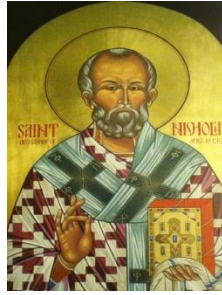


The Saint Nicholas Chronicle



ST. NICHOLAS ORTHODOX CHURCH

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Camp Nazareth: <http://www.campnazareth.org>
Facebook: <https://www.facebook.com/acroddiocese>
Twitter: <https://twitter.com/acrodnews>
Youtube: <https://youtube.com/acroddiocese>

SUNDAY APRIL 30, 2017 – The Myrrh-Bearing Women

PARISH CALENDAR

Sunday, April 30 – Myrrh-Bearing Women (*The Third Sunday of Pascha*)

9:30 AM – Divine Liturgy

Blue Pew Book – hymns pp. 200-201

Epistle: Acts 6:1-7

Gospel: Mark 15:42-47, 16:1-8

Panachida for Nicholas and Agnes Towarnicki given by John and Donna Shimo.

Feast of the Great Martyr George

Friday May 5 – 6:30 PM Vespers

Saturday May 6 – 9:00 AM Divine Liturgy

Blue Pew Book – hymns p. 158

Epistle: Acts: 12:1-11

Gospel: John 15:17-27, 16:1-2

Sunday, May 7 – Sunday of the Paralytic (*The Fourth Sunday of Pascha*)

9:30 AM – Divine Liturgy

Blue Pew Book – hymns pp. 202-203

Epistle: Acts 9:32-42

Gospel: John 5:1-15

Panachida for Anna Rodino given by Family.

Confessions: (30 minutes) *Prior to as well as following scheduled services.* When you come for Confession, please be prepared and sitting in the front pew. If you cannot make it for the scheduled service times, please let me know and we can set up a time that is convenient for you. Thank you!

Please Keep in Your Prayers

Living: Fr. Lawrence Barriger. Fr. Michael Polanichka. Fr. Ronald Hazuda. Fr. John Gido. Fr. George Hutnyan. Fr. James Gleason. Fr. Tom Kadlec. Fr. George Dursa. Fr. Donald Valasek. Fr. Jonathan Tobias. Fr. Michael Rustick. Fr. Nicholas Wyborski. Fr. John Zboyovski. Fr. Robert E. Lucas. Deacon James Phifer. Pani Donna Smoley. Pani Linda Barriger. Pani Peggy Teklinski. Reese: Eric, Tamsen, James, Gineva, Benjamin, and Thomas. Ann Richardson. Joseph Kacaba. Lorraine Kacaba. Lovie Swingle. Stephanie Bonk. Bill Wassel. Owen Bonn. Gloria Bracey. Susan Danchak. Michael Danchak. Jada Eiden. Madelyn Hodanich. Margaret Skotleski. Johnny Huniyack. Anna Mae Kuklis. Rose Markiewicz. Mary Phillips. John Polanichka. Karen Rolka. JoyAnn Scarnato. Amy Shimo. Faye Snell. Russell Spilka. Jeff Thomas. Janet Pugh. AnnMarie Tigie. Gary Wassel. Mary Kay Wroblewsky. Eugene Vaskalis.

At home: Michael Andreosky. Elizabeth Basalyga. Anna Senich.

Assisted Living: Julie Roberts. Marion Sosnowski. Delores Naglak. Mary Kneiss. Susan Danchak.

Eternal light: In memory of Nicholas and Agnes Towarnicki given by John and Donna Shimo.

Parish Life

FILL UP THE BREADBASKETS OF NEPA!

Please remember those families who rely upon food donations to help make ends meet! We have a food donation container in the Church Hall, and ***we need your help*** to fill this container with non-perishable food items: cans, dry goods, etc.

“Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: ***for I was hungry and you gave Me food...***”

YOUR GIFTS TO GOD AND OUR CHURCH:

April 23, 2017

\$530.00	General Collection
\$70.00	7 Day Light
\$135.00	Holy Days
\$93.00	Church Dues
\$13.00	Taper Candles
\$10.00	Patriarchal Pence
\$270.00	Easter Offering
<u>\$50.00</u>	<u>Palm Sunday</u>
\$1,171.00	Total Collection

- The **Church Board** will meet **this morning** immediately following Divine Liturgy.

NEWS AROUND THE DIOCESE

(for more info, or to register, please go to www.acrod.org or www.campnazareth.org)

Camp Nazareth Alumni Reunion! - 40th Anniversary Alumni Day – May 20 2017

2017 Metropolitan Orestes Bowling Tournament! - Sts Peter and Paul Church of Rockaway, NJ (Chapter 43) is pleased to be the host for the 2017 69th Metropolitan Orestes Memorial Bowling Tournament. Come join them for an enjoyable weekend of bowling, Christian Fellowship and worship in Rockaway, NJ. All are welcome and need not be ACRY members to participate! Sign up today!

Fifth Annual Diocesan Family Camp! - Our Diocese is pleased to announce its fifth annual Family Camp at Camp Nazareth this year in conjunction with Family 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 – “Your Family’s Sacred Story”. Jesus and His family fled to Egypt. Noah and his family entered the ark. Abraham and his family left their home. Lot and his family fled Sodom. Stories of faith and God’s mercy are part of every family’s Sacred Story. Come learn about families of great faith in the Scriptures and be inspired. Share your own “Sacred Story” and help other families be inspired.

Family Camp is scheduled for Friday, June 9 – Sunday, June 11, 2017.

Each year we have a wonderful time together 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 register soon. Registration closes after Friday, June 2.

Young Women’s Encounter! REGISTER NOW! – Plans have been announced for the Fourth Annual Diocesan Young Women’s Encounter which will take place **from Sunday, June 25th to Wednesday, June 28, 2017** at Sts Peter and Paul Church in Windber, PA which is open to young women in our Diocese ages 12-18.

This engaging experience will include spiritual discussions and special events. Participants will explore the role of women in the church and develop and strengthen friendships with other Orthodox young women. The YWE will highlight ways young women can live our Orthodox Faith and serve the Church with their own unique gifts.

Registration information is forthcoming. Please watch www.acrod.org for the latest information.

Questions about the event may be directed to Pani Eleni Stagon at acrodywe@gmail.com or by calling 304-296-4319.

2017 Diocesan Altar Boy Retreat! – June 25-28, 2017 in Johnstown, PA. SAVE THE DATE!

2017 Diocesan Summer Camp! Johnstown, Pocono, Southern Tier, Youngstown and Chicago Deaneries – Week of July 16-22. Register online now! Register at https://www.campnetwork.com/Register/Register.php?camp_id=396857

AROUND THE COMMUNITY

Easter Dinner “Sviachene” Celebration today! - Father Myron Myronyuk and his Parish Family of Scranton’s Saint Vladimir Ukrainian Greek Catholic Church will conduct their annual Easter Dinner “Sviachene” celebration today, April 30, 2017, beginning at 12:30pm in the Parish Center at 428 North Seventh Avenue. Dinner will consist of borshch, holubchy, pyrohy, ham, kobasa, horseradish, rye bread, dessert and beverages. Takeouts will be available from 11:30am to 12 noon. Door prizes will be awarded along with a theme basket raffle. Admission: \$13.00 adults; \$8.00 children age 6-12; age 5 and under free. For reservations contact Maria Black at (570) 503-1514. Advance reservations only - no tickets at the door. Reservation deadline was Monday, April 24.

“THE MYRRH-BEARING WOMEN”

IMAGE from <https://www.goarch.org>

TEXT from The Church Year: The Celebration of Faith, Vol. 2
by Father Alexander Schmemmann



“ Listening to the account of Christ’s crucifixion and death during Holy Week, I am invariably struck by one detail in the story: the loyalty to the very end of a handful of people, mostly women, about whom the gospels tell us almost nothing else. What we do know is that Christ’s disciples ran away and left him behind. Peter denied him three times. Judas betrayed him. Crowds followed Christ while He was preaching, and each person was expecting to get something from him: they expected help, miracles and healings; they expected liberation from hated Roman occupation; they expected him to put their earthly cares in order. These countless people poorly understood the meaning of His teaching, if they even really heard it at all, of self-renunciation and love, of whole-hearted self-giving. For them, Christ was a handout, an offer of help, and so they came and followed. ”

“ But then came growing hatred toward Him on the part of the national leaders and those in authority. In Christ’s preaching of love the crowds now began to hear him foretelling that, through his love, He would offer himself as a sacrifice. And the crowd began to thin, to melt away. Christ’s earthly glory and human success burst into bright flame for the last time on the day of His triumphant entry into Jerusalem, when, in the words of the gospel, “all the city was stirred” (Mt. 21:10). But that was only for a moment. And even then, didn’t the crowds greet Him with such joy and enthusiasm only because, once again, they wanted and expected Him to give them an earthly kingdom, earthly victory, power, and glory? ”

“ All of this suddenly ended. The light went out, and after Palm Sunday came the darkness, loneliness and inconsolable grief of Holy Week. And was not the most painful part of these final days the betrayal by close friends and disciples to whom Christ had truly given Himself totally? In the garden of Gethsemane, even the three disciples closest to Him did not stand firm, but fell asleep while Christ was in final agony, sweating blood and preparing for a horrible death. We know that even Peter, who so loudly promised to die with Christ, wavered at the last moment and renounced, rejected and betrayed Him. And “Then,” writes the evangelist, “all the disciples forsook Him and fled” (Mt. 26:56). ”

“ But not all, as it turned out. The Cross brings on the hour of simple human faithfulness and love. Those who in time of “success” seemed so removed, whom we almost never meet in the pages of the gospels, to whom Christ had given no advance word of His resurrection, and for whom therefore everything ended and was lost on the night of the Cross – these were the people who proved faithful, who remained at the Cross in steadfast human love. The evangelist John writes, “Standing by the Cross of Christ were

His mother, and His Mother's sister, Mary the wife of Clopas, and Mary Magdalene" (Jn. 19:25). Later, after the death of Jesus, "When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body, and wrapped it in a clean linen shroud, and laid it in his new tomb, which he had hewn in the rock; and he rolled a great stone to the door of the tomb, and departed" (Mt. 27:57-60). "

" One day later, after the Sabbath, at dawn on the third day, the same women came to the grave, in keeping with the custom of that time, to anoint the dead body with aromatic spices. And it was precisely to them that the risen Christ first appeared. They were the first to hear from Him that "Rejoice" which forever afterwards became the essence of Christian strength. Christ had not revealed the mystery of the future to these women, as He did to the twelve chosen apostles. They knew neither the meaning of his death nor the mystery of his approaching victory in the resurrection. For them, the death of their teacher and friend was simply death the end; even worse, it was a terrible and shameful death, a terrible and abrupt end. They stood at the Cross only because they loved Jesus, and in loving Him, suffered with Him. They did not leave his poor, tortured body, but did all that has always done at final separation. "

" Those whom Christ had asked to stay with Him at the hour of His agonizing struggle, when He "began to be greatly distressed and troubled" (Mk. 14:33), dropped Him, ran away and renounced Him. But those whom He asked nothing remained faithful in their simple human love. "Mary stood weeping outside the tomb" (Jn. 20:11). Down through the centuries, love has always wept in this way, as Christ wept at the grave of His friend Lazarus. Here then, it is this love which first learns of the victory; this love, this faithfulness is the first to know that there is no longer any need for weeping, for "death is swallowed up in victory" (1 Cor. 15:54), and hopeless separation is no more. "

" This is what the Sunday of the Myrrh-bearing Women means. It reminds us that the love and faithfulness of a few individuals shone brightly in the midst of hopeless darkness. It calls us to ensure that in this world love and faithfulness do not disappear or die out. It judges our lack of courage, our fear, our endless and servile rationalizations. The mysterious Joseph and Nicodemus, and these women who go to the grave at dawn, occupy so little space in the gospels. Precisely here, however, is where the eternal fate of each of us is decided. "

" Today, I think, we are especially in need of recovering this love and basic human loyalty. For we have entered a time when even these are being discredited by harmful concepts of the person and human life now prevailing in this world. For centuries, the world still had the weak, but still flickering and shining, glow from that faithfulness, love and co-suffering which was silently present at the sufferings of the Man cast aside by all. And we need to cling, as if to a last thread, to everything in our world that still thrives on the warm light of simple, earthly, human love. Love does not ask about theories and ideologies, but speaks to the heart and soul. Human history has rumbled along, kingdoms have risen and fallen, cultures have been built and bloody wars fought, but what has remained unchanging on earth and in this troubled and tragic history is the bright image of care, self-giving, love, and compassion exemplified in the Myrrh-bearers. "