

ST. NICHOLAS NEWS

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ST. NICHOLAS ORTHODOX CHURCH

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November 3, 2013

5th Sunday of Luke. 19th of Pentecost.

PARISH CALENDAR

Sun., Nov. 3 5rd Sunday of Luke. 19th Sunday after Pentecost. Monk Hilarion.

9:30 AM Divine Liturgy - Tone 2, p. 84-86

Annual Parish Meeting

1:30 PM 3^D Dinner at St. George's. Hors d'ouvres. Dinner at 2:30 PM

Wednesday, Thursday & Friday: Pirohi Making and Sale. See Monthly Calendar for schedule.

Sun., Nov. 10 6th Sunday of Luke. 20th of Pentecost. Great-martyr Paraskevia

9:30 AM Divine Liturgy - Tone 3, p. 87-89.

Men's Club & Altar Society meet

Church School - Elementary & High School.

PEOPLE STUFF

Please remember in your prayers:

Living: Stephanie Bonk. Gloria Bracey. Mary Chupron. Susan Danchak. Michael Danchak. Jada Eiden. Robert & Eddie Hawley. Lorraine Kacaba. Anna Mae Kuklis. Dee Lositski. Peggy Majcher. Emma Sacco. Amy Shimo. Connie Lou Slater. Faye Snell. Marion Sosnowski. Jeff Thomas. Ann Marie Tigue. Gary Wassel. Julia Worobey. Eric Youshock.

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

In Assisted Living Homes: Julie Kovacs.

Eternal Light: Memory of Maria Dutko by Julie Worobey.

Panachida: Memory of Veronica Czibik by Laurence Czibik.

YOUR GIFTS TO GOD AND HIS CHURCH

October 27, 2013

\$ 1051.00	General Collection
\$ 270.00	Church Dues
\$ 101.00	7 Day Lights
\$ 10.00	Vigil Lights
\$ 7.00	Eternal Light
\$ 16.00	Tapers
\$ 1443.00	Pirohi
\$ 100.00	Hanging Lamp Donations
\$ 25.00	Memory Don Naglak
\$ 13.00	Maintenance & Repairs
\$ 223.00	Heat Offering
\$ 3259.00	Total Collection

PARISH STUFF

Parish 75th Anniversary Celebration: Thanks & God's Blessings on all who worked so hard to make this celebration a success! Many years!

Annual Parish Meeting is today after Divine Liturgy.

Daylight Savings Time ended last night. Hope you all got extra rest!

Pirohi-Making this week, same time, same station. See Monthly Calendar for details.

Cookie Walk in December! Keep Baking!

Church School Classes the Fall Semester:

- Nov. 10: All Classes, Elementary & Hi School.
- Nov. 24: All Classes, Elementary & Hi School.
- Dec. 8: Elementary & Middle School classes.
- Dec. 22: All Classes, Elementary & Hi School.

We are still looking for a kindergarten teacher.

Adult Enrichment Gatherings: Next AEG is this Wednesday, Nov. 13, at 6 PM. Back to Scripture.

75th Anniversary Donations & Intentions: Altar Candles and Hanging Lamps:

Ann Richardson: 2 Altar Servers candlesticks.

Thanks and God bless to all who give generously to God's Church.

St. Nicholas Dinner Coming Up! The annual St. Nicholas Dinner will be held on Sunday, December 15, after the Divine Liturgy. More info soon.

FROM THE DIOCESE & OTHER STUFF

DDD Dinner today. Just a reminder for those who are going: The dinner is at St. George's in Taylor, with preprandials beginning at 1:30 PM and the dinner starting at 2:30 PM.

Donations: Julie Worobey \$100.

Annual Fall Youth Encounter at Camp Nazareth: from Nov 8-10, 2013. While it is sponsored by the JR ACRY it is open to all Diocesan Youth ages 8-18. It is a perfect opportunity for our youth to reconnect after Camp. Also it is an opportunity for those who have never taken part in the Diocesan camping program to get a taste of what Camp is like. Flyer is posted in the hall. Also, you can get information on the diocesan website: <http://www.acrod.org/news/releases/2013/youth-encounter>.

Harvest Dinner Sponsored by St. Vladimir Ukrainian Greek Catholic Church. Sunday, November 17, 2013 - 12:30pm. St. Vladimir Parish Center - 428 North Seventh Avenue, Scranton PA. Roast beef, mashed potatoes, gravy, hot vegetables, dinner rolls, dessert, coffee, tea and beverages. Drawing for \$1,000 worth of cash prizes and handmade quilt. Adults \$13.00; Students 6 to 12 years \$8.00; no charge for children age 5 and under. Advance reservations close Sunday, November 10 - no tickets sold at the door. Take-outs available - must pick up promptly between 11:30am and 12:00 noon. For reservations contact Kathleen Izak at 570 346-2414.

Pancake Breakfast - Food and fellowship are offered at the 1st Quarterly Pancake Breakfast, 11:30 to 2 pm, on Sunday, November 17, in the church hall of St. Joseph's Church, now St. Thomas More Parish, North Main Ave. & Theodore St., in Scranton. \$5 per person, \$25 maximum per family. Parking is available.

THE PRACTICE OF FREQUENT COMMUNION

From a book review of *A Book Beneficial for the Soul About Ceaseless Reception of the Sacred Christian Mysteries*"Sumi, Community of the Church of the Venerable Simeon the New Theologian and St John of Kronstadt, publishers. 2001, 172 pp. By Boris Kolymagin, 14 January 2002.

The practice of frequent Communion came into the life of the Russian Orthodox Church comparatively recently. In earlier Soviet times it was very difficult to receive Communion at Easter, Nativity and other major feasts. The laity who approached the Chalice more frequently than twice monthly would be subject to disapproval on the part of the majority of faithful and clergy.

Today, when the ideas of Eucharistic ecclesiology have spread widely throughout Russia, many priests give their blessing to their spiritual children to receive Communion every Sunday. At the same time there is no small number of presbyters who continue to look unfavorably upon this practice. They view this as the pernicious influence of modernists and neo-renovationists and an attack upon a tradition sanctified by centuries of practice. Thus, the appearance, in Russian, of a book on frequent Communion written by two notable saints who lived in Greece during the second half of the 18th and the beginning of the 19th centuries, is of great significance. It is unlikely that anyone today would attempt to accuse the compilers and publishers of the well-known "Philokalia" of devotion to "pernicious Western ideas." However, there was no small number of such critics in their times. They applied an ironic epithet, "Kolyvady", to the saints, which had the same approximate implication as "Kochetovtsy" today. They received this epithet because they refused to celebrate the service for the departed over the Kolyva [see note at end] on Sundays. The dispute about the Kolyva continued for more than sixty years and it involved no small number of Athonite monks. The Kolyvady

suffered cruel persecutions and many of them were expelled from Mt Athos, or deposed. Yet, in the face of all difficulties, they eventually prevailed. By common agreement, the Kolyvady laid the foundation for the beginning of the Patristic renaissance in Greece even though in their lifetime, it appeared that their opponents would prevail.

The best known of the Kolyvady, Nikodim of the Holy Mountain, played the same role in the Greek world as the Venerable Paisy Velichkovsky did in Russia. St Nikodim firmly adhered to the Patristic tradition. At the same time he was able to take the best from the spiritual experience of his Catholic neighbors. Thus for example, he translated the "Spiritual Struggle" of Lorenzo Scupoli, which is known to us as "Unseen Warfare" (it is interesting that the Russian translator from the Greek, St Theophan the Recluse, was not aware of the Western derivation of the original). The Athonite monk likewise translated the "Spiritual Exercises" of Ignatius Loyola with additions from other Italian authors. Thus if one so desires, he could be enrolled in the department of "ecumenism and modernism."

During the saints' lifetime, the Athonites did not Commune as today, up to several times weekly, but only two or three times a year. Thus the discussion about the frequency of Communion in the context of the people's spiritual renaissance was of extreme importance. The Spiritually-inspired authors, basing themselves on Scripture and Tradition, on writings of the Fathers and on canonical norms, wrote that "whoever hesitates to receive Communion, brings serious harm upon himself." They analyze the numerous objections that were offered by the opponents of frequent Communion. It is interesting that the same objections are proffered today. One of these is that today's unworthy person, before approaching the Chalice more frequently, must intensely prepare for Communion and fast. To this the Greek saints respond that, even if the person would observe a lengthy fast, he would still be unworthy of the Mystical Supper. Because "the forty day fast does not make the persons worthy of Communion, but only sincerity and the purity of the soul makes them worthy." The second objection is mainly connected with preparation. In the opinion of those who oppose frequent Communion, a person develops a kind of an automatic habit, he comes to the Chalice too easily.

To this our authors reply that, of course, it is always necessary to prepare for the Mystery of Mysteries and to approach the Chalice with discernment. However, one must approach! "Without regular Communion it is not possible to acquire love, without love there can be no obedience of the Divine commandments, and without obedience one cannot achieve perfection." There are thirteen objections in the book, and each one has its appropriate response.

The saintly authors fully realize the difficulties which the faithful will encounter if they follow their advise seriously and sincerely. The first will be the reluctance of the priests to offer the Sacred Gifts to such people. They recommend the following approach to this objection: "Should someone in spiritual authority attempt to stand in the way of such a Divinely pleasing act, we should not immediately diminish our fervent desire and not lose hope, but we should fall on our knees before him and kiss his feet, as did the fallen woman, and persistently knock on the door and beg for permission."

In another place, citing the poems of St. Meletius, they express themselves more pointedly: "There is no need to listen to the monks Nor even to the presbyters When their talk is without merit And their advise is simply bad." The saintly authors were not afraid, for the sake of Divine truth, to go against the false understanding of the unity of the Church (there immediately comes to mind the famous theological conference "Unity of the Church" at which the "Kochetkovites" were reviled). They were not afraid of the different views within the Church, for the sake of the triumph of Christ's Truth. What they accomplished in their time continues to nourish and inspire us, the Orthodox believers in the 21st century.

NOTE: Kolyva is a special preparation of wheat, honey and raisins. The first Kolyva was prepared by the Great Martyr Theodore of Tyro (Third century) to shield the Christians from profanation by food offered to idols, which was offered to them by the Roman Emperor. In imitation, a tradition developed in the Orthodox Church to bless the Kolyvo on the first Saturday of Great Lent, with the singing of the Canon to the Great Martyr Theodore of Tyro as the sigh for a special abstention from food. In the East the Kolyvo is offered as a memorial meal during services for the departed. It is similar to the Russian Kut'ya.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>St. Nicholas Orthodox Church</h1> <h2>November 2013</h2>						
					1	2
3 5 th Luke. 19 th Pentecost. Monk Hilarion. 9:30 AM Divine Liturgy ANNUAL PARISH MTG 3D Dinner @ St. George. 1:30 Cocktails. 2:30 Dinner	4	5	6 Martyr Arethas et al. 6 AM Pirohi Prep	7 Martyrs Marcian & Martyrius 7 AM Pirohi Making	8 Great-martyr Demetrius 9:30 - 4:30 Pirohi Sale	9
10 6 th Luke. 20 th Pentecost. Martyr Paraskevia. 9:30 AM Divine Liturgy Men's Club meets Altar Society meets Church School - Elem.	11	12	13 Apostle Stachyus et al. 6 PM Adult Enrichment	14	15	16
17 7 th Luke. 21 st Pentecost. Monk Joannicus. 9:30 AM Divine Liturgy Parish Board meets	18	19	20 33 Martyrs of Melitene 6 AM Pirohi Prep	21 ARCHANGEL MICHAEL 8:00 AM Divine Liturgy Pirohi Making	22 Abp Nectarios the Wonderworker 9:30 - 4:30 Pirohi Sale	23 Apostle Erastus 12 Noon Baptism - Noah Scoot Kieffer
24 8 th Luke. 22 nd Pentecost. Confessor Theodore. 9:30 AM Divine Liturgy Church School - Elem. & High School	25	26	27 Apostle Philip No Adult Enrichment today	28 Martyr Gurias et al. THANKSGIVING PHILIP'S FAST (CHRISTMAS FAST) BEGINS	29	30