



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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APRIL 21, 2019

PALM (FLOWERY) SUNDAY

SUN., APR. 21 PALM (FLOWERY) SUNDAY

8:15 – 8:45 AM Holy Mystery of Confession

9:00 AM Divine Liturgy

TUE., APR. 23 HOLY & GREAT TUESDAY. Martyrs Terence, Pompilus et al. Patriarch Gregory V of Constantinople.

6:30 PM Holy Mystery of Confession

7:00 PM Divine Liturgy of the Presanctified Gifts

WED., APR. 24 HOLY & GREAT WEDNESDAY. Martyred Bishop Antipas of Pergamum

6:30 PM Holy Mystery of Confession (*note: Last Scheduled Confessions*)

7:00 PM Holy Mystery of the Anointing of the Sick (*Special Note: this is only the Mystery of the Anointing of the Sick*)

THU., APR. 25 HOLY & GREAT THURSDAY. Confessor Basil of Parium

9:00 AM Last Supper Liturgy - Vespers and Liturgy of Basil

7:00 PM Matins of the Passion – Great Friday Matins of the 12 Gospels

Set up the Tomb

FRI., APR. 26 HOLY & GREAT FRIDAY. Martyred Priest Artemon and companions

12 Noon Royal Hours

7:00 PM Vespers and the Burial Procession with the Holy Shroud

SAT., APR. 27 HOLY & GREAT SATURDAY. Confessor Martin, Bishop of Rome

7:00 AM Tomb Vigil Begins

10:00 AM Paschal Vigil Liturgy – Great Vespers and Liturgy of Basil

Tomb Vigil continues until 10:00 PM. Please sign up for your hour!

SUN., APR. 28 PASCHA!

8:30 AM Resurrection Matins

Divine Liturgy

Blessing of Baskets

MON., APR. 29 BRIGHT MONDAY! Virgin Martyrs Agape, Irene, and Chionia

9:00 AM Divine Liturgy and Paschal Procession

SUN., MAY 5 THOMAS SUNDAY Monk Theodore Sykeot

8:45 AM Liturgical Hymns

9:00 AM Divine Liturgy – Special Sheets

Thomas Sunday Paschal Brunch!

No Memorials for the Deceased are celebrated from Palm Sunday through Thomas Sunday.

Holy Mystery of Confession: See the Schedule above. If you cannot make a scheduled time, please let me know and we can make arrangements.

PEOPLE STUFF

Prayer List: *Deceased:* Margaret Dufalla

Living: Fr. Joseph Cervo. Pañi Dorothy Hutnyan. Pañi Donna Smoley. Dana Andrade. Gloria Andrade. Michael Artim. Gregory Michael Aurilio. Brooklyn Grace Banosky and her parents Chris and Katie. Jane Barclay. Walter Bolbat. John Bonga. Donald Bodnar. Charlene Borsic. Jaime Budesca. 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. Bill and Andrea Sovick. Margaret Stemler. Milton and Thelma Supak. Diana Terezis. Bobby and Dee Triffanoff. 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

LENTEN FASTING: Traditional Guidelines:

- **On Palm (Flowery) Sunday**, fish is permitted as well as wine and oil, but meat and animal products are not allowed.
- **Holy Week.**
 - On **Monday, Tuesday and Wednesday**, 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.
 - On **Holy Thursday** one meal is eaten, with wine and oil (i.e. olive oil) [after the Divine Liturgy].
 - On **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.
 - On **Holy Saturday** there is in principle no meal, since 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.

A Pastoral Interpretation: Try to fast and pray more than last year, with more focus and concentration. Who knows, in fifty or sixty years, if we keep trying, we may become more perfect!

Our Gifts to God and our Church

April 14, 2019

Attendance	50
Communions	23

Collections

Monthly	55.00
Sunday	850.00
All Votive Candles	160.00
Paschal Candles	85.00
Church Repairs	10.00
Building Maintenance	370.00
Diocesan Membership	156.00
Total Offerings:	1686.00

Building and Repairs Donations to Date
\$3376! *God bless your generosity!*

- **PASCHA AND BRIGHT WEEK – No Fasting** is permitted on Easter Sunday and all of Bright Week, through Thomas Sunday, as we celebrate the greatest event in history! The Salvation of the World, through the Death and Resurrection of Our Lord.

PARISH STUFF

New! The Easter Basket Everyone should be bringing an Easter Basket to Church next Sunday.

Different cultures and locales developed different traditional foods to have blessed and eaten on Easter, but there are a few general 'rules.'

- Blessing the Easter Basket is an important and valuable way of continuing the celebration of the Resurrection of Our Lord all the way home and for the rest of the day (and of the week!) It helps us to remember *Christ Is Risen!* even when we get back to our ordinary, normal lives.
- All Easter meals consist of the kinds of food that we could not eat during Lent (meat, eggs, cheese, etc.) and also some other foods that were available in early spring before the summer gardens could be harvested (beets, horseradish, olives, etc.).
- **Important note: Don't like shunka? Can't eat hrutka? Don't make Pascha Bread anymore? So what?** KFC Fried Chicken, Cottage Cheese, and Giant Eagle Italian Bread work also, y'know. A blessed Easter Basket with a special meal is the most important idea here. If one or more of the traditional foods do not appeal to you, feel free to substitute! I mentioned last year that I knew a guy who brought a Sheetz' Chili Dog in his Basket every year, because *that* was important to him, since he loved them but didn't eat them during Lent.
- **Other important notes:**
 - You don't have to bring the whole Easter dinner with you. A slice of meat, an egg, horseradish in a baggie is all that is necessary (it helps to have the whole bread).
 - What if you don't have dinner done yet? Bring what you have, even if it is just an egg and loaf of bread.
- What is important is that we celebrate the goodness that God has given us, both in Church and at home, first in the life He gives us on this earth, and then in the Life He gives us forever in his Resurrection - so ENJOY!

Reminder! Tomb Vigil Sign Up: As we usually do, we have put a Poster in the Vestibule, asking folks to sign up for the Vigil at the Tomb on **Holy and Great Saturday**. The Church will be available from 7 AM until 10 PM on Saturday. Please plan to come and spend an hour with Our Lord in the Tomb.

Reminder! Thomas Sunday Dinner! Will be, as always, on Thomas Sunday, May 5, after the Divine Liturgy. A new *Sign Up Poster* is now available in the hall. Please sign up and let us know what you are bringing!

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 **\$3376** 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

Thanks and God Bless All of You who came to our Deanery Missions! These events are not just for the benefit of each individual person, but also for the good of our *parish*, and of our *deanery* – *that is, all those Orthodox Christians* in our area. They enable us to pray together, to learn together, to spend time with each other. We build our faith and our love through these events. We truly appreciate all of you who made the special effort to attend

Do not forget prayer—it is the life of the soul.
– St. Nikon

one or maybe even all of the missions. *You* made the experience an interesting and valuable one, by your presence and your participation. I hope you found them valuable in your worship, your prayer life, and your Lent.

Reminder! Designer Purse Bash! St. Nicholas Church, Homestead. Saturday, May 18. Doors open at 4 PM. Tickets are \$30 and include meal and 4 chances. More information on the bulletin board in the hall! Don't miss this one!

Reminder! Registration Opens For **2019 Young Women's Encounter:** *From* JOHNSTOWN, PA -- [Diocesan Chancery] - Registration is now open for the SIXTH Annual Diocesan Young Women's Encounter which will take place from Sunday, June 30th to Wednesday, July 3rd, 2019 at Saints Peter and Paul Church in Windber, PA. We encourage our young women, ages 12 to 18 to attend.

This engaging experience will highlight how young women can live our Orthodox Faith and serve the Church with their own unique gifts. The YWE is designed specifically for our young women to provide them an opportunity to spend time in fellowship with each other, have fun, and pray together. This year we will have the blessing to spend some time at the Orthodox Monastery of the Holy Transfiguration in Ellwood City, PA.

Registration will be primarily online and is open now! A link to register is on the home page at www.acrod.org. You can find more information about this event by looking through past photo albums which can be found at <https://www.acrod.org/ministries/youth/ywe/>

Space will be limited to the first thirty respondents, so participants are urged to register in a timely manner. Registration Deadline is Friday, June 7, 2019.

There is a \$100.00 participation fee. Kindly have registration fees paid by the registration deadline. Checks can be sent to: Young Women's Encounter , 66 Beach Street, Rockaway, NJ 07866

Questions about the event may be directed to YWE Director, Pani Eleni Stagon at acrodywe@gmail.com or by calling 304-777-9403.

Reminder! Science and Nature Camp at Camp Nazareth, Sunday, August 4 - Saturday, August 10. Camp Nazareth is pleased to announce its THIRD ANNUAL Science and Nature Camp which will take place August 4-10, 2019!!! Camp participants will learn all about Astronomy, Biology, Earth Science, Geology, Meteorology and SO MUCH MORE!

Participants will have the opportunity to use telescopes, microscopes, and other equipment used to study and learn about nature. But most importantly, they will explore the trails, waterfalls, streams and geography of the Camp. Special emphasis will be placed on appreciating the beauty of nature and the wonder of the fields of science they will study.

The Science and Nature Camp is a resident (sleepaway) Camp with a Day Camp option for ages 8-18. It will take place on the 289 beautiful acres of Camp Nazareth property located at 339 Pew Road, Mercer, PA.

Online Registration is now open. Visit campnazareth.org to register for the Science and Nature Camp.

Email campnazareth@acrod.org or call 724-662-4840 for more information.

In addition to the Science and Nature program, participants will enjoy the many amenities Camp Nazareth has to offer including a Junior Olympic-size swimming pool, the High and Low Ropes Course including a 750 foot Zip Line, climate-controlled cabins, sports fields and basketball courts, a large Rec Room, a volleyball court, and more.

A Schedule of events can be found on the hall bulletin board.

HOMILY ON THE PREPARATION FOR THE PASSOVER [ON GREAT THURSDAY]

by Archbishop Philaret

...we shall be speaking about that which took place on Thursday of the Savior's last week, the week of the Cross. The first thing that the Gospel narrative presents to us of the events of Great Thursday is the disciples' preparation for the Passover. The first day of the feast of unleavened bread was the first day of the feast of the Passover. According to the words of St. Mark, this was the time when they killed the Passover (Mark 14:12), or, to be more precise, as St. Luke says, the day...when the Passover must be killed (Luke 22:7).



According to the law of Moses, the reckoning of days began with the evening, and therefore the feast of the Passover began on the evening of the 14th of Nisan. Nevertheless, according to the later custom of the Jews, the twenty-four-hour period of preparation for the feast also applied to the feast. In this way, instead of seven days, they counted eight days of unleavened bread. There was a need that led to this as well. By reason of the flow of people into Jerusalem for the Passover, very many—especially the poor—could find neither lodging nor the other requirements for the celebration of the Passover on one and

the same day. Therefore, a significant portion of the people, primarily the poor, prepared and ate the Paschal lamb on the forefeast, the 13th of Nisan, which corresponds to the period between the middle of March and the middle of April. The people justified themselves in their custom by the fact that they calculated the beginning of Nisan from the conjunction of the moon with the sun, whereas the scribes counted from the first quarter of the moon, that is, some days later.

Thus the Jewish elders, according to the narrative of the Evangelist John, on the morning of the day following the Savior's celebration of the Passover, went not into the judgment hall, lest they should be defiled; but that they might eat the Passover (John 18:28). These people, being wealthy, had all the means to celebrate the Passover supper at the time set forth by the law, on the 14th of Nisan. Moreover, they always wanted to appear as models of righteousness of the law. On the morning of the day on which the Savior was already condemned, the Sanhedrin was only preparing for the Passover (John 19:14). The poor people were another matter: their poverty itself forced them to value not so much the letter as the spirit of the law. Thus the disciples of Jesus were already beginning to prepare to fulfill the instructions of the law concerning the Paschal lamb on the forefeast of the Passover. Before noon on the 13th of Nisan they asked the Lord where, in which house, it was pleasing to Him that they prepare the Passover.

During His earthly life, the Lord Jesus, as He Himself said, had no where to lay his head (Matt. 8:20). He had neither a home nor any other property in Jerusalem in which, according to the law, it was required to celebrate the Passover (cf. Deut. 16:5-6). Therefore, it remained for Him to seek a room with one of the inhabitants of Jerusalem who had pledged himself out of piety to give a room for the celebration of the Paschal ceremony to those who did not have their own home in Jerusalem. And He said, "Go into the city to such a man and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with My disciples" (Matt. 26:18).

St. Matthew does not say who was sent to prepare the Passover. St. Mark reveals that two disciples were sent. In this instance St. Luke is even more detailed: "And He sent," he says, "Peter and John," that is, His most beloved disciples... Since we do not see a reason for St. Matthew to omit the name of the one to whom the disciples were sent if he had been named by the Savior; and since the other Evangelists do not speak about the name of this person, but on the contrary testify that they were to recognize this host only through incidental signs; then there is no doubt that the Lord Himself did not name this host, and this, of course, was in order to give His disciples an experience of His Divine knowledge... "The Master saith unto thee," this means that the householder belonged to the number of Jesus' disciples—to the number of those who heard and respected Him. Consequently, no matter how many enemies Jesus had among the inhabitants of Jerusalem, there were also people devoted to Him—people who had reverence before Him, at least as before a great Miracle-worker...

"My time is not yet full come," the Savior had said before this,... But now He is saying something entirely different. Now, He says, the time has come which has been appointed for Me to complete the work laid upon Me by the Heavenly Father and by My love for people—the time has come for Me to lay down My life for My friends... He showed them His love despite the fact that one of His disciples, ..was His betrayer; despite the fact that Peter himself would not remain faithful to Him and that all the others would abandon Him. ..at the last Passover supper He leaves them a boundlessly lofty sign of His unparalleled love for them—the Mystery of the Communion of His Body and Blood, which would be performed on earth until the end of the world.

The Hebrews gave the name "upper room" to a hall located in the upper portion of their living quarters, which was separated and secluded from the noisy floor below. At the Savior's designation the upper room for His supper was not only secluded, but spacious. Moreover, it was also covered with rugs, prepared, and festally adorned. Remember,... that on other occasions the Savior liked simplicity in everything—in clothing, in food, and in manner of life. But now, when He wants to offer His disciples the Mystical Supper, He appoints for this not a simple place, but a larger upper room, a room spacious and furnished exceedingly well. Such must be the place for the most holy Mystery of the Eucharist, according to the Savior's instructions.

"And they went, and found as He had said unto them: and they made ready the Passover" (Luke 22:13). Everything happened just as the Lord had said: the man was met when they entered the city in just such a way as the Lord had indicated; the householder turned out to be kind, fulfilling with eagerness the Master's wish; and the hall turned out to be just as the Lord had said. How could the disciples not have said in their hearts that their Master was a great Prophet? And they made ready the Passover; that is, they purchased and prepared the Paschal lamb in accordance with the law, and they prepared everything necessary for the festal supper.

"...And in the evening cometh with the twelve" (Mark 14:17), calls the time when Jesus came to the house where the Passover had been prepared evening. St. Luke says, "And when the hour was come" (Luke 22:14), that is, for the festal supper. What was the significance of the time? The final preparation for the celebration of the Paschal solemnity—that is, the preparation of everything that pertained to the Passover supper—began for the Jews between the sixth and ninth hours of the day, or according to our reckoning, between noon and three in the afternoon. The Passover supper began no later than about 5:00 p.m. Thus the Savior arrived at the Paschal upper room just before 5:00 p.m., and His supper commenced no later than just after 5:00 p.m. Thus does the Orthodox Church, in accordance with the Gospels, celebrate the establishment of the Mystical Supper, performing the Liturgy on Great Thursday after noon.

"He cometh with the twelve" (Mark 14:17). Consequently, even Judas the betrayer was not deprived of that supper at which the Lord had desired to be with His disciples as with His children. But Judas did not change.

O infinite Goodness! How Thou didst love those who loved Thee! How much light, how much love didst Thou pour out upon them! Deprive us not of Thy life-giving love, Thine eternal love! Warm and soften our hardened hearts, that they will feel Thy great love for sinners; and if they temporarily waver in faithfulness to Thee, let it not be—let it not be with us as it was with the terrible soul of Judas. Amen.