

News from St. Nick's **Sunday, August 1, 2021**

The Sixth Sunday after Pentecost

*The Procession of the Precious Cross
7 Holy Martyred Maccabee Brothers*

***Apostolic Reading: Romans 12:6-14
Gospel: Matthew 9:1-8
(Jesus Heals the Paralytic of Capernaum)***

Tone 5 • Resurrection Gospel 6

➔ **For Live Streaming Link, [click here](#)**

[\(Click here for a PDF version of this week's news\)](#)

ANNOUNCEMENTS

THE DORMITION FAST — in preparation for the Feast of the Falling-Asleep of the Theotokos — begins today, August 1st, and continues up to Sunday, August 15th.

FATHER NICK will be away this coming week, from August 2-7. If there is an emergency, please call him at: 508-335-7378. For regular matters, he'll be back on Sunday, August 8th.

VACATION CHURCH SCHOOL will be held **Thursday August 5th, and Friday August 6th**. If you have not yet registered please contact [Valarie Stamoulis](#) immediately.

FOOD PANTRY THIS COMING SATURDAY. Help is needed to staff our monthly responsibility at the Orthodox Food Center, **THIS Saturday, August 7th from 9 am - noon**. If you'd like to share a small part of yourself, please e-mail Nicole Apostola at nicole.apostola@gmail.com. She can give you more details.

THE FEAST OF THE TRANSFIGURATION OF THE SAVIOR is this **Friday, August 6th**. Liturgy will be held at [Sts. Anagyroi in Marlborough](#) at 9:00 am.

OUR NEXT MUSTARD SEED MEAL is Friday, August 20th. The team that will prepare the meal is gathering at the Church on that Friday at 1:00 pm. **We are also looking for donors to cover the cost of the meal**—around \$400.00. If you'd like to help with preparing the meal please contact **Deb Sedares** by [e-mail](#) or phone 508-509-6678. If you'd like to help underwrite the cost, please talk to [Fr. Nick](#).

THE PARISH COUNCIL will hold its regular monthly meeting Thursday, August 19th at 7:00 pm. Parish Council Members, please let [Chris Seith](#) know if you are unable to attend.

The April-June issue of the Archdiocesan quarterly **CREDINȚA / THE FAITH** is available [for download here](#). It is full of spiritually uplifting articles, as well as the Pascha Pastoral Letters of His Eminence Metropolitan Nicolae and His Grace Bishop Ioan Casian. **Please take advantage of this beautiful opportunity.**

THE 2021 CREDINȚA ALMANAC has arrived and is available at the candles. **Please take a copy home with you!**

If you are still in need of a **COVID-19 vaccination** and you either LIVE or WORK in Shrewsbury, Worcester, Millbury, West Boylston, or Grafton, there is a vaccination clinic **Tuesday, August 3** from 5-7 pm. [Click here for more information.](#)

IN KEEPING WITH CDC GUIDELINES, masks are required for people who have **NOT** been fully vaccinated. If you are fully vaccinated, mask-wearing is optional. Hand-washing and physical distancing are strongly encouraged. We all need to remember the goal is to keep everyone as safe as possible so that each one of us feels comfortable attending Liturgy.

COMMUNITY NEWS

ALL THINGS ORTHODOX is a weekly show hosted by Fr. Christopher Stamas of St. Spyridon Cathedral. Fr. Chris interviews people active in the life of the Church on questions of faith and action. It is aired on the **Worcester Cable channel 194** on **Mondays** at 7 pm, **Saturdays** at 8 pm and **Sundays** at 9 pm. Also look for it on the Cable website: wccatv.com, or the **Worcester TV** Roku app.

HOLY TRINITY NEWS

NEW ADMISSIONS. Is your loved one's nursing facility facing closure? Just want to start the conversation to be prepared for future needs? See for yourself what makes Holy Trinity a top choice for both long-term care and short-term rehab. To inquire about admissions or to schedule a tour, please call (508) 852-1000.

VOLUNTEERS. Come share a special skill or interest while helping our seniors stay active in mind, body, and spirit. Those who are fully vaccinated may be considered as volunteers. Please call **Donna Benard**, with the Activities department, at 508-852-1000, or [e-mail her](mailto:donna@holytrinity.org) to discuss one of the many ways you may lend a helping hand. We are especially excited to invite back our church groups who may be interested in hosting a luncheon, coffee social, or assisting with liturgy.

REHABILITATION. Getting You Home – Better, Faster, Stronger. We offer outstanding services in our extraordinary, Medicare-certified center, including physical, occupational, and speech therapies. For nearly a quarter century, we've been helping patients restore function, improve mobility, relieve pain and prevent or limit physical disabilities from injuries or disease. If you have questions or would like more information, please contact our Director of Rehab, [Heather Walsh](mailto:heather@holytrinity.org).

JOB OPENINGS. We have openings for a **DIRECTOR OF NURSING**, as well as for nurses and CNAs for all shifts, including sign on bonuses and great benefits. [Click here](#) for a full listing with detailed job descriptions. If you have questions, please contact the Human Resources Generalist, [Kimberly Hescocock](mailto:kimberly@holytrinity.org). Recent grads and people familiar with the languages and cultures of our Orthodox communities are encouraged to apply.

DIVINE LITURGY continues in-person for residents on Wednesday mornings. We welcome volunteers and visitors who would like to be involved.

STAY CONNECTED. Be sure to like our [Facebook page](#) for frequent updates and photos. Highlights of this week's resident activities included a cookout, prize auction, residential council, and a poetry reading.

Orthodox Links

[Romanian Orthodox Metropolia](#) of the Americas
[Assembly of Canonical Orthodox Bishops of North and Central America](#) (Assembly of Bishops)
[International Orthodox Christian Charities](#) (IOCC)
[Orthodox Christian Mission Center](#) (OCMC)
[Orthodox Christian Radio Network](#) (OCN)
[Council of Eastern Orthodox Churches of Central Mass.](#) (CEOC)

A Prayer of Fr. Laurence

Let us pray to the Lord

Prevent us, Lord and Father, from being unmindful of you. Make us more and more sensitive to your presence, always growing in consciousness of you and your commandments. Inspire us to live correctly, filled with love for you and our neighbor. Let us be sensitive to your inspirations and give us always the right response to them and the strength to carry them out.

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.

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 be 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 these details. 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 the 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; so that we too may become constant witnesses to his glory.

— Fr. Nicholas Apostola

DATES TO REMEMBER

Sun, Aug 1 Dormition Fast Begins
Th/Fr, Aug 5-6 Vacation Church School
Fri, Aug 6 Feast of Transfiguration

Liturgy at Marlborough, 9 am
Sat, Aug 7 Staff Orthodox Food Pantry, 9am-noon
Sat. Aug 14 Dormition Vespers at St. Mary's 6 pm
Sun, Aug 15 Feast of the Dormition
Thurs, Aug 19 Parish Council 7 pm
Fri, Aug 20 Mustard Seed Meal
Sat, Sept 4 Sept Staff Orthodox Food Pantry, 9am-noon
4-6 Marlboro Greek Festival

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Sunday Services: Matins at 9:00 am and Divine Liturgy at 10:00 am