

ST. NICHOLAS BULLETIN

Sunday, Oct. 11th 2020

18th Sunday After Pentecost — Tone 1

Fathers of the 7th Ecumenical Council / Synaxis of the Optina
Elders

Hebrews 13:7-16 (Fathers) | 2 Corinthians 9:6-11 (Sunday)

John 17:1-13 (Fathers) | Luke 7:11-16 (Sunday)

Thank you to everyone who helped prepare and serve and sing for the funeral of Paul Petro this week. May God remember him eternal in His Kingdom. Much prayer and love to all of you, especially his family.

Though it is a painful thing, death is a good reminder and opportunity for us in our own walk towards Christ...Fr. John is available to you as we all prepare for this great mystery, through regular confessions, communion, and whatever counsel and conversation you would like regarding the death process.

Baby Jonah's baptism will be in two weeks on **Oct. 25th**, the last Sunday of the Month at **3:30 PM**. A brief baptism lecture will be given beforehand, as a good review of the meaning and purpose of baptism. Please let Fr. John know within the next week or so if you are planning to attend the baptism, so he can keep know the headcount.

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

Mon. Oct. 12th

9:30am—Divine Liturgy Here at St. Nicholas

Wed. Oct. 14th

6:00pm—Compline & reading from the Lives of the Saints

7:00pm—Zoom book Club (email Fr. John for link; we will be finishing our current book soon and beginning another one soon, likely focused on the liturgical year)

Fri. Oct. 16th

6:00 pm— Compline & reading from the Lives of the Saints

Sat. Oct 17th

4pm—Vespers or Compline (depending on singer availability) & Reading from the Lives of Saints. (Saturday following Service is an ideal time to schedule confessions.)

Sunday, Oct. 18th

9:00 am— Epistle bible study

10 am—Divine Liturgy, hours @ 9:40

Prayer List Sept. 27th

Mary Behanna—memory of parents Andy & Petrina Gernat

Sandy Carroll—health of Sophia Berder & Mary Kay Arnold / special intentions

Sandra Klizas—in memory of Stephen & Helen Drake / in memory of Frank and June Drake / birthday blessings for cousin Pauline Petro / Health of Michele Kovalik

Dimitri & Pauline Petro—for birthday of granddaughter Rachel / for birthday of

daughter Christine / for health of Alexandra / for health of Kyra, Luke, & Noah /

God's blessings upon Fr. Igor on his 61st anniversary of his ordination / for health of

Mat. Nadia and baby Jonah

Sandy Aitken—in memory of dad, Lee / health of mother Pauline, Fr. Igor, Fr. Patrick, Michael Daniels, & Phil Soroka

Mr. & Mrs. Ruev Jr—in memory of dearly beloved grandson Joshua

Vladimir Kash—in memory of Luke Cluchko

Tom & Elaine Backstrom—Special intentions / memory of Mom & Dad / memory of

Paul Zolak / God's healing hand be upon Sister Michele / God's blessings on

grandchildren, Sydney Luke Freddy & Madison For birthday of grandson Freddy

Michael Horan—memory eternal to my loving wife, Rebecca / for health of Cindy /

for health of Fr. Igor

Excerpts from "Be Ready: An approach to the Mystery of Death", by Hieromonk Gregorios

"What is our life? Merely a flower, a vapor and morning dew. Come then, let us look closely at the graves; where is the body's beauty? Where is its youth? Where are the eyes and the form of the flesh? All have withered like grass, all have vanished; come, let us fall down before Christ with tears." – From the funeral service

When we wish to emphasize the importance of something, we say that it is a matter of life and death. A matter of primary importance for those of us who believe in heaven and hell – perhaps even the most important – is our departure from the world and the life after death. After we are born, the only thing we can take for granted is that at some point we will die. In Holy Scripture, death is called "the way of all the earth" (3rd Kingd. 2:2) because it is the road which we will all travel. All of us, therefore, must contemplate our death and prepare to encounter it. Christ himself stresses this, saying, "Therefore be read, for it is at an hour which you do not expect that the Son of Man will come" (Matt. 24:44).

The saints of the Church stress that the remembrance of death is a great and enduring support in our spiritual struggle, both by halting our slide into sin and as a God-given strength in the exercise of virtue. Since we completely forget about death due to the cares and distractions of daily life, sometimes willfully, God reminds us of it in different ways, most poignantly when a family member or friend departs this life for the next...

(ctd. on back)

Holy Scripture teaches us that, “for God made not death: neither has He pleasure in the destruction of the living, For He created all things, that they might have their being...” (Wis. 1:13-14). When God commanded Adam and Eve to abstain from the fruit of the tree of knowledge, he also said: “But in the day you eat of it, you shall surely die” (Gen. 2:17). Though aware of these words, Adam broke God’s commandment. This had tragic consequences for himself and for his descendants: death came into the world as the fruit of sin. “Therefore, [even] as sin entered into the world through one man, and death through sin, death passed to everyone, because [of which] all sinned” (Rom. 5:12).

Adam died twice because of his disobedience. He died spiritually at the moment of sinning, when he lost the communion with God which he had previously enjoyed. Then he died physically many years later, also on account of his sin. As a result, the entire humans race came under the dominion of this twofold death.

According to the Holy Fathers, bodily death was a medication dispensed by divine benevolence for mankind “so that evil should not become immortal” (St. Gregory the Theologian, *Homily 38 on Theophany*). “God allowed death and sorrow to take effect immediately after Adam and Eve had sinned, not for their punishment, but as a medicine for their illness” (St. Nicholas Cabasilas, *The Life in Christ*). However, it was man’s spiritual death—his separation from God—that was his greatest affliction. The incarnation, crucifixion, burial and resurrection of the Word of God were necessary in order to give life to man, that is, to restore him to communion with God. St. Gregory the Theologian says, “It was necessary for God to become flesh and die so that we might live.”

How, though, does man cope with death? Is it right that the mere mention of the word ‘death’ makes us change the subject of a conversation and causes feelings of aversion and displeasure? St. John Klimakos explains to us that the “fear of death is a natural trait in man, that derives from the disobedience of Adam. The *terror* of death, however, proves that there are unrepented sin.” Death is indeed fearful for the man who lives unaware of his sins and without repentance, as the Psalmist’s words attest: *the death of sinners is evil* (Ps. 33:21).

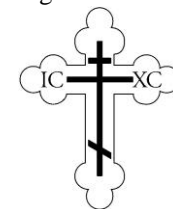
For the Godly man, though, death is a transition to another life. It is a going forth from this world to take up residence in the world of God: “There is, therefore, no death for your servants, Lord, when we go out from the body and come to you, O God, but a translation from sorrowful things to better and more desirable, and rest and joy...



“We define that the holy icons should be exhibited in the holy churches of God and in houses. They should be kissed and are an object of veneration and honor...He who venerates in it the reality for which it stands.”—Fathers of the 7th Ecumenical Council

St. Nicholas Orthodox Church

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