

ST. NICHOLAS WEEKLY BULLETIN JULY 16, 2017

THIS WEEK'S NEWS

LITURGY FOR THE PROPHET ELIAS (ELIJAH), will be celebrated on **Thursday, July 20th at Sts. Anargyroi** in Marlborough, at 10:00 am.

AN ELECTRONICS/WHITE GOODS, ETC. RECYCLING day is set for **Saturday, July 29th**. If you're able and willing to help, please speak with Gerry Belba.

THE LATEST ISSUE of the Archdiocesan quarterly magazine, **The Faith / Credința** is available at the Candles. Feel free to take a copy home with you.

WHAT WOULD YOU LIKE TO HEAR FOR A SUNDAY SERMON? During these summer weeks, Fr. Nick will answer your questions, address comments or speak on suggested topics during the sermon. This is your chance to ask the question you've always wondered about. No question is too simple or silly, and while some questions may be difficult or complex, he'll give it his best shot. **There are forms at the candles or you may e-mail your suggestion to him.**

WE CELEBRATE TWO MEMORIALS TODAY.

✠ For the servant of God **Angela**

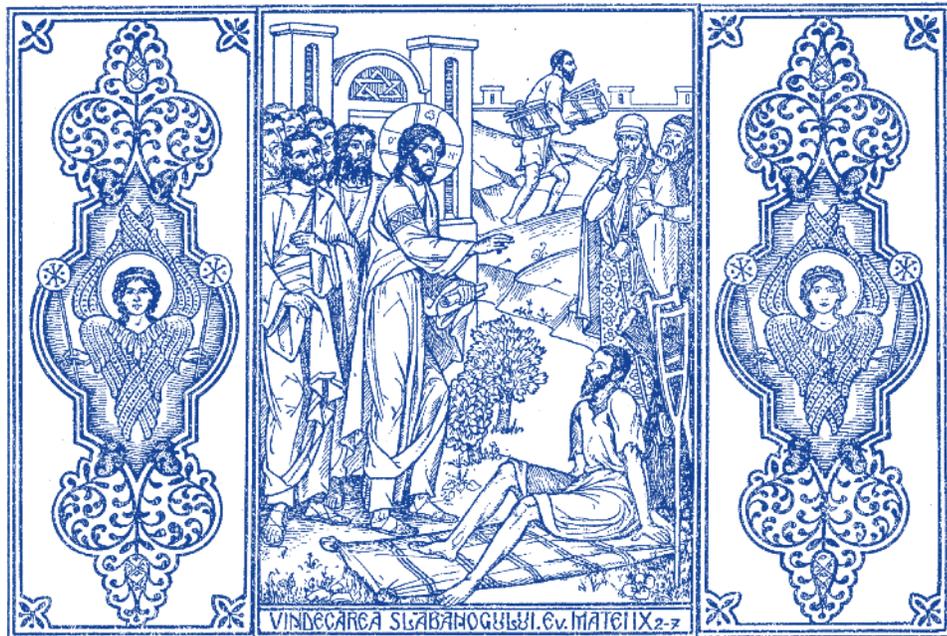
GREETERS TEAM 3:

EVANS TSOULES AND TOM FITZPATRICK

COFFEE HOUR CLEAN-UP CREW D:

ILIANA & SEAN FAHEY,
DIMITRI SAFFRON & MACLYNN TROJAN
CHRISTOS & SPIRO SPYROU

ALL ALTAR SERVERS INVITED



THE SIXTH SUNDAY AFTER PENTECOST

THE FATHERS OF THE FOURTH ŒCUMENICAL COUNCIL

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

(JESUS HEALS THE PARALYTIC OF CAPERNAUM)

TONE 5 ☩ MATINS GOSPEL 6

Prizio Demake, fallen asleep six months.

✠ And, for the servant of God **Natasha Mingo**, the mother of **Christina Kelly**.

May their memory be eternal!

THIS SUNDAY'S COFFEE HOUR is sponsored by the **Demake and Prizio families** in memory of **Angela**; and, **Christina and Spiro Kelly** in memory of **Natasha**.

PICNIC will be held on **Sunday, July 30th, 12:00pm - 6:00pm**, on the grounds at Romanian Avenue in Southbridge, featuring the usual fare: Shish-Kebab, Home Made Romanian Pastries, music and many more surprises. More information: www.stmichaelorthodox.com



COMMUNITY NEWS

ST. JOHN THE BAPTIST parish in Woonsocket will hold their annual Festival, Saturday and Sunday July 22-23 on the Church grounds, 501 East School St. More information? call 401-766-3343.

ST. MICHAEL ANNUAL

DATES TO REMEMBER

Thurs, July 20 Prophet Elias (Elijah), Marlboro, 10 am
Jul 22-23 Woonsocket Festival, Sat-Sun
Sat, July 29 e-Recycling, 9 am-2 pm
Sun, July 30 St. Michael Southbridge Festival
Aug 1-15 Dormition Fast
Sat, Aug 5 Staff Orthodox Food Pantry, 9am-noon
Aug 7-9 Vacation Church School
Fri, Aug 18 Mustard Seed Meal, 5:00 pm

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A Parish of the Romanian Orthodox Metropolis of the Americas

UP-COMING

PARENTS PLEASE TAKE NOTE! *Vacation Church School this summer will be August 7-9.* We will again be holding it in conjunction with Sts. Anargyroi in Marlborough. Please keep these dates in mind when schedule other summer activities for your children. **Questions?** see or e-mail: Valarie Stamoulis (valarie.stamoulis@gmail.com); cell: 617-803-3798.

HOLY TRINITY NEWS

SAVE THE DATE! Holy Trinity's annual fundraiser, 11th Annual **Food and Wine Fest, Thursday, October 19, 2017.** 5:30-8:30pm at St. George Orthodox Cathedral. Watch for details to follow!

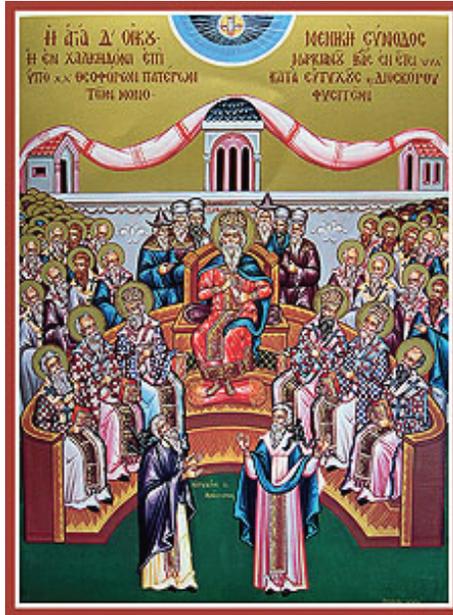
The latest issue of **Holy Trinity's "Guardian Angel Gazette"** is available on-line. It full of interesting information about our Nursing and Rehab Center. Check it out: www.htnr.net/blog/

A PRAYER OF FR. LAURENCE

LET US PRAY TO THE LORD,

OUR 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.



On the Sunday that falls from the 13th to the 19th of the present month, we chant the Service to the Holy and God-bearing Fathers who came together in the Seven Ecumenical Councils, that is: the First Council, of the 318 Fathers who assembled in Nicaea in 325 to condemn Arius, who denied that the Son of God is consubstantial with the Father; the Fathers of the First Council also ordained that the whole Church should celebrate Pascha according to the same reckoning; the Second Council, of the 150 Fathers who assembled in Constantinople in 381 to condemn Macedonius, Patriarch of Constantinople, who denied the Divinity of the Holy Spirit; the Third Council, of the 200 Fathers who assembled in Ephesus in 431, to condemn Nestorius, Patriarch of Constantinople, who called Christ a mere man and not God incarnate; the Fourth Council, of the 630 who assembled in Chalcedon in 451, to condemn Eutyches, who taught that there was only one nature, the divine, in Christ after the Incarnation, and Dioscorus, Patriarch of Alexandria,

who illegally received Eutyches back into communion and deposed Saint Flavian, Patriarch of Constantinople, who had excommunicated Eutyches; the Fifth Council in 553, of the 165 who assembled in Constantinople for the second time to condemn Origen and Theodore of Mopsuestia, the teacher of Nestorius; the Sixth Council in 680, of the 170 who assembled in Constantinople for the third time, to condemn the Monothelite heresy, which taught that there is in Christ but one will, the divine; and the Seventh Council in 787, of the 350 who assembled in Nicaea for the second time to condemn Iconoclasm.

NAMEDAYS

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

Margarite Landry

July 20

The Holy Prophet Elijah (Elias)

Elias James Christo

Irli Ilie Durmillari

Louis Evan Stamoulis

July 24

The Holy Great Martyr Christina

Christine Masterjohn

July 26

The Holy Martyr Parascheve

Premtina Thamel

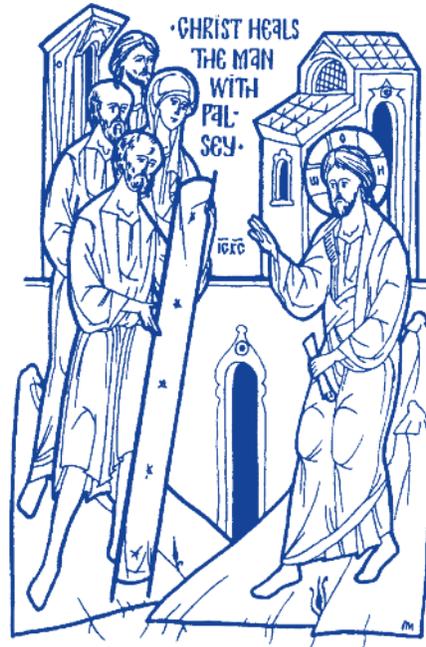
BECOMING WITNESSES TO HIS GLORY

DURING 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 version 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 take up the Gospel of Mark 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 drawing upon a common collection of writings about the life of the Savior, that had been collected and circulated in the Christian communities during the early part of the first century, as they began to pen their particular Gospel account. Among the last books written and included in the New Testament were the Gospels. The earliest were the Pastoral Letters of the Holy Apostles Paul and Peter. The Gospel of John, his Letters, and the Book of Revelation were among the very last to be written.

At first glance, it might seem as though 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 might 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 people who witness the same event often remember different details and emphasize other points that impressed them. There are two aspects to this phenomenon. The first is simply a matter of personal perspective; each person brings their own life experiences and understandings to an 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. They have a theme or themes that are woven throughout their telling. So, we should read each of the Gospels as a whole, because each Evangelist is trying to describe for us his personal experience of the Lord.

Now, to the Gospel lesson itself. (It might be helpful to read the text before proceeding, Matthew 9:1-8.) I believe that most important aspect of this story is the very subtle way the Lord reveals 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." Moreover, 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. We are whole persons, both spirit and body. Everything needs to be healed.

Notice 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 explicitly stating 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 demonstrate 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 home, healed, to be a living 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.