

# Saint Nicholas Orthodox Church



## American Carpatho-Russian Orthodox Diocese

903 Ann Street

Homestead, PA 15120

Rectory Office Phone: (412) 461-3264

Church Office & Auditorium: (412) 461-9437

Web Site: [www.stnichomestead.org](http://www.stnichomestead.org)

E-mail Address: [STNICKHOMESTEAD@GMAIL.COM](mailto:STNICKHOMESTEAD@GMAIL.COM)

E-mail Address: [frmzak@gmail.com](mailto:frmzak@gmail.com)

Pastor – Very Rev. R. Michael Zak, Cell phone:(412)-804-8865

Attached to St. Nicholas Church: Rev. Fr. Dr. Marc Wisnosky

Deacon: Fr. Deacons Artemius Stienstra

Sub- Deacon: Andrew Halapin, Jr.

Cantor/Choir Director: Danielle Bartko

Assistant Cantors: Donald Bodnar, Jr. & Michele Tomko

Parish Council President: Tom Pingor

Vol. 8; No. 39

**Sunday, September 27, 2020**

## 16<sup>TH</sup> SUNDAY AFTER PENTECOST & FEAST OF THE ELEVATION OF THE PRECIOUS AND LIFE-GIVING CROSS OF OUR LORD (Fasting from meat products on this Lord's Day)

Service of the Third Hour: 8:20 A.M

Divine Liturgy: 9:00 A.M.

Epistle: 1 Corinthians 1:18-25; Resurrection Tone: 7; Gospel: John 19:6-11, 13-20, 25-28,30-35

Tropar & Kondak: Blue Book: 99, 109-112 / Red Book: 114, 124-128

Altar Flowers' Sponsor: **Feast of the Elevation of the Precious and Life-Giving Cross of our Lord**, offered by Michael Dzvonic.

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**Monday, (September 28)...** 9:00 A.M. Divine Liturgy for the repose of the soul of God's departed servant, **+Joseph Ganzy**, offered by Martha Ganzy (Wife).

**Wednesday, (September 30)...** 9:00 A.M. Divine Liturgy for the repose of the souls of God's departed servants, **+His Excellency, The Most Rev. Bishop John R. Martin of Thrice-blessed Memory** and **+Dolores Smoley**, on the 40<sup>th</sup> day of her falling asleep in the Lord, offered by the Smoley Family.

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**Sunday, October 4, 2020**

## 17<sup>TH</sup> SUNDAY AFTER PENTECOST & SUNDAY AFTER THE ELEVATION OF THE PRECIOUS AND LIFE-GIVING CROSS OF OUR LORD

Matins: 8:00 A.M.

Divine Liturgy: 9:00 A.M.

Epistle: Galatians 2:16-20;

Resurrection Tone: 8;

Gospel: Mark 8:34-9:1

Tropar & Kondak: Blue Book: 102-103, 113 / Red Book: 117-118, 129

Birthday Prayers intoned for: **Emma Fischer**, offered by the Family.

**John 19: 6-11, 13-20, 25-28, 30-35 –**

**19:7-12** – The chief priests finally reveal that their true charge against Christ is blasphemy (v. 7), which was not a crime under Roman law. According to Jewish Law, however, it deserved death (Lv. 24:16). Under Roman law, the Jewish leaders could not put anyone to death. Since **Pilate** alone had the power to enforce the death penalty, he had to be given a serious political accusation. Therefore the Jews changed their charge from blasphemy (7) to treason (v. 12), saying Jesus **speaks against Caesar**.

**19:10** – **Pilate** again looks to Christ to give him a way to avoid having to condemn Him. Once more, this shows Jesus is the true Lord over the events taking place, a truth Jesus states with perfect clarity (v. 11).

**19:11** – Since **Pilate had been given authority from above**, he shares in the sin of condemning **Jesus**. However, as he had no previous knowledge of Christ, nor was he a Jew with the

advantage of the Law and the prophets, Pilate's sin was less. While **the one who delivered** Christ can refer either to Judas (18:3) or to Caiaphas (18:28), it also refers to all mankind, for all of us sin against Christ, and thus all of us have participated in delivering Him to the Cross.

**19:14** – While the synoptic Gospels date the Crucifixion on the first day of **Passover**, John dates it on the **Preparation Day**, the day before Passover. Thus, in the synoptic tradition, the Last Supper is the Passover meal, while in John's Gospel, Jesus, as the Lamb of God (1:29), dies at the exact time the Passover lambs are being slain in the temple. While it is impossible to determine which is historically accurate, both traditions are theologically accurate – the Mystical Supper is the fulfillment of the Passover meal (the synoptic tradition), and Christ's death is the fulfillment of the Passover lambs being slain (John's tradition).

**19:19-22** - A **title**: What was intended as an accusation and a mockery became instead a triumphant symbol. Pilate's act is prophetic, showing the Jews had risen against their own **King**, and that the **cross** was the means by which Christ established His Kingdom.

**19:23** – **The tunic** is interpreted as representing Christ's body in two ways: That it is **woven from the top** shows Christ came down from heaven; that it is **without seam** is a sign of the unity of the Church.

**19:25-27** – We see here several important truths concerning Christ's **mother**: (1) in calling Mary "**Woman**" (v. 26), Jesus is using a term of dignity and affection. Contrary to certain modern usages, this is a sacred title in Scripture, an address conveying deep respect and distinction (2:4, 4:21; 8:10, 20:13; compare to Gen. 2:23). (2) In saying to John, "**Behold your mother!**" (v. 27), our Lord symbolically establishes Mary's role as mother of all faithful disciples in every generation. (3) If Mary had other children, Jesus would not have placed her in the care of John, for her own children would have cared for her. Thus the apostolic teaching that Mary remained ever-virgin is confirmed by His action. (4) Christ also demonstrates we must "even to our last breath show every care for our parents" (St. John Chrysostom),

**19:28** – **I thirst**: The Son of God assumed our human need for water in order that we might be delivered from spiritual thirst (4:13, 14; 7:37, 38). **The Scriptures** refer to Psalm 21:16.

**19:30** – **Finished** is better translated "accomplished" or "fulfilled" – not meaning Christ's life is ended, but showing His divine plan of salvation has now been completed. **Bowing His head, He gave up His spirit**: St. John Chrysostom writes that Christ did not die first, with His head falling as a result of death. Instead, as Lord even of His own death, Jesus first bowed His head, and then willingly gave up His spirit.

**19:34** – The **blood and water** from Christ's body show the reality of the great sacraments. The water speaks of our baptism, which is participation in Christ's life-giving death (Rom. 3:6-11). In Communion, we receive His life-giving Blood, "drinking from His very side (St. John Chrysostom). It is literally the forgiveness of sins and the regeneration of mankind that poured out from our Lord's **side**.

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**RECTORY OFFICE HOURS** are 10 A.M. to 4 P.M. Monday thru Friday.

**EMERGENCY SICK CALLS** can be made anytime. Please notify your Pastor when someone is taken to the hospital; Sacred Scriptures remind us to call the presbyter to anoint the sick.

**MARRIAGES** are celebrated on Saturdays and Sundays. Consult the Pastor at least 6 months in advance and before wedding reception plans have been made. Marriages cannot be celebrated during Lent or Advent, or on Fridays.

**BAPTISMS** are scheduled on Saturdays and Sundays at 11 A.M. Two God-parents are required; at least one of whom must be an Orthodox Christian by Faith, and the other a practicing Christian. An infant's first or middle name must be a saint's name.

**CHURCH FUNERALS** are provided for parishioners who are current in their spiritual and financial obligations to the Parish. Otherwise, burial is from the funeral home. The Church does not permit cremation.

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**FOLLOW OUR DIOCESE ON-LINE!** Diocesan Website: <http://www.acrod.org> Camp Nazareth: <http://www.campnazareth.org> Facebook: <https://www.facebook.com/acroddiocese> Twitter: <https://twitter.com/acrodnews> You Tube: <https://youtube.com/acroddiocese>

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## **THE YEAR OF GRACE OF THE LORD**

By a Monk of the Eastern Church

### **The Exaltation of the Cross**

At the threshold of the liturgical year, we encountered the Blessed Virgin Mary, and there we also encounter the cross of the Saviour. These two themes could not be omitted from our prayer and our meditation with impoverishing them. The Church celebrates the feast of the Exaltation of the Cross (Sept. 27<sup>th</sup>), a few days after the Nativity of Mary. Let us look beyond the wood of the cross, and the

historical circumstances which led to the worship of the cross, and the historical circumstances which led to the worship of the cross, and concentrate on all that is spiritual and eternal in the very idea of the cross of Jesus. In this day's gospel for the Liturgy, we read a somewhat abridged account of the Passion. In the epistle, St. Paul proclaims the great Christian paradox that we have heard so often that it may, perhaps, no longer give us a vital shock that it should: "Has not God made foolish the wisdom of the world?... but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness... Christ the power of God and the wisdom of God... Because the foolishness of God is wiser than men, and the weakness of God is stronger than men."

Three of the chants for this day call specially for our attention. While the congregation kiss the cross, the choir sings, "Your Cross we adore, O Master, and Your Holy Resurrection we glorify." The Church is concerned never to dissociate the cross from the tomb, the crucifixion from the resurrection, death from life. The grief of Holy Friday ends in the joy of Pascha. Another chant connects the elevation of Christ on the cross and the shining forth of the divine light: "The light of Your countenance, O Lord, spreads out over us." This attitude to the Passion is profoundly Greek and Byzantine. Finally, another chant associates Mary with the cross. For Mary is the "mysterious paradise" in whom was brought about the growth of Christ, and Christ Himself "planted on earth the life-giving tree of the cross."

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**EMAIL ADDRESSES NEEDED!** We are looking to become more connected as a parish by sending out important announcements, updates, death and sickness notices, and other pertinent information via email. Our high school Sunday School class has volunteered to collect these email addresses. If you have not already provided your email address, we invite you to do so. Email addresses can be submitted by writing it on the sheet in the vestibule, giving it to any high school Sunday School student, or by emailing Bob Bartko at [RABartko@gmail.com](mailto:RABartko@gmail.com). Thank you for your participation!

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**TO PARTICIPATE IN THE SUNDAY DIVINE LITURGIES OR COME TO CONFESSION...** make reservations to share in "Heavenly worship" at St. Nicholas Church on every Lord's Day during the liturgical year. Phone (412-461-3264) or e-mail ([frmzak@gmail.com](mailto:frmzak@gmail.com)) Fr. Michael to indicate your and your family's intentions to attend the Sunday Divine Liturgy. Father Zak will hear confessions following any listed divine services. Or, you can call or e-mail your pastor for an appointment at the church for the Mystery of Penance, with the safe distancing practice in place. You must wear a mask before entering the church.

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**DISTINGUISHED DIOCESAN DONORS!** Anyone still wishing to make a donation to the fund this year can send your check to the church office with your regular church donations. We will collect the donations and forward them to the chancery. If you are contributing \$100 or more, please make your check payable to the Distinguished Diocesan Donors.

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**A CHANCE TO HELP THE LESS FORTUNATE!** We are requesting your help with a project to provide 120 lunches for the homeless on October 10<sup>th</sup>. The Mothers & Daughters had signed up to prepare lunches for the homeless but due to the pandemic they are not able to physically do this. The church officers voted to take on the project in their place. The Mothers & Daughters have provided the funds to purchase the lunch meat, cheese and fruit for the bags. So far, the bread, peanut butter crackers, marsh mellow treats and puddings have been donated. Here is where we are requesting your help. Below is a list of items that are needed to complete the bags. 120 of each of the following: cans of pop, wrapped cookies or cakes, small bags of chips, candy, plastic spoons, and 240 fold-over sandwich bags. If you are able to shop for any of these items, please let Cheryl Tomko (412-461-3105) or Cathy Pawlik (412-461-2110) know. If you are not able to get 120 of an item, let us know how many you are donating. We also need ten volunteers to help us assemble the sandwiches and bags on Friday, October 9<sup>th</sup>, beginning at 1 P.M.

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**ST. NICHOLAS CHURCH – FUNDRAISING ACTIVITIES:** Throughout the year our church conducts a number of fundraising activities to supplement the donations received from parishioners which we use to meet our various obligations, such as pay the bills, donations to various charities, upkeep and maintenance costs, and etc. This year, due to the Coronavirus, we have been unable to conduct events such as ethnic food sales, various raffles, Purse Bash, Christmas in July, and now our Annual Fall Food Festival is in jeopardy. At our last executive board meeting in August, the board came up with the idea that we may be able to have an ethnic food sale, later in the year in time for the holidays in which we would sell stuffed cabbage, kielbasa & sauerkraut as orders and takeout only. We are searching for parishioners who would be willing to give of their time to come to church a few days / evenings over the next couple of months to help make these foods as a fundraiser for our church. We are especially looking for someone who would be willing to lead this effort. If you are interested, please contact Tom Pingor.

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**ST. NICHOLAS CHURCH – ON-LINE SUNDAY SCHOOL:** In an effort to continue educating our children at St. Nicholas Church in the Orthodox Faith, our Cantor/Choir Director – Danielle Bartko has offered to do a weekly on-line zoom videoconference Sunday School Class. This project is in the early stages and at the present time we are looking for parents of children interested in participating so we can determine if there is enough interest to proceed. Please contact Danielle or Tom Pingor as soon as possible if you are interested in having your child/children participate. Thank You! Tom Pingor

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**WALK FOR MISSIONS 2020, SPONSORED BY THE ORTHODOX CLERGY BROTHERHOOD OF GREAT PITTSBURGH, IS SET FOR SUNDAY, OCT. 11!** Proceeds from the Walk will benefit current mission work in Guatemala. Registration is at 12 Noon – Walk begins at 1 P.M. from South Park-Children’s Playground Shelter, located at the intersection of Corrigan Drive and Brownsville Road in South Park Twp., PA. Offer your support by signing the pledge forms of any of our church school students and Fr. Michael, while offering a financial gift. Lunch & light refreshments will be served to all participants following the Walk

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