
that the chosen from among the Apostles beheld
the Light of the Transfiguration of the Lord by a
sensual and creaturely faculty, and through this
they attempt to reduce to a creaturely level (i.e., as
something “created”) not only this Light, the
Kingdom and the Glory of God, but also the Power
of the Divine Spirit, through Whom it is meet for
Divine Mysteries to be revealed. In all likelihood,
such persons have not heeded the words of the

Apostle Paul: “Eye has not seen, nor ear heard, nor
has it entered into the heart of man, what things
God has prepared for those who love Him. But to
us God has revealed them through His Spirit. For
the Spirit searches all things, even the deep things
of God” (1 Cor.2:9-10).

So, with the onset of the Eighth Day, the Lord,
taking Peter, James and John, went up on the
Mount to pray. He always prayed alone,
withdrawing from everyone, even from the
Apostles themselves, as for example when with
five loaves and two fish He fed the five thousand
men, besides women and children (Mt.14:19-23).
Or, taking with Him those who excelled others, as
at the approach of His Saving Passion, when He
said to the other disciples: “Sit here while I go over
there and pray” (Mt.26:36). Then He took with
Him Peter, James and John. But in our instance
right here and now, having taken only these same
three, the Lord led them up onto a high mountain
by themselves and was
transfigured before them, that
is to say, before their very eyes.



“What does it mean to say: He
was transfigured?” asks the
Golden-Mouthed Theologian
(Chrysostom). He answers this
by saying: “It revealed
something of His Divinity to
them, as much and insofar as they were able to
apprehend it, and it showed the indwelling of God
within Him.” The Evangelist Luke says: “And as He
prayed, His countenance was altered” (Luke 9:29);
and from the Evangelist Matthew we read: “And
His face shone as the sun” (Mt.17:2). But the
Evangelist said this, not in the context that this
Light be thought of as subsistent for the senses (let
us put aside the blindness of mind of those who
can conceive of nothing higher than what is known
through the senses). Rather, it is to show that
Christ God, for those living and contemplating by
the Spirit, is the same as the sun is for those living
in the flesh and contemplating by the senses.
Therefore, some other Light for the knowing the
Divinity is not necessary for those who are
enriched by Divine gifts.