

ST. NICHOLAS WEEKLY BULLETIN APRIL 30, 2017

THIS WEEK'S NEWS

HIS EMINENCE ARCHBISHOP AND METROPOLITAN NICOLAE will be enthroned today, Sunday, April 30th, as Metropolitan Archbishop of the newly created Romanian Orthodox Metropolia of the Americas at the Ss. Constantine and Helen Cathedral in Chicago. Fr. Nicholas will be attending. We **WILL** have Liturgy this Sunday as St. Nicholas. Fr. Nick will give a full report upon his return.

FOOD PANTRY. Help is needed to staff our responsibility at the Orthodox Food Center for the **next two Saturdays**. **April 29th** is a 'fifth' Saturday and it's our turn to staff it. And, **May 6th**, is our regular monthly obligation. **The hours are 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 **Lisa Mielnicki or Nicole Apostola**.

PITA BAKING. There will be a **Pita Baking Session, Saturday, May 13th, 9:00 am to noon.** Please mark your cal-

GREETERS TEAM 2:

ARTIC GAVALA AND CĂLIN GALERIU

COFFEE HOUR CLEAN-UP CREW A:

MARGARITE LANDRY,
CHRISTINE MASTERJOHN

ALL ALTAR SERVERS INVITED



THE THIRD SUNDAY OF PASCHA THE MYRRHBEARING WOMEN

EPISTLE: ACTS 6:1-7



GOSPEL: MARK 15:43-16:8
TONE 2 - MATINS GOSPEL 4

endars. **Questions?** talk to **Chris Toda, 508-832-6271**. Also, let her know if you'll be coming. **Remember: There's a job for everyone!**

The latest issue of **THE FAITH/CREDINȚA** Archdiocesan Magazine is available at the Candles. Pick up a copy and take it home with you. Also, the **2017 ARCHDIOCESE ALMANAC** is available at the Candles as well.

LOOKING FOR THIS YEAR'S HIGH SCHOOL OR COLLEGE GRADUATES in our Parish. If you know of a

soon-to-be graduate, please inform Fr. Nick or Tim Rucho.

HOLY TRINITY NEWS

Latest issue of **Holy Trinity's "Guardian Angel Gazette"** is available on-line. It full of interesting information about our Nursing and Rehab Center. Check the link in our Parish's weekly e-mail e-Bulletin.

Volunteering at Holy Trinity is a rewarding way you can make a difference in the lives of the residents by donating your time and talent. To inquire about volunteer opportunities, contact **Gina Metras**, Director of Activities, 508-852-1000, gmetras@htnr.net, or **Serena Shields**, Director of Community Relations, 508-852-1000, shields@htnr.net.



DATES TO REMEMBER

Sat, April 29	Staff Orthodox Food Pantry, 9am-noon
Sat, May 6	Staff Orthodox Food Pantry, 9am-noon
Sat, May 13	Pita Baking, 9am-noon
Sun, May 14	Reservations for <i>Joseph Dreamcoat</i> due
Thurs, May 24	Feast of the Lord's Ascension
Mon, May 29	Memorial Day, Hope Cemetery
Sat, June 3	Saturday of the Dead, Lit. 10am
Sun, June 4	Pentecost

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A Parish of the Romanian Orthodox Metropolia of the Americas

SUNDAY OF THE MYRRHBEARING WOMEN

About the beginning of His thirty-second year, when the Lord Jesus was going throughout Galilee, preaching and working miracles, many women who had received of His beneficence left their own homeland and from then on followed after Him. They ministered unto Him out of their own possessions, even until His crucifixion and entombment; and afterwards, neither losing faith in Him after His death, nor fearing the wrath of the Jewish rulers, they came to the sepulchre, bearing the myrrh-oils they had prepared to anoint His body. It is because of the myrrh-oils, that these God-loving women brought to the tomb of Jesus that they are called the Myrrh-bearers. Of those whose names are known are the following: first of all, the most holy Virgin Mary, who in Matthew 27:56 and Mark 15:40 is called "the mother of James and Joses" (these are the sons of Joseph by a previous marriage, and she was therefore their step-mother); Mary Magdalene (celebrated July 22); Mary, the wife of Clopas; Joanna, wife of Chouza, a steward of Herod Antipas; Salome, the mother of the sons of Zebedee, Mary and Martha, the sisters of Lazarus; and Susanna. As for the names of the rest of them, the evangelists have kept silence (Matthew 27:55-56; 28:1-10. Mark 15:40-41. Luke 8:1-3; 23:55-24:11, 22-24. John 19:25; 20:11-18. Acts 1:14).

Together with them we celebrate also the secret disciples of the Saviour, Joseph and Nicodemus. Of these, Nicodemus was probably a Jerusalemite, a prominent leader among the Jews and of the order of the Pharisees, learned in the Law and instructed in the Holy Scriptures. He had believed in Christ when, at the beginning of our Saviour's

A PRAYER OF FR. LAURENCE

LET US PRAY TO THE LORD,

GOD OUR FATHER: As a new day is born and the light of early morning fills the world, we come before you once again, ready to anoint your Son with our praises as once the myrrhbearing women hoped to anoint him with their precious herbs and spices. Through your Christ, the great saviour of all creation, enable us ever to be mindful of the wondrous things you have done for us, that we may bring forth fruit worthy of your benevolence. Teach us how to hold fast to these mysteries we celebrate, and make us fit to join all your saints at the table of the eternal banquet.

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

preaching of salvation, he came to Him by night. Furthermore, he brought some one hundred pounds of myrrh-oils and an aromatic mixture of aloes and spices out of reverence and love for the divine Teacher (John 19:39). Joseph, who was from the city of Arimathea, was a wealthy and noble man, and one of the counsellors who were in Jerusalem. He went boldly unto Pilate and asked for the body of Jesus, and together with Nicodemus he gave Him burial. Since time did not permit the preparation of another tomb, he placed the Lord's body in his own tomb which was hewn out of rock, as the Evangelist says (Matthew 27:60).

NAMEDAYS

April 25

*The Holy Apostle and
Evangelist Mark*

Rev. Fr. Mark Doku

Mark Soter

Mark Stamoulis

April 30

*The Holy Apostle James,
brother of John the Evangelist*

James Collins



Together with Sts. Anargyroi Parish we have secured group rates to see a great production of *Joseph and the Amazing Technicolor Dreamcoat* at Reagle Theater in Waltham on *Sunday, June 11 at 2:00 PM*. Tickets are \$36 for adults (\$21 less than market rate) and \$25 for kids ages 5 - 18. *Reservations and full payment MUST be received by Sunday, May 14th*. For more information, contact Tim at: tjruch@verizon.net

THE DIACONATE IN CHRIST

THIS is the third week of Pascha. It is when we remember the Myrrh-bearing women, as well as Nikodimos and Joseph of Arimathea. This Sunday's reading from the Apostolic writings is from Acts 6:1-7. In this passage we learn something about the beginnings of Church structure and order.

The early Christian community in Jerusalem was growing by leaps and bounds. It was becoming too large to be administered on an *ad hoc* basis by the Apostles, and tensions began to surface. In the Scripture we read: "Now in these days when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. And the twelve summoned the body of the disciples and said, 'It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word.'" (Acts 6:1-4)

There are three important points raised in these verses. The first is that there are "Hellenists" who are complaining that their widows are being neglected. The second is that there is a hierarchy of gifts and responsibilities; should the Apostles give up preaching to serve the tables? (The 'table' referred to here is the dinner table *not* the Altar table.) The third is that in order to "serve the tables" you need to be a person of "good repute, full of the Spirit and of wisdom."

Let's begin with the "Hellenists." These are not Greeks, *per se*, but Jews from outside Palestine who spoke Greek as their first language. Given that they were feeling neglected in the daily distribution, it is likely that they spoke little if any Aramaic. It is also interesting to note that the widows were not receiving

'alms.' Rather, they received from the "daily distribution." This early community held things in common (Act 2:44). They distributed to all the members of the community according to need from what they had.

Let's move to the second point. In saying that it wasn't right for the Apostles to give up preaching to serve the tables, they were not saying that serving tables was beneath them; only that it was an inappropriate use of their time. They had a different responsibility, namely, prayer and ministry of the word (v. 4). Their prayers and preaching encouraged and strengthened this early community. Their proposal to appoint deacons is intended to ensure that the distribution was being properly administered, also a sacred task.

Here's the third point. We learn from this passage both the way leadership in the Church is chosen, as well as the qualifications. The Apostles asked the brethren to pick out from among the community persons of good repute, full of the Spirit and of wisdom, whom they might appoint to this duty (v. 3). The Apostles didn't simply name people to the positions; they asked the people themselves to choose persons who were qualified and worthy, both administratively and spiritually. The Apostles didn't relinquish their overall responsibility for the administration of the Church, but they did delegate and empower qualified persons with specific tasks. After the decision had been made, the Apostles prayed over these seven men and laid their hands on them. This is what ordination is: identifying persons who are both spiritually and physically up to the task. Then, God's Grace is prayed for to "complete that which is lacking" in the person ordained.

It is unfortunate that today we understand the role of "deacons" as almost exclusively liturgical. The root meaning of the word deacon is "to minister." In

the Liturgy when we pray for "the diaconate in Christ," the reference is not primarily to the ordained diaconate, but more importantly to what we would call today lay societies and organizations intended for ministry and service.

On the national level, we have living examples of these "diaconates in Christ" in the International Orthodox Christian Charities (IOCC), and the Orthodox Christian Mission Center (OCMC), as well as many other Pan-Orthodox agencies and organizations chartered by the Assembly of Bishops. Closer to home we have our own Orthodox Food Center — the food pantry — and Holy Trinity Nursing and Rehab Center. Many of us cook and serve meals at the Mustard Seed — a diaconate, if there ever was one. Persons who serve on the parish council and various parish organizations minister to our own community and the whole society around us powerfully and in very real ways. And, so that we don't forget the other important aspect of the Apostolic criterion: in order to be effective, each one who serves in the name of Christ needs to be a person of good repute, full of the Spirit and of wisdom.

Each of us is called to be a deacon, ministering to the members of Christ's Body and to all of the world. We are all called to be persons of good repute, filled with the Spirit and wisdom. We are all called to reach out to those in need, both physically and spiritually, lifting them up in our Lord's name. Let God give us the strength and wisdom to fulfill this call.

Christ is Risen!

FR. NICHOLAS APOSTOLA