



Whether you're searching for a new church home or just visiting, we're 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 use the QR Code as your offering today. Please join us downstairs following the service. We want to get to know you! God bless you!



## This Week

### Sunday, November 17

**10:00 am** Divine Liturgy / Church School  
Trisagion for the Departed

### Tuesday, November 19

**9:00 am** Daily Matins  
**9:30 am to 12:00 pm** Office Hours

### Wednesday, November 20

**6:00 pm** Festal Vigil  
**7:00 pm** Bible Study

### Thursday, November 21

#### Entrance of the MOG into the Temple

**9:30 am** Festal Divine Liturgy  
**10:30 am to 12:00 pm** Office Hours

### Saturday, November 23

**4:30 pm** Confessions  
**5:00 pm** Parish Vigil

### Sunday, November 24

**10:00 am** Divine Liturgy / Church School

**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.**

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

*Rdr James Wargo and Danielle Bartko, Choir Dirs*

### Twenty-first Sunday after Pentecost

McKees Rocks/Pittsburgh, PA  
OrthodoxPittsburgh.org November 17, 2024

## Announcements

➤ **Young Adults from around Pittsburgh** are invited to gather at Fresh Start Café (46 West Pike Street) in Canonsburg PA **this afternoon at 5:00 pm** for "Orthodoxy on Tap: Café Edition." Fr Thomas will be speaking on "How Orthodox Christians can love across political lines." All are welcome!

➤ Thursday, November 21 is the great feast of the **Entrance of the Theotokos into the Temple**. Divine Liturgy will be served at 9:30 am. A festal vigil will be served on Wednesday, November 20 at **6:00 pm** (due to Bible Study at 7:00 pm)

➤ The next Bible Study will be held this **Wednesday, November 20**. Due to the Thanksgiving holiday, we will not meet on November 27.

➤ **Parish Christmas Card Project** benefits the monthly community food pantry. We ask each parishioner/family to donate \$10 to have their name(s) listed on the card which will be sent to parishioners in early December. Please see Jan Widel or Marsha Wasilko to participate. Deadline is Sunday, December 1, 2024.

➤ **Our annual St Nicholas Day Dinner** will be held on Sunday, December 8 after the Divine Liturgy. There is no cost. See you there!

➤ **The Sacrament of Holy Unction** (anointing for the healing of the sick) will be held on Sunday, December 8 at 6:00 pm at St Alexander Nevsky Cathedral in Allison Park.

## Prayers

➤ **Ill and infirm:** *Known to be hospitalized (none); Home:* Sonia Blaha, John Mahalchak (son). William Warnak, Nancy Shaytar, Natalie Tooch. *Shut in, Rehabilitation, or Nursing Home:* 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 **Doris Wasilko** for the departed servants, parents, Charles & Mary; for the health of the Wasilko family. From **Marsha Wasilko** for the health of the Wasilko family; special thanks in honor of all Veterans. From **Charles A. Wasilko** for the departed servants, parents on their 91<sup>st</sup> wedding anniversary. From **Jeff & Luann Kopycinski** for the departed servants, parents, Dorothy & Ellsworth. From **Leslie Wokutch** ~Thank you for your service and Happy Veterans Day to all Veterans especially my husband, Jim Wokutch. From **Mr. & Mrs. Richard Blaha** for the departed servants, parents, brother, and the newly departed; for the health of family, friends, siblings, and serving soldiers for special intentions and peace. From **John Mahalchak family** for the departed servants, friends, family John, Veronica, George, and Helen; for the health of friends & family, John, Cheryl, Gregory, Cindy, Kayla Elizabeth, Priya Elizabeth, Daniel, and Mary.

## Thank You

➤ to our **November** donors: John Mahalchak Family (\$10 - Incense) for the health of family and friends and in memory of departed family and friends.

## This Week in Church School

**Today's lesson:** Moses

**Scripture reference:** Exodus and Numbers

**Questions to ask/review:**

- Who was Moses? Why did his mother put him in a river in a basket? What do we know about his youth?
- How did God call Moses to serve him?
- What happened at the burning bush? Who is like the burning bush?
- How did Pharaoh treat Israel? Why?
- Name as many of the plagues as you can. How would each have affected the people?
- God asked Moses to do something very difficult. Has God ever asked you to do anything you felt was very hard?
- Who was Aaron? What role did God assign for him?
- Moses was afraid to go to Pharaoh. How does fear affect our ability to trust God? How can we overcome our fear? How did Moses?
- What was the last plague? What did God command the Israelites to do? What is the meaning of this for us Christians?
- What happened at the Red Sea?
- What struggles did Israel face in the wilderness? Can you give examples?
- How did God reveal his 10 commandments to Moses? What happened when Moses brought them to the people?
- What is the role of the Law? What is the importance of rules in our lives? How can laws be made more hurtful than helpful?
- When Israel finally reaches the promised land (Canaan), why can't Moses go?

**Suggested Activities at home:**

- Practice learning the 10 commandments and memorizing them.
- Make paper baskets or build pyramids with blocks.
- Create a poster that illustrates each of the plagues.

**Prayer:** Lord, speak to us as You did to Moses. OR Lord, help us to obey You and not to be stubborn like Pharaoh. OR Lord, give me understanding, that I may learn Your commandments.

**St Nicholas Church will strive to glorify God through Orthodox Christian worship, sincere love and care for one another, and service to those in need around us.**

# Hymns and Readings for Sunday, November 17

## **Tone 4 Troparion** (Resurrection)

When the women disciples of the Lord learned from the angel the joyous message of Thy Resurrection, they cast away the ancestral curse and elatedly told the apostles: “Death is overthrown! Christ God is risen,// granting the world great mercy!”

## **Tone 4 Troparion** (St Nicholas)

You appeared to your flock as a rule of faith, an image of humility, and a teacher of abstinence. Because of your lowliness heaven was opened to you! Because of your poverty riches were granted to you! O holy Bishop Nicholas, pray to Christ our God to save our souls.

## **Tone 8 Troparion** (St. Gregory)

Thou didst become worthy of thy name through thy way of life; through thy vigilance in prayer and thy constant works of mercy. Therefore, O Father Gregory, beseech Christ God to enlighten our minds,// that we may not sleep in sin, which leads to death!

## **Tone 4 Kontakion** (Resurrection)

My Savior and Redeemer as God rose from the tomb and delivered the earth-born from their chains. He has shattered the gates of hell, and as Master,// He has risen on the third day!

*Glory to the Father, and to the Son, and to the Holy Spirit.*

## **Tone 2 Kontakion** (St. Gregory)

Thou didst receive the power to perform miracles, frightening the devils and healing the sick through thy wonderworking. O All-wise Father Gregory, // thy deeds truly entitle thee to be called Wonderworker.

*Now and ever and unto ages of ages. Amen.*

## **Tone 6 Kontakion** (Theotokos)

Steadfast protectress of Christians, constant advocate before the Creator, do not despise the cry of us sinners, but in your goodness come speedily to help us who call on you in faith. Hasten to hear our intercessions and to intercede for us, O Theotokos For you always protect those who honor you.

## **Tone 4 Prokeimenon** (Resurrection)

O Lord, how manifold are Thy works; / in wisdom hast Thou made them all. (Ps. 103:26)

## **Epistle** Galatians 2:16-20 (Sunday)

knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

“But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the

Son of God, who loved me and gave Himself for me.

## **Gospel** Luke 12:16-21 (Sunday)

Then He spoke a parable to them, saying: “The ground of a certain rich man yielded plentifully. And he thought within himself, saying, ‘What shall I do, since I have no room to store my crops?’ So he said, ‘I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. And I will say to my soul, ‘Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry.’” ’ But God said to him, ‘Fool! This night your soul will be required of you; then whose will those things be which you have provided?’

“So is he who lays up treasure for himself, and is not rich toward God.”

## **Communion Hymn**

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

This parable is not only short and to-the-point, but it is almost brutal in its clarity and inescapable truthfulness—one can plan all one wants, but death will cut short the most well-conceived plans with an unexpected finality that makes a mockery of those very plans. When death comes, the rich man’s wealth is shown to be a worthless form of security for his “soul.” (This parable always brings to my mind the words of Tevye the dairyman, who mused that the more man plans, the harder God laughs!) The parable does not make a moral monster of the rich landowner. There is no hint of his being a particularly sinful person. Indeed, he is probably quite indicative of his “type”—outwardly, at least, he is decent and a man of status. And he may have attended his local synagogue with regularity. It is his preoccupation with “the abundance of his possessions”—“what shall I do” and “I will do this”—that renders him a “fool” in the judgment of God. He had a preoccupation that was self-

centered in its orientation, culminating in a blindness that resulted in forgetfulness of God, instead of pursuing the meaningful task of striving to be “rich toward God.” As a Jew guided by the Law, he had that opportunity, but squandered it.

His careful plans to build larger barns to accommodate his ever-increasing store of crops had the immediate impact of making life easier and enjoyable—a time to “eat, drink, and be merry.” This, in turn, was a self-satisfying expansion and investment of his time and energy. In the process, he pushed the inevitability of his death into a vague and perhaps far-off future. (The saints teach us that the “remembrance of death” is a key component of our spiritual lives, precisely to protect us from any such foolish forgetfulness). It is an attitude/temptation as alive today as it was in the time of Christ. As real as the barns the landowner envisioned may have been, they were equally symbolic of a choice he made with the direction of his life. And this choice toward wealth proved to be quite costly. Is this not our present-day “portfolio-building” equivalent to the rich landowner’s building of barns? Are we more preoccupied with becoming “rich toward God,” or simply with becoming rich in the accumulation of our possessions? Will we have to suffer with being called a “fool” when that time comes?

The impact of the Parable of the Rich Fool is discovered precisely in the choice between two very different types of “security” with which the parable confronts us—the abundance of our possessions, or being rich toward God. It seems like a simple choice—especially for Christians—but somehow it ends up being a good deal more complicated. We need to search our minds and hearts as to why this is true. Christ did not deliver parables to entertain us with pleasant stories, nor to edify us with a moral story that remains within our “comfort zone.” The choice with which that parable does confront us demands a response—though it is possible that if we do not have “ears to hear,” we can walk away from the parable with indifference.

*-Ofr Steven Kostoff*