



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

**18<sup>th</sup> Saturday/Sunday after Pentecost**

McKees Rocks/Pittsburgh, PA  
OrthodoxPittsburgh.org      October 10/11, 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 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

**Tuesday, October 13**

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

**Wednesday, October 14**

- 7:00 pm Bible Study (online only)

**Thursday, October 15**

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

**Saturday, October 17**

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

**Sunday, October 18**

- 10:00 am Divine Liturgy / Church School

*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.*

# 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.**



**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 John Mahalchak Family** for the health of friends and family, and Gregory, Cheryl, and John, and for the departed servants friends and family, and Uncle George Mahalchak. **From Cathy Namisnak** for the health of David Namisnak and Fred Zelesnik, and for the departed servant Anna Namisnak. **From Charles Wasilko** for the health of sisters Doris (on her birthday) and Marsha. **From Matushka Nancy Mell and Gregory Mell** for the health of family, and for Doris Wasilko on her birthday, and for the departed servant Deacon Joseph Mell. **From Marsha Wasilko** for the health of niece Christina and her husband Paul, and Happy Birthday and Many Years to Doris. **From Alexandria Tirpak** for the health of Amelia and Lindsay on their birthdays, for the health of my family, and for special intentions. **From Doris Wasilko** for the health of the Wasilko and Dichko families, and for the departed servants from the Dichko and Wasilko families. **From John Kowalcheck and Olga Cozza** for the health of Olesya Mayorova. **From John and Nancy Pravlochak** for the health of our family, and for the departed servants our parents and friends. **From Irene Kulchock** for the health of Jan Pravlochak, Vivian Moore, and Robyn Allen. **From Lindy Hamilton** for the health of Elaine Hamilton and for special intentions.

➤ **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:** Adam and Eve

**Scripture reference:** Genesis 3

**Questions to ask/review:**

- Why did God create people?
- Why did Adam and Eve sin? What was wrong with their choice?
- Why did God allow them to sin? Why does God allow us to sin?
- Who is Satan? Why did Satan rebel against God?
- What happened when Adam and Eve sinned? Why?
- What temptations do you struggle with in your life? How can you handle them?

**Suggested Activities at home:**

- List bad habits and temptations that you struggle with. Discuss ways to better handle them according to God's will.
- Find a picture of a snake and retell the story of the fall. Why did Satan appear as a snake?

**Prayer:** Lord, help us to obey You and trust You at all times.

“The Lord says: I was dead, and behold, I am alive for, evermore, amen; and you also will be alive forever. This is the meaning of the words of Him Who arose: I am the first and the last; I am He that liveth and was dead for you, for your redemption from death, and I; that is: I conquered your death by My innocent death for your sake, and behold, I am also forever and will sit with My Father on His throne; I was not separated from Him, even though I was on earth accomplishing My great work for you who are subject to sin and death. Therefore, do you also, My followers, work and struggle against sin and do righteous deeds, and where I am, there shall My servant be also—that is, in the eternal Kingdom.” (St John of Kronstadt)

# Hymns and Readings for Saturday, Oct 10

## **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 15:39-45)

All flesh is not the same flesh, but there is one  
kind of flesh of men, another flesh of animals,  
another of fish, and another of birds.

There are also celestial bodies and terrestrial  
bodies; but the glory of the celestial is one, and  
the glory of the terrestrial is another. There is  
one glory of the sun, another glory of the moon,

and another glory of the stars; for one star  
differs from another star in glory.

So also is the resurrection of the dead. The body  
is sown in corruption, it is raised in  
incorruption. It is sown in dishonor, it is raised  
in glory. It is sown in weakness, it is raised in  
power. It is sown a natural body, it is raised a  
spiritual body. There is a natural body, and  
there is a spiritual body. And so it is written,  
“The first man Adam became a living being.”  
The last Adam became a life-giving spirit.

## **Gospel** of the Saturday (Luke 5:27-32)

After these things He went out and saw a tax  
collector named Levi, sitting at the tax office.  
And He said to him, “Follow Me.” So he left all,  
rose up, and followed Him.

Then Levi gave Him a great feast in his own  
house. And there were a great number of tax  
collectors and others who sat down with them.  
And their scribes and the Pharisees complained  
against His disciples, saying, “Why do You eat  
and drink with tax collectors and sinners?”

Jesus answered and said to them, “Those who  
are well have no need of a physician, but those  
who are sick. I have not come to call the  
righteous, but sinners, to repentance.”

## **Communion Hymn** of Saturday

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

# St Ambrose of Optina

Alexander Michailovich Grenkov was born Nov.  
23, 1812 in the Russian province of Tambov. His  
parents raised him strictly and with fervent  
piety. Since he was of a priestly family, it was

no surprise when he entered the Tambov  
theological seminary in 1830. He did well in his  
studies and was ranked among the top students.

One night he was invited to spend a pleasant  
evening with some friends. His conversation  
was witty and brilliant, and all his jokes and  
puns were on the mark. Although his hosts were  
amused and impressed by him, Alexander was  
disgusted by his own frivolity. Perhaps his  
unfulfilled promise to become a monk weighed  
on his conscience.

The next morning he quit his job and arrived at  
Optina in October of 1839. After a trial period he  
decided to remain in the monastery and dedicate  
his life to God. He received the monastic tonsure  
in 1842, and was given the name Ambrose in  
honor of Saint Ambrose of Milan (December 7).  
Ambrose knew the famous spiritual directors  
Elder Leonid and Elder Macarius. He was the  
cell attendant of Elder Macarius, who  
undoubtedly influenced the young monk’s  
spiritual development.

Ordained as a priest in 1845, Father Ambrose’s  
reverence and piety in celebrating the divine  
services were noticed by the other monks. His  
health began to decline shortly afterward, and  
he had to ask to be relieved of all duties. In 1846  
he was so ill that the Mystery of Holy Unction  
was administered to him. He bore his illness  
without complaint and slowly regained his  
strength. By 1848 he was able to walk with the  
aid of a cane.

Father Ambrose began to help Elder Macarius  
with his correspondence and in preparing the  
Russian edition of Saint John Climacus’s  
LADDER OF DIVINE ASCENT, which was  
published by the monastery.

When Father Macarius had to go to Moscow in  
1852, he designated Father Ambrose to take his  
place until his return. Father Ambrose never  
gave his personal opinions when he was asked

for advice, but always referred people to the  
writings of the Fathers. If someone did not  
understand the text he was given to read, Father  
Ambrose would explain it in simple terms.

Father Macarius died in 1860 without naming  
anyone to succeed him as Elder. By divine  
providence, all the other possible candidates  
either died or were appointed as abbots of other  
monasteries. This left Father Ambrose as the  
undisputed spiritual director of the monastery.  
In his role as Elder, Father Ambrose had to  
receive many people each day to hear  
confessions and give advice. He used to say,  
“The Lord has arranged it so that I would have  
to talk to people all my life. Now I would be  
happy to remain silent, but I cannot.”

An average day in Saint Ambrose’s life began at  
4 A.M. when his cell attendant came into his cell  
to read the morning Rule of prayer for him.  
After this he would wash and have some tea,  
then he would dictate replies to the many letters  
he received every day. Visitors would be lining  
up even as he was having breakfast. Sometimes  
he would take a break after two hours, but more  
often he would continue seeing people until  
noon when he had his lunch.

After lunch he would go out into the next room  
and greet more visitors. People would call out  
questions and he would give an appropriate  
response. He took a short rest at 3 P.M. then  
talked to people until the evening. At 8 P.M. he  
had dinner then received more visitors until 11  
P.M. At that hour the evening Rule of prayer was  
read, and Father Ambrose begged forgiveness of  
the brethren whom he may have offended by  
thought, word, or deed. After three or four  
hours of sleep it would all begin again. This  
routine would fatigue a strong man. It is  
remarkable that Saint Ambrose, who was often  
in poor health, was able to keep it up for so  
many years. Saint Ambrose was glorified in  
1988 by the Patriarchate of Moscow as part of  
the Millennium celebration of the Baptism of Rus.

# Hymns and Readings for Sunday, Oct 11

## **Tone 1 Troparion** (Resurrection)

When the stone had been sealed by the Jews, while the soldiers were guarding Thy most pure body, Thou didst rise on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to Thee, O Giver of Life:  
“Glory to Thy Resurrection, O Christ!  
Glory to Thy Kingdom!//  
Glory to Thy dispensation, O Thou who lovest mankind!”

## **Tone 8 Troparion** (Fathers)

Thou art most glorious, O Christ our God, Who hast established the Holy Fathers as lights on the earth. Through them Thou hast guided us to the True Faith.//  
O greatly compassionate One, glory to Thee!

## **Tone 1 Kontakion** (Resurrection)

As God, Thou didst rise from the tomb in glory, raising the world with Thyself. Human nature praises Thee as God, for death has vanished. Adam exults, O Master! Eve rejoices, for she is freed from bondage and cries to Thee://  
“Thou art the Giver of Resurrection to all, O Christ!”

## **Tone 6 Kontakion** (Fathers)

The Son Who shone forth from the Father was ineffably born, two-fold in nature, of a woman. Having beheld Him, we do not deny the image of His form, but depict it piously and revere it faithfully. Thus, keeping the True Faith,// the Church venerates the icon of Christ Incarnate.

## **Tone 1 Prokeimenon** (Resurrection)

Let Thy mercy, O Lord, be upon us / as we have set our hope on Thee! (Ps 32/33:22)

## **Epistle of the Sunday** (2 Corinthians 9:6-11)

But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. As it is written:

“He has dispersed abroad,  
He has given to the poor;  
His righteousness endures forever.”

Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, while you are enriched in everything for all liberality, which causes thanksgiving through us to God.

## **Gospel of the Sunday** (Luke 7:11-16)

Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, “Do not weep.” Then He came and touched the open coffin, and those who carried him stood still. And He said, “Young man, I say to you, arise.” So he who was dead sat up and began to speak. And He presented him to his mother.

Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and, “God has visited His people.”

## **Communion Hymn of Sunday**

Praise the Lord from the heavens, praise Him in the highest! Rejoice in the Lord, O you righteous; praise befits the just! (Ps 148:1; 32/33:1) Alleluia, Alleluia, Alleluia!

# Miraculous Icon

## **Commemoration of the Miracle of the Icon of Our Lord Jesus Christ in Beirut of Phoenicia:**

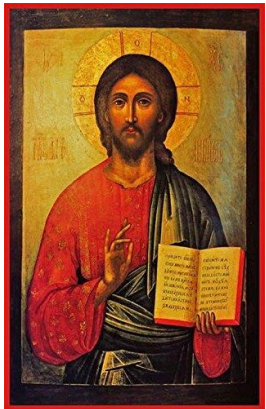
At the fourth session of the Seventh Ecumenical Council (in 787), Saint Peter, Bishop of Nicomedia, in defending the necessity of icon veneration, presented an account of Saint Athanasius about a miracle which occurred in the city of Beret, Phoenecia.

In this city, near the Jewish synagogue, lived a certain Christian. When he moved to another place, he left behind an icon of the Lord Jesus Christ. A Jew, who moved into the house, paid no attention to the icon. Once, his friend noticed of the image of Jesus Christ on the wall and said to the homeowner, “Why do you, a Jew, have an icon in your house?” He then went to the synagogue and reported this transgression of Jewish law.

The Jews expelled the owner of the house from the synagogue. They took the icon from the wall and began to scoff at it, “As once our fathers mocked Him, so we also mock Him.” They spit at the face of the Lord. Hurling abuses, they lashed at the icon, they placed thorns around the head, nailed it to a tree, and put a sponge with vinegar to the mouth. Finally, they took a spear, and one of the Jews thrust it into the side of the Savior. Suddenly, from the hole in the icon made by the spear, blood and water flowed. The Jewish rabbis, seeing the miracle, said, “The followers

of Jesus Christ say that He could heal the sick. Let us take this blood and water into the synagogue and anoint those afflicted with infirmities. Then we shall see whether what is spoken of Him is true.”

A vessel with the blood was put in the synagogue. The inhabitants of Beirut, once they learned of the miracle, began to bring those suffering from various illnesses into the synagogue. They all were healed, after being anointed with the blood from the icon of the Savior. Then the Jewish people believed in Christ and exclaimed, “Glory to You, O Christ, Whom our fathers crucified, Whom we also crucified in the form of Your icon. Glory to You, O Son of God, for having worked such a miracle! We believe in You, therefore be merciful to us and receive us!”



The Jews went to the Bishop of Beirut. After showing him the wonderworking icon and the blood and water that flowed from it, they told him of their misdeed. The bishop, seeing their sincere repentance, accepted them, catechized them for many days and then baptized them. Then he consecrated the synagogue into a church of our Savior Jesus Christ. At the request of the Jews, he also consecrated other synagogues into churches dedicated to the holy martyrs. There was great joy in that city, not only because many people were healed, but because many were baptized due to the miracles worked by the icon of the Savior.

Later in the year 975, Emperor John Tzimiskes (969-976) brought the wonderworking icon of Christ from Beirut to Constantinople, to the court chapel of Christ near the Chalke Gate, where he was supposed to be buried.