

# ST. NICHOLAS NEWS

Vol. 4 No. 8.2

ST. NICHOLAS ORTHODOX CHURCH

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August 9, 2015

10<sup>TH</sup> SUNDAY OF PENTECOST

## PARISH CALENDAR

Sun., Aug. 9 10<sup>th</sup> Sunday after Pentecost. Great-martyr Panteleimon.

9:30 AM Divine Liturgy – Tone 1, pp 81–83.

*Men's Club regular monthly meeting*

5:15 PM Parastas @ Semian's Funeral Home - Julia Worobey

Mon., Aug. 10 Nun Irene Chrysavolantou.  
10:00 AM Funeral - Julia Worobey

Fri., Aug. 14 Procession of the Holy, Precious and Life-giving Cross.

*DORMITION FAST BEGINS*

Sun., Aug. 16 11<sup>th</sup> Sunday after Pentecost. Myrrh-bearer Salome

9:30 AM Divine Liturgy – Tone 2, pp 84–86.

*Parish Board regular monthly meeting.*

**Confessions:** Before Divine Liturgy

## FASTS . . .

*DORMITION FAST BEGINS AUG. 1/14.* In the middle of summer, the Church provides us the opportunity to reconnect with our spiritual life, as we fly through all the distractions that summertime brings. The

Dormition Fast begins August 14/1 and goes to August 27/14. The traditional fast requires a Strict Fast (no meat, dairy, wine or oil) for those fourteen days, with these exceptions: the fast is mitigated (lessened) on Saturdays. There is no fast on Sundays or on the Feast of the Transfiguration (Aug. 6/19). Diocesan rules require only the usual fast from meat on Wednesdays and Fridays.

## . . . & FEASTS

TRANSFIGURATION OF OUR LORD. Wednesday, August 19. Divine Liturgy and blessing of first fruits is at 9:00 AM. This great feast celebrates the moment on Mount Tabor when Our Lord allowed his three closest friends - Peter, James and John - to see Him for a moment as He really is - both God and man.

On this day, we bless the *First Fruits of the Harvest*. All are encouraged to bring a basket of fruits and veggies from their garden (even if your garden is at the Price Chopper) to be blessed at the end of Liturgy. We will also bless grapes that day, the “fruit of the vine” from which we make the wine that becomes Our Lord's own most precious offering - his Holy Blood.

FEAST OF THE DORMITION OF HOLY MARY THEOTOKOS: Friday, Aug. 28. On this day we celebrate the death of our most holy Mother. After her death, her Son took her both body and soul into

heaven to dwell with Him forever. This is a preview of our own bodily resurrection at the end of the world. At Vespers the evening before we hold a procession with the Shroud of Holy Mary Theotokos, much like the one we do on Great Friday with Our Lord. On this day, we bless flowers and herbs, in remembrance of the events which gave witness to Her miraculous assumption. All are encouraged to bring a bouquet or herbs to church to be blessed on this day.

## PEOPLE STUFF

*Please remember in your prayers:*

*Deceased:* Julia Worobey. Connie Lou Slater.

*Living:* Fr. George Dursa. Fr. Donald Valasek. Stephanie Bonk. Gloria Bracey. Tim, Christina, Cole & Oliver Bracey. Bob Chalk. Susan Danchak. Ricky, Rick & Sarah. Michael Danchak. Jada Eiden. Tammy Hall. Heather Harris. Robert & Eddie Hawley. Lorraine Kacaba. Dawn, Warren, Colten, Noah & Rylee Mary Kieffer. Anna Mae Kuklis. John Lange. Dee Lositski. Peggy Majcher. Theresa Niester. Margie Pecuch. Mary Phillips. John Polanichka. Eric Reese. Karen Rolka. JoyAnn Scarnato. Amy Shimo. Faye Snell. Marion Sosnowski. Russell Spilka. Jeff Thomas. Ann Marie Tigue. Gary Wassel.

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

*Assisted Living Homes:* Julie Kovacs. Julie Roberts. Kathryn Stocoski.

*Eternal Light:* Floyd Swingle, Sr. – Jim & Evelyn Reese.

*Eternal Memory.* Julia Worobey fell asleep in the Lord this past Tuesday. Please remember Deacon Ted, Kathy and their family, and all of Julia's family in your prayers. The 40-day memorial will be celebrated on Sunday, September 13. May God grant his servant Julia a blessed repose and eternal memory.

## COMMUNITY SERVICE OPPORTUNITIES

**Breadbasket of NEPA:** The collection bins are in the hall and starting to fill up again! Please help support this ongoing charity by bringing in canned goods and dry goods to donate to those who need our help!

## PARISH STUFF

**Hall Rentals:** Just a reminder: the guidelines posted in last week's bulletin are available in the parish office in the hall.

**Men's Club** regular monthly meeting is scheduled for today, Aug. 9.

**Parish Board** meets next Sunday, Aug. 16.

## PARISH FUND RAISERS

**PIROHI SALES.** As mentioned last week at the Liturgy, pirohi sales are coming up fast. Sale dates are in the box below. This fall, there are no conflicts with Holy Days and Pirohi Work Days, so for all sales this fall we are planning to *Prep on Wednesdays* and *Pinch on Thursdays*.

We'd also like to remind folks what it takes to make pirohi. If you have not been involved in the past, but would like to be now, here's a list of what's done and who does it:

1. How many people are needed?
  - a. *Preparation Day:* Need about 6 to 7 people:
    - i. 4 to peel & dice potatoes. These 4 and the cheese-grater usually make the potato-filling balls.
    - ii. 1 to grate cheese.
    - iii. 1 to boil the potatoes. This person then mashes the potatoes.
  - b. *Pinching day:* Need at least 12 people:
    - i. Dough-making: 1 person
    - ii. Rolling and cutting dough: 2 people
    - iii. Pinchers: at least 5 people, maximum 10 people. The more pinchers there are, the faster the work goes.
    - iv. Boil the pirohi: 1 to 2 people
    - v. Pack pirohi: 1 to 2 person
    - vi. Gopher/Runner/Dishwasher: 1 person
2. Prep days are planned to be as in the past:
  - a. Wednesday 7 AM starts the Prep work.
  - b. Thursday 8 AM we start pinching.
  - c. *However, we can be flexible.* If we were to get a sufficient number of volunteers who need other start times, etc., we will adjust to accommodate.

- Maryann & Nick Polanichka are coordinating the Pirohi Project again this year. If you have any questions, or would like to volunteer your time, please speak with them.
- Please consider helping with this important parish endeavor. Thanks for your support.

<b>PIROHI SALE DATES</b> <i>Price remains \$7/dz.</i> Please mark your calendar!	
September 11	November 6
September 25	November 20
October 9	December 4
October 23	December 18

**Chicken Dinner** Saturday, September 19. 12 Noon to 4 PM or until sold out.

- \$10/dinner, includes ½ chicken, baked potato, coleslaw, dessert.
- Eat In, or Take Out!*
- Pre-orders are welcome! Call 570-344-1522 and leave a message. We will get back to you!
- Altar Society members* are being asked to donate desserts.
- Help!* If you would like to donate your time in helping with the dinner, please speak with Carol Pugh or Bill Thomas.

<b>YOUR GIFTS TO GOD AND HIS CHURCH</b> August 2, 2015	
\$318.00	General Collection
67.00	1st Sunday
78.00	7 Day Light
25.00	Holy Days
13.00	Taper Candles
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\$501.00	Total

## FROM THE DIOCESE & OTHER STUFF

**ST. MARY'S INTERNATIONAL DINNER CLUB, 320 Mifflin Ave., Scranton, Pa. 18503** will highlight the "Tastes of the Orient" on **August 6, 2015**. This time it will be the first week of the month so as not to coincide with our Slavic Festival on August 14, 15, 16<sup>th</sup>. The menu will start with an appetizer of Vegetable Egg Roll served with a sweet Chili Sauce and the Entrée will be Pad Khi Mao (Stir fried noodles with pork, garlic, sweet basil, coconut milk, carrots, green onion and fresh ginger) and a Mango and Green Tea Pudding for Dessert. Coffee, Tea, Water or Soda is included and a Cash Bar is available. You can make your reservation for 5:30 or 6:30pm and the price is \$20.00 per person. Please call 570-343-5151 by August 3.2015.

**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!!!

**St. John the Baptist, Nesquehoning Annual Parish Picnic** Sunday, August 23, 2015, at the Nesquehoning Hose Company Pavilion. The day's schedule is as follows: His Grace Bishop Gregory will be visiting St. John the Baptist Parish to celebrate THE DIVINE LITURGY at 10:00 AM marking the *25th Wedding Anniversary of Father Robert and Pani Peggy Teklinski, as well as, Father Robert's 15th Anniversary of Ordination to the Holy Priesthood.*

PICNIC BEGINS AT THE PAVILION AT 1:00 PM.

Once again, our picnic will feature a pig roast by LORAH'S PIG ROASTERS CATERER from Walnutport, PA. The menu will consist of roast pork, roasted chicken, hot dogs, and all the trimmings. Parishioners are kindly asked to make desserts.

Tickets are \$15 each for adults and children are free. Picnic tickets will be on sale in the Church Hall each Sunday starting on June 14th and ending on August 16<sup>th</sup>. Call for more information: Rectory (570) 669-6623 Church Hall (570) 669-6036.

Come to the Annual Parish Picnic and enjoy good

food, fellowship, games, raffles, and prizes. We look forward to seeing you there!

**Twenty-fourth Annual Ukrainian Folk Festival, Celebrating Ukraine's Independence Day.** Sunday, August 23, at 12:00 Noon. The Ukrainian American Sport Center Tryzub (County Line and Lower State Rds., Horsham, PA.) invites you to attend our festival. Enjoy an outdoor concert of Ukrainian Folk and Modern Dance, Music and Song, featuring: ISKRA Ukrainian Dance Ensemble from Whippany, NJ; Voloshky Ukrainian Dance Ensemble from Jenkintown, PA; violinist Innesa Tymychko Dekajlo from Lviv, Ukraine; The Vox Ethnika Orchestra from New York; and the Prometheus Ukrainian Male Chorus from Philadelphia, PA. A Ukrainian Social Dance (Zabava) to the tunes of The Vox Ethnika Dance Band will follow the stage show. Ukrainian ethnic foods, baked goods, standard picnic fare and cool refreshments will be plentiful. Visit vendors' grove and the kids' fun area. Information: 267-664-3857; website: [www.tryzub.org](http://www.tryzub.org).

**5th Annual 2015 Rummage Sale** *Ss. Cyril and Methodius Ukrainian Catholic Church, Olyphant, Pa.* St. Cyril's Parish Hall – NEW LOCATION – for 2015 207 River Street, Olyphant. SEPTEMBER 18th 19th 20<sup>th</sup>. Time: 8:00 a.m-4:00 p.m. Friday, Saturday and Sunday. Contact Lauren Telep at 570-383-0319 or Rev. Nestor Iwasiw 570-489-2271. <http://stcyrils.weconnect.com>. Free parking across the Street from St. Cyril's Church on River Street.

**Ukrainian Folk Group to Perform in Scranton.** St. Vladimir Ukrainian Greek Catholic Parish of Scranton is proud to announce the appearance of the "Korinya Ukrainian Folk Band" which will be joined by several members of the "Kazka Ukrainian Dance Ensemble" on Sunday, September 20, 2015 beginning at 3:00pm at *St. Vladimir Parish Center, 428 North Seventh Avenue*. Adult tickets can be purchased in advance for \$15.00. Children fifteen years of age and younger are free. Tickets purchased at the door the day of the performance are \$20.00. For ticket purchase and additional information, please contact Dr. Olenka (Helen) Chandoha at 570 842-3539; Diann Wolfe at 570 341-9383; or Paul Ewasko at 570 563-2275. *Purchasing tickets in advance is strongly encouraged as a sell-out is expected.*

- "Korinya" which means "Roots" in Ukrainian is a young and energetic ensemble from the Hudson Valley of New York State. They have performed extensively in the United States and Canada having appeared at the Ukrainian Institute in New York City, the Yonkers Ukrainian Heritage Festival, the popular Soyuzivka and CYM Ukrainian Resorts, the Toronto Canada Ukrainian Festival and others. In addition, their performance at the 2012 Boyko Festival in Ukraine resulted in their being awarded first place.
- "Kazka" with headquarters in Sugarloaf PA is a well-known Ukrainian folk dance group having performed in Ukraine and throughout the North Anthracite region including the Anthracite Heritage Museum at McDade Park, Scranton; the annual Ukrainian Seminary Day at Minersville/Primrose, PA; the Ukrainian Homestead Annual Folk Festival at Lehighton, PA; Patchtown Days at the Eckley Miners Village, Eckley, PA; and many other venues.
- *K o r i n y a* website address: [www.korinya.yolasite.com](http://www.korinya.yolasite.com)
- *Kazka* website address: [www.kazkaensemble.org/](http://www.kazkaensemble.org/)

## GREAT-MARTYR AND HEALER PANTELEIMON

Commemorated on July 27

from [www.oca.org](http://www.oca.org)

The Great Martyr and Healer Panteleimon was born in the city of Nicomedia into the family of the illustrious pagan Eustorgius, and he was named Pantoleon. His mother St Euboula (March 30) was a Christian. She wanted to raise her son in the Christian Faith, but she died when the future martyr was just a young child. His father sent Pantoleon to a pagan school, after which the young man studied medicine at Nicomedia under the renowned physician Euphrosynus. Pantoleon came to the attention of the emperor Maximian (284-305), who wished to appoint him as royal physician when he finished his schooling.

The hieromartyrs Hermolaus, Hermippus and Hermocrates, survivors of the massacre of 20,000

Christians in 303 (December 28), were living secretly in Nicomedia at that time. St Hermolaus saw Pantoleon time and again when he came to the house where they were hiding. Once, the priest invited the youth to the house and spoke about the Christian Faith. After this Pantoleon visited St Hermolaus every day.

One day the saint found a dead child on the street. He had been bitten by a great snake, which was still beside the child's body. Pantoleon began to pray to the Lord Jesus Christ to revive the dead child and to destroy the venomous reptile. He firmly resolved that if his prayer were fulfilled, he would become a follower of Christ and receive Baptism. The child rose up alive, and the snake died before Pantoleon's eyes.

After this miracle, Pantoleon was baptized by St Hermolaus with the name Panteleimon (meaning "all-merciful"). Speaking with Eustorgius, St Panteleimon prepared him to accept Christianity. When the father saw how his son healed a blind man by invoking Jesus Christ, he then believed in Christ and was baptized by St Hermolaus together with the man whose sight was restored.

After the death of his father, St Panteleimon dedicated his life to the suffering, the sick, the unfortunate and the needy. He treated all those who turned to him without charge, healing them in the name of Jesus Christ. He visited those held captive in prison. These were usually Christians, and he healed them of their wounds. In a short time, reports of the charitable physician spread throughout the city. Forsaking the other doctors, the inhabitants began to turn only to St Panteleimon.

The envious doctors told the emperor that St Panteleimon was healing Christian prisoners. Maximian urged the saint to refute the charge by offering sacrifice to idols. St Panteleimon confessed himself a Christian, and suggested that a sick person, for whom the doctors held out no hope, should be brought before the emperor. Then the doctors could invoke their gods, and Panteleimon would pray to his God to heal the man. A man paralyzed for many years was brought in, and pagan priests who knew the art of medicine invoked their gods without success. Then, before the very eyes of the emperor, the saint healed the paralytic by calling on the name of Jesus Christ. The ferocious Maximian executed the healed man,

and gave St Panteleimon over to fierce torture.

The Lord appeared to the saint and strengthened him before his sufferings. They suspended the Great Martyr Panteleimon from a tree and scraped him with iron hooks, burned him with fire and then stretched him on the rack, threw him into a cauldron of boiling tar, and cast him into the sea with a stone around his neck. Throughout these tortures the martyr remained unhurt, and denounced the emperor.

At this time the priests Hermolaus, Hermippus and Hermocrates were brought before the court of the pagans. All three confessed their faith in the Savior and were beheaded (July 26).

By order of the emperor they brought the Great Martyr Panteleimon to the circus to be devoured by wild beasts. The animals, however, came up to him and licked his feet. The spectators began to shout, "Great is the God of the Christians!" The enraged Maximian ordered the soldiers to stab with the sword anyone who glorified Christ, and to cut off the head of the Great Martyr Panteleimon.

They led the saint to the place of execution and tied him to an olive tree. While the martyr prayed, one of the soldiers struck him with a sword, but the sword became soft like wax and inflicted no wound. The saint completed his prayer, and a Voice was heard from Heaven, calling the passion-bearer by his new name and summoning him to the heavenly Kingdom.

Hearing the Voice, the soldiers fell down on their knees before the holy martyr and begged forgiveness. They refused to continue with the execution, but St Panteleimon told them to fulfill the emperor's command, because otherwise they would have no share with him in the future life. The soldiers tearfully took their leave of the saint with a kiss.

When the saint was beheaded, the olive tree to which the saint was tied became covered with fruit. Many who were present at the execution believed in Christ. The saint's body was thrown into a fire, but remained unharmed, and was buried by Christians. St Panteleimon's servants Laurence, Bassos and Probus witnessed his execution and heard the Voice from Heaven. They recorded the life, the sufferings and death of the saint.

Portions of the holy relics of the Great Martyr Panteleimon were distributed throughout all the

Christian world. His venerable head is now located at the Russian monastery of St Panteleimon on Mt. Athos.

The veneration of the holy martyr in the Russian Orthodox Church was already known in the twelfth century. Prince Izyaslav (in Baptism, Panteleimon), the son of St Mstislav the Great, had an image of St Panteleimon on his helmet. Through the intercession of the saint he remained alive during a battle in the year 1151. On the Feast of the Great Martyr Panteleimon, Russian forces won two naval victories over the Swedes (in 1714 near Hanhauze and in 1720 near Grenham).

St Panteleimon is venerated in the Orthodox Church as a mighty saint, and the protector of soldiers. This aspect of his veneration is derived from his first name Pantoleon, which means "a lion in everything". His second name, Panteleimon, given him at Baptism, which means "all-merciful", is manifest in the veneration of the martyr as a healer. The connection between these two aspects of the saint is readily apparent in that soldiers, receiving wounds more frequently than others, are more in need of a physician-healer. Christians waging spiritual warfare also have recourse to this saint, asking him to heal their spiritual wounds.

The holy Great Martyr and Healer Panteleimon is invoked in the Mystery of Anointing the Sick, at the Blessing of Water, and in the Prayers for the Sick.

## SAINT SALOME THE MYRRH-BEARER

August 3/16

*adapted from various sources, including*

*<http://www.johnsanidopoulos.com/2014/08/saint-salome-myrrhbearer-as-model-for.html>*

According to tradition, Saint Salome was the wife of Zebedee and mother of the Apostles James and John, as well as a first cousin of the Panagia. Another tradition says that she was the daughter of Joseph the Betrothed's first wife, also known as Salome. Therefore she was a step-sister to Our Lord. She would have been part of the family of Jesus who are referred to in the Gospels as Jesus' "brothers and sisters" (see Mark 6:3 and Matthew 13:55-56).

Together with other women she followed Christ

and was present at His crucifixion at Golgotha. Also, together with other Myrrh-bearing women she went to the tomb of Christ to anoint His Body with spices and myrrh on Sunday morning, and so she was made worthy to be among the first to hear from the Angel the joyful news of the Resurrection of the Lord.

Saint Salome, as Matthew the Evangelist says, at one point was motivated, by motherly love, so she went to Christ with her sons and pleaded with Him to honor them with positions. "Then the mother of Zebedee's sons came to Jesus with her sons and, kneeling down, asked a favor of Him. 'What is it you want?' He asked. She said, 'Grant that one of these two sons of mine may sit at Your right and the other at Your left in Your kingdom'" (Matt. 20:20-21). And then Christ, having told them that they did not understand what they were asking for, spoke about His "cup". That is, while they asked Him for positions in life, Christ spoke to them about His death. "'You don't know what you are asking,' Jesus said to them. 'Can you drink the cup I am going to drink?' 'We can,' they answered" (Matt. 20:22).

Later, Saint Salome, like her two sons, drank the cup of Christ, because at Golgotha they became partakers of His death by crucifixion, but also because she experienced the deep pain of a mother who saw the lifeless body of her child and accompanied it to the grave, when the "frivolous" Herod beheaded her firstborn son, the Apostle James. However, her hope in Christ, and her expectation of the good things to come, strengthened her and instilled in her heart heavenly sweetness and consolation and thus she was prevented from being led into despair. And the end of her life was peaceful.

Some traditions say that she traveled in her later years with St. James and died in Spain. Other traditions tell of her travels in France with Mary Magdalene. These say that she died in the south of France.