

ST. NICHOLAS NEWS

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ST. NICHOLAS ORTHODOX CHURCH

505 Jefferson Avenue, Scranton, Pa. 18510

Fr. Nicholas Ferencz, Ph.D., pastor

Rectory: 570-344-5917

Cell: 724-953-6046

Hall - 570-344-1522

www.stnicholasorthodoxscranton.org

nferencz35@gmail.com

June 15, 2014 – June 22, 2014

SUNDAY OF ALL SAINTS

Special Double Issue

PARISH CALENDAR

- Sun., June 15 SUNDAY OF ALL SAINTS.
Fathers' Day.
9:30 AM Divine Liturgy - pp. 217-18.
Parish Board meets
- Mon., June 16 Martyr Lucillian and Companions
APOSTLES' FAST BEGINS
- Sun., June 22 2nd Sunday of Pentecost. Bishop Cyril
of Alexandria.
9:30 AM Deacon's Service. Special Books.
Also, Tone 1, pp. 81-83
- Sun., June 29 3rd Sunday of Pentecost. Bishop
Tychon the Wonderworker
9:30 AM Divine Liturgy – pp. 842-86

FEASTS . . . & FASTS

APOSTLES' FAST begins Monday, June 16. This fast is the least strict of the four fasting periods of the year. Traditional rules call for Strict Fast on Mondays, Wednesdays and Fridays. The diocesan rules require merely the usual Wednesday and Friday fast. All are welcome to do more than the minimum.

PEOPLE STUFF

Please remember in your prayers:

Deceased: Joseph Mahrunich.

Living: Stephanie Bonk. Gloria Bracey. Mary Chupron. Susan Danchak. Ricky, Rick & Sarah. Michael Danchak. Fr. George Dursa. Jada Eiden. Benjamin Groves III. Robert & Eddie Hawley. Lorraine Kacaba. Anna Mae Kuklis. Dee Lositski. Peggy Majcher. Mildred Orzolek. Emma Sacco. Amy Shimo. Connie Lou Slater. Faye Snell. Marion Sosnowski. Russell Spilka. Jeff Thomas. Ann Marie Tigue. Fr. Donald Valasek. Gary Wassel. Julia Worobey.

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

Assisted Living Homes: Michael Besket. Julie Kovacs. Julie Roberts.

Commemorations

For Sunday, June 15

Eternal Light: memory of Edward Bonk by family.

Panachida: All the deceased Fathers of the parish and of all parishioners.

For Sunday, June 22

Eternal Light: memory of Mary Moschorak by Bill & Beverly Thomas.

Note: Any other commemorations for June 22 will

be listed in the next bulletin, June 29.

Welcome & God Bless! To Kathy Wang, who entered the Church through the Mysteries of Initiation yesterday, Saturday, June 14.

YOUR GIFTS TO GOD AND HIS CHURCH

Sunday, June 1, 2014

\$ 729.00	General Collection
\$ 24.00	1 st Sunday
\$ 89.00	7 Day Lights
\$ 248.00	Holy Days
\$ 10.00	Tapers
\$ 5.00	Maintenance & Repairs
\$ 10.00	Altar Vigil Candles
\$ 7.00	Eternal Light
\$ 1122.00	Total Collection

PARISH STUFF

Fr. Nik away: I will be away, this time on vacation, from today, Sun., June 15, after Divine Liturgy, through Saturday, June 28.

- Fr. Deacon Marc Wisnosky will be substituting on Sunday, June 22. He will celebrate the Deacon's Service with Holy Communion. There will be books in the vestibule for the service and the pages for the tropars, etc., are listed in the Parish Calendar. Please welcome Fr. Dn. Marc to the parish.
- In an emergency, please call Fr. Mark Leasure at 570-562-1170. You can also reach me on my cell phone.

The Tabernacle has been refurbished.

Altar Society: Important Altar Society Meeting Sunday, June 22. The agenda will be the consideration of one question: What is the Future of the Altar Society? *All* Members are asked to please attend this important meeting.

Parish Board meets today.

Knoebel Family Day Saturday, August 9- This year the parish Family Day will be on Saturday, August 9. The Men's Club will be offering ride tickets to the children of the parish, as in past years. They may also be making some other arrangements. They are asking that folks use the attached sign-up form if you are

going, so that they can get an idea of how many will be participating. For more information, please contact Bill Wassel at 570-241-3700 or bwassel@hibblerealty.com.

Annual Men's Club Baseball Outing at the Railriders Park. Plans are currently in the works and a date will be announced soon.

Donation List - remains in the hall for all to add to as we seek to put together a list of all who have donated liturgical items to the parish.

FROM THE DIOCESE & OTHER STUFF

Project Mexico & St. Innocent Orphanage Spaghetti Dinner St. Michael's Center, 296 Clinton St., Binghamton, NY. *Thursday, June 19.* 4 PM - 7 PM. Adults \$8; Students: \$5. No charge, 5 & under. Proceeds benefit the St. Michael Youth Outreach Mission Fund.

Free Family Movie Night. St. Thomas More Parish at St., Joseph Church, N. Main Ave & Theodore St., will present *Horton Hears a Who* on Friday, June 20, at 7:00 p.m. Based on the children's story by Dr. Seuss, the film will be enjoyed not only by children but by teens and the "young in heart." Feel free to bring a comfortable folding chair, (non-alcoholic) beverages and snacks. Parking is available. Added attraction: Mary, Mother of God Parish is presenting its annual block party, with food famous city-wide, on the same evening at St. Mary's Hall on West Market Street.

DIOCESAN ALTAR BOY RETREAT 2014: Sunday evening, June 29th (Registration is from 6pm till 8 p.m.) until Wednesday, July 2nd at Christ the Saviour Seminary in Johnstown. The cost is \$100.00. [The cost is underwritten by the parish]. *Deadline is this Monday, June 16.* Registration forms are on the Diocesan website, ACROD.org.

Concert: A Tribute to Johnny Richards. The "Upper Valley Winds" Founder and conductor Patrick J. Marcinko Jr. (Maestro of the Choir of SS. Cyril's and Methodius Ukrainian Catholic Church Olyphant, PA) is having a concert in Scranton, PA, on Tuesday, July 22, 2014. "A TRIBUTE" to Johnny Richards-composer, arranger, genius musician. It will be held at the Scranton High School (by the Stadium), at 63 Mike Munchak Way, Scranton, PA at 7:00 p.m.

Please dress appropriately. Tickets are \$25.00 per adult and \$10.00 High School Student with I.D. Questions, contact Mr. Marcinko at 570-876-2888.

HILL SECTION REHAB! NWNPA and Habitat for Humanity of Lackawanna County are hosting a Paint the Town event for **homeowners** in the Hill Section of Scranton. This event will be at no cost to the homeowner and **volunteers** will assist with exterior painting, interior painting, general home maintenance and clean-up. We are trying to get the word out to homeowners in the Hill Section so that they are aware of his program. We would appreciate it if you could post information in your bulletin. Attached is information about the event, please let me know if you have any questions.

- Any homeowners in the Hill Section can pick up an application form in the hall which will help you determine if you are eligible for this help and to apply for it.
- Volunteers – if you would like to volunteer your time to help with this project, there are application forms in the hall.
- Sponsors – if you would like to donate toward the materials needed for this project, there is information about that in the hall also.

Orthodox Tours presents *Ancient & Holy in the Holy Land* – an Orthodox Christian Pilgrimage of some of the Most Holy Sites in all Christendom. The Pilgrimage takes place October 12 through Oct 25, 2014. More details on the Poster in the hall. For info, contact Fr. Ilya Gotlinsky at ortours@gmail.com.

PENTECOST SUNDAY

by Father Alexander Schmemmann (1974),
from www.oca.org.

In the Church's annual liturgical cycle, Pentecost is "the last and great day." It is the celebration by the Church of the coming of the Holy Spirit as the end—the achievement and fulfillment—of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning: it is the "birthday" of the Church as the presence among us of the Holy Spirit, of the new life in Christ, of grace, knowledge, adoption to God and holiness.

This double meaning and double joy is revealed to us, first of all, in the very name of the feast. Pentecost in Greek means fifty, and in the sacred biblical symbolism of numbers, the number fifty symbolizes both the fulness of time and that which is beyond time: the Kingdom of God itself. It symbolizes the fulness of time by its first component: 49, which is the fulness of seven (7x7): the number of time. And, it symbolizes that which is beyond time by its second component: 49 + 1, this one being the new day, the "day without evening" of God's eternal Kingdom. With the descent of the Holy Spirit upon Christ's disciples, the time of salvation, the Divine work of redemption has been completed, the fulness revealed, all gifts bestowed: it belongs to us now to "appropriate" these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.

THE VIGIL OF PENTECOST

The all-night Vigil service begins with a solemn invitation:

"Let us celebrate Pentecost, the coming of the Holy Spirit,
The appointed day of promise, and the fulfillment of hope,
The mystery which is as great as it is precious."

In the coming of the Spirit, the very essence of the Church is revealed:

"The Holy Spirit provides all,
Overflows with prophecy, fulfills the priesthood,
Has taught wisdom to illiterates, has revealed fishermen as theologians,

He brings together the whole council of the Church.”

In the three readings of the Old Testament (Numbers 11:16-17, 24-29; Joel 2:23-32; Ezekiel 36:24-28) we hear the prophecies concerning the Holy Spirit. We are taught that the entire history of mankind was directed towards the day on which God “would pour out His Spirit upon all flesh.” This day has come! All hope, all promises, all expectations have been fulfilled. At the end of the Aposticha hymns, for the first time since Easter, we sing the hymn: “O Heavenly King, the Comforter, the Spirit of Truth...,” the one with which we inaugurate all our services, all prayers, which is, as it were, the life-breath of the Church, and whose coming to us, whose “descent” upon us in this festal Vigil, is indeed the very experience of the Holy Spirit “coming and abiding in us.”

Having reached its climax, the Vigil continues as an explosion of joy and light for “verily the light of the Comforter has come and illumined the world.” In the Gospel reading (John 20:19-23) the feast is interpreted to us as the feast of the Church, of her divine nature, power and authority. The Lord sends His disciples into the world, as He Himself was sent by His Father. Later, in the antiphons of the Liturgy, we proclaim the universality of the apostles’ preaching, the cosmical significance of the feast, the sanctification of the whole world, the true manifestation of God’s Kingdom.

THE VESPERS ON PENTECOST SUNDAY

The liturgical peculiarity of Pentecost is a very special Vespers of the day itself. Usually this service follows immediately the Divine Liturgy, is “added” to it as its own fulfillment. The service begins as a solemn “summing up” of the entire celebration, as its liturgical synthesis. We hold flowers in our hands symbolizing the joy of the eternal spring, inaugurated by the coming of the Holy Spirit. After the festal Entrance, this joy reaches its climax in the singing of the Great Prokeimenon: “Who is so great a God as our God?”

Then, having reached this climax, we are invited to kneel. This is our first kneeling since Easter. It signifies that after these fifty days of Paschal joy and fulness, of experiencing the Kingdom of God, the Church now is about to begin her pilgrimage through time and history. It is evening again, and the night approaches, during which temptations and failures await us, when, more than anything else, we need Divine help, that presence and power of the Holy Spirit, who has already revealed to us the joyful End, who now will help us in our effort towards fulfillment and salvation.

All this is revealed in the three prayers which the celebrant reads now as we all kneel and listen to him. In the first prayer, we bring to God our repentance, our increased appeal for forgiveness of sins, the first condition for entering into the Kingdom of God.

In the second prayer, we ask the Holy Spirit to help us, to teach us to pray and to follow the true path in the dark and difficult night of our earthly existence. Finally, in the third prayer, we remember all those who have achieved their earthly journey, but who are united with us in the eternal God of Love.

The joy of Easter has been completed and we again have to wait for the dawn of the Eternal Day. Yet, knowing our weakness, humbling ourselves by kneeling, we also know the joy and the power of the Holy Spirit who has come. We know that God is with us, that in Him is our victory.

Thus is completed the feast of Pentecost and we enter “the ordinary time” of the year. Yet, every Sunday now will be called “after Pentecost”—and this means that it is from the power and light of these fifty days that we shall receive our own power, the Divine help in our daily struggle. At Pentecost we decorate our churches with flowers and green branches—for the Church “never grows old, but is always young.” It is an evergreen, ever-living Tree of grace and life, of joy and comfort. For the Holy Spirit—“the Treasury of Blessings and Giver of Life—comes and dwells within us, and cleanses us from every blemish,” and fills our life with meaning, love, faith and hope.

SUNDAY OF ALL SAINTS

The Sunday following Pentecost is dedicated to All Saints, both those who are known to us, and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous, yet all were perfected by the same Holy Spirit.

The Descent of the Holy Spirit makes it possible for us to rise above our fallen state and to attain sainthood, thereby fulfilling God's directive to "be holy, for I am holy" (Lev. 11:44, 1 Peter 1:16, etc.). Therefore, it is fitting to commemorate All Saints on the first Sunday after Pentecost.

This feast may have originated at an early date, perhaps as a celebration of all martyrs, then it was broadened to include all men and women who had borne witness to Christ by their virtuous lives, even if they did not shed their blood for Him.

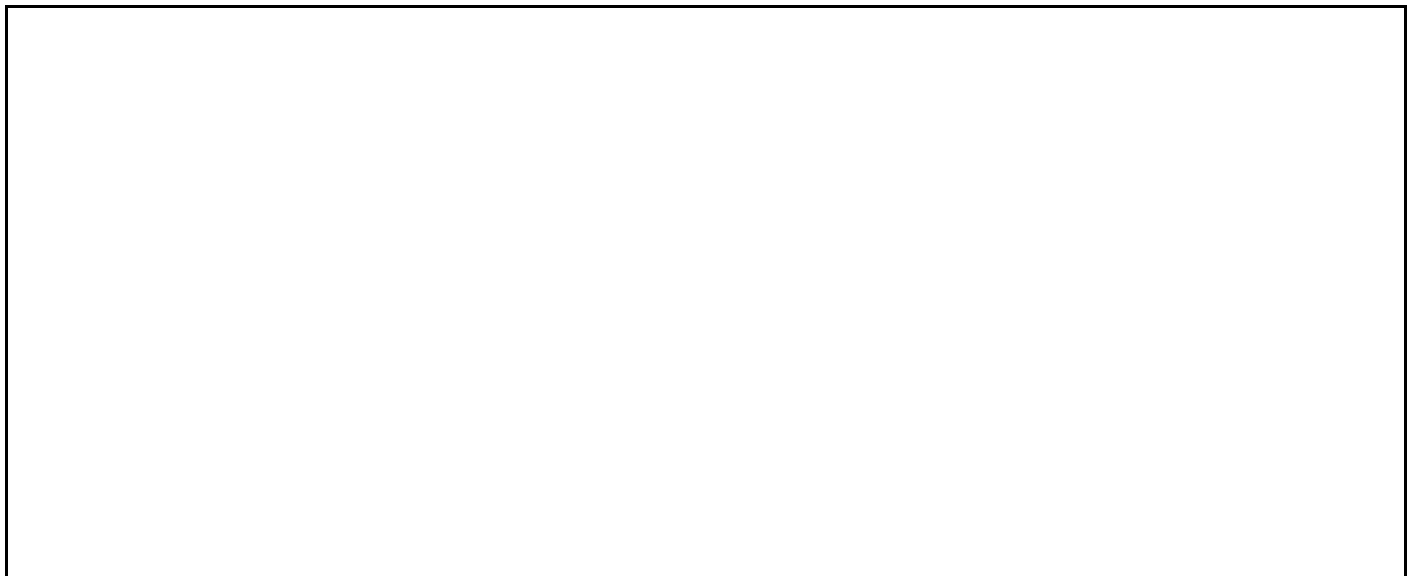
St Peter of Damascus, in his "Fourth Stage of Contemplation," mentions five categories of saints: Apostles, Martyrs, Prophets, Hierarchs, and Monastic Saints (PHILOKALIA [in English] Vol. 3, p.131). He is actually quoting from the OCTOECHOS, Tone 2 for Saturday Matins, kathisma after the first stichology.

St Nicodemus of the Holy Mountain (July 14) adds the Righteous to St Peter's five categories. The list of St Nicodemus is found in his book THE FOURTEEN EPISTLES OF ST PAUL (Venice, 1819, p. 384) in his discussion of I Corinthians 12:28.

The hymnology for the feast of All Saints also lists six categories: "Rejoice, assembly of the Apostles, Prophets of the Lord, loyal choirs of the Martyrs, divine Hierarchs, Monastic Fathers, and the Righteous...."

Some of the saints are described as Confessors, a category which does not appear in the above lists. Since they are similar in spirit to the martyrs, they are regarded as belonging to the category of Martyrs. They were not put to death as the Martyrs were, but they boldly confessed Christ and came close to being executed for their faith. St Maximus the Confessor (January 21) is such a saint.

The order of these six types of saints seems to be based on their importance to the Church. The Apostles are listed first, because they were the first to spread the Gospel throughout the world. (*Continue next page*)



The Martyrs come next because of their example of courage in professing their faith before the enemies and persecutors of the Church, which encouraged other Christians to remain faithful to Christ even unto death.

Although they come first chronologically, the Prophets are listed after the Apostles and Martyrs. This is because the Old Testament Prophets saw only the shadows of things to come, whereas the Apostles and Martyrs experienced them firsthand. The New Testament also takes precedence over the Old Testament.

The holy Hierarchs comprise the fourth category. They are the leaders of their flocks, teaching them by their word and their example.

The Monastic Saints are those who withdrew from this world to live in monasteries, or in seclusion. They did not do this out of hatred for the world, but in order to devote themselves to unceasing prayer, and to do battle against the power of the demons. Although some people erroneously believe that monks and nuns are useless and unproductive, St John Climacus had a high regard for them: “Angels are a light for monks, and the monastic life is a light for all men” (LADDER, Step 26:31).

The last category, the Righteous, are those who attained holiness of life while living “in the world.” Examples include Abraham and his wife Sarah, Job, Sts Joachim and Anna, St Joseph the Betrothed, St Juliana of Lazarevo, and others.

The feast of All Saints achieved great prominence in the ninth century, in the reign of the Byzantine Emperor Leo VI the Wise (886-911). His wife, the Holy Empress Theophano (December 16) lived in the world, but was not attached to worldly things. She was a great benefactor to the poor, and was generous to the monasteries. She was a true mother to her subjects, caring for widows and orphans, and consoling the sorrowful.

Even before the death of St. Theophano in 893 or 894, her husband started to build a church, intending to dedicate it to Theophano, but she forbade him to do so. It was this emperor who decreed that the Sunday after Pentecost be dedicated to All Saints. Believing that his wife was one of the righteous, he knew that she would also be honored whenever the Feast of All Saints was celebrated.

PARISH FAMILY DAY AT KNOEBEL’S PARK
SATURDAY, AUGUST 9

Please put in collection basket or return to Bill Wassel

Yes, we are planning to come.

Name _____

Number of people total _____ Number of children _____

Phone _____ Email _____