



## 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!

## Schedule This Week

### Sunday, June 11

10:00 am Divine Liturgy

### Tuesday, June 13

9:00 am Daily Matins

9:30 am to Noon Office Hours

### Wednesday, June 14

6:30 pm Daily Vespers

7:00 pm Bible Study

### Thursday, June 15

9:00 am Daily Matins

9:30 am to Noon Office Hours

4:00 pm-9:00 pm Parents' Night Out

### Saturday, June 17

4:30 pm Confession

5:00 pm Great Vespers/Cathedral Vigil

### Sunday, June 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

Deacon John Skowron, Attached

Rdr James Wargo and Danielle Bartko, Choir Dirs

### All Saints Sunday

McKees Rocks/Pittsburgh, PA

OrthodoxPittsburgh.org

June 11, 2023

## Announcements

➤ Today we welcome two groups of guests to our parish. Please support these organizations with your prayers and generous financial gifts.

- **Orthodox Volunteer Corps** has been a steady presence in our parish since September, 2022. These six young people have been working in Pittsburgh's charitable organizations to witness to Christ and the Orthodox Faith and to explore their own call to service.
- **Women's Choice Network** is a crucial ministry to women in crisis pregnancies, providing healthcare and support to see unborn children to term in the Pittsburgh area.

➤ We're sponsoring free childcare for a **"Parent's Night Out"** on Thursday, June 15 from 4:00 pm to 9:00 pm at the Church! Adults and teens will be supervising the children with meaningful activities. For more information contact Bob Bartko.

➤ **As we enter into the summer months**, a reminder that our diligence in attendance at the Sunday Divine Liturgy, the holy feast days, and the various activities of the church, is encouraged to continue. Through the summer months let us offer worship and praise to God in thanksgiving for the continued blessings He richly pours out on us. In this way, God is glorified, we sustain and grow our faith, and we become an example to others.

➤ **Looking ahead!**

**Apostle's Fast** June 12-28

**Feast of Sts Peter and Paul** Thursday, June 29

**Vacation Church School** Mon July 10-Thr July 13

**Church Picnic** Sunday, Sept 3 at Clever Park

**Slavic Food Fest** TBD (Saturday Oct 7 or 14)

## Prayers

➤ **Ill and infirm:** *Known to be hospitalized:*, Home: John Mahalchak (son). *Shut in, Rehabilitation, or Nursing Home:* Eleanor Kovacs, Natalie Popovich, Michael Soroka.

➤ **Vigil Lights** From **Mat. Nancy K. Mell & Gregory Mell** for the departed servant, for Dn. Joseph Mell; for the health of family. From **Charles A. Wasilko** for the departed servants, mother, Mary, and Rev. Rodney Whitacre. From **Marsha Wasilko** to honor those in the Armed Forces; Past, Present & Future! From **Doris Wasilko** for the departed servant, Mother, Mary. From **Richard & Sonia Blaha** for the departed servants, parents, brother, (newly departed) Ludmilla, Lorraine, Gregory, and Rodney; in memory of fallen soldiers; for the health of family, friends, siblings, serving soldiers, and new graduates; for safe journey, anniversaries, birthdays, special intention, and peace. From **Nancy Shaytar** for the departed servant, husband, George. From **George M. Shaytar** for the departed servant, my dad, George

## Sanctifying Time

*"Behold, now is the favorable time; behold, now is the day of salvation."* (2 Cor. 6:2)  
*"Oh come, let us sing to the Lord; let us make a joyful noise to the rock of our salvation! Let us come into his presence with thanksgiving; let us make a joyful noise to him with songs of praise! Oh come, let us worship and bow down; let us kneel before the Lord, our maker!"* (Ps. 94:1,2,6)

Why do we go to Church? Why make an effort to attend the services and stand for long periods of

time? Certainly there are more entertaining ways to spend a Sunday morning. What is it about our worship particularly that gives one a reason to "go to Church?"

We have been given an incredible legacy of beautiful services that celebrate the sanctification of time. Each year we journey through the cycle of the Church year in order to enter in to the reality of the events commemorated. The Greek word for symbol means just that - "to bring together." We remember these events in the present. There is a technical word in the Greek for this "remembrance" - anamnesis. This word denotes much more than recalling an event from the past, it is a remembrance that brings the event into the present. It is a participation in the event in the present. Many of the hymns for each feast and service begin with the word "Today..." This is the sanctification of the present day in order for us to participate in the reality of what we are commemorating. This is seen in our Divine Liturgy where we thank God for the "cross, the tomb, the resurrection on the third day, the ascension into heaven, and His second and glorious coming." We are "remembering" events from the past and the future at the same time. This sanctification can only happen in its fullness in the life of the Church - the gathered community with the priest around the altar upon which the Gospel, which is Christ, is present. Fr. Alexander Schmemmann states, "We can only worship in time, yet it is worship that ultimately not only reveals the meaning of time, but truly 'renews' time itself. There is no worship without the participation of the body, without words and silence, light and darkness, movement and stillness - yet it is in and through worship that all these essential expressions of man in his relation to the world are given their ultimate 'term' of reference, (continued below)

**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, June 11

## **Tone 8 Troparion** (*Resurrection*)

Thou didst descend from on high, O Merciful One!

Thou didst accept the three day burial to free us from our sufferings!//  
O Lord, our Life and Resurrection, glory to Thee!

## **Tone 4 Troparion** (*from the Pentecostarion*)

As with fine porphyry and royal purple,  
Thy Church has been adorned with Thy martyrs'  
blood shed through-  
out all the world.  
She cries to Thee, O Christ God:  
"Send down Thy bounties on Thy people,//  
grant peace to Thy habitation and great mercy  
to 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 8 Kontakion** (*from the Pentecostarion*)

The universe offers Thee the God-bearing Martyrs  
as the first fruits of creation, O Lord and Creator.  
By their prayers keep Thy Church, Thy  
habitation, in abiding peace//  
through the Theotokos, O most Merciful One!

## **Tone 8 Prokeimenon** (*Resurrection*)

Pray and make your vows / before the Lord, our God! (*Ps 75/76:11*)

## **Tone 4 Prokeimenon** (*Saints*)

God is wonderful in His saints, / the God of Israel. (*Ps 67/68:35*)

## **Epistle of the Saturday** (*Hebrews 11:33-12:2*)

...who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness

were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again.

Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth.

And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.

Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

## **Gospel of the Sunday** (*Mt 10:32-33, 37-38, 19:27-30*)

Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven.

He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And

he who does not take his cross and follow after Me is not worthy of Me.

Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?"

So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life. But many who are first will be last, and the last first.

## **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!

## **Sanctifying Time** (*continued*)

revealed in their highest and deepest meaning." Our worship is our real participation in the future Kingdom. We begin every Divine Liturgy with the words. "Blessed is the Kingdom..." It is in and through our leitourgia, our liturgical work, that we enter into and experience this world as encounter, an encounter with Christ in the midst of "our time."

The secularism in our culture works against this idea of all of creation as epiphany. Secularism is the denial of worship. Symbols are reduced to a means of communicating relevant ideas in order to convince or sell something to someone. Symbols become mere illustrations rather than something that "makes present" a reality. There is a strong preoccupation with "relevant" worship and "relevant" churches. This has led to an implosion of worship. Worship has become so individual centered and consumer driven.

One goes to Church in order to "get something out of it for myself." All of worship is to be grounded in the Incarnation of our Lord. He who became matter for our sakes, now invites us to participate in Him through matter. All of creation becomes an epiphany, a manifestation of God to us. Worship is epiphany, it is our tangible experience of the love and mercy of God. Again Fr. Schmemmann says, "Being an epiphany of God, worship is thus the epiphany of the world; being communion with God, it is the only true communion with the world; being knowledge of God, it is the ultimate fulfillment of all human knowledge." This is why we place such a strong emphasis on our liturgical worship and try to do everything with a spirit of excellence. This is how our worship is "relevant." It reveals to us who God is, and we participate in Him through matter. Now the world becomes transparent, enabling us to see a glimpse of the Glory of God, rather than opaque, reduced to colorful rites and ceremonies at best, or worldly entertainment at worst.

It is vital for us to catch a vision for this, so that we may know why it is we come to Church. It is not to understand God deeper, or to feel better about ourselves. Church is not an aesthetic experience, or a psychological boost. We don't come to Church to "get" anything. We come in order to participate in the joy of the Kingdom of God. This Kingdom is "made present" in our worship. "The Liturgy, we may say, is something that happens to us," says Fr. Schmemmann. It is our entrance into the Kingdom, our participation in the eternal worship around God's throne in the heavens. May God help us to "see" our worship as a participation in the future kingdom surrounded by angels and archangels who unceasingly praise and glorify Him. (*Fr Christopher Foley*)

