

Saint Nicholas Orthodox Church



American Carpatho-Russian Orthodox Diocese

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

Deacons: Fr. Deacons Artemius Stienstra & Dr. Marc Wisnosky

Sub- Deacon: Andrew Halapin, Jr.

Cantor/Choir Director: Danielle Bartko

Weekday Cantors – Donald Bodnar Jr. & Michele Tomko

Parish Council President: Tom Pingor

Vol. 5; No. 15

Sunday, April 16, 2017

PASCHA: THE RESURRECTION OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST

Divine Liturgy: 9:00 A.M. with the Reading of the Gospel in various languages.

Apostolic Reading: Acts 1:1-9

Gospel: John 1:1-17

Tropar & Kondak: Blue Book: 193-196 / Red Book: 215-219

Bulletin Sponsor: **Dave Urban's** Birthday, offered by the Family.

Paschal Candle sponsor: In memory of **+Edward & +Dolores Pingor** and **+Wendy Pingor**, offered by the Family.

Blessing of the "Artos" Bread.

Paschal "Agape" Fellowship Social held in the parish hall following the Divine Liturgy.

Fast-Free Week Begins through April 22. No kneeling in church for prayer until Pentecost.

BRIGHT MONDAY, (APRIL 17)... 9:30 A.M. Divine Liturgy, concluding with an outdoor procession (weather permitting) and the Reading of the Resurrection Gospels.

BRIGHT TUESDAY, (APRIL 18)... 9:30 A.M. Divine Liturgy.

BRIGHT Thursday, (April 20)... 9:00 A.M. Divine Liturgy for the repose of the souls of God's departed servants, **+Larry Oleksa**, beloved husband, on the 1st Anniversary of his falling asleep in the Lord, offered by wife, Stephanie, and for the deceased, **+Albert & +George Hreha**, offered by the Family.

BRIGHT Saturday, (April 22)... 9:00 A.M. Divine Liturgy for the repose of the souls of God's departed servants, **+William Kane** and **+Deborah Kane**, offered by Agnes Kane.

Sunday, April 23, 2017

2ND SUNDAY OF PASCHA: SUNDAY OF ST. THOMAS – ANTIPASCHA

Matins: 8:00 A.M.

Divine Liturgy: 9:00 A.M.

Partaking of the blessed "Artos" Bread

Apostolic Reading: Acts 5:12-20

Gospel: John 20:19-31

Tropar & Kondak: Blue Book: 199-200 / Red Book: 221-223

Altar Candles' Sponsor: **Wendy Pingor's** 3rd Anniversary of her falling asleep in the Lord, offered by the Family.

Panachida service conducted for the repose of the soul of God's departed servant, **+Wendy Pingor** on the 3rd Anniversary of her falling asleep in the Lord, offered by the Family.

John 1:1-17 –

1:1 – In the beginning recalls the creation story of Genesis, but speaks more clearly of the Creator Himself. Furthermore, while Genesis spoke of the first creation, this "Prologue" of John (vv. 1-18) reveals the new creation in Christ.

Was the Word (Greek logos): The Word is the eternal Son of God. Was indicates existence without reference to a starting point and emphasizes the Word's eternal existence without beginning. Logos can mean "wisdom," "reason," and "action" as well as "word," all of which are attributes of the Son of God. **The Word was with God:** With shows that the Word – the Son of God – is a distinct Person from the Father and that He is in eternal communion with the Father. **The Word was God:** The Word – the Son of God – is co-equal and co-eternal with the Father; He Himself is God with the same divinity as the Father. Some twist and mistranslate this phrase "the Word was a god" in order to propagate their heresy that the Son of God is a created being, a creature not fully divine. Such a translation is unsupportable, false, dishonest, and deceptive.

1:3 – The Word is the co-Creator with the Father and the Holy Spirit (Gen. 1, Psalm 32:6, 9; Heb. 1:2) and not merely an instrument or servant used by the Father. Will, operation, and power are one in the Father, Son, and Holy Spirit. Thus, the heavens and the earth are the works of the One who made them, while the Son was not made but is eternally begotten of the Father.

1:4 – Only God has **life** in Himself. Thus, the Word, being God, is the source of life, together with the Father and the Holy Spirit. **The life was the light of men:** John now introduces mankind as receiver of the divine light. By participating in the life of the Son, believers themselves become children of the light (12:36; Eph. 5:8; 1 Th. 5:5). Moses saw the divine light in the burning bush (Ex. 3:2); the whole nation saw it at the Red Sea (Ex. 13:21); Isaiah saw it in his heavenly vision (Is. 6:1-5); and three apostles saw it at the Transfiguration (Math. 17:1-5).

1:5 – **Darkness** indicates both spiritual ignorance and satanic opposition to the light. Those who hate truth prefer ignorance for themselves and strive to keep others ignorant as well (3:19). The word translated **comprehend** means both "understand" and "overcome." Thus, darkness can never overpower the light of Christ, nor can it understand the way of love.

1:6 – This **John** is John the Baptist, not the author of this Gospel.

1:9-11 – Christ offers **light** to every person, but **the world** and even many of **His own** refuse to **receive Him**; thus, they can neither **know** nor recognize Him. Those who accept Him have His light. In a hymn sung at the end of Liturgy, after hearing the Gospel and receiving communion, we sing "We have seen the true light, we have received the heavenly Spirit."

1:12 – **Right** also means "authority" and indicates a gift from God, not an inalienable right. Those who receive Christ become **children of God** by adoption (Gal. 4:4-7) and by grace inherit everything Christ is by nature. To **believe in His name** means to believe and trust in Him who in His humanity took the name Jesus as Word, Son, Messiah, and Savior.

1:13 – Adoption as a child of God is not a matter of ethnic descent (**of blood**) as it was in the Old Testament; nor are we children of God simply by natural birth (**the will of the flesh**), nor by man's own decision (**the will of man**). Becoming a child of God is a spiritual birth by grace, through faith, and in the Holy Spirit. This is accomplished and manifested in the sacrament of Holy Baptism (3:5-8).

1:14 – **The Word became flesh** clarifies the manner in which the Son and Word of God came to His people (vv. 9-11), pointing specifically to His incarnation. The Word became fully human without ceasing to be fully God. He assumed complete human nature: body, soul, will, emotion, and even mortality – everything that pertains to humanity except sin. As God and Man in one Person, Christ pours divinity into all of human nature, for anything not assumed by Christ would not have been healed.

Dwelt among us: In the Old Testament, God's presence dwelt ("tabernacled") in the ark of the covenant and later in the temple. Here, the eternal Word comes to dwell in and among humanity itself. **His glory** refers both to His divine power shown by His signs and wonders (2:11; 11:4, 40), and to His humble service to mankind, shown most perfectly on the Cross (12:23-32; 13:31). In both ways, Christ reveals that He is the One sent from the Father.

Only begotten of the Father: The Son has no beginning, but has the Father as His source from eternity. He is called only begotten because there is no other born from the Father. (The Holy Spirit exists eternally from the Father through another mystery called "procession".

Full of grace and truth: This phrase qualifies both the Word and His glory. Grace is Christ's uncreated energy given to us through His love and mercy. Truth includes His faithfulness to His promises and covenants and to the reality of His words and gifts.

1:16 – In saying we have all received **of His fullness**, the Scriptures confirm that God's grace can fill human nature to the extent of actually deifying it. In Christ, God's children become gods by grace (10:34, 35) without ceasing to be human. As metal thrust into fire takes on properties of fire (such as heat and light) without ceasing to be metal, so human nature permeated by God takes on properties of the divine nature. **Grace for grace** is a Semitic expression signifying an overabundance of grace.

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.

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>

SPECIAL PARISH MEETING – NEXT SUNDAY! St. Nicholas Church will hold a Special Parish Meeting on Sunday, April 23rd after the Divine Liturgy at approximately 11:15 A.M. All church members are encouraged to attend this important session. The meeting should last about 15-20 minutes.

WIN A WEEK'S STAY AT CAMP NAZARETH DURING THE DIOCESAN SUMMER CAMPING PROGRAM! The Junior A.C.R.Y. members of our parish are selling raffle tickets to award a young person of your choice a free week at our Diocesan Youth Center near Mercer, PA during the Deaneries camping sessions in the months of July & August, this year. Purchase a ducat for \$10 each or 3 tickets for \$20 and increase your odds of winning this fantastic prize to reward a child "the time of his or her life" in an environment where youths become "friends, forever"!

A.E.D. TRAINING WILL BEGIN ON THE LAST SATURDAY OF THIS MONTH! 8-10 of our parishioners have already expressed an interest in this medical course of procedures. Sign your name to the designated list in the parish hall and notify Michele Tomko. Training is scheduled for Saturday, April 29, 2017 in the auditorium from 10 A.M. until 2 P.M.

PURCHASE A CAMP NAZARETH "FAMILY DAY" RAFFLE TICKET OR TWO TODAY AND ENABLE THE DIOCESAN APOSTOLATE TO PLAN A TERRIFIC SUMMER CAMPING PROGRAM FOR OUR CHURCH SCHOOL STUDENTS THIS SUMMER! The cost of the ducat is still, only \$20 and the Grand Prize of \$10,000 will be awarded the fortunate ticket-holder at the June 11th Drawing. See Cathy Pawlik.

WHEN DISCARDING OLD PALM & PUSSY WILLOW BRANCHES... Please burn these liturgical articles since they were blessed. You may bring these objects to the parish hall and place in the designated container. Some of our male parishioners have fire pits at their residences and will gladly transport the branches to their homes for disposition.

BY-LAWS COMMITTEE DRIVE! The Church Board is seeking new members to participate on the By-Laws Committee. As presented at the Annual Church Meeting in February, we intend to evaluate and update our parish by-laws to ensure that they are in line with the new Diocesan By-Laws, passed at the SOBOR last fall (2016). If you are interested in being a member of the By-Laws committee, please communicate your interest to a church board member as soon as possible. Thank you! Tom Pingor.

HURRY AND BUY THE DESIGNER PURSE BASH TICKETS AND AID OUR A.C.R.Y. CHAPTER IN HOSTING THIS YEAR'S NATIONAL CONVENTION! This exciting fund-raising activity shall take place on Saturday, May 6th in the spacious auditorium of St. Nicholas Orthodox Church, Homestead, PA. Doors open at 3:00 P.M. and an appetizing buffet-style meal will begin at 4:00 P.M. Starting at 4:40 P.M., exquisite and expensive satchels, shoulder bags, and totes will be won by lucky ticket-holders at every 20-minute interlude, climaxing in the 7:30 P.M. awarding of the Grand Prize: Coach Hobo Bag (\$575 value) + \$150 Cash. Tickets are \$35.00 each and only 250 ducats are available. Your ticket offers you 4 chances to win the designer purses, plus, food and beverages. Ticket must be presented at the door to receive entry into the auditorium. **Winner need not be present!** Tickets are voided after 30 days of the event and unclaimed prizes become property of ACRY Chapter #11. See Jessica Krchmar or Alisha Zak for tickets.

ITALIAN FEAST AND BASKET RAFFLE AT ST. JOHN'S IN NORTHSIDE PITTSBURGH ON SATURDAY, MAY 20TH! St. John the Baptist Church (2688 California Ave., Pgh, PA 15212) will have their Annual Dinner & Raffle on Saturday, May 20th. Doors will open at 3 P.M., with dinner at 4 P.M. and the raffle of over 25 amazing baskets to follow. Tickets are \$20 for adults, \$10 for youths (6-17), or a \$50 Family Admission. Ticket price includes: Admission, 8 Basket Raffle Tickets, 2 Drink Coupons, and a homemade Italian Pasta Dinner with Appetizer, Salad Bar, and Dessert. (Extra Raffle tickets may also be purchased at the event). Reservations by email or phone (Orthodox Pittsburgh1937@gmail.com/412-766-4691) are requested by May 17th. Go and enjoy a wonderful Italian feast, some Sinatra, and fellowship with your sister parish!

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