



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

Today

After the Liturgy Trisagion for the Departed In memory of Thomas V Robes (5 years) from the Robes family

No Saturday Vespers/Vigil during July Sunday, July 21

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*
Mat. Janet Mihalick, *Choir Director*

Fourth Sunday after Pentecost

McKees Rocks/Pittsburgh, PA
OrthodoxPittsburgh.org

July 14, 2019

Announcements

➤ During the summer months, let us continue to offer **worship and praise to God every Sunday** in thanksgiving for the continued blessings He richly pours out on us. In this way, God is glorified, we sustain our faith, and we become an example to others. Traveling this summer? Seek out a church to visit on Sunday morning at orthodoxyinamerica.org.

➤ **Thank you to** Matushka Joni Soroka for organizing the Vacation Church School this year and for those who helped teach and assist with the many activities Dn. Luke Loboda, Mat. Ashley Loboda, Mat. Janet Mihalick Amy Elizabeth Reed, Melissa Graff, Sasha Gajewski, and Annaliese Mertz. May God bless all of you for your love for our children!

➤ **Mark your calendar!** Slavic Food Fest – Saturday, October 12, 2019

In the year 988, led by Prince Vladimir, the baptism of Rus, in the pure Kievan waters, as in a “bath of regeneration”, there was realized a sacramental transfiguration of the Russian spiritual element, the spiritual birth of the nation, called by God to unforeseen deeds of Christian service to mankind. “Then did the darkness of the idols begin to lift from us, and the dawn of Orthodoxy appear, and the Sun of the Gospel illumined our land.”

➤ **Fr Thomas and Matushka Joni cordially invite you** to celebrate with them upon the High School graduation of their daughter, Natalie, on Saturday, July 20 from 4:00 pm to 8:00 pm at their residence, 207 Parliament Drive, Moon Township PA 15108.



Prayers

➤ **Ill and infirm: Known to be hospitalized;** Georgiann Robes (Sewickley), Jack Saban (VA). **Home:** Katarnia Mertz (post-partum),. **Shut in, Rehabilitation, or Nursing Home:** Olga Bednar, Garnette Kerchum, Olga Tryszyn, Mary Zapp.

➤ **Vigil Lights From Mat. Nancy K. Mell and Gregory Mell** for the departed servant, Dn. Joseph Mell; for the health of family and Michelle Bittner. **From George & Nancy Shaytar** for the health of Michelle Bittner and Alise Lugin. **From the Yurkowski Family** for the departed servant, Valentina Barsom. **From Marsha Wasilko** for the health of Georgiann Robes; safe travels. **From Charles A. Wasilko** for the health of (sisters) Doris & Marsha, Michelle Bittner, Georgiann Robes and Helen Billak. **From Doris Wasilko** for the health of Marsha, Helen, Michelle and Georgiann. **From Michelle Bittner** for the departed servants, Helen & Mike Hruch (26 years); for the health of Sarah & Joe & family, Greg and Jack Saban. **From Lindy Hamilton** for the health of Elaine Hamilton. **From Donya Yewisiak** for the health of Marsha, Helen, Georgiann and Michelle. **From Kristie Mertz** for the health of Katarina. **From Alexandria Tirpak** for the health of Georgiann; special intentions. **From Mat. Joni Soroka** for the health of my Godmother, Ruth George on her 104th birthday (7/11).



Thank You

➤ **to Matushka Nancy Mell and Gregory Mell** for donating all of our July monthly donations in memory of departed members of the Karavlan family. Bulletin (\$60), Holy Bread (\$50), Communion Wine (\$40), Altar Candles (\$25). Incense (\$10)

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.

On Great Humility

But do not thou, I pray you, merely inquire what was said by him [the Centurion], but add thereto his rank also, and then you will see the man's excellency. Because in truth great is the pride of them that are in places of command, and not even in afflictions do they take lower ground. He, for example, who is set down in John, is for dragging Him unto his house, and says, Come down, for my child is ready to die. (John 4:49) But not so this man; rather he is far superior both to him, and to those who let down the bed through the roof. For he seeks not for His bodily presence, neither did He bring the sick man near the physician; a thing which implied no mean imaginations concerning Him, but rather a suspicion of His divine dignity. And he says, speak the word only. And at the beginning he says not even, speak the word, but only describe his affliction: for neither did he, of great humility, expect that Christ would straightway consent, and inquire for his house. Therefore, when he heard Him say, I will come and heal him, then, not before he says, speak the word. Nor yet did the suffering confound him, but still under calamity he reasons coolly, not looking so much to the health of the servant, as to the avoiding all appearance of doing anything irreverent. And when he saw Christ zealous in His turn, not even so did he spring forward, but still continues to keep to the end his own proper measure.

And if anyone should say, wherefore did not Christ honor him in return? We would say this, that He did make return to him in honor, and that exceedingly: first by bringing out his mind, which thing chiefly appeared by His not coming to his house; and in the second place, by introducing him into His kingdom, and preferring him to the whole Jewish nation. For because he made himself out unworthy even to receive Christ into his house, he became worthy both of a kingdom, and of attaining unto those good things which Abraham enjoyed. (*St John Chrysostom*)

Hymns and Readings for Today

Troparion of the Resurrection Tone 3

Let the heavens rejoice!
Let the earth be glad!
For the Lord has shown strength with His arm!
He has trampled down death by death!
He has become the first born of the dead!
He has delivered us from the depths of hell,
and has granted to the world great mercy.

Troparion of the Fathers Tone 8

Thou art most glorious, O Christ our God!
Thou hast established the Holy Fathers as lights on the earth.
Through them Thou hast guided us to the true Faith.//
O greatly compassionate One, glory to Thee!

Kontakion of the Resurrection Tone 3

On this day Thou didst rise from the tomb,
O Merciful One,
leading us from the gates of death.
On this day Adam exults as Eve rejoices;
with the prophets and patriarchs they unceasingly praise
the divine majesty of Thy power!

Kontakion of the Fathers Tone 8

The Apostles' preaching and the Fathers' doctrines
have established one
Faith for the Church.
Adorned with the robe of truth, woven from
heavenly theology,//
it defines and glorifies the great mystery of piety.

Prokeimenon (Psalm 118) Tone 3

Sing praises to our God, sing praises! Sing praises
to our King, sing praises!

Prokeimenon of the Fathers Tone 4

Blessed art thou, O Lord God of our fathers, and
praised and glorified is
Thy name forever!

Epistle (Romans 6:18-23)

And having been set free from sin, you became
slaves of righteousness.

I speak in human terms because of the weakness
of your flesh. For just as you presented your
members as slaves of uncleanness, and of
lawlessness leading to more lawlessness, so now
present your members as slaves of righteousness
for holiness.

For when you were slaves of sin, you were free in
regard to righteousness. What fruit did you have
then in the things of which you are now ashamed?
For the end of those things is death.

But now having been set free from sin, and having
become slaves of God, you have your fruit to
holiness, and the end, everlasting life.

For the wages of sin is death, but the gift of God is
eternal life in Christ Jesus our Lord.

Gospel (Matthew 8:5-13)

Now when Jesus had entered Capernaum, a
centurion came to Him, pleading with Him, saying,
“Lord, my servant is lying at home paralyzed,
dreadfully tormented.” And Jesus said to him, “I will
come and heal him.”

The centurion answered and said, “Lord, I am not
worthy that You should come under my roof. But
only speak a word, and my servant will be healed.
For I also am a man under authority, having
soldiers under me. And I say to this one, ‘Go,’ and
he goes; and to another, ‘Come,’ and he comes;
and to my servant, ‘Do this,’ and he does it.”

When Jesus heard it, He marveled, and said to
those who followed, “Assuredly, I say to you, I have
not found such great faith, not even in Israel! And I
say to you that many will come from east and west,
and sit down with Abraham, Isaac, and Jacob in the
kingdom of heaven. But the sons of the kingdom
will be cast out into outer darkness. There will be
weeping and gnashing of teeth.” Then Jesus said to
the centurion, “Go your way; and as you have
believed, so let it be done for you.” And his servant
was healed that same hour.

First Six Councils

Today we commemorate the Holy Fathers of the
First Six Ecumenical Councils.

The fact that the
Seventh Ecumenical
Council (Nicea II) is
not commemorated
today testifies to the
antiquity of today's
celebration.



In the Ninth Article of the Nicea-Constantinople
Symbol of Faith proclaimed by the holy Fathers of
the First and Second Ecumenical Councils, we
confess our faith in “One, Holy, Catholic, and
Apostolic Church.” By virtue of the catholic nature
of the Church, an Ecumenical Council is the
Church's supreme authority, and possesses the
competence to resolve major questions of church
life. An Ecumenical Council is comprised of
archpastors and pastors of the Church, and
representatives of all the local Churches, from
every land of the “oikumene” (i.e. from all the whole
inhabited world).

The Orthodox Church acknowledges Seven (in
total) Holy Ecumenical Councils:

The First Ecumenical Council (Nicea I) (May 29,
and also on seventh Sunday after Pascha) was
convened in the year 325 against the heresy of
Arius, in the city of Nicea in Bithynia under Saint
Constantine the Great, Equal of the Apostles.

The Second Ecumenical Council (Constantinople I)
(May 22) was convened in the year 381 against the
heresy of Macedonias, by the emperor Theodosius
the Great.

The Third Ecumenical Council (Ephesus)
(September 9) was convened in the year 431
against the heresy of Nestorius, in the city of
Ephesus by the emperor Theodosius the Younger.

The Fourth Ecumenical Council (Chalcedon) (July
16) was convened in the year 451, against the

Monophysite heresy, in the city of Chalcedon under
the emperor Marcian.

The Fifth Ecumenical Council (Constantinople II)
(July 25) “Concerning the Three Chapters,” was
convened in the year 553, under the emperor
Justinian the Great.

The Sixth Ecumenical Council (Constantinople III)
(January 23) met during the years 680-681, to fight
the Monothelite heresy, under the emperor
Constantine Pogonatos.

The Seventh Council (commemorated on the
Sunday nearest to October 11) was convened at
Nicea in the year 787 against the Iconoclast
heresy, under the emperor Constantine and his
mother Irene.

The Church venerates the Holy Fathers of the
Ecumenical Councils because Christ has
established them as “lights upon the earth,” guiding
us to the true Faith. “Adorned with the robe of
truth,” the doctrine of the Fathers, based upon the
preaching of the Apostles, has established one faith
for the Church. The Ecumenical Councils, are the
highest authority in the Church. Such Councils,
guided by the grace of the Holy Spirit, and
accepted by the Church, are infallible.

The Orthodox Church's conciliar definitions of
dogma have the highest authority, and such
definitions always begin with the Apostolic formula:
“It seemed good to the Holy Spirit and to us...”
(Acts 15: 28).

In decisive moments of Church history, the holy
Ecumenical Councils promulgated their dogmatic
definitions, as trustworthy delimitations in the
spiritual battle for the purity of Orthodoxy, which will
last until such time, as “all shall come into the unity
of faith, and of the knowledge of the Son of God”
(Eph. 4: 13). In the struggle with new heresies, the
Church does not abandon its former dogmatic
concepts nor replace them with some sort of new
formulations. The dogmatic formulae of the Holy
Ecumenical Councils need never be superseded,
they remain always contemporary to the living
Tradition of the Church.