

ST. NICHOLAS WEEKLY BULLETIN JANUARY 14, 2018 THIS WEEK'S NEWS

THE WONDERWORKING ICON of the **Theotokos** blessed our parish this past Saturday, January 6th. It was moving so see so many faithful people from our sister parishes as well as our own to venerate the holy image of the Mother of God, asking for her prayers and assistance.

THE BLESSING OF HOMES AT THEOPHANY CONTINUES. If there is a specific time that is more convenient for you, please e-mail or call (508-335-7378) Fr. Nick to arrange it.

The latest issue of the Metropolitan quarterly **CREDINȚA / THE FAITH** is available at the candles. **Pick one up and take it home!**

THERE WERE TWO DEATHS IN OUR PARISH THIS WEEK. Vartan Kazangian fell asleep January 2nd. And, Sorin G. Gatej fell asleep on January 9th. **May the Lord grant them repose.**

WE CELEBRATE A MEMORIAL TODAY for the servant of God **Angela Prizio Demake**, fallen asleep one year. **May our loving Lord rest her soul where the just repose!**

TODAY'S COFFEE HOUR is spon-

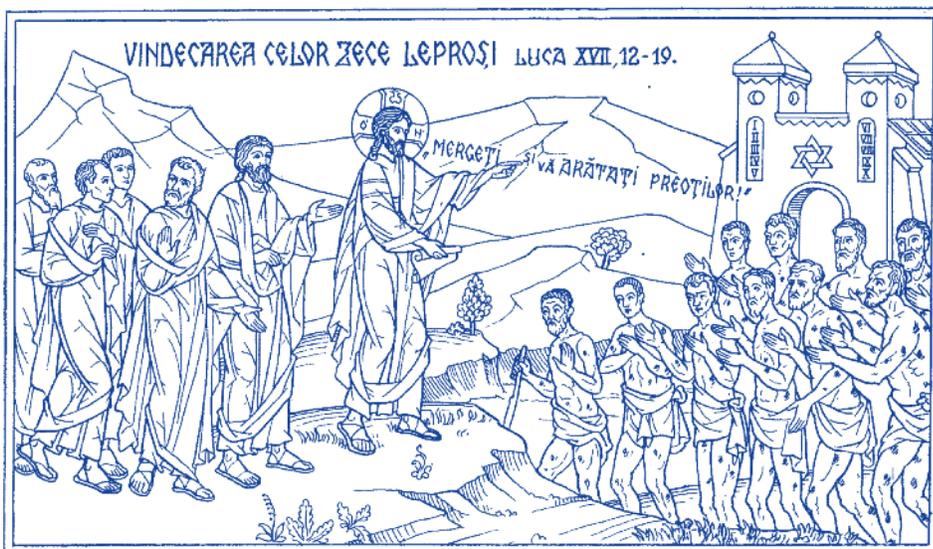
GREETERS TEAM 4:

DIMITRI SAFFRON AND SEAN FAHEY

COFFEE HOUR CLEAN-UP CREW B:

KARADIMITRIU/KALPIDO FAMILY

ALL ALTAR SERVERS INVITED



THE TWENTY-NINTH SUNDAY AFTER PENTECOST

LEAVE-TAKING OF THEOPHANY

EPISTLE: COLOSSIANS 1:12-18 ☩ GOSPEL: LUKE 17:12-19

(JESUS HEALS THE TEN LEPEERS)

TONE 7 ☩ MATINS GOSPEL 10

sored by **Angela's family** in her memory.

HOLY TRINITY NEWS

Holy Trinity has RN, LPN and CNA job opportunities on all shifts. For more information, call Michelle Williamson at (508) 852-1000, ext. 218 or e-mail: mwilliamson@htnr.net. You may also stop by Holy Trinity and fill out an application.

HOLY TRINITY has revamped its website. It's packed with information in a very attractive format. Check it out at: www.htnr.net. And while you're there, take a look at the newly designed Newsletter, by clicking on the "Monthly Newsletter" button.

REMEMBER: Holy Trinity Nursing and Rehabilitation Center is an Orthodox Charity and relies on your donations to continue its mission of providing the best care possible.



DATES TO REMEMBER

- Fri, Jan 12 Teen IOCC Hurricane Project, 6:30 pm
- Sat, Feb 3 Staff Orthodox Food Pantry, 9am-noon
- Sat, Feb 10 Saturday of the Dead, Liturgy 10am
- Mon, Feb 19 Great Lent begins
- Sun, April 8 Great and Holy Pascha

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A Parish of the Romanian Orthodox Metropolia of the Americas

ST. JAMES THE BISHOP OF NISIBIS

JANUARY 13

Saint James, Bishop of Nisibis, was the son of prince Gefal (Armenia) and received a fine upbringing. From the time of his youth he loved solitude, and for a long time he lived in the mountains around about the city of Niziba (on the border of the Persian and Roman Empires), where he carried out strict ascetic exploits: he lived under the open sky, fed himself with tree fruits and greens, and dressed himself in goat-skins. The monk passed all this time in prayerful conversations with God.

A PRAYER OF FR. LAURENCE

LET US PRAY TO THE LORD,

BLESSED ARE YOU, LORD JESUS, LIGHT OF LIGHTS, who enlighten all creation with your resplendent brilliance! By coming into our midst, you enable us to pursue a new way of life, free of the burdens of the old law, for, in your infinite wisdom, you give us the marvelous mystery of your holy church wherein we work out our salvation with your divine help. In your great compassion pardon us of all our faults and failings, and purify us of all that displeases you. Fill our minds with understanding, help us to grow in love as well as wisdom, and deepen our faithfulness to you with every new day.

For you are indeed our God, and we give you glory, together with your eternal Father and your all-holy, good, and life-giving Spirit: now and forever, and unto ages of ages. Amen.



During a persecution by the emperor Maximian (284-305) he was glorified by a courageous confession of faith. Because of his strict and pious life the inhabitants of Nisibis chose him as their bishop (no later than the year 314). Saint James was glorified by his ardent zeal for the Orthodox Faith, by great miracles and by the gift of clairvoyance. By his prayers Nisibis was saved from an invasion by Sapor, the emperor of Persia.

Saint James, among the Fathers of the First Ecumenical Council, was one of the prominent defenders of the Orthodox Faith. A wise and educated pastor, he constructed a public school at Nisibis, in which he himself was an instructor. He made a strong impression on the hearts of his listeners by the high morality of his life.

Saint Gregory, bishop of great Armenia, turned to him with a request to write about the faith, and the Nisibis pastor sent to him by way of reply a detailed Discourse (18 Chapters): about the faith, about love, fasting, prayer, spiritual warfare, the resurrection of the dead, the duties of pastors, about circumcision against the Jews, about the choice of foods, about Christ as the Son of God, and so on. His composition distinguishes itself by its persuasive clear exposition and warmth.

Saint James died peacefully in about the year 350.

NAMEDAYS

January 6

Theophany of the Lord

Fran Theophanis Polymeros

January 7

The Holy Prophet and Forerunner

John the Baptist

Rev. Fr. John Daly

Nita Dumitriu

John Ermilio

Sean Fahey

Ian Mayer

John David Thoren

January 12

St. Tatiana the Martyr of Rome

Tatiana Sofia Karadimitriou

January 17

St. Anthony the Great

Anthony Theodore Christo

Scott Anthony Maynard

Anthony Rucho

Tony Nicholas Trakadas

January 18

St. Athanasios

Patriarch of Alexandria

Thanas Lolo

Arthur Peterson

January 22

The Holy Apostle Timothy

Rev. Fr. Timothy Lowe

Timothy Rucho

January 25

St. Gregory the Theologian

Rev. Fr. Gregory Christakos

Dr. Gregory Tsongalis

January 28

St. Ephraim the Syrian

Rev. Fr. Ephraim Peters

GET UP, YOUR FAITH HAS MADE YOU WELL

THIS week's Gospel reading is the account of the healing of the ten lepers (Luke 17:12-19). While it is written very much in the form of a parable, it is, in fact, true story. The use of the parable style is most likely meant to be used as a teaching tool. And, without a doubt, there is a lot to learn in this story, especially because it recounts a true event.

Ten men were afflicted with leprosy. They happened upon Jesus, begged for mercy and were healed. To be stricken with leprosy was like being given a living death sentence. You were seen as cursed and unclean. As with Ebola, someone who had contracted leprosy was driven from family and friends. And like AIDS, especially in the early days, you were forced to hide yourself and live apart, sometimes in a colony, but often alone. In many ways, it was worse than being dead.

When Jesus entered this particular village the ten of them recognize him, and, while keeping their distance, called to him saying, "Jesus, Master, have mercy on us!" (v. 12-13) It is clear from the way they address him that they understood who he was. They most likely had heard of his healing power. Jesus answers them simply: "Go and show yourselves to the priests." (v. 14)

The priests were the only ones authorized to attest to a healing. Today we understand that what people called "leprosy" in Biblical times could have been other skin ailments as well, not necessarily what is known today as Hansen's Disease. Nonetheless, neither Hansen's nor conditions such as eczema are easily cured. For Jesus to have told those afflicted to present themselves to the priests meant that they were healed.

As they were traveling on their way to the priests, the ten looked and saw that they had indeed been made whole.



But, only one of them, when he realized he had been healed, turned back and fell at the feet of Jesus to thank him. It is at this point that we realize this man is different from the other nine, not only because of his feeling of gratitude, but also because of his nationality. He is a Samaritan. (v. 15-16)

Jesus then says something he usually doesn't say after he has healed someone. He asks, "Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?" (v. 17-18) First, in the way Jesus asks the question, he is telling us that the other nine were Jews. Second, he tells us that there is something else special about this man, apart from the fact that he is a Samaritan. Jesus gives us an insight into the character of this individual.

We know that there was a tension between Jews and Samaritans (cf. John 4:5ff). However, apart from ethnic and religious differences — his social standing — we are drawn to the look at his

character. We see that he possess a depth of heart that seems to be missing from the other nine. Having been healed of such a grievous illness, could you imagine not running back to thank the person who had healed you? Yet as we see in this passage, 90% of this small sampling of humanity did not. And, from experience, I might hazard the guess that this is probably the rule, not the exception. It is a hard reality, and difficult to accept. Can it really be that most people would not stop to give thanks, neither to the person who healed them nor to God? Would you?

Many of the Patristic commentators use this passage as a way to emphasize the ingratitude of the Jews and the gratitude of the Gentiles. I truly do not think this is the point of this story. As I have seen it, many people are quick to call on God and promise anything when they are suffering, but few remember their promises when they have become well. When our need has passed and we become comfortable again, we resume our normal behavior. If we were grateful and attentive before, we very likely will be grateful and attentive afterward. If not, then not.

In the final verse of this story Jesus tells the Samaritan: "Get up and go on your way; your faith has made you well." (v. 19) But what of the other nine who were cured as well? If it was this man's faith that cured him, how were these other nine cured? God's Grace falls as rain on each and every one of us. More often than not we are totally oblivious of that gift, or even worse, ungrateful. God nonetheless continues to pour His love down, hoping that we will turn to fall at His feet and give thanks. (v. 16) This shows the degree to which he loves us.

FR. NICHOLAS APOSTOLA