

# ST. NICHOLAS NEWS

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## ST. NICHOLAS ORTHODOX CHURCH

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APRIL 17, 2016

### REMEMBERING ST. MARY OF EGYPT

#### PARISH CALENDAR

Sun. Apr. 17 Remembering St. Mary of Egypt.  
Monks Joseph and George.  
9:30 AM Divine Liturgy – Special Sheets  
*Parish Board meets*  
3:00 PM Lenten Vespers at St. John the Baptist, Nesquehoning. Deacon Michael Azar preaching.

Wed., Apr. 20 Patriarch Tikhon of Moscow  
5:30 PM Confessions  
6:00 PM Presanctified Liturgy

Fri., Apr. 22 Martyr Euphrosios  
5:30 PM Confessions  
6:00 PM Paraklis

SAT., APR. 23 LAZARUS SATURDAY.  
9:00 AM Divine Liturgy

SUN. APR. 24 PALM (FLOWERY) SUNDAY.  
9:30 AM Divine Liturgy – Special Sheets  
Blessing of Palms & Pussy Willows  
*Church School meets.*  
3:00 PM Bridegroom Matins for Monday at St. George, Taylor. Fr. Dan Vaskalis preaching.

**Confessions** are available before Lenten services. See Parish Calendar for times.

#### LENTEN SERVICES

Divine Liturgy of the Presanctified Gifts. We will celebrate this service **this Wednesday** at 6:00 PM.

Paraklis to Holy Mary Theotokos. We will celebrate this service on **Friday** at 6:00 PM.

This Friday is the *last day of Lent*.

**This Saturday is LAZARUS SATURDAY.** It is the beginning of Great & Holy Week. We will celebrate Divine Liturgy on **Saturday morning** at 9:00 AM to begin our celebration of the Passion and death of our Lord. All are encouraged to begin your Holy Week right by celebrating Divine Liturgy this day.

The **Deanery Lenten Mission**. Today at 3:00 PM at St. John the Baptist, Nesquehoning. We will celebrate **Lenten Vespers**, with Deacon Michael Azar preaching.

#### FASTING

##### COMMUNION FASTING:

For the reception of Holy Eucharist in the morning, we must fast from bed-time until we receive, as usual. To receive Holy Eucharist in the evening (for instance, at the Liturgy of the Presanctified Gifts), we must fast for *at least 3 hours before the beginning of the service*. ESSENTIALLY, THIS MEANS NOT EATING AFTER LUNCH UNTIL YOU RECEIVE THE EUCHARIST, IF POSSIBLE.

## LENTEN FASTING:

**Great Lent ends this Friday.** Lazarus Saturday begins the period of Great and Holy Week.

Diocesan Rules require

- *This Week:* Fast/abstain from Meat this Wednesday and Friday.
- *Holy Week:*
  - Fast/abstain from Meat Monday, Tuesday, Wednesday and Thursday.
  - *Strict Fast* on Holy Friday and Holy Saturday.

The Traditional Fast requires

- *This week:* Monday through Friday inclusive, one meal a day is permitted, to be taken in the afternoon following Vespers, and at this one meal xerophagy [*Strict Fast*] is to be observed.
- *Lazarus Saturday:* two main meals may be taken in the usual way [i.e., cooked], around mid-day and in the evening, with wine and olive oil; but meat, animal products and fish are not allowed.
- *Palm Sunday:* fish is permitted as well as wine and oil, but meat and animal products are not allowed.
- *Holy Week.*
  - On the first three days there is one meal each day, with xerophagy [*Strict Fast*]; but some try to keep a complete fast on these days, or else they eat only uncooked food, as on the opening days of the first week.
  - *Holy Thursday:* one meal is eaten, with wine and oil (i.e. olive oil) [*after the Divine Liturgy*].
  - *Great Friday:* those who have the strength follow the practice of the early Church and keep a total fast. Those unable to do this may eat bread, with a little water, tea or fruit-juice, but not until sunset, or at any rate not until after the veneration of the Shroud at Vespers.
  - *Holy Saturday:* total fast until after the Vespers and Divine Liturgy of St. Basil (prescribed to be celebrated at 4:00 PM). According to the ancient practice, after the end of the Liturgy of St. Basil the faithful remained in the church for the reading of the Acts of the Apostles, and for their sustenance were given a little bread and dried fruit, with a cup of

wine. If, as usually happens now, they return home for a meal, they may use wine but not oil; for on this one Saturday, alone among the Saturdays of the year, olive oil is not permitted.

- *Pascha:* the fast is broken after the Divine Liturgy.
- *NO FAST* is permitted from Divine Liturgy on Pascha until Thomas Sunday, as we celebrate the Resurrection of Our Lord.

## YOUR GIFTS TO GOD AND OUR CHURCH April 10, 2016

|                  |                         |
|------------------|-------------------------|
| \$ 706.20        | General Collection      |
| \$ 23.00         | 1st Sunday              |
| \$ 102.00        | 7 Day Light             |
| \$ 88.00         | Holy Days               |
| \$ 186.00        | Church Dues             |
| \$ 3.00          | Maintenance & Repairs   |
| \$ 20.00         | Palm Sunday             |
| \$ 7.00          | Eternal Light           |
| \$ 19.00         | Taper Candles           |
| \$ 10.00         | Vigil Light             |
| \$ 117.00        | Flowers                 |
| \$ 162.00        | Patriarchal Pence       |
| <b>\$1443.20</b> | <b>Total Collection</b> |

*Renovation Donations to date: \$1000*

## PEOPLE STUFF

*Please remember in your prayers:*

*Living:* Fr. George Dursa. Fr. Donald Valasek. Stephanie Bonk. Owen Bonn. Gloria Bracey. Bob Chalk. Susan Danchak. Ricky, Rick & Sarah. Michael Danchak. Jada Eiden. Tammy Hall. Heather Harris. Robert Hawley. Madelyn Hodanich. Johnny Huniyack. Lorraine Kacaba. Anna Mae Kuklis. John Lange. Rose Markiewicz. Mary Phillips. John Polanichka. Karen Rolka. JoyAnn Scarnato. Amy Shimo. Faye Snell. Patricia Snell. Russell Spilka. Jeff Thomas. Ann Marie Tigie.

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

*Assisted Living Homes:* Julie Roberts. Marion Sosnowski. Kathryn Stocoski. Dolores Naglak. Mary Kneiss.

## PARISH FUND RAISERS

**Pirohi Sales:** *Thanks & God Bless!* To all of you stalwart workers who helped make our Spring Pirohi sales so successful and enjoyable. Rest up! September is just around the corner!

## COMMUNITY SERVICE OPPORTUNITIES

**Breadbasket of NEPA:** Donation boxes are in the hall.

### DEANERY MISSION SCHEDULE

*Revised and updated April 16, 2016.*

Sun., Apr. 17 @ St. John the Baptist, Nesquehoning: 3:00 PM Lenten Vespers Deacon Michael Azar from St. George parish will be preaching.

Sun., Apr. 24 @ St. George, Taylor: 3:00 PM Vespers. Fr. Dan Vaskalis from St. Michael parish will be preaching.

## PARISH STUFF

**BISHOP GREGORY IS VISITING OUR PARISH!** Bishop Gregory will be with us on *Holy Tuesday, April 26*, to celebrate the *Divine Liturgy of the Presanctified Gifts* with us at **6:30 PM**. This is Bishop Gregory's first visit to our parish, and the first Episcopal Visit that we have had in a long time. Please put this date on your calendar and plan to be a part of this day!

**Parish Board** meets today.

**Church School** meets next Sunday for the last class of the year.

## FROM THE DIOCESE & OTHER STUFF

**Camp Nazareth Raffle Tickets** are now available in the Office in the Hall. They go pretty fast, so please see Nick Polanichka for yours!

### CAMP NAZARETH CABIN BLESSING AND DEDICATION!

*From the Diocese:*

Dear Faithful,

All of us are invited to take part in the dedication of the newly renovated and expanded cabins at Camp Nazareth in Mercer, PA on Wednesday, May 11, 2016. We are invited to the Service of Dedication which will

take place at 10am on that day and then to the brunch which will be served in the Main Lodge following the dedication.

If you are able, plan on attending the festivities. We are grateful to God for many blessings including the blessing of our beloved Camp Nazareth and the ministry that takes place there. Come to enjoy the festivities and give thanks to God for what He has allowed us and blessed us to accomplish.

Please see the flyer in the hall and the RSVP portion of the flyer. Please note that reservations for the event must be received by May 3, 2016!! Hurry! Space is limited!

**The Diocesan 3rd Annual Young Women's Encounter** will take place from Sunday June 26th to Wednesday June 29th, 2016. The YWE will be held at Sts. Peter and Paul Orthodox Church in Windber, Pennsylvania. Young women in our Diocese ages 12 - 18 are strongly encouraged to attend.

Please do not miss this wonderful opportunity for the young women of our Church and Diocese to gather with one another and grow in their faith. We ask for your prayers and support as we plan this event. With God's help and your participation, we hope this event will continue to bless our wonderful young women.

Registration details are forthcoming on our Diocesan website [acrod.org](http://acrod.org). Please register as soon as possible – Space is limited! For more information or if you have any questions please contact Pani Eleni Stagon at [acrodywe@gmail.com](mailto:acrodywe@gmail.com).

### St. Tikhon's Monastery 2016 Annual Pilgrimage

Join us May 27-30th for the 112th Memorial Day Pilgrimage! Archimandrite Sergius and the Brotherhood invite everyone to attend for part or all of this year's event.

The arrival of the Hawaiian Myrrh-Streaming Icon of the Most Holy Mother of God at 3:30pm on Friday will officially mark the start of the 112th Pilgrimage Weekend at St. Tikhon's Monastery.

Highlights of this year's Pilgrimage include

- daily services with Metropolitan Tikhon,
- the 74th Annual STOTS commencement on Saturday afternoon,

- as well as a PaTRAM Young Singers Conference which will run concurrently during the weekend.
- A historical display of the Alaskan Native Spiritual Legacy from Villanova University will be on display in the monastery's museum.
- See the box for the Schedule.

**ST. TIKHON'S MONASTERY ANNUAL MEMORIAL  
WEEKEND PILGRIMAGE**

FRIDAY, MAY 27, 2016

3:30 pm Official Opening of the 112th Pilgrimage with Molieben to the Iveron Hawaiian Icon of the Mother of God.

4:00 pm Vespers and Matins in the Monastery Church

*All pilgrims are invited to dinner in the monastery dining hall following the services.*

SATURDAY, MAY 28, 2016

9:00 am Hierarchical Divine Liturgy

1:00 pm 74th Annual Academic Commencement of St. Tikhon's Theological Seminary

4:00 pm Resurrection Vigil in the Monastery Church

*Dinner for all pilgrims in the monastery dining hall following the service.*

SUNDAY, MAY 29, 2016

9:00 am Hierarchical Divine Liturgy

*A meal for all pilgrims in the monastery dining hall following service.*

4:00 pm Vespers and Matins in the Monastery Church

MONDAY, MAY 30, 2016

7:30 am Divine Liturgy – Monastery Church

10:00 am Hierarchical Divine Liturgy

12:15 pm Veteran's Pannikhida 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

Day. The event is exactly what it sounds like. Families "camping" together in the Camp cabins and participating in a weekend of services, games, discussions, activities and challenges that are all designed to help families deepen their relationship with God and with one another.

This year's theme – "*Not letting Orthodoxy be your Family's Secret Identity*". Our Family's Orthodoxy is both Public and Private...sometimes our family has to be like Superman and sometimes like Clark Kent!!

Family Camp is scheduled for Friday, June 3 – Sunday, June 5, 2016.

We had a wonderful time together last year and we are looking forward to being together again this year. A variety of events and activities have been planned that will allow families to learn, have fun and pray together, and simply be together in the peaceful environment of the Camp. With the newly renovated and expanded cabins, together with the new High and Low Ropes Course the Camp has even more to offer our families this year.

Don't miss out on this opportunity for you and your family. Space is limited to the first 10 families, so please send in your registration forms soon. They are due by Friday, May 20, 2016 and can be found at the Camp website -- [campnazareth.org](http://campnazareth.org)

**St. Michael's Byzantine Catholic Church**, 205 N. Main St., Pittston is having a "**TRUNK SALE**" on June 4th, 2016 in the Church Parking Lot. Clear your garage and sell your stuff without strangers at your house. Pack up your "junk" and throw it in the trunk and make dollars! We will open from 8am to 3pm; set-up at 7am. Pre-paid spots are only \$10.00 each. Limited Space available. 1st Come - 1st Served. No Refunds. Call today to reserve your spot! 570-905-7387. E-Mail - [lindahando@hotmail.com](mailto:lindahando@hotmail.com). Rain Date is June 11th. Food will be available.

**Christian Unity Service:** On Ascension Thursday, May 5, 2016, The CHRISTIAN COMMUNITIES GATHERING OF NORTHEASTERN PENNSYLVANIA, will gather for a Service of Praise and Prayer at the First Presbyterian Church at 97 S Franklin St, Wilkes-Barre, PA 18701.

The prayer service will be at 12 noon. Prime Bishop Anthony Mikovsky of the Polish National Catholic Church will be the homilist. We hope that

**Camp Nazareth Family Camp 2016:** Our Diocese is pleased to announce its fourth annual Family Camp at Camp Nazareth this year in conjunction with Family

members and friends of your parish will be able to join us for our second **Ascension Day Service of Praise and Prayer** to pray for Christian unity. Fellowship will follow the prayer service, so that we can continue our efforts to celebrate and work for Christian unity.

We hope that you will come and that you will invite people you know who are interested in ecumenism and prayer for Christian unity to join us at this our second Ascension Thursday Service of Praise and Prayer. Hopefully you will share this information in your bulletin, newsletter or pulpit comments.

Please let Jennifer Andres know you are coming by emailing your response to: Jennifer-Andresi@dioceseofscranton.org or by calling her at 570-207-2213. Please respond no later than Tuesday, April 26, the sooner the better, will be appreciated, so that adequate preparation can be made.

In Christ, from the Members of the *Christian Communities Gathering of Northeast Pennsylvania*.

## ST TIKHON THE PATRIARCH OF MOSCOW, AND ENLIGHTENER OF NORTH AMERICA

April 7/20. *From oca.org*

St Tikhon, Patriarch of Moscow and Apostle to America was born as Vasily Ivanovich Belavin on January 19, 1865 into the family of Ioann Belavin, a rural priest of the Toropetz district of the Pskov diocese. His childhood and adolescence were spent in the village in direct contact with peasants and their labor. From his early years he displayed a particular religious disposition, love for the Church as well as rare meekness and humility.

When Vasily was still a boy, his father had a revelation about each of his children. One night, when he and his three sons slept in the hayloft, he suddenly woke up and roused them. He had seen his dead mother in a dream, who foretold to him his imminent death, and the fate of his three sons. She said that one would be unfortunate throughout his entire life, another would die young, while the third, Vasily, would be a great man. The prophecy of the dead woman proved to be entirely accurate in regard to all three brothers.

From 1878 to 1883, Vasily studied at the Pskov Theological Seminary. The modest seminarian was

tender and affectionate by nature. He was fair-haired and tall of stature. His fellow students liked and respected him for his piety, brilliant progress in studies, and constant readiness to help comrades, who often turned to him for explanations of lessons, especially for help in drawing up and correcting numerous compositions. Vasily was called “bishop” and “patriarch” by his classmates.

In 1888, at the age of 23, Vasily Belavin graduated from the St Petersburg Theological Academy as a layman, and returned to the Pskov Seminary as an instructor of Moral and Dogmatic Theology. The whole seminary and the town of Pskov became very fond of him. He led an austere and chaste life, and in 1891, when he turned 26, he took monastic vows. Nearly the whole town gathered for the ceremony. He embarked on this new way of life consciously and deliberately, desiring to dedicate himself entirely to the service of the Church. The meek and humble young man was given the name Tikhon in honor of St Tikhon of Zadonsk.

*To be continued.*

## WHAT DID CHRIST SAVE US FROM?

By Carole A. Buleza

On a Sunday morning a few years ago, we were getting ready to visit an Orthodox Church in the region. “Where are we going?” my daughter asked. “To Christ our Savior Church,” I replied. After a moment she inquired, “Mom, what’s a savior?” “A savior is someone who saves people.” “What did *Christ* save us from?” she asked, puzzled. After responding, I mused over the fact that she had sung the Paschal troparion by heart for several years. She had attended church school regularly. I tried hard to remember when I knew the answer to that question, and decided I definitely knew it by age seven. I believe now that she didn’t know the answer because “savior,” “salvation” are not so widely understood as when I was young and most people believed in sin. Kenneth Woodward lamented this state of our society, in a recent review of “The Passion.” To make a point about western Christians who have forsaken the cross, he quoted H. Richard Neibuhr: “A God without wrath brought men without sin into a kingdom without judgment though the ministrations of a Christ without

a cross.”

It is not difficult to fall into that way of thinking. Our ancestors no doubt thought more about salvation than we did, especially if they were poor or oppressed. Today we enjoy so much material prosperity that it is easy to get lulled into thinking we have few needs, and only ourselves to thank for what we have.

In the Old Testament there are many stories of salvation. God saved Noah and his family. God saved His people from slavery in Egypt. God saved Daniel in the Lion’s Den. Our Holy Saturday Vespers service is filled with the stories of God’s mighty acts of salvation. They remind us that our God is a God of salvation—of life. They set the stage, so to speak, for the definitive act of salvation, Christ’s death and resurrection, to be experienced that night.

Of all the Old Testament stories of salvation, the Passover and the Exodus is the most significant, and Moses is the most important person. After the Pharaoh had repeatedly gone back on his promises to release the Hebrews, God told the people what to do. A lamb was to be slaughtered and hyssop dipped in its blood. The lintel and doorsteps were to be sprinkled with the blood. “You shall observe this as a perpetual ordinance,” said the Lord, “for yourselves and your descendants...When your children ask you, ‘What does this rite of yours mean?’ You shall reply, ‘This is the Passover sacrifice of the Lord, who passed over the houses of the Israelites in Egypt; when he struck down the Egyptians, he spared our houses’ (Exodus 12:24, 26-27). And so it happened. The Lord slew every first-born in the land of Egypt.

The Passover (“pesach” in Hebrew) for the Jewish people set the stage for Christ, the “New Moses.” The New Moses shed his own blood, not just for the Jews, but for all people, that we may pass from death to new life. “Pascha” is taken from the work, “pesach.” Jesus has saved us from eternal death. Jesus has saved us for eternal life. We who are baptized have passed over from death to life.

Orthodox Christianity has kept salvation at the forefront. For us, life is about salvation—consider how many times in the Divine Liturgy we say the words “save, Savior, salvation?” Yet, how often do we reflect on our need to be saved? We say, “Lord, have mercy” during the litanies, but do we realize that without God’s mercy we don’t stand a chance of

eternal life?

At Forgiveness Vespers my seven-year old son hesitated when it came time for the prostrations, despite the fact that he had done them for years. “What are we doing?” he asked.

“A prostration,” I answered. “Jesus is our savior. He saved us from eternal death. He is our Lord and Master. We are showing with our bodies that we are His servants; this is what a servant might do in front of a king,” I explained not quite articulately in between all the going downs and getting ups. That evening, I told both children that we would be fasting. My first-grade son, finally eating lunch at school, has developed a love of corndogs. He wasn’t happy to learn they were on the “no” list.

“We fast to remind ourselves that our lives depend on God, not food,” I explained. He still grumbled. When they told me they were invited up the street Friday for a play date, I told them we would be attending services every Friday during Lent. Having been lax about this over the years, due in part to children who did not do well at evening services, I could understand their amazed looks.

“The Lenten services let us spend more time with God,” I explained. “We need quiet time to think about how we’ve sinned, and to ask God to have mercy on us. Jesus has brought us from death to life eternal. He alone is our Lord and Savior. We need time to grow closer to God.”

Would I say the word “salvation” to my children except for their protests in regard to Lent? Probably not. Will they hear it in the media or in school? Definitely not. Is it really necessary for them to know that this life is first and foremost about salvation? Yes, even at a young age.

Let us meditate often in these days, on what salvation means to us, so that we are ready when the questions come. To paraphrase from the Lord’s command to the Israelites after the Passover “...On this day you shall explain to your son, ‘This is because of what the Lord did for me when I was still a slave to sin and death’ (Exodus 13:8).

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