

# ST. NICHOLAS WEEKLY BULLETIN JULY 12, 2015

## THIS WEEK'S NEWS

**NO LITURGY AT ST. NICHOLAS THIS SUNDAY, JULY 12.** Fr. Nick will be away. Please take this opportunity to visit one of our sister Orthodox Churches.

**SUMMER BREAK FOR COFFEE HOUR** Sunday, July 5 through September 6. Regular coffee hour will not be held during the summer months to give our regular coffee hour crews a respite.

**THE PARISH COUNCIL** will hold its regular monthly meeting on **Monday, July 20th at 6:30 pm.** Parish Council Members, please let Deb Sedares know if you are unable to attend.

## 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.



### THE SIXTH SUNDAY AFTER PENTECOST

APOSTOLIC READING: ROMANS 12:6-14 ☩ GOSPEL: MATTHEW 9:1-8

(JESUS HEALS THE PARALYTIC IN CAPERNAUM)

TONE 5 ☩ MATINS GOSPEL 6

### A PRAYER OF FR. LAURENCE

LET US PRAY TO THE LORD,

**O**ur tongue, Lord, is a two-edged sword! And we simply cannot refrain from gossiping, from backbiting, from spreading rumors and betraying confidences, from planting seeds of suspicion and doubt, and from all other sorts of verbal evil. Help us put an end to all the poison that slides off our lips, and show us how to seek out goodness and peace, pursuing them with all our hearts.

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

NO  
LITURGY  
AT  
ST. NICHOLAS  
THIS  
SUNDAY



### DATES TO REMEMBER

Sun, July 12 NO Liturgy at St. Nick's  
Mon, July 20 Parish Council, 6:30 pm  
Jul 25-26 Woonsocket Festival, Sat-Sun  
Sat, Aug 1 Orthodox Food Pantry, 9am-12pm  
Sun, Aug 16 St Michael Southbridge Picnic  
Fri, Aug 21 Mustard Seed Meal, 5pm  
Sat, Aug 29 e-Recycling, 9am-2pm  
Sun, Sept 20 stART on the Street

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

E-MAIL: [FRNICK@STNICHOLASCHURCH.ORG](mailto:FRNICK@STNICHOLASCHURCH.ORG) ♦ WEB: [WWW.STNICHOLASCHURCH.ORG](http://WWW.STNICHOLASCHURCH.ORG)

A Parish of the Romanian Orthodox Archdiocese in the Americas

## NAMEDAYS

July 7

*The Holy Martyr Kyriaki*

Kyri Sedares

July 11

*The Blessed Olga, Princess of Russia*

Olga Lolo

Olga Thanas

July 12

*St. Veronica, the woman healed by our Lord Jesus*

Veronica Pandaru

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*

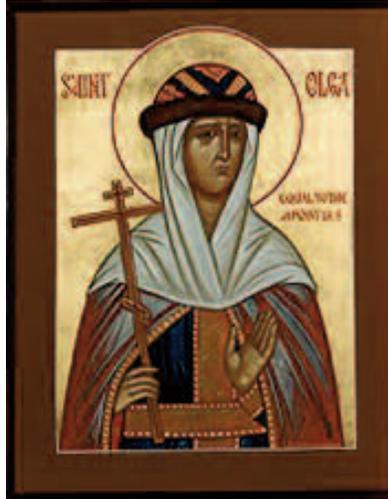
Christine Masterjohn

## COMMUNITY NEWS

### SUMMER PICNICS/FESTIVALS:

**ST. JOHN THE BAPTIST** parish in Woonsocket will hold their annual Festival, Saturday and Sunday July 25-26 on the Church grounds.

**ST. MICHAEL** parish in Southbridge will hold their annual Picnic, Sunday August 16 on the Church grounds.



THE ALL-PRAISED OLGA,  
EQUAL-TO-THE-APOSTLES,  
PRINCESS OF KIEV  
(July 11th)

Saint Olga, renowned for her wisdom and sobriety, in her youth became the wife of Igor, Great Prince of Kiev, who ruled during the tenth century. After her husband's death, she herself ruled capably, and was finally moved to accept the Faith of Christ. She traveled to Constantinople to receive Holy Baptism. The Emperor, seeing her outward beauty and inward greatness, asked her to marry him. She said she could not do this before she was baptized; she furthermore asked him to be her Godfather at the font, which he agreed to do. After she was baptized (receiving the name of Helen), the Emperor repeated his proposal of marriage. She answered that now he was her father, through holy Baptism, and that not even among the heathen was it heard of a man marrying his daughter. Gracefully accepting to be outwitted by her, he sent her back to her land with priests and sacred texts and holy icons. Although her son Svyatoslav remained a pagan, she planted the seed of faith in her grandson Vladimir. She reposed in peace in 969.

## FINANCIAL FACT

*"Burning the Mortgage"*

In 2014,  
we paid a total of  
**\$56,639.88**  
in interest  
to the bank!

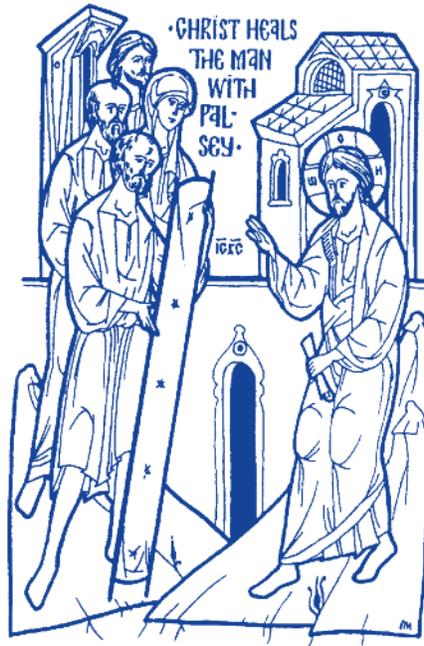
## BECOMING WITNESSES TO HIS GLORY

**D**URING the annual cycle of Sunday Gospel lessons, we hear two different accounts, at different times, of the miraculous healing of the paralytic in Capernaum. The one for this Sunday is taken from the Gospel according to St. Matthew (9:1-8). The other, read on the second Sunday of Great Lent, is from the Gospel of St. Mark (2:1-12). There is also a third account of this same healing in the Gospel of St. Luke (5:17-16).

As a point of interest, it is worth explaining that the cycle of Scriptural readings begins at Pascha with the Gospel of John. Matthew is read from the Sunday after Pentecost until the Sunday before the Elevation of the Cross. The Gospel of Luke begins after the feast of the Precious Cross and continues until the beginning of Great Lent, at which time we read from the Gospel of Mark up until Holy Week.

We also find that the first three Gospels—Matthew, Mark, and Luke—often have parallel accounts of the same events. Modern Biblical scholars believe that these three Evangelists were referencing a common collection of writings about the life of the Savior when they began to pen their particular Gospel account. Remember that the Gospels were among the last books written of those included in the New Testament. The earliest are the Letters of the Holy Apostles Paul and Peter. The Gospel of John, his Letters and the Book of Revelation were the very last to be written.

At first glance it sometimes seems that the first three Gospels are simply retelling the same story, but if we examine the texts more closely we'll find that each of the Evangelists adds particular details that are not found in others. For example, in the account of the healing of the paralytic, the versions in Mark and Luke tell us that Jesus was in a house and the friends bringing the paralytic could not enter through the door, so they removed part of the roof and



lowered him down to Jesus. Matthew does not include this detail. Luke tells us that the people in the house were largely “Pharisees and teachers of the law” a detail missing from Matthew and Mark.

We know from our own personal experience that different people recounting the same event often pick up on particular points. There are two aspects of this phenomenon. The first is simply a matter of personal perspective; each person brings their life experiences and understanding to each event they might try to describe. The second is that each of the Gospel authors have a larger purpose for writing. Each is telling the story of Jesus emphasizing particular aspects of his presence among us that were important to them. So, we should read each of the Gospels as a whole, because each Evangelist is trying to describe his personal experience of the Lord.

Now, to the Gospel lesson itself. (It might be helpful to read the text, Matthew 9:1-8 before proceeding.) I believe that most important aspect of this story is the very subtle way the Lord re-

veals to those present who he actually is, without ever saying it explicitly. It might seem the point of story is the miracle itself, but look more closely at the text. The paralytic is brought to Jesus by his friends. St. Matthew says that “when Jesus saw their faith he said to the paralytic: ‘Take heart, my son; your sins are forgiven’” (v. 2).

The Evangelist says “when Jesus saw *their* faith.” Notice, the Lord doesn’t say to the paralytic, “walk,” but rather “your sins are forgiven.” Jesus is acting not simply on the faith of the person he’s going to heal, but also on those interceding on his behalf. He focuses on the spiritual aspect of the healing first and then addresses the physical or bodily aspect.

Also, see how subtly the Lord reveals who he really is. Knowing that some of the scribes are *thinking* “this man is blaspheming,” he says: “Why do you think evil in your hearts?” (v. 4) Who knows the thoughts of our heart except God? Who can forgive sins except God? Without revealing his relationship to his Father, the Lord tells them: “But that you may know that the Son of man has authority on earth to forgive sins” (v. 6). He speaks of an authority given him, but then goes on to prove this authority by saying to the paralytic: “Rise, take up your bed and go home.”

Jesus, the God-Man, heals both the spiritual and the physical. Christ, the one who brings “Good News” sends the man healed home to be a constant testimony to His coming. The Savior, who brings the fulfillment of the Law, teaches the teachers of the Law the true nature of the Law, that is, to restore our relationship with God.

Let us pray that we too may be healed, both in body and soul like the paralytic; that we too may become constant witnesses to his glory.

FR. NICHOLAS APOSTOLA