

ST. NICHOLAS BULLETIN Sunday, Jan. 16th, 2021

31st SUNDAY AFTER PENTECOST – Tone 6. New Martyrs and Confessors of Russia. Hieromartyr Clement, Bishop of Ancyra, and Martyr Agathangelus (312)
1 Timothy 1:15-17 | Luke 18:35-43

Please join us following Divine Liturgy downstairs for Coffee hour.

The St. Nicholas Society will have a Super Bowl Hoagie Sale, on Saturday, February 12. To place an order please call 724-379-6478 or 724-483-8428, by February 4. The cost is \$8. Pickups will be on Saturday, February 12, from 11:00 am to noon. Workers are asked to be at the church at 8:00 am on Saturday, February 12.

If you have not already done so, please speak to Fr. John about arranging a house blessing, if you desire.

Services and events this week

Wednesday

10:00am 40th Day pannikhida for Fr. Igor

6:30pm Small Compline

7pm Book Study Group

Saturday

6:00pm Great Vespers, followed by catechesis class: "The Mystery of the Holy Confession"

Sunday

9:00am Bible Study

9:40 Hours; 10am Divine Liturgy

Coffee Hour

Prayer list Jan. 16th

Mary Behanna – in memory of parents Andy & Petrina Gernat (Virgin Mary Kiot)

Sandy Klizas – in memory of Stephen & Helen Drake/ in memory of Frank & June Drake/ in memory of Val Clark

Dimitri & Pauline Petro – in loving memory of Father Igor/ in memory of Ethan Aitken on his 40th day/ in memory of Andrew Kaluponov/ for health & safe travel for Christine & Alexandra/ for health of Nick & Nicholas/ for health of Rachel & Shelley/ for health of Natalie & rob/ for health of Luke, Noah, & Will

Pauline Petro – for health of husband Dimitri

Ralph & Ina Prystash – for health of daughter, Jacque

Ralph Prystash – for health of Ina & Dianna/

Rodney Prystash – for health of family

Michael Horan – memory eternal to my loving wife Rebecca/ for health and birthday of Cindy/ for special intentions

Sandy Carroll – health of husband, Dennis

Nick & Christine Milchovich – in memory of Ethan Aitken/ in memory of Fr. Igor/ safe travel for Christine & Alex

Altar & Analoï offerings

Jan. 23rd – altar candles offered by Sandy Klizas, in memory of mother, Helen Drake

To Pray... (From "When you Pray," By Joseph Letendre)

"If we're at all serious about being Christians, serious about living in accordance with the gospel, we quickly realize that going to Church is not enough. It requires what Fr. Alexander Schmemmann called "the liturgy after the liturgy" – undertaken faithfully, daily, and obediently for a lifetime. The litmus test of faith is not what we do in Church, but what we do after church...What makes all of this...possible is God's grace. What makes grace accessible is prayer.

So what is prayer? At its most basic, prayer is spending time with God – deliberately, explicitly, consciously spending time with God.

John Vianney, a nineteenth century priest in rural France, noticed a farmer who would come into the church every morning and evening and just sit there with no bible, no prayer book, no rosary. Finally, the saint asked the farmer what he was doing. "I look at Him," the farmer replied, "and He looks at me; and we are happy." This is prayer.

To pray is to "come before [God's] face with thanksgiving (Ps. 94/95:2). It is to "be still, and know" that God is the Lord (Ps. 45:11/46:10). Sometimes it is to be like Jacob, wrestling with God and refusing to go until he blesses us (Gen. 32). And sometimes, frankly, it feels like futility, like echoing emptiness.

On the very first pages of his book "Beginning to Pray," Metropolitan Anthony Bloom warns: "At the very onset there is, then, an important problem: the situation of one for whom God seems to be absent...obviously I am not speaking of a real absence – God is never really absent – but the 'sense' of absence which we have. We stand before God and we shout into an empty sky, out of which there is no reply. We turn in all directions and He is not to be found."

Prayers can be enduring this felt absence of God with faith, with hope, and with love.

Continued...

“Prayer, like any relationship, involves sacrifice, which elevates prayer to a sacramental act.

All sacraments, at their core, are acts of offering. Thus, in marriage, a couple offer their relationship. In the anointing of the sick, we offer our pain and suffering. In confession, it is our sins we place before Jesus. In the Eucharist, we offer our thanks to the Father, and we “offer ourselves, each other, and all our life” to Jesus, who has given all His life to us. Underlying every sacramental deed is the certainty that only what is freely offered in and through Christ to the Father may be filled and transformed by the Spirit.

Prayer is the way we place our day, our work, our relationships, our life, and our being on the altar, making them available to God to bless, sanctify, and, like the bread and wine of the Eucharist, transform into a means of communion with Him and with each other.

Anyone who prays, or has tried to pray and given up in discouragement, knows praying – really praying – is not easy. Praying consistently seems almost impossible. Too often and too easily, prayer becomes a burden: one more item on an already overcrowded to-do list. Failing to pray becomes a source of guilt and stress as we must once again admit our inconstancy and procrastination to our father confessor. Yet our Lord said, “Come to Me, all you who labor and are heavy laden, and I will give you rest...for my yoke is easy and my burden is light” (Matt. 11:28-30).

...It comes down to this: to pray,

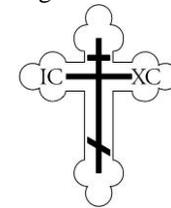
- +pray as you can;*
- +pray attentively;*
- +pray the Lord’s prayer;*
- +pray the psalms;*
- +pray the Gospels;*
- +pray for others;*
- +pray frequently;*
- +pray faithfully.”*



“If Christ is in you through the frequent communion of the Holy Sacrament, then be yourself wholly like unto Christ: meek, humble, long-suffering, full of love, without attachment to earthly things, meditating upon heavenly ones, obedient, reasonable.” St. John of Kronstadt

St. Nicholas Orthodox Church

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Organized 1916



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