



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

Saturday, August 1

- 10:00 am Divine Liturgy w/ blessing of water
- 4:30 pm Confessions
- 5:00 pm Great Vespers with Cathedral Vigil

Sunday, August 2

- 10:00 am Divine Liturgy

Tuesday, August 4

- 9:00 am Matins (Morning Service)
- 9:30 am-12:00 pm Office Hours/Church Open

Wednesday, August 5

- 7:00 Vespers with Litya and Cathedral Vigil

Thursday, August 6: Transfiguration

- 9:30 am Festal Divine Liturgy with blessing of grapes/fruit
- 10:30 am-12:00 pm Office Hours/Church Open

Saturday, August 8

- 10:00 am Divine Liturgy
- 4:30 pm Confessions
- 5:00 pm Vespers with Cathedral Vigil

Sunday, August 9

- 10:00 am Divine Liturgy

Archpriest Thomas Soroka, *Rector*
Deacon Luke Loboda, *Attached*

(Sat) Feast of Procession of the Cross/ Eighth Sunday after Pentecost

McKees Rocks/Pittsburgh, PA
OrthodoxPittsburgh.org August 1/2, 2020

Announcements

➤ Everyone is encouraged to join us to celebrate the upcoming **Great Feast of the Transfiguration of our Lord** on Wednesday, August 5 for Vigil at 7:00 pm and Thursday, August 6 for Divine Liturgy at 9:30 am, where we will also bless Grapes (and all fruits/vegetables). Everyone is encouraged to bring grapes/fruits to be blessed.

➤ **Our Icon Project continues in August!** Fr Theodore and John Jurewicz will be here from August 10-28. The projects completed this year will be the Ascension above the altar, and the vestibule entrance, the candle kiosk and the childcare room. See Fr Thomas if you're interested in sponsoring some of the work.

➤ Please see Susan Porter if you can sponsor an **upcoming weekend Coffee Hour fellowship**. It will generally take place outside if weather conditions permit. If it is deemed too hot or rainy, we will hold it inside in the church hall.

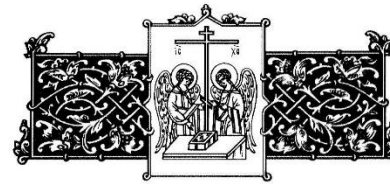
Thank You

➤ to our August donors, **from Sandi Tirpak** (Bulletin \$60) for the health and guidance of her family, (Holy Bread \$50) in memory of Nicholas, Nicholas, Amelia, and John, (Communion Wine \$40) for our Lord's guidance for my grandchildren, and (Incense \$10) in memory of Archpriest Paul; **from Donya Yewisiak** (Candles \$25) in memory of Fr Vladimir Soroka (father).

Prayers

➤ **Ill and infirm:** *Known to be hospitalized:* (none) *Home:* Mat. Janet Mihalick, Geroge Shaytar, Paul Yewisiak, *. Shut in, Rehabilitation, or Nursing Home:* Garnette Kerchum, Eleanor Kovacs, Olga Tryszyn.

➤ **Vigil Lights From Doris Wasilko** for the departed servants of God Wasilko and Dyczko families; for the health of the Wasilko and Dichko families. **From Charles A Wasilko** for the health of sisters Doris and Marsha and Aunt Johanna Dichko. **From Alexandria Tirpak**, health and prayers for her family; for special intentions. **From Mat. Nancy and Gregory Mell** for the departed servant of God Dn Joseph Mell; for the health of family and of Mat. Janet Mihalick. **From Marsha Wasilko** for the departed servant of God Michelle Bittner; for the health of Paul Yewisiak. **From Kristie Mertz** for the health of mother Janice Bosko and mother-in-law Caroline Mertz. **From Fr Michael Senyo** for the health of Mat. Suzanne, Michael, Alexander, Lana and child to be born of her, and Nikolaj. **From Mat Joni, Melanie, Jackie, and Natalie Soroka** for Fr Thomas on the 20th Anniversary of his ordination to the priesthood, 7/30/2000.



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.

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.

The Maccabean Martyrs

The seven holy Maccabee brothers, their mother Solomonia and their teacher Eleazar suffered in the year 166 before Christ under the impious Syrian king Antiochus IV Epiphanes – he desecrated the Temple of the Lord, placed a statue of the pagan god Zeus there, and forced the Jews to worship it.

The disciples of Saint Eleazar, the seven Maccabee brothers and their mother Solomonia, also displayed great courage. They were brought to trial in Antioch by King Antiochus Epiphanes. They fearlessly acknowledged themselves as followers of the True God, and refused to eat pig's flesh, which was forbidden by the Jewish Law.

The eldest brother acted as spokesmen for the rest, saying that they preferred to die rather than break the Law. He was subjected to fierce tortures in sight of his brothers and their mother. His tongue was cut out, he was scalped, and his hands and feet were cut off. Then a cauldron and a large frying pan were heated, and the first brother was thrown into the frying pan, and he died.

The next five brothers were tortured one after the other. The seventh and youngest brother was the last one left alive. Antiochus suggested to Saint Solomonia to persuade the boy to obey him, so that her last son at least would be spared. Instead, the brave mother told him to imitate the courage of his brothers. The child upbraided the king and was tortured even more cruelly than his brothers had been. After all her seven children had died, Saint Solomonia, stood over their bodies, raised up her hands in prayer to God and died.

The martyric death of the Maccabee brothers inspired Judas Maccabeus, and he led a revolt against Antiochus Epiphanes. With God's help, he gained the victory, and then purified the Temple at Jerusalem. He also threw down the altars which the pagans had set up in the streets. All these events are related in the Second Book of Maccabees (Ch. 8-10).

Hymns and Readings for Saturday, Aug 1

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!

Tone 1 Troparion (Maccabees)

We beseech Thee, O Lover of mankind
to accept in supplication
the suffering which the Saints endured for Thee,
O Lord,//
and heal all our infirmities! (Glory...)

Tone 2 Kontakion (Maccabees)

Seven pillars of the Wisdom of God
and seven lampstands of the divine Light,
all-wise Maccabees, greatest of the martyrs
before the time of the martyrs,//
with them ask the God of all to save those who
honor you! (Now and ever...)

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 27/28:9))

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 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 Saturday

The light of Thy countenance has shone on us, O Lord. (Ps 4/5:6)

Feast of the Procession of the Cross

"Because of the illnesses which occurred 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. Water is blessed on this day. 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.

Hymns and Readings for Sunday, Aug 2

Tone 7 Troparion (*Resurrection*)

By Thy Cross Thou didst destroy death.
To the thief Thou didst open Paradise.
For the Myrrhbearers 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.

Tone 4 Troparion (*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 7 Kontakion (*Resurrection*)

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!”

Now and ever and unto ages of ages. Amen.

Tone 6 Kontakion (*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 7 Prokeimenon (*Resurrection*)

The Lord shall give strength to His people. / The
Lord shall bless His people with peace. (*Ps*
28/29:11)

Epistle of the Sunday (*1 Corinthians 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 of the Sunday (*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.

Communion Hymn of Sunday

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

On the Unity of the Church

Since therefore I have, in the persons before
mentioned, beheld the whole multitude of you in
faith and love, I exhort you to study to do all
things with a divine harmony, while your bishop
presides in the place of God, and your
presbyters in the place of the assembly of the
apostles, along with your deacons, who are most
dear to me, and are entrusted with the ministry
of Jesus Christ. He, being begotten by the Father
before the beginning of time, was God the Word,
the only-begotten Son, and remains the same for
ever; for "of His kingdom there shall be no end,"

says Daniel the prophet. Let us all therefore love
one another in harmony, and let no one look
upon his neighbor according to the flesh, but in
Christ Jesus. Let nothing exist among you which
may divide you; but be united with your bishop,
being through him subject to God in Christ.

As therefore the Lord does nothing without the
Father, for says He, "I can of mine own self do
nothing," so do you, neither presbyter, nor
deacon, nor layman, do anything without the
bishop. Nor let anything appear commendable to
you which is destitute of his approval. For every
such thing is sinful, and opposed[to the will of]
God. Come together into the same place for
prayer. Let there be one common supplication,
one mind, one hope, with faith unblameable in
Christ Jesus, than which nothing is more
excellent. Do you all, as one man, run together
into the temple of God, as unto one altar, to one
Jesus Christ, the High Priest of the unbegotten
God. (*St. Ignatius of Antioch, Letter to the
Magnesians, 6-7, c. 110 AD*)

Wherefore I write boldly to your love, which is
worthy of God, and exhort you to have but one
faith, and one [kind of] preaching, and one
Eucharist. For there is one flesh of the Lord
Jesus Christ; and His blood which was shed for
us is one; one loaf also is broken to all [the
communicants], and one cup is distributed
among them all: there is but one altar for the
whole Church, and one bishop, with the
presbytery and deacons, my fellow-servants.
Since, also, there is but one unbegotten Being,
God, even the Father; and one only-begotten
Son, God, the Word and man; and one
Comforter, the Spirit of truth; and also one
preaching, and one faith, and one baptism; and
one Church which the holy apostles established
from one end of the earth to the other by the
blood of Christ, and by their own sweat and toil;
it behooves you also, therefore, as "a peculiar
people, and a holy nation," to perform all things
with harmony in Christ. (*St. Ignatius of
Antioch, Letter to the Philadelphians, 4,1, c. 110 AD*)