



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

13th Saturday/Sunday after Pentecost

McKees Rocks/Pittsburgh, PA
OrthodoxPittsburgh.org September 5/6, 2020

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!

This Week

Saturday, September 5

- 10:00 am Divine Liturgy
- 4:30 pm Confessions
- 5:00 pm Vespers with Cathedral Vigil

Sunday, September 6

- 10:00 am Divine Liturgy

Monday, September 7

- 7:00 pm Festal Vigil

Tuesday, September 8 - Nativity of the Theotokos

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

Thursday, September 10

- 9:00 am Daily Matins
- 9:30 am-12:00 pm Office Hours

Saturday, September 12

- 10:00 am Divine Liturgy
- 4:30 pm Confessions
- 5:00 pm Great Vespers with Cathedral Vigil

Sunday, September 13

- 10:00 am Divine Liturgy
- 7:00 pm Festal Vigil

Monday, September 14

- 9:30 am Festal Divine Liturgy

Announcements

➤ This weekend we're honored to have with us Sister Larysa, a lay-sister with the Convent of St Elisabeth in Minsk, Belarus. This convent does incredible work in many areas, including caring for patients of the National Psychiatric Hospital, disabled adults and children, rehabilitation centers for men and women, religious education among children and many other ministries. While they have an active ministry that produces icons, vestments, music, they need our financial support. You can do this in two ways:

- Give a gift to support the work of the convent. (If you're making a check or submitting it online, please earmark it for "Belarus")
- Purchase items from their bookstore that they'll have at our parish after each service this weekend in the church hall.

There will be a short presentation about their blessed and exemplary work of the convent. Everyone is invited downstairs to hear the presentation and browse the bookstore.

➤ **Iconography Project:** The Iconography in the altar (the Ascension of Christ) has been completed. The work on the entrance to the church (narthex), candle kiosk, and children's ("cry") room **will begin in a few weeks, after Fr Theodore returns to our church, approximately Thursday, September 17.. We appreciate everyone who has shown interest in supporting this project.** You will note on the walls that are being prepared hand written notes concerning icons that will go in those places. A donation list will be prepared and sent.

Prayers

➤ **Ill and infirm:** *Known to be hospitalized:* (none) *Home:* Geroge Shaytar, Paul Yewisiak,. *Shut in, Rehabilitation, or Nursing Home:* Garnette Kerchum, Eleanor Kovacs, Olga Tryszyn.

➤ **Vigil Lights from Charles A. Wasilko** for the departed servant of God, Mat. Janet Mihalick; for the health of sisters Doris and Marsha. **From John Kowalcheck and Olga Cozza** for the health of Vladimir Mayorov. **From Mat. Nancy and Gregory Mell** for the departed servants of God Dn Joseph Mell and Mat. Janet Mihalick; for the health of family. **From Doris Wasilko for departed servants of God**, parents Charles and Mary Wasilko; for Mat. Janet Mihalick. **From Marsha Wasilko** for the departed servants of God Mat. Janet Mihalick; for parents Charles and Mary Wasilko. **From Tatyana Sechler** for the departed servants of God: Blina, Hava, Galina, Bruce, Marina, Valentina; for the health of Tatyana, Veronica, Diana, Daniel, Lisa, Bunny, Anna, Bernadet, Michel. **From John and Deb Burgess** for Mat. Janet Mihalick. Memory Eternal!



Thank You

➤ to our September donor, **Margie Speth** (Bulletin \$60, Holy Bread \$50, Communion Wine \$40, (Candles \$25, Incense \$10) for the health of her family and in memory of her departed family members.

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.

Fr Maxim Sandovich

In the Lemko region of Carpatho-Rus, part of the Austro-Hungarian Empire, Fr Maxim was imprisoned from 1912 to 1914 and found not guilty. With the outbreak of World War I, Father Maxim was again arrested and imprisoned on August 4, 1914 along with his entire family. Father Maxim, his father, mother, brother, and wife were forced to travel on foot to the prison while being prodded by the bayonets of the soldiers. In prison they were placed in separate cells and denied the opportunity to see each other. This time, however, there would be no court trial. On the morning of September 6, Father Maxim awoke in his cell and read his morning prayers as usual. Austrian soldiers led the twenty-eight year old priest from his cell to a wall in the prison courtyard where he was bound and blindfolded. As he was being led from his cell Father Maxim realized where they were taking him and humbly and with dignity asked, "Be so good as not to hold me. I will go peacefully wherever you wish." There they ripped his priestly cross from his chest and threw it to the dirt, marking an "X" with chalk over his heart for a target. Before the command to execute the priest was given, Father Maxim was heard to shout: "Long live the Rus' people, long live Orthodoxy!" As the shots rang out the martyr slumped to the ground. To assure that he was dead three more blasts of a revolver were emptied into his head. On September 12, Saint Maxim's father, his pregnant wife, and brother were sent to the concentration camp at Talerhof in the far western part of the Austro-Hungarian Empire. While in the camp Pelagia gave birth to a son she named Maxim in honor of his father. Like his father, the younger Maxim also entered the priesthood serving the Lemko Rusyn people faithfully until his death in 1991.

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 Saturday, Sept 5

Tone 2 Troparion of Saturday

Apostles, martyrs, and prophets,
Holy hierarchs, saints, and righteous ones,
Having fought the good fight and kept the faith,
Ye have boldness towards the Saviour.
Intercede for us with Him, for He is good. //
and pray that He may save our souls.

Tone 4 Troparion of 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.

Glory... now and ever...

Tone 8 Kontakion of Saturday

The universe offers thee the God-bearing
martyrs,
As the first fruits of creation, O Lord and
Creator, //
Through the Theotokos and their prayers
establish Thy Church in peace.

Tone 8 Prokeimenon of Saturday (Psalm 31/32)

Be glad in the Lord and rejoice, O ye righteous.

Epistle of the Day (1 Corinthians 2:6-9)

However, we speak wisdom among those who
are mature, yet not the wisdom of this age, nor
of the rulers of this age, who are coming to
nothing. But we speak the wisdom of God in a
mystery, the hidden wisdom which God
ordained before the ages for our glory, which
none of the rulers of this age knew; for had they
known, they would not have crucified the Lord
of glory.

But as it is written:

“Eye has not seen, nor ear heard,
Nor have entered into the heart of man
The things which God has prepared for those
who love Him.”

Gospel of the Day (Matthew 22:15-22)

Then the Pharisees went and plotted how they
might entangle Him in His talk. And they sent to
Him their disciples with the Herodians, saying,
“Teacher, we know that You are true, and teach
the way of God in truth; nor do You care about
anyone, for You do not regard the person of
men. Tell us, therefore, what do You think? Is it
lawful to pay taxes to Caesar, or not?”

But Jesus perceived their wickedness, and said,
“Why do you test Me, you hypocrites? Show Me
the tax money.”

So they brought Him a denarius.

And He said to them, “Whose image and
inscription is this?”

They said to Him, “Caesar’s.”

And He said to them, “Render therefore to
Caesar the things that are Caesar’s, and to God
the things that are God’s.” When they had heard
these words, they marveled, and left Him and
went their way.

Communion Hymn of Saturday

Rejoice in the Lord, O ye righteous. Praise befits
the just. Alleluia, Alleluia, Alleluia! (Ps 33:1)



Church/State Relations

III. The Church as a divine-human organism has
not only a mysterious nature not submissive to
the elements of the world, but also a historical
component which comes in touch with the
outside world including state. The state, which
exists for the purpose of ordering worldly life,
also comes into contact with the Church.
Relationships between state and the followers of
genuine religion have continuously changed in
the course of history.

Holy Scriptures calls upon powers that be to use
the power of state for restricting evil and
supporting good, in which it sees the moral
meaning of the existence of state (Rom. 13:3-4).
It follows from the above that anarchy is the
absence of proper order in a state and society,
while calls to it and attempts to introduce it run
contrary to the Christian outlook (Rom. 13:2).

The Church not only prescribes for her children
to obey state power regardless of the
convictions and faith of its bearers, but also
prays for it, “that we may lead a quiet and
peaceable life in all godliness and honesty” (1
Tim. 2:2).

At the same time, Christians should avoid
attempts to make it absolute and failure to
recognize the limits of its purely earthly,
temporal and transient value conditioned by the
presence of sin in the world and the need to
restrain it. According to the teaching of the
Church, power itself has no right to make itself
absolute by extending its limits up to complete
autonomy from God and from the order of
things established by Him. This can lead to the
abuse of power and even to the deification of
rulers. The state, just as other human
institutions, even if aimed at the good, may tend
to transform into a self-sufficing institute.
Numerous historical examples of such a

transformation show that in this case the state
loses its true purpose.

In the contemporary world, state is normally
secular and not bound by any religious
commitments. Its co-operation with the Church
is limited to several areas and based on mutual
non-interference into each other’s affairs.
However, the state is aware as a rule that
earthly well-being is unthinkable without
respect for certain moral norms – the norms
which are also essential for the eternal salvation
of man. Therefore, the tasks and work of the
Church and the state may coincide not only in
seeking purely earthly welfare, but also in the
fulfilment of the salvific mission of the Church.

The principle of the secular state cannot be
understood as implying that religion should be
radically forced out of all the spheres of the
people’s life, that religious associations should
be debarred from decision-making on socially
significant problems and deprived of the right to
evaluate the actions of the authorities. This
principle presupposes only a certain division of
domains between church and state and their
non-interference into each other’s affairs.

The Church should not assume the prerogatives
of the state, such as resistance to sin by force,
use of temporal authoritative powers and
assumption of the governmental functions
which presuppose coercion or restriction. At the
same time, the Church may request or urge the
government to exercise power in particular
cases, yet the decision rests with the state.

The state should not interfere in the life of the Church
or her government, doctrine, liturgical life,
counselling, etc., or the work of canonical church
institutions in general, except for those aspects where
the Church is supposed to operate as a legal identity
obliged to enter into certain relations with the state,
its legislation and governmental agencies. The Church
expects that the state will respect her canonical
norms and other internal statutes. (**Social Concept of
the Russian Orthodox Church**)

Hymns and Readings for Sunday, Sept 6

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 4 Troparion (*Archangel Michael*)

O Michael, commander of the heavenly hosts, we who are unworthy beseech thee: by thy prayers encompass us beneath the wings of thine immaterial glory, and faithfully preserve us who fall down and cry out to thee:// Deliver us from all harm, for thou art the commander of the Powers on high!

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!

Tone 2 Kontakion (*Archangel Michael*)

O Michael, commander of God’s armies and minister of the divine glory,

prince of the bodiless angels and guide of mankind; ask for what is good for us, and for great mercy,// as the supreme commander of the Bodiless Hosts.

Tone 4 Prokeimenon (*Resurrection*)

O Lord, how manifold are Thy works; in wisdom hast Thou made them all. (*Ps 103/104:24*)

Epistle of the Sunday (*1 Corinthians 16:13-24*)

Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love.

I urge you, brethren—you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints— that you also submit to such, and to everyone who works and labors with us.

I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied. For they refreshed my spirit and yours. Therefore acknowledge such men.

The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. All the brethren greet you.

Greet one another with a holy kiss.

The salutation with my own hand—Paul’s.

If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!

The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

Gospel of the Sunday (*Matthew 21:33-42*)

“Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. And the vinedressers took his servants, beat one, killed one, and stoned another. Again he sent other servants, more than the first, and they did likewise to them. Then last of all he sent his son to them, saying, ‘They will respect my son.’ But when the vinedressers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and seize his inheritance.’ So they took him and cast him out of the vineyard and killed him.

“Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?”

They said to Him, “He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons.”

Jesus said to them, “Have you never read in the Scriptures:

‘The stone which the builders rejected Has become the chief cornerstone. This was the Lord’s doing, And it is marvelous in our eyes?’

Communion Hymn of Sunday

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

Miracle of the Archangel Michael

In Phrygia, not far from the city of Hieropolis, in a place called Cheretopos, there was a church named

for the Archangel Michael, built over a miraculous spring.

This church was built by a certain inhabitant of the city of Laodicia in gratitude to God for healing his mute daughter. The holy Chief Commander Michael appeared to this man in a dream and revealed to him that his daughter would receive the gift of speech after drinking from the water of the spring. The girl actually did receive healing and began to speak. After this miracle, the father and his daughter and all their family were baptized . In fervent gratitude, the father built the church in honor of the holy Chief Commander Michael. Not only did Christians begin to come to the spring for healing, but also pagans. In so doing, many of the pagans turned from their idols and were converted to the faith in Christ.

At this church of the holy Chief Commander Michael, a certain pious man by the name of Archippus served for sixty years as church custodian. By his preaching and by the example of his saintly life he brought many pagans to faith in Christ. With the general malice of that time towards Christians, and especially against Archippus, the pagans thought to destroy the church in order to prevent people from coming to that holy place of healing, and at the same time kill Archippus.

Toward this end they made a confluence of the Lykokaperos and Kufos Rivers and directed its combined flow against the church. Saint Archippus prayed fervently to the Chief Commander Michael to ward off the danger. Through his prayer the Archangel Michael appeared at the temple, and with a blow of his staff, opened a wide fissure in a rock and commanded the rushing torrents of water to flow into it. The temple remained unharmed. Seeing such an awesome miracle, the pagans fled in terror. Archippus and the Christians gathered in church glorified God and gave thanks to the holy Archangel Michael for the help. The place where the rivers plunged into the fissure received the name “Chonae”, which means “plunging.”