



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

Wednesday, August 14 – Dormition of the Mother of God

6:00 pm Great Vespers and Litiya with Cathedral Vigil
Blessing of Flowers and Herbs

7:00 pm Bible Study

No Divine Liturgy on Thursday

Saturday, August 17

5:00 pm Great Vespers with Cathedral Vigil

Sunday, August 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*
Mat. Janet Mihalick, *Choir Director*

Eighth Sunday after Pentecost/Transfiguration Postfeast

McKees Rocks/Pittsburgh, PA
OrthodoxPittsburgh.org August 11, 2019

Announcements

➤ **Congratulations** to Katarina Mertz and Ethan Schlüssel on the baptism of their son, Oliver Basil. May God grant him good health and many blessed years! We also welcome all of our guests who are here today to participate in this special event. **Christoph and Kristie Mertz** would like to invite the parish to their home today between 12:00pm and 8:30pm to celebrate the baptism of their grandson Oliver and the high school graduation of their daughter Katarina: 2055 Kearns Avenue, Pittsburgh PA 15205.

➤ **Please see the ad in today's bulletin** from our new "Orthodox Teen Fellowship." They'll be helping to create and pack backpacks for underprivileged children who are going back to school. Please support them in this good work!

➤ **Slavic Food Fest News:** This year we request Themed Baskets created by YOU! Any theme, any contents. If that is not your expertise, Gift Cards are always welcome or any new donated item can be left by the Fellowship Hall back door table! Your Basket Committee thanks you! See Suzy Polny for more information.

➤ **Our August hoagie sale** will be held on Wednesday, June 28. Italian Hoagies and wraps are \$6.50 each and the Turkey hoagies and wraps are \$7.00 each. Orders can be placed by calling 412-974-9912, faxing 724-926-4052 or emailing rjmbmsam1@verizion.net. Orders are due on Sunday evening, August 25. Orders can be picked up between noon and 1 pm August 28 at the church hall.

Prayers

➤ **Ill and infirm:** *Known to be hospitalized (none).* Home: Helen Billak, Jack Saban *Shut in, Rehabilitation, or Nursing Home:* Olga Bednar, Garnette Kerchum, Georgiann Robes, Olga Tryszyn, Mary Zapp.

➤ **Vigil Lights** from August 4 will appear in next week's bulletin.

Thank You

➤ to our August donors! **Donya Yewisiak** for Holy Bread (\$50) and Altar Candles (\$25) in memory of father, Fr Vladimir Soroka. **Fr Thomas and Matushka Joni Soroka** for Incense (\$10) for the health of daughter, Natalie, on her 18th birthday.

Christ, Our Bread

It was a great miracle that was wrought, dearly beloved, for five thousand men to be filled with five loaves and two fishes, and the remnants of the fragments to fill twelve baskets. A great miracle: but we shall not wonder much at what was done, if we give heed to Him That did it. He multiplied the five loaves in the hands of them that broke them, who multiplies the seeds that grow in the earth, so as that a few grains are sown, and whole barns are filled. But, because he does this every year, no one marvels. Not the inconsiderableness of what is done, but its constancy takes away admiration of it. But when the Lord did these things, He spoke to them that had understanding, not by words only, but even by the miracles themselves. The five loaves signified the five books of Moses' Law. The old Law is barley compared to the Gospel wheat. In

those books are great mysteries concerning Christ contained. Whence He says Himself, If you had believed Moses, you would believe Me also; for he wrote of Me. But as in barley the marrow is hid under the chaff, so in the veil of the mysteries of the Law is Christ hidden. As those mysteries of the Law are developed and unfolded; so too those loaves increased when they were broken.

Let us turn to Him who did these things. He is Himself The Bread which came down from heaven; but Bread which refreshes the failing, and does not fail; Bread which can be tasted, cannot be wasted. This Bread did the manna also figure. Wherefore it is said, He gave them the Bread of heaven, man ate Angels' Bread. Who is the Bread of heaven, but Christ? But in order that man might eat Angels' Bread, the Lord of Angels was made Man. For if He had not been made Man, we should not have His Flesh; if we had not His Flesh, we should not eat the Bread of the Altar. Let us hasten to the inheritance, seeing we have hereby received a great earnest of it. My brethren, let us long for the life of Christ, seeing we hold as an earnest the Death of Christ. How shall He not give us His good things, who has suffered our evil things? In this our earth, in this evil world, what abounds, but to be born, to labour, and to die? Examine thoroughly man's estate, convict me if I lie: consider all men whether they are in this world for any other end than to be born, to labour, and to die? This is the merchandize of our country: these things here abound. To such merchandize did that Merchantman descend. And forasmuch as every merchant gives and receives; gives what he has, and receives what he has not; when he procures anything, he gives money, and receives what he buys: so Christ too in this His transaction gave and received. But what did He receive? That which abounds here, to be born, to labour, and to die. And what did He give? To be born again, to rise again, and to reign forever. *(St Augustine)*

Hymns and Readings for Today

August 11, 2019

Troparion of the Resurrection Tone 7

By Thy cross, Thou didst destroy death!
To the thief, Thou didst open paradise!
For the myrrh-bearers, Thou didst change
weeping into joy!
And Thou didst command Thy disciples, O Christ
God
to proclaim that Thou art risen,
granting the world great mercy.

Troparion of the Feast Tone 7

Thou wast transfigured on the mount, O Christ
God,
Revealing Thy glory to Thy disciples as far as
they could bear it.
Let Thine everlasting light shine upon us
sinners!
Through the prayers of the Theotokos, O Giver
of Light, glory to Thee!

Troparion of St Nicholas Tone 4

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.

Kontakion of the Resurrection Tone 7

The dominion of death
can no longer hold men captive,
for Christ descended, shattering and destroying
its powers!
Hell is bound, while the prophets rejoice and
cry:
The Savior has come to those in faith,
Enter, you faithful, into the Resurrection!

Kontakion of the Feast Tone 7

On the mountain wast Thou transfigured, O
Christ God,
and Thy disciples beheld Thy glory as far as they
could see it;
so that when they would behold Thee crucified,
they would understand that Thy suffering was
voluntary,
and would proclaim to the world,
that Thou art truly the Radiance of the Father!

Prokeimenon (Psalm 29) Tone 7

The Lord shall give strength to His people! The
Lord shall bless His people with peace!

Prokeimenon of the Feast Tone 4

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

Epistle (I Cor 1:10-18)

Now I plead with you, brethren, by the name of
our Lord Jesus Christ, that you all speak the
same thing, and that there be no divisions
among you, but that you be perfectly joined
together in the same mind and in the same
judgment. For it has been declared to me
concerning you, my brethren, by those of Chloe's
household, that there are contentions among
you. Now I say this, that each of you says, "I am
of Paul," or "I am of Apollos," or "I am of
Cephas," or "I am of Christ." Is Christ divided?
Was Paul crucified for you? Or were you
baptized in the name of Paul?

I thank God that I baptized none of you except
Crispus and Gaius, lest anyone should say that I
had baptized in my own name. Yes, I also
baptized the household of Stephanas. Besides, I
do not know whether I baptized any other. For
Christ did not send me to baptize, but to preach
the gospel, not with wisdom of words, lest the
cross of Christ should be made of no effect. 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.

Gospel (Matthew 14:14-22)

And when Jesus went out He saw a great
multitude; and He was moved with compassion
for them, and healed their sick. When it was
evening, His disciples came to Him, saying,
"This is a deserted place, and the hour is already
late. Send the multitudes away, that they may go
into the villages and buy themselves food."

But Jesus said to them, "They do not need to go
away. You give them something to eat." And
they said to Him, "We have here only five loaves
and two fish."

He said, "Bring them here to Me." Then He
commanded the multitudes to sit down on the
grass. And He took the five loaves and the two
fish, and looking up to heaven, He blessed and
broke and gave the loaves to the disciples; and
the disciples gave to the multitudes. So they all
ate and were filled, and they took up twelve
baskets full of the fragments that remained.
Now those who had eaten were about five
thousand men, besides women and children.

Immediately Jesus made His disciples get into
the boat and go before Him to the other side,
while He sent the multitudes away.

Hymn to the Theotokos of the Feast Tone 4

Magnify, O my soul, the Lord Who was
transfigured on Mount Tabor!
Your birthgiving was incorruptible;
God came from your body and appeared on
earth in flesh, dwelling among men.
Therefore we magnify you, O Theotokos.

Communion Hymns of the Sunday and the Feast

Praise the Lord from the heavens! Praise Him in
the highest! O Lord, we will walk in the light of
Thy countenance, and will exult in Thy name
forever. Alleluia, Alleluia, Alleluia!

**The wonderworking icon of the Mother of God
"Seven Arrows"** (August 13) comes from northern
Russia. Before the revolution it was kept in the
Church of John the Divine on the bank of
Toshnya River, not far from Vologda. The legend
about the icon resembles similar stories about
Mother's of God images seen in visions by different
people. A peasant from Kadnikovsky uyezd
(district) suffered from lameness for many years
and had no hope already to get cured. Once he was
sleeping, and a Divine voice ordered him to find an
icon of the Mother of God in the Church of John the
Divine bell tower where old icons were kept, and
to pray in front of the



icon with faith for his
cure. Having come to
that church, the peasant
could not do right away
what he'd been ordered
in the vision. Only after
his third request
clergymen who did not
trust his words let him
enter the bell tower and
go upstairs. It turned
out the icon, being
covered with dust and dirt,
served as a simple
wooden stair on which bell
ringers stepped while
going up or down the tower.
Being terrified with
their unintentional sacrilege,
clergy cleaned the
icon and held a service in
front of it, whereupon
the peasant totally recovered.
Several years later, the
memory of the miracle
started gradually fading
away and would vanish
totally, if it were not for
when the miraculous power
of the icon manifested
itself again. In 1830, a
horrible cholera epidemic
overtook a major part of
European Russia, including
Vologda province. During
the pestilence many sacred
items were brought to
Vologda from Toshnya,
including the icon of the
Mother of God with seven
arrows, and placed in the
"cold" (summer) Church
of Dmitry Prilutsky on
Navolok, in Vologda
Zarechye, to the right of
the main city bridge.
Christ-loving inhabitants
of Vologda held a religious
procession with the Seven
Arrows icon around the
city. After the prayer in
front of the wonderworking
image, cholera abated just
as suddenly as it had come.



Five one-hour sessions will be perfect for inquirers, new Orthodox Christians, or Orthodox Christians who want to learn more about their faith in an interactive presentation at 7:00 pm.

Transfiguration Icon

The Transfiguration is one of the Twelve Great Feasts of the Orthodox Church, celebrated on the 6th of August. Described in the first three Gospels (Matt 17: 1-9; Mark 9: 2-8; Luke 9: 28-36), its commemoration has become uncommon in many non-Orthodox churches, which is unfortunate as there is much to discover in this event. Being one of the Great Feasts, there is also a rich heritage of iconography surrounding the Transfiguration of Our Lord.

Christ is the center and focus of the image, his hand held in a blessing, eyes directed at us. His clothes are depicted “white as light” as the Gospel writers describe, and the glory of God overshadowing the scene is shown by the mandorla around his body. From His body, shafts of light are shown striking each of the five others present: to Christ’s right, the Prophet Elijah; to His left Moses; scattered about His feet, the Apostles John, Peter, and James.

The mountain on which the Transfiguration took place is identified by St Jerome as Mount Tabor. The mountain plays an important part in divine revelation, as described by Scriptures, and links Moses and Elijah who are miraculously present by Christ’s side. Moses ascended Mt Sinai to receive the Ten Commandments and converse with God in a great cloud of divine glory (Ex. 24:12-18; Ex. 33:11-23; 34:4-6,8). Elijah was told to ascend Mt Horeb (probably an alternative name for Sinai) where he heard the voice of God in the “gentle breeze”.

In the Biblical account as well as in icons, these **two conversers with God are now shown in conversation with Christ Himself**, a clear indication to Jesus’ divinity. Icons further interpret their presence, following the words of the Church Fathers, by showing Moses holding a book: representing the Torah. Elijah, in animal skins reminiscent of John the Baptist represents the prophets, while Moses represents the Law. Jesus Christ is the fulfillment of both.

No one could experience such divine glory for a sustained time in this life: it is the promise of the Future Life. What is shown in the icon is **that such an experience is for all of us**. We too must ascend the spiritual mountain – and there are enough writings from the Desert Fathers on what this spiritual ascent consists of. And at the summit, in prayer, those shafts of divine light can penetrate us too.



In later periods, **the Apostles are shown in the same “ordered disarray”** of the earliest icons, but their facial

expressions are changed from fearful to sleepy. This follows Luke’s account, where it describes the Apostles being woken from a heavy slumber to witness the Transfiguration; it is this weariness that explains their inability to understand the significance of the event, and the conversation between Christ and the Old Testament saints regarding His future Crucifixion. There too is a lesson: along with the spiritual ascent, and prayer, watchfulness is needed. When Elijah heard God on Mt Horeb, it was not in the roaring wind, earthquake, or fire, but in the overwhelming silence. What could he have heard if he had been inattentive? What can we gain from God if we are inattentive?