

ST. NICHOLAS WEEKLY BULLETIN

SEPTEMBER 21, 2014
THIS WEEK'S NEWS

RELIGIOUS EDUCATION CLASSES OPEN THIS SUNDAY with a prayer at the close of Divine Liturgy. Parents, please be sure to have your children on time and ready. If you are interested in teaching or assisting with Church School this year, please see **Preteasa Maria**. All help is welcomed!

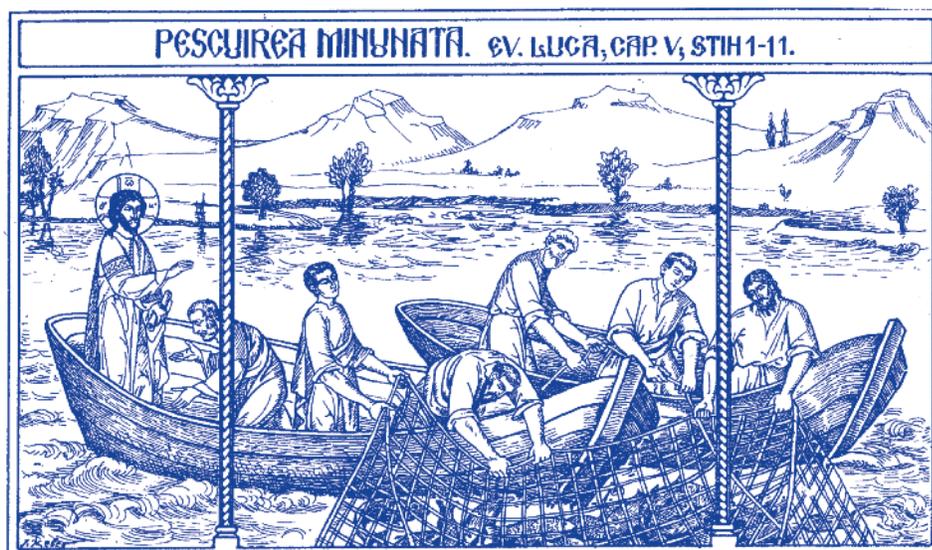
A DEEP THANKS TO ALL THE START VOLUNTEERS. In spite of the early morning rain and the clouds, the event was successful due to the hard work and commitment of our parishioners. While all the numbers are not in, it looks like we realized around \$3,000. Again, thanks to all!

PITA BAKING this Thursday, October 2nd at 9:00 am. We need to build the inventory for the coming holidays. Everyone's help is welcome. Questions? Please see Chris Toda. No experience necessary!

FOOD PANTRY. Help is needed to staff our monthly responsibility at the Orthodox Food Center **this coming Saturday, October 4th, 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 Apostola or Lisa Mielnicki**.

**GREETERS TEAM 4:
DEBORAH SEDARES &
EVAN STAMOULIS**

ALL ALTAR SERVERS INVITED



THE EIGHTEENTH SUNDAY AFTER PENTECOST
EPISTLE: 2 CORINTHIANS 9:6-11 ☩ GOSPEL: LUKE 5:1-11
(JESUS CALLS HIS FIRST DISCIPLES — THE MIRACULOUS CATCH)
TONE 7 ☩ MATINS GOSPEL: 5

COFFEE HOUR SPONSORS NEEDED for the coming weeks. Please talk to Presvytera Maria.

UPCOMING

PARISH LUNCHEON AND "CAKE BUFFET" on **Sunday, October 19** following Divine Liturgy in the Church Hall. Cost is \$20 per adults; \$5.00 per children. A roast chicken dinner will be served family style. Homemade baked macaroni and cheese for the children. In addition, we are inviting the bakers of our parish (or those of us who know a great bakery) to bring in a cake for our Cake Buffet to share for dessert. But, for FUN, before we cut in to them, we will have a "Cake Off" with a distinguished panel of judges (YOU) — voting on the decoration/appearance of the cakes — with different categories ("Most Colorful"; "Most Original", "Most Likely to be Eaten in the Dark", etc.). So, get your creative juices going, grab the kids, grandkids, pets, and have some fun with this.

There will be a sign up sheet at the candle stand for luncheon reservations and to bring a Cake! If you can help with luncheon (set up, prep, serving and clean up) **please see or contact Deb Sedares or Chris Toda** or just go ahead and sign up on the "Stewardship" bulletin board. If you would be interested in sponsoring or donating to **underwrite the cost of the luncheon, please contact Deb Sedares**. All proceeds from the luncheon will benefit St. Nicholas Church. *Happy baking (or shopping)!*

A BIBLE STUDY LECTURE sponsored by the Eastern Orthodox Council and hosted by St. Mary's, will feature **Fr. Paul Tarazi**, retired Professor of Old Testament at St. Vladimir's who will

DATES TO REMEMBER

Sun, Sept 28 First Day of Religious Education
Thurs, Oct 2 Pita Baking, 9:00 am
Sat, Oct 4 Staff Orthodox Food Pantry 9am-12pm
Fri, Oct 17 Mustard Seed 5pm-6:30pm
Sun, Oct 19 Parish Luncheon & Cake-off
Sat, Oct 25 Bible Study w/ Fr. Paul Tarazi, 9am-3pm
Sat, Nov 1 e-Recycling, 9am-2pm

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A Parish of the Romanian Orthodox Archdiocese in the Americas

speak on **St. Paul's Letter to the Galatians**. The lectures are open to the public and will start at 9:00 am on **Saturday, October 25**, ending at 5:00 pm. Registration fee is \$20.00 which includes lunch and all coffee breaks. All students are free. A flier with all the details is available at the candles. **Information: smc.worc@gmail.com**.

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 at St. George Orthodox Cathedral. Tickets will be on sale at St. Nick's on Sundays up till October 5th. See Carol Fotos or Irene Tsoules.

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.

COMMUNITY NEWS

THE WOMEN'S GUILD OF ST. MARY'S ASSUMPTION is sponsoring a **Fashion Show and Luncheon** on Sunday afternoon, October 19th. Tickets are \$45, and deadline is October 6th. Information: Karen Dono: 508-835-4846 or karenadono@aol.com.

NOTRE DAME ACADEMY is holding an open house on **Thursday, Oct 2nd at 7:00 pm** for prospective students (young women grades 9-12). For info: www.nda-worc.org, or call: 508-757-6200 x229.

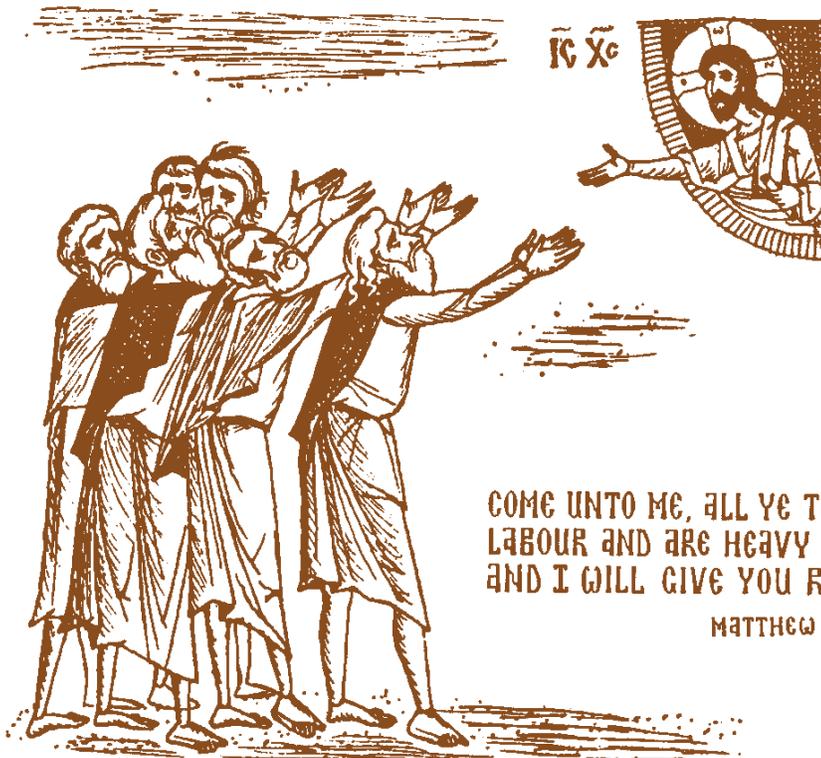


OUR TIME AND GOD'S TIME

Time is a precious thing. Unlike anything else in our lives we cannot make more of it, no matter how hard we try. God gives us the gift of the Liturgy as a small window into His eternity. We might chuckle a little when we think about how it is that we schedule an event that is "outside of time," at a very specific time. Nevertheless, for our parish the Liturgy normally begins, every Sunday, at 10:00 am. And we normally conclude our celebration by 11:30 am.

Some of us, perhaps remembering the long services of our youth, have adopted the very bad habit of coming into Liturgy late; some later than others. However, at St. Nicholas we keep a rather punctual schedule. You can expect (give or take 5 minutes):

- 10:00 a.m. Divine Liturgy Begins
- 10:20 a.m. Epistle/Gospel Lessons
- 10:40 a.m. Great Entrance
- 11:00 a.m. Holy Communion
- 11:30 a.m. Dismissal

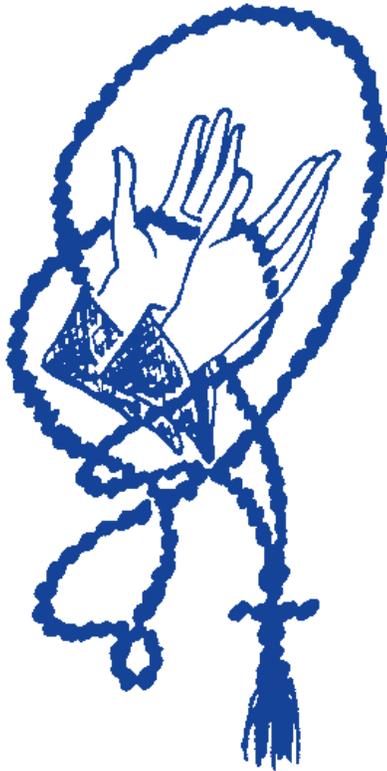


A PRAYER OF FR. LAURENCE

LET US PRAY TO THE LORD,

LORD, OUR SOVEREIGN GOD: Let us acquire the treasure of love, for it is a grace that only your unspeakable generosity can provide. Let us understand that it is not only an act, but a state of the will, an attitude of the mind and heart, whereby we wish nothing but the very best for all others. In so doing, enable us also to perceive that emotions, the feelings we have for those we love, while all well and good, are not love, though they very frequently accompany it. Help us, Lord, to understand a little more of life.

For you are a loving God, and we give you glory, Father, Son, and Holy Spirit: now and forever, and unto ages of ages, amen.



ST. ANTHIMUS (ANTIM) THE IBERIAN (GEORGIAN)

SEPTEMBER 27TH

Saint Anthimus was born in Georgia, (know also as Iberia — in Romanian, Ivirea) around 1650, and his parents were called John and Mary. The child received the name Andrew in Baptism, and his parents raised him as an Orthodox Christian.

Andrew was captured by Turks who invaded Georgia when he was young, and he was one of many who were made slaves in Constantinople. There he learned to speak Greek, Arabic, and Turkish, and also became skilled in woodcarving, embroidery, and painting. After a few years as a slave, Andrew escaped and fled to the Ecumenical Patriarchate for refuge.

Around 1690, Andrew was invited to Wallachia by Prince Constantine Brâncoveanu (August 16), who had heard of his talents. After a year or so, he became a monk and received the name Anthimus. Later, he was ordained to the holy priesthood. He was placed in charge of the royal print shop in Bucharest, and later set up a printing house in the Snagov Monastery. The monastery printed sixty-three books in Romanian, Greek, Arabic, and Georgian. St Anthimus was the author of thirty-eight of them. He was chosen to be the igumen of Snagov in 1696.

The saint was consecrated as Bishop of Râmnicu-Vâlcea in 1705, and three years later he was made Metropolitan of Wallachia. As Metropolitan, he established schools for poor children, and built churches and monasteries. Since he was a woodcarver, he used his talent to beautify many churches.

St Anthimus was a zealous pastor who satisfied his flock's hunger for spiritual knowledge. Preaching in the Ro-



manian language, he taught them the saving truths of Orthodoxy, and offered words of encouragement and consolation. His edifying books and sermons are part of the spiritual legacy of the Romanian Orthodox Church.

Metropolitan Anthimus was arrested by the Turks in 1716 and sentenced to be exiled at St Catherine's Monastery on Mt. Sinai, but he never arrived at his destination. On September 27, 1716, he was killed by the soldiers who were escorting him. They cut his body into little pieces and threw them into the Tungia River, south of the Danube. Thus, the faithful servant of Christ received the crown of martyrdom.

St Anthimus was a true shepherd of his flock, and a father to his clergy. He was glorified by the Orthodox Church of Romania in 1992.



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

BY WEB OR PODCAST: WWW.RECEIVE.ORG

DEPART FROM ME FOR I AM A SINFUL MAN

THIS Sunday we begin reading passages from the Gospel according to St. Luke. After the Feast of the Cross, up until Christmas, Scripture selections for Sundays and weekday services are taken from the Gospel of Luke. Just as we began the Gospel of St. Matthew with the call of the disciples (Matthew 4:18-22), so the Holy Fathers who fashioned the Gospel lectionary decided that the first Sunday of St. Luke should also be his account of the disciples' call (Luke 5:1-11). It is a subtle way of telling us that being called is the first "mark" of being a Christian. We are, each of us in our own way, "called," by God. It is our challenge to discern this call, to discover what God wants us to do.

In Luke's account Jesus has already begun his ministry. He has preached. He has cast out unclean spirits. He has even healed Peter's mother-in-law. There are many signs that preceded him, but now he is going to call his disciples, and especially Peter, in a very special way.

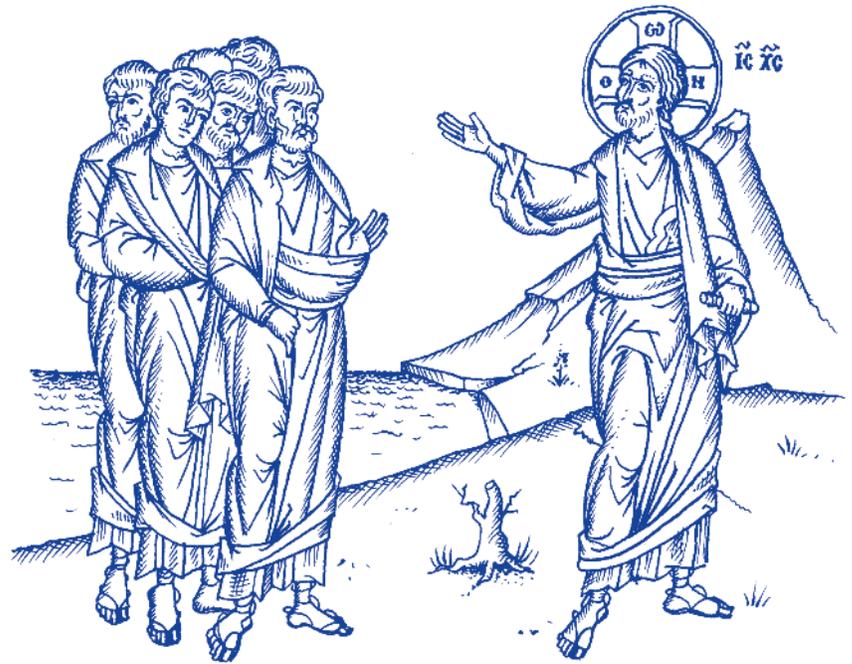
St. Luke tells us that a crowd was following Jesus when he was at the Lake of Gennesaret (the Sea of Galilee). He saw two boats there, one of which belonged to Simon (who later would be given the name Peter) (v. 2). Jesus entered the boat and asked him to put out from shore just a little. This was so that he could address the crowd from the boat, since the water would act like an amplifier and in this way everyone could hear him.

When he had finished speaking, Jesus asked Simon to put out even farther from the shore and let down the nets in deeper waters. Simon said: "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets" (v. 5). When they had done what he asked they caught so many fish that the nets began to break and they had to call to their partners in

the other boat to come and help them. Both boats were filled almost to the point of sinking.

Simon Peter's reaction is to immediately recognize the power of God in Jesus. He falls to his knees and says: "Go away from me, Lord, for I am a sinful man!" (v. 8) Notice the difference in how Simon Peter changes the way he addresses Jesus. When Jesus asked him to put out into the deep, Simon calls him "Master" reflecting the respect he had for him, as a teacher or prophet. When he sees the catch of fish he calls him "Lord," in recognition of God at work in Jesus. He asks Jesus to go away from him, for being aware of his own sinfulness, he shrinks back in fear. He knew that for a sinner to be in the presence of God or His angels meant death.

Jesus understood Simon's anxiety and calms him with the words: "Do not be afraid; from now on you will be catching people." However, these are also life-altering words. Peter's life will never be the same. From the original Greek it is clear that the Lord is speaking to Peter directly. St. Luke brings this



account of the disciple's call to a close by telling us how they responded. "When they had brought their boats to shore, they left everything and followed him" (v. 11). This powerful imagery of the simple fishermen, now charged to gather all peoples into their nets, is a central theme in the writings of our Church. As the Troparion for the Feast of Pentecost says simply, "You made wise men, out of poor fishermen ... and through them you caught all the world."

God calls us from the place that we are to a life beyond what we can imagine. Simon and his companions clearly knew Jesus before that day at the Lake of Gennesaret. What they didn't know was what Jesus had in store for them. Jesus called them from the simple life they knew to one in which they would change the whole world. May each one of us strive to hear that call for our own lives, and have the courage to respond.

FR. NICHOLAS APOSTOLA