

ST. NICHOLAS BULLETIN Sunday, Feb. 13th 2021
SUNDAY OF THE PUBLICAN AND THE PHARISEE – Tone 1.

Beginning of the Lenten Triodion.

St. Seraphima (Sezhenovo, Russia – 1877)

2 Timothy 3:10-15; Luke 18:10-14

Please join us following Divine Liturgy downstairs for Coffee hour.

Thank you to everyone who helped with the hoagie sale this weekend

We are now at the beginning of the Lenten Triodion; Great Lent begins Sunday evening, March 6th. There is no fasting this week on Wednesday or Friday. 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

Saturday

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

Sunday

9:00am Bible Study

9:40 Hours; 10am Divine Liturgy

Coffee Hour

Prayer list Feb. 6th

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

Deacon Rodion & Mat. Sandy – for health of deacon Rodion, Nicholas & Christina/for health of parishioners of St. Nicholas Church/ for special intentions

Dimitri & Pauline Petro – for birthday of grandson, Noah/ in memory of Philip Kaluponov/ for health of Pauline Yuschak/ for health of Christine & Alexandra/ for health of grandson, Russell/ for health of grandson, Jonah/ for health of Natalie/ for health of Kyra/ for health of Mat. Nadia/in memory of Becky Horan/ for health of Mat. Sandy Motichak

Pauline Petro – for health of husband Dimitri

Michael Horan – memory eternal for my loving wife, Rebecca, 3 years being with our Lord/for health of Cindy/ for safe journey for Janine & Tammy/ for special intentions

Mark Soroka – in blessed memory of beloved father, Fr. Igor, and mother Mat. Irene

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
Ken Behanna – for the health and welfare of our Church
Vladimir Kash – in memory of Fr. Igor/ in memory of departed brother Phillip Kash on his one year anniversary of falling asleep in the Lord
Rob & Natalie Montini – health of niece, Giada Montini
Nick & Christine Milchovich – in memory of newly departed Ron Frederick/ health of Dennis Carroll/ in memory of Fr. Igor/ in memory of Ethan Aitken/ for health of Giada Montini

Pray Attentively

“Without attention there is no prayer.” – St. Ignatius Brianchaninov

One of the first words of advice I received about prayer when I became Orthodox was a quotation from St. John of Kronstadt: “When praying, keep to the rule that it is better to say five words from the depth of your heart than ten thousand words with your tongue only.” It sounds fair. If I don’t pay attention to my prayers, why should God?

Paying attention during prayer proved more difficult than I anticipated. My experience is not unique. Three highly recommended practices can help:

- 1. Preparing for prayer*
- 2. Saying the words of our prayer slowly*
- 3. Praying aloud*

Recollection: Preparing to Pray

Before we can begin to pray, we must prepare to pray. We need to slow our thoughts, quiet our minds, and lower the voltage of our humming nerves, so that like the psalmist we can say, “My heart is ready, O God, my heart is ready” (Ps. 56:8/57:7).

In the Old Testament, a Sabbath was commanded for God’s people on the seventh day, Saturday. No work was allowed for man or beast. Even the distance one could walk was strictly limited. To pray is to enter into a brief Sabbath. It is to accept, if only for an instant, Jesus’

invitation: "Come to Me, all you who labor and are heavy laden, and I will give you rest" (Matt. 11:28).

If there is a school of Orthodox spirituality, it is hesychasm. The term comes from the Greek word *hesychia*, which means stillness, a coming to rest. Even if we are not monks using the hesychastic method, bringing ourselves as much as possible into a state of stillness and rest before we begin prayer is essential. If we don't, we will pray hastily and inattentively, then go rushing off to the next thing.

Few of us can practice attentive, deliberate prayer for even a minute unless we redirect our hearts, focus our will, and calm (or awaken) our minds. Western writers on prayer call this preparation "recollection." The term is apt. Recollection is the work of collecting our scattered attention, herding our wildly running thoughts.

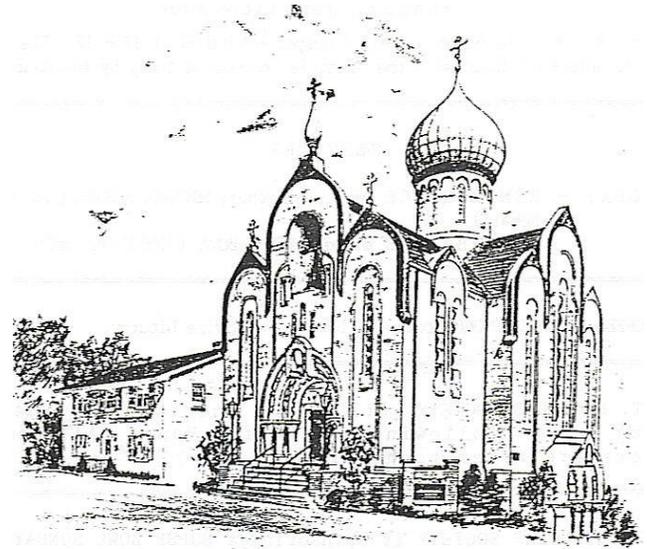
It is an easily neglected part of prayer. Time is short; we have much to do besides. Like an athlete who won't warm up before training, we are impatient to begin the "real" praying.

How do we recollect ourselves? There are any number of ways:

- We can sit calmly, breathing deeply until our bodies relax and our minds quiet down.
- We can say the Jesus Prayer slowly for a few moments. We can remind ourselves that we are in the Presence of God.
- We can use our imagination to put ourselves in the place of someone in the Gospels: blind Bartimaeus crying to Jesus for mercy; the woman caught in adultery.
- We can simply make it personal by recalling that we are not merely reciting or reading words by rote but addressing them to another person.

When we have calmed and quieted ourselves "like a weaned child with his mother" (Ps. 131:2 NKJV), or at least tried to, it is time to begin. But even if we can't recollect ourselves, we should begin anyway.

(from "When you Pray", by Joseph Letendre)



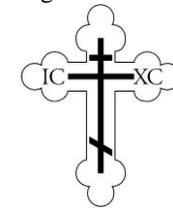
***"...the fathers say that we ought to search the Scriptures assiduously, in humility and with the counsel of experienced men, learning not merely theoretically but by putting into practice what we read; and that we ought not to inquire at all into what is passed over in silence by Holy Scripture."*—St. Peter of Damascus**

St. Nicholas Orthodox Church

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DONORA, PENNSYLVANIA

Organized 1916



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Dr. DIMITRI PETRO, Choir Director