

ST. NICHOLAS BULLETIN Sunday, Feb. 6th 2021
33rd SUNDAY AFTER PENTECOST – Tone 8. Afterfeast of the
Meeting. Sunday of Zacchaeus.
1 Timothy 4:9-15; Luke 19:1-10

Please join us following Divine Liturgy downstairs for Coffee hour.

The St. Nicholas Society will have a Super Bowl Hoagie Sale, this Saturday, February 12. Pickups will be 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

6:30pm Small Compline

7pm Book Study Group (pending)

Saturday

6:00pm Great Vespers, followed by catechesis class: “The Mystery of the Holy Matrimony”

Sunday

9:00am Bible Study

9:40 Hours; 10am Divine Liturgy

Coffee Hour

Prayer list Jan. 30th

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

Dimitri & Pauline Petro – for birthday of grandson Noah/ for health of Giada Montini/ for health of Vera Hays/ for health & safe travel for Christine & Alexandra/ for health of Russell & Rachel/ for health of Jonah & Catherine/ for health of Natalie & Rob/ for health of Kyra & Will

Tom & Elaine Backstrom – for special intentions/ memory of mom & dad/ God’s healing hand upon sister, Michele/ for health of family/ God’s blessings on grandchildren Sydney, Luke, Freddy & Madison

Ralph & Ina Prystash – for health of daughter, Jacque, health of family

Ralph Prystash – for health of Ina & Dianna

Rodney Prystash – for health of family

Ken Behanna – for the health and welfare of our Church

Sandy Carroll – health of husband, Dennis

Vladimir Kash – in memory of Fr. Igor

Rob & Natalie Montini – health of niece, Giada Montini

Nick & Christine Milchovich – in memory of Becky Horan/ health of Giada Montini/health of Dennis Carroll/ birthday blessings for Nephew, Noah Zewe

Altar & Analogion candle offerings

Jan. 30th – by the Aitken family, for 40th day remembrance of son & brother, Ethan

Feb. 6th – Mike Horan (altar), on 3rd anniversary of my wife Rebecca’s falling asleep in the Lord

Daria Tatasciore & her family, Tony, Natalya, Michael (Analogion): in memory of Phil Kaluponov, memory eternal!

Pray as you can, not as you want

Beginning to pray, or beginning to pray anew, is like beginning an exercise program in January. Experienced weightlifters avoid the gym in the first two weeks of January. It is overcrowded, and the weights and machines are hogged by people who know neither what they’re doing nor why. By the third week, most of them have gone, never to return.

One reason for this often-noted phenomenon is that people in the first flush of their New Year’s resolutions try to do too much: too many sets, too many reps, dangerously heavy weights. The resulting pain, tedium, and failure prove to be powerful demotivators.

Something similar can happen with prayer. We set out determined to read so many prayers or so many psalms for a certain length of time, and it doesn’t work. We soon give up, often for the same reason as the January gym enthusiasts: we try to do more than we can sustain. It is a combination of enthusiasm, naïvete, and pride – what my priest calls “mistaking adrenaline for the Holy Spirit.”

No matter how many books about monks or monasticism we read, the fact is we cannot pray like monks unless we are monks. Mothers of young children must pray like mothers of young children. Factory

managers with eight-hour jobs and two-hour commutes must pray like factory managers with eight-hour jobs and two-hour commutes.

How much time we can spend praying and when we can pray are determined by the circumstances of our lives as much as they are for monks and nuns, bishops and hermits. This can change from day to day.

A mother who has stayed up all night nursing a sick child will not be able to pray much (if at all) when the time for morning prayer comes. But she need not worry; she has already kept an all-night vigil. Prayer, like politics (and this is the only point of comparison), is the art of the possible.

Coaches and physical trainers are often asked, "What is the best exercise? What's the best workout routine?" The correct answer is always the same: "The one you can stick with." The same holds for prayer.

In Bethany, two days before His Crucifixion, a woman came and anointed Jesus with costly perfume. The extravagant gesture is harshly criticized, but Jesus defends her act, saying, "She has done what she could" (Mark 14:8).

The decision to do what one can, however seemingly small or inadequate, recurs throughout the Bible: a young shepherd hurls stones at a giant warrior; out of a crowd of famished thousands, a boy graciously offers what few loaves he has; Peter tells a lame beggar, "Silver and gold I do not have, but what I do have I give you" (Acts 3:6). The giant falls, the thousands are fed, and the beggar leaps to his feet.

In prayer, all we need do is what we can.

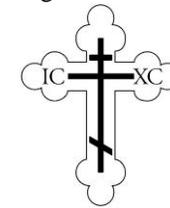
(From "When you Pray", Joseph Letendre)



"As soon as you wake up, let the sign of the cross be your first work, and the words of the Jesus prayer be your first words."—St. Barsanuphius of Optina

St. Nicholas Orthodox Church

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Organized 1916



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Protodeacon ROBERT MOTICHAK (Attached)
Dr. DIMITRI PETRO, Choir Director