



Archpriest Thomas Soroka, *Rector*
Deacon Luke Loboda, *Attached*
Deacon John Skowron, *Attached*

Orthodoxy Sunday

McKees Rocks/Pittsburgh, PA
OrthodoxPittsburgh.org March 13, 2022

Welcome!

Whether you are searching for a new church home or just visiting, we are glad you're with us today. If you have a prayer request, are looking for more information about the Orthodox Faith, would like to join our parish, or would like to speak with Fr Thomas, we invite you to fill out a visitor's card and drop it in the offering basket as your offering today. We want to get to know you! God bless you!

Schedule This Week

Sunday, March 13

10:00 am Divine Liturgy / Church School after
4:30 pm Pan-Orthodox Vespers (All Saints
Greek Orthodox Church, Canonsburg PA)

Monday, March 14

NO SERVICES

Tuesday, March 15

NO SERVICES

Wednesday, March 16

6:00 pm Liturgy of the Presanctified Gifts
Lenten Fellowship Meal following Liturgy

Thursday, March 17

9:00 am Lenten Matins (Morning Service)
9:30 am-12:00 pm Office Hours/Church Open

Friday, March 18

7:00 pm Panikhida for the Departed

Saturday, March 19

9:30 am Memorial Divine Liturgy
5:00 pm Vespers with Cathedral Vigil

Sunday, March 20

10:00 am Divine Liturgy / Church School after

➤ Important upcoming dates:

Apr 17 - Palm Sunday (*Western Easter*)
Apr 24 - Pascha: Resurrection of Christ

Announcements

➤ **During Lent we are called to increase our prayer, fasting, and almsgiving. We are called to offer to God this tithe (tenth) of the year to once again make right our relationship with God.** Remember that our fast (abstinence from meat and dairy, as well as reducing the amount of food and certain periods of not eating) is a communal effort and we should seek to enjoy it to the best of our ability, but not to the point of discouragement. May God strengthen you!

➤ During the Lenten season, we gather mid-week to be strengthened by receiving the Eucharist at the Presanctified Liturgy. Afterwards, we share a simple meal in the church hall. **We are in need of persons/families to prepare a fast-friendly meal (no meat, fish, or dairy) for several of the Wednesdays.** Please see the sign-up sheet in the church hall and consider sponsoring a meal.

➤ The Pittsburgh Pan-Orthodox Women's Book Group. will be reading the book **Seven Holy Women: Conversations with Saints and Friends.** They will meet on Thursday, April 7th to discuss the book. Please contact Mat Ashely Loboda at ashley.loboda@gmail.com for more info.

➤ **Mark your calendar!** A choir from **St Tikhon's Orthodox Theological Seminary** will be visiting our parish on **Saturday, April 2 at 5:00 pm** to sing the Vigil service. Join us to be inspired by their beautiful and prayerful singing and help us support the theological education of our young seminarians.



Prayers

➤ **Ill and infirm:** *Known to be hospitalized:* (none) *Home:* George Shaytar. *Shut in, Rehabilitation, or Nursing Home:* Eleanor Kovacs, Natalie Popovich, Michael Soroka
➤ **Vigil Lights** From **Mat. Nancy K. Mell & Gregory Mell** for the departed servants, Dn. Joseph Mell and newly departed, Charles Esau; for the health of family and Charles Wasilko on his birthday. From **Marsha Wasilko** for the departed servants, Michelle Bittner and cousin, Michael Wasilko; for the health of Michael Soroka. From **Charles A. Wasilko** for the departed servants, Michelle Bittner and cousin, Michael Wasilko. From **Doris Wasilko** for the departed servants, Michelle Bittner and cousin, Michael Wasilko; for the health of the Wasilko family. From **Mat. Joni Soroka** for the departed servant, Leonard Soroka; for the health of sister-in-law, Robin Naiser. From **John Mahalchak family** for the health of friends & family, Cheryl, John, Gregory, Kayla Elizabeth, and Cindy. From **Lindy Hamilton** for the health of Elaine Hamilton and infant, Rowyn Scott. From **Tatyana Sechler** for the departed servants, Polina, Galina, Slava, Diana, Bruce, Marina, Andrei, Luba, and Valentina; for the health of Tatyana, Veronika, Sergei, Adrianna, Christopher, Thomas, Daniel, Kristina, Valera, and Janette. From **John & Olga** for the health of Galina Vilcova and Nora Kowalcheck on her birthday. From **John Kowalcheck** for the health of Olga Cozza on her birthday. From **Alexandria Tirpak** for the departed servants, Amelia, John, and William; for the health of my family; special intentions. From **Nancy Shaytar** for the health of and Happy Birthday to husband, George.

Thank You

➤ to our March donors, **Jan and Chuck Widel** (Bulletin \$60) in memory of the departed from the Puskar, Widel, and Morris families; **Donya Yewisiak** (Altar Candles \$25) in memory of brother, Leonard Soroka, and (Incense \$10) in memory of Michelle Bittner.

This Week in Church School

Today's lesson: The Good Samaritan
Questions to ask/review:

- What is a parable? Why does Christ use parables to teach?
- What question was Jesus asked that led Him to tell this parable? Who asked it and why?
- Where did the traveler come from; where was he going?
- What happened to the traveler in the story?
- How many people passed by? Why did they pass by?
- Why did the Samaritan stop? What did he do?
- How was the Samaritan a good neighbor to the hurt man? Why?
- What does it mean to be a "neighbor"?
- Describe the relationship between Jews and Samaritans?
- Is there someone you find particularly difficult to love? Can you do something nice for them as a good neighbor?
- How is Christ the Good Samaritan? How are we like the traveler?

Suggested activities at home:

- Read the scripture together: Luke 10:25-37.
- Challenge one another to do an act of kindness to a new stranger each day. It can be something as simple as a greeting, or as much as giving help/comfort to a person in great need. See who can do the most acts of kindness in a week.

Prayer Lord Jesus, we thank you for healing our wounds. Help us to share with our neighbor. Amen.

To our Visitors: Holy Communion is reserved for Orthodox Christians who prepare themselves by prayer and fasting. Non-Orthodox visitors are welcome to come forward to venerate the cross and receive the Antidoron (blessed bread) at the conclusion of the service.

Hymns and Readings for Sunday, March 13

Tone 5 Troparion (Resurrection)

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead// by His glorious Resurrection.

Tone 2 Troparion (Sunday of Orthodoxy)

We venerate Thy most pure image, O Good One; and ask forgiveness of our transgressions, O Christ our God. Of Thine own will Thou wast pleased to ascend the Cross in the flesh and deliver Thy creatures from bondage to the Enemy. Therefore with thankfulness we cry aloud to Thee: “Thou hast filled all with joy, O our Savior,// by coming to save the world.”

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Tone 8 Kontakion (Sunday of Orthodoxy)

No one could describe the Word of the Father; but when He took flesh from thee, O Theotokos, He accepted to be described, and restored the fallen image to its former state by uniting it to divine beauty.// We confess and proclaim our salvation in words and images.

Tone 4 Prokeimenon (Song of the Fathers)

Blessed art Thou, O Lord God of our fathers, / and praised and glorified is Thy Name forever! (Song of the three Holy Children, v. 3)

Epistle of the Sunday (Heb 11:24-26; 32-12:2)

By faith Moses, when he became of age, refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.

And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again.

Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth.

And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.

Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the

race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Gospel of the Sunday (John 1:43-51)

The following day Jesus wanted to go to Galilee, and He found Philip and said to him, “Follow Me.” Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, “We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph.”

And Nathanael said to him, “Can anything good come out of Nazareth?”

Philip said to him, “Come and see.”

Jesus saw Nathanael coming toward Him, and said of him, “Behold, an Israelite indeed, in whom is no deceit!”

Nathanael said to Him, “How do You know me?”

Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.”

Nathanael answered and said to Him, “Rabbi, You are the Son of God! You are the King of Israel!”

Jesus answered and said to him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.” And He said to him, “Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.”

Communion Hymn of Sunday

Praise the Lord from the heavens, praise Him in the highest! (Ps. 148:1) Alleluia, Alleluia, Alleluia

Why Icons?

The Church makes clear the position of images in the worship of the Church and their relationship to the second commandment:

- **The Incarnation is a game-changer.** Christ made visible the invisible God, and thus it is allowed that images of Him be depicted.
- **Icons depict real people.** The second commandment protects us from creating fantastical creatures that replace the true God. Icons depict real people and events that draw us to the true God.
- **Worship and veneration are not the same.** Worshiping an idol is the equivalent of replacing God with a created thing (or ideology or passion). Venerating an icon is an act of respect and love that glorifies the Creator (sort of like saluting to a soldier is an act of respect and honor that shows your loyalty to your country).
- **God instructed Moses to create images.** Just in case anyone thought God’s commandment to Moses excluded all visual images of anything as idols, check out Exodus 36:35-37:9 where, per the instructions of God, Moses has images of cherubim embroidered into the curtains of the tabernacle and statues of the same cast for the Ark of the Covenant.

Icons call us to the heavenly realm. Their themes, their symbols, their characters, their artistic style—seek to draw us toward Christ and His holy ones. This is another reason that icons are not painted realistically; they are meant to draw us not to themselves, but beyond the images to the heavenly reality they depict. Unlike other art and certainly unlike idols, icons do not allow us to get stuck in the beauty of this world but call us to be a part of a world transfigured by God’s grace and love.