

# 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. 31

**Sunday, July 26, 2020**

## 7<sup>TH</sup> SUNDAY AFTER PENTECOST & SUNDAY OF THE FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS

Matins: 8:00 A.M.

Divine Liturgy: 9:00 A.M.

Epistle: Romans 15:1-7 (Sunday); Resurrection Tone: 6; Gospel: Matthew 9:27-35 (Sunday)

Hebrews 13:7-16 (Fathers)

John 17:1-13 (Fathers)

Tropar & Kondak: Blue Book: 96-98; 164 / Red Book: 111-114; 185-186

Birthday Prayers intoned for: **Stephen Fucsko (7/23)** and **Carol Fucsko (7/27)**, offered by the Family.

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**Tuesday, (July 28)...** 9:00 A.M. Divine Liturgy for the repose of the souls of God's departed servants, +**Andrew** and +**Mary Drabant**, offered by Mary Drabant.

**Saturday, (August 1)...** 7:00 P.M. Vespers on the Feast of the Holy and Glorious Prophet Elijah the Tishbite.

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**Sunday, August 2, 2020**

## 8<sup>TH</sup> SUNDAY AFTER PENTECOST & FEAST OF THE HOLY AND GLORIOUS PROPHET ELIJAH THE TISHBITE

Service of the Third Hour: 8:20 A.M.

Divine Liturgy: 9:00 A.M.

Blessing of Vehicles after services.

Epistle: 1 Corinthians 1:10-17 (Sun.); Resurrection Tone: 7; Gospel: Matthew 14:14-22 (Sunday)

James 5:10-20 (Elijah)

Luke 4:22-30 (Elijah)

Tropar & Kondak: Blue Book: 99-101; 165 / Red Book: 114-117; 186-187

Bulletin Sponsor: **Kataryna Bartko's 6<sup>th</sup> Birthday (8/7)** offered by the Family.

Panachida Service conducted for the repose of the souls of God's departed servants on their birthdays, +**Mary Zober**, +**Duane Bowling** and +**Josephine Teprag**, offered by Andrea Zober.

**John 17:1-13** – Christ's prayer is often called the High Priestly Prayer, as it contains the basic elements of prayer a priest offers to God when a sacrifice is about to be made: glorification (vv. 3-5), remembrance of God's works (vv. 2, 6-8), intercession on behalf of others (vv. 9, 11), and a declaration of the offering itself (vv. 1, 5).

This passage is read on the Feast of the Fathers of the First Six Ecumenical Councils.

**The hour has come** signifies Christ is Lord over time. "He voluntarily willed to ascend the Cross in the flesh" (hymn of Orthodoxy Sunday). **Glorify** refers to the redemption of all creation that will be accomplished through the Cross and Resurrection – the purpose of which Christ was sent into the world. In this redemption, the Father and the Son are glorified. This is why the Cross, which is a sign of death, is glorified in the Church as "life-giving" and the "weapon of peace."

**17:3** – The knowledge of **the only true God** is far more than intellectual understanding. It is participation in His divine life and in communion with Him. Thus, **eternal life** is an ongoing, loving knowledge of God in Christ and the Holy Spirit.

**17:4** – Christ’s **work** can never be separated from who He is. This verse is a statement each believer can make at the end of life, no matter how long or short that life may be.

**17:6** – **The men whom You have given Me** are the apostles. They are the ones through whom God’s **word** comes to us. This handing down of God’s to successive generations is called apostolic tradition.

Isaiah prophesied that in the days of the Messiah, the knowledge of the Name of God would be revealed (Is. 52:6). **Your name:** In the Old Testament times, the phrase “the Name” was reverently used as a substitute for God’s actual Name “Yaweh,” which was too sacred to pronounce. The fuller revelation of the Name was given to those who believe in Christ, for Christ **manifested** the Name not only by declaring the Father, but by being the very presence of God and sharing the Name with Him.

**17:9** – Christ first prayed for Himself (vv. 1-5) and secondly **for them**, the apostles (vv. 6-19). Only then does He pray **for those whom You have given Me** – all who will come to believe in Him (vv. 20-26). Here **the world** is the portion of humanity in rebellion against God, those who prefer darkness to His light.”

**17:11** – **Holy Father** is echoed in the eucharistic prayer of Didache 10:2. “We give you thanks, Holy Father, for **Your holy name** which You have made to dwell in our hearts.”

**17:12** – **The son of perdition** (“destruction”) is Judas Iscariot (6:70, 71). Old Testament prophecy alludes to Judas (Ps. 40:10; 108:2-13; Zec. 11:12, 13), and Judas becomes a type for all who will fall away in the last days. While we are warned against predicting the Day of the Lord (Mt. 24:36; Acts 1:7; 1 Th. 5:1), there will be signs preceding His Coming. St. Paul instructs the Thessalonians concerning two such signs: (1) a general **falling away** (v. 3; apostasy) from Christ and the Church and (2) the revealing of **the man of sin, the son of perdition** (v. 3) who is the Antichrist of 1 and 2 John, similar to the Dragon and the Beast of Rev. 13. This lawless one is described in the Old Testament (Dan 7:25; 8:25; 11:36), mentioned by Christ (Mt. 24:15), and discussed by St. Paul on his first visit to Thessalonica (v. 5). The devil incites divisions among people so they will readily receive the Antichrist when he comes. The man of sin is a counterfeit messiah with a counterfeit kingdom. He (1) exalts himself above God (v. 4), (2) performs deceptive miracles and wonders through satanic power (v. 9), (3) will fool the unrighteous into following him (vv. 10-12), and (4) will be removed from power by Christ Himself at His Second Coming (v. 8).

St. Paul instructs that when the world gets worse, Christians must not be distressed or deceived (vv. 11, 12), but rather persevere as good stewards (vv. 13-17).

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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/acroddiocese> Twitter: <https://twitter.com/acrodnews> You Tube: <https://youtube.com/acroddiocese>

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## **THE YEAR OF GRACE OF THE LORD**

**By a Monk of the Eastern Church**

### **The Holy Fathers of the First Six Ecumenical Councils**

The Ecumenical Councils, and, independently of each council considered by itself, the idea of council in itself, have a great importance for the Orthodox Church. But the Council of Nicea holds a very special place in the history of the Christian doctrine; for, in affirming the divinity of Christ, it laid the foundation of all subsequent definitions. The great temptation of ‘modern’ theology, since the sixteenth century, has been, if not a return to

Arianism, at least a sliding towards a ‘humanist’ conception of the person of Jesus Christ, who is seen as a more or less divinized creature. The Nicene Creed, in proclaiming that our Lord is truly God, equal to the Father, safeguards the integral message of love and of the divine gift: God so loved the world that He gave Himself to us, and became man in the person of the unique Son. To change a single iota of the Nicene Creed is to diminish the grandeur and generosity of God’s gift, it is to alter the essence of Orthodox Christianity radically.

The Orthodox Church recognizes that supreme authority resides in the Ecumenical Councils – that is to say those Councils to which, by right if not in fact, all bishops are called to take a seat. Orthodox theologians, however, have different concepts of the authority that stems from the Ecumenical Councils. The most traditional, followed by Greek theologians, is that the doctrinal definitions drawn up by the Councils are infallible (whereas the disciplinary canons can be subject to revision) and demand adherence from the faithful precisely because they are the work of the Ecumenical Councils. For many recent Russian theologians, a Council does not call for adherence from the consciences of believers because it is ecumenical but, on the contrary, it becomes ecumenical to the extent that it has been accepted by the collective conscience of the Church; the bishops, from this point of view, are not judges and doctors of the universal faith but only the witnesses and the mouthpiece of the faith in their local Churches; the Council is the organ, the instrument which gives expression to the unanimity (without dissent) of the faithful. These two very different concepts of the nature of divine inspiration: it is the same Holy Spirit which directs a Council to declare the truth and which prompts the faithful to acknowledge this truth, and thus to give recognition to the Council.

The dogmas promulgated by these Councils, however painful may have been the circumstances of their elaboration, have always been signposts marking the true road on which the Christian Church goes towards its Lord.

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**ST. NICHOLAS CEMETERY – CEMETERY TURNAROUND!** The Cemetery Association would like to thank all the parishioners who have already donated to the Cemetery Turnaround Project. We hope you have had an opportunity to visit the cemetery and view the new turnaround and roadway repairs beyond the grotto. It is our content to continue to maintain and make improvements so that everyone can be proud of our cemetery. Your continued donations and support would be greatly appreciated. Thank You! Tom Pingor, Cemetery Association President.

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**CAMPERS: REGISTER FOR THE VIRTUAL DIOCESAN CAMPING WEEK OF THE PITTSBURGH DEANERY NOW; THE DEADLINE IS PAST!** Our parish shall, once again, finance your registration fees. Once you register online at the Diocesan Website, pamphlets concerning your week-long activities (July 26-August 1) will be mailed to you, plus, a commemorative Camp Nazareth tee-shirt. The code for St. Nicholas Church campers is: **Homestead 30**. Use this code in place of any monetary stipend submitted. And, notify your Pastor, or the Church Treasurer, Cheryl Tomko of your participation this year.

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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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**PROVIDE A SCHOOL SUPPLIES-FILLED BACKPACK FOR A STUDENT IN THE DUQUESNE ELEMENTARY SCHOOL DISTRICT THIS YEAR!** Working with FOCUS North America for a new season of Back to School Backpacks, the Orthodox Christian organization will reconfigure the program in a way that offers our parish members an opportunity to support classrooms, grades, or a school of students by sending backpacks filled with school supplies to our church from supply houses where quarantining of products and hands-on processes are not pressures that interfere with getting resources to the students they serve. George Matey and Jean Colantoni shall, once again, serve as our parish coordinators for this project, and we encourage all faithful members or families of St. Nicholas to donate \$25.00 to help the young children in a financially-depressed school district these (48) “bags of materials” that will aid them in their pursuit of education. Please submit your monetary donation to the church financial officers and help our precious children in their early years of scholastic achievement.

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**PLEASE RETURN YOUR LENTEN SELF-DENIAL COIN BOX TO THE CHURCH IN ORDER FOR OUR PARISH TO SUBMIT A NOTABLE FINANCIAL CONTRIBUTION TO THE ORTHODOX CHRISTIAN MISSION COMMISSION!** Perhaps the sacrificial bank is still in your home ready to be offered to the Orthodox Christian missionaries traveling to all parts of the earth empowered to spread the “True Faith” to all humanity.

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