

SUNDAY
March 8, 2020

SAINT NICHOLAS SERBIAN ORTHODOX CHURCH

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SUNDAY OF ORTHODOXY

TROPARION - TONE III (RESURRECTION)

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead by His glorious Resurrection.

TROPARION - TONE II (SUNDAY OF ORTHODOXY)

We venerate Your most pure image, O Good One; and ask forgiveness of our transgressions, O Christ our God. Of Your good will You were pleased to ascend the cross in the flesh and deliver Your creatures from bondage to the Enemy. Therefore with thankfulness we cry aloud to You: "You have filled all with joy, O our Savior, for You alone have come to save the world."

TROPARION - TONE IV (TRANSLATION OF THE RELICS OF ST. NICHOLAS)

The day of the joyous celebration has come; the city of Bari rejoices and with it the whole universe leaps from joy, singing the spiritual songs and psalms. For today, the holy feast, on the occasion of the transfer of the honorable and exceedingly healing relics of St. Nicholas the Wonderworker, has shone forth with the radiant rays, like the sun that does not set, driving away the darkness of temptations and calamities from those who faithfully exclaim to thee: "Save us, as our protector, O great Nicholas!"

KONTAKION – TONE V (RESURRECTION)

You descended into hell, O my Savior, shattering its gates as Almighty, resurrecting the dead as Creator, and destroying the sting of death. You have delivered Adam from the curse, O Lover of Man, and we cry to You: "O Lord, save us!"

KONTAKION - TONE II (ST. JOHN THE BAPTIST)

O Prophet of God and Forerunner of Grace, we have found your head as a sacred rose. Therefore we always receive healings from it, and, as in times past, now you preach repentance to the world.

KONTAKION - TONE VIII (FROM THE LENTEN TRIODION)

No one could describe the Word of the Father; but when He took flesh from you, O Theotokos, He accepted to be described, and restored the fallen image to its former state by uniting it to divine beauty. We confess and proclaim our salvation in words and images.

THEOTOKION – STEADFAST PROTECTRESS - TONE VI

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 upon you in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for you always protect those who honor you.

Epistle: Hebrews 11:24-26, 32-40, 12:1-2; Corinthians 4:6-15

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin.

And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets -- who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign enemies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated -- of whom the world was not worthy -- wandering over deserts and mountains, and in dens and caves of the earth.

And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith.

Brethren, it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.

But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

Gospel: John 1:43-51; Matthew 11:2-15

At that time, Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and he said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you

believe? You shall see greater things than these.” And he said to him, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man.”

At that time, when John heard in prison about the deeds of the Christ, he sent word by his disciples and said to him, “Are you he who is to come, or shall we look for another?” And Jesus answered them, “Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is he who takes no offense at me.” As they went away, Jesus began to speak to the crowds concerning John: “What did you go out into the wilderness to behold? A reed shaken by the wind? What then did you go out to see? A man clothed in soft raiment? Behold, those who wear soft raiment are in kings’ houses. What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is he of whom it is written, ‘Behold, I send my messenger before your face, who shall prepare your way before you.’ Truly, I say to you, among those born of women there has risen no one greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he. From the days of John the Baptist until now the kingdom of heaven has been coming violently and men of violence take it by force. For all the prophets and the law prophesied until John; and if you are willing to accept it, he is Elijah who is to come. He who has ears to hear, let him hear.”

LITURGICAL PROCESSION ON THE SUNDAY OF ORTHODOXY

TROPARION – TONE II

We venerate Your most pure image, O Good One, and ask for the forgiveness of our transgressions, O Christ our God. Of Your good will You were pleased to ascend the Cross in the flesh and deliver Your creatures from bondage to the enemy. Therefore, with thankfulness we cry aloud to You: You have filled all with joy, O our Savior, for You did come to save the world.

THE SYNODICON OF ORTHODOXY

As the Prophets beheld, as the apostles have taught, as the Church has received, as the teachers have dogmatized, as the universe has agreed, as grace has shown forth, as truth has revealed, as false-hood has been dissolved, as wisdom has presented, as Christ has awarded, let us declare, let us assert, let us preach in like manner Christ our true God and honor His saints in words, in writings in thoughts, in deeds, in churches, in holy icons - worshipping Him as God and Lord and honouring them as His true servants and offering them due veneration.

This is the Faith of the Apostles,

This is the Faith of the Fathers,

This is the Faith of the Orthodox,

This is the Faith which has confirmed the Universe.

THE CREED

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages, Light of Light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us and for our salvation came down

from heaven and was incarnate of the Holy Spirit and the Virgin Mary and **became** man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose, according to the Scriptures, and ascended into heaven and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified; Who spoke by the prophets. In one Holy Catholic and Apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

Commemorated today: First (4th c.) and Second (452) Findings of the Precious Head of St. John the Baptist

REMINDERS

- **Sunday of Orthodoxy** – Please carry your icons which you brought from home in the procession around the church at the end of Divine Liturgy.
- **TONIGHT – Sunday of Orthodoxy Service and Celebration at 4:30 p.m.** at Holy Trinity Greek Orthodox Church at 985 Providence Blvd, Pittsburgh, PA 15237. The homilist will be His Grace Bishop John Abdallah of the Antiochian Archdiocese. The service will feature clergy from Orthodox jurisdictions, the annual Procession of the Holy Icons, and a Pan-Orthodox Choir singing the hymns of the service. Please make an effort to attend this beautiful service.
- **PRESANCTIFIED LITURGY – Wednesdays at 6:00 p.m.** March 11, 18, and 25th, April 1st and 8th. The Liturgy of the Presanctified Gifts is a solemn Lenten Vespers with the administration of Holy Communion added to it. To prepare (for Holy Communion), please prepare just as you would for Holy Communion on Sundays. The faithful who are unable to make the effort of total fasting on Wednesdays because of weakness or work, however, may eat a light Lenten meal in the early morning. *Please see the insert for more information on what Presanctified Liturgy is.*

ANNOUNCEMENTS

- **CANCELED – Thursday Evening Akathist & Bible Study** – Akathist and Bible Study will resume on **Thursday, March 19th**
- **House Blessings** – Fr. George will continue to bless houses. Please anticipate a call from to schedule your house blessing. (412) 622-4714 / dj.veselinovic@yahoo.com

UPCOMING EVENTS

- **Men’s Club Fish Fry** will continue every week through **Friday, April 10th**. This means that the Fish Fry Cake Table will be in operation as well. If there is anyone who would like to volunteer to contribute Lenten baked goods, or work at the Cake Table, please call or email Janet Tumbas – (412) 751-3809 / jtumbas@gmail.com, or see her at church. There is no set schedule, and we appreciate any assistance, whether it is one cake and one hour, or many cakes and many hours. Thank you for your support!

- Please see the attached schedule of **Lenten Vespertal Services** held throughout our Pittsburgh Deanery. All services (excluding Holy Unction on Wednesday, April 16th) will begin at **5:00 p.m.** with a lecture and Lenten meal following Vespers.
- **Calling all Volunteer Bakers** – St. Nicholas will be baking nut rolls, apricot rolls and poppy seed rolls for Easter this year on Saturday, March 14, 21 and 28th. A minimum of 14 workers is required to work on the rolls, the grinding of nuts, washing dishes, etc. Please volunteer your services to help with this endeavor. The hours will be 9:00 a.m. until 1:00 p.m. If we do not get the workers, we cannot make the rolls and therefore, we cannot take orders. If you are able to help, please see Rose Cheran after church or call her at 412-824-7609. Signup sheets will .
- **Noodles for Sale** – The St. Nicholas Noodle-makers are making noodles during the month of March. Noodles can be ordered by calling Darlene Licina Tubbs 412 372-7181. There will be wide and fine noodles; bags are 14 ounces and cost \$8.00. Orders can be picked up after Divine Liturgy on Sundays. Profits benefit the Maintenance Committee. Donations of flour, eggs, money, and help are always welcome.
- **Saturday, April 25 – St. Nicholas Tamburitzans Concert** at McKeesport HS Auditorium at 3:00 p.m. with special guest, “Kud Drina”, Serbian Folklore Group from Patterson, NJ. Please see the ad booklet request to help support our Tamburitzans!
- **SAVE THE DATE: Sunday, May 3** – Senior Luncheon hosted by the Outreach Committee
- **SAVE THE DATE: Sunday, May 17** – Our St. Nicholas Church Slava
- **SAVE THE DATE: Friday, May 22 – Sunday, May 24** – SSF Festival Monroeville

FOOD FOR THOUGHT

The Sunday of Orthodoxy is the first Sunday of Great Lent. The dominant theme of this Sunday since 843 has been that of the victory of the icons. In that year the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent. Ever since, this Sunday has been commemorated as the “Triumph of Orthodoxy.”

The Seventh Ecumenical Council dealt predominantly with the controversy regarding icons and their place in Orthodox worship. It was convened in Nicaea in 787 by Empress Irene at the request of Tarasios, Patriarch of Constantinople. The Council was attended by 367 bishops.

Almost a century before this, the iconoclastic controversy had once more shaken the foundations of both Church and State in the Byzantine empire. Excessive religious respect and the ascribed miracles to icons by some members of society, approached the point of worship (due only to God) and idolatry. This instigated excesses at the other extreme by which icons were completely taken out of the liturgical life of the Church by the Iconoclasts. The Iconophiles, on the other-hand, believed that icons served to preserve the doctrinal teachings of the Church; they considered icons to be man’s dynamic way of expressing the divine through art and beauty.

The Council decided on a doctrine by which icons should be venerated but not worshipped. In answering the Empress’ invitation to the Council, Pope Hadrian replied with a letter in which he

also held the position of extending veneration to icons but not worship, the last befitting only God.

The decree of the Council for restoring icons to churches added an important clause which still stands at the foundation of the rationale for using and venerating icons in the Orthodox Church to this very day: “We define that the holy icons, whether in color, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Savior Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be kissed and that they are an object of veneration and honor, but not of real worship, which is reserved for Him Who is the subject of our faith and is proper for the divine nature. The veneration accorded to an icon is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands”.

A Regional Synod was called in Constantinople in 843. Under Empress Theodora. The veneration of icons was solemnly proclaimed at the Hagia Sophia Cathedral. The Empress, her son Michael III, Patriarch Methodios, and monks and clergy came in procession and restored the icons in their rightful place. The day was called “Triumph of Orthodoxy.” Since that time, this event is commemorated yearly with a special service on the first Sunday of Lent, the “Sunday of Orthodoxy”.

Orthodox teaching about icons, as defined at the Seventh Ecumenical Council of 787, is embodied in the texts sung today. The name of this Sunday reflects the great significance which icons possess for the Orthodox Church. They are not optional devotional extras, but an integral part of Orthodox faith and devotion. They are held to be a necessary consequence of Christian faith in the incarnation of the Word of God, the Second Person of the Trinity, in Jesus Christ. They have a sacramental character, making present to the believer the person or event depicted on them. And so, the interior of Orthodox churches is often covered with icons painted on walls and domed roofs, and there is always an icon screen, or iconostasis, separating the sanctuary from the nave, often with several rows of icons. No Orthodox home is complete without an icon corner where the family prays.

Icons are venerated by burning lamps and candles in front of them, by the use of incense and by kissing. But there is a clear doctrinal distinction between the veneration paid to icons and the worship due to God. The former is not only relative, it is in fact paid to the person represented by the icon. This distinction safeguards the veneration of icons from any charge of idolatry. The theme of the victory of the icons, by its emphasis on the incarnation, points us to the basic Christian truth that the one whose death and resurrection we celebrate at Easter was none other than the Word of God who became human in Jesus Christ.

Before the Triumph of Orthodoxy came to be celebrated on the first Sunday of Lent, there was on this day a commemoration of Moses, Aaron, Samuel and the prophets. Traces of this more ancient observance can still be seen in the choice of the Epistle reading at the Liturgy: “Moses and Aaron among His priests, and Samuel among them that call upon His Name.”



PITTSBURGH DEANERY

SERBIAN ORTHODOX DIOCESE OF EASTERN AMERICA
VERY REVEREND FATHER GEORGE VESELINOVIC, EPISCOPAL DEAN

Schedule of Lenten Vespertal Services – 2020

Date	Location	Lecturer
March 8 1 st Sunday of Lent (Sunday of Orthodoxy)	Local Pan-Orthodox service, Holy Trinity Greek Orthodox Church, North Hills	-----
March 15 2 nd Sunday of Lent	Holy Resurrection, Steubenville	Fr. Sasa Nedic, <i>“Our Daily Bread”</i>
March 22 3 rd Sunday of Lent	Holy Ascension, Youngwood	Fr. Milan Dragovic, <i>“Sacrifice and Worship”</i>
March 25 – 27 Lenten Retreat and Clergy Confessions	Saint Stephen, Lackawanna, NY	Guest lecturer, Fr. Nenad Ilic
March 29 4 th Sunday of Lent	St. Sava, McKeesport	Fr. Dejan Barac, <i>“Ladder to the Kingdom of Heaven”</i>
April 5 5 th Sunday of Lent	St. George, Carmichaels	Fr. Branislav Golic, <i>“Theology of St. Mary of Egypt”</i>
April 12 Entry of the Lord into Jerusalem (Palm Sunday)	St. George, Midland	Fr. Stefan Djoric, <i>“The Liturgy of Christ’s Wounds”</i>
April 15 Great & Holy Wednesday	Holy Trinity Cathedral, Pittsburgh, 7:00 PM	*Sacrament of Holy Unction*

All Sunday Lenten Vespers will begin at 5:00 PM. Lectures as assigned will normally take place following dinner, followed by a question and answer period.

St. Nicholas Tamburitzans

Ad booklet request

Here is your opportunity to place an ad/*well-wishes* in the booklet for the *St. Nicholas Tamburitzan* concert which will be held on **Saturday, April 25th 2020** at McKeesport HS Auditorium at 3:00 pm. *EVERYONE IS WELCOME!*

We are **extremely** excited to announce that our guest group is:
“Kud Drina”, Serbian Folklore Group from Patterson, New Jersey!

Ads are due no later than Monday, March 16th!

Full page (5”x8”): \$50.00– **best buy**
Half page (5”x4’): \$30.00
Quarter page (5”x2”): \$20.00

Please email your ad (*PDF* preferred) to: kristenmilanovich14@gmail.com , note “Tammie Ad Book” & your last name in the *subject line* & indicate the size of your ad(s).

Check payable to St. Nicholas Tamburitzans: (Only ads paid in full will be included).
c/o Kristen Milanovich
108 Park Drive
Aliquippa, PA 15001

Thank you for supporting our *St. Nicholas Tamburitzans* and our graduating seniors:

- Haley Aiken
- Mariana Bajich
- Isabella Husnick
- Nina Topich

If you have any questions or need assistance in creating an ad, call or email Kristen, 412-469-1949 or Bati Bajich at 816-678-6251 / stnicholastammies@gmail.com

LITURGY OF THE PRESANCTIFIED GIFTS

The Liturgy of the Presanctified Gifts is of very early and, in a sense, practical origin; practical in that it was seen as the means for the faithful to commune of the Sacrament on days when the Eucharistic Liturgy could not be celebrated. In early times, at least until the fourth century, Communion was considered so much a part of the Eucharistic Sacrifice that it was unthinkable to attend without partaking.

Of all the Lenten rules, one is unique to Orthodoxy, and so gives us a key to its liturgical spirit: it forbids the celebration of the Divine Liturgy on weekdays in Lent, as incompatible with fasting, the sole exception being the Feast of the Annunciation. But so as not to deprive the faithful of “the food of immortality”, the Liturgy of the Presanctified Gifts is prescribed, that is, a “Eucharistic synaxis” without the Consecration. The festal nature of the Eucharist is thus reserved for Saturdays and Sundays in Lent, while on the days of total fasting, Wednesdays and Fridays, the people receive the Holy Gifts that were sanctified on the previous Sunday.

The Presanctified was from the start an evening service, Communion following Vespers, to be conducted after the Ninth Hour, i.e. three o’clock in the afternoon. The daylong fast was thus broken early in the evening, much as the total fast on Sunday is broken after Communion. It is likely that this service was not always confined to Lent, but was common to all of the Church’s fasting seasons. However, permeated as it is with the “bright sadness” of Lent, it has taken on a special beauty and solemnity. As we pray for the Catechumens, those being made ready for Holy Baptism on Easter Saturday, we sense a direct connection with the Christian Church of the early centuries, and understand the initial character of Lent as preparation for Baptism and for Easter.

But it is the Prayers of the Faithful that really illuminate the Lenten road, giving us a fuller understanding of the meaning and purpose of the Lenten discipline: “*Liberate all our senses from killing passion, setting over them as benevolent sovereign our inner reason. Let the eye be averted from every evil sight, and the ear be deaf to idle talk. May the tongue be purged of unseemly speech. Purify these lips that praise You, Lord. Make our hands abstain from wicked deeds, doing only such things as are pleasing to You, thus sealing with Your grace all our members, and our mind.*”

Then, as we prepare for the Entrance of the pre-consecrated Gifts: “*Behold, His spotless body and life-giving blood are about to make their entrance at this hour, to be laid on this mystical table, invisibly attended by a multitude of the heavenly host. Grant that we may receive them in blameless communion, so that as the eyes of our understanding see the light, we may become children of light and of day.*”

Excerpts from the Liturgy of the Presanctified Gifts

Psalm 129

Out of the depths have I cried unto You, O Lord; Lord hear my voice. Let Your ears be attentive to the voice of my supplication. If You, O Lord, should mark iniquities, O Lord, who shall stand? For with You there is forgiveness, that You mayest be feared. Because of Your Name

have I waited for You, O Lord; my soul hath waited upon Your word, my soul hath hoped in the Lord. From the morning watch until night, from the morning watch let Israel trust in the Lord. For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.

Psalm 130

O Lord, my heart is not exalted, nor are mine eyes become lofty. Nor have I walked in things too great or too marvelous for me. If I were not humble-minded but exalted my soul, as one weaned from his mother, so wouldst You requite my soul. Let Israel hope in the Lord, from henceforth and forevermore.

Psalm 140/141

O Lord, I have cried out to you: hear me, O Lord. Lord, I have cried out to you, hear me; hearken to the voice of my prayer as I cry out to you, hear me, O Lord. Let my prayer rise as incense before you; the lifting up of my hands as an evening sacrifice. Set a guard, O Lord, over my mouth, and a gate to contain my lips. Let not my heart incline to evil deeds, to finding excuses for sinful doings. In the company of men who work iniquity, and I will not partake of their delicacies. Let the just man chasten me with kindness and chide me. But the oil of the wicked shall never touch my head, yet even then would I pray for their good will. Their judges were dashed against the rock: they shall hear my words, how sweet they are. As a lump of clay broken on the ground, so shall their bones be strewn near the grave. On you, Lord, O Lord, my eyes are fixed; in you have I trusted: take not my life. Keep me from the snare which they have set for me, and from the traps of wicked men. The wicked shall fall into their own nets, while I alone escape.

Psalm 141/142

With my voice, I cried out to the Lord, with my voice, I implored the Lord. Before him, I will pour out my prayer; in his presence, I will tell of my distress. When my spirit was fainting within me, you knew my paths. On that very road I was walking, they set a trap for me. I looked to my right and observed: no one was aware of me. I had no means of escape: no one would take care of my life. I cried out to you, O Lord, and said, “You are my hope, my share in the land of the living. Attend to my supplication, for I am laid very low. “Deliver me from my oppressors, for they are too strong for me. Release me from prison, that I may give thanks to your name.”