

ST. NICHOLAS WEEKLY BULLETIN

JUNE 29, 2014

THIS WEEK'S NEWS

FOOD PANTRY. Help is needed to staff our monthly responsibility at the Orthodox Food Center **this coming Saturday, July 5th from 9 am - noon.** About 4 people are needed. Likewise, donations of food are always needed, and may be dropped off at the Food Pantry housed at St. Spyridon Cathedral. If you can help in this worthwhile ministry, please speak with **Nicole Peterson or Lisa Mielnicki.**

ALSO, THE FOOD PANTRY NEEDS PLASTIC BAGS. Please bring any plastic grocery bags that you might have — in good condition — to Church and we'll see that they get put to use.

NO LITURGY NEXT Sunday, July 6th. Fr. Nick will be attending the Archdiocesan Congress in Chicago. Please plan on attending Liturgy at one of our sister parishes.

COFFEE HOUR will be going on summer vacation after today, June 29th. We'll pick it up again in the fall.

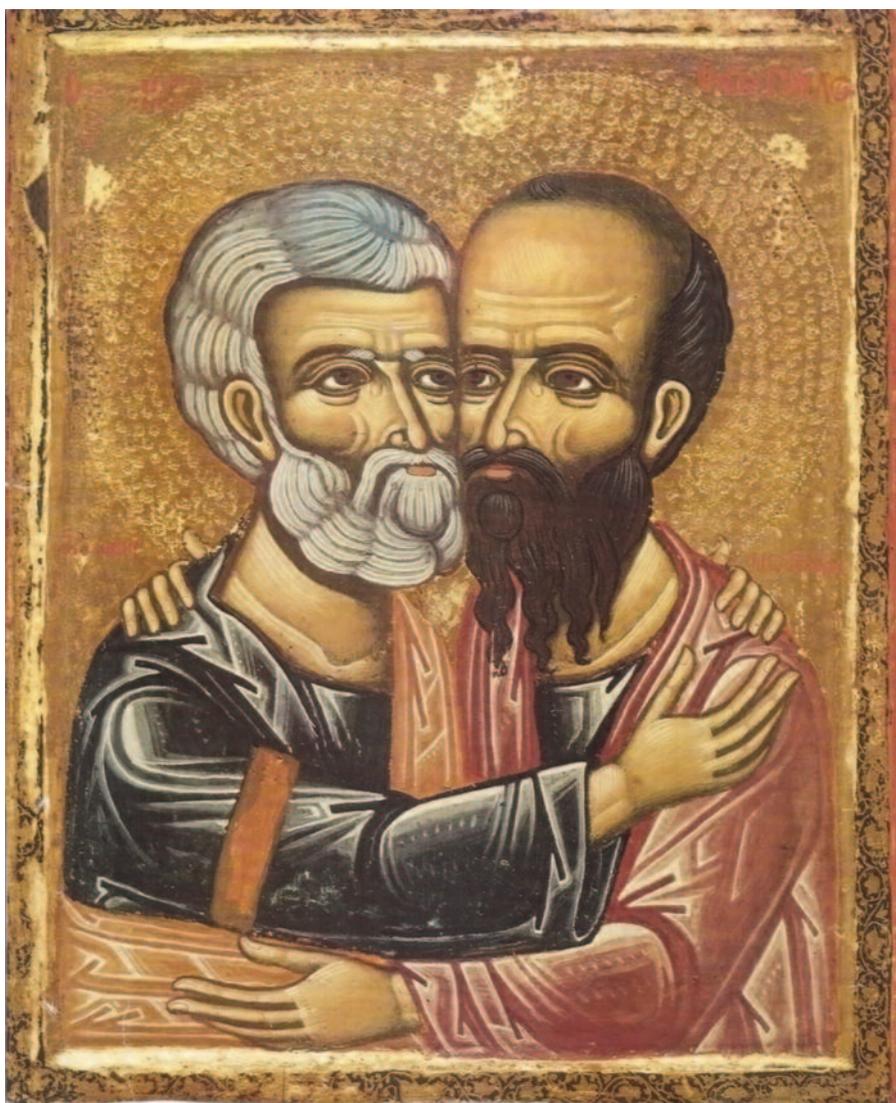
TODAY'S COFFEE HOUR is sponsored by Maggie Gikas.

Holy Trinity Nursing & Rehabilitation Center & Holy Trinity Hospice are Orthodox Charities and rely on your donations to continue the mission of providing the best care possible.

GREETERS TEAM 4:
DEBORAH SEDARES & EVAN STAMOULIS

ALL ALTAR SERVERS INVITED

COFFEE HOUR CLEAN-UP CREW A:
MARGARITE LANDRY, FLAVIA GURAN,
CHRISTINE MASTERJOHN &
KATINA COCAVESSIS



THE THIRD SUNDAY AFTER PENTECOST

THE HOLY APOSTLES PETER & PAUL

APOSTOLIC READING: ROMANS 5:1-10 ☩ GOSPEL: MATTHEW 6:22-33

(CONCERNING THE CARES OF LIFE)

TONE 2 ☩ MATINS GOSPEL: 3

"The question that must guide all organizing activity in a parish is not how to keep people busy, but how to keep them from being so busy that they can no longer hear the voice of God who speaks in silence."

— Henri J.M. Nouwen

DATES TO REMEMBER

Sat, July 5 Staff Orthodox Food Pantry 9am-12pm
July 4-6 Archdiocesan Congress
Sun, July 6 NO LITURGY
Sun, July 20 Parish Picnic-St Michael, Southbridge
Aug 1-15 Dormition Fast
Sat, Aug 2 Staff Orthodox Food Pantry 9am-12pm
Fri, Aug 15 Mustard Seed Meal, 5 pm
Sat, Sept 6 Staff Orthodox Food Pantry 9am-12pm
Sun, Sept 21 stART on the Street Festival

34 GOLD STREET, SHREWSBURY, MA 01545-6238 ♦ VOICE: 508.845.0088 ♦ FAX: 508.845.8850

E-MAIL: FRNICK@STNICHOLASCHURCH.ORG ♦ WEB: WWW.STNICHOLASCHURCH.ORG

A Parish of the Romanian Orthodox Archdiocese in the Americas

A PRAYER OF FR. LAURENCE

LET US PRAY TO THE LORD,

LORD, HEAVENLY FATHER: When we manage to focus on it, the beauty of the justice of your decrees is something that really makes us marvel. However, our minds are so fixated into thinking of law as a burden to be borne and a threat to our independence, that we seldom grasp the implications of this insight in practice. Let us break through this barrier that we may obey your decrees out of love rather than fear.

For you are great, O God, and you work wonders, and we give you glory, Father, Son, and Holy Spirit: now and forever, and unto ages of ages, amen.



REFLECTIONS ON SS PETER & PAUL

The divinely-blessed Peter was from Bethsaida of Galilee. He was the son of Jonas and the brother of Andrew the First-called. He was a fisherman by trade, unlearned and poor, and was called Simon; later he was renamed Peter by the Lord Jesus Christ Himself, Who looked at him and said, “Thou art Simon the son of Jonas; thou shalt be called Cephas (which is by interpretation, Peter)” (John 1:42). On being raised by the Lord to the dignity of an Apostle and becoming inseparable from Him as His zealous disciple, he followed Him from the beginning of His preaching of salvation up until the very Passion, when, in the court of Caiaphas the high priest, he denied Him thrice because of his fear of the Jews and of the danger at hand. But again, after many bitter tears, he received complete for-

giveness of his transgression. After the Resurrection of Christ and the descent of the Holy Spirit, he preached in Judea, Antioch, and certain parts of Asia, and finally came to Rome, where he was crucified upside down by Nero, and thus he ascended to the eternal habitations about the year 66 or 68, leaving two Catholic (General) Epistles to the Church of Christ.

Paul, the chosen vessel of Christ, the glory of the Church, the Apostle of the Nations and teacher of the whole world, was a Jew by race, of the tribe of Benjamin, having Tarsus as his homeland. He was a Roman citizen, fluent in Greek, an expert in knowledge of the Law, a Pharisee, born of a Pharisee, and a disciple of Gamaliel, a Pharisee and notable teacher of the Law in Jerusalem. For this cause, from the beginning, Paul was a most fervent zealot for the traditions of the Jews and a great persecutor of the Church of Christ; at that time, his name was Saul (Acts 22:3-4).

In his great passion of rage and fury against the disciples of the Lord, he went to Damascus bearing letters of introduction from the high priest. His intention was to bring the disciples of Christ back to Jerusalem in bonds. As he was approaching Damascus, about midday there suddenly shone upon him a light from Heaven. Falling on the earth, he heard a voice saying to him, “Saul, Saul, why persecutest thou Me?” And he asked, “Who art Thou, Lord?” And the Lord said, “I am Jesus Whom thou persecutest; it is hard for thee to kick against the pricks.” And that heavenly voice and brilliance made him tremble, and he was blinded for a time. He was led by the hand into the city, and on account of a divine revelation to the Apostle Ananias, he was baptized by him, and both his bodily and spiritual eyes were opened to the knowledge of the

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NAMEDAYS

June 27

The Holy Myrrh-bearer Joanna

Joanne V. Prizio

June 29

The Holy Apostles Peter and Paul

Patrick Disho

Petraq Dragoti

Paul Dymek

Petrika Lolo

Kenneth Paul Maynard

Rev. Fr. Peter Michael Preble

Paul Soter

Peter Toda

Peter Demetri Tsongalis

LISTEN TO THE WEEKLY NATIONAL ORTHODOX RADIO BROADCAST “COME RECEIVE THE LIGHT”

BY WEB OR PODCAST: WWW.RECEIVE.ORG

Ss PETER & PAUL, CONTINUED

Sun of Righteousness. And straightway— O wondrous transformation! — beyond all expectation, he spoke with boldness in the synagogues, proclaiming that “Christ is the Son of God” (Acts 9:1-21).

As for his zeal in preaching the Gospel after these things had come to pass, as for his unabating labors and afflictions of diverse kinds, the wounds, the prisons, the bonds, the beatings, the stonings, the shipwrecks, the journeys, the perils on land, on sea, in cities, in wildernesses, the continual vigils, the daily fasting, the hunger, the thirst, the nakedness, and all those other things that he endured for the Name of Christ, and which he underwent before nations and kings and the Israelites, and above all, his care for all the churches, his fiery longing for the salvation of all, whereby he became all things to all men, that he might save them all if possible, and because of which, with his heart aflame, he continuously traveled throughout all parts, visiting them all, and like a bird of heaven flying from Asia and Europe, the West and East, neither staying nor abiding in any one place — all these things are related incident by incident in the Book of the Acts, and as he himself tells them in his Epistles. In all these things his teaching proved to be a spiritual trumpet, and his speech was seen to be more radiant than the sun, and by these means he clearly sounded forth the word of truth and illumined the ends of the world.

Having completed the work of his ministry, he likewise ended his life in martyrdom when he was beheaded in Rome during the reign of Nero, at the same time, some say, when Peter was crucified.

CONSIDER THE LILIES OF THE FIELD

THE selection for this week’s Gospel reading is taken from the Gospel of St. Matthew (6:22-33) toward the end of the Evangelist’s account of the Sermon on the Mount. For me there is no more beautiful and tranquil passage in all of the Gospels than this one, even as the challenges that the Lord places before us are demanding as well. Some have likened the Lord’s Sermon on the Mount to Moses when he descended Mount Sinai to present the Law. Here, on this Mount, the Lord gives to his people a new Law—or perhaps more accurately—the fullness and completion of the Law he first gave to his people.

The passage begins with the Lord talking about the eye (v. 22). He says that if our eye is sound then our body will be filled with light, and if it is unhealthy we will be filled with darkness. Everything depends on how we look at things: the “sights” we allow into our head and our hearts; the things we allow our gaze to dwell on; the perspectives we allow to harden in our souls. The lens through which we look at things colors our outlook.

He tells us that no one can serve two masters (v. 24), we have to choose between following God, or the wealth and power of this world (mammon). We shouldn’t fool ourselves, because either we’ll love the one and hate the other, or be devoted to one and despise the other, he reminds us. These words are as true today as when the Lord first spoke them. The temptation that draws us to put the desire for wealth and fame above our love for God is as real today as it was then. He says, very simply, we will have to choose; we can’t have it both ways.

Then he addresses the root cause of this temptation: the fear of not having enough to eat and the clothes necessary to keep us warm. The Lord admonishes

us not to be anxious about even the most basic necessities of life: food, drink, clothing (v. 25). He wants us to keep things in perspective. Life is more than food and our bodies are more than clothing. He points to the birds of the air who take no care for these things yet our heavenly Father feeds them all, as well as the lilies which God has made more splendid than Solomon is all his glory. He asks us to consider: if our Father values the birds of the air and the lilies of the field in such a fashion, how much more does He value us? We need to stop worrying about the day-to-day things; we need to trust.

Here is where I find my comfort. The Lord asks us to look around at the creation and marvel at God’s loving care for even the grasses of the field. He reminds us that God is our loving Father. He teaches us to call him Abba— “Daddy.” He says that our Father knows all the things that we need and He will give them us, so we should stop being anxious about them. All we need to do is trust.

So where do we find this trust? “Seek first his kingdom and his righteousness,” the Lord challenges us, “and all of these things shall be yours as well” (v. 33).

This choice is in front of us each and every day. We need to commit to it each morning. When we see the birds perching on a tree or the wild flowers growing through cracks in the pavement, we can remind ourselves of our Father’s love for us, and breathe a sigh of relief even as we are comforted.

FR. NICHOLAS APOSTOLA

