

## ST. NICHOLAS BULLETIN

Sunday, August 16<sup>th</sup> 2020  
10th Sunday after Pentecost — Tone 1.  
Afterfeast of the Dormition.  
Icon “Not made by hands”  
Epistle: 1 Corinthians 4:9-16  
Gospel: Matthew 17:14-23

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We are looking for volunteers to once again help make piroghi this Friday and Saturday. We will peel potatoes on Friday, August 21st. Both starting times are at 9:00 am. Please come only if you're feeling in good health, and wear a mask while working inside. Thank you to all! The evening services those days have been moved to 4PM, so if anyone is still at the Church and would like to attend following the piroghi making, they are welcome.

Our study group will begin before Divine Liturgy the first Sunday in September.

### SERVICES AND EVENTS THIS WEEK

Wed. Aug. 19<sup>th</sup> 6:00PM—Vespers

7:00PM—**Zoom book Club**

Fri. Aug 21<sup>st</sup> 4:00 P.M. Akathist to the Theotokos

Saturday, Aug. 22<sup>nd</sup>

4:00PM—Great Vespers

Sunday, Aug. 23<sup>rd</sup> 9:30 A.M.; Divine Liturgy, hours @ 9:10

#### Prayer List Aug. 9th

*Mary Behanna*—in memory of parents Andy & Petrina Gernat

*Sandy Aitken*—in memory of dad Lee, Mat. Irene / health of mother Pauline, James Hays, Philip Soroka, Mat. Nadia

*Nick & Christine Milcovich*—for health of Fr. Igor, Phil Soroka, Jim Hays / in memory of Norman Champagne

*Dimitri & Pauline Petro*—in memory of newly departed Paul Vojtas / in memory of newly departed Norman Champagne / for health of Philip Soroka / for health of Fr. Igor / for health of Mat. Nadia / for health of Kyra, Luke and Noah / for health of Christine, Alexandra and Nicholas / special intentions / for health of Jim Hays  
*Vlad Kash*—

*Mark Soroka*— for health of Father, Fr. Igor

*Fr. Igor*—in blessed memory of beloved Mat. Irene / God's blessings for health of son, Philip

O the marvelous wonder!

The source of Life is laid in a grave,  
and the tomb becomes a ladder to heaven.  
Rejoice, Gethsemane, holy shrine of the Theotokos!  
Let us, the faithful, cry out with Gabriel as our captain:  
“Rejoice, O full of grace, the Lord is with thee, //  
He that grants the world great mercy through thee!”

O the wonder of thy mysteries, pure Lady:  
thou wast made the throne of the Most High,  
and today thou hast passed from earth to heaven.  
Thy glory is full of splendor, shining with grace in divine  
brightness.

Virgins, be raised to the heights with the Mother of the  
King!

Rejoice, O full of grace, the Lord is with thee, //  
He that grants the world great mercy through thee!

The Dominions and Thrones, the Rulers, Principalities and  
Powers,  
the Cherubim and fearsome Seraphim, glorify thy falling  
asleep.

All those born of earth rejoice,  
adorned with honor by thy divine glory.  
Kings fall down and sing with the Archangels and Angels:  
“Rejoice, O full of grace, the Lord is with thee, //  
He that grants the world great mercy through thee!”

**-Festal Stikhera for the Dormition Vespers**

## The End of the Liturgical Year

The beginning and end of the Liturgical year reveal something to us about the life of faith in the Holy Orthodox Church. Our relationship with God is one of endless reciprocity, a continuous back and forth of self-emptying love. God himself began this: Scripture says that "We know God's love for us in that while we were still sinners, Christ died for us." God "made the first move," so to speak. He sought us. He desired us, desired not only our salvation, but our perfection. He completely "emptied himself", by becoming human and born in a manger; he humbled himself and suffered all the conditions of our humanity – thirst, hunger, tiredness, pain, suffering, loss, rejection, betrayal – everything except sin. He poured out his very blood for us. By becoming human, God moved heaven and earth to bring us unto himself. He does this still, because he wants to fill us with His Divine life, and make us free and perfect and divine by grace as He is by nature.

And in turn, our life is borne out by the same self-emptying: laying down our pride, confessing our sins, turning away from sinful habits, giving generously to the Church and to the poor, offering a sacrifice of praise through a life of prayer and worship in the Church, suffering for the sake of righteousness, loving those who hate us, enduring hardship in hope. We are called to an endless self-emptying repentance, so that we may glorify God. Not because he needs us, but because we need Him.

And what's beautiful in this relationship is that we always say "Lord, it's all about you, you're everything, I'm nothing, it's all you." Which, is true. And yet, in his outpouring of grace, it's like Our God, who indeed is All and Everything Good, says to us, "No, little one, it's about you. I love you. I give everything, even my beloved Son, for you to be with me."

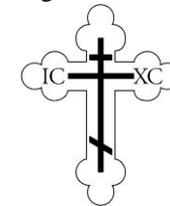
Thus in the last and first feasts of the Calendar year, we see the Theotokos – humanity. The Gospel is the good news of Christ's saving work, but our celebration of it begins and ends with humanity's participation in it. May we all be like the Theotokos, and bear Christ as we approach "a Christian ending to our life, painless, blameless, and peaceful, and a good defense before the dread judgement seat of Christ."



*"If God the Father chose Her, God the Holy Spirit descended upon Her, and God the Son dwelt in Her, submitted to Her in the days of His youth, was concerned for Her when hanging on the Cross—the should not everyone who confesses the Holy Trinity venerate Her?"—St. John of San Francisco*

## St. Nicholas Orthodox Church

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