

# Nicholas Gicie

Aug 15, 1926 – May 17, 2018 (Age 91)

Nicholas Gicie, 91, of Butler passed away Thursday at VA Medical Center in Butler.

Born Aug. 15, 1926, in Canton, Ohio, he was a son of the late Daniel and Frances Hudas Gicie.

Nicholas managed the Lumar Village in Butler for 25 years, retiring in 1995. Following his retirement, he worked part time for Sam's Club and Target Department Store.

He enjoyed woodworking and was a member of St. Andrew Orthodox Church in Lyndora.

Nicholas was a veteran of the U.S. Air Force.

Surviving are his daughter, Sandra Fry of Florida; a stepdaughter, Felicia Giger of Butler; three grandchildren, Alexandra C. (Jonathan) Kalchthaler of Pittsburgh, Hannah C. Ventura of Pittsburgh and Faye C. Ventura of Upper St. Clair; a brother and a sister, Daniel Gicie and Frances Miller, both of Florida; a niece, Linda Haas of Ohio; many nieces and nephews; and a great-granddaughter on the way.

In addition to his parents, he was preceded in death by his wife, Bonita Brabec Gicie, who passed away Dec. 21, 2013; and three sisters, Irene Dotavio, Amy Bowers and Helen Mary Harterstein.

GICIE - Friends of Nicholas Gicie, who died Thursday, May 17, 2018, will be received from noon until 2 p.m. Monday at Geibel Funeral Home, 201 E. Cunningham St., Butler.

A Panachida (sic) service will be held at 1 p.m. Monday from the funeral home. A funeral service will follow at 3 p.m. Monday from St. Andrew Orthodox Church, 201 Penn Ave., Lyndora. The Rev. Keith Lowe will officiate.

Interment will be held at the National Cemetery of the Alleghenies. In lieu of flowers, memorial donations may be made to St. Andrew Orthodox Church. For more information or to leave an online condolence, please visit [www.geibelfuneralhome.com](http://www.geibelfuneralhome.com).

## Saint Andrew Orthodox Church

201 Penn Avenue,  
Lyndora, PA 16045

Church (724) 285 6010 Presbytery (724) 285 1336

[www.standrewlyndora.com](http://www.standrewlyndora.com)



**May 20, 2018**

**Holy Father of the First Ecumenical Council**

### Times of Services

May 20	Sun	10:00AM	Divine Liturgy
21	Mon	3:00 PM	Funeral of Nicholas Gicie
26	Sat	9:30 AM	Divine Liturgy
			Blessing of the graces at Butler Memorial Park

(See next page)

<b>May 27</b>	<b>Sun</b>			<b>Pentecost</b>
		<b>10:00</b>	<b>AM</b>	<b>Divine Liturgy</b>
				<b>Kneeling Prayers</b>
Jun 3	Sun	10:00	PM	Divine Liturgy
10	Sun	10:00	AM	Divine Liturgy
17	Sun	10:00	AM	Divine Liturgy
24	Sun	10:00	AM	Divine Liturgy

**Please note:**

**There will be no Saturday Vespers after Memorial Day until after Labor Day.**

**Sisterhood of the Altar**

The sisterhood of the Altar will a meeting following Divine Liturgy today.

**Halusky Sale**

A sub-committee of the Growth Committee will be preparing and selling Haluskies at the Farmers' Market on Rt. 68 on Saturday, June 23, 2018. The sale will begin when the market opens and end when the Haluskies are sold out.

For more information please contact:

Susan Campbell, Debora Pfabe or Nadine Schorr.

**The First Ecumenical Council**

Soon after Emperor Constantine took up residence in Nicomedia, the eastern capital, after his victory over Licinius, he was chagrined to learn of this new controversy that was troubling the whole Eastern Church. So, with the advice of St Hosius, Bishop of Spain (c. 257–357), his theological advisor, he summoned the largest council of bishops ever held up to that point. It opened on May 20, 325, in the city of Nicea, near Nicomedia. Constantine himself gave the opening address. According to tradition, 318 bishops were in attendance, including the famous and greatly beloved Saint Nicholas, Bishop of Myra in Lycia, and Saint Spyridon, Bishop of Tremithus in Cyprus.

This council, known now as the First Ecumenical Council, decreed that the Logos,

the Word and Son of God, is uncreated, ever-existent, and fully divine. He is begotten—that is, “born” or generated—from the Father, and not made or created by Him. He is of one essence (in Greek, homoousios) with the Father. He is true God of true God, the Word of God by Whom all things were made (Jn 1.3; Heb 1.2). It is this uncreated, only-begotten, divine Son of God Who became man from the Virgin Mary as Jesus Christ, the Messiah of Israel and the Savior of the world.

The Council of Nicea also decreed a number of canons (i.e., Church regulations) concerning various issues of order and discipline in the Church. Canon 6 confirmed the jurisdictional authority of Alexandria over Egypt and the neighboring regions of Libya and Pentapolis, “since the like is customary for the Bishop of Rome also [meaning that the Roman Church, in a corresponding way, had jurisdictional authority only over Rome and its neighboring territory—at that time, most likely central Italy]. Likewise in Antioch and the other provinces let the Churches retain their privileges.” This canon clearly ratifies the ancient practice of the Churches in the major cities each having full jurisdictional authority only over the surrounding region.

Concerning the lapsed, Canon 11 offered the possibility of restoration to Eucharistic communion, but only after a period of 12 years of heartfelt contrition, in three stages:

Concerning those who have fallen without compulsion, without the spoiling of their property, without danger or the like, as happened during the tyranny of Licinius, this Synod declares that, though they have deserved no mercy, they shall be dealt with mercifully. Those who were previously communicants, if they heartily repent, shall spend three years among the hearers; for seven years they shall be prostrators; and for two years they shall join the people in prayers, but still as yet without receiving the Eucharistic gifts.

Canon 20 prohibited the practice of penitential kneeling during the Church’s Sunday Liturgy, as well as during the entire Pentecostarion season.

The Nicene Council also established guidelines for determining the date of the annual celebration of Pascha—thus helping to bring the Quartodecimans’ practice to an end.

Finally, this council affirmed once and for all, at least for the Eastern Churches, the propriety of allowing married men to be ordained as deacons, presbyters, and at that time even bishops, and to still have a normal married life.