

ST. NICHOLAS BULLETIN

Sunday, Feb. 28th 2021

SUNDAY OF THE PRODIGAL SON – Tone 5. Ven. Basil the Confessor,
Companion of Ven. Procopius at Decapolis (750).

1 Corinthians 6:12-20 | Luke 15:11-32

Next Sunday is Meatfare Sunday, the last day before the meat fast begins, one week prior to Lent. Fr. John is still happy to bless homes during these next two weeks; schedule a time either on the sign-up in the back or speaking to Fr. John directly. The Lenten Service Schedule will be available soon on the Church website and sent out over email. If you would like to be on our emailing list, let Fr. John know.

The Wednesday night Inter-parish book study continues on Wednesday evening. Ask father how to join in. Newcomers are always welcome. We will likely begin a new book for the Lenten season.

Our **parish library** is always available to those interested; simply write down the title you're checking out and the date so Fr. John can keep track of what goes where.

SERVICES AND EVENTS THIS WEEK

Wed. Mar. 3rd

6:30pm – Compline & Reading of Lives of the Saints

7:00pm – Zoom book Club (email Fr. John for link, or call to ask for the call-in number if you are participating via phone)

Fri. Mar. 5th

6:30pm – Compline & Reading from the Lives of the Saints

Sat. Mar. 6th

4:30pm – Great vespers, followed by confession

Sunday, Mar. 7th

9:00am – On the Incarnation book study

10am – Divine Liturgy, hours @ 9:40

Prayer list Feb. 21st

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

Mat. Sandy – for health of Deacon Rodion

Gregory Pandrock – for health of mother, Minnie Pandrock

Sandra Klizas – in memory of Stephen & Helen Drake / in memory of Frank & June Drake / birthday blessings for daughter Sarah, Birthday blessings for grandson Orion

Dimitri & Pauline Petro – for health of daughter Kyra & newborn son, Will Ethan / God's blessings upon Kay Joseph on her birthday / birthday remembrance of Uncle George Levandovich / memory of newly departed Philip Kash / memory of newly departed Philip Kaluponov / for health of the Prystash Family / for health of Mrs. Pandrock / for health of Christina Motichak / for health of Christine & Alexandra / for health of Shelley and Rachel / for health of Fr. Igor / memory of Dolores Veschio / for health of Natalie & Rob

Michael Horan – memory eternal for my loving wife, Rebecca / for health of Cindy / for health of daughter, Erika

Denise Ricci – memory of newly departed Philip Kaluponov

Deacon Rodion & Mat. Sandy – for health of deacon Rodion & Daughter Christina / for health of son Nicholas / God's blessings upon Kyra and Adam for new baby boy / for health of Sophia Bednar / for health of brother Ron Sethman / for heartfelt thanks to everyone who sent cards and prayer for Deacon Rodion and Daughter Christina

Tom & Elaine Backstrom – for special intentions / memory of Mom & Dad / God's healing hand be upon sister Michele / God's blessings on grandchildren Sydney, Luke, Freddy & Madison

Sandy Carroll – health of family / special intentions

Vladimir Kash – memory eternal to my brother, Philip

Nick & Christine Milchovich – health of nephew William Zewe / for health sister Kyra / health of Christina Motichak / health of Deacon Rodion / memory of Philip Kaluponov

Concerning Repentance (Ctd. from last week)

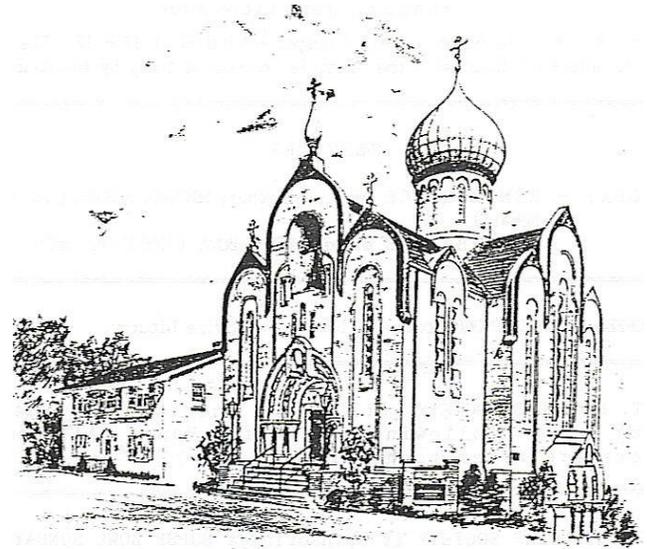
“He who truly repents has a broken and humbled heart. David, the prophet and king, is a true example of repentance. His mind and heart, soul and body, both the inner and outer man bear witness to his true change of mind and his burning desire to propitiate God. His Psalms, full of Divine fervor – especially the psalm of repentance through which he seeks the mercy of the Lord (Ps. 50) – are translucent mirrors in which his heavenly zeal and the exalted character of true repentance are reflected. This type of broken and humbled heart God will not despise.

Similar examples are also the repentance of Manesseh, the king of Judah; the Ninevites (cf Jon. 3:5-10); the publican (Lk. 18:13); and that of the prodigal son (Lk. 15:21). The repentance of Zacchaeus (Lk. 19:8) simultaneously indicates both the manner in which the cure of sin takes

place, and the manner in which the offended¹ [Divine] Righteousness is compensated. "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold" (Lk. 19:8). The myrrh of the repentant harlot (Lk 7:37-38), the tears of Peter (Mr. 26:75), and the repentance of the thief (Lk. 23:42) are most expressive examples of true repentance and, concurrently, of God's love toward man.

False repentance is that exhibited by Pharoah, who confessed his own sin ten times, asked forgiveness ten times, received forgiveness ten times, enraged God ten times, and finally, marched out against God's will. His foolish heart was not humbled by his sins, but remained hard and unyielding (Ex. 10:16-20). His repentance was repentance due to fear, not repentance with feeling, not with consciousness of his sin. He repented out of fear of being punished or killed and not from the feeling that he sinned against God, not from the realization of his great sin. This is why he was submerged within the depths of the Red Sea, suffering rightly from his false repentance." – St. Nektarios

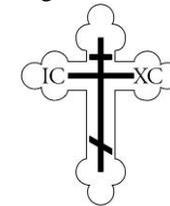
¹ "offended": this word also has the meaning of hurt, or harmed, in the Greek. St. Nicodemus the Hagiorite says that "each sin 'harms' or 'insults' God because it harms, wounds, and opposes God. Being something non-existent, [sin] offends and opposes the existence of God. As something evil, it harms God's benevolence. As something weak and ill, it insults His power. As ignorance, it harms His wisdom. And just as it is called and is an imperfection and shortcoming, it harms and opposes God's endless perfections. As a transgression and iniquity, it harms and wounds God's laws and commandments. And just as each word said against God is called blasphemy because it harms God's fame and identity, similarly, each sin can be said to 'harm' God, not only because as an 'ultimate evil' it itself opposes the 'ultimate good,' but also because when it is carried out by God's creations, it causes their Creator to be blasphemed; that He is similarly evil and therefore created these evil thing" (Unseen Warfare, p 15). This is why the Apostle Paul would say: "dost thou dishonor God through breaking the Law?" (Rom. 2:23). And again: "grieve not the Holy Spirit of God" (Eph. 5:30)



The more you miss Church, the less you miss Church. Be careful; it is time to return.

St. Nicholas Orthodox Church

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