



Weekly Bulletin

St. Nicholas Orthodox Church

A Community of the Orthodox Church in America

Witnessing to the Apostolic Faith in Lake County for over 45 Years

Father Andrew Clements, Pastor

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| Sunday | Apr 11 | <i>4th Sndy of Lent / Tone 3 / St John Climacus</i> |
| | | 10:00 am Divine Liturgy Coffee Hour |
| Wednesday | Apr 14 | <i>5th Wednesday of Lent</i> |
| | | 4:00 pm Confession |
| | | 6:30 pm Presanctified Liturgy |
| Friday | Apr 16 | <i>Virgin Martyrs Agape, Irene & Chionia</i> |
| | | 6:30 pm Akathist to the Mother of God / Special Anointing / Confession |
| Saturday | Apr 17 | <i>Saturday of the Akathist to the Mother of God</i> |
| | | 9:30 am Divine Liturgy |
| | | 4:00 pm Confession |
| | | 5:30 pm Great Vespers Confession |
| Sunday | Apr 18 | <i>5th Sndy of Lent / Tone 4 / St Mary of Egypt</i> |
| | | Readings: Gal 3:23-29 Luke 7:36-50 |
| | | 10:00 am Divine Liturgy Coffee Hour |

STEWARDSHIP / Apr 4

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|-------------------|------------|
| Operating | \$2,877.00 |
| OCA Assessments | 544.00 |
| Maintenance | 90.00 |
| Icons | 25.00 |
| Uganda | 130.00 |
| Alms | 528.00 |
| Lenten Project | 55.00 |
| Flowers | 70.00 |
| Cleveland Deanery | 315.00 |
| Wi Fi | 28.00 |

FLOWERS TODAY:

Were donated by Maureen Medakovich in memory of her father, Joe Murphy, on his birthday.

OUR HALL IS AVAILABLE FOR LITURGY

We are now streaming Sunday Liturgy in the hall. This means that if you are not on the list for the Church, you are welcomed to attend in the hall and approach for Holy Communion.

EVENING ADULT CLASS

We are continuing our study of the Nicene Creed this Tuesday, April 13 at 6:30 pm, over Zoom.

CONFESSION NOTE

Please note the special times added for Confession throughout Lent and approach in timely manner. Ev-

eryone should offer their Confession during the Great Fasting Season.

PRAYER CORNER + + + + +

Perry (Capitan), Sbdcn Leonard, Ted Geletka, Julian, John Clements, Sarah Crivella, Joella (LuAnn D's dghtr), our Parish Faithful, the Furman family, Marie Gaydos (Maryann S' csn), Mary Ellen (Ruth B's mom), Fred Bessel (Jean M's frnd), Dr Michael Soroka, Mike Nadolski (Gloria H's frnd), Richard Mirauntz, Tim Price, Francis James (Anna D's frnd), Kim H (Maryann S's friend), Bruno Christani, suffering Christians in the Middle East.

Birthdays: Anastasia Kingsbury (4/14), Robyn Lannon (4/16).

Expecting: Bobby & Juliana, Brian & Katya, Greg & Grace, John & Michelle, Matt & Michelle, David & Maria, Patrick & Deanna.

Newborns: Eli (Jairus & Riley), Mallory (Matt & Michelle, Fr A's niece).

Newly Departed: Dennis Sapp (Glori H's bro 4/8), Fr Vladimir Lecko (Fr A's frnd, 3/15), David Velianoff (Tom A's cousin 3/17), Joesph Weiland (Cindy R's friend 3/11).

Struggling to Believe

The Holy Apostle John is given the title “Theologian” because his Gospel interprets events and words, delving into their meaning in the light of the divinity of Jesus Christ. Rather than just recording episodes, John (who, by tradition, was aided in his writing by Prochorus) sets them in the context of Jesus the Messiah’s coming: “But to all who received him, who believed in his name, he gave power to become children of God...(1: 12).

In the first chapter, John names four people—John the Baptist, Andrew, Philip and Nathanael—who recognize Jesus as the Savior, the One who fulfills the promises of Moses and the prophets. It is clearly a struggle to believe at first, at least for Nathanael, but Jesus rewards their recognition by assuring them that they will see “...heaven opened, and the angels of God ascending and descending upon the Son of man” (1: 51).

John had a special closeness to Jesus. As we know, he is referred to as the “beloved disciple,” and he is the only one of the four Gospel writers who records two events involving Jesus’ beloved Mother. The first is the wedding at Cana (2: 1-11) at which Jesus responds to His Mother’s concern for the bridegroom by changing water into wine.

The second is Jesus’ direction to Mary, as He hangs on the cross, to take John as her

son, and to John that he care for Mary as his mother (19: 26-27). This loving, familial gesture is quite a contrast to Luke’s Gospel, for example. There, Jesus’ only words from the cross addressed to mothers are these in 23: 28-29: “Daughters of Jerusalem, do not weep for me, but weep for yourselves and your children. For behold, the days are coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!’”

Despite his love for Jesus, John doesn’t avoid writing about the hostility He faced, and about the struggles of some to believe His words. For example, in John 6: 35-44 Jesus tells the Jews, “I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever...” The Jews “murmur” at this, wondering how He can claim to have come down from heaven when they know very well who His parents are. Their doubt is a bit like that of the Samaritan woman, who at first struggles to believe His claim that He has “living water” because He carries no vessel to draw from the well (4: 11).

But the Samaritan woman does come to believe, as do many of the Jews. Struggle on the way to belief is no sin, and should come as no surprise. Jesus Christ warned us about it when He said, as John writes in 16: 4, “I have said all this to you to keep you from falling away.”