



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

11th Saturday/Sunday after Pentecost
McKees Rocks/Pittsburgh, PA
OrthodoxPittsburgh.org August 22/23, 2020

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 22

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

Sunday, August 23

- 10:00 am Divine Liturgy

Tuesday, August 25

No Daily Matins during iconographic work

Wednesday, August 26

- 7:00 pm Bible Study (online only)

Thursday, August 27

No Daily Matins during iconographic work

Saturday, August 29 - Beheading the John Baptist

- 10:00 am Divine Liturgy
- 11:30 am Outdoor Maintenance and Cleanup
- 4:00 pm Community Dinner (Fish Fry)
- 4:30 pm Confessions
- 5:00 pm Vespers with Cathedral Vigil

Sunday, August 30

- 10:00 am Divine Liturgy
- After Liturgy - Fish Dinner (Free will offering)

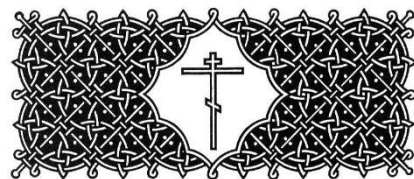
Announcements

➤ 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. We need everyone's support. Every donation helps! God bless you for your love of the beauty of God's holy temple.

➤ On Saturday August 29th, there will be a general **Outdoor Maintenance and Cleanup Day** immediately after liturgy (approx. 11:30 am). All able-bodied men are asked to participate. Contact Deacon Luke with any questions.

➤ On **Sunday August 30th the parish will hold a Fish Fry** (served with French fries and coleslaw) following liturgy. All parishioners are welcome, as well as members of the community. **A free will offering is requested**, which will be earmarked for future monthly community dinners.

➤ Due to the work that will take place in the church from August 10-28, **we will not serve the Daily Matins on Tuesdays and Thursdays** during that time.



Prayers

➤ **Ill and infirm:** *Known to be hospitalized:* Mat. Janet Mihalick *Home:* Geroge Shaytar, Paul Yewisiak, *Shut in, Rehabilitation, or Nursing Home:* Garnette Kerchum, Eleanor Kovacs, Olga Tryszyn.

➤ **Vigil Lights** from last week will be published in next week's bulletin.

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).



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.

Being Thankful

"When you sit down to eat, pray. When you eat bread, do so thanking Him for being so generous to you. If you drink wine, be mindful of Him who has given it to you for your pleasure and as a relief in sickness. When you dress, thank Him for His kindness in providing you with clothes. When you look at the sky and the beauty of the stars, throw yourself at God's feet and adore Him who in His wisdom has arranged things in this way. Similarly, when the sun goes down and when it rises, when you are asleep or awake, give thanks to God, who created and arranged all things for your benefit, to have you know, love and praise their Creator." — *St. Basil the Great, from Homily V*

"Let us give thanks to God continually. For, it is outrageous that when we enjoy His benefaction to us in deed every single day, we do not acknowledge the favor with so much as a word; and this, when the acknowledgment confers great benefit on us. He does not need anything of ours, but we stand in need of all things from Him." — *St. John Chrysostom, Homily 25, Homilies on the Gospel of St. Matthew*

"We must begin with thanksgiving for everything. The beginning of joy is to be content with your situation." — *St. Ambrose of Optina*

"Happiness can only be achieved by looking inward and learning to enjoy whatever life has and this requires transforming greed into gratitude." — *St. John Chrysostom*

"For if God does not for a moment tire of giving us good things, how can we tire of thanking Him for these good things?" — *St. Nikolai Velimirovic*

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 Saturday, Aug 22

Tone 1 Troparion *of the Feast*

In giving birth you preserved your virginity.
In falling asleep you did not forsake the world,
O Theotokos.
You were translated to life O Mother of Life, //
and by your prayers you deliver our souls from
death.

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, now and ever and unto ages of
ages. Amen.*

Tone 2 Kontakion *of the Feast*

Neither the tomb, nor death, could hold the
Theotokos,
who is constant in prayer and our firm hope in
her intercessions.
For being the Mother of Life, //
she was translated to life by the One Who dwelt
in her virginal womb.

Tone 3 Prokeimenon *(Song of the Theotokos)*

My soul magnifies the Lord, / and my spirit
rejoices in God my Savior. *(Lk 1:46-47)*

Epistle *of the Feast* (1 Corinthians 1:3-9)

Grace to you and peace from God our Father and
the Lord Jesus Christ.

I thank my God always concerning you for the
grace of God which was given to you by Christ
Jesus, that you were enriched in everything by

Him in all utterance and all knowledge, even as
the testimony of Christ was confirmed in you, so
that you come short in no gift, eagerly waiting
for the revelation of our Lord Jesus Christ, who
will also confirm you to the end, that you may
be blameless in the day of our Lord Jesus Christ.
God is faithful, by whom you were called into
the fellowship of His Son, Jesus Christ our Lord.

Gospel *of the Feast* (Matthew 19:3-12)

The Pharisees also came to Him, testing Him,
and saying to Him, “Is it lawful for a man to
divorce his wife for just any reason?”

And He answered and said to them, “Have you
not read that He who made them at the
beginning ‘made them male and female,’ and
said, ‘For this reason a man shall leave his
father and mother and be joined to his wife, and
the two shall become one flesh’? So then, they
are no longer two but one flesh. Therefore what
God has joined together, let not man separate.”

They said to Him, “Why then did Moses
command to give a certificate of divorce, and to
put her away?”

He said to them, “Moses, because of the
hardness of your hearts, permitted you to
divorce your wives, but from the beginning it
was not so. And I say to you, whoever divorces
his wife, except for sexual immorality, and
marries another, commits adultery; and
whoever marries her who is divorced commits
adultery.”

His disciples said to Him, “If such is the case of
the man with his wife, it is better not to marry.”

But He said to them, “All cannot accept this
saying, but only those to whom it has been
given: For there are eunuchs who were born
thus from their mother’s womb, and there are

eunuchs who were made eunuchs by men, and
there are eunuchs who have made themselves
eunuchs for the kingdom of heaven’s sake. He
who is able to accept it, let him accept it.”

Tone 1 Hymn to the Theotokos *of the Feast*

Refrain: The Angels, as they looked upon the
Dormition of the Virgin, were struck with
wonder, seeing how the Virgin went up from
earth to heaven.

Heirmos: The limits of nature are overcome in
you, O Pure Virgin: for birthgiving remains
virginal, and life is united to death; a virgin
after childbearing and alive after death, you
ever save your inheritance, O Theotokos.

Communion Hymn *of the Feast*

I will receive the cup of salvation and call on the
name of the Lord. Alleluia, Alleluia, Alleluia! (Ps
115/116:13).

On the Theotokos

The place of liturgical texts in expressing the
teachings of the Church concerning the
Theotokos, illustrates the Eastern Orthodox
approach to theology. Liturgical texts referring
to the Theotokos are poetic manifestations of
devotion to Mary, rather than rational treatises
on the Blessed Virgin. They are an expression of
the heart rather than the mind, because
Orthodox Christians believe that human reason
cannot comprehend or understand the mysteries
of God. Indeed, Orthodox Christians believe that
all true theology must come from the mystical
experience of God through prayer and worship,
rather than through the intellectual
contemplation of God with the mind.

The first and fundamental meaning of Mary for
the Church is the relationship between
veneration of the Theotokos and Orthodox
doctrine. For Orthodox Christians, there can be

no Church without Orthodox doctrine. In 1672,
the Synod of Jerusalem decreed, “We believe to
be members of the Catholic Church all the
Faithful, and only the Faithful, who, forsooth,
having received the blameless Faith of the
Saviour Christ from Christ Himself, and the
Apostles, and the Holy Ecumenical Synods,
adhere to the same without wavering ...” The
Church is not a society of thinkers and
philosophers, but is the Body of Christ dedicated
to proclaiming the Gospel to the world. The
Church is not dedicated to finding new
knowledge about God, but instead is dedicated
to preserving and transmitting the knowledge of
God given to us by Christ and the Apostles. St.
Irenaeus of Lyon wrote, “For where the Church
is, there is the spirit of God; and where the
Spirit of God is, there is the Church, and every
kind of grace; but the Spirit is truth.”

The veneration of Mary plays a major role in the
preservation of Orthodox doctrine, because the
honor paid to her is an expression of the
Christology or doctrine concerning Christ of the
Church. Mary’s most important title is
“Theotokos,” which means “God Bearer,” or
“Birthgiver of God.” This term, endorsed by the
Third Ecumenical Council, the Council of
Ephesus in 431, expresses the belief that the son
of the Virgin was God from the very moment of
his conception. This eliminates such false
teachings as Adoptionism, which held that
Christ was a good man adopted by God to be his
son, and Nestorianism, which came close to
teaching that Christ was only an inspired man.
As St. John of Damascus wrote, “ ... she is truly
Mother of God who gave birth to the true God
who took flesh from her ... For the holy Virgin
did not give birth to a mere man, but to true God
and, not to God simply, but to God made flesh.”



Hymns and Readings for Sunday, Aug 23

Tone 2 Troparion of the Resurrection

When Thou didst descend to death, O Life immortal,

Thou didst slay hell with the splendor of Thy Godhead.

And when from the depths Thou didst raise the dead,

all the powers of heaven cried out://

“O Giver of life, Christ our God, glory to Thee!”

Tone 1 Troparion of the Feast

In giving birth you preserved your virginity.

In falling asleep you did not forsake the world, O Theotokos.

You were translated to life O Mother of Life,// and by your prayers you deliver our souls from death.

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

Tone 2 Kontakion of the Resurrection

Hell became afraid, O almighty Savior, seeing the miracle of Thy Resurrection from the tomb!

The dead arose! Creation, with Adam, beheld this and rejoiced with Thee,// and the world, my Savior, praises Thee forever.

Now and ever and unto ages of ages. Amen.

Tone 2 Kontakion of the Feast

Neither the tomb, nor death, could hold the Theotokos,

who is constant in prayer and our firm hope in her intercessions.

For being the Mother of Life,//

she was translated to life by the One Who dwelt in her virginal womb.

Tone 2 Prokeimenon of the Resurrection

The Lord is my strength and my song; / He has become my salvation. (*Ps 117/118:4*)

Tone 3 Prokeimenon (*Song of the Theotokos*)

My soul magnifies the Lord, / and my spirit rejoices in God my Savior. (*Lk 1:46-47*)

Epistle of the Sunday (*1 Corinthians 9:2-12*)

If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

My defense to those who examine me is this: Do we have no right to eat and drink? Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? Or is it only Barnabas and I who have no right to refrain from working? Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

Do I say these things as a mere man? Or does not the law say the same also? For it is written in the law of Moses, “You shall not muzzle an ox while it treads out the grain.” Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more?

Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.

Gospel of the Sunday (*Matthew 18:23-35*)

Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, ‘Master, have patience with me, and I will pay you all.’ Then the master of that servant was moved with compassion, released him, and forgave him the debt.

“But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, ‘Pay me what you owe!’ So his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I will pay you all.’ And he would not, but went and threw him into prison till he should pay the debt. So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. Then his master, after he had called him, said to him, ‘You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?’ And his master was angry, and delivered him to the torturers until he should pay all that was due to him.

“So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.”

Tone 1 Hymn to the Theotokos of the Feast

Refrain: The Angels, as they looked upon the Dormition of the Virgin, were struck with wonder, seeing how the Virgin went up from earth to heaven.

Heirmos: The limits of nature are overcome in you, O Pure Virgin: for birthgiving remains

virginal, and life is united to death; a virgin after childbearing and alive after death, you ever save your inheritance, O Theotokos.

Communion Hymn of Sunday

Praise the Lord from the heavens, praise Him in the highest! I will receive the cup of salvation and call on the name of the Lord. Alleluia, Alleluia, Alleluia! (*Ps 148:1, 115/116:13*)

God’s Glory is Life

The glory of God gives life; those who see God receive life. For this reason, God, who cannot be grasped, comprehended or seen, allows himself to be seen, comprehended and grasped by men, that he may give life to those who see and receive him. It is impossible to live without life, and the actualization of life comes from participation in God, while participation in God is to see God and enjoy his goodness.

Men will therefore see God if they are to live; through the vision of God they will become immortal and attain to God himself. As I have said, this was shown in symbols by the prophets: God will be seen by men who bear his Spirit and are always waiting for his coming. As Moses said in the Book of Deuteronomy: On that day we shall see, for God will speak to man, and man will live.

God is the source of all activity throughout creation. He cannot be seen or described in his own nature and in all his greatness by any of his creatures. Yet he is certainly not unknown. Through his Word the whole creation learns that there is one God the Father, who holds all things together and gives them there being. As it is written in the Gospel: No man has ever seen God, except the only-begotten Son, who is in the bosom of the Father; he has revealed him. – *St Ireneaus of Lyon (3rd c)*