



# Saint Michael the Archangel Orthodox Church

146 Third Avenue, Rankin, PA 15104  
Pastor: Very Reverend Nicholas Ferencz, PhD  
Cantor: Professor Jerry Jumba  
Parish President : Carole Bushak



Glory to Jesus Christ! Glory Forever!  
Slava Isusu Christu! Slava vo v'iki!

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FEBRUARY 10, 2019

## ZACCHAEUS SUNDAY

- Sun., Feb. 10** **Zacchaeus Sunday.** Monk Ephraim the Syrian. Bishop-Monk Isaac the Syrian  
9:00 AM Divine Liturgy  
*Panachida:* Helen Ferencz, 40-day Memorial. Also, Madalynn Allshouse, 40-day Memorial
- Tue., Feb. 12** **The Three Holy Hierarchs Basil the Great, Gregory the Theologian and John Chrysostom**  
9:00 AM Divine Liturgy  
*Remembering:* Margaret Hixon – Hixon family
- FRI., FEB. 15** **THE ENCOUNTER OF OUR LORD JESUS CHRIST WITH SIMEON AND ANNA IN THE TEMPLE**  
9:00 AM Divine Liturgy and Blessing of Candles  
*Remembering:* Margaret Hixon – Hixon family
- Sun., Feb. 17** **Sunday of the Publican and the Pharisee.** Monk Isidore of Mt. Pelusium. New-martyr Joseph of Aleppo (1686)  
9:00 AM Divine Liturgy.  
*Remembering:* Helen Bires – Dennis and Janet Baran

**Holy Mystery of Confession:** Before Divine Liturgy. After Divine Liturgy or any other time, just ask.

## PEOPLE STUFF

**Prayer List:** *Deceased:* Helen Ferencz. Madalynn Allshouse. Mary Jane Alm. Fr. Nicholas Palun. Pañi Patricia Patrick.

*Living:* Fr. Joseph Cervo. Pani Donna Smoley, Dana Andrade. Gloria Andrade. Michael Artim. Gregory Michael Aurilio. Barbara Banosky. Jane Barclay. Donald Bodnar. Charlene Borsic. Jaime Budes. Barbara Chappie. Steve Bournius. Rebecca, David & Bradley Noah Cozad. Mary Ann Crouse. George & Margaret Dorogy. Christina Duranko. Breanne Glass. Dorothy Glass. Eddie Gombos. Jennifer Hartrick. Shirley Hrubic. Kevin Ianni. Gary Ingelido. Alisha Krass. Carson Krass. Savanna Lee Krass. Joan Martell. Brian Masterovsky. Michael Mehalik. Zoe Mehalik. Helen Mihalik. Bill & Patti Novotnak. Frank Palmieri. Diane Phillips. Millie and Edward Phillips. Michael Platt. Anna Senich. Bernice Sindak. Terry Slezak. Margaret Stemler. Milton and Thelma Supak. Diana Terezis. Paul & Valerie Yednak. Jeanne Zajac. *Prospora Bakers:* Trudy Trifanoff. Delores Cubakovic, and their intentions.

**Welcome!** We welcome to our church this morning all visitors, guests, relatives, and friends of Saint Michael Church. We pray your visit with us is spiritually rewarding, holy and life-giving. Visit often!

## F(E)ASTING

*The Three Holy Hierarchs Basil the Great, Gregory the Theologian and John Chrysostom*, on Tues. Feb. 12. Divine Liturgy at 9 AM.

**THE ENCOUNTER OF OUR LORD JESUS CHRIST WITH SIMEON AND ANNA IN THE TEMPLE**, on Fri., Feb. 15. Divine Liturgy and Blessing of Candles at 9 AM.

**ALL SOULS SATURDAYS:** The First All Souls Saturday is on March 2. We will celebrate Divine Liturgy with the reading of the lists of the deceased (Hramoty) at 9:00 AM. If you would like your loved ones to be remembered, please give Fr. Nik the list as soon as you can. There is an envelope in the envelope box for this purpose. You can just drop it in the basket at Liturgy.

## PARISH STUFF

**Re-New!** The *Lottery Jackpot* at the Parish Bazaar last October went so well that we would like to run another one on March 3, 2019, (before Lent begins) as a Fund-raiser. Here is how you can help:

- We are asking folks to help us out by donating lottery tickets again from now until March, just like you did for the Bazaar drawing.. Each time you go to buy lottery tickets, please consider buying one for the Parish.
- We are now selling the raffle tickets for the *Lottery Jackpot* soon. Tickets will again be \$5 each. Please do not hesitate to sell chances to your friends, family neighbors, postman, postwoman, people on the street...
- Thanks in advance for your support of this project.

**Reminder! For Sale!** Orthodox License Plate frames. These are really nice. There are 3 different styles. They are only \$5.00 each. Order will be sent in after *Sunday, February 24*. Please see Carole Bushak to order yours.

**Update! House Blessings:** I continue to call to schedule House Blessings. If I ain't called, I ain't comin' (yet).

**Update! Agape Offerings:** No one is signed up yet for any Sunday coming up.

**Update! Church Repairs:** *We thank all of our parishioners* for your ongoing, active interest in the well-being of our parish. God bless us every one! **Donations toward Repairs:** \$540.00 was donated by the Ferencz Family in memory of Helen Ferencz (Fr. Nik's aunt). So far, we have **\$3141** donated toward this new work. Total cost of this work was **\$3800**. *We thank you for your generosity. God bless!*

## DIOCESE, DEANERY AND ADDITIONAL STUFF

**Reminder! This Sat., Feb. 16, 2:00 PM: Symposium 2019:** The topic for this year's symposium is "Orthodoxy and the Scriptures," with presentations by Fr. Bogdan Bucur, Dr. Edith Humphrey, and Andrew Weaver. At St. Nicholas Orthodox Church, 320 Munson Ave., McKees Rocks. More info at [orthodoxpittsburgh.org](http://orthodoxpittsburgh.org).

**2019 Diocesan Events Now Being Scheduled!** Don't miss out! Check it out!

- **Diocesan Parenting Workshop Series Launches** - The title of the series is "Raising Believing Children". The first Workshop in the Series will be hosted by Sts. Peter and Paul Church in Rockaway, NJ on March 2, 2019. For info, visit our Diocesan Website- [acrod.org](http://acrod.org).
- **Second Annual Senior Retreat at Camp Nazareth!** From May 13-16, 2019. Online Registration begins February 1, 2019. For more information, contact Camp Nazareth: (1) visit [acrod.org](http://acrod.org); (2) call 724-662-4840; (3) email [campnazareth@acrod.org](mailto:campnazareth@acrod.org).

## Our Gifts to God and our Church

February 3, 2019

Attendance	34
Communion	20

### Collections

Monthly	220.00
Sunday	1450.00
All Candles	127.00
Donation for Building Repairs in memory of Helen Ferencz	540.00
Building Maintenance	25.00
Diocesan Membership	240.00
Adult Beverage Donations	42.00

**Total Offerings: 2644.00**

*Building and Repairs Donations to Date  
\$3141! God bless your generosity!*

- **DIOCESAN LENTEN RETREAT**, sponsored by the National ACRY. St Nicholas Church, Homestead, PA, Sat April 6, 2019, 9:00 am – 5:00 pm. *Presenters will be* Metropolitan Gregory, “Focusing on the Ladder of Divine Ascent and Our Spiritual Journey One Step at a Time”, and Fr. David Urban, “Windows to Heaven – Icon of Divine Ascent and the Feasts of the Church.” *Registration Deadline is* March 31, 2019.

**“MAKE HASTE, COME DOWN, LET ME STAY AT YOUR HOUSE”,**

On the Gospel Account of Zacchaeus  
by Very Rev. Stephen Rogers, February 2004

...In the first five verses of the nineteenth chapter of the Gospel of Luke, we are given the following account: "Then Jesus entered and passed through Jericho. Now behold, there was a man named Zacchaeus, who was a chief tax collector, and he was rich. And he sought to see who Jesus was, but could not because of the crowd, for he was short in stature. So he ran ahead and climbed up a sycamore tree to see Him, for He was going to pass that way. And when Jesus came to the place, He looked up and saw him and said to him, ‘Zacchaeus, make haste, and come down, for today I must stay at your house.’"

Careful attention should be paid to Christ's instructions to Zacchaeus, for in them we can all find the way to see Jesus.

"Make haste..." Jesus was passing through Jericho. Now was the time to seek Him. He might not pass this way again. Zacchaeus needed to seize the opportunity to meet Christ. In exhorting the Church at Corinth, St. Paul declares, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor.6:2). In the hustle and bustle of life, how easy it is to ignore "the one thing needful" because of all life's little emergencies. But in the midst of the laundry, the carpooling, the commute to work, all the activities that comprise our lives, Jesus is passing by. We must "make haste" to meet Him; we must not let life get in the way of the Source of Life. Right now, today, we must seek Him. And we must do it every day.

"Come down..." Zacchaeus had ascended into a tree to see the Truth. From his lofty perch he thought he could see. And though from the height of the tree he could see Jesus at a distance, he had to come back down to meet Him. Oftentimes we attempt through our own strength to ascend to truth and happiness. Some climb the corporate ladder; others acquire knowledge in ivory towers. But it is not through lofty position, through knowledge, or through power that we encounter the Prince of Peace. We come to know Him by coming down from our lofty perches of arrogance, pride and self-assurance. It is His presence we must seek, not simply knowledge through observation and study from afar.

"I must stay at your house..." For Zacchaeus, meeting Jesus did not simply entail a casual introduction or handshake on the road. Jesus was, in effect, saying to Zacchaeus, "You want to know me really? Then you must open up your personal life to Me. Take Me where you live." For us truly to know Jesus, we must bring Him into our homes; that is, our day-to-day existence. It is not enough to attend an occasional liturgy, or give thought to Him on the great occasion of His birth or Resurrection. To know Him truly we must allow Him into every "room" of our heart. He must abide with us. If we keep certain "rooms" closed to Him, then those aspects of our lives are denied His presence and therefore His peace, mercy and blessing.

Many of us claim we want to know Jesus and know Him intimately. But in truth, we want to know Him at a distance. We are perfectly happy to climb a tree and watch Him pass by. We can feel good about ourselves—after all, didn't we make the effort to climb the tree?

Yes, we can simply watch Him pass by. But if that is all we seek, then our lives remain unchanged. That wasn't good enough for Zacchaeus. He responded as Christ encouraged him: "Make haste...come down...I must stay at your house." What was the result of Zacchaeus's response to Christ bidding? Jesus Himself tells us in the closing verses of the gospel passage: "Today salvation has come to this house...for the Son of Man has come to seek and save that which was lost."

"Make haste...come down...let Me stay at your house..." If we respond as Zacchaeus did, then nothing short of the eternal salvation of our souls is given us. What more could we possibly want?

## AN HISTORY OF FASTING

By The Very Rev. Protopresbyter Lawrence Barriger

*And Jesus said unto them, "Can the children of the bride chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast."* (Matthew 9:15)

In the Orthodox Tradition fasting is seen as a vital part of the spiritual life of the individual and the Church, not only because of its practice in the Old Testament but most importantly because our Lord Himself combined fasting and prayer in His earthly life. At the beginning of His ministry, immediately after His Baptism, He retreated into the wilderness where we read: "And when he had fasted forty days and forty nights, he was afterward hungry."

Who can forget his instruction to the Apostles in the case of the epileptic boy whose demon the Apostles could not cast out? "This kind does not go out except by prayer and fasting." (Matthew 17:21) The Lord Himself gave instructions for fasting: "But you, when you fast, anoint your head, and wash your face; That you appear not unto men to fast, but unto your Father which is in secret. Matthew." (6:17-18)

The Apostles themselves kept in the Church the Lord's example and mandate on fasting. As an example in the Acts of the Apostles we read:

As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. (Acts 13:2,3)

The familiar fast days of Wednesdays and Fridays date back to Apostolic times. The first century document called the *Didache*, more commonly known in English as *The Teaching of the Twelve Apostles* instructs the faithful: "Your fasts must not be identical with those of the hypocrites. They fast on Mondays and Thursdays; but you should fast on Wednesdays and Fridays." (Didache 8:1) The Jews fasted on Monday and Thursday; the followers of Christ were to fast on Wednesday – the day when Christ was betrayed - and Friday – the day of His Crucifixion.

The fasting referred to here was not simply an abstention from meat or dairy products - it was a complete abstention from both food and drink until sundown. This type of fasting was preserved in the Church on the Wednesdays and Fridays of Lent, which called for a complete fast from food and drink until the reception of Holy Communion at the evening Presanctified Liturgy. (In the modern practice a light Lenten meal early in the day is generally observed).

In the centuries following the time of the *Didache* the Feast of the Resurrection of the Lord - Pascha - was observed with at first a forty hour fast, then a week long fast and then a forty day fast - known to us as Great Lent. This forty-day fast was generally well established in the fourth century but was observed differently in different places. The remarks of the Church Historian Socrates Scholasticus demonstrate the wide variety of fasting that was observed in the Early Church during the Lenten Season. After pointing out that different places reckoned the forty-day fast by differing methods he goes on to talk about the fasting practices observed:

One can see also a disagreement about the manner of abstinence from food, as well as about the number of days: Some wholly abstain from things that have life: others feed on fish only of all living creatures: many together with fish, eat fowl also, saying that according to Moses, these were likewise made out of the waters. Some abstain from eggs, and all kinds of fruits: others partake of dry bread only; still others eat not even this: while others having fasted till the ninth hour, afterwards take any sort of food without distinction. And among various nations there are other usages, for which innumerable reasons are assigned. Since however no one can produce a written command as an authority, it is evident that the apostles left each one to his own free will in the matter, to the end that each might perform what is good not by constraint or necessity. Such is the difference in the churches on the subject of fasts. (*Eccl. History*, Book V:12) (*to be continued!*)