

ST. NICHOLAS WEEKLY BULLETIN

JULY 23, 2017

THIS WEEK'S NEWS

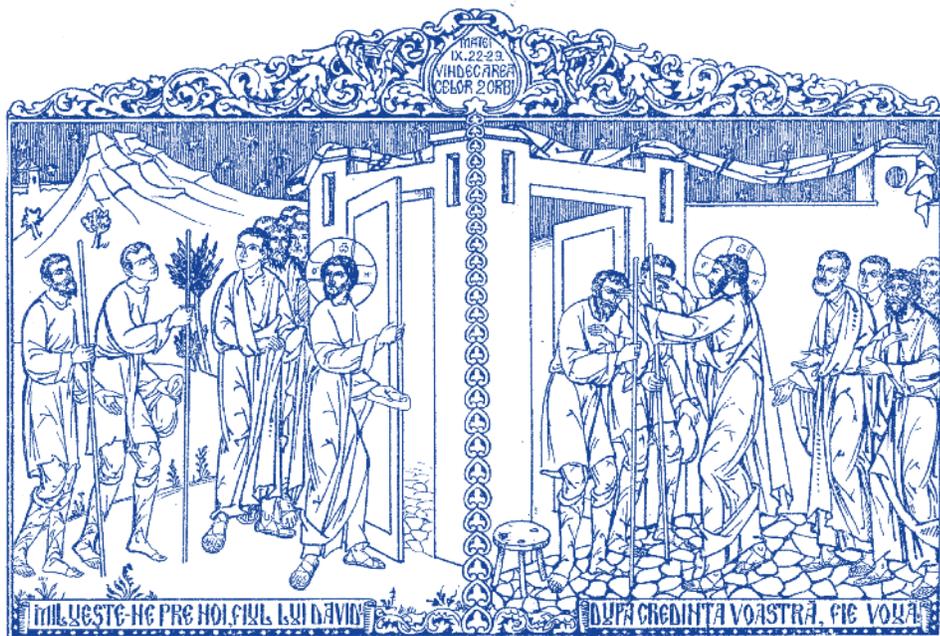
THE PARISH COUNCIL will hold its regular monthly meeting tomorrow night, **Monday, July 24th at 6:30 pm.** Council members please let George know if you will **not** be able to attend.

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

VACATION CHURCH SCHOOL REGISTRATION IS ON! We will be holding Vacation Church School on **August 7-9** in conjunction with Sts. Anargyroi in Marlborough. **PARENTS,** please let Valarie know if your kid(s) will be participating. **Questions?** see or e-mail: Valarie Stamoulis (valarie.stamoulis@gmail.com); cell: 617-803-3798.

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.

FR. NICK IS STILL TAKING QUESTIONS FOR SUMMER SERMONS. This is your chance to ask the question you've always wondered about. No



THE SEVENTH SUNDAY AFTER PENTECOST

APOSTOLIC READING: ROMANS 15:1-7 ⊕ GOSPEL: MATTHEW 9:27-35

(JESUS HEALS TWO BLIND AND ONE MUTE IN CAPERNAUM)

TONE 6 ⊕ MATINS GOSPEL 7

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.**

TODAY WE REMEMBER the servant of God **Mary Tanacea**, fallen asleep three years. **May her memory be eternal!**

THIS SUNDAY'S COFFEE HOUR is sponsored by **Mary's family** in her memory. Also sponsoring are **Spiro and Christina Kelly.**

ST. MICHAEL ANNUAL 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.

DATES TO REMEMBER

- Jul 22-23 Woonsocket Festival, Sat-Sun
- Mon, July 24 Parish Council Meeting, 6:30 pm
- Sat, July 29 e-Recycling, 9 am-2 pm
- Sun, July 30 St. Michael Southbridge Festival
- VacationChurchSchool Registration Due
- 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

GREETERS TEAM 4:

DIMITRI SAFFRON AND SEAN FAHEY

COFFEE HOUR CLEAN-UP CREW A:

MARGARITE LANDRY,
CHRISTINE MASTERJOHN

ALL ALTAR SERVERS INVITED

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A Parish of the Romanian Orthodox Metropolia of the Americas



BORIS AND GLEB
THE PASSION-BEARERS
JULY 24

The holy Passion-bearers Boris and Gleb, named Romanus and David in sacred Baptism, were the pious sons of the holy Great Prince Vladimir. In 1015 they were slain at the command of their brother Svyatopolk-Saint Boris, on July 24 on the Alta River, near Pereyaslavl, and Saint Gleb, on September 5 on the bank of the Smyadinya River, near Smolensk. Although both had understood their brother's designs against them, they refused to take up arms against him and bring civil war upon their land, preferring to fulfill the commandment, "Resist not evil" (Matt. 5:39). The holy relics of Saint Boris were then buried in Vyshgorod, to which the holy relics of his brother were

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,
LORD, ETERNAL GOD AND FATHER: When your Christ took on our flesh, your righteousness became man in him, and an adequate response to this mysterious fact is necessary not only in the church as a whole, but in each of us as individuals. Unfortunately, we do not know how to grasp the mysteries of faith, let alone know how to implement them. Give us true understanding — more and more of it day after day — as well as consciousness, and teach us how to fulfill your will in all these matters.

By the grace and mercies and love for us of your only Son, with whom you are blest, together with your all-holy, good and life-giving Spirit: now and forever, and unto ages of ages. Amen.
transferred five years later. Miracles were worked through the holy relics of the meek and guileless brothers during the consecration in Vyshgorod of a church in their honor on this day in 1021.



CHRISTINA
THE GREAT MARTYR OF TYRE
JULY 24

Saint Christina was from Tyre in Syria, the daughter of a pagan named Urban. Enlightened in her heart to believe in Christ, she broke her father's idols, made of gold and silver, and distributed the pieces to the poor. When her father learned this, he punished her ruthlessly, then cast her into prison. The rulers subjected her to imprisonments, hunger, torments, the cutting off of her breasts and tongue, and finally impalement, in the year 200, during the reign of the Emperor Septimius Severus.

NAMEDAYS

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

ACCORDING TO YOUR FAITH ...

THIS week's Gospel lesson, for the seventh Sunday after Pentecost, is taken from St. Matthew (9:27-35). It is a brief passage that recounts two separate healings. The first is the healing of two blind men and the second is of person who was mute on account of a demon.

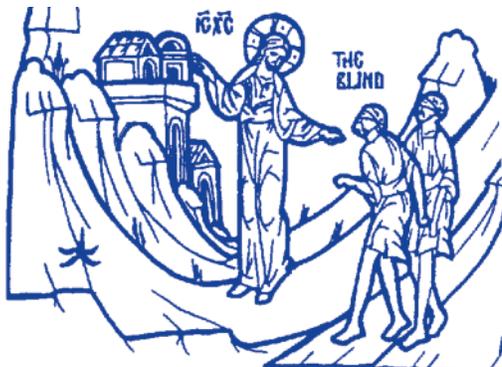
Prior to this event, in St. Matthew's account, the Lord had raised Jairus' daughter from the dead (Matthew 9:18-26). After which he continued traveling and teaching throughout the area. It was then that two blind men approach him, crying loudly, "Have mercy on us, Son of David!" (v. 27) There are three things we should take note of in this encounter. First, they are very open about their need. Second, they don't ask for a healing outright, but they as for "mercy." And third, they call him by the Messianic title: "Son of David."

When they had entered into a house, the Lord asks them, "Do you believe that I am able to do this?" (v. 28) They respond, "Yes, Lord." Then Jesus says, "According to your faith let it be done to you." (v. 29) Jesus doesn't heal them out in the open where there are crowds and the healing could become a spectacle. Rather, like with the raising of Jairus' daughter, he does this privately.

He also begins to lead them to a higher understanding of who he is when he asks them whether they believe that he can do this. Jesus doesn't ask if they believe that He will pray to his Father for this to be done, but rather, "Do you believe that I am able to do this." This time they respond not with the Messianic title "Son of David," but with, "Yes, Lord." In this small turn of phrase, they acknowledge that this is the Son of God who is standing before them.

When he heals them he says, "According to your faith let it be done to you." He often grants a healing with a similar expression. There are two rea-

sons. One is that he doesn't want to appear as though he is "rushing" to heal people, looking for self-glorification. The other is that he wants the person to confess their faith aloud, to show that they are participants in the good work done them. So, he doesn't say, "Let your eyes be opened," but rather, "According to your faith."



He charges them to tell no one of what has happened, but, as you might imagine, it is impossible for a wonder such as this to be kept a secret (v. 30-31). These men became preachers and evangelist for the Lord.

When the blind men had left the house, people then brought a mute man (a person who could not speak), and was possessed by a demon, before Him. In this case, the Lord asks nothing of him, but immediately casts out the demon and the man began speaking.

St. John Chrysostom informs our understanding by carefully pointing out that this man's inability to speak was not a "natural," or physiological condition, but rather the result of the evil spirit afflicting him. This man was unable to seek out the Lord himself, so others brought him to Jesus. St. Matthew says that when the man spoke, "The crowds were amazed and said, 'Never has anything like this been seen in Israel'" (v. 33).

This Gospel reading ends with the comment of the Pharisees who had wit-

nessed this miracle, yet still trying to refute it: "By the ruler of demons he casts out the demons" (v. 34). In another place the Lord answers this charge when he says, "If a house is divided against itself, that house will not be able to stand," (Mark 3:25) showing how illogical it is to suggest that a demon would seek to destroy another demon. Moreover, the Lord did not just cast out demons, He did many other signs and wonders, cleansing lepers, raising the dead, and preaching the Kingdom.

In the response of the Pharisees, we see an all too familiar pattern of rejecting the love and mercy of God. What causes a person to deny the good work that they see with their own eyes? Even more than that, why would someone attribute the good that is done to the devil? This is what is meant by the Lord when he says that every sin will be forgiven except blasphemy against the



Holy Spirit (cf. Luke 12:10). To call that which is good evil is to deny even the possibility of God's action among us. It is to deny the very essence of who He is.

Simply stated, this passage teaches us that we are all called to recognize the goodness of God, to not be afraid or shy to ask for His help, and to openly declare to others the loving kindness and mercy He has show us.

FR. NICHOLAS APOSTOLA