

ST. NICHOLAS NEWS

Vol. 2 No. 2.3

ST. NICHOLAS ORTHODOX CHURCH

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February 17, 2013

SUNDAY OF ZACCHAEUS

WITHIN THE FEAST OF THE ENCOUNTER OF OUR LORD WITH SIMEON

PARISH CALENDAR HI-LITES

Please see monthly calendar for all events

Sun., Feb. 17 Sunday of Zacchaeus. Monk Isidore
9:30 Divine Liturgy - Special Sheet in bulletin
Parish Board Meeting

Fri., Feb. 22 Pirohi Sale

Sat., Feb. 23 Martyr Charalampas
5:00 PM Vespers

Sun., Feb. 24 Sunday of the Publican & Pharisee.
Martyred Bishop Blaise of Sebaste
9:30 Divine Liturgy - Special Sheet
Church School - Elementary & High School
75th Anniversary follow-up meeting in hall

FEASTS & FASTS

Fasting: The week after the Sunday of the Publican and Pharisee is a *No Fast* week. Please check calendar.

PEOPLE STUFF

Please remember in your prayers:

Living: Stephanie Bonk. Gloria Bracey. Susan Danchak. Louis & Terri DiMichele. Michael Danchak. Michael Hrywnak. John & Jen Hrywnak. Lorraine Kacaba. Dee Lositski. Peggy Majcher. Emma Sacco. Amy Shimo. Connie Lou Slater. Jeff Thomas. Ann

Marie Tigue. Gary Wassel. Julia Worobey.

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

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

YOUR GIFTS TO GOD AND HIS CHURCH

February 1, 2012

\$ 830.00	General Collection
\$ 10.00	1 st Sunday
\$ 65.00	7 Day Lights
\$ 270.00	Church Dues
\$ 7.00	Eternal Light
\$ 30.00	Holy Days
\$ 10.00	Vigil Light
\$ 1304.00	Pirohi
\$ 2526.00	Total Collection

PARISH EVENTS

Parish Board meets today.

Pirohi Sale this Friday. Wednesday Prep 8 AM. Thursday Making 8 AM. Thanks for all your help!

Church School - Elementary & High School - meets next Sunday.

75th Anniversary follow-up meeting will be held next Sunday in the hall. The Parish 75th Anniversary will be held on Sunday, October 27, 2013. As was

noted in last week's bulletin, we need to have some idea of how many people might be coming. So . . .

If you have not done so yet, please tell Nick Polanichka TODAY whether or not you & your family are thinking about attending the anniversary & how many of you there are.

If you happen to forget to tell him at coffee hour, then please contact him today when you get home: Nick & Maryann Polanichka: 570-563-2325, or by email: marnickpol@frontier.com.

PRE-LENTEN BREAKFAST – Sunday, March 3, after Liturgy. *Menu:* scrambled eggs & sausage, potato, fruit, Danish & rolls, coffee/tea & juice. \$7.00/adult. Everyone is welcome! Sponsored by both the Altar Society and the Men's Club.

Altar Society News -

- Soup Sale Results: The Soup Sale held last week in conjunction with the Pirohi Sale generated the following income:
Sales \$164. Donations \$79. Expenses \$91. Net profit \$152. Thanks so much for all your work and support!
- Looking Ahead! The Society is planning a RUMMAGE SALE/ETHNIC DINNER in May. They are asking that you all start saving up your spring cleaning stuff that you wish to donate. Clothes must be clean and in slightly used condition and they are seeking larger sizes. Other household items in good condition are accepted.

Forgiveness Sunday is March 17. In the past we have had a brunch here at the parish, followed by Forgiveness Vespers & Confessions to begin our celebration of the Great Fast. We are now planning what we will do this year. More info when we get it.

ALSO DOWN THE ROAD

(BUT NOT TOO FAR)

Diocesan Priests' Retreat: Bishop Gregory is calling all diocesan clergy to pre-Lenten Retreats. The priests will gather at Camp Nazareth from Wed., Mar. 13 through Fri., Mar. 15.

Lenten Deanery Missions. Here is a summary of the Schedule for this Lent. Please note that our parish will be hosting the mission on *Sunday, March 31*. We will

need to start planning soon.

St. John's Church, Perth Amboy, NJ – March 24 - Sunday of Orthodoxy Vespers 4:00 p.m. Bishop Gregory presiding. All are encouraged to attend.

Scranton: Sunday, March 31 – Vespers @ 3:00 p.m. (Fr. Bob Preaching)

Dickson City: Sunday, April 7 - Moleben to the Cross @ 3:00 p.m. – (Fr. Larry Preaching)

Freeland: Sunday, April 14 – Paraklis @ 3:00 p.m. (Fr. Ron Preaching)

Nesquehoning: Sunday, April 21 – Vespers @ 3:00 p.m. (Fr. Deacon Ted Preaching)

Taylor: Sunday, April 28 – Confessions @ 2, Vespers @ 3:00 p.m. (Fr. Nik Preaching)

FURTHER DOWN THE ROAD

3rd Annual International Children's Classic Golf Tournament: St. Michael's in Binghamton will again be the host of the Third Annual International Children's Classic Golf tournament. The event will take place at the Endwell Greens Golf Course on Saturday, May 18th, with the shotgun tee-off at 12 noon. A dinner and awards presentations will follow.

All proceeds of the event benefit needy youngsters at the St. Nicholas Children's Home in Medzilaborce, the Holy Cross Orphanage in Uzghorod, and the Children's Wing of the Uzghorod Regional Hospital in Uzghorod, Ukraine.

There is a poster in the hall with all the details. Also, please feel free to contact Dr. Nicholas Seketa, chairperson of the event, if you have any questions. You can reach him by e-mail at NFSeketa@gmail.com or by phone at (607) 729-0261.

2013 SOBOR ANNOUNCEMENT. We have finally received official notice of the upcoming Sobor in October. You will remember that last year was the usual year for the Sobor, but the Diocesan Consistory decided to delay it because we had no ruling bishop at the time. Attached to this bulletin is a copy of the official announcement. We will be setting a date to hold the required meeting.



Office of the Bishop

*312 Garfield Street
Johnstown, PA 15906*

January 21, 2013

Proto N. 2

OFFICIAL

To the Dedicated Clergy and Beloved Faithful of the Diocese:
Glory to Jesus Christ!

As Ruling Hierarch of the American Carpatho-Russian Orthodox Greek Catholic Diocese, and in conformity with the Constitution and Laws of our Diocese (Law #25 a), I am announcing the call for the convening of the XXII Diocesan Sobor to be held from Sunday, October 20 through Wednesday, October 23, 2013. The site for the Sobor activities is Christ the Saviour Cathedral and Christ the Saviour Educational Center. The Chancery will issue additional information as it becomes available. Overnight accommodations will be provided by the Holiday Inn Downtown. Reservations are being accepted at (814) 535-7777 at the daily rate of \$89.99 under the reservation name of ACROD.

The following are to be addressed by each priest:

- 1) Each parish which has fulfilled its spiritual and financial obligations to the Diocese may elect not more than three delegates to the Council in a regularly-called parish meeting (Constitution and Laws, Law #28). The maximum three delegates are in addition to the Pastor who is, ipso facto, a delegate (Law #27). All delegates must be at least 21 years of age and citizens of the United States or Canada, and must be in full sacramental communion with the Church and united harmoniously with the Parish. These delegates should be elected at the annual meeting or at a special meeting called specifically for this purpose.
- 2) Each parish has the right to submit proposals. However, the delegates and proposals will only be accepted from parishes who have fulfilled their parish assessment and are in good standing in all financial areas. Proposals which will be considered for placement on the Council agenda may only deal with material aspects of the the Diocese. Proposals should be formulated at the annual Parish Meeting and submitted on the form provided by the Chancery no later than June 1, 2013.

With blessing, I remain most sincerely yours in Christ,

+Bishop Gregory

The American Carpatho-Russian Orthodox, Diocese of the U.S.A.

ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE

SUNDAY OF ZACCHAEUS
WITHIN THE FEAST OF THE ENCOUNTER
SUNDAY, FEBRUARY 17, 2013

Tropar of the Resurrection - Tone 4

The joyful message of the resurrection * was heard by the faithful women from the angel. * Having been freed from the ancestral curse, * they boasted to the Apostles: * "Triumphantly death has been overcome! * Christ our God has risen, * granting great mercy to the world."

Tropar of the Encounter - Tone 1

Hail Birthgiver of God, Virgin full of grace. * From you has shone forth the Sun of Righteousness, Christ our God, * giving light to those in darkness. * Be glad also, righteous Elder, * for you have received in your arms the Deliverer of our souls, * who bestows upon us resurrection.

Kondak of the Resurrection - Tone 4

Glory to the Father and to the Son and to the Holy Spirit.

O my Savior and Redeemer, * as God, You lifted fallen man from the bondage of the grave. * You shattered the gates of death. * As the Master, You arose on the third day.

Kondak of the Encounter - Tone 1

Glory to the Father and to the Son and to the Holy Spirit, * now and ever and forever. Amen.

You who have sanctified by your birth a virgin womb * and fittingly blessed the hands of Simeon, * You have come, O Christ our God, and on this day have saved us. * Give peace to nations at war and strengthen the Orthodox people whom You have loved, * for You alone love mankind.

Prokimen of the Resurrection - Tone 4

How glorious are your works, O Lord! * In wisdom You have made them all! * In wisdom You have made them all!

Reader: Bless the Lord, O my soul! O Lord my God, You are very great!

Epistle: 1 Timothy 4:9-15

Alleluia of the Resurrection - Tone 4

Alleluia! Alleluia! Alleluia!

Reader: For the cause of truth and to defend the righteous, let your Right Hand teach you dread deeds!

Reader: You love righteousness and hate wickedness.

Gospel: Luke 19:1-10

Communion Hymns

For Sunday: "Praise the Lord."

For the Encounter: I will receive the cup of salvation, and call upon the Name of the Lord. Alleluia!

THE CANTICLE OF SIMEON

Now let your servant depart in peace, O Lord, * according to your word. * For my eyes have seen your salvation, * which You have prepared before the face of all peoples: * a Light of revelation for the Gentiles, * and the Glory of your people, Israel.

A HISTORY OF FASTING, Part Two

By The Very Rev. Protopresbyter Lawrence Barriger

In examining the practices listed here we have already mentioned the fast "until the ninth hour" (three P.M.) which survived in the Church in the liturgical fast for the Presanctified Liturgy. (The Muslims observe the fast of Ramadan in the same way - eating or drinking nothing while the sun is up - Mohammed undoubtedly copied either a Christian or Jewish fasting practice that he was familiar with). At this time it should be pointed out that most people in the ancient world - at least in the Roman Empire - existed primarily on bread and vegetables. Fish and shellfish were common in coastal areas but meat generally was eaten only by the wealthy on a regular basis because of its cost. In the ancient world there was no means of refrigeration and meat was normally kept "on the hoof" until it was to be consumed.

The only source of inexpensive meat was that left over from sacrifices in the various pagan temples. Because the animals offered in sacrifice had to be "without blemish" this was often a better grade of meat and what was not used in the Temple was offered for sale. Thus we read St. Paul's comments to the Corinthians about meat "offered in sacrifice to idols:

Hence, as to the eating of food offered to idols, we know that "an idol has no real existence," and that "there is no God but one." For although there may be so-called gods in heaven or on earth--as indeed there are many "gods" and many "lords" -- yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. However, not all possess this knowledge. But some, through being hitherto accustomed to idols, eat food as really offered to an idol; and their conscience, being weak, is defiled. Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. Only take care lest this liberty of yours somehow become a stumbling block to the weak. For if any one sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren

and wounding their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall. (I Corinthians 8:4-13)

This passage, which taken somewhat out of context, is read on the "Sunday of the Leave Taking of Meat" (Meatfare Sunday), was the Apostle's answer to the question of purchasing and eating meat that had been offered in sacrifice or accepting an invitation to eat a meal that was offered to the public in a pagan Temple. Eating such meat is permissible unless it scandalizes someone who is weak in faith. Rather than do that the Apostle says "I will never eat meat."

This Apostle's words though, despite their being read on Meat-fare Sunday, have little to do with the reason that most people regard fasting as abstaining from meat. Abstaining from meat was a practice that developed in the monastic movement of the fourth century as this story from the Sayings of the Desert Fathers shows:

Theophilus the Archbishop summoned some Fathers to go to Alexandria one day, to pray and to destroy the heathen temples there. As they were eating with him, they were brought some veal for food and they ate it without realizing what it was. The bishop, taking a piece of meat, offered it to the old man beside him, saying, "Here is a nice piece of meat, Abba, eat it." But he replied, "Till this moment we believed we were eating vegetables, but if it is meat, we do not eat it." None of them tasted anymore of the meat which was brought.

There were several reasons for this abstention. First is the undeniable fact that meat tastes good! To give it up completely was a sign of self-denial. As Abba Evagrius writes:

When the soul lusts for various foods, let us confine it to bread and water, to make it grateful for even a thin slice of bread. (*The Philokalia*; Abba Evagrius, "On Active Life")

Secondly, in the physiological theory of the ancient world meat was a food, which because of the blood in it, was held to "excite" the body. Digesting meat was seen as requiring more effort of the body and hence caused the passions to be stirred up. There were even Christians who condemned outright the eating of meat by any member of the Church. This monasticism

gone awry was condemned at the Synod of Gangra in 340 A.D.: “Anathema to him who disregards legitimate marriage; anathema to him also who condemns the eating of flesh.... “ (Gangra c.1 & c. 2)

Another reason why the monks followed a diet of bread and vegetables was, as mentioned above, that this was the common poor man's fare in the ancient world. When it came to the care of the body the monks believed in the simplest food and drink and often did not even bathe.

Because of their abstention from meat all the time the monasteries in their various typika or directories recognized different foods as permitted or not permitted on fasting days. During Lent and other fast periods they generally observed "dry eating" without the use of olive oil (a staple of kitchens in the ancient world) or wine. On some days oil was permitted. On feast days all foods including fish were permitted. In areas where meat was scarce and fish was more commonly eaten a differentiation was made between fish and shellfish when it came to fast days.

The rules of fasting that are current in the Church generally reflect the monastic practices that developed in the Middle Ages from the variety of customs that the historian Socrates mentions. After the time of Iconoclasm in the 8th century these monastic practices became very popular even among clergy and faithful who were not in monasteries. The role of the monasteries in the victory over the iconoclasts was not forgotten. Monastic services supplanted the “cathedral rite” services and eventually caused them to disappear. The monastic rules of fasting were widely accepted in the piety of the Church although there has been great leeway in their interpretation. The words of Socrates bear repeating here: “to the end that each might perform what is good not by constraint or necessity.”

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