

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. 8; No. 21

Sunday, May 17, 2020

5TH SUNDAY OF PASCHA – SUNDAY OF THE SAMARITAN WOMAN

Divine Liturgy: 9:00 A.M.

Apostolic Reading: Acts 11:19-30; Resurrection Tone: 4 Gospel: John 4:5-42

Tropar & Kondak: Blue Book: 90-92, 205-206 / Red Book: 105-107, 228-229

Panachida Service conducted for the repose of the soul of God's departed servant, +**Mary Zober**, on the 40th Anniversary (5/17/'80) of her falling asleep in the Lord, offered by Daughter: Andrea Zober.

Panachida Service conducted for the repose of the souls of God's departed servants, +**Andrew & +Susan Korinko**, offered by Emily and Martha (Daughters).

Panachida Service conducted for the repose of the soul of +**Andrew Tomko, Sr.**, offered by Ann, Andrew & Lucy.

Monday, (May 18)... 9:00 A.M. Divine Liturgy for the repose of the soul of God's departed servant, +**Mary Spontak**, offered by Margaret Beczak (Daughter).

Wednesday, (May 20)... 9:00 A.M. Divine Liturgy for the repose of the souls of God's departed servants, +**Andrew** and +**John Rusnak**, offered by Margaret Rusnak.

Thursday, (May 21)... 9:00 A.M. Divine Liturgy for the repose of the souls of God's departed servants, +**George & +Mary Godish**, and +**Margaret Godish**, offered by Mary Godish.

Sunday, May 24, 2020

6TH SUNDAY OF PASCHA – SUNDAY OF THE MAN BORN BLIND AND FEAST OF SAINTS CYRIL AND METHODIOS, EQUAL-TO-THE-APOSTLES AND TEACHERS OF THE SLAVS

Divine Liturgy: 9:00 A.M.

Apostolic Reading: Acts 16:16-34 (Sunday); Resurrection Tone: 5; Gospel: John 9:1-38 (Sunday)

Epistle: Hebrews 7:26-8:2 (Saints)

Gospel: Matthew 5:14-19 (Saints)

Tropar & Kondak: Blue Book: 93-95,159, 206-207 / Red Book: 108-110, 179-180, 229-231

Birthday Prayers intoned for: **Nicholas Thorn, Luca Paganico and Kira Fischer**, offered by the Family.

Panachida Service conducted for the repose of the souls of God's departed servants, +**Andrew Kindya**, +**Eugene Brancho**, +**Susan Johnston**, +**Raymond Brancho** and +**Maria Zini**, offered by Andrew & Lucy Tomko.

John 4:5-42 –

4:6, 7 – The Old Testament does not mention **Jacob's well**, though Jacob did dwell in the area (Gen. 33:19). Wells were significant because of their rarity and their value in desert life.

Therefore, wells came to symbolize life itself (Ps. 35:9, 10, 45:4; Is. 55:1). This particular well is

maintained as a shrine to this day, and pilgrims can drink from it. Jesus is **wearied from His journey**, showing His complete humanity. The **sixth hour** is noontime. This **woman** is identified in church tradition as St. Photini.

4:9 – The **Samaritans** were a mixed race and traditional enemies of the Jews. Although they worshiped the God of Israel and were also awaiting the Messiah, they accepted only the first five books of the Old Testament (the Pentateuch) as their Scriptures. They had built their own temple on Mt. Gerizim, which the Jews destroyed in 128 BC.

4:10-14 – **Living water** in the ordinary sense means fresh, flowing water, from a stream or spring rather than from a pond or cistern. Christ uses the term to mean the grace of the Holy Spirit that leads to eternal life (7:37-39). This gift not only remains in a person, but it is so abundant it overflows to others. The woman misunderstands Christ and asks, “**Are You greater than our father Jacob?**” In the Scriptures, Jacob is a type of Christ, for he received the vision of the divine ladder (Gen. 28:12), which Christ fulfills. Furthermore, just as Jacob gave this well for earthly life, now Christ gives the well of the Holy Spirit for eternal life.

4:16-19 – Since Jesus perceived she was living with a man without being married, and as He knew of her string of husbands, the woman perceives He is a **prophet**. As the Samaritans did not accept any prophets after Moses, the only prophet they expected was the Messiah who Moses foretold (Dt. 18:15-18). Christ’s insight into people’s hearts, reported many times in the Gospels, underscores His divine nature.

4:20-24 – If Jesus was indeed the expected Prophet, then He could settle the historical argument about **where** worship was to take place. Jesus refuses to answer such an earthly question and elevates the discussion to the manner in which people ought to worship. Even more importantly, He turns the attention to the One we worship: God Himself. **The Father** is worshiped **in spirit** – that is, in the Holy Spirit – and in **truth** – that is in Christ Himself (14:16) and according to Christ’s revelation. **God Is Spirit**: God cannot be confined to a particular location. Those who receive the Holy Spirit and believe in Jesus Christ can worship God the Father with purity of heart.

Salvation is of the Jews (v. 22): The Lord affirms that true revelation comes from Judaism. “The commonwealth of Israel was the school of the knowledge of God for all the nations” (St. Athanasius the Great). More importantly, Jesus is testifying that the Messiah, who was prophesied among the Jews, has risen from among the Jews. While the gift of salvation in Christ is to all nations, it has come from within Judaism. The **hour** (v. 21) refers to the death and Resurrection of Christ and to the outpouring of the Holy Spirit at Pentecost, which inaugurates the worship of the new covenant.

4:26 – **I who speak to you am He** is literally translated “I AM, who speaks to you.” “I AM” is the divine Name of God; its use indicates a theophany, or revelation of God Himself. The use of this Name by a mere man was considered blasphemy and punishable by death. However, as Jesus is divine, His use of this Name reveals His unity with the Father and the Holy Spirit; indeed, He is God Incarnate.

4:27 – **They marveled** not only that Jesus spoke with a Samaritan, but that He was speaking with an unaccompanied **woman**, which was potentially scandalous.

4:28-30 – The Samaritan woman becomes an early evangelist, testifying to the advent of Christ and bringing others to Him (v. 39). According to an early tradition, after the Resurrection she was baptized with the name Photini, “the enlightened one.” Along with her two sons and five daughters, she went to Carthage to spread the gospel. She was later martyred with her family under the emperor Nero by being thrown into a well. The Church remembers her on March 20 and on the fourth Sunday of Pascha.

4:31-34 – Christ fulfills His role as Messiah by doing **the will** of the Father; therefore this is His **food**. This also teaches us we are to perform the will of God in our lives without being distracted by earthly cares (6:27).

4:35 – **Behold**: According to St. John Chrysostom, this command to look was given because the townspeople were approaching, ready and eager to believe in Jesus. Christ compares these foreigners (relative to the Jews) to **fields ready for harvest**. This command is also to all believers to look to those around us and to share the gospel with anyone wanting to hear it, regardless of race or ethnicity.

4:36-38 – St. John Chrysostom teaches those who **sow** and those who **reap** are the prophets of the Old Testament and the apostles, respectively. The prophets sowed in preparation for the coming of the Messiah, but did not see His coming and thus did not reap. The apostles did not do the preparation, but would draw thousands to Christ in their own lifetimes.

4:42 – That these foreigners are among the first to recognize Jesus as the **Savior of the world** shows the gospel is for all people in every nation.

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>

**THE YEAR OF GRACE OF THE LORD
By a Monk of the Eastern Church**

The Samaritan Woman

The fifth Sunday of the Paschal season is called the 'Sunday of the Samaritan Woman'. It may seem puzzling at first that this Sunday is dedicated to the commemoration of an episode – the meeting between Jesus and the Samaritan woman near Jacob's Well – which has no connection with Pascha and which contains no miracle which could be linked, even indirectly, with the Resurrection. The reason for this dedication is, if one may say so, of remarkable liturgical craftiness. The Wednesday which precedes the fourth Sunday after Pascha is called 'Wednesday of Mid-Pentecost'; in fact, it falls in the middle of the fifty day period which separates Pascha and Pentecost, and divides these fifty days into two periods, each of three weeks. Now the Church has established a symbolic correspondence between this date of 'Mid-Pentecost' and the 'midst of the feast' mentioned in a verse of the fourth gospel, although this was concerned not with the feast of the Jewish Pentecost, but with the feast of Tabernacles (the transition from one to the other of these feasts being facilitated by the fact that both had an agricultural aspect, the one the harvest, the other the greenery of the booths set up in the fields for the feast). Because of this symbolic correspondence, the Church reads, at the liturgy of 'Mid-Pentecost', the portion of the gospel that begins with these words: 'Now about the middle of the feast Jesus went up into the temple and taught...' If we read a few verses more of this gospel for Wednesday, we come to these words: 'On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." **Living water** is the gift of the **Spirit** and the new life which springs forth by the power of the Spirit. Christ gives the Holy Spirit, and the believer's heart consequently flows with new life. Christ does not force us, but is always available if we desire Him. Here we meet both the Pentecostal theme of the Spirit and the theme of living water, which Jesus develops in his encounter with the woman of Samaria. The troparion for 'Mid-Pentecost' also says: 'At the mid-feast, O Saviour, give to my thirsty soul drink from the waters of true praise...'. This is a new allusion to the meeting with the Samaritan woman, in which Jesus speaks of those who worship 'in spirit and in truth.' In this way, the week of 'Mid-Pentecost' leads us towards Jacob's Well. On the fifth Sunday after Pascha, we will hear Jesus announce to the woman of Samaria the doctrine of water and of the spirit. The chants at vespers on the Saturday evening introduce the commemoration of this episode. 'Behold we come to the half of those days which begin with the saving Resurrection and end with the divine feast of Pentecost... You did come to the wells at the sixth hour, O You, most wonderful Fountain'.

IN ORDER TO BEGIN OUR RETURN TO OUR CHURCH, WE WILL FOLLOW THIS PROCEDURE IN OUR DIOCESE UNTIL FURTHER NOTICE: 1) The priest will email to Metropolitan Gregory the following information which will be used to determine the when and the how for the church's reopening: A) Parish Name and Location; B) Number of Parishioners; C) Average Attendance on a Sunday; D) Seating Capacity of the Church; E) Current Status in Locale (red, yellow, green, etc.); F) Current Limit of Crowd for a Church in the State. 2) Once the information is submitted Metropolitan Gregory will call the Priest to discuss the

parish status and any provisions or conditions necessary to move forward. 3) Following the conversation, if all is ready and Metropolitan Gregory gives his permission and blessing, then the date of the re-opening will be announced.

AS YOU HAVE DONATED IN THE PAST, PLEASE CONTRIBUTE IN THE PRESENT FOR THE REPLATING IN GOLD AND SILVER OF THE LITURGICAL VESSELS OF OUR CHURCH!

Three chalices and three Communion spoons used at every Sunday Divine Liturgy for the partaking of the Holy Eucharist were recently re-plated in gold and silver at the Frank Mance Plating Service on Penn Avenue in Pittsburgh, PA. When the liturgical vessels of the church needed a refinishing in the past, generous parishioners offered monetary gifts for this service. We humbly implore our faithful members to, once again, contribute their finances to maintain these sacred articles. Since the final cost for the plating service amounted to nearly \$1500.00, any sum of money is certainly appreciated by the "People of God." Pass on your donation to the financial leaders in the parish office.

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. Thank you for your participation!

EXECUTIVE BOARD MEETING THIS THURSDAY, MAY 21ST AT 6 P.M. IN THE PARISH HALL AND STREAM-LINED! All parish leaders of the Executive Committee are reminded of this session, where important business and vital issues of the church shall be discussed and implemented.

WITH THE BLESSING OF HIS EMINENCE, METROPOLITAN GREGORY, WE HOPE TO CONDUCT MEMORIAL DAY SERVICES AT OUR CHURCH CEMETERY IN WEST MIFFLIN ON MONDAY, MAY 25TH AT 10 A.M.! Subject to our Bishop's consent, we hope to conduct a Panachida (Memorial) Service at the Grotto on the tranquil burial grounds of our dearly-departed loved ones at 10:00 A.M., followed by abbreviated memorial services at the individual graves of our families' deceased members of this life upon request. In this outdoor setting, we can certainly implement safe distancing between one another and remember those relatives whose membership is in the Church Triumphant, and those courageous men and women of the armed forces who sacrificed their lives in order for us to enjoy the many freedoms and privileges we share in this great nation of the United States of America.

ALL-SOULS' SATURDAY, PENTECOST SUNDAY, AND HOLY SPIRIT DAY services shall be conducted and celebrated on Saturday, June 6th at 9 A.M., Sunday, June 7th at 9 A.M. and Monday, June 8th at 9:30 A.M. God-willing, by that time, our church may be opened for the liturgical services with a maximum number of faithful permitted to participate in the liturgical rites. When this 3-day observance arrives, email or phone Fr. Michael to learn if you are allowed to come and take part in the divine services, namely the Divine Liturgies that will be celebrated on three consecutive days.

ATTENTION CLASS OF 2020: To all High School and College Graduates of 2020: Please notify Fr. Michael by Pentecost Sun. (June 7th) of your graduation info. High School Students: your High School, any academic and/or athletic awards, where you will attend in the Fall and your attended major in college (or undecided at this time). College Students, Graduate and Post-Graduate: your college/university, your field of study and degree you have earned. We will recognize our graduates on Sunday, June 28. God-willing, we will be able to do this in person. Please be in church that Sun. so that we can take a group photo.

FIRST CONFESSION SUNDAY, JUNE 14TH AT 9:00 A.M.! Children of our church school Mystery of Penance class shall confess their sins before the priest on Saturday, June 13th at 11 A.M. in Saint Nicholas Church. And the following Lord's Day (June 14th) they will come forward and receive the Body and Blood of our Saviour Jesus Christ in Holy Communion. It is a joyous occasion for the entire congregation to welcome these youths in the full sacramental life of the Church and rejoice in their attaining the age of reason and progress in their maturity level.

FATHER'S DAY IS JUNE 21ST THIS YEAR! Remember your beloved Father, Grand-Father, Great Grand-Father, God-Father, Step-Father in the special bulletins which will be published for the living and the +deceased fathers of the parish and of our parishioners. Submit their names to Fr. Michael by email or regular mail no later than Sunday, June 14.

A HERO FOR ORTHODOX MISSIONS! Regardless of your age or profession, you can be someone's hero when you participate on an Orthodox Mission Team. Team members serve, inspire, teach, and share our Faith. Today YOU can be a HERO: apply for an OCMC Team (www.ocmc.org) and **spread the Word**

about Orthodox missions. Sign up for the OCMC Electronic News Bulletins for articles and upcoming events, and to share the Good News on your social media.

[Saint Nicholas Orthodox Church](#)