

ST. NICHOLAS WEEKLY BULLETIN FEBRUARY 10, 2019

THIS WEEK'S NEWS

THE ANNUAL PARISH GENERAL ASSEMBLY WILL BE HELD SUNDAY MARCH 3RD.

OUR NEXT MUSTARD SEED MEAL is this coming Friday, February 15th. We'll need help cooking and serving. **Prep** help needed (3 persons), NOON Thursday. **Prep** help needed (3 persons), NOON Friday. **Serving** help needed (5 persons), 5:30 PM Friday. **The meal this month is sponsored by Sergiou and Anthi Elefteriou. God bless them for their generosity.** If you'd like to help, please talk to Fr. Nick.

A THANK YOU TO THE PITA DOUGH ROLLERS who worked yesterday and the week before. We're planning more baking sessions in the weeks ahead, and all help is very much appreciated.

THE BLESSING OF HOMES AT THEOPHANY is underway. If you have a specific date and time that is more convenient, please contact Fr. Nick by e-mail (frnick@stnicholaschurch.org) or on his cell: 508-335-7378.

A NEW PARISH COUNCIL WILL BE ELECTED THIS YEAR. Please consider offering a stewardship of your time in this important ministry. We also

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 SEVENTEENTH SUNDAY AFTER PENTECOST

EPISTLE: 2 CORINTHIANS 6:16-7:1 ☩ GOSPEL: MATTHEW 15:21-28

(THE CANAANITE WOMAN)

TONE 4 ☩ MATINS GOSPEL 4

are asking for people to serve on other Parish committees, if you would like to focus your efforts in just one area. However you'd like to serve, please speak with **George Demake or Fr. Nick.**

A MEMORIAL IS CELEBRATE TODAY for the servant of God **Dimitraq Lolo**, fallen asleep one year. **May his memory be eternal!**

TODAY'S COFFEE HOUR is sponsored by **Sofia Apostol**. It is also sponsored by the **Lolo family** in memory of Dimitraq Lolo.

BABY SITTING OPPORTUNITY. A parishioner is looking for a person to watch her child on Wednesday evenings during March and April. If interested, see Fr. Nick.

qualifications are: extensive HR experience, preferably in healthcare; recruiting staff; resolving staff disputes; and payroll. If you or someone you know is interested, please contact: **Jerry Shaffer, the Administrator of Holy Trinity, at 508-852-1000.**

JOIN THE RESIDENTS for a **Valentine's Day Social** on Thursday, February 4th at 2:30 p.m. **ALSO**, there will be a **music concert with Jeff Thomas** on Wednesday, February 13th at 6:15 p.m. Families and friends are always invited!

HOLY TRINITY NEWS

Holy Trinity has an opening for the **DIRECTOR OF HUMAN RESOURCES.** Among the responsibilities/

DATES TO REMEMBER

Sat, Feb 9	Pita Dough Rolling, 9AM-NOON
Fri, Feb 15	Mustard Seed Meal, 5PM
Sun, Feb 17	Publican & Pharisee. Triodion begins
Week of Feb 17	No Fasting
Sat, March 2	Saturday of Souls, Lit 10AM Staff Orthodox Food Pantry, 9AM-NOON
Sun, March 3	Meatfare Sunday General Assembly, after Liturgy
Sun, March 10	Cheesfare Sunday
Mon, March 11	Great Lent Begins
Sat, March 30	Staff Orthodox Food Pantry, 9AM-NOON
Sun, April 28	Great and Holy Pascha

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A Parish of the Romanian Orthodox Metropolia of the Americas

MEDICARE / MEDICAID? CONFUSED? Most people in nursing homes eventually qualify for assistance from the Government Medicaid program to help pay for the care they need. Unlike Medicare, Medicaid will cover a long term stay in a nursing home. But Medicaid requires that a person only have limited income and assets before it will start to pay for care. This means that a nursing home resident has to “spend down” their available income and assets before Medicaid will help pay for their nursing home costs.

HOLY TRINITY PROVIDES: short-term rehab, long-term care, hospice and respite service. Services include: physical therapy, occupational therapy, speech therapy, nutritional therapy, IV therapy and wound care management. There are: recreational activities, weekly Liturgy, on sight beauty salon and home style dining. **Should you or a loved one have a need for any of these services,**

or if you have any questions about these for future planning, please contact: **Nicole Couture, Director of Admissions, at: 781-249-5563.**

DIVINE LITURGY is celebrated every Wednesday morning at 9:30AM. And please always keep Holy Trinity Nursing Home, it's staff, directors, residents, and

families in your prayers. And remember: you can always visit!

NEVER FORGET: 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.



**THEODORE THE COMMANDER & GREAT MARTYR
FEBRUARY 8**

The holy Martyr Theodore was from Euchaita of Galatia and dwelt in Heraclea of Pontus. He was a renowned commander in the military, and the report came to the Emperor Licinius that he was a Christian and abominated the idols. Licinius therefore sent certain men to him from Nicomedia, to honor him and ask him to appear before him. Through them, however, Saint Theodore sent back a message that it was necessary for various reasons, that Licinius come to Heraclea. Licinius, seeing in this a hope of turning Saint Theodore away from Christ did as was asked of him.

When the Emperor came to Heraclea, Saint Theodore met him with honor, and the Emperor in turn gave Theodore his hand, believing that through him he would be able to draw

the Christians to the worship of his idols. Seated upon his throne in the midst of the people, he publicly bade Theodore offer sacrifice to the gods. But Theodore asked that the emperor entrust him with the most venerable of his gods, those of gold and silver, that he might take them home and himself attend upon them that evening, promising that the following day he would honor them in public. The Emperor, filled with joy at these tidings, gave command that Theodore's request be fulfilled.

When the Saint had taken the idols home, he broke them in pieces and distributed the gold and silver to the poor by night. The next day a centurion named Maxentius told Licinius that he had seen a pauper pass by carrying the head of Artemis. Saint Theodore, far from repenting of this, confessed Christ boldly. Licinius, in an uncontrollable fury, had the Saint put to many torments, then crucified. While upon the cross, the holy Martyr was further tormented, and he was left on the cross to die. The next day Licinius sent men to take his corpse and cast it into the sea; but they found the Saint alive and perfectly whole. Through this, many believed in Christ. Seeing his own men turning to Christ, and the city in an uproar, Licinius had Theodore beheaded, about the year 320. The Saint's holy relics were returned to his ancestral home on June 8, which is also a feast of the Great Martyr Theodore.

A PRAYER OF FR. LAURENCE

LET US PRAY TO THE LORD,

LORD GOD OF MARVELS: Filled with reverence and awe for you, we wish we could experience something of the wholly divine quality of your unfailing love for us. Though we are asking for something that lies beyond our powers, still, in your infinite goodness, you know how you can grant this to us as far as we can take it, even in this world. And let your mercy lead us to encounter our neighbor in a truly Christian sense, loving him in all humility, for himself and for love of you.

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.

WE ARE GOD'S TEMPLE

THIS is the Sunday of the Canaanite Woman, the seventeenth after Pentecost. Depending on the date of Pascha, this Sunday is often moved out of order to just before the start of the Lenten cycle called the *Triodion*. The prescribed Epistle lesson is taken from Second Corinthians starting at verse 6:16 through 7:1, however, for us to get a better sense of St. Paul's point we should begin at verse 14.

Remember, the Corinthian community was in turmoil. St. Paul is working to get them to reaffirm their Christian identity and commitment. He reminds them that as Christians they are now the new Israel — a people set apart. In verse 14 he uses an unusually strong word. He tells them: “Do not be mismatched with unbelievers.” In the Greek original the word “mismatched” is: *ἐτεροζυγοῦντες*. It literally means “yoking together two different kinds of animals,” like a horse and an ox. It just would not work.

The root word “yoked” is also used to describe the marital relationship, so those listening would have that image in their mind when St. Paul continues: “For what partnership is there between righteousness and lawlessness? Or what fellowship is there between light and darkness? What agreement does Christ have with Beliar? Or what does a believer share with an unbeliever?” (v. 14-15)

But you shouldn't get the wrong impression, St. Paul is not referring to ordinary relations with unbelievers, the kind that we have every day. Scriptural scholars both ancient and modern are in almost universal agreement on this. He is not saying we should isolate ourselves or not engage the world around us. Neither is he referring to marriage itself. But rather, he is saying we should not “marry” ourselves to forces and persons who do not have God in their hearts. Notice the words that he uses:

partnership and fellowship, agreement and sharing. Today we might use an idiom such as, “getting in bed with.” Christians need to remember who they are. They are a people dedicated to God.

St. Paul uses a word for the Devil in verse 15 that is common in Rabbinical commentaries and writing, even though it doesn't appear in the Scriptures. The name “Beliar” is a direct transliteration of the Hebrew and it means “worthlessness.” In theological and philosophical writings, “evil” is often characterized as non-being. Worthlessness is another way of saying the same thing. It isn't that evil is not real. It is. Rather, unlike “good,” it could not exist on its own. Evil is like a leech. It sucks the life out of things. It feeds on the blood of its victim. Think about it. When we do something good it stands on its own merits. When we do something bad, it is almost always at someone's expense.

This serves as an introduction to today's selected reading that begins: “What agreement has the temple of God with idols? For we are the temple of the living God.” St. Paul is urging us to understand our calling. By referring first to physical things (temples and idols), he wants us to imagine the possibilities available to us in God's promise: We are His dwelling place.

He used this same image — that we are God's temple — in his First Letter to them (1 Corinthians 3:16ff). There he was speaking of “building” and “laying foundations.” Here he speaks of what we place in the Temple. Will it be God or some false idol? Will we honor God's Temple, or defile it?

To illustrate his point, St. Paul (in verse 16) freely joins a number of verses from the Old Testament to speak of God's promise. He reminds them that God said: “I will live in them and walk among them,” (cf. Leviticus 26:12) and “I will be their God, and they shall be my people” (cf. Ezekiel 37:27). God's

promise is real. God's word is true.

From the outset God's intention was to make us His dwelling place, for us to be the signs of His presence. Paul is telling the Corinthians that the ritual purity required in the Old Covenant was to prepare us for the kind of moral purity that could permit God to dwell in us. The images St. Paul uses of “mismatched” pairings are meant to help us see how incompatible sin is with the life to which God has called us. “Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you” (v. 17; cf. Isaiah 52:11 and Jeremiah 51:45). The first thing asked of us then was to keep our hands clean. St. Paul tells us that this was so we would learn to keep our hearts clean as well.

If we do this, “the Lord Almighty says: I will be your father and you shall be my sons and daughters” (v. 18). When God created us He created us for higher things. He invites us to become part of His family, to seek the things He seeks: In a word, to be like Him.

“Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and of spirit, making holiness perfect in the fear of God” (v. 7:1). We approach God first with fear and trembling. Out of faith we learn to trust all the things He has said to us, through holy men and women, and in the person of His very own Son. Finally, we learn to love Him as much as He loves us. Every time we celebrate the Holy Eucharist we hear this call to draw near to Him: with fear, with faith and with love.

We are called to be holy, like God is holy. We are called to prepare a place for Him in our hearts. Each of us can be God's Temple, if we invite Him in.

FR. NICHOLAS APOSTOLA