

<p>CHURCH BULLETIN</p>	<p>V. Rev. Fr. George Veselinovic, Parish Priest Monroeville, Pennsylvania 15146 412.622.4714 (cell) 412.856.8166 (office) <a href="mailto:dj.veselinovic@yahoo.com">dj.veselinovic@yahoo.com</a> <a href="http://www.stnicholasmonroeville.org">www.stnicholasmonroeville.org</a> <a href="mailto:stnicholasmonroeville@gmail.com">stnicholasmonroeville@gmail.com</a></p>	<p>SUNDAY February 24, 2019</p>
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***SUNDAY OF THE PRODIGAL SON***

***Epistle: Corinthians (6: 12-20)***

All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any. Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body. And God both raised up the Lord and will also raise us up by His power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body with her? For the two, He says, shall become one flesh. But he who is joined to the Lord is one spirit with Him. Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore, glorify God in your body and in your spirit, which are God's.

***Gospel: Luke (15: 11-32)***

Then He said, "A certain man had two sons. And the younger of them said to his father, 'Father, give me the portion of goods that falls to me.' So he divided to them his livelihood. And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. But when he had spent all, there arose a severe famine in that land, and he began to be in want. Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything. But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, 'Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants.' And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.' But the father said to his servants, 'Bring out the best robe and put it on him and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.' And they began to be merry. Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. So he called one of the servants and asked what these things meant. And he said to him, 'Your

brother has come, and because he has received him safe and sound, your father has killed the fatted calf. But he was angry and would not go in. Therefore, his father came out and pleaded with him. So he answered and said to his father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him. And he said to him, 'Son, you are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.'

**TROPARION TONE VI**

The angelic powers were at Your tomb; the guards became as dead men. Mary stood by Your grave, seeking Your most pure Body. You did capture hell, not being tempted by it. You did come to the Virgin, granting life. O Lord, Who did rise from the dead: glory to You!

**TRANSFER OF THE RELICS OF ST. NICHOLAS, WONDERWORKER**

**TROPARION TONE IV**

The day of the joyous celebration has come; the city of Bari rejoices and with it the whole universe leaps from joy, singing the spiritual songs and psalms. For today, the holy feast, on the occasion of the transfer of the honorable and exceedingly healing relics of St. Nicholas the Wonderworker, has shone forth with the radiant rays, like the sun that does not set, driving away the darkness of temptations and calamities from those who faithfully exclaim to thee: "Save us, as our protector, O great Nicholas!"

**KONTAKION TONE VI**

When Christ God, the Giver of Life, raised all of the dead from the valleys of misery with His mighty hand, He bestowed resurrection on the human race. He is the Savior of all, the Resurrection, the Life, and the God of all.

**KONTAKION TONE III**

**TRANSFER OF THE HOLY RELICS OF ST. NICHOLAS, WONDERWORKER**

Your relics, O Saint Nicholas, came out as a star from the east to the west. The sea was sanctified by your journey, and the city of Bari, through you, has received the grace. For working for us, you have appeared as an excellent, wonderful and merciful Wonderworker.

**KONTAKION OF THE THEOTOKOS - TONE VI**

Steadfast protectress of Christians, constant advocate before the Creator: do not despise the cry of us sinners, but in your goodness come speedily to help us who call on you in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for you do always protect those who honor you.

**SAINTS WE COMMEMORATE TODAY** – *Holy Hieromonk Blaise of Sebaste; Holy George of Kratovo*

## ANNOUNCEMENTS

**House Blessings** ó Father George has begun blessing homes. Please understand that with the preparations for the Diocesan Assembly as well as other church services, Father has a very busy schedule. He will contact you with his availability.

**Fund Raiser for Matthew Shaffer** - As Christians, we need to help in any way we can! We will be selling sweatshirts for \$20.00 with the Serbian Orthodox cross on them. \$5.00 of each sweatshirt sold will help with medical and travel expenses. Please see Anna Drakulic - email: ([anikabrighton@gmail.com](mailto:anikabrighton@gmail.com)) phone: 412-823-4891.

**Matthew Shaffer**, son of Melissa Karas Shaffer needs our prayers, love, and support. Matthew is a wonderful, faithful young man and a member of our parish family. We are appealing for your compassion and help. Please see Father George and/or Nick Jokola. Make your checks payable to Melissa Karas Shaffer.

**The Committee for the 2019 SNF Summer Golf Tournament** has met and is excited to begin planning for this big event for our church and local SNF lodges. To be successful, we will need everyone's help! There will be many opportunities for you to contribute. The Committee will keep you informed of our progress over the coming months. Pam Matejevich will be coordinating volunteers for the event which will take place August 7-11, 2019. Reach out to Pam or to Chairman Dushan Markoff to offer your help or ask any questions!

**REMINDER:** Only 6 days left to get your ticket to the Designer Purse Bash here at St. Nicholas on Saturday March 2, 2019! It promises to be an exciting event and you can still be part of it. Contact Amanda Bilak Formato [amandabilak@gmail.com](mailto:amandabilak@gmail.com) / 412 980-8944 for tickets. A Purse Bash Committee meeting to finalize details of the event will be held on Tuesday, February 26th at 6 pm in the Church Social Hall.

**Fish Fry Cake Table** - The Men's Club Fish Fry will begin on Friday, March 8, and continue every Friday through April 19 from 4 - 7 pm. This means that the Fish Fry Cake Table will be in operation during this time as well. Any help that can be offered to make this project a success would be greatly appreciated, either to bake and donate Lenten desserts, or volunteer to sell the baked goods to our customers. We are grateful for any assistance parishioners may give, whether it is one cake or one hour, or many! To volunteer, please contact Janet Tumbas at church, or by phone or email: 412-751-3809 / [jtumbas@gmail.com](mailto:jtumbas@gmail.com). Thank you!

## REMINDERS

**Adult Bible Study** – Bible study is cancelled until further notice.

## FOOD FOR THOUGHT:

### *The Prodigal Son*

The Sunday of the Prodigal Son is the second Sunday of a three-week period prior to the commencement of Great Lent. As with the Sunday of the Publican and the Pharisee, the theme of this Sunday is repentance, and the focus on the parable of the Prodigal Son leads Orthodox Christians to contemplate the necessity of repentance in our relationship with our Heavenly Father.

The name for this Sunday is taken from the parable of our Lord Jesus Christ found in Luke 15:11-32. The parable is the story of a man and his two sons. The youngest of the sons asks his father to give him his inheritance. The father does this, and soon after the son leaves and journeys to a distant country. After the younger son arrives, he squanders all of his possessions with ðprodigalö living. Within a short period of time, he wastes everything. A severe famine comes, but he has nothing and falls into great need. He is able to find work feeding swine, but this does not improve his situation. The Scriptures say, ðHe would gladly have filled his stomach with the pods that the swine ate, but no one gave him anything.ö The parable says that in the midst of his dire conditions, he came to himself. He realized that his father's hired servants have enough to eat and food to spare, while he perishes with hunger. He says, ðI will arise and go to my father and will say to him, ÑFather, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants.ö

He arose and returned to his father. But as he approached, his father saw him at a great distance. The father had compassion on his son, ran to meet him, embraced him, and kissed him. The son admitted his sinfulness and his unworthiness to be called a son, but in his joy at the return of his son, the father called his servants to bring the best robe, a ring for his son's finger, and sandals for his feet. He also called for the fatted calf to be killed for a feast. He exclaimed, ðFor this my son was dead and is alive again; he was lost and is found.ö While they were feasting and celebrating the return of the prodigal son, the older son comes and inquires about what is happening. He is told that his brother had returned and that his father has received him with a feast. The older brother becomes angry and will not go in to the feast. The father comes out and pleads with him, but the older son answers by saying he has been faithful to his father for many years and yet the father never gave him the opportunity for such feasting. He expresses his anger and jealousy over his brother who was received in such a manner after he squandered his inheritance.

The father responds by telling his oldest son, ðYou are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.ö

The parable of the Prodigal Son forms an exact icon of repentance at its different stages. Sin is exile, enslavement to strangers, hunger. Repentance is the return from exile to our true home; it is to receive back our inheritance and freedom in the Father's house. But repentance implies

action: "I will rise up and go..." To repent is not just to feel dissatisfied, but to make a decision and to act upon it.

In the words of our Lord, we also learn of three things through this parable: the condition of the sinner, the rule of repentance, and the greatness of God's compassion. The reading of this parable follows the Sunday of the Publican and the Pharisee so that, seeing in the person of the Prodigal Son our own sinful condition, we might come to our senses and return to God through repentance. For those who have fallen into great despair over their sins thinking that there is no forgiveness, this parable offers hope. The Heavenly Father is patiently and lovingly waiting for our return. There is no sin that can overcome His love for us.

Finally, this parable offers us insight into the world in which we live. It is a world where the activities of people are disconnected and not ordered toward the fulfillment of God's divine purpose for life. It is a world of incoherent pursuits, of illusory strivings, of craving for foods and drinks that do not satisfy, a world where nothing ultimately makes sense, and a world engulfed in untruth, deceit and sin. It is the exact opposite of the world as created by God and potentially recreated by his Son and Spirit. There is no cure for the evils of our age unless we return to God.

Here we can see the challenge of life in this world and the alienation from God that can happen when sin reigns in our lives. As a result of sin in our lives, we lose the joy of communion with God, we defile and lose our spiritual beauty, and we find ourselves far away from our real home, our real life. In true repentance, we realize this, and we express a deep desire to return, to recover what has been lost. On this day the Church reminds us of what we have abandoned and lost and beckons us to find the desire and power to return. Our Heavenly Father is waiting and ready to receive us with His loving forgiveness and His saving embrace.

