

ST. NICHOLAS NEWS

Vol. 2 No. 5.4

ST. NICHOLAS ORTHODOX CHURCH

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May 26, 2013

SUNDAY OF THE PARALYTIC

PARISH CALENDAR

Sun., May 26 SUNDAY OF THE PARALYTIC
9:30 Divine Liturgy - Blue Book p. 202-204
Men's Club meets

Mon., May 26 Holy Martyr Isidore
Memorial Day
9:00 AM Grave blessings @ Parish Cemetery, etc.

Sun., June 2 SUNDAY OF THE SAMARITAN WOMAN
9:30 Divine Liturgy - Blue Book p. 205-206
Altar Society Meets.

Living: Stephanie Bonk. Gloria Bracey. Mary Chupron. Susan Danchak. Louis, Terri Nicholas & Norah Anne DiMichele. Michael Danchak. Jada Eiden. Robert & Eddie Hawley. Lorraine Kacaba. Dawn, Warren & Colten Kieffer. Anna Mae Kuklis. Dee Lositski. Peggy Majcher. Emma Sacco. Amy Shimo. Connie Lou Slater. Faye Snell. 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: Julie Kovacs. Irene Munchak. Julie Soares.

Panachida: Memory of Richard Czibik - Laurence Czibik

FEASTS . . . & FASTS

Fasting: Even though we are still in the Easter period, we return to the ordinary Wednesday and Friday fast days.

PEOPLE STUFF

Please remember in your prayers:

Deceased: Fr. Michael Rosco.

YOUR GIFTS TO GOD AND HIS CHURCH

May 12, 2013

| | |
|-------------------|-------------------------|
| \$ 638.00 | General Collection |
| \$ 81.00 | 7 Day Light |
| \$ 40.00 | Holy Days |
| \$ 250.00 | Easter |
| \$ 87.00 | Camp Collection |
| \$ 239.00 | Maintenance & Repairs |
| \$ 1335.00 | Total Collection |

PARISH EVENTS

Special “Mission” Youth Collection: Last Sunday we collected \$87. “The Lord doth love a cheerful giver.”

The Men’s Club’s regular monthly meeting is today.

The Altar Society will meet on Sunday, June 2.

Taper Candles: Beeswax tapers have arrived. You can get them from the greeters in the vestibule. Price on the tapers is 50 cents each or 3 for a dollar.

Grave Blessings: This year I will be blessing graves on Memorial Day, Monday, May 27. I plan to begin at the parish cemetery at about 9:00 AM. Here is the tentative schedule:

9 AM Parish Cemetery

Abington Hills

Fairview (in Elmhurst)

I’m not sure how long I will be at each cemetery. For those at the other cemeteries: if you are trying to figure out when to be present, I suggest you allow about 1 hour at each cemetery plus travel time. It would help if someone at each cemetery would plan to have your cell phone and let me or Bill Thomas know the number so that we could try to call ahead.

ST. TIKHON MONASTERY’S

109TH ANNUAL PILGRIMAGE

All are invited to participate in the pilgrimage this Memorial Day Weekend. There is a flyer in the hall with the Pilgrimage Schedule (also printed here). You can also find information at the Monastery’s Website: <http://sttikhonsmonastery.org/>

In case you haven’t had a chance to go yet but would still like to attend today or tomorrow, here is a summary of the Pilgrimage Schedule:

Sunday, May 26, 2013

9:00 am Hierarchical Divine Liturgy

A meal for all pilgrims in the Monastery dining hall following services.

4:00 pm Vespers and Matins in the Monastery Church

Monday, May 27, 2013

7:30 am Divine Liturgy – Monastery Church

10:00 am Hierarchical Divine Liturgy

12:00 pm Veteran’s Panihida and Memorial Service, All Saints Bell Tower

1:30 pm Akathist to Saint Alexis Toth in the Monastery Church

2:30 pm Molieben to the Most Holy Theotokos and Anointing of the Sick, Infirm and all Pilgrims at the Monastery Bell Tower

4:00 pm Vespers and Matins in the Monastery Church

COMING UP SOON!

CAMP NAZARETH FAMILY CAMP

MAY 31 - JUNE 2.

This sounds like a great opportunity for families to enjoy. A variety of activities and events has been planned to allow families the opportunity to learn together, have fun together, pray together and simply be together in the peaceful environment of the Camp. Families will be staying together, and have to themselves, a Camp cabin; plenty of space to rest and relax and simply be together during and after the weekend’s festivities. Any questions? See campnazareth.org, or if you like speaking to human beings, call Fr. Steve Loposky, Camp Director, at 724-662-4840. Please see the flyer in the hall.

St. Vladimir Ukrainian Catholic Church Rummage Sale: Saturday, June 1, 8:00 AM to 4:00 PM. Parish Center 428 North 7th Ave. Sale items include

1. Jewelry, clothing, and other household items.
2. Ukrainian craft items
3. Luncheon fare
4. Bake Sale

For additional info: 570-457-8487.

2013 DIOCESAN ALTARBOY RETREAT will take place from Sunday June 30- Wed July 3, 2013 at Christ the Saviour Seminary and Cathedral. Details are now available on the diocesan website. Information packets have been emailed to all of our Altar Boys. Please encourage our guys to be part of this annual event!

RUMMAGE SALE/ETHNIC FOODS Saturday, July 13th. The Altar Society asks that you start bringing your gently-used items as soon as you can and we will begin storing them.

Clothes must be clean and in slightly used condition and they are seeking larger sizes. Other household items in good condition are accepted.

Please look for a sign-up sheet in the hall so you can let us know when you will be able to work the day of the sale.

CANDLES, CANDLES EVERYWHERE

Every time we light a candle, then, the flame and the light should remind us of God Who in the history of salvation has appeared time and again as fire and light. Let us look briefly at the meaning of candles as used in our worship. The Sanctuary Lamp, otherwise known as the Ever-Burning Light (Akoimitos) that burns constantly, usually suspended from the ceiling over the Tabernacle on the Holy Table, reminds us of God's constant presence in our midst. He never leaves us or forsakes us. Other candles are extinguished after services but never the Ever-Burning Light. A symbol of God's unfailing presence in our midst, the flame flickers endlessly.

Many Orthodox Christians light a candle upon entering church. This simple act is deeply meaningful. It means that in the liturgy when the word of God is preached, the Holy Spirit will come to remove the veil (2 Cor. 3:15 and 4:6) of blindness from our eyes, the veil of lack of understanding and make the light of Christ shine in our hearts. Lighting a candle on entering church expresses our belief that Jesus is the Light of the World and that as His disciple, I am called daily to reflect His light in my life. It reminds us that when we were baptized we received Jesus Who is the Light of the World. Like Him, instead of cursing the

darkness, we are to be lighting candles of hope and love in the lives of people. As we light that candle on entering the church we can pray the beautiful words of the Psalmist, "The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid?" (Psalm 27:1).

We light the Paschal Candle at the midnight Easter liturgy to remind us that Christ has gone on before us into the darkness of death and has overcome that darkness, transforming it into unwaning light. "Come, receive light from the unwaning light and glorify Christ Who is risen from the dead." The Paschal Candle proclaims our faith that the Resurrected Christ "has delivered us from the dominion of darkness and transferred us to the kingdom of His beloved Son, in Whom we have redemption, the forgiveness of sins" (col. 1:13-14).

When the priest comes out in procession with the Gospel Book during the liturgy, he is preceded by acolytes carrying candles to show that the word of God, to use words of the Psalmist, is "a lamp unto our feet and a light unto our path." The candles that precede the procession with the Gospel Book speak loud and clear. They tell us that the word of God is light for the darkness in which we walk. Its purpose is to prevent us from stumbling; to show us the way; to lead us home to God.

In some Orthodox churches in the Middle East, I have seen an object resembling an ostrich egg suspended immediately above the flickering flame of hanging votive lights. The symbolism of the ostrich egg has to do with the heat produced by the flame of the votive candle. Just as an ostrich must sit on the egg for a long time in order to slowly hatch it with the heat of its body, so the Christian must remain close to the flame of Christ. He must stay close to the church and must nurture his faith through daily prayer and regular communion with Christ through the Eucharist. Only then will faith grow, develop, mature and come to life. The ostrich egg represents the embryonic state of faith which can spring to life through patient and faithful asceticism (man's struggle to keep the commandments of Christ), producing a life full of the fruits of the Spirit, a life that will glorify the Trinity.

St. Symeon of Thessalonika, the New Theologian, says that the reason virgins' lights are placed before the icons of the saints is to show that without the Light,

Who is Christ, the saints are nothing. It is only as the light of Christ shines upon them that they become alive and resplendent.

(Excerpts from Sacred Symbols That Speak by Anthony Coniaris)

THE INNER LIGHT IN BYZANTINE ICONS

The concept of the inner light has been incorporated into Byzantine iconography. In icons the light of God resides in the inner person and emerges from within. There are no shadows since shadows are seen only when there is outer light. The Source of this inner light, of course, is the Holy Spirit and it is usually expressed through a glow on the face of the one depicted on the icon, which is usually contemplative as one who is looking within. This is in contrast to religious paintings of the West where the light is shown as coming from an outside source with shadows and an outsized halo.

The candles we light in church, then, should be but an outer expression of the light planted in us by Jesus at baptism. In the words of St. Paul, "For 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'" (11Cor. 4:6).

A WORD OF CAUTION

A note of caution here. There are many cults that emphasize the Inner Light. They have good things to say about the inner light and the guidance they receive from it. However, by "inner light" they do not mean what we mean: the presence of the Trinity within us. Inner light to them means their own light that emerges from their own thinking. It has nothing to do with God. It is, in fact, a Godless humanism. As G. K. Chesterton so well said, "That Jones shall worship the god within him turns out ultimately to mean that Jones shall worship Jones."

(Excerpts from Sacred Symbols That Speak, Vol 1)

CHRIST IS RISEN!

INDEED HE IS RISEN!

CHRISTOS VOSKRESE!

VO ISTINU VOSKRESE!

CHRISTOS ANESTI!

ALITHOS ANESTI!

FELTAMADT KRISZTUS

VALOBAN FELTAMADOTT!

AL MASSIH KAM!

HAKKAN KAM!

St. Nicholas Orthodox Church
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