



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

17th Saturday/Sunday after Pentecost

McKees Rocks/Pittsburgh, PA
OrthodoxPittsburgh.org October 3/4, 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, October 3

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

Sunday, October 4

- 10:00 am Divine Liturgy / Church School

Tuesday, October 6

- 9:00 am Daily Matins
- 10:30 am-12:00 pm Office Hours

Thursday, October 8

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

Saturday, October 10

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

Sunday, October 11

- 10:00 am Divine Liturgy / Church School

Announcements

➤ **Iconography Project:** The Iconography in the altar (the Ascension of Christ) has been completed and the work on the entrance to the church (narthex) is about 90% complete. The remainder of the narthex, the candle kiosk, and children's ("cry") room **will be completed when Fr Theodore returns in November. We appreciate everyone who has shown interest in supporting this project.** An updated donation list will be sent out.

Paul, joining righteousness to faith and weaving them together, constructs of them the breastplates for the infantryman, armoring the soldier properly and safely on both sides. A soldier cannot be considered safely armored when either shield is disjoined from the other. Faith without works of righteousness is not sufficient for salvation; neither is righteous living secure in itself of salvation, if it is disjoined from faith – **St Gregory of Nyssa, Homilies on Ecclesiastes 8.**

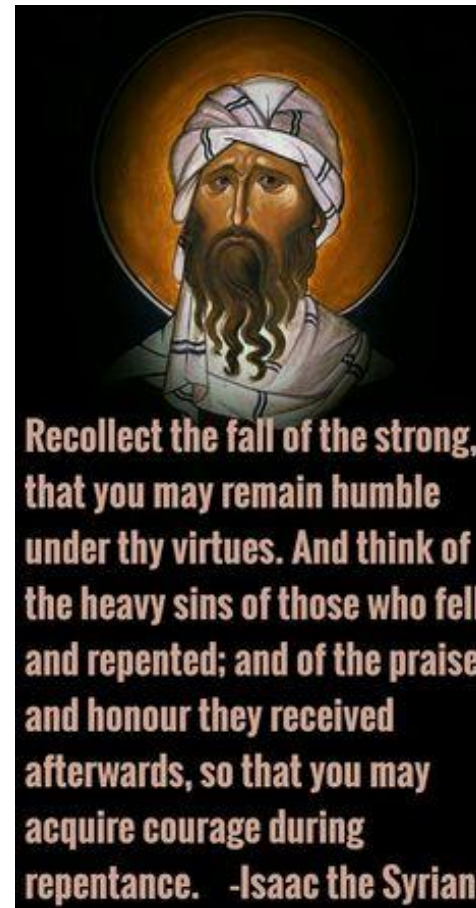
To our Visitors: Holy Communion is reserved for Orthodox Christians who prepare themselves by prayer and fasting. Non-Orthodox visitors are welcome to come forward to venerate the cross and receive the Antidoron (blessed bread) at the conclusion of the service.

Prayers

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

➤ **Vigil Lights** from September 26/27 will appear in next week's bulletin. We apologize for any inconvenience.

➤ **Thank you to our October donors** Altar Candles \$25 **from Donya Yewisiak** in memory of Matushka Olga Soroka; Incense \$10 **from the John Mahalchak Family** for the health of family and friends.



This Week in Church School

Today's lesson: Creation

Scripture reference: Genesis 1 and 2

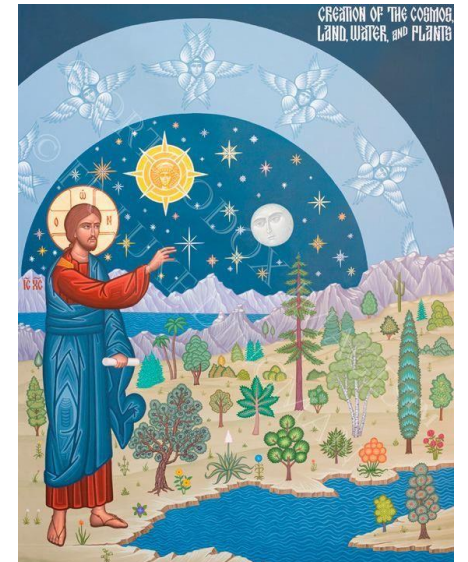
Questions to ask/review:

- Who created everything? How?
- What is meant when we call God "the Creator"?
- Where did God come from? (trick question!)
- -What was the "order" of creation? What did God create last?
- How is man created differently than other creatures?
- Who has God entrusted with His creation?
- What responsibility do we have towards the creation?

Suggested Activities at home:

- All through the week point out the wonders of nature...on which day was each created? -
- Look for small ways to care for God's creation: recycle or clean up litter in your neighborhood.

Prayer: We thank You, Lord, for all You have created.



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 Saturday, Oct 3

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

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 Saturday (1 Corinthians 14:20-25)

Brethren, do not be children in understanding;
however, in malice be babes, but in
understanding be mature.

In the law it is written: “With men of other
tongues and other lips
I will speak to this people;
And yet, for all that, they will not hear Me,”

says the Lord.

Therefore tongues are for a sign, not to those
who believe but to unbelievers; but prophesying
is not for unbelievers but for those who believe.
Therefore if the whole church comes together in
one place, and all speak with tongues, and there
come in those who are uninformed or
unbelievers, will they not say that you are out of
your mind? But if all prophesy, and an
unbeliever or an uninformed person comes in,
he is convinced by all, he is convicted by all. And
thus the secrets of his heart are revealed; and
so, falling down on his face, he will worship God
and report that God is truly among you.

Gospel of the Saturday (Luke 5:17-26)

Now it happened on a certain day, as He was
teaching, that there were Pharisees and teachers
of the law sitting by, who had come out of every
town of Galilee, Judea, and Jerusalem. And the
power of the Lord was present to heal them.
Then behold, men brought on a bed a man who
was paralyzed, whom they sought to bring in
and lay before Him. And when they could not
find how they might bring him in, because of the
crowd, they went up on the housetop and let
him down with his bed through the tiling into
the midst before Jesus.

When He saw their faith, He said to him, “Man,
your sins are forgiven you.”

And the scribes and the Pharisees began to
reason, saying, “Who is this who speaks
blasphemies? Who can forgive sins but God
alone?”

But when Jesus perceived their thoughts, He
answered and said to them, “Why are you
reasoning in your hearts? Which is easier, to
say, ‘Your sins are forgiven you,’ or to say, ‘Rise
up and walk’? But that you may know that the

Son of Man has power on earth to forgive sins”—
He said to the man who was paralyzed, “I say to
you, arise, take up your bed, and go to your
house.”

Immediately he rose up before them, took up
what he had been lying on, and departed to his
own house, glorifying God. And they were all
amazed, and they glorified God and were filled
with fear, saying, “We have seen strange things
today!”

Communion Hymn of Saturday

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

Dionysius the Areopagite

Saint Dionysius lived originally in the city of
Athens. He was raised there and received a
classical Greek education. He then went to
Egypt, where he studied astronomy at the city of
Heliopolis. It was in Heliopolis, along with his
friend Apollophonos where he witnessed the
solar eclipse that occurred at the moment of the
death of the Lord Jesus Christ by Crucifixion.
“Either the Creator of all the world now suffers,
or this visible world is coming to an end,”
Dionysius said. Upon his return to Athens from
Egypt, he was chosen to be a member of the
Areopagus Council (Athenian high court).

When the holy Apostle Paul preached at the
place on the Hill of Ares (Acts 17:16-34),
Dionysius accepted his salvific proclamation and
became a Christian. For three years Saint
Dionysius remained a companion of the holy
Apostle Paul in preaching the Word of God.
Later on, the Apostle Paul selected him as bishop
of the city of Athens. And in the year 57 Saint
Dionysius was present at the repose of the Most
Holy Theotokos.

During the lifetime of the Mother of God, Saint
Dionysius had journeyed from Athens to

Jerusalem to meet Her. He wrote to his teacher
the Apostle Paul: “I witness by God, that besides
the very God Himself, there is nothing else filled
with such divine power and grace. No one can
fully comprehend what I saw. I confess before
God: when I was with John, who shone among
the Apostles like the sun in the sky, when I was
brought before the countenance of the Most
Holy Virgin, I experienced an inexpressible
sensation. Before me gleamed a sort of divine
radiance which transfixed my spirit. I perceived
the fragrance of indescribable aromas and was
filled with such delight that my very body
became faint, and my spirit could hardly endure
these signs and marks of eternal majesty and
heavenly power. The grace from her
overwhelmed my heart and shook my very
spirit. If I did not have in mind your instruction,
I should have mistaken Her for the very God. It
is impossible to stand before greater
blessedness than this which I beheld.”

After the death of the Apostle Paul, Saint
Dionysius wanted to continue with his work,
and therefore went off preaching in the West,
accompanied by the Presbyter Rusticus and
Deacon Eleutherius. They converted many to
Christ at Rome, and then in Germany, and then
in Spain. In Gaul, during a persecution against
Christians by the pagan authorities, all three
confessors were arrested and thrown into
prison. By night Saint Dionysius celebrated the
Divine Liturgy with angels of the Lord. In the
morning the martyrs were beheaded. According
to an old tradition, Saint Dionysius took up his
head, proceeded with it to the church and fell
down dead there. A pious woman named Catulla
buried the relics of the saint.

The writings of Saint Dionysius the Areopagite
hold great significance for the Orthodox Church.
Four books of his have survived to the present
day: *On the Celestial Hierarchy*, *On the
Ecclesiastical Hierarchy*, *On the Names of God*,
and *On Mystical Theology*.

Hymns and Readings for Sunday, Oct 4

Tone 8 Troparion (Resurrection)

Thou didst descend from on high, O Merciful One!

Thou didst accept the three day burial to free us from our sufferings!//

O Lord, our Life and Resurrection, glory to Thee!

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.

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

Tone 8 Kontakion (Resurrection)

By rising from the tomb, Thou didst raise the dead and resurrect Adam.

Eve exults in Thy Resurrection,// and the world celebrates Thy rising from the dead, O greatly Merciful One!

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 8 Prokeimenon (Resurrection)

Pray and make your vows / before the Lord, our God! (Ps 75/76:11)

Epistle of the Sunday (2 Corinthians 6:16-7:1)

And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said:

“I will dwell in them and walk among them. I will be their God, and they shall be My people.”

Therefore “Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you.”

“I will be a Father to you, and you shall be My sons and daughters, Says the Lord Almighty.”

Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Gospel of the Sunday (Luke 6:31-36)

And just as you want men to do to you, you also do to them likewise.

“But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. Therefore be merciful, just as your Father also is merciful.

Communion Hymn of Sunday

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

Imitating God

If you love Him, you will be an imitator of his kindness. Do not marvel that a man may become an imitator of God. He can, if he is willing.

It is not by ruling over his neighbors, or by seeking to hold the supremacy over those that are weaker, or by being rich and showing violence towards those that are inferior, that happiness is found. Not by any of these things can one become an imitator of God. These things do not at all constitute His majesty.

On the contrary, the one who is an imitator of God is he who takes upon himself the burden of his neighbor; who, in whatever ways he may be superior, is ready to benefit another who is deficient; who, whatever things he has received from God, he distributes to the needy and thus becomes a god to those who receive from him.

Do this, and you shall see, while still on earth, that God in the heavens rules over [the universe]. Then you shall begin to speak the mysteries of God. Then shall you both love and admire those that suffer punishment because they will not deny God. Then shall you condemn the deceit and error of the world because you shall know what it is to truly live in heaven. You shalt despise that which is esteemed to be death here, when you shall fear what is truly death: that which is reserved for those who shall be condemned to the eternal fire, which shall afflict those even to the end that are committed to it. - *Epistle of Mathetes to Diognetus* c. 2nd century



St Athanasius

“He, the Life of all, our Lord and Saviour, did not arrange the manner of his own death lest He should seem to be afraid of some other kind. No. He accepted and bore upon the cross a death inflicted by others, and those other His special enemies, a death which to them was supremely terrible and by no means to be faced; and He did this in order that, by destroying even this death, He might Himself be believed to be the Life, and the power of death be recognised as finally annulled. A marvellous and mighty paradox has thus occurred, for the death which they thought to inflict on Him as dishonour and disgrace has become the glorious monument to death's defeat.” — On the Incarnation

“Death has become like a tyrant who has been completely conquered by the legitimate monarch; bound hand and foot, the passersby sneer at him, hitting him and abusing him, no longer afraid of his cruelty and rage because of the King who has conquered him. So has death been conquered and branded for what it is by the Saviour on the cross. It is bound hand and foot; all who are in Christ trample it as they pass, and as witnesses to Him (King Jesus) deride it, scoffing and saying, “O Death where is thy sting? O grave, where is thy victory?” — On the Incarnation

“Even on the cross He did not hide Himself from sight; rather, He made all creation witness to the presence of its Maker.” — On the Incarnation

“The Self-revealing of the Word is in every dimension - above, in creation; below, in the Incarnation; in the depth, in Hades; in the breadth, throughout the world. All things have been filled with the knowledge of God.”— On the Incarnation