

# Saint Nicholas Orthodox Church



## American Carpatho-Russian Orthodox Diocese

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Pastor – Very Rev. R. Michael Zak, Cell phone:(412)-804-8865

Deacons: Fr. Deacons Artemius Stienstra & Dr. Marc Wisnosky

Sub- Deacon: Andrew Halapin, Jr.

Cantor/Choir Director: Danielle Bartko

Assistant Cantors: Donald Bodnar, Jr. & Michele Tomko

Parish Council President: Tom Pingor

Vol. 8; No. 20

**Sunday, May 10, 2020**

## 4<sup>TH</sup> SUNDAY OF PASCHA – SUNDAY OF THE PARALYTIC & MOTHER'S DAY

**Divine Liturgy: 9:00 A.M. with Prayers of Good Intentions for the health of all the Mothers of the Parish**

Apostolic Reading: Acts 9:32-42; Resurrection Tone: 3 Gospel: John 5:1-15

Tropar & Kondak: Blue Book: 87-89, 202-203 / Red Book: 102-105, 225-226

**Panachida Service conducted for the repose of the souls of God's departed servants, +all of the deceased mothers of St. Nicholas Church.**

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**Wednesday, (May 13)... 9:30 A.M. Divine Liturgy for Mid-Pentecost.**

**Thursday, (May 14)... 9:00 A.M. Divine Liturgy for the repose of the souls of God's departed servants, +Ann Hresan, offered by herself, for the deceased, +Anna & +John Holinscak, offered by Ann Bunting, and for the departed, +Mary Ann Cherep, on the 1<sup>st</sup> year Anniversary of her falling asleep in the Lord (5/13), offered by sons, Paul & Steven Cherep and their families, and for the deceased: +Christina Kopcho.**

**Saturday, (May 16)... 9:00 A.M. Divine Liturgy for the repose of the souls of God's departed servants, +John & +Mary Butala, offered by their Children.**

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**Sunday, May 17, 2020**

## 5<sup>TH</sup> SUNDAY OF PASCHA – SUNDAY OF THE SAMARITAN WOMAN

**Divine Liturgy: 9:00 A.M.**

Apostolic Reading: Acts 11:19-30; Resurrection Tone: 4 Gospel: John 4:5-42

Tropar & Kondak: Blue Book: 90-92, 205-206 / Red Book: 105-107, 228-229

Panachida Service conducted for the repose of the soul of God's departed servant, +Mary Zober, on the 40<sup>th</sup> Anniversary (5/17/'80) of her falling asleep in the Lord, offered by Daughter: Andrea Zober.

Panachida Service conducted for the repose of the souls of God's departed servants, +Andrew & +Susan Korinko, offered by Emily and Martha (Daughters).

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**John 5:1-15** – This healing is the third sign in John's Gospel and exemplifies the divine power to restore a person to wholeness. The Fathers teach this feast is the Old Testament Pentecost (also called the "Feast of Weeks"), which celebrates the giving of the Law on Mt. Sinai. The references to the Law of Moses later in this chapter confirm this interpretation.

**5:2-4** – This double-basin pool, believed to have curative powers, has been discovered about 100 yards north of the temple area, near the **Sheep Gate**. The **water** for this high-ground pool came from underground springs and was used to wash down the sacrificial lambs before they were slain.

The pool functions as a type of Christian baptism. Under the old covenant, a **great multitude** (3) waited to enter the water for physical healing after **an angel** touched it (v. 4). The waters

were special in that they were a way of indirectly participating in the animal sacrifices of the temple, since the animals were washed in the same water. Yet the grace was limited to the **first** person to enter. Under the new covenant, baptism is given to all nations as a direct participation in Christ's own sacrificial death (Rom. 6:3-6) without the mediation of angels. Baptism thus grants healing of the soul and promise of eternal resurrection of the body, and its grace is inexhaustible.

**5:5** – According to St. John Chrysostom, Jesus singled out the **man** who had waited **thirty-eight years** in order to teach us to have perseverance, and as a judgment against those who lose hope or patience in much lesser troubles lasting a far shorter time.

**5:6, 7** – The Lord's question is relevant for many reasons. (1) It made public the fact that **the sick man** kept his faith even in a situation that was seemingly hopeless, for who could a paralytic ever be the first into the water? (2) The Lord draws attention away from the water and toward the need we have for a **man** to help us. This is fulfilled in Christ Himself, who became Man to heal all. (3) Not everyone who is ill actually desires healing. Sadly, some may prefer to remain infirm in order to have license to complain, to avoid responsibility for their lives, or to continue exciting the pity of others.

**5:10-12** – Although the Law itself does not specifically forbid the carrying of burdens on **the Sabbath**, this is prohibited in Jer. 17:23 and explicitly forbidden in rabbinical teachings. That Christ is Lord over the Sabbath is made clear by His command (v. 8) and by the man's obedience (v. 9). As is often the case in John's Gospel, the term **Jews** here refers to the leaders and not to the people in general. Notice the malice of these leaders, for they focus solely on the Sabbath violation, asking the man, "**Who is the Man who said to you, 'Take up your bed'?**" but ignoring altogether the miraculous healing.

**5:14** – That the man was found **in the temple** shows his great faith, for he had gone there directly to thank God for his cure rather than departing to someone's home or to the marketplace.

**Sin no more:** While there is a general connection between sin and suffering (Rom. 6:23), this connection is not always one-to-one, for the innocent often suffer, and the guilty are often spared earthly sufferings. Nevertheless, sometimes our sins lead directly to our own suffering in this world; according to St. John Chrysostom, this was the case with this paralytic. Christ's warning here, however, is that the sins that destroy the soul lead to a far **worse** result than an affliction of the body. The only hope is to flee from sin altogether.

**5:15** – **The man** does not report Jesus to the leaders of **the Jews** in a malicious way, but as a witness to Christ's goodness. For even though these leaders were only interested in the violation of the Sabbath (v. 12), the healed man emphasizes that **it was Jesus who had made him well**, saying nothing about carrying his bed.

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**RECTORY OFFICE HOURS** are 10 A.M. to 4 P.M. Monday thru Friday.

**EMERGENCY SICK CALLS** can be made anytime. Please notify your Pastor when someone is taken to the hospital; Sacred Scriptures remind us to call the presbyter to anoint the sick.

**MARRIAGES** are celebrated on Saturdays and Sundays. Consult the Pastor at least 6 months in advance and before wedding reception plans have been made. Marriages cannot be celebrated during Lent or Advent, or on Fridays.

**BAPTISMS** are scheduled on Saturdays and Sundays at 11 A.M. Two God-parents are required; at least one of whom must be an Orthodox Christian by Faith, and the other a practicing Christian. An infant's first or middle name must be a saint's name.

**CHURCH FUNERALS** are provided for parishioners who are current in their spiritual and financial obligations to the Parish. Otherwise, burial is from the funeral home. The Church does not permit cremation.

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**FOLLOW OUR DIOCESE ON-LINE!** Diocesan Website: <http://www.acrod.org> Camp Nazareth: <http://www.campnazareth.org> Facebook: <https://www.facebook.com/acroddioocese> Twitter: <https://twitter.com/acrodnews> You Tube: <https://youtube.com/acroddioocese>

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## **THE YEAR OF GRACE OF THE LORD** **By a Monk of the Eastern Church** **The Paralytic**

This Sunday is dedicated to commemorating a miracle which, historically, belongs to the early days of Jesus' ministry. But the Church meditates on it today because it is one of the 'very great' miracles (if we can be allowed to distinguish between major and minor miracles): we mean that, from the seriousness of the illness that was cured, from the length of time it had lasted, from the circumstances which surround the healing, the miracle worked on the paralytic's behalf bears witness to the Saviour's authority over the human body in a particularly impressive way. Moreover, Jesus' power to heal is intimately linked with the Resurrection; for it proclaims that He who can overcome

death in His own body has power over all human flesh. Our Lord can heal the paralytic, because He Himself can rise from the dead. And that is why the commemoration of this healing can, if not chronologically, at least spiritually, find a place at Pascha time.

The immediate significance of this gospel is Jesus' sovereign power over illness. A secondary significance which the gospel points to is the connection between physical illness and sin: we are not told clearly that his man was ill because he had sinned, but Jesus says that he has and that if he sins again, a more terrible consequence will follow. We can indeed be thankful that God, in His mercy, does not always allow our repeated sins to have distressing repercussions on our bodies! Finally, the gospel for today suggests a certain relationship between two orders of things. On the one hand, there is this periodic and expected descent of the angel to the pool, this moving of the waters and possibility of healing opened to him who can get to the pool first. On the other hand, there is the immediate healing of a man, effected by Jesus Himself, without any descent into the water. One could say that the first type of healing corresponds to the 'institutional' element in the Church, to the various channels of grace (sacraments, rites, vocations, disciplines, etc.) that the Christian community makes available to all her members and which it would be dangerous as it would be impious to deny or underestimate. The second type of healing corresponds to the direct contact, without intermediary, of the soul with its Saviour: it would be equally dangerous and impious to deny or underestimate the possibility of this contact. However holy and useful the religious institutions may be, no institution is strictly speaking, indispensable; for the Lord can, when He sees fit, act directly on men, without making use of signs. The reality matters infinitely more than the sign.

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**THE NEXT EDITION OF SPF50 CAME OUT ON PASCHA, APRIL 19<sup>TH</sup>!** It is a digital edition. If you didn't start with us on March 1, consider joining now. Make a commitment to reading Scripture and Praying together with your family. Visit the Diocesan Website at [acrod.org](http://acrod.org) and look for the SPF50 section or go directly to the SPF50 web page at <https://www.acrod.org/ministries/acrod-family/spf50> to find more about SPF50 and how to help your family read Scripture and Prayer together at home.

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**NEW GUIDELINES ARE IN PLACE TO STOP THE SPREAD OF COVID-19!** Divine Services will continue to be celebrated at Saint Nicholas Church by a maximum of five people. The Sanctuary, Nave, Vestibule and upper-church are closed to all parishioners. Faithful are kindly asked to pray in their homes where all Divine Services will be streamed on Zoom & Facebook Live for your attention, participation & spiritual gain.

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**AS YOU HAVE DONATED IN THE PAST, PLEASE CONTRIBUTE IN THE PRESENT FOR THE REPLATING IN GOLD AND SILVER OF THE LITURGICAL VESSELS OF OUR CHURCH!** Three chalices and three Communion spoons used at every Sunday Divine Liturgy for the partaking of the Holy Eucharist were recently re-plated in gold and silver at the Frank Mance Plating Service on Penn Avenue in Pittsburgh, PA. When the liturgical vessels of the church needed a refinishing in the past, generous parishioners offered monetary gifts for this service. We humbly implore our faithful members to, once again, contribute their finances to maintain these sacred articles. Since the final cost for the plating service amounted to nearly \$1500.00, any sum of money is certainly appreciated by the "People of God." Pass on your donation to the financial leaders in the parish office.

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**EMAIL ADDRESSES NEEDED!** We are looking to become more connected as a parish by sending out important announcements, updates, death and sickness notices, and other pertinent information via email. Our high school Sunday School class has volunteered to collect these email addresses. If you have not already provided your email address, we invite you to do so. Email addresses can be submitted by writing it on the sheet in the vestibule, giving it to any high school Sunday School student, or by emailing Bob Bartko at [RABartko@gmail.com](mailto:RABartko@gmail.com). Thank you for your participation!

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**WITH THE BLESSING OF HIS EMINENCE, METROPOLITAN GREGORY, WE HOPE TO CONDUCT MEMORIAL DAY SERVICES AT OUR CHURCH CEMETERY IN WEST MIFFLIN ON MONDAY, MAY 25<sup>TH</sup> AT 10 A.M.!** Subject to our Bishop's consent, we hope to conduct a Panachida (Memorial) Service at the Grotto on the tranquil burial grounds of our dearly-departed loved ones at 10:00 A.M., followed by abbreviated memorial services at the individual graves of our families' deceased members of this life upon request. In this outdoor setting, we can certainly implement safe distancing between one another and remember those relatives whose membership is in the Church Triumphant, and those courageous men and women of the armed forces who sacrificed their lives in order for us to enjoy the many freedoms and privileges we share in this great nation of the United States of America.

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**ATTENTION CLASS OF 2020: To all High School and College Graduates of 2020:** Please notify Fr. Michael by Pentecost Sun. (June 7<sup>th</sup>) of your graduation info. High School Students: your High School, any academic and/or athletic awards, where you will attend in the Fall and your attended major in college (or undecided at this time). College Students, Graduate and Post-Graduate: your college/university, your field of study and degree you have earned. We will recognize our graduates on Sunday, June 28. God-willing, we will be able to do this in person. Please be in church that Sun. so that we can take a group photo.

**[Saint Nicholas Orthodox Church](http://www.saintnicholasorthodoxchurch.org)**