

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

Assistant Cantors – Donald Bodnar Jr. & Michele Tomko

Parish Council President: Tom Pingor

Vol. 5; No. 42

Sunday, October 22, 2017

20TH SUNDAY AFTER PENTECOST (3RD LUKAN SUNDAY)

Matins: 8:00 A.M.

Divine Liturgy: 9:00 A.M.

Epistle: Galatians 1:11-19

Resurrection Tone: 3

Gospel: Luke 7:11-16

Tropar & Kondak: Blue Book: 87-89 / Red Book: 102-105

TUESDAY, (Oct. 24)... 9:00 A.M. Divine Liturgy for the repose of the soul of God's departed servant, +**Elizabeth Bigda**, offered by +Helen Beres.

Sunday, October 29, 2017

21ST SUNDAY AFTER PENTECOST (4TH LUKAN SUNDAY) & SUNDAY OF THE FATHERS OF THE 7TH ECUMENICAL COUNCIL

Matins: 8:00 A.M.

Divine Liturgy: 9:00 A.M.

Epistle: Galatians 2:16-20 (Sunday); Resurrection Tone: 4

Gospel: Luke 8:5-15 (Sunday)

Hebrews 13:7-16 (Fathers)

John 17:1-13 (Fathers)

Tropar & Kondak: Blue Book: 90-92; 114-115 / Red Book: 105-107; 130-131

Panachida Service conducted for the repose of the soul of God's departed servant, +**Peter N. Palyok**, offered by Anna D. Palyok (Wife).

Panachida Service conducted for the repose of the souls of God's departed servants, +**Ann & +John Yurcisin** and +**Michael Banosky**, offered by the Family.

Luke 7:11-16 –

7:11-17 – This is one of three resurrections performed by our Lord as recorded in the Gospels. They confirm the promise given to the prophet Ezekiel that God will one day open the graves and raise all the dead (Ezk. 37:1-14). Many people have exercised authority over the living; only the Son of God “has power over both the living and the dead” (funeral service). While Christ has power through His word alone (John 11:43), here He also **touch**ed the coffin to show that His very body is life-giving. This event also prefigures Christ's own Resurrection. As Mary would weep for Jesus at the Cross, yet her tears would be turned to joy by the Resurrection, here a widow's **only son** is raised from the dead, putting an end to her weeping (St. Ambrose).

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>

GOD IS WITH US IN THE INTIMACY OF GRIEF

By Abbot Tryphon of The Morning Offering

One of the most tremendously rewarding and challenging aspects of the priesthood is comforting people in their darkest moments of sorrow. Do not be mistaken and think priests are exempt from the pain of those whom they try to comfort or that we have magical words that somehow ease the pain or bring order to the chaos of grief. Platitudes are useless in dark days of mourning.

We need to honor the bereavement process. Grief is confirmation that the one lost was a person of value. It is the way we honor a well-lived life. In grieving, we follow the example of Jesus, who wept at the grave of his friend Lazarus.

As a priest and monk of the Russian Orthodox Church, I am comfortable with this mystery, as all Christians should be. Death can be a mystery precisely because the triumph over death is not a mystery. As the Russian Orthodox theologian Alexander Schmemmann wrote, "In essence, Christianity is not concerned with coming to terms with death, but rather with the victory over it." In the light of everlasting life, in the name of Jesus Christ, the dreadful threat and dark mystery that is death is transformed into a happy and victorious event for the believer, and "death is swallowed up in victory" (1 Cor. 15:54).

Yet there is no saying, no claim, no scripture that will give us peace in our loss or even calm our troubled souls. But we can find comfort and peace in God, who is present with us and in us and through us in the intimacy of grief.

THE WIDOW OF NAIN

The theme for today's Gospel lesson is Jesus' compassion. It is quite accidental that Jesus meets this funeral procession. He is a stranger in Nain, a stranger to the family that has been struck by bereavement. There is, it seems, no special reason why Jesus should wish to manifest His power in Nain. Or rather, there is a reason, an only reason: it is that Jesus, seeing the sorrow of the mother "had compassion on her". The first word that Jesus speaks is not the command given to the dead man, but His word of consolation to the mother: "Do not weep". And, when the young man rises, the gospel does not tell us that Jesus spoke to him (although no doubt He did speak to him), but we read that Jesus "presented him to his mother". (We notice that the gospel says "presented him", and not "restored him". Jesus, in raising the young man has acquired a special right of possession over him, and it is a gracious gift that He now makes to the mother.)

The gospels tell of three resurrections carried out by Jesus: that of the widow of Nain's son, that of Jairus' daughter, and that of Lazarus. In each of the three cases, it seems that it is the compassion that Jesus feels for the sorrowing relatives which is the foremost cause of the miracle. The three cases show us Jesus, loving and compassionate. If this element of compassion is the first to be emphasized, it cannot be ignored that the miracles of resurrection have another cause, too: they demonstrate that the Messiah has all power over life and death. Some details of today's gospel throw light on this power: there is the authority which Jesus, by a sign, stops the procession; then the solemn and imperative form of the words, "Young man, I say to you, arise"; and the fact that the evangelist, who, in the first verses of the same chapter speaks simply of "Jesus", now uses the word "Lord", for this is an encounter in which the Lord of life meets death and human grief. We also notice that the three cases of resurrection reported in the gospels cover all the successive physical aspects of death. Jesus raises the daughter of Jairus when she is still lying on her bed; He raises the son of the widow of Nain while he is being carried in a bier; He raises Lazarus who is already buried and decomposing; Jesus'

lordship over death is absolute. This applies just as much to different degrees of spiritual death as it does to those of physical death, and the gospel accounts of resurrection indicate symbolically how Jesus restores life to sinners. Also, not enough attention is generally paid to the part played by women in the cases of resurrection. Here, it is the mother's grief which moves Jesus (and it could be said that the widow of Nain has a more important place in today's gospel than her son). The wife of Jairus joins her tears to those of her husband. Martha suggests to Jesus that He could raise her brother. The author of the epistle to the Hebrews therefore has reason to say: "Women received their dead raised to life again" (Heb. 11:35). Perhaps these passages (like today's gospel) throw a veiled light on one aspect of the spiritual ministry of women. The conversion of sinners is similar to raising from the dead, for the prayer of women, and especially of mothers, and of women who lives are entirely offered and consecrated to God, often has intercessory value of remarkable efficacy, and, in this way, a hidden and contemplative life can be an apostolic life.

HAVE YOUR NAME APPEAR IN THE ACRY ANNUAL, OUR DIOCESAN YEAR BOOK, AS A PATRON (\$6), BOOSTER (\$3), OR MEMORIAL LISTING (\$6)! This informative journal represents the activities of the past year and important calendar and contact information for you in the coming year. By supporting this publication, you enable the National ACRY to reach out to those in need. Please submit your monetary gifts toward this Yearly issue that should occupy a space in your home library. See Cathy Pawlik!

ST. JOHN'S EAST PITTSBURGH ETHNIC FOOD FEST – SATURDAY, OCTOBER 28TH, FROM 11 A.M. UNTIL 5 P.M.! The St. John the Baptist Orthodox Church in East Pittsburgh (211 Cable Avenue) will hold their Annual Ethnic Food Fest on Saturday, October 28th, from 11 am until 5 pm. There will be Stuffed Cabbage (holupki); Kraut or Potato Pirohi; Haluski (cabbage and noodles); Kolbasi and Baked Goods for purchase. Beautiful Raffle Baskets chances will also be available. Eat in or Carry-out: call in advance that day to have your order ready for you at 412-829-2261.

ACRY TIDBIT: Lots O' Luck Calendars are here; they are \$25.00. Please see Carol Dunn if you would like to make a purchase. Thank You!

YOUNG ADULT (AGES 18-35) RETREAT AT CAMP NAZARETH, OCT. 27-29, 2017! The Greek Orthodox Metropolis of Pittsburgh and the American Carpatho-Russian Diocese are pleased to announce their second co-sponsored Young Adult Retreat entitled "Trusting the Process". The Retreat will take place Friday, October 27 – Sunday, October 29 at Camp Nazareth, located in Mercer, PA. The weekend event will feature Keynote addresses given by Mr. Jacob Saylor, the Pastoral Assistant at Assumption Greek Orthodox Church in Scottsdale, AZ. Mr. Saylor has worked extensively in the field of Orthodox Youth and Young Adult Ministry and will offer a unique perspective on the cosmic process of salvation. The weekend event will be filled with learning, fun, fellowship, worship, and time for reflection and rejuvenation! This retreat promises a spiritually uplifting experience! Visit either pittsburgh.goarch.org or acrod.org for more information and to register for the Retreat. If you ever struggle with "staying on track", or if you ever feel like you don't know where you're headed in your life, then don't miss out on this unique retreat! It will give you some great insight and tools to help you navigate even the roughest times. Register today!!

FIRST BANNS OF MARRIAGE ARE ANNOUNCED FOR: Alicia Obringer of our parish and Nicholas Kerber, who will be united as one in Christ in the Mystery of Holy Matrimony on Saturday, Nov. 11th at 3 P.M. in St. Nicholas Church. If anyone has a reason why this marriage should not take place, then, bring the objection to the attention of the Pastor: Father R. Michael Zak, immediately.

PITTSBURGH P.O.Y.A. WILL NEXT MEET ON SUNDAY, NOV. 12TH AT 6:30 P.M.! The Pittsburgh Orthodox Young Adults (POYA) will meet for their next "Orthodoxy on Tap" on Sunday, November 12 at 6:30 p.m. The meeting will again be held at the Sharp Edge Beer Emporium, South St. Clair Street, Shadyside. Special guest will be His Eminence, Archbishop Melchisedek of the Archdiocese of Pittsburgh and Western Pennsylvania who will speak on "Monastic Spirituality for Everyday Life".

CANDY SALES FOR CAMPERSHIPS THIS YEAR AMOUNTED TO \$110! We thank all parishioners who purchased the sweets, enabling the parish to send her youths to Camp Nazareth this past summer.

DAILY VITAMINS (Good for a humble heart)! Take 1 a day:

Do not worry about, and do not get angry at, the members of your household. You have come to God – wait on God. He is more trustworthy than all the princes and the sons of man. And do not be attracted to the present life. If you are at peace, thank God. If you are grieved, again thank God. And always await the mercy of God.
– Anatoly of Optina

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