



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 27

10:00 am Divine Liturgy / Church School after

4:30 pm Archdiocesan Vespers

St Alexander Nevsky, Allison Park PA

Monday, March 28

5:00 pm Lenten Vespers

Tuesday, March 29

9:00 am Lenten Matins (Morning Service)

9:30 am-12:00 pm Office Hours/Church Open

Wednesday, March 30

6:00 pm Liturgy of the Presanctified Gifts

Lenten Fellowship Meal following Liturgy

Thursday, March 31

9:00 am Lenten Matins (Morning Service)

9:30 am-12:00 pm Office Hours/Church Open

Friday, April 1

7:00 pm Akathist to the Passion of Christ

Saturday, April 2

9:30 am Memorial Divine Liturgy

5:00 pm Vespers with Cathedral Vigil

Sunday, April 3

10:00 am Divine Liturgy / Church School after

➤ Important upcoming dates:

April 17 – Palm Sunday (*Western Easter*)

April 24 – Pascha: Resurrection of Christ

Archpriest Thomas Soroka, *Rector*

Deacon Luke Loboda, *Attached*

Deacon John Skowron, *Attached*

Sunday of the Precious Cross

McKees Rocks/Pittsburgh, PA

OrthodoxPittsburgh.org

March 27, 2022

Announcements

➤ **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. A meal will be served after the service. This Saturday will also serve as our monthly social night.

➤ **In connection with the visit of St Tikhon's Seminary** to our parish this coming Saturday, we are asking for your generous support of the theological education of young men and women who aspire to church leadership. For those that are able, would you **please consider a significant gift** to support this worthy institution? We would like to present the gift this Saturday to the seminary leadership. Thank you and may God bless you for your generosity.

On **Saturday, April 9, we will hold our annual Cleanup Day** in preparation for Holy Pascha. We will be taking up several major projects including cleaning the chandelier and installing a new security system outside. Our efforts will begin at 10:00 am. Please join us to give a few hours to clean, beautify, and secure our property.

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.

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 servant, Dn. Joseph Mell; for the health of family. From **Marsha Wasilko** for the departed servant, Aunt Julia Falick; Happy Birthday & Many Years to Suzy Polny! From **Charles A. Wasilko** for the departed servants, nephew David Wasilko and Aunt Julia Falick; for the health of Suzy Polny on her birthday. From **Doris Wasilko** for the departed servants, nephew David Wasilko and Aunt Julia Falick; for the health of Suzy Polny on her birthday-Many Years. From **Eugene Myshakin** for the departed servant, wife, Natalia. From **Mat. Joni Soroka** for the health of sister-in-law, Robin Naiser; private intention. From **John Mahalchak family** for the health of friends & family, John, Cheryl, Gregory, Kayla Elizabeth, and Cindy. From **Alexandria Tirpak** for the departed servants, Amelia, John, and Theodore; for the health of my family; special intentions. From **John & Olga** for the health of Galina Vilcova and for the health & salvation of our family. From **Lindy Hamilton** for the health of Elaine Hamilton and Rowyn Scott; for my twin nieces on their 32nd birthday (March 21). From **Cathy Namisnak** for the departed servant, David Namisnak. From **Nancy Shaytar** for the departed servant, Tom Robes; for the health of husband, George, brother, Nicholas, and Fr. Thomas Soroka. From **Irene Kulchock** for the departed servant, Stephen Pravlochak (3/31/79); for the health of Jan Pravlochak.

Thank You

➤ to our March donors, **Jan and Chuck Widell** (Bulletin \$60) in memory of the departed from the Puskar, Widell, 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: Palm Sunday

Questions to ask/review:

- How did the resurrection of Lazarus effect the response of the crowd on Palm Sunday? (more people were starting to believe in Him)
- What did Jesus show the world? (that God's power is greater than death)
- Why did Jesus enter Jerusalem on a donkey rather than a war horse? (to show He came to bring His sacrificial love to conquer death, not conquer the "world")
- What was the significance of the donkey? Whose prophecy was being fulfilled? (Zechariah 9)
- Where did the greeting the people gave Jesus on Palm Sunday come from? (Psalm 118: 25-26)
- What was the meaning of the greeting? (Hosanna means "save us" and showed Jesus was the Messiah)
- Jesus knew what would happen in Jerusalem. Would we have been able to be brave as He was? Why did He do this brave act?
- Remember that with our palms of joy we are also called to suffering and death; we cannot have the one without the other!

Suggested activities at home:

- Make cut-out Lenten cookies in a donkey-shape.
- Read the scripture together at bedtime: Matthew 21:1-11, 15-17, John 12:1-18.
- In your yard, lay leaves, branches, or sticks in rows leading towards your house. Discuss how you welcome Christ to always be the King of your home.
- Review and discuss the Tropar of the Feast: By raising Lazarus from the dead before thy passion, thou didst confirm the universal resurrection, O Christ God. Like the children with the palms of victory, we cry out to thee, O Vanquisher of death: Hosanna in the highest, Blessed is He that comes in the name of the Lord.

Prayer "In the name of the Father, and of the Son, and of the Holy Spirit. Lord Jesus, You are our only King. Hosanna in the highest! Blessed is He Who comes in the name of the Lord. Amen.821

Hymns and Readings for Sunday, March 27

Tone 7 Troparion *(Resurrection)*

By Thy Cross Thou didst destroy death.
To the thief Thou didst open Paradise.
For the Myrrhbearers Thou didst change
weeping into joy,
and Thou didst command Thy disciples, O Christ
God,
to proclaim that Thou art risen,//
granting the world great mercy.

Tone 1 Troparion of the Cross

O Lord, save Thy people,
and bless Thine inheritance!
Grant victories to the Orthodox Christians
over their adversaries;
and by virtue of Thy Cross,//
preserve Thy habitation!

Glory.... now and ever...

Tone 7 Kontakion *(Cross)*

Now the flaming sword no longer guards the
gates of Eden;
it has been mysteriously quenched by the wood
of the Cross.
The sting of death and the victory of hell have
been vanquished;
for Thou, O my Savior, hast come and cried to
those in hell://
“Enter again into Paradise!”

Tone 6 Prokeimenon *(Cross)*

O Lord, save Thy people, / and bless Thine
inheritance! *(Ps. 27:9a)*

Epistle of the Sunday *(Hebrews 4:14-5:6)*

Seeing then that we have a great High Priest
who has passed through the heavens, Jesus the
Son of God, let us hold fast our confession. For
we do not have a High Priest who cannot
sympathize with our weaknesses, but was in all

points tempted as we are, yet without sin. Let us
therefore come boldly to the throne of grace,
that we may obtain mercy and find grace to help
in time of need.

For every high priest taken from among men is
appointed for men in things pertaining to God,
that he may offer both gifts and sacrifices for
sins. He can have compassion on those who are
ignorant and going astray, since he himself is
also subject to weakness. Because of this he is
required as for the people, so also for himself, to
offer sacrifices for sins. And no man takes this
honor to himself, but he who is called by God,
just as Aaron was.

So also Christ did not glorify Himself to become
High Priest, but it was He who said to Him: “You
are My Son, today I have begotten You.”

As He also says in another place: “You are a
priest forever according to the order of
Melchizedek.”

Gospel of the Sunday *(Mark 8:34-9:1)*

When He had called the people to Himself, with
His disciples also, He said to them, “Whoever
desires to come after Me, let him deny himself,
and take up his cross, and follow Me. For
whoever desires to save his life will lose it, but
whoever loses his life for My sake and the
gospel’s will save it. For what will it profit a
man if he gains the whole world, and loses his
own soul? Or what will a man give in exchange
for his soul? For whoever is ashamed of Me and
My words in this adulterous and sinful
generation, of him the Son of Man also will be
ashamed when He comes in the glory of His
Father with the holy angels.”

And He said to them, “Assuredly, I say to you
that there are some standing here who will not

taste death till they see the kingdom of God
present with power.”

Communion Hymn of Sunday

Praise the Lord from the heavens, praise Him in
the highest! (Ps. 148:1) The light of Thy
countenance has shone on us, O Lord. (Ps. 4:7a)
Alleluia, Alleluia, Alleluia!

Victory in the Cross

Long ago, before the mid-eighth century, John of
Damascus gave voice to the way the Greek
church fathers approached the cross: “**We
venerate the Cross of Christ, by which the
power of the demons and the deceit of the
devil were destroyed.**” Following this tradition,
Orthodox Christians through the centuries have
consistently celebrated the cross as an emblem
of victory. This emphasis, which is deeply
rooted in scripture and the writings of the early
church fathers, is manifest in Orthodoxy’s
liturgical traditions.

Celebrating the crucifixion as a triumph may
seem jarring to Western Christians, but not
because they neglect the cross in their thought
and piety. Several beloved Western hymns focus
on the cross—among them, “At the Cross”
(written by Isaac Watts in 1707), “Lift High the
Cross” (penned by George Kitchin in 1887), and
“The Old Rugged Cross” (authored by George
Bennard in 1912). And many Western Christians
wear a cross as a testimony to their faith in and
commitment to Jesus Christ. In general,
however, Western Christians see the crucified
Christ as a suffering victim, enduring the divine
judgment and paying the legal penalty for our
sins. Any sense of triumph is usually reserved
for the resurrected Christ.

The church fathers also strongly emphasize the
victory and power of the cross. Irenaeus of

Lyons, commenting on a scriptural prophecy of
the Messiah (Isa. 9:6), urges, “This [phrase]
‘whose government is upon His shoulder’ refers,
allegorically, to the cross, upon which His
shoulders were nailed: for that which was and is
a reproach for Him, and through Him for us, the
cross, that, he says, is His government, which is
a sign of His reign.” Justin Martyr declares, “The
concealed power of God was in Christ the
crucified.”

This understanding is echoed among the earliest
postapostolic leaders. The apostolic father
Papias writes, “He defeated sin and condemned
Satan, and through His death He spread abroad
His righteousness over all.” The unnamed
author of the Letter of Barnabas proclaims, “He
Himself submitted, in order that He might
destroy death and demonstrate the reality of the
resurrection of the dead.” And Ignatius of
Antioch declares, “Jesus Christ . . . died for us, in
order that by believing in His death you might
escape death.”

Later church fathers also emphasize the victory
and power of the cross. Athanasius of
Alexandria repeatedly emphasizes it in his
treatise on the incarnation. He declares, “His
trophy over death was the Cross.” Later in the
argument, he comments, “The death which they
thought to inflict as a disgrace was actually a
monument of victory against death itself.”
Further, he boldly urges, “The Cross of the Lord
is a sign of victory over death.”

Without depreciating or neglecting the suffering
of Jesus Christ in any way, Orthodoxy has
followed this patristic emphasis and has
especially recognized and affirmed the triumph
of the Savior on the cross. Reflecting on Jesus’
exhausted cry, “It is finished” (John 19:30),
theologian and hierarch Kallistos Ware
comments, “What has been fulfilled? We reply:
The work of suffering love, the victory of love
over hatred. Christ our God has loved his own to
the uttermost” (The Orthodox Way).