

ST. NICHOLAS NEWS

Vol. 1 No. 11.2

ST. NICHOLAS ORTHODOX CHURCH

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November 18, 2012

24RD SUNDAY AFTER PENTECOST

PARISH CALENDAR HI-LITES

Please see monthly calendar for all events

Sun., Nov. 18 7th Sunday of Luke. Martyrs Galaction & Episteme

9:30 AM Divine Liturgy - Schedule Change!

Liturgy Propers all Tone 7, pp. 99-101

Church School - Elementary Classes

Parish Board meets

Thu., Nov. 22 *Thanksgiving*

Sun., Nov. 25 8th Sunday of Luke. Patriarch John the Merciful

9:30 Divine Liturgy

Church School - High School Class

Tue., Nov. 27 Holy Apostle Philip

10 AM *At the Cathedral in Johnstown:*
Ordination of Bishop-elect Gregory Tatsis

CALENDAR EVENTS LOOKING AHEAD

FEAST OF ST. MICHAEL: Wed., Nov. 21. Because I will be away for my grandson's Baptism, there will be no services for St. Michael. Please make other arrangements for services. Fr. Mark welcomes everyone for services to St. George's in Taylor: Vespers Tue. 6 PM, Liturgy Wed. at 9 AM.

HI-SCHOOL CHURCH SCHOOL Sun., Nov. 25

Pirohi Sales scheduled November 30, December 14 & December 21. Don't forget to mark these weeks on your calendar.

CHRISTMAS FAST BEGINS: Wed., Nov. 28.

ANNUAL ST. NICHOLAS BANQUET will be Sunday, December 16.

ALTAR SOCIETY MEETING Sunday, Dec. 2

PEOPLE STUFF

Please remember in your prayers:

Deceased: Metropolitan Nicholas.

Living: Stephanie Bonk. Gloria Bracey. Susan Danchak. John & Jen Hrywnak. Gary Joyce. Joseph Kacaba. Lorraine Kacaba. Dee Lositski. Peggy Majcher. Emma Sacco. Amy Shimo. Connie Lou Slater Kathryn Stocoski. Jeff Thomas. Ann Marie Tigue. Gary Wassel. Julia Worobey.

At Home: Michael Andreosky. Elizabeth Basalyga. Steve & Julie Roberts. George & Anna Senich.

In Assisted Living Homes: Kathryn Derenick. Julie Kovacs. Irene Munchak. Julie Soares.

Eternal Light:

PARISH EVENTS

Friendship House Secret Santa names now available! The parish has been helping with this charitable event for a number of years now. Your generosity will help make a better Christmas for kids

who are “at-risk” - coming from broken homes, abuse and a variety of problems in their lives. Thank you for being willing to show these children that someone out there cares! The names will be available in the hall today for pickup!

Parish Board meets today.

Church School meets today - Elementary Classes

Thanks & God Bless to Fr. Mark Leasure for filling in today while I am away!

Fr. Nik will be gone from Friday, 11/16 to Saturday, 11/24. If there is an emergency, please contact Fr. Mark at 570-562-1170. You can also call me on my cell phone.

Christmas Cookie Walk! The Altar Society will host a Cookie (and Treats) walk:

1. Friday December 21st
2. 9:30 A.M. until Sold Out
3. REQUESTS!!!: We are in need of baked goods for this sale: Assorted Cookies, breads, cakes, cupcakes, sugar free items...whatever your specialty is! If we start baking *now*, we will have plenty of time to bake and set it aside!
4. **Note!** If you bake ahead of time, we can keep your goodies in the freezer here at the church. See Carol Pugh about arrangements.
5. It will help a lot if we know what you are bringing. There will be sign up sheets in the hall. Please watch for them.
6. Please bring your bring baked goods by Thursday December 20th.

YOUR GIFTS TO GOD AND HIS CHURCH

November 11, 2012

\$ 594.00	General Collection
\$ 34.00	1 st Sunday
\$ 83.00	7 Day Light
\$ 238.00	Pirohi
\$ 30.00	Heat Offering
\$ 979.00	Total Collection

A Big Thank You and God Bless ALL who donated for the DDD drive this year. Your contributions help our Diocese fund and support the programs that are vital to you like Camp Nazareth. Thanks for your generosity!

DDD DONORS 2012:

Frank Pucher \$100	William & Carol Wassel \$200
Steve & Julie Roberts \$250	
The Parish \$100	Kathryn Stocoski \$100
William & Beverly Thomas \$200	Altar Society \$100
John & Rosemary Hrywnak \$200	Stephanie Bonk \$100
Julie Worobey \$100	Andrew Barnett \$100
St. Nicholas Men's Club \$100	Carol Pugh \$100
Edward Bonk Jr, \$100	Nicholas & Maryann Polanichka \$200
	John & Donna Shimo \$100
	John & Mary Brizinski \$200

DIOCESAN NEWS

ACRY Lots-O-Luck Calendars now available. This is the 21st consecutive year that the ACRY has run this fundraiser for the benefit of our diocese, raising over \$200,000 in that time!

7. See Millie Orzolek for your calendar.
8. Deadline for purchasing is January 15, so get yours today!

ACRY RE-DIRECTS ITS FOCUS!

Just a reminder about the letter that Fr. Peter Paproski sent about the changes in the ACRY's direction and focus. If there are no more letters or flyers in the vestibule, please visit the diocesan website, www.ACROD.org for more information

THE GREEK (EASTERN) ORTHODOX CHURCH:
WHAT'S IN OUR NAME? (PART TWO)

By the Rev. Dr. Robert G. Stephanopoulos, Ph.D.

Fr. Stephanopoulos is the father of George Stephanopoulos, the ABC network newscaster. Fr. Robert is a highly respected theologian and was a professor at Holy Cross Orthodox Seminary for many years. This is the second part of an article written around 1992.

OUR ORIGINS AND DEVELOPMENT: TO KNOW US IS
TO UNDERSTAND OUR HISTORY

Christianity originated in Palestine, spread rapidly throughout the Mediterranean basin, and by the end of the fourth century was recognized as the official religion of the late Roman or Byzantine Empire. Seen in the context of its historical milieu it was a unified religious movement, although diverse in many respects. It was extremely vital and dynamic in its historic development.

Orthodox Catholic Christianity remained essentially undivided. Its five major administrative centers were located in Rome, Constantinople (present-day Istanbul), Alexandria, Antioch and Jerusalem. The articulation of Christian doctrine and order was achieved through the great Ecumenical Councils, the first of which was convened in AD 325. At these Councils, all leaders and centers of Christianity were represented and shared in the deliberations.

The first great schism or separation took place in the fifth and sixth centuries, chiefly over the understanding of the person of Christ. Certain ancient and venerable Eastern Churches are quite similar to the Orthodox Church in ethos, lifestyle, and worship. They are of two types, one called the Nestorian or Assyrian Church of the East, and the other much larger grouping called Pre-Chalcedonian because of its non-acceptance of the Council of Chalcedon (AD 451). The non-Chalcedonian Churches include the Coptic Church of Egypt, the Ethiopian Church, the Armenian Apostolic Church, the Church of St. Thomas in India, and the Jacobite Syrian Church of Antioch. Altogether they claim approximately 22 million faithful.

The Christian religion was the principal influence in the Byzantine Empire, shaping its culture, laws, art, architecture and intellectual life. The harmony between the civic and ecclesiastical spheres, Emperor

and Church, was rarely broken so as to present a truly unified Christian Empire, a Christian ecumene. This symphonic relationship of faith and culture is a distinctive legacy of the Orthodox Church which was later transmitted to the slavic peoples of Eastern Europe and Russia.

After the seventh Ecumenical Council in AD 787, the basic unity of faith and ecclesiastical life between East and West began to disintegrate, due to a variety of theological, jurisdictional, cultural and political differences. This eventually led to the Great Schism between East and West of AD 1054- This unfortunate division was aggravated to the point of a complete break in communication between the Orthodox and the Roman Catholic Church. Centuries later the protests against Rome in Western Europe gave rise to the Protestant Reformation. In our day the non-Chalcedonian Oriental Churches, the Orthodox Church, the Roman Catholic Church and the many Protestant Churches and groups comprise the wide spectrum of Christendom.

After the Great Schism Orthodox Christianity continued to develop apart from Western Christianity. Tenaciously conservative, relying on its dynamic concept of Tradition, it preserves the classical forms of Christian life and dogma to this very day. It is very much a "popular" Church, closely identified with the national life and aspirations of its people. In traditional Orthodox lands it is difficult to separate religious and secular life, since they are one in the minds of the people. Orthodoxy has absorbed, and in some cases even shaped, the cultural traditions of many nations, chiefly in the Near East, the Balkans and Greece, Eastern Europe and Russia. It is, for many of these nations, the national religion. In other lands, of course, it is a tiny minority group. (*More next week*)

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