



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

Sunday, July 4

10:00 am Divine Liturgy

Tuesday, July 6

No Matins or Office Hours

Thursday, July 8

No Matins or Office Hours

Saturday, July 10

4:30 pm Confessions

5:00 pm Great Vespers with Cathedral Vigil

Sunday, July 11

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
Deacon John Skowron, Attached

Feast of All Saints of North America and Russia

McKees Rocks/Pittsburgh, PA

OrthodoxPittsburgh.org

July 4, 2021

Announcements

➤ Students K-8 are invited to our yearly **Vacation Church School from July 12-15**, 10a-1p daily. This year's theme will be "Sharing the Good News." Age-appropriate activities, crafts, lessons, games, and music. To register, contact Matushka Joni Soroka at jonisoroka@yahoo.com.

➤ Tuesday/Thursday Daily Matins and Office Hours will **not be held during the Month of July**. Additionally, Wednesday evening Bible Study will be **suspended during the month of July**.

➤ Online Registration for the **2021 Parish Development Forum**, to be held on Friday July 16 from 10:00 am to 5:15 pm ET, is now open. The theme is "The Orthodox Parish: Awakening to Opportunity." Anyone from the parish is welcomed and encouraged to attend. To register online, go to shorturl.at/kHTW3.

Prayers

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

➤ **Vigil Lights** From **Marina Petrov** for The departed servants Olga, Lyudmila, and Laureen; for the health of Diana, Raisa, Yevgeniy, Boris, Vladimir, Roman, Polina, Bella, Sergey, Alexei, Mikhail. From **John Kowalcheck and Olga Cozza** for the health of Nora, Elizabeth, Dana, Galina Vilkova, and Elena Kondratenko. From **John and Nancy Pravlochak** for our departed parents; for the health of friends and family. From **George and Nancy Shaytar** for the health of brother Steve. From **Nancy Shaytar** for the health of husband George; for special intentions. From **Doris Wasilko** for the departed servant Rosemarie Daniels; for the health of Carolyn Daniels. From **Charles Wasilko** for the health of sisters Doris and Marsha. From **Marsha Wasilko** for the health of cousin Carolyn Daniels. From **Matushka Nancy and Gregory Mell** for the departed servant Deacon Joseph Mell; for the health of family. From **Lindy Hamilton** for the health of Elaine Hamilton. From **John Mahalchak** for the health of friends and family, especially John, Cheryl, and Gregory. From **Irene Kulchock** for the health of Jan Pravlochak.

Thank You

➤ to our July donors, **Albena Iossifova** (Communion Wine \$40) for Yanka; **Richard Porter** (Altar Candles \$25) for the health of wife, Susan, on her birthday; **the John Mahalchak Family** (Incense \$10) for the health of family and friends.

The Cost of Following Christ

(St Gregory the Great) Someone may say to himself, in the secret of his thoughts: what did they give up so precious to the voice of the Lord, these two fishermen who had almost nothing? But in such matters, dear brothers, it is affection that must be weighed, not wealth. They left a lot, since they have not reserved anything. They have left a lot, since they have renounced everything, however little that was. We, on the contrary, love attaches us to what we have, and desire makes us run after what we do not have. Peter and Andrew, they, have abandoned a lot, because both of them have even defeated the desire to possess. They gave up a lot, because at the same time as their goods, they also gave up their lusts. By following the Lord, they therefore gave up all that they could have desired by not following it.

Thus, would we see some abandoning many things, that we should not say to ourselves: "I want to imitate them in their contempt of the world, but what will I give up? I have nothing. "You give up a lot, my brothers, if you give up earthly desires. In fact, our external goods, however small, are sufficient for the Lord: it is the heart and not the market value he considers; he does not look at how much we sacrifice to him, but how much [love] does our sacrifice. Because to consider only the external market value, our holy merchants have paid with their nets and their boat the eternal life of angels. There is no fixed price here; but the kingdom of God is costing you neither more nor less than what you possess. It cost Zacchaeus half of his property, since he reserved the other half to repay to the fourfold what he had taken unjustly (see Lk 19, 8). It cost Peter and Andrew the abandonment of their nets and their boat. It cost two coins for the widow (see Lk 21: 2), and one glass of fresh water for another (see Mt 10:42). Yes, as we have said, the Kingdom of God costs you neither more nor less than what you possess.

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 Sunday, July 4

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 8 Troparion (All Saints of America)

As the bountiful harvest of Thy sowing of salvation, the lands of North America offer to Thee, O Lord, all the saints who have shone in them. By their prayers keep the Church and our land in abiding peace// through the Theotokos, O most Merciful One!

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 3 Kontakion (All Saints of America)

Today the choir of Saints who were pleasing to God in the lands of North America

now stands before us in the Church and invisibly prays to God for us.

With them the Angels glorify Him, and all the Saints of the Church of Christ keep festival with them;// and together they all pray for us to the Pre-eternal God.

Tone 1 Prokeimenon (Resurrection)

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

Epistle of the Saturday (Romans 2:10-16)

but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. For there is no partiality with God.

For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified; for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them) in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

Gospel of the Sunday (Matthew 4:18-23)

And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. Then He said to them, “Follow Me, and I will make you fishers of men.” They immediately left their nets and followed Him.

Going on from there, He saw two other brothers, James the son of Zebedee, and John his

brother, in the boat with Zebedee their father, mending their nets. He called them, and immediately they left the boat and their father, and followed Him.

And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! (Ps 148:1) Rejoice in the Lord, O ye righteous; praise befits the just! (Ps 32/33:1) Alleluia, Alleluia, Alleluia!

On Partaking of God

For as he saith in this Psalm, not any man whatever nor any angel whatever, but, "The Lord, the God of gods, hath spoken" (ver. 1). But in speaking, He hath done what? "He hath called the earth from the rising of the sun unto the going down." He that "hath called the world from the rising of the sun unto the going down," is Our Lord and Saviour Jesus Christ, "the Word made Flesh," in order that He might dwell in us. Our Lord Jesus Christ then is the "God of gods;" because by Himself were all things made, and without Himself was nothing made. The Word of God, if He is God, is truly the God of gods; but whether He be God the Gospel answereth, "In the beginning was the Word, and the Word was with God, and the Word was God." And if all things were made by Himself, as He saith in the sequel, then if any were made gods, by Himself were they made. For the one God was not made, and He is Himself alone truly God. But Himself the only God, Father and Son and Holy Ghost, is one God.

But then who are those gods, or where are they, of whom God is the true God? Another Psalm saith, "God hath stood in the synagogue of gods, but in the midst He judgeth gods." As yet we

know not whether perchance any gods be congregated in heaven, and in their congregation, for this is "in the synagogue," God hath stood to judge. See in the same Psalm those to whom he saith, "I have said, Ye are gods, and children of the Highest all; but ye shall die like men, and fall like one of the princes." It is evident then, that He hath called men gods, that are deified of His Grace, not born of His Substance. For He doth justify, who is just through His own self, and not of another; and He doth deify who is God through Himself, not by the partaking of another. But He that justifieth doth Himself deify, in that by justifying He doth make sons of God. "For He hath given them power to become the sons of God." If we have been made sons of God, we have also been made gods: but this is the effect of Grace adopting, not of nature generating. For the only Son of God, God, and one God with the Father, Our Lord and Saviour Jesus Christ, was in the beginning the Word, and the Word with God, the Word God. The rest that are made gods, are made by His own Grace, are not born of His Substance, that they should be the same as He, but that by favour they should come to Him, and be fellow-heirs with Christ. For so great is the love in Him the Heir, that He hath willed to have fellow-heirs. (**St Augustine**)

From the Spirit comes foreknowledge of the future, understanding of the mysteries of faith, insight into the hidden meaning of Scripture, and other special gifts. Through the Spirit we become citizens of heaven, we are admitted to the company of the angels, we enter into eternal happiness, and abide in God. Through the Spirit we acquire a likeness to God; indeed, we attain what is beyond our most sublime aspirations -- we become god. (**St Basil the Great**)

