

ST. NICHOLAS BULLETIN Sunday, Apr. 18th 2021
FINAL SUNDAY OF LENT – Tone 4. St. Mary of Egypt
Galatians 3:23-29 (saint) | Hebrews 9:11-14
Luke 7:36-50 (saint) | Mark 10:32-45

Bless you in this final Week of Great Lent, leading to the Holy Week of our Lord's saving Passion. If you have struggled to pray or keep the fast, make a good beginning and offering this final week – God weighs our disposition, not necessarily our success. Prepare your hearts for the joy of our Lord's Pascha!

We will be continuing to collect canned/non-perishable food items for the Mon Valley Youth and Teen Association's food bank. Donations in the Charity box will also go to local ministry. May God bless your almsgiving in secret!

Both the Zoom book club and the Sunday morning book club will continue through to next Sunday, then go on brief hiatus as we approach Pascha.

Reminder: as Orthodox Christians in good standing, and because “unless you eat and drink” of Holy Communion, “you have no life in you,” faithful parishioners are expected to give confession during the major fasts and to receive Holy Communion. If you have not already done so in some time, prepare yourself for confession and to receive communion. A good rule is this – aim to commune frequently, and confess regularly (there is no exact one-to-one “rule”). Without regular communion we are withholding ourselves from the grace of Christ's lifegiving body, needed in our spiritual struggle. At the same time, we should approach communion mindfully and with prayerful preparation, fasting, and a clear conscience. Some available times for confessions will be listed below (Father would prefer not to hear confessions between Holy Wednesday and Pascha, as the schedule is very full).

Services and events this week

Wednesday

12-4pm – available to hear confessions, by apt.

5:30pm music rehearsal

6:00pm – Final Pre-Sanctified Divine Liturgy, followed by confessions

Friday

1-5pm – available to hear confessions, by apt.

6:00pm – Vespers for Lazarus Saturday

Lazarus Saturday

10:00am – Divine Liturgy; noon-3pm available to hear confession, by apt.

Great Vespers @ 4:30pm, followed by confessions

Sunday

9:00am – Final “Hymns of repentance” book study

10am – Divine Liturgy

6pm – Bridegroom Matins of Holy Monday (full Holy Week Schedule on Newsletter & website)

Prayer list Apr. 11th

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

Greg Pandrock – for health of Minnie Pandrock

Pauline Aitken – in memory of departed son, Kevin, grandson, Nicholas, and husband Lee / for special intentions / in memory of departed Erma Carroll / for health of sister, Bunnie

Sandy Aitken – in memory of dad, Lee / health of mother, Pauline, Fr. Igor, Fr. Patrick, Aunt Bunnie, Jacque Rugh / birthday blessings for nephew Cailean Nick & Christine Milchovich – for health of Jacque Rugh / health of Fr. Igor / special intentions

Vladimir Kash – in memory of Helen Spahar

Ralph & Ina Prystash – (altar vigils) for health of daughter Jacque

Ralph Prystash – for health of Ina & Dianna

Rodney Prystash – For health of family

Sandra Klizas – in memory of Stephen & Helen Drake, Frank & June Drake / in memory of Michael Drake / for health of Lillian Lemieux / for health of Bill Priatko

Dimitri & Pauline Petro – in memory of infant grandson, Jack Zewe / first anniversary remembrance of Paul Zolak / for health of Christine & Alexandra / for health of Kyra & baby Will Ethan / for health of Natalie & Rob / for health of Russell and Rachel / for health of Jacque & Ted / for health of Fr. Igor / for health of Ralph Prystash / for health of Pauline Yuschak / for health of Pauline Aitken / for health of Bunnie

Pauline Petro – for health of husband Dimitri

Sandy Carroll – in memory of newly departed Erma Carroll

Michael Horan – memory eternal to my loving wife, Rebecca / for health of Cindy and for safe trip / for health of Bill Priatko / for special intentions

Special offerings 4/18/2021

Altar candles – offered by Adam & Kyra Zewe in loving memory of infant son Jack Zewe

Analoï Candles – offered by Dr. Dimitri & Pauline Petro in loving memory of infant grandson Jack

Today's Gospel...

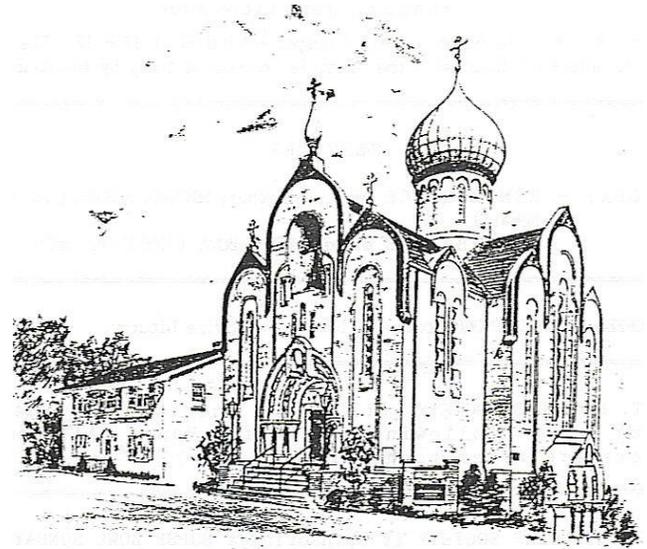
The sinful woman, upon hearing that the Savior was in the house of Simon, came there with an alabaster box of ointment. Moving toward the feet of the Lord from behind Him, she started to cry and washed His feet with her tears, then wiped them with her hair, kissed them and anointed them with myrrh (cf. Luke 7:36-39). She did not say anything; she only acted, and through her actions revealed a most tender love for the Lord. Because of this it was spoken of her: "Her sins, which are many, are forgiven; for she loved much" (Luke 7:47). **Oh, when will we talk less and act more, and through our actions witness our love for the Lord?** You might say, "If He were here, I would be ready now to do all for Him." But He is here, invisible in His person, but visible in all Christians, most of all in the needy. Anoint the invisible Lord with loving prayer of the heart and mind; and, for His sake, do everything possible for the needy, and you will be doing this for God.

- St. Theophan the Recluse -

St. Mary of Egypt: Repentance vs. Remorse

The pain of repentance has no connection to the pain produced by remorse. Remorse (guilt) is a pathological state in which the sinner remains trapped in his sin, keeping his eyes fixed on it and remaining passive in the face of it. In remorse, man continues the sin under a different guise and becomes sick in another way. He remains focused on the fault committed and on his state, not succeeding in detaching himself from them. In repentance, on the contrary, the sinner focuses on God. He does not feel pain on account of the sin itself—he is not sad because of his wounded ego. If he is suffering, it is because he has separated himself from God by his sin and because his sinful state keeps him distanced from Him. Repentance, therefore, excludes every pathological feeling of guilt that might distress or paralyze a person. This is why, "Repentance is the cheerful deprivation of every bodily comfort," as St. John Climacus writes because one rejoices to struggle for Christ, to give up sinful pleasures, comforts, and even one's life for Christ.

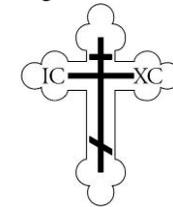
- Jean-Claude Larchet -



"The Great Fast is our desert of purification, which can lead us out of sin into holiness. Just as the time St. Mary spent in the desert led her out of her sinful way of life to a life purified by God's indwelling in her, so too can our time spent in the Great Fast bring us to a purified life."

St. Nicholas Orthodox Church

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Organized 1916



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

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