



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, January 30

10:00 am Divine Liturgy/Church School

5:00 pm Great Vespers with Cathedral Vigil

Sunday, January 31

10:00 am Divine Liturgy/Church School

Annual Parish Meeting following Liturgy

Monday, February 1

7:00 pm Vigil for the Feast of the Entrance

Tuesday, February 2: Entrance of Christ

9:30 am Festal Liturgy

10:30 am-12:00 pm Office Hours

Thursday, February 4

9:00 am Daily Matins

9:30 am-12:00 pm Office Hours

Saturday, February 6

10:00 am Divine Liturgy/Church School

4:00-5:00 pm St Nicholas Food Pantry

5:00 pm Great Vespers with Cathedral Vigil

Sunday, February 7

10:00 am Divine Liturgy/Church School

DATES TO NOTE

Orthodox Great Lent Begins Monday, March 15

Western Easter is on Sunday, April 4

Orthodox Pascha is on Sunday, May 2

Archpriest Thomas Soroka, *Rector*

Deacon Luke Loboda, *Attached*

34th Saturday/Sunday after Pentecost

McKees Rocks/Pittsburgh, PA

OrthodoxPittsburgh.org January 30-31, 2021

Announcements

➤ The **Annual Parish Meeting** will take place on Sunday, January 31 after the Divine Liturgy. Only members in good standing may participate. Officer and organization reports must be submitted by today to Kristie Mertz.

➤ The **Great feast of the Entrance of Christ into the Temple** will be served on Monday night and Tuesday morning. At this feast we bless candles in commemoration of Christ who is a "a light to enlighten the Gentiles and the glory of Thy people Israel." Everyone is welcome to come to this feast and bring candles from home to be blessed.

➤ **Church offering envelopes are now available at the Candle Desk.** Individuals or families who generally donate via automatic payment may not have been issued envelopes. If you wish to have a set of envelopes or you cannot locate yours, please see Kristie Mertz.

When the Most Holy Theotokos and Saint Joseph had brought the Infant Jesus to the Temple, the God-Receiver Simeon took the divine Child in his arms, and giving thanks to God, he spoke the words repeated by the Church each evening at Vespers: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the Gentiles, and the glory of Thy people Israel" (Luke 2:29-32). Saint Simeon said to the Most Holy Virgin: "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed."

Prayers

➤ **Ill and infirm:** *Known to be hospitalized:* (none) *Home:* George Shaytar, Sandi Tirpak, Paul Yewisiak, *Shut in, Rehabilitation, or Nursing Home:* Garnette Kerchum, Eleanor Kovacs, Natalie Popovich, Olga Tryszyn.

➤ **Vigil Lights** from **Irene Kulchok** for the health of Jan Pravlochak. From the **John Mahalchak family** for the health of friends and family, especially John, Cheryl, Gregory, Mary, Daniel, Kevin, Kayla, and Steven. From **Charles Wasilko** for the departed servants Uncle Mike Dyczko and Archpriest Daniel Ressetar. From **Marsha Wasilko** for the departed servant (Godfather) Michael Dyczko (1-25-1984); for special thanks. From **Doris Wasilko** for the departed servant John Shaytar; for the health of the Wasilko family. From **John Kowalcheck and Olga Cozza** for the health of Galina Vilкова and for the salvation of our family. From **Mat. Nancy and Gregory Mell** for the departed servant Dn Gregory Mell; for the health of family.

Thank You

➤ to Bob and Mary Beth Madalinsky for sponsoring all categories of monthly donations for February: (Bulletin \$60, Holy Bread \$50, Communion Wine \$40, Altar Candles \$25, Incense \$10).

The **Theotokos** "Softener of Evil Hearts" is depicted in this icon with her heart pierced by seven swords; a symbolic number possibly indicating the the fullness and boundless sorrow, pain and "sickness of heart" that would have been experienced by the Mother of God at His crucifixion. Three of the swords enter her heart from the left, three swords enter from the right and one sword from underneath.



This Week in Church School

Today's lesson: Ruth

Scripture reference: Book of Ruth

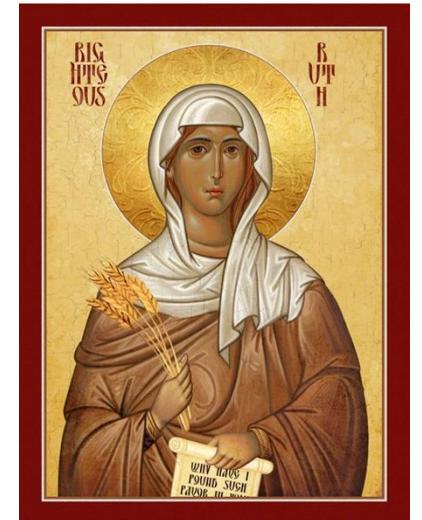
Questions to ask/review:

- Why did Ruth stay with Naomi?
- What is the role of the mother-in-law, then and now?
- How did Ruth meet Boaz? Why was Ruth in the fields?
- What custom made Boaz Ruth's husband? How do we choose a husband today?
- Who cares for the widow and the elderly today?
- List the positive qualities of Ruth, of Naomi, of Boaz.
- Why is it important that Ruth became an ancestor of Jesus?

Suggested Activities at home:

Do extra chores this week with joy like Ruth.

Prayer: Lord, may we serve you with joyful hearts.



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, Jan 30

Tone 2 Troparion of Saturday

Apostles, martyrs, and prophets,
Holy hierarchs, saints, and righteous ones,
Having fought the good fight and kept the faith,
Ye have boldness towards the Saviour.
Intercede for us with Him, for He is good. //
and pray that He may save our souls.

Tone 4 Troparion (Three Hierarchs)

As sharers of the Apostles' life and character
and teachers of the universe,
intercede with the Master of all
to grant peace to the world, //
and great mercy to our souls!

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

Tone 2 Kontakion (Three Hierarchs)

O Lord, Thou hast taken up to eternal rest
and to the enjoyment of Thy blessings
the divinely-inspired heralds, the greatest of
Thy teachers,
for Thou hast accepted their labors and deaths
as a sweet-smelling sacrifice, //
for Thou alone art glorified in Thy saints.

Now and ever and unto ages of ages. Amen.

Tone 8 Kontakion of Saturday

The universe offers thee the God-bearing
martyrs,
As the first fruits of creation, O Lord and
Creator, //
Through the Theotokos and their prayers
establish Thy Church in peace.

Tone 8 Prokeimenon of Saturday (Psalm 31/32)

Be glad in the Lord and rejoice, O ye righteous.

Epistle of the Saturday (Ephesians 5:1-8)

Therefore be imitators of God as dear children.
And walk in love, as Christ also has loved us and
given Himself for us, an offering and a sacrifice
to God for a sweet-smelling aroma.

But fornication and all uncleanness or
covetousness, let it not even be named among
you, as is fitting for saints; neither filthiness,
nor foolish talking, nor coarse jesting, which are
not fitting, but rather giving of thanks. For this
you know, that no fornicator, unclean person,
nor covetous man, who is an idolater, has any
inheritance in the kingdom of Christ and God.
Let no one deceive you with empty words, for
because of these things the wrath of God comes
upon the sons of disobedience. Therefore do not
be partakers with them.

For you were once darkness, but now you are
light in the Lord. Walk as children of light.

Gospel of the Saturday (Luke 14:1-11)

Now it happened, as He went into the house of
one of the rulers of the Pharisees to eat bread on
the Sabbath, that they watched Him closely. And
behold, there was a certain man before Him who
had dropsy. And Jesus, answering, spoke to the
lawyers and Pharisees, saying, "Is it lawful to
heal on the Sabbath?"

But they kept silent. And He took him and
healed him, and let him go. Then He answered
them, saying, "Which of you, having a donkey or
an ox that has fallen into a pit, will not
immediately pull him out on the Sabbath day?"
And they could not answer Him regarding these
things.

So He told a parable to those who were invited,
when He noted how they chose the best places,
saying to them: "When you are invited by
anyone to a wedding feast, do not sit down in
the best place, lest one more honorable than you

be invited by him; and he who invited you and
him come and say to you, 'Give place to this
man,' and then you begin with shame to take the
lowest place. But when you are invited, go and
sit down in the lowest place, so that when he
who invited you comes he may say to you,
'Friend, go up higher.' Then you will have glory
in the presence of those who sit at the table with
you. For whoever exalts himself will be
humbled, and he who humbles himself will be
exalted."

Communion Hymn of Saturday

Rejoice in the Lord, O ye righteous. Praise befits
the just. Alleluia, Alleluia, Alleluia! (Ps 33:1)

Commentary on Today's Gospel

BEDE; But as the Evangelist calls this
admonition a parable, we must briefly examine
what is its mystical meaning. Whosoever being
bidden has come to the marriage feast of
Christ's Church, being united to the members of
the Church by faith, let him not exalt himself as
higher than others by boasting of his merits. For
he will have to give place to one more honorable
who is bidden afterwards, seeing that he is
overtaken by the activity of those who followed
him, and with shame he occupies the lowest
place, now that knowing better things of the
others he brings low whatever high thoughts he
once had of his own works. But a man sits in the
lowest place according to that verse, The greater
you are, humble yourself in all things. But the
Lord when He comes, whomsoever He shall find
humble, blessing him with the name of friend,
He will command him to go up higher. For
whoever humbles himself as a little child, he is
the greatest in the kingdom of heaven. But it is
well said, Then shall you have glory, that you
may not begin to seek now what is kept for you
in the end. It may also be understood, even in
this life, for daily does God come to His
marriage feast, despising the proud; and often
giving to the humble such great gifts of His

Spirit, that the assembly of those who sit at
meat, i.e. the faithful, glorify them in wonder.
But in the general conclusion which is added, it
is plainly declared that the preceding discourse
of our Lord must be understood typically. For
not every one who exalts himself before men is
abased; nor is he who humbles himself in their
sight, exalted by them. But whoever exalts
himself because of his merits, the Lord shall
bring low, and him who humbles himself on
account of his mercies, shall He exalt.

BASIL; To take then the lowest place at a feast,
according to our Lord's command, is becoming
to every man, but again to rush contentiously
after this is to be condemned as a breach of
order and cause of tumult; and a strife raised
about it, will place you on a level with those
who dispute concerning the highest place.
Wherefore, as our Lord here says, it becomes
him who makes the feast to arrange the order of
sitting down. Thus in patience and love should
we mutually bear ourselves, following all things
decently according to order, not for external
appearance or public display; nor should we
seem to study or affect humility by violent
contradiction, but rather gain it by
condescension or by patience. For resistance or
opposition is a far stronger token of pride than
taking the first seat at meat, when we obtain it
by authority.

CHRYSOSTOM. And so the seeker of honor
obtained not that which he coveted, but suffered
a defeat, and busying himself how he might be
loaded with honors, is treated with dishonor.
And because nothing is of so much worth as
modesty, He leads His hearer to the opposite of
this; not only for- him to seek the highest place,
but bidding him search for the lowest. As it
follows; But when you are bidden go and sit
down in the lowest room.



Hymns and Readings for Sunday, Jan 31

Tone 1 Troparion (Resurrection)

When the stone had been sealed by the Jews, while the soldiers were guarding Thy most pure body,
Thou didst rise on the third day, O Savior, granting life to the world.
The powers of heaven therefore cried to Thee, O Giver of Life:

“Glory to Thy Resurrection, O Christ!
Glory to Thy Kingdom!//
Glory to Thy dispensation, O Thou who lovest mankind!”

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 1 Kontakion (Resurrection)

As God, Thou didst rise from the tomb in glory, raising the world with Thyself.
Human nature praises Thee as God, for death has vanished.
Adam exults, O Master!
Eve rejoices, for she is freed from bondage and cries to Thee://
“Thou art the Giver of Resurrection to all, O Christ!”

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 1 Prokeimenon (Resurrection)

Let Thy mercy, O Lord, be upon us / as we have set our hope on Thee! (Ps 32/33:22)

Epistle of the Sunday (Colossians 3:12-16)

Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection. And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Gospel of the Sunday (Matthew 25:14-30)

“For the kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them. And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. Then he who had received the five talents went and traded with them, and made another five talents. And likewise he who had received two gained two more also. But he who had received one went and dug in the ground, and hid his lord’s money. After a long time the lord of those servants came and settled accounts with them.

“So he who had received five talents came and brought five other talents, saying, ‘Lord, you delivered to me five talents; look, I have gained five more talents besides them.’ His lord said to him, ‘Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’ He also who had received two talents came and said, ‘Lord, you delivered to me two talents; look, I have gained two more talents besides them.’ His lord said to him, ‘Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’

“Then he who had received the one talent came and said, ‘Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. And I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.’

“But his lord answered and said to him, ‘You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. So take the talent from him, and give it to him who has ten talents.

‘For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.’

Communion Hymn of Sunday

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



Commentary on Today’s Gospel

As for the servant who did not want to make his talent grow, he returns to his master with words of excuse: "Lord, I knew that you are a hard man, reaping where you did not sow, and who pick up where you have not spilled. I was scared, and I went to hide your talent in the earth. Here is what belongs to you. "It must be noted that this useless servant calls his master" a hard man ", while neglecting to devote himself to his interest, and that he claims to have feared to spend the talent to obtain one. profit, whereas his only fear should have been to report it to the master without profit. Many are indeed the members of the holy Church of which this servant is the image: they dread to embark on the path of a better life, but they do not fear to abandon themselves to their soft inaction; considering that they are sinners, they are



afraid to enter the path of holiness, but they do not worry about remaining in their iniquities. Such men are well foreshadowed by Peter, who, in the weakness he still was, exclaimed at the sight of the miracle of the fish: "Depart from me, O Lord, for I am a

sinful man" (Lc 5, 8). But no! if you consider yourself a sinner, do not push the Lord away from you! And yet, those who, knowing themselves to be weak, do not wish to embark on the path of greater virtue, or in that which leads to the summit of a righteous life, act as if they confess sinners, while repulsing the Lord; they are fleeing the one they should have sanctified in them; in their trouble, common sense is lacking: they are dying, and they are afraid of life.