

ST. NICHOLAS WEEKLY BULLETIN

NOVEMBER 9, 2014
ST NEKTARIUS OF ÆGINA
THIS WEEK'S NEWS

PITA BAKING, this **Thursday, November 13th 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!

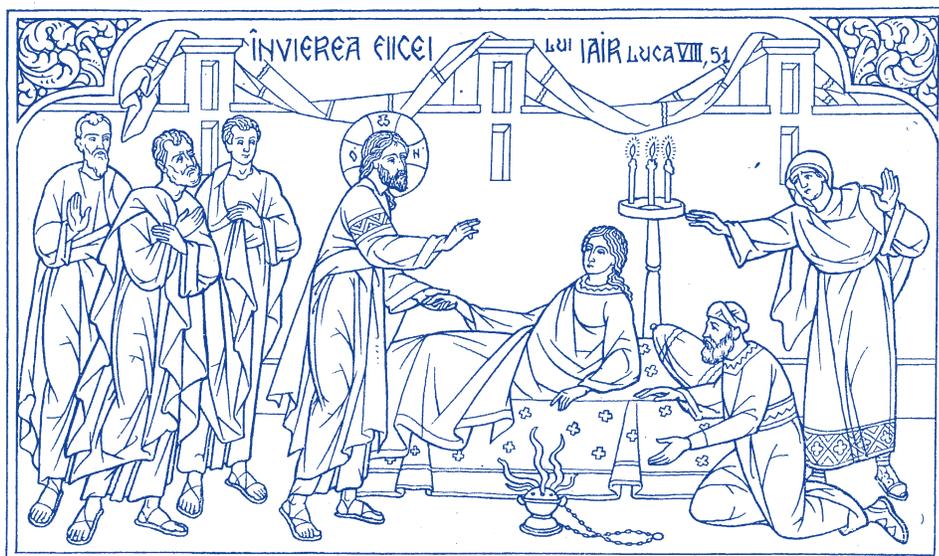
THE FEASTDAY RAFFLE IS UNDERWAY. In addition to those tickets that have been mailed, we still must sell more tickets as well to meet our goal. Dean Valoras is heading up this effort, please see him in Coffee Hour.

FEASTDAY LUNCHEON SPONSORS NEEDED. As part of our Feast Day celebration, we will host a luncheon following Divine Liturgy on Sunday, December 7. We are seeking a sponsor or sponsors to underwrite the expenses related to the meal. In prior years, we have been blessed with the generous offering of sponsorship from a parishioner or family to cover these expenses with the result that all of the proceeds from the luncheon go to benefit St. Nicholas Church. **If you would be interested in donating towards the luncheon expenses, please speak with Deb Sedares or Fr. Nick**. Watch your mail for an invitation and details for the Feast Day Luncheon.

GREETERS TEAM 1:
MARY ANNA DYMEK &
MARGARITE LANDRY

COFFEE HOUR CLEAN-UP CREW B:
KARADIMITRIOU/KALPIDO FAMILY

ALL ALTAR SERVERS INVITED



THE TWENTY-FOURTH SUNDAY AFTER PENTECOST
EPISTLE: **EPHESIANS 2:14-22** ☩ GOSPEL: **LUKE 8:41-56**
(**JESUS HEALS THE WOMAN & RAISES JAIRUS' DAUGHTER**)
TONE 5 ☩ MATINS GOSPEL: 11

THE ANNUAL WINTER COAT DRIVE, run out of the Food Pantry, is underway. If any of you have gently used coats that are no longer being worn and are just sitting in your closet, taking up space, consider donating them to those in need. Lisa will be happy to pick them up at your convenience. We can use coats, hats, gloves, scarves for adults and children as we serve many families. Whatever you have that is no longer of use to you can mean a world of difference to someone else. Contact Lisa at lamielnicki@gmail.com or text her at 508-340-1547, to arrange a pick-up, or just bring them to Church.

THE LATEST ISSUE OF THE CRE-DINȚA, the quarterly Archdiocesan magazine, is available at the candles. Please pick up a copy.

A NEW PARISH COUNCIL WILL BE ELECTED IN JANUARY, (the two-year term of the Parish Council expires this year). Please consider of-

fering a stewardship of your time in this important ministry. We also are asking for people to serve on other Parish committees, if your like to focus your efforts in just one area. However you'd like to serve, please speak with **Fr. Nick**.

CONGRATULATIONS to Jackie and Andy Cavanaugh on the birth of their daughter **Elizabeth Grace** born November 5th at 12:30 pm. (6 lbs 14 oz; 18" long). Big brothers Thomas and William now have a new sister! **God bless all of them with Many Years!**

TODAY we celebrate a Memorial for the **parents and family of Artic and Cristina Gavala**. **May the Lord make their memory eternal!**

DATES TO REMEMBER

Thurs, Nov 13 Pita Baking, 9:00 am
Fri, Nov 14 Nativity Lent Begins
Sat, Nov 22 Thanksgiving Bake Sale/Holiday Mktpls
Sun, Nov 23 Ecu Thanksgiving Service
Mount Olivet Lutheran Church, 7pm
Sat, Dec 6 Staff Orthodox Food Pantry 9am-12pm
Dec 6-7 Feastday Celebration

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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,

O GOD of all consolations: Sustain us in our trials and troubles, and reinforce the little strength we have as we battle with our demons. Then, lead us out of our own small world to embrace others and help them with their concerns. Prevent us from always focusing on ourselves. Let us never repay evil with evil, but, rather, may we always respond with good, for this is how you yourself deal with us at all times.

For you are one to have mercy on us and save us, o God, and we give you glory, Father, Son, and Holy Spirit: now and forever, and unto ages of ages, amen.

COFFEE HOUR THIS WEEK is sponsored by **Gavala Family in memory of their departed family members.**

COMMUNITY NEWS

AN ECUMENICAL THANKGIVING SERVICE, sponsored by the Shrewsbury Clergy Association will be held on Sunday, November 23rd at 7:00 pm at Mount Olivet Lutheran Church. The Offering will go to St. Anne's Human Services. Also, in-kind offerings of canned non-perishable goods are welcome.

A HOLY LAND PILGRIMAGE is being organized by **Fr. Timothy Lowe**. The dates are **April 23 to May 10, 2015**. If you are interested, speak with **Fr. Nick** for more details.

HOLY TRINITY NEWS

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

November 8

The Holy Archangel Gabriel

Inva Gabriela Durmillari
Gabriela Gavala

The Holy Archangel Michael

Kenneth Michael Anderson
Michael Bourisk
Michael Walter Clem
Mihai Gavala
Michaela Ionete
Michael Keimig
Mikel Lolo
Corey Michael Maynard
Scott Michael Maynard
Tyler Michael Maynard
Michael Anthony Prizio
Michael Soter
Michael Spataro
Michael Peter Toda

The Holy Archangel Raphael

Raphaella Zaruha

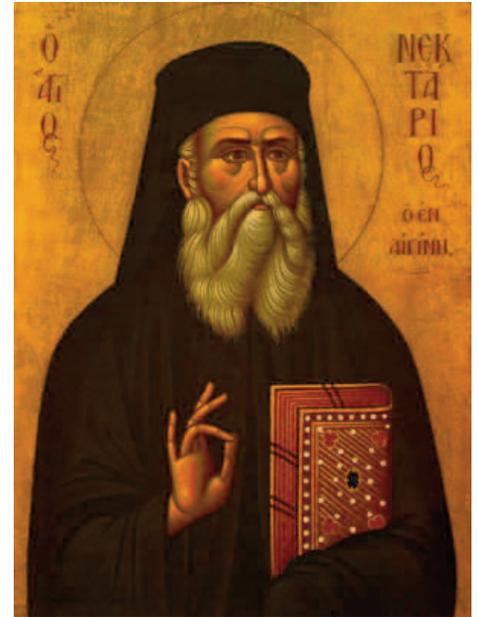
The Holy Bodiless Hosts

Angela Demake
Angeliki Soter
Angelina Zonia

November 14

The Holy and All-praised Apostle Philip

Philip Rucho
Phillip Sedares



ST. NEKTARIUS
THE WONDERWORKER,
METROPOLITAN OF PENTAPOLIS
NOVEMBER 9

Saint Nektarius, the great wonderworker of modern times, was born Anastasius Kephalas in Selebria, Thrace on October 1, 1846.

Since his family was poor, Anastasius went to Constantinople when he was fourteen in order to find work. Although he had no money, he asked the captain of a boat to take him. The captain told him to take a walk and then come back. Anastasius understood, and sadly walked away.

The captain gave the order to start the engines, but nothing happened. After several unsuccessful attempts, he looked up into the eyes of Anastasius who stood on the dock. Taking pity on the boy, the captain told him to come aboard. Immediately, the engines started and the boat began to move.

Anastasius found a job with a tobacco merchant in Constantinople, who did not pay him very much. In his desire to share useful information with others, Anastasius wrote down short maxims from spiritual books on the paper bags

and packages of the tobacco shop. The customers would read them out of curiosity, and might perhaps derive some benefit from them.

The boy went about barefoot and in ragged clothing, but he trusted in God. Seeing that the merchant received many letters, Anastasius also wanted to write a letter. To whom could he write? Not to his parents, because there were no mail deliveries to his village. Not to his friends, because he had none. Therefore, he decided to write to Christ to tell Him of his needs.

“My little Christ,” he wrote. “I do not have an apron or shoes. You send them to me. You know how much I love you.”

Anastasius sealed the letter and wrote on the outside: “To the Lord Jesus Christ in Heaven.” On his way to mail the letter, he ran into the man who owned a shop opposite the one in which he worked. The man asked him where he was going, and Anastasius whispered something in reply. Seeing the letter in his hands, the man offered to mail it for him.

The merchant put the letter in his pocket and assured Anastasius that he would mail it with his own letters. The boy returned to the tobacco shop, filled with happiness. When he took the letter from his pocket to mail it, the merchant happened to notice the address. Astonished and curious, the man could not resist opening the letter to read it. Touched by the boy’s simple faith, the merchant placed some money in an envelope and sent it to him anonymously. Anastasius was filled with joy, and he gave thanks to God.

A few days later, seeing Anastasius dressed somewhat better than usual, his employer thought he had stolen money from him and began to beat him. Anastasius cried out, “I have never stolen anything. My little Christ sent me the money.”

Hearing the commotion, the other merchant came and took the tobacco seller aside and explained the situation to him.

When he was still a young man,

Anastasius made a pilgrimage to the Holy Land. During the voyage, the ship was in danger of sinking in a storm. Anastasius looked at the raging sea, and then at the captain. He went and stood beside the captain and took the helm, praying for God to save them. Then he took off the cross his grandmother had given him (containing a piece of the Cross of Christ) and tied it to his belt. Leaning over the side, he dipped the cross into the water three times and commanded the sea, “Silence! Be still.” At once, the wind died down and the sea became calm.

Anastasius was saddened, however, because his cross had fallen into the sea and was lost. As the boat sailed on, sounds of knocking seemed to come from the hull below the water line. When the ship docked, the young man got off and started to walk away.

Suddenly, the captain began shouting, “Kephalas, Kephalas, come back here.” The captain had ordered some men into a small boat to examine the hull in order to discover the source of the knocking, and they discovered the cross stuck to the hull. Anastasius was elated to receive his “Treasure,” and always wore it from that time forward. There is a photograph taken many years later, showing the saint in his monastic skufia. The cross is clearly visible in the photo.

On November 7, 1875, Anastasius received monastic tonsure at the Nea Moni Monastery on Chios, and the new name Lazarus. Two years later, he was ordained a deacon. On that occasion, his name was changed to Nektarius.

Later, when he was a priest, Fr Nektarius left Chios and went to Egypt. There he was elected Metropolitan of Pentapolis. Some of his colleagues became jealous of him because of his great virtues, because of his inspiring sermons, and because of everything else which distinguished St Nektarius from them.

Other Metropolitans and bishops of the Patriarchate of Alexandria became filled with malice toward the saint, so they told Patriarch Sophronius that

Nektarius was plotting to become patriarch himself. They told the patriarch that the Metropolitan of Pentapolis merely made an outward show of piety in order to win favor with the people. So the patriarch and his synod removed St Nektarius from his See. Patriarch Sophronius wrote an ambiguous letter of suspension which provoked scandal and speculation about the true reasons for the saint’s removal from his position.

St Nektarius was not deposed from his rank, however. He was still allowed to function as a bishop. If anyone invited him to perform a wedding or a baptism he could do so, as long as he obtained permission from the local bishop.

St Nektarius bore his trials with great patience, but those who loved him began to demand to know why he had been removed. Seeing that this was causing a disturbance in the Church of Alexandria, he decided to go to Greece. He arrived in Athens to find that false rumors about him had already reached that city. His letter of suspension said only that he had been removed “for reasons known to the Patriarchate,” and so all the slanders about him were believed.

Since the state and ecclesiastical authorities would not give him a position, the former Metropolitan was left with no means of support, and no place to live. Every day he went to the Minister of Religion asking for assistance. They soon tired of him and began to mistreat him.

One day, as he was leaving the Minister’s office, St Nektarius met a friend whom he had known in Egypt. Surprised to find the beloved bishop in such a condition, the man spoke to the Minister of Religion and Education and asked that something be found for him. So, St Nektarius was appointed to be a humble preacher in the diocese of Vitinea and Euboea. The saint did not regard this as humiliating for him, even though a simple monk could have filled that position. He went to Euboea to preach in the churches, eagerly embracing his duties.

Yet even here, the rumors of scandal followed him. Sometimes, while he was

preaching, people began to laugh and whisper. Therefore, the blameless one resigned his position and returned to Athens. By then some people had begun to realize that the rumors were untrue, because they saw nothing in his life or conversation to suggest that he was guilty of anything. With their help and influence, St Nektarius was appointed Director of the Rizarios Seminary in Athens on March 8, 1894. He was to remain in that position until December of 1908.

The saint celebrated the services in the seminary church, taught the students, and wrote several edifying and useful books. Since he was a quiet man, St Nektarius did not care for the noise and bustle of Athens. He wanted to retire somewhere where he could pray. On the island of Aegina he found an abandoned monastery dedicated to the Holy Trinity, which he began to repair with his own hands.

He gathered a community of nuns, appointing the blind nun Xenia as abbess, while he himself served as Father Confessor. Since he had a gift for spiritual direction, many people came to Aegina to confess to him. Eventually, the community grew to thirty nuns. He used to tell them, "I am building a lighthouse for you, and God shall put a light in it that will shine forth to the world. Many will see this light and come to Aegina." They did not understand what he was telling them, that he himself would be that beacon, and that people would come there to venerate his holy relics.

On September 20, 1920 the nun Euphemia brought an old man in black robes, who was obviously in pain, to the Aretaieion Hospital in Athens. This was a state hospital for the poor. The intern asked the nun for information about the patient.

"Is he a monk?" he asked.

"No, he is a bishop."

The intern laughed and said, "Stop joking and tell me his name, Mother, so that I can enter it in the register."

"He is indeed a bishop, my child. He is the Most Reverend Metropolitan of

Pentapolis."

The intern muttered, "For the first time in my life I see a bishop without a panagia or cross, and more significantly, without money."

Then the nun showed the saint's credentials to the astonished intern who then admitted him. For two months St Nektarius suffered from a disease of the bladder. At ten thirty on the evening of November 8, 1920, he surrendered his holy soul to God. He died in peace at the age of seventy-four.

In the bed next to St Nektarius was a man who was paralyzed. As soon as the saint had breathed his last, the nurse and the nun who sat with him began to dress him in clean clothing to prepare him for burial at Aegina. They removed his sweater and placed it on the paralyzed man's bed. Immediately, the paralytic got up from his bed, glorifying God.

St Nektarius was buried at the Holy Trinity Monastery on Aegina. Several years later, his grave was opened to remove his bones (as is the custom in Greece). His body was found whole and incorrupt, as if he had been buried that very day.

Word was sent to the Archbishop of Athens, who came to see the relics for himself. Archbishop Chrysostomos told the nuns to leave them out in the sun for a few days, then to rebury them so that they would decay. A month or two after this, they opened the grave again and found the saint incorrupt. Then the relics were placed in a marble sarcophagus.

Several years later, the holy relics dissolved, leaving only the bones. The saint's head was placed in a bishop's mitre, and the top was opened to allow people to kiss his head.

St Nektarius was glorified by God, since his whole life was a continuous doxology to the Lord. Both during his life and after his death, St Nektarius has performed thousands of miracles, especially for those suffering from cancer. There are more churches dedicated to St Nektarius than to any other modern Orthodox saint.



GIVING TO EACH WHAT IS NEEDED FOR SALVATION

THE Gospel lesson this week is from St. Luke (8:41-56). He tells us of two miracles that while separate and distinct have an inner spiritual unity. They complement one another.

The story opens with the leader of a local synagogue, Jairus, coming to meet Jesus. Falling at his feet, he begs Jesus to come to his house because his twelve year old daughter was dying. (v. 41-42) St. Matthew adds that he asked Jesus to “come and lay your hand on her, and she will live.” (Matthew 9:18) This is an important detail.

At the same time, amidst the stifling thrust of the crowd, a woman who had been suffering for twelve years from constant hemorrhaging came up and touched the fringe of his garment (v. 43-44). According to ancient sources this woman was very wealthy. The Gospels say that she had spent a great deal of money on physicians who could not cure her. Her final hope was in Jesus whom she knew little about.

Jesus stops and asks: “Who touched me?” Peter and the other disciples respond by saying that the crowd is pressing on all sides, suggesting that he’s feeling the push of the crowd, not a deliberate contact. Jesus insists, because he noticed that power had gone out of him. (v. 45-46) Then, the woman, embarrassed by her illness (her bleeding made her ‘unclean’ according to the Jewish Law), falls down before him trembling and admits in front of everyone why she had touched him and how she had been healed. The Lord tells her, “Daughter, your faith has made you well; go in peace.” (v. 48)

Meanwhile, someone arrived from Jairus’ house to tell him not to bother imploring the Lord, because his daughter had died. When Jesus heard this He turned to Jairus and said, “Do not fear. Only believe and she will be saved.” (v. 50) When they got to the house Jesus



would not allow anyone to enter with him except for Peter, John and James (the same three disciples who would be present at the Transfiguration) and the girl’s mother and father. As you might imagine, the house was filled with weeping and wailing, but Jesus told them all to stop because she was not dead, but rather sleeping. The mourners laughed in response. Suffering the unbearable pain of their loss, and knowing the finality of death, that claim seemed ridiculous. Paying no attention to them, He went to the place where she lay, took her hand and said: “Child, get up!” (v. 54) Her spirit returned to her. Then He told her parents to get her something to eat.

Now, let’s look at how the two incidences complement one another. Jairus comes to Jesus with a little faith, but mostly out of desperation. He asks Jesus to not only come to his house but to lay His hand on his daughter. (Remember the story of the Centurion in the Gospel of Matthew 8:5-13 that we heard a few weeks ago? The Centurion asks Jesus to heal his servant only with his word!) It was while Jairus was asking for Jesus’ help, that the woman with the hemorrhage secretly touches Jesus in order to be healed.

In questioning the woman, Jesus

forces the woman to reveal herself. Jesus has his reason. First, Jairus needed his faith strengthened. Remember, Jesus says to him, “Only believe, and she will be saved.” Moreover, Jairus needed a physical sign; he wanted Jesus to come and touch his daughter. By contrast, Jesus shows how the silent and hidden faith of this woman effected her healing.

The woman needed something else. She touched Jesus surreptitiously, out of shame. He asks her to publically acknowledge her healing not simply to strengthen the faith of Jairus, but also to comfort her tortured soul. If she had received her healing and gone home silently, would not she have felt as though she had “stolen” God’s grace? Jesus comforts her by prodding her to acknowledge the healing and then telling her that it was her faith that made her well.

Unlike the woman, Jairus made a public display of his grief and requested a physical sign of Jesus’ power. However, Jesus always heals both spiritually and physically. He desires our salvation, but he also heals our suffering. Sometimes this requires that he make secret requests public, and public displays secret, as we see in today’s Gospel lesson. For her own well-being the woman needs to tell everyone of her healing. Jairus and his wife need keep the raising of their daughter to themselves.

What can we learn from this? Even when we are desperate, embarrassed, and ashamed, we can come to the Lord with our pain and He will heal us. Even when we have so little faith that we need outward signs of God’s presence, He will come to us, visit us, lay His hand on us and raise us from the dead. God meets us on our own level, but He urges us upward, inviting us to meet Him on His.

FR. NICHOLAS APOSTOLA



*HOLIDAY BAKE SALE,
LUNCHEON & MARKETPLACE*
Saturday, November 22
9:00 am - 3:00 pm

BAKE SALE & LUNCHEON

- **We are asking for donations of home baked goods to sell.** We need to know in advance what you are bringing, and it must be brought to the church during the day on Friday, Nov. 21
- **We also need volunteers to help with set up and packaging of items for sale on Friday, Nov 21** and with the sale and luncheon on Saturday, Nov 22. If you have questions please speak to or email: Chris Toda or Deb Sedares.
- **There is a sign up sheet** on the bulletin board for donations and for volunteers to help with set up and with the sale.

PITA & PASTRY HOLIDAY ORDER DEADLINES

- **Help is needed with the ongoing baking effort** of pitas and pastries here at the Church and for help with packaging pastries — For specifics, see **Chris Toda and Betty Anderson.**
- **We need everyone's to help to sell our pastries and pits** to our family, friends, coworkers, and anyone else you can think of — for more information, see **Betty Anderson.**
- **Thanksgiving Orders** need to be in by November 9, for pick-up Sat/Sun November 22 & 23.
- **Christmas Orders** must be in by December 7, for pick-up Sat/Sun December 20 & 21. We are only able to make a certain quantity of pitas and pastries. To

ensure that we will be able to fill your orders do not wait until the last minute to get your orders in. ***Absolutely no orders will be accepted after the order deadline.***

- **You may download flyers** using the links in the e-mail Bulletin or pick up hard copies here.

HOLIDAY MARKET PLACE:

- **A Holiday Market Place** will once again, be part of our annual Holiday Bake Sale and Luncheon. We are seeking Vendors to rent table space at a cost of \$25 per table. If you or a vendor you know is interested in participating, please contact **Tim Rucho.** We would like to include a variety of vendors and ensure there is no duplication of products or services.

PAPOU'S ATTIC:

- As part of the Holiday Marketplace and Bake Sale on November 22nd, we will sell unique "antique shop" type items for the benefit of the Church. **We are seeking donations of new and gently used giftware, knick-knacks, and ornaments.** (To be clear, we are **NOT** looking for the usual "yard-sale" fare, but specialty items.) All things must be dropped off at the Church no later than Sunday, November 16th. For more information, contact Tim Rucho.