

ST. NICHOLAS WEEKLY BULLETIN

JULY 27, 2014
THIS WEEK'S NEWS

PITA BAKING, THIS Thursday, July 31st at 9:00 am. Will be working on inventory for the stART event. **Extra help is needed** and everyone's help is welcome. Questions? Please see Chris Toda. No experience necessary!

A HUGE THANK YOU TO THE CLEANING VOLUNTEERS. This past week we started a thorough cleaning of the Kitchen and adjoining spaces. This was in addition to the usual Cleaning Crew who worked in the Church and Hall areas. Thanks especially to **George Demake** for coordinating all of this.

ALSO, ITEMS IN THE CORRIDOR OUTSIDE the kitchen are up for grabs if anyone wants/needs them (or knows someone who might). What's left will be donated to the Veterans Shelter kitchen/food service. These are extras that are never used.

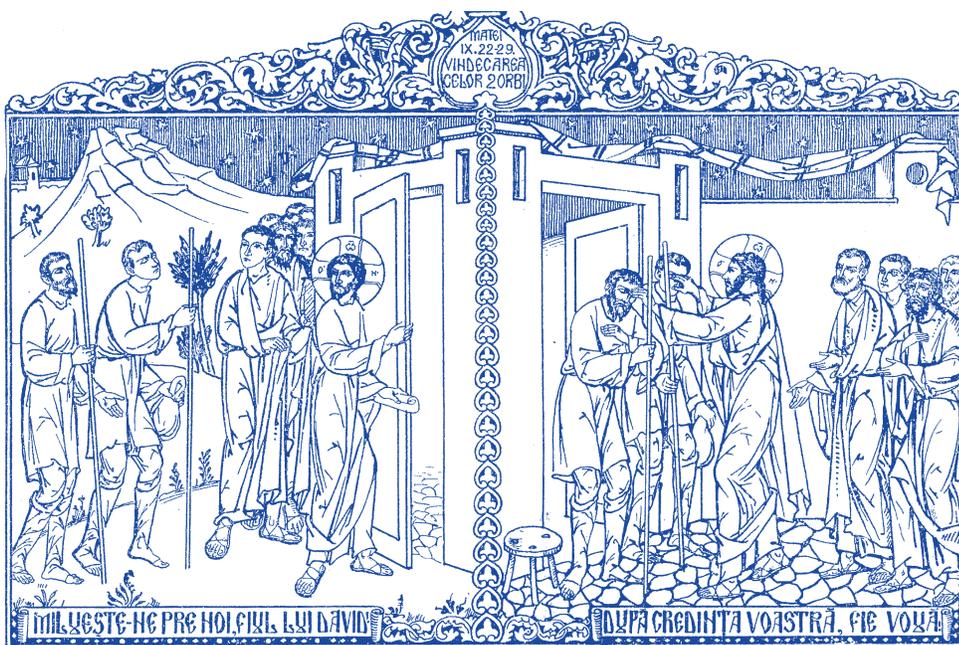
THE PARISH COUNCIL will meet on **Tuesday, July 29th at 6:30 pm.** Parish Council Members, please let Deb Sedares know if you are unable to attend.

FOOD PANTRY. Help is needed to staff our monthly responsibility at the Orthodox Food Center **Saturday, August 2nd, from 9 am - noon.** About 4 people are needed. Likewise, donations of food are always needed, and may be dropped

GREETERS TEAM 3:
EVANS TSOULES AND
TOM FITZPATRICK

ALL ALTAR SERVERS INVITED

COFFEE HOUR ON VACATION



THE SEVENTH SUNDAY AFTER PENTECOST

APOSTOLIC READING: ROMANS 15:1-7 ⊕ GOSPEL: MATTHEW 9:27-35
(JESUS HEALS TWO BLIND MEN AND ANOTHER WHO WAS MUTE)

TONE 6 ⊕ MATINS GOSPEL: 7

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.**

THE MUSTARD SEED MEAL is scheduled for **Friday, August 15th.** The Mustard Seed is a Catholic Worker home providing dinner to about 150 people in need each day. **Help is needed Friday afternoon (after Liturgy)** to cook and prepare food, and **at 5:00 on Friday evening** to transport and serve. There is a sign-up sheet on the Stewardship Board in the Hall or contact Deb Sedares if you can help with preparing the meal. Contact **Fr. Nick** if you have any questions.

COMMUNITY NEWS

ST JOHN THE BAPTIST ROMANIAN ORTHODOX CHURCH, WOONSOCKET is holding it's

Annual Romanian Festival this weekend. Hours: Saturday, July 26 4 pm-10 pm, and Sunday, July 27, noon until 7 pm. Address: 501 East School Street, Woonsocket. Fliers are at the Candles.

HOLY TRINITY NEWS

SAVE THE DATE! October 9, 2014. Holy Trinity's 8th **FOOD and WINE FEST** in conjunction with Holy Trinity's 20th Anniversary promises to be a great evening! This year's event will be

DATES TO REMEMBER

- Tues, July 29 Parish Council, 6:30 pm
- Thurs, July 31 Pita Baking, 9:00 am
- Aug 1-15 Dormition Fast
- Sat, Aug 2 Staff Orthodox Food Pantry 9am-12pm
- Thurs, Aug 14 Dormition Vespers, St Mary 6:30 pm
- Fri, Aug 15 Dormition Liturgy, 10:00 am
- Mustard Seed Meal, 5 pm
- Sat, Sept 6 Staff Orthodox Food Pantry 9am-12pm
- Sun, Sept 21 stART on the Street Festival

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A Parish of the Romanian Orthodox Archdiocese in the Americas

at St. George Orthodox Cathedral. Look for more details!

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.



NAMEDAYS

July 16

The Holy Martyr Julia of Carthage

Julia Donabed

July 17

The Holy Great Martyr Marina (Margareta) of Antioch in Pisidia

Margareta Gikas

Margarite Landry

Lindsey Marina Sparages

Marina Sparages

July 20

The Holy Prophet Elijah (Elias)

Louis P. Belba

Elias James Christo

Irli Ilie Durmillari

Louis P. Messier

Louis Rucho

Louis Evan Stamoulis

July 24

The Holy Great Martyr Christina

Christine Masterjohn

July 26

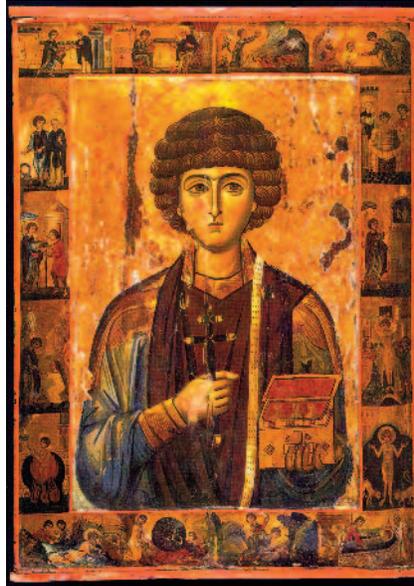
The Holy Martyr Parascheve of Rome

Premtina Thamel

July 27

The Holy Great-martyr and Healer Panteleimon

Peter Mountzouris



THE GREAT MARTYR AND HEALER PANTELEIMON

JULY 27

The Great Martyr and Healer Panteleimon was born in the city of Nicomedia into the family of the illustrious pagan Eustorgius, and he was named Pantoleon. His mother St Euboula (March 30) was a Christian. She wanted to raise her son in the Christian Faith, but she died when the future martyr was just a young child. His father sent Pantoleon to a pagan school, after which the young man studied medicine at Nicomedia under the renowned physician Euphrosynus. Pantoleon came to the attention of the emperor Maximian (284-305), who wished to appoint him as royal physician when he finished his schooling.

The hieromartyrs Hermolaus, Hermippus and Hermocrates, survivors of the massacre of 20,000 Christians in 303 (December 28), were living secretly in Nicomedia at that time. St Hermolaus saw Pantoleon time and again when he came to the house where they were hiding. Once, the priest invited the youth to the house and spoke about the Christian Faith. After this Pantoleon visited

St Hermolaus every day.

One day the saint found a dead child on the street. He had been bitten by a great snake, which was still beside the child's body. Pantoleon began to pray to the Lord Jesus Christ to revive the dead child and to destroy the venomous reptile. He firmly resolved that if his prayer were fulfilled, he would become a follower of Christ and receive Baptism. The child rose up alive, and the snake died before Pantoleon's eyes.

After this miracle, Pantoleon was baptized by St Hermolaus with the name Panteleimon (meaning "all- ➔

A PRAYER OF FR. LAURENCE

LET US PRAY TO THE LORD,

YES, LORD, all things must come to an end. Still, as much as we have heard this, as well as we know it, we find it extremely difficult to imagine that death will indeed put an end to all our earthly concerns, that death is in fact a reality. Yes, we too easily and habitually go on, living life as if it would never end. Repentance and doing better lie comfortably sometime in the future, outside of our immediate concern, and there is therefore no hurry to get to them. So we think. Help us to realize that this life will not last forever and that we must therefore learn to live accordingly.

For to you belong all glory, honor, and worship, Father, Son, and Holy Spirit: now and forever, and unto ages of ages, amen.

LISTEN TO THE WEEKLY NATIONAL ORTHODOX RADIO BROADCAST "COME RECEIVE THE LIGHT"

BY WEB OR PODCAST: WWW.RECEIVE.ORG

merciful”). Speaking with Eustorgius, St Panteleimon prepared him to accept Christianity. When the father saw how his son healed a blind man by invoking Jesus Christ, he then believed in Christ and was baptized by St Hermolaus together with the man whose sight was restored.

After the death of his father, St Panteleimon dedicated his life to the suffering, the sick, the unfortunate and the needy. He treated all those who turned to him without charge, healing them in the name of Jesus Christ. He visited those held captive in prison. These were usually Christians, and he healed them of their wounds. In a short time, reports of the charitable physician spread throughout the city. Forsaking the other doctors, the inhabitants began to turn only to St Panteleimon.

The envious doctors told the emperor that St Panteleimon was healing Christian prisoners. Maximian urged the saint to refute the charge by offering sacrifice to idols. St Panteleimon confessed himself a Christian, and suggested that a sick person, for whom the doctors held out no hope, should be brought before the emperor. Then the doctors could invoke their gods, and Panteleimon would pray to his God to heal the man. A man paralyzed for many years was brought in, and pagan priests who knew the art of medicine invoked their gods without success. Then, before the very eyes of the emperor, the saint healed the paralytic by calling on the name of Jesus Christ. The ferocious Maximian executed the healed man, and gave St Panteleimon over to fierce torture.

The Lord appeared to the saint and strengthened him before his sufferings. They suspended the Great Martyr Panteleimon from a tree and scraped him with iron hooks, burned him with fire and then stretched him on the rack, threw him into a cauldron of boiling tar,

and cast him into the sea with a stone around his neck. Throughout these tortures the martyr remained unhurt, and denounced the emperor.

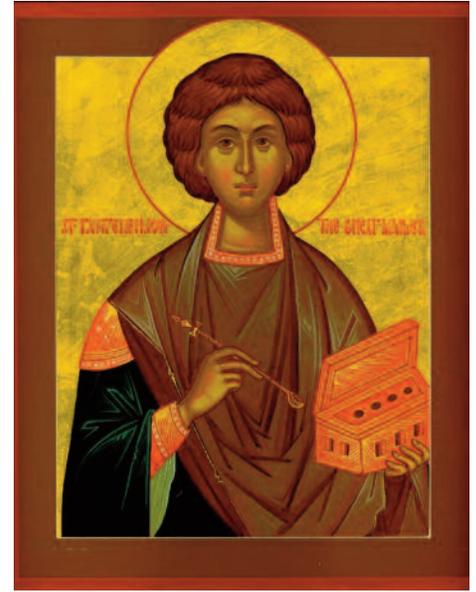
At this time the priests Hermolaus, Hermippus and Hermocrates were brought before the court of the pagans. All three confessed their faith in the Savior and were beheaded (July 26).

By order of the emperor they brought the Great Martyr Panteleimon to the circus to be devoured by wild beasts. The animals, however, came up to him and licked his feet. The spectators began to shout, “Great is the God of the Christians!” The enraged Maximian ordered the soldiers to stab with the sword anyone who glorified Christ, and to cut off the head of the Great Martyr Panteleimon.

They led the saint to the place of execution and tied him to an olive tree. While the martyr prayed, one of the soldiers struck him with a sword, but the sword became soft like wax and inflicted no wound. The saint completed his prayer, and a Voice was heard from Heaven, calling the passion-bearer by his new name and summoning him to the heavenly Kingdom.

Hearing the Voice, the soldiers fell down on their knees before the holy martyr and begged forgiveness. They refused to continue with the execution, but St Panteleimon told them to fulfill the emperor’s command, because otherwise they would have no share with him in the future life. The soldiers tearfully took their leave of the saint with a kiss.

When the saint was beheaded, the olive tree to which the saint was tied became covered with fruit. Many who were present at the execution believed in Christ. The saint’s body was thrown into a fire, but remained unharmed, and was buried by Christians. St Panteleimon’s servants Laurence, Bassos and Probus witnessed his execution and heard the Voice from Heaven. They



recorded the life, the sufferings and death of the saint.

Portions of the holy relics of the Great Martyr Panteleimon were distributed throughout all the Christian world. His venerable head is now located at the Russian monastery of St Panteleimon on Mt. Athos.

St Panteleimon is venerated in the Orthodox Church as a mighty saint, and the protector of soldiers. This aspect of his veneration is derived from his first name Pantoleon, which means “a lion in everything”. His second name, Panteleimon, given him at Baptism, which means “all-merciful”, is manifest in the veneration of the martyr as a healer. The connection between these two aspects of the saint is readily apparent in that soldiers, receiving wounds more frequently than others, are more in need of a physician-healer. Christians waging spiritual warfare also have recourse to this saint, asking him to heal their spiritual wounds.

The holy Great Martyr and Healer Panteleimon is invoked in the Mystery of Anointing the Sick, at the Blessing of Water, and in the Prayers for the Sick.

ACCORDING TO YOUR FAITH ...

THIS week's Gospel lesson, for the seventh Sunday after Pentecost, is taken from St. Matthew (9:27-35). It is a brief passage that recounts two separate healings. The first is the healing of two blind men and the second is of person who was mute on account of a demon.

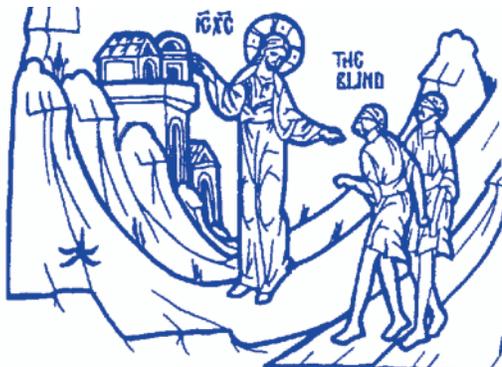
Prior to this event, the Lord had raised Jairus' daughter from the dead (Matthew 9:18-26), and continued traveling and teaching throughout the area. It was then that two blind men approach him, crying loudly, "Have mercy on us, Son of David!" (v. 27) There are three things we should take note of in this encounter. First, they are very open about their need. Second, they don't ask for a healing outright, but they ask for "mercy." And third, they call him by the Messianic title: "Son of David."

When they had entered into a house, the Lord asks them, "Do you believe that I am able to do this?" (v. 28) They respond, "Yes, Lord," then Jesus says, "According to your faith let it be done to you." (v. 29) Jesus doesn't heal them out in the open where there are crowds and the healing could become a spectacle. Rather, like with the raising of Jairus' daughter, he does this privately.

He also begins to lead them to a higher understanding of who he is when he asks them whether they believe that he can do this. Jesus doesn't ask if they believe that He will pray to his Father for this to be done, but rather, "Do you believe that I am able to do this." This time they respond not with the Messianic title "Son of David," but with, "Yes, Lord." In this small turn of phrase, they acknowledge that this is the Son of God who is standing before them.

When he heals them he says, "According to your faith let it be done to you." He often grants a healing with a similar expression. There are two rea-

sons. One is that he doesn't want to appear as though he is "rushing" to heal people, looking for self-glorification. The other is that he wants the person to confess their faith aloud, to show that they are participators in the good work done them. So, he doesn't say, "Let your eyes be opened," but rather, "According to your faith."



He charges them to tell no one of what has happened, but as you might imagine it is impossible for a wonder such as this to be kept a secret (v. 30-31). These men became preachers and evangelist of the Lord.

When the blind men had left the house, people then brought a mute man who could not speak and was possessed by a demon before Him. In this case, the Lord asks nothing of him, but immediately cast out the demon and the man began speaking.

St. John Chrysostom informs our understanding by carefully pointing out that this man's inability to speak was not a "natural," or physiological condition, but rather the result of the evil spirit afflicting him. This man was unable to seek out the Lord himself, so others brought him to Jesus. St. Matthew says that when the man spoke, "The crowds were amazed and said, 'Never has anything like this been seen in Israel'" (v. 33).

This Gospel reading ends with the comment of the Pharisees who had wit-

nessed this miracle, yet still tried to refute it: "By the ruler of demons he casts out the demons" (v. 34). In another place the Lord answers this charge when he says, "If a house is divided against itself, that house will not be able to stand," (Mark 3:25) showing how illogical it is to suggest that a demon would seek to destroy another demon. Moreover, the Lord did not just cast out demons, He did many other signs and wonders, cleansing lepers, raising the dead, and preaching the Kingdom.

In the response of the Pharisees, we see an all too familiar pattern of rejecting the love and mercy of God. What causes a person to deny the good work that they see with their own eyes? Even more than that, why would someone attribute the good that is done to the devil? This is what is meant by the Lord when he says that every sin will be forgiven except blasphemy against the



Holy Spirit (cf. Luke 12:10). To call that which is good evil is to deny even the possibility of God's action among us. It is to deny the very essence of who He is.

Simply stated, this passage teaches us that we are all called to recognize the goodness of God, to not be afraid or shy to ask for His help, and to openly declare to others the loving kindness and mercy He has show us.

FR. NICHOLAS APOSTOLA