



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 17, 2019

SUNDAY OF THE PUBLICAN AND THE PHARISEE

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

No Fasting this Week, even on Wednesday and Friday!!!

Sun., Feb. 24 **Sunday of the Prodigal Son.** Martyred Bishop Blaise of Sebaste. Vsevelod, Wonderworker of Pskov

9:00 AM Divine Liturgy

Panachida: **February Perpetual Remembrances:** Mary Mesko, Anna Horgas. Fr. Peter Buletza.

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 Joanna Ferencz. Pani Donna Smoley, Dana Andrade. Gloria Andrade. Michael Artim. Gregory Michael Aurilio. Barbara Banosky. Jane Barclay. Donald Bodnar. Charlene Borsic. Jaime Budesá. 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 next Feast will not be for a long, long time from now: Annunciation on April 7.

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

New! Blessed Candles now available. We blessed Candles at the Divine Liturgy on Friday for the Feast of the Encounter. If you need a blessed candle, please see George Hrabchak.

New! Thank You! You will find a Thank You Letter from St. Cyril of White Lake Food Pantry posted on the bulletin board downstairs.

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: *Today:* Trudy Triffanoff. *Next Sunday, Feb. 27:* OPEN. *March 3:* Sharon Mascilak. God Bless and thanks for helping out!

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! 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

New! Archangel Icons Studio presents Icon Workshops. Iconographer- Michael Kapeluck. Three different dates: June 10-15, 2019. July 22 - 27, 2019. August 12-17, 2019. The workshop will be an intense 6 days where the student will create an icon using acrylic/gouache techniques. Learn basic color mixing, drawing and painting techniques. Be instructed in the history and theology of the icon. Receive personal instruction and demonstration for each stage of painting. Gain a deeper understanding of the mystical art of the icon and its place in the Church. For more information, contact Michael at kapeluck@verizon.net, or go to the facebook page: <https://www.facebook.com/Archangel-Icons-274475679286152/>

New! ACRY Annual! This is an exciting time for the A.C.R.Y. Annual and Diocesan Yearbook. For the first time in its long history it will be available in full-color from front to back and available as a downloadable digital

Our Gifts to God and our Church

February 10, 2019

Attendance	35
Communions	19

Collections

Monthly	165.00
Sunday	836.00
All Candles	144.00
Building Maintenance	390.00
Diocesan Membership	288.00
Festal Decorated Candles for Icon Screen	50.00

Total Offerings: 1873.00

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

file. If you are an A.C.R.Y. member or have purchased a hard-copy of the A.C.R.Y. Annual, you may access and download your digital copy by visiting and entering your Free-Access Code found on Page 3 of the book: www.issuu.com/store/code. If you are not an A.C.R.Y. member and have not purchased a hard copy of the A.C.R.Y. Annual, you may purchase a downloadable version for just \$6 by visiting: https://issuu.com/acryannual/docs/2019_acry_annual_january_2019_for_o. Any questions regarding access to the digital version of the A.C.R.Y. Annual can be forwarded to Father Matthew Stagon at (973) 627-1462 or Father William Bennett at (212) 254-6685.

New! Young Adult Spring Retreat. March 29–31 at Camp Nazareth. Open to Young Adults 19–35. Fee: \$75. Theme: “Staying Sane in a Troubled World.” Keynote Speaker: Dr. Al Rossi. More info on flyer in the hall.

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.
- **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; (2) call 724-662-4840; (3) email campnazareth@acrod.org.
- **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.*

AN HISTORY OF FASTING

By The Very Rev. Protopresbyter Lawrence Barriger

(Continued from last week!)

In examining the practices listed here we have already mentioned the fast "until the ninth hour" (three P.M.) which survived in the Church in the liturgical fast for the Presanctified Liturgy. (The Muslims observe the fast of Ramadan in the same way - eating or drinking nothing while the sun is up - Mohammed undoubtedly copied either a Christian or Jewish fasting practice that he was familiar with). At this time it should be pointed out that most people in the ancient world - at least in the Roman Empire - existed primarily on bread and vegetables. Fish and shellfish were common in coastal areas but meat generally was eaten only by the wealthy on a regular basis because of its cost. In the ancient world there was no means of refrigeration and meat was normally kept "on the hoof" until it was to be consumed.

The only source of inexpensive meat was that left over from sacrifices in the various pagan temples. Because the animals offered in sacrifice had to be "without blemish" this was often a better grade of meat and what was not used in the Temple was offered for sale. Thus we read St. Paul's comments to the Corinthians about meat "offered in sacrifice to idols:

Hence, as to the eating of food offered to idols, we know that "an idol has no real existence," and that "there is no God but one." For although there may be so-called gods in heaven or on earth--as indeed there are many "gods" and many "lords" -- yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. However, not all possess this knowledge. But some, through being hitherto accustomed to idols, eat food as really offered to an idol; and their conscience, being weak, is defiled. Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. Only take care lest this liberty of yours somehow become a stumbling block to the weak. For if any one sees you, a man of knowledge, at table in

an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall. (I Corinthians 8:4-13)

This passage, which taken somewhat out of context, is read on the "Sunday of the Leave Taking of Meat" (Meatfare Sunday), was the Apostle's answer to the question of purchasing and eating meat that had been offered in sacrifice or accepting an invitation to eat a meal that was offered to the public in a pagan Temple. Eating such meat is permissible unless it scandalizes someone who is weak in faith. Rather than do that the Apostle says "I will never eat meat."

This Apostle's words though, despite their being read on Meat-fare Sunday, have little to do with the reason that most people regard fasting as abstaining from meat. Abstaining from meat was a practice that developed in the monastic movement of the fourth century as this story from the Sayings of the Desert Fathers shows:

Theophilus the Archbishop summoned some Fathers to go to Alexandria one day, to pray and to destroy the heathen temples there. As they were eating with him, they were brought some veal for food and they ate it without realizing what it was. The bishop, taking a piece of meat, offered it to the old man beside him, saying, "Here is a nice piece of meat, Abba, eat it." But he replied, "Till this moment we believed we were eating vegetables, but if it is meat, we do not eat it." None of them tasted anymore of the meat which was brought.

There were several reasons for this abstention. First is the undeniable fact that meat tastes good! To give it up completely was a sign of self-denial. As Abba Evagrius writes:

When the soul lusts for various foods, let us confine it to bread and water, to make it grateful for even a thin slice of bread. (*The Philokalia*; Abba Evagrius, "On Active Life")

Secondly, in the physiological theory of the ancient world meat was a food, which because of the blood in it, was held to "excite" the body. Digesting meat was seen as requiring more effort of the body and hence caused the passions to be stirred up. There were even Christians who condemned outright the eating of meat by any member of the Church. This monasticism gone awry was condemned at the Synod of Gangra in 340 A.D.: "Anathema to him who disregards legitimate marriage; anathema to him also who condemns the eating of flesh...." (Gangra c.1 & c. 2)

Another reason why the monks followed a diet of bread and vegetables was, as mentioned above, that this was the common poor man's fare in the ancient world. When it came to the care of the body the monks believed in the simplest food and drink and often did not even bathe.

Because of their abstention from meat all the time the monasteries in their various typika or directories recognized different foods as permitted or not permitted on fasting days. During Lent and other fast periods they generally observed "dry eating" without the use of olive oil (a staple of kitchens in the ancient world) or wine. On some days oil was permitted. On feast days all foods including fish were permitted. In areas where meat was scarce and fish was more commonly eaten a differentiation was made between fish and shellfish when it came to fast days.

The rules of fasting that are current in the Church generally reflect the monastic practices that developed in the Middle Ages from the variety of customs that the historian Socrates mentions. After the time of Iconoclasm in the 8th century these monastic practices became very popular even among clergy and faithful who were not in monasteries. The role of the monasteries in the victory over the iconoclasts was not forgotten. Monastic services supplanted the "cathedral rite" services and eventually caused them to disappear. The monastic rules of fasting were widely accepted in the piety of the Church although there has been great leeway in their interpretation. The words of Socrates bear repeating here: "to the end that each might perform what is good not by constraint or necessity." *(to be continued!)*