

ST. NICHOLAS WEEKLY BULLETIN

JULY 12, 2009

5TH SUNDAY AFTER PENTECOST

THIS WEEK'S NEWS

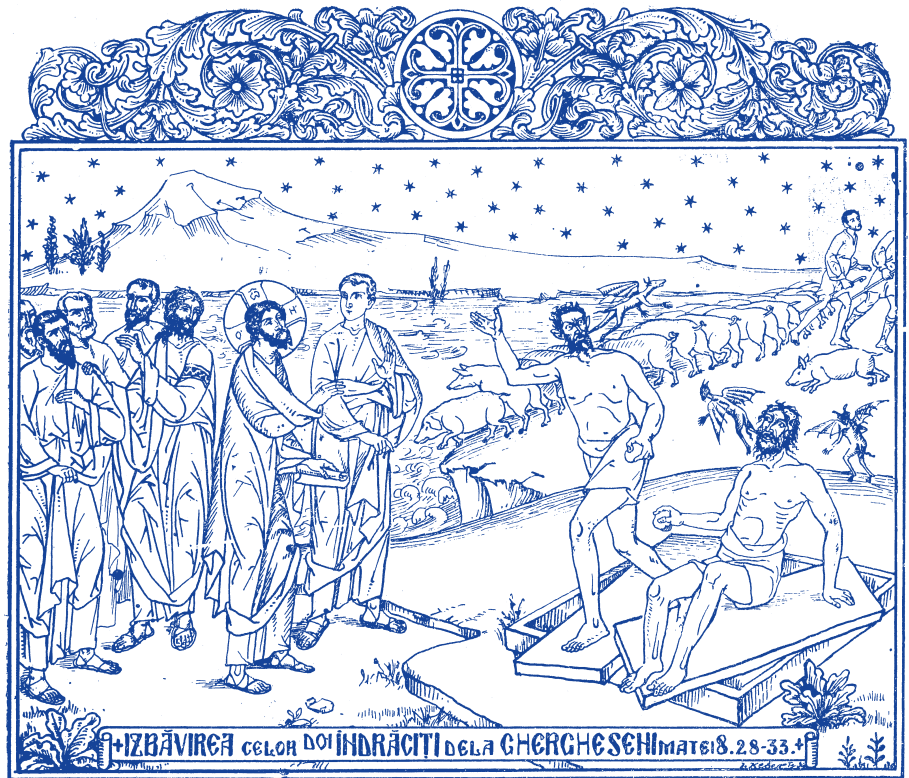
We are now on "Summer Hours" with Divine Liturgy **beginning at 9:30am** this week through **August 30th**.

There will be **NO Divine Liturgy** at our Church on **BOTH Sunday, July 19, and Sunday, July 26**, because Fr. Nick will be traveling. This provides a great opportunity to visit one of our sister Orthodox parishes.

In Fr. Nick's absence from July 14-31, **should an emergency arise** where you need the services of a Priest, please contact the secretary at St. Spyridon Cathedral, 508-791-7326 or St. George Cathedral, 508-752-9150, or Deb Sedares at 508-509-6678. They are aware of his absence and will assist in responding to your need.

Just in time for summer grilling — **Lamb Shishkebob** — with all the flavor of homemade and none of the work! St. Nicholas's kitchen is offering prepared and packaged lamb shish kabobs, four skewers to each package, selling for \$10. Marinated with our own special blend of olive oil, lemon and spices, our Lamb Shishkebob is ready for you to enjoy for a quick week night meal or for a weekend gathering with family and friends. Just thaw, grill and serve! For more information, or to place an order, speak with **Deb Sedares**.

USHER TEAM 2:
LISA MIELNICKI & JIM CHRISTO
ALTAR TEAM A



FIFTH SUNDAY AFTER PENTECOST

HEALING OF THE DEMONIACS OF THE GADARENES (MATTHEW 8:28-9:1)

Starting **Monday, July 6th and continuing for a period of three weeks, Grafton Street (Route 140) will be closed** to through traffic due to construction. Vehicles will not be allowed to travel south on Rt. 140 from the intersection of Main St., nor north on Rt. 140 from the intersection of Rt. 9. It is expected that both the on and off ramp from Rt. 9 to Rt. 140 will be accessible.

COMMUNITY NEWS

St. Michael's Orthodox Christian Church in Southbridge invites you to attend its 85th Annual Church Festival - One of the Oldest & Best in Town! - **On Sunday, July 19th beginning at 12 Noon**. Specialties will include shish-ke-bab cooked to perfection and home-made Romanian pastries. Live music will be performed by the Near East Sounds Band and "Wally the Green Monster" will be a special guest. Free Admission ~ Rain or Shine

HOLY TRINITY NEWS

The **Holy Trinity Activities and Volunteer Department** provides many fun activities and meaningful moments for our residents. We (or *you* as a volunteer!) provide activities to both large and small groups:

Large Group Activities: BINGO, Pokeno, Trivia, Art & Crafts, Video Games on the Wii

Small Group Activities: Garden Club, Reading Poetry, Book Club, Music Club

One on One Activities: Card Playing, Writing Letters, Games, Computer/email activities

DATES TO REMEMBER

Sun, July 5 thru

August 30 Summer Hours, Lit at 9:30

Sun, July 19 & 26 NO Divine Liturgy at our Church

Sat, Aug 1 Staff Orthodox Food Pantry

Dormition Fast Begins

Fri, Aug 21 Mustard Seed Meal

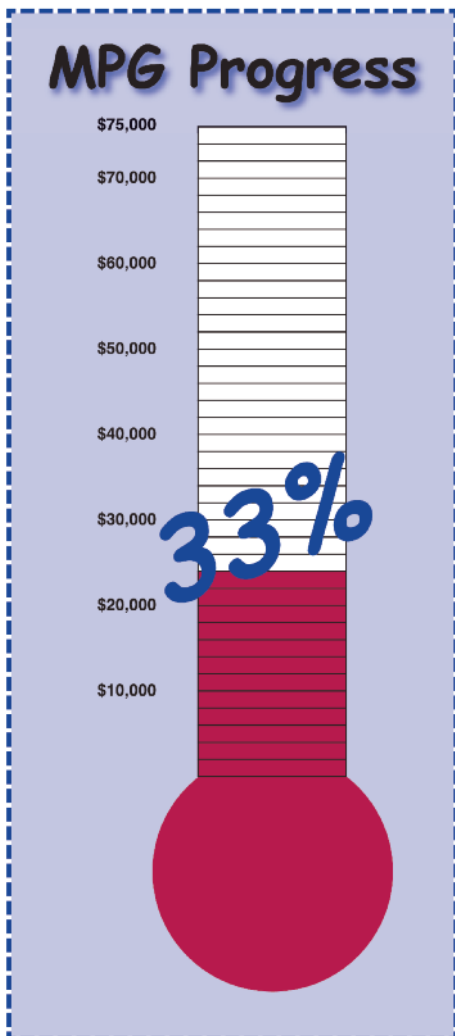
34 GOLD STREET, SHREWSBURY, MA 01545-6238 ♦ VOICE: 508.845.0088 ♦ FAX: 508.845.8850

E-MAIL: FRNICK@STNICHOLASCHURCH.ORG ♦ WEB: WWW.STNICHOLASCHURCH.ORG

A Parish of the Romanian Orthodox Archdiocese in the Americas

Please come and join our volunteer team! The residents appreciate your time and company. Volunteering at our facility is a rewarding Christian experience. If interested, **contact: Catherine E. Sabatini** at 508-852-1000 or e-mail: csabatini@htnr.net

HOLY TRINITY HOSPICE "TRANSITIONS": A Grief and Healing Support Group meets every other Wed. from 6-7:30 pm. It is free and open to the public. Light refreshments served. It is held at Holy Trinity Hospice, at Washburn House, 1183 Main Street, Worcester, MA. For more info and to pre-register, contact David Day: 508-791-8200 or davidday@holytrinityhospice.org



NAMEDAYS

July 7

The Holy Martyr Kyriaki

Kyri Sedares

July 11

The Blessed Olga, Princess of Russia

Olga Lolo

Olga Thanas

July 12

St. Veronica,

Veronica Pandara

July 16

The Holy Martyr Julia of Carthage

Julia Donabed

July 17

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

Margareta Gikas

Margaret Koyanu

Marina Sparages

Lindsey Marina Sparages

July 20

The Holy Prophet Elijah (Elias)

Louis P. Belba

Elias James Christo

Irli Ilie Durmillari

Louis P. Messier

Louis Rucho

Louis Evan Stamoulis

July 24

The Holy Great Martyr Christina

Christine Masterjohn

July 27

The Holy Great-martyr and Healer Panteleimon

Pandeli Gity



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.

LISTEN TO THE WEEKLY NATIONAL ORTHODOX RADIO BROADCAST "COME RECEIVE THE LIGHT"

BY WEB OR PODCAST: WWW.RECEIVE.ORG

CONFESS WITH YOUR LIPS AND BELIEVE IN YOUR HEART

THIS is the fifth Sunday after Pentecost. In today's reading from his Letter to the Romans (10:1-10) St. Paul speaks about two radically different ways of looking at salvation and the way to attain it, namely a correct way of living.

He opens this passage by revealing the deep longing he has for his own people. He says that his heart's deepest desire is that the Jewish people might be saved. (v. 1) He recognizes that "they have a zeal for God," but he feels that it is not enlightened, even misguided. (v. 2) Having misunderstood and even ignored the way God works, they tried to do it their own way, on their own. (v. 3) Trying to fulfill the Law by human effort alone, they were unable to achieve the goal. Moreover, they ignored the Messiah who Himself was the perfection of the Law. "For Christ is the end of the law so that there may be righteousness for everyone who believes." (v. 4)

There are inherent risks when trying to follow the law, any law, but even more so God's Law. Those who are 'law abiding' can become self-righteous thinking that by following this or that provision they are better than other people. Then there are those who either follow the minimum provisions of the law, or try to find loopholes by interpreting the law literally. The true spirit of the law is rarely observed.

You don't need to look very far beyond family dynamics to see how this works. A parent lays down a particular rule for the children. One child simply does what's been asked and another breaks the rule, usually with some excuse or rationalization. There are often many "shades of gray," but the squabbling of who actually did what was asked and who has not followed the rule usually leaves one punished and the other feeling vindicated. But, has either of them really fulfilled the true end of what the parent was asking?

Was the parent's objective simply about getting the children to following rules, or was there a higher motive?

God's Law is infinitely more complex and thorough. When you read the provisions of the Law in the Pentateuch (the first five Books of the Old Testament) you quickly gain an appreciation of both the comprehensive nature of the Law, as well as the difficulty, if not impossibility, of fulfilling it.

Christ, the Messiah, fulfilled the Law in what he did and who he is. This is what St. Paul means when he says that "Christ is the end of the law." Christ is the 'end' in two ways. First, he is the completion of the Law; this is what the Lord means when he says, "Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill." (Matthew 5:17) And, in fulfilling the Law, the Lord also brings the Law to an end. It has served its purpose.

St. Paul wants us to understand that the Law is life-giving, and that faith in Christ Jesus makes fulfilling the Law, in the truest sense, attainable. St. Paul paraphrases (v. 5) what God said to Moses concerning the Law that God had given to Israel: "You shall keep my statutes and my ordinances; by doing so one shall live: I am the Lord." (Leviticus 18:5)

But St. Paul also wants us to understand that God assists us in doing His will, so he also reminds us of what Moses said to the Children of Israel just before he died, to encourage them. "Surely, this commandment that I am commanding you today is not too hard for you, nor is it too far away. It is not in heaven, that you should say, 'Who will go up to heaven for us, and get it for us so that we may hear it and observe it?' Neither is it beyond the sea, that you should say, 'Who will cross to the other side of the sea for us, and get it for us so that we may hear it and observe it?' No, the word is very near to

you; it is in your mouth and in your heart for you to observe." (Exodus 30:11-14)

St. Paul takes Moses' words and re-frames them, telling how, with faith in Christ, we receive the ability to do God's will as a gift. "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down) "or 'Who will descend into the abyss?' (that is, to bring Christ up from the dead). But what does [the righteousness that comes from faith] say? 'The word is near you, on your lips and in your heart.'" (v. 6-8) What both Moses and St. Paul are emphasizing is the way in which God makes Himself accessible to us.

When he says "Who will ascend into heaven?" he means, God has already become incarnate for us. When he says, "Who will descend into the abyss?" he means, Jesus our Christ has already destroyed the power of death. We shouldn't worry about these things even in the deepest recesses of our heart. God is always near to us. Jesus is always near to us. He is on our lips and in our hearts.

By drawing ourselves closer to God through Jesus, we allow the Holy Spirit to write the Law on our hearts. It isn't a matter of 'following' the Law; it becomes our way of life, part of us.

St. Paul finishes this section with what was a Baptismal confession of faith in the early Church. "Confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." Furthermore he explains, "one believes with the heart and so is justified, and one confesses with the mouth and so is saved." (v. 9-10)

In this way, because of our faith in Him, God's Word becomes a part of us, written on our hearts and expressed in every word we speak.

FR. NICHOLAS APOSTOLA