

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

nferencz35@gmail.com

www.stnicholasorthodoxscranton.org

Jane Togher, Board President

570-842-3311

jtogher@yahoo.com

Madelyn Hodanich, Choir Director

Hall - 570-344-1522

PENTECOST SUNDAY

May 31, 2015

PARISH CALENDAR

Sun., May 31 PENTECOST SUNDAY

9:30 AM Divine Liturgy – pp. 213–216.

Panachida: Richard Czibik – Laurence Czibik & Denise Sovitch.

Mon., June 1 FEAST OF THE HOLY SPIRIT.

9:00 AM Divine Liturgy – Special Sheets.

Procession in honor of the Holy Spirit.
Panachida: Steve Roberts

Sun., Jun 7 *Sunday of All Saints*

9:30 AM Divine Liturgy – pp. 217–218

Confessions: Before Divine Liturgy

FASTING AND FEASTING

The Feast of Pentecost is today.

Pentecost Monday honors the Holy Spirit. Divine Liturgy and a procession in honor of the Holy Spirit will be at 9 AM.

There is *No Fasting* the week of Pentecost, from May 31 through June 6, as we celebrate this great feast.

PEOPLE STUFF

Please remember in your prayers:

Living: Fr. George Dursa. Fr. Donald Valasek. Stephanie Bonk. Gloria Bracey. Tim & Christina

Bracey. Bob Chalk. Susan Danchak. Ricky, Rick & Sarah. Michael Danchak. Jada Eiden. Tammy Hall. Heather Harris. Robert & Eddie Hawley. Lorraine Kacaba. Dawn & Warren Kieffer. Anna Mae Kuklis. John Lange. Dee Lositski. Peggy Majcher. Theresa Niester. Margie Pecuch. Mary Phillips. John Polanichka. Karen Rolka. JoyAnn Scarnato. Amy Shimo. Connie Lou Slater. Faye Snell. Marion Sosnowski. Russell Spilka. Jeff Thomas. Ann Marie Tigue. Gary Wassel. Julia Worobey.

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

Assisted Living Homes: Julie Kovacs. Julie Roberts.

Congratulations & God Bless! To **Nathan Matthew Algar** who received the Holy Mysteries of Initiation yesterday. May God bless Nathan, his parents Matt & Lori, and godparents Dawn Kieffer and Lauren Algar. Many years!

PARISH STUFF

Church Repairs:

- The plaster and paint repairs are complete. The **cost is \$1550.**
- The new railing on the choir loft stairs is completed also. The **cost is \$350.**
- If you would like to donate toward these needed repairs, please see Nick Polanichka.

Altar Vestments Repaired and Rebuilt: As you all know, the parish owns a number of sets of Altar Vestments, in different colors for the various seasons of the liturgical year. The great majority of these sets are made of very fine, costly materials and are very beautiful; the willingness of you parishioners and of the Altar Society to provide for the church in this way speaks well of your love for your parish.

Unfortunately, for whatever reason, all of the altar vestments were originally made in a very strange way, which made them very difficult to put on, requiring the use of pins, thumbtacks, safety pins and velcro (which kept falling off). Those of you who have helped to change altar cloths here in the past know that it was not just difficult, but inappropriate to be sticking the altar tables over and over with thumbtacks and nails just to dress the altars.

The **Altar Society** accepted the project of having all of the altar vestment sets taken apart and rebuilt so that they could be used in a traditional and more appropriate manner to dress the altars. Betty Davies rebuilt the first set, the Paschal White set, as an offering to the Church. When she was unable to continue the work, the Society gave this massive job to Emily Sarisky of Tabitha of Joppa Vestments, Bethlehem, PA. All of the Altar Vestment sets have now been rebuilt. The Society paid **over \$2000** for rest of the sets to be redone. (If we had tried to replace the sets instead of rebuilding them, *one* set alone would have cost at least that much). The parish now has finished the following Altar Vestments, to be used throughout the liturgical year:

- White Paschal set – Easter to Pentecost
- Green set – Pentecost
- Blue set– Dormition Fast and other Feasts of Holy Mary Theotokos
- Purple set – Christmas Fast and Great Fast
- Gold set – Christmas through Theophany
- An older white & gold set - to be used for the in between periods when no other color is specified.

So, *thanks & God bless!* To the women of the Altar Society who willingly undertook this project for the good of the parish!

Suggestions & Suggestion Box: The Parish Board is looking for ideas, thoughts, concerns – anything you

may be thinking about which will help the parish become a better, more spiritual, hospitable place for faithful to gather and pray.

If you have any ideas or suggestions, you are always welcome to approach Jane Togher, Fr. Nik or any member of the board to offer your thoughts. If you would like to bring up something, but would prefer to remain anonymous, you can place your suggestion in the **Suggestion Box** that we are resurrecting. The box will be in the hall by the door for your convenience. The Parish Board would really like your input, so please feel free to offer your *suggestions!*

Pirohi Financial Report: For the past Pirohi season, September 2014 until Easter 2015, this is a summary of income and expenses:

Gross Income	\$20,681.00
Expenses	<u>\$ 2,320.00</u>
Net Profit	\$18,360.00

Thanks & God Bless to All who worked so hard to make this fund raiser so successful!

COMMUNITY SERVICE OPPORTUNITIES

Ongoing Food Collection Project:

The food donation container continues to be available in the Church Hall. Please help fill this container with non-perishable food items: cans, dry goods, etc. This is an ongoing good thing.

FROM THE DIOCESE & OTHER STUFF

Camp Nazareth Family Day Raffle Tickets! We now have the raffle tickets for the annual Camp Family Day. \$20 each. Please see Nick Polanichka for yours before they run out!

Altar Servers' Retreat! Don't forget that this annual event is also taking place in Johnstown from Sunday, June 28 through Wed., July 1. All information and registration forms can be found on our diocesan website, www.acrod.org. Our parish will again be covering the cost of going for any of our altar servers. If you have any questions, please see Fr. Nik.

The Young Women's Encounter will take place from Sunday, June 28th to Wednesday, July 1st, 2015, running concurrently with the Diocesan Altar Boy Retreat. The YWE will be held at the

Saints Peter and Paul Orthodox Christian Church in Windber, Pennsylvania. Young women in our Diocese ages 12-18 are encouraged to attend. Please do not miss this opportunity for the girls of our Church and Diocese to gather with one another and grow in their faith. Space is limited, so please register as soon as possible. Registration forms will be made available in the coming weeks & space is again limited to the first 30 young women.

YOUR GIFTS TO GOD AND HIS CHURCH	
ST. NICHOLAS CHURCH	
May 24, 2015	
\$ 402.00	General Collection
\$ 85.00	7 Day Light
\$ 28.00	Holy Days
\$ 92.00	Church Dues
\$ 10.00	Maintenance & Repairs
\$ 16.00	Taper Candles
\$ 300.00	Church Repairs Donations
\$ 933.00	Total Collection

Orthodox Christian Studies Center Benefit Cocktail Party Tuesday, June 17, 2014 | 6 – 8:30 p.m. Thalassa Restaurant | 179 Franklin St. | Tribeca, N.Y. The Orthodox Christian Studies Center has earned the most prestigious grant available for humanities-based scholarship in the United States: a National Endowment of the Humanities (NEH) Matching Challenge Grant. The NEH will award the center \$500,000 if—and only if—Fordham raises \$1.5 million. Join us to celebrate winning the NEH Grant and to help raise our portion of the matching challenge. All proceeds go to the National Endowment for the Humanities Matching Challenge Grant: Enhancing Orthodox Christian Studies. Tickets include cocktails, authentic Greek food, live music, and entertainment. For more information, contact Valerie K. Longwood at 212-636-7439 or longwood@fordham.edu. For additional information, please visit www.fordham.edu/orthodoxy.

Conference in Preparation for the Great and Holy Council of the Orthodox Church - Co-sponsored by the Orthodox Theological Society in America (OTSA) and the Orthodox Christian Studies Center. Friday, June 26 – Saturday, June 27, 2015. Fordham School of Law | 150 W. 62nd St. (between Columbus and Amsterdam Avenues) | New York, N.Y. On-campus accommodation is available on campus on a first

come, first served basis. To book, click "register online" below. To stay at the nearby Empire Hotel, call 212-265-7400 and ask for the "Fordham rate" (\$297 per night). REGISTER ONLINE. For more information, contact Jake Braithwaite at 212-636-7501 or braithwaite@fordham.edu.

St. Mary's Byzantine Catholic Church, 320 Mifflin Ave., Scranton, Pa. will present "**THE TASTES OF ITALY**" on Thursday evening, June 11, 2015 with seatings at 5:30 and 6:30pm. The price is only \$20.00 per person. Please call with reservations to 570-343-5151 by June 8, 2015. The menu will start with Smoked Chicken Canneloni and an Insalata Salad. The Entree will be Veal Osso Bocco and the Dessert will be Fresh Summer Berries. Choice of Coffee, Tea, Soda or Water is included and a Cash Bar is available.

Old Fashioned Chicken Bar-B-Que At St. Mary's Byzantine Catholic Church, 320 Mifflin Ave., Scranton, Pa. on Sunday, June 14, 2015 on the Church grounds from 11am to 4pm. Eat-in or Take-out. Adults \$12.00 and Children (under 10) \$6.00. All are welcome!!!

Slavic Festival at St. Mary's Byzantine Catholic Church, 320 Mifflin Ave., Scranton, Pa. on Fri. Aug. 14 (4-10pm); Sat. Aug. 15 (3-10pm); Sun. Aug. 16 (12-5pm). There will be Live Entertainment Friday, (Joe Stanky), Saturday, Doubleshot and Sunday, (D.J. Sara). Featuring Homemade Ethnic Foods, Carnival Foods, Clams, Homemade Soups, Beer Tent, Games, Raffles, White Elephant Sale and More!!!

PENTECOST (GREEN) SUNDAY *from various sources*

Fifty days after the Resurrection, on the Jewish feast of Pentecost, while the disciples and many other followers of Jesus Christ were gathered together to pray, the Holy Spirit descended upon them in the form of "cloven tongues of fire," with the sound of a mighty rushing wind, and they began to speak in languages that they did not know. There were many visitors from the Jewish diaspora to Jerusalem at that time for the Jewish observance of the feast, and they were astonished to hear these untaught fisherman speaking praises to God in their alien tongues. This account is detailed in the Acts of the Apostles, chapter 2.

The number fifty (*Pente-*), as in the fiftieth day after Pascha, stands for eternal and heavenly fulfillment, seven times seven, plus one. The Orthodox Church sees Pentecost as the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God, mystically present in his Church. It is traditionally called the beginning of the One, Holy, Catholic and Apostolic Church.

Besides celebrating the coming of the Holy Spirit, the feast also celebrates the full revelation of the divine Trinity, Father, Son, and Holy Spirit. Hymns of the Church celebrate the sign of the final act of God's self-disclosure to the world of His creation. So, the Icon of the Holy Trinity is usually set out for veneration along with the Festal Icon of Pentecost.

To Orthodox Christians, the feast of Pentecost is not just a celebration of an event in history. It is also a celebration of their membership in the Church. They have lived Pentecost and received "the seal of the gift of the Holy Spirit" in the sacrament of chrismation. In the Eastern Orthodox Church, Pentecost is one of the Orthodox Great Feasts and is considered to be the highest ranking Great Feast of the Lord, second in rank only to Easter/Resurrection Sunday/Passover.

Celebration of the Feast begins with All-night Vigil on the eve of the feast day. The Divine Liturgy on the day is celebrated with special hymns replacing the standard Antiphons. The hymns *O Heavenly King* and *We have seen the True Light* are sung for the first time since Easter, calling the Holy Spirit to "come and abide in us," and proclaiming that "we have received the heavenly Spirit."

An extraordinary service called the Kneeling Prayers, is observed on the night of Pentecost. This is Vespers, to which is added three long poetical prayers, the composition of Saint Basil the Great, during which everyone makes a full prostration, touching their foreheads to the floor (prostrations in church having been forbidden from the day of Pascha (Easter) up to this point). Uniquely, these prayers include a petition for all of those in hell, that they may be granted relief and even ultimate release from their confinement, if God deems this possible. In some parishes, the Kneeling Prayers are chanted immediately after the Divine Liturgy.

The feast of Pentecost lasts three days. The first

day is known as "Trinity Sunday"; the second day is known as "Spirit Monday" (or "Monday of the Holy Spirit"); and the third day, Tuesday, is called the "Third Day of the Trinity." [16] The Afterfeast of Pentecost lasts for one week, during which fasting is not permitted, even on Wednesday and Friday. In the Orthodox Tradition, the liturgical color used at Pentecost is green, and the clergy and faithful carry flowers and green branches in their hands during the services.

Orthodox churches are often decorated with flowers and the green leaves of summer to show that God's divine breath comes to renew all creation on this feast day. The celebration is intentionally similar to the Jewish holiday of Shavuot (Pentecost), which celebrates the giving of the Mosaic Law.

The Feast of Pentecost is also closely connected with ancient, even pre-Christian celebrations for the dead. According to folk traditions derived from ancient Rome, the souls of the dead mingle with the living for 50 days from Easter to Pentecost. So, Easter week is also associated with funerary customs. In some places the relatives of the departed used to visit them in the cemetery on Easter Monday leaving offerings on their graves (red eggs, bagels, or bread and cheese). In other places, the pagan celebrations were Christianized by setting a specific day – the Tuesday after Thomas Sunday – for remembrances of the dead. It is also for this reason that the original All-Souls Saturday was instituted in order to pray for the dead. This original All-Souls Saturday is fixed for the Saturday before Pentecost, the final day of the Paschal Season (the other All-Souls Saturdays before and during Lent were added later).

A series of customs also known as *Russoulia* (Romania) or *Rusalia* (Lemko, Carpatho-Russia, Galicia) are known across the Orthodox Balkan countries and in Russia. Scholars link the name of the custom with the *Rosalia* or *Rosaria*, a spring festival of ancient Romans, which was later on developed to a funeral feast during which they put flower wreaths (usually roses, which were closely associated with the dead and with death) over the graves of their deceased loved ones. The name *Rosalia* therefore derives from this Christianized festival of the dead, not from *Rus* or *Rusyn*. It is a celebration of new life in the Spirit, and new, eternal life for all!