

ST. NICHOLAS WEEKLY BULLETIN JULY 15, 2018

THIS WEEK'S NEWS

QUESTIONS FOR SUNDAY SERMONS. Fr. Nick's is continuing his summer sermon series on the Divine Liturgy. This Sunday he'll be talking about the Small Entrance, the Trisagion Hymn, and the Scripture readings. If you have any questions about the Liturgy — why we do what we do — please write them down and either hand them in or e-mail him at: FrNick@StNicholasChurch.org.

A PITA DOUGH ROLLING session, is planned for **Saturday, July 28th**, 9:00 am to noon. Please mark your calendars. **Questions?** talk to Chris Toda, 508-832-6271. Also, let her know if you'll be coming. **Remember: There's a job for everyone!**

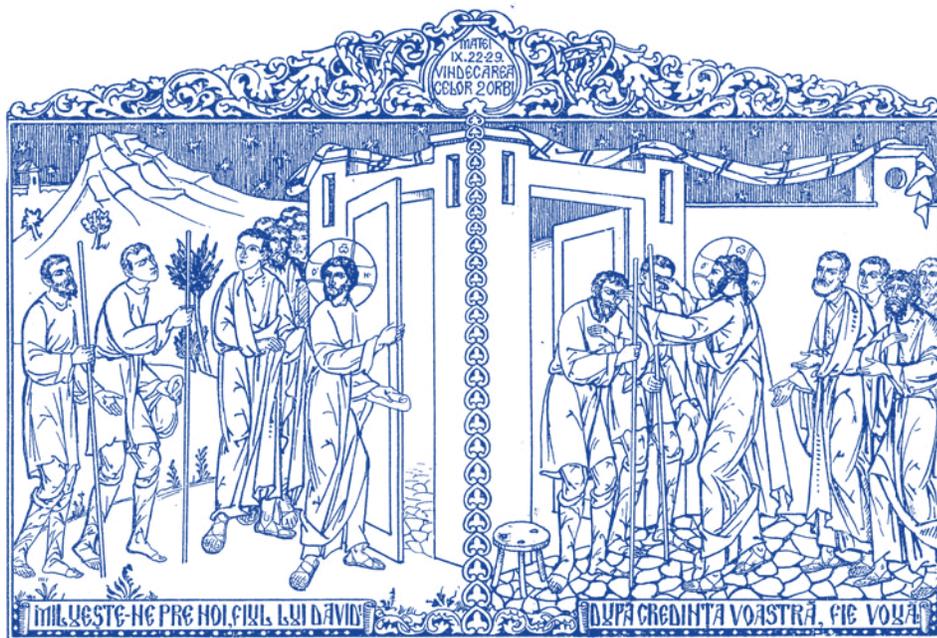
AN ELECTRONICS/WHITE GOODS, ETC. RECYCLING day is set for **Saturday, July 28th**. This is an opportunity for our parish to help our local community while helping the environment. If you're able and willing to help, please speak with **Gerry Belba**.

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

GREETERS TEAM 4:
DIMITRI SAFFRON AND SEAN FAHEY

COFFEE HOUR CLEAN-UP:
HELP NEEDED
PICK UP A CUP - LEND A HAND

ALL ALTAR SERVERS INVITED



**THE SEVENTH SUNDAY AFTER PENTECOST
OF THE FATHERS OF THE FOURTH ŒCUMENICAL COUNCIL**
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

WE CELEBRATE A MEMORIAL today for the servant of God **Florika Dragoti**, fallen asleep three years. **May her memory be eternal!**

THIS SUNDAY'S COFFEE HOUR is sponsored by the **Dragoti family** in memory of **Florika**.

COMMUNITY NEWS

ST. MICHAEL SOUTHBRIDGE ANNUAL FESTIVAL will be held on **Sunday, July 29th** on the parish grounds. Food, music, dancing, and kids' games.
www.stmichaelorthodox.com

UP-COMING

PARENTS PLEASE TAKE NOTE! Vacation Church School this summer will be August 6-8. We will again be holding it in conjunction with Sts. Anargyroi in Marlbor-

ough. Please keep these date in mind when you schedule other summer activities for your children. **Questions?** see: Valarie Stamoulis (valarie@focused-intention.com); cell: 617-803-3798. Flier available at the candles.

HOLY TRINITY NEWS

HOLY TRINITY RECEIVES MASS HIWAY AWARD. In 2012 the Commonwealth launched a statewide health information exchange initiative called

DATES TO REMEMBER

Sat, July 28 Pita Dough Rolling, 9am-noon
e-Recycling, 9am-2pm
Sun, July 29 St. Michael Southbridge Festival
Sat, Aug 4 Staff Orthodox Food Pantry, 9am-noon
Aug 6-8 Vacation Church School
Fri, Aug 17 Mustard Seed Meal, 5 pm

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A Parish of the Romanian Orthodox Metropolia of the Americas

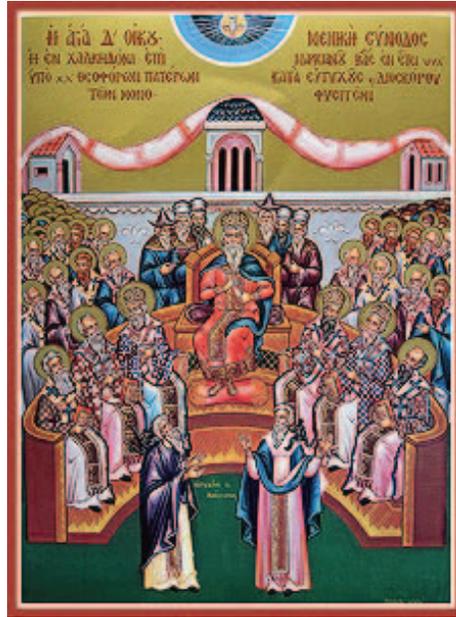
Mass HIway. The goal is to integrate physicians' offices, hospitals, laboratories, pharmacies, skilled nursing facilities and other healthcare organizations into a system that allows vital medical data to be transmitted electronically. **Thanks to Holy Trinity's tech specialist, Yanni Mironidis**, Holy Trinity is one of three nursing facilities to receive this Award for IT excellence. The Award comes with a \$6,000 grant directed toward this effort.

THE SECOND COOKOUT OF THE SUMMER will be held **Thursday July 26, 2018 at 11:30am**. More good food and entertainment by guitarist, Paul Bonneau. If you missed our first cook-out be sure to attend this one! Everyone is invited. If you would like to attend, just let us know by leaving your name with our receptionist at the front desk.

REHAB AT HOLY TRINITY: A story of Courage and Persistence. Read how **Nijazi Sadiku** endured the loss of both of his feet, and with the help of the Holy Trinity Rehab team learned to walk again. Go to: <https://www.htnr.net/a-profile-in-courage-and-persistenc> to view a TV3 news report, and read the whole story.

DIVINE LITURGY is celebrated every Wednesday morning at 9:30am. Everyone is welcome. Come and spend some time with the residents; they would really appreciate it!

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.



On the Sunday that falls from the 13th to the 19th of the present month, we chant the Service to the 630 Holy and God-bearing Fathers who came together for the 4th Ecumenical Council 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.

In the Slavic tradition, on this Sunday, the Fathers of the first six Ecumenical Councils are all commemorated.



NAMEDAYS

July 11

The Blessed Olga, Princess of Russia

Olga Lolo

July 12

St. Veronica, the woman healed by our Lord Jesus

Veronica Pandaru

July 17

The Holy Great Martyr Marina (Margareta) of Antioch in Pisidia

Margarite Landry

July 20

The Holy Prophet Elijah

Elias James Christo

Irli Ilie Durmillari

Louis Evan Stamoulis

July 24

The Holy Great Martyr Christina

Christine Masterjohn

A PRAYER OF FR. LAURENCE

LET US PRAY TO THE LORD,

YES, LORD, all things must come to an end. Still, as much as we have heard this, as well as we know it, we find it extremely difficult to imagine that death will indeed put an end to all our earthly concerns, that death is in fact a reality. Yes, we too easily and habitually go on, living life as if it would never end. Repentance and doing better lie comfortably sometime in the future, outside of our immediate concern, and there is therefore no hurry to get to them. So we think. Help us to realize that this life will not last forever and that we must therefore learn to live accordingly.

For to you belong all glory, honor, and worship, Father, Son, and Holy Spirit: now and forever, and unto ages of ages. Amen.

WELCOME ONE ANOTHER

THIS Sunday, the seventh after Pentecost, we conclude reading from St. Paul's Letter to the Romans. Today's selection — Romans 15:1-7 — are his final words of encouragement to the Roman Christians. There is an epilogue that follows in which he tells them of his future travel plans and his intention to visit Rome, as well as greetings to a number of people whom he knows in Rome, but the verses that we read today close his spiritual and theological advice to them.

In the opening line he uses a rhetorical device to win them over, to open their hearts to listen to what will follow. He tells them, "We who are strong ought to put up with the failings of the weak, and not to please ourselves." (v. 1) In this one phrase, "we who are strong," he compliments them by both calling them 'strong' and also identifying them with himself.

He tells them that the strong need to 'bear' or 'put up with' the failings of the weak. The one Greek word (βαστάζειν) he uses holds both of these meanings, and each one applies equally as well to the context. The strong 'ought' (this is an ethical imperative) to both endure and carry the failings of weaker brothers and sisters and put aside their own comfort, but with a purpose.

"Each of us must please our neighbor for the good purpose of building up the neighbor." (v. 2) Whether we either 'put up with' or 'carry' the weaknesses of our brother or sister, it is toward a specific end: their edification. The Greek word St. Paul uses, 'oikodomen' (οικοδομήν) is similar to the English word 'edify' in the sense that at the root of both is the word 'house' or 'building.' Whatever we do as Christians should also have a social dimension. This phrase resonates with other images that St. Paul uses — for example, the Church as Christ's Body (cf. 1 Corinthians 12:12ff; Romans 12:4ff) — to explain this responsibility we have as individual Christians to the whole body. So, when

we build up our neighbor, our objective is also to strengthen the whole 'structure' of Christ's Body.

He then directs us to look at our Lord's example: "For Christ did not please himself; but, as it is written, 'The insults of those who insult you have fallen on me' (Psalm 69:10)" (v. 3). In one sense, all of St. Paul's argumentation in the Letter have been leading to this point. He offers us the example of Christ, and then invites us to meditate on it and then follow Him.

In his Letter to the Philippians St. Paul says of Christ that "He emptied Himself" (2:7). But here he wants us to focus not simply on the Incarnation — that He became human for us. Rather, he wants us see the full extent to which He 'bore' our failings. Jesus not only became human, but He was ill-treated, became a person of ill-repute, was seen as someone weak and of no account, all for our sake. In a word: He suffered. His 'not pleasing Himself' meant a real sacrifice on His part. It will require the same from us.

In order that we might not lose heart, St. Paul tells us that our Lord gave us His example in order to strengthen and encourage us. In quoting from Psalm 69, he wants us to understand that Christ's sacrifice is part of God's whole plan for us. "For whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope." (v.4)

It is not an easy thing to bear one another's burdens. This is why St. Paul reminds us of what exactly might be required of us by offering the example of Christ. Regardless of how 'strong' we might think ourselves, without God's help we will find it impossible to accomplish.

St. Paul directs us to the Scriptures — where the history of God's engagement with humanity is recorded — for instruction and encouragement. By

using the tools offered us in the Sacred Writings, our steadfast commitment to follow the Lord will be filled with hope. Without this hope we will find it impossible to take up the kind of life to which God calls not only us, but all of humanity.

He then bestows a blessing on the Roman Christians. "May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ." (v. 6-7) Many of the blessings that we use in the Services of our Church, especially those offered during the Diving Liturgy, echo this blessing. It asks that God our Father grant us the strength to persevere so that we might be able to live together in peace and harmony.

Harmony is a wonderful word to express the unity of life to which we strive. Those who have sung in a choir or played in an orchestra know that each musician offers their particular note and rhythm. When each one is doing exactly as they are supposed to the outcome is magnificent. The whole becomes much more than the sum of the parts. The result is a peaceful beauty that uplifts. On the other hand, if even one person is 'off key' the result is a sourness that can be like the scratching of nails on a blackboard.

In order to realize this harmony, we must "welcome one another ... just as Christ has welcomed [us], for the glory of God." (v. 7) Last week I spoke about the virtue of hospitality. What is asked of us here is more than hospitality. It is the opening of our hearts and the offering of ourselves to one another, just as Christ has opened His heart toward us. It is not only the emptying of ourselves, but the filling of ourselves with love for our neighbor, bearing their burdens in order to build them up.

FR. NICHOLAS APOSTOLA

