

ST. NICHOLAS WEEKLY BULLETIN JULY 18, 2010

THIS WEEK'S NEWS

On Friday evening, July 23, at 6pm we will have a Parish cookout, campfire, and talent show here on the Church grounds. Whether you're a musician, vocalist, comic, actor, gymnast, or whatever, show us what you got! This will be a fun night for our entire Parish, family, and friends. Anyone is welcome to perform their talent for all to enjoy, but entertainers are limited to one performance and the order of performances will be arranged in advance. **To be in the talent show, you must register by providing the following information to Tim Rucho.** Your name, talent and title of performance, e-mail and phone contacts, and what (if any) technical support will you need? (ie: microphone, electrical outlet, etc.)

This Sunday we celebrate a Memorial Service for the servants of God, **Valerie Caris**, fallen asleep 1 year and **Katherine Stamoulis Pappas**, fallen asleep 5 years. May they rest among the saints, and may their memory be eternal!

LOOKING AHEAD

Help is needed to staff our monthly responsibility at the **Orthodox Food Center on Saturday, August 7th, from 9 am - noon.** About 4 people are needed. Likewise, donations of food are always needed, and may be dropped off

USHER TEAM 3: MARY ANNA DYMEK
& EVAN STAMOULIS

ALL ALTAR BOYS MAY SERVE
OVER THE SUMMER MONTHS



THE EIGHTH SUNDAY AFTER PENTECOST

THE FATHERS OF THE FOURTH ŒCUMENICAL COUNCIL AT CHALCEDON

JESUS FEEDS THE FIVE THOUSAND

EPISTLE: 1 CORINTHIANS 1:10-17 ⊕ GOSPEL: MATTHEW 14:14-22

TONE 7 ⊕ MATINS GOSPEL 8

at the Food Pantry housed at St. Spyridon Cathedral. If you can help in this worthwhile ministry, please speak with Nicole Peterson or Lisa Mielnicki.

There will be a **Parish Council meeting on Monday, August 9th at 6:30 pm.** Please confirm with Deb Sedares that you will attend.

We will prepare food and serve the visitors at the **Mustard Seed on Friday, August 20th.** The Mustard Seed is a Catholic Worker home providing dinner to about 150 people in need each day. Help is needed during the day to cook and prepare food, and at 5:00 on Friday evening to transport and serve. Please contact Fr. Nick if you can help with this ministry.

Join us for a spectacular evening of comedy, music and fun, as our community sponsors a fundraising event at the luxurious new **Hanover Theater! On**

Saturday, October 2, guests will enjoy a **pre-show pastry reception** at the Hanover followed by the outrageous new show **Monty Python's Spamalot**, winner of the 2005 Tony Award for Best Musical. This event will be the main fundraiser of our community for the Fall season. Tickets are \$100 per person, and reservations must be made well in advance. For more information, speak with **Tim Rucho.**

HOLY TRINITY NEWS

Holy Trinity Nursing and Rehabilitation Center and **Holy Trinity Hospice**

DATES TO REMEMBER

Sunday 7/11 - 9/5 Summer Hours, Liturgy 9:30 am
Friday, July 23 Parish Cookout / Campfire
Saturday, Aug 7 Orthodox Food Pantry
Monday, Aug 9 Parish Council Meeting
Friday, Aug 20 Mustard Seed
Sunday, Sept 12 September Picnic
Saturday, Oct 2 Hanover Theater Fundraiser

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A Parish of the Romanian Orthodox Archdiocese in the Americas

A PRAYER OF FR. LAURENCE

LET US PRAY TO THE LORD,

LET wisdom lift our hearts, O God of wisdom, and let prudence purify them. The workings of your divine providence, your just judgments, and the reasons for them defy our abilities to understand. Grant us, therefore, that we may learn self-discipline and arrive at some wisdom in this short life of ours.

For you can enable us to do what we must, O God, and we give you glory, Father, Son, and Holy Spirit: now and forever, and unto ages of ages. Amen.

are Orthodox Charities and rely on your donations to continue their mission of providing the best care possible.

Did you Know? If you are a Fallon Community Health Plan member, you are able to go to Holy Trinity for your rehabilitation if you let the case manager know as soon as possible that you are a member of the Orthodox Community. They will make the referral to Holy Trinity, and we will do the rest!

COMMUNITY NEWS

St. Michael's Orthodox Christian Church in Southbridge invites you to attend its **Annual Church Picnic** - One of the Oldest & Best in Town! - On **Sunday, July 18th** beginning at 12 Noon. Specialties will include shish-kebab cooked to perfection and homemade Romanian pastries. Live music, Free Admission ~ Rain or Shine

The community of **St. John the Baptist Romanian Orthodox Church** on 501 East School Street, Woonsocket, RI invites you to attend their **"Old Style**

WEEKDAY LITURGIES

Prophet Elias

- ◇ Vespers at St. Mary's, Monday, July 19 at 6:00 pm
- ◇ Liturgy at St. Spyridon, Tuesday, July 20 at 9:00 am

St. Panteleimon

- ◇ Vespers at St. Spyridon, Monday, July 26 at 6:00 pm

Transfiguration (August 6)

- ◇ Vespers at St. Nick's, Thursday, August 5, 6:00 pm

Dormition Fast Period (Aug 1-15)

- ◇ Supplication Service to the Theotokos at St. Nick's, Tuesday, August 10, 6:00 pm
- ◇ Supplication Service to the Theotokos at St. Nick's, Thursday, August 12, 6:00 pm
- ◇ Feast-Day Vespers at St. Mary's, Saturday, August 14, 7:00 pm
- ◇ Divine Liturgy at St. Nick's, Sunday, August 15, 9:30 am



Family Church Picnic" on Saturday, July 24, 4 PM to Dusk and Sunday, July 25, 12 Noon to Dusk. They will feature Lamb Shish-Ke-Bob, Romanian Sausage (Mititei), Stuffed Cabbage, Schnitzel, Home baked Ethnic pastries, and Delicious sweets, Cozonac (Sweet bread), Spinach and Cheese "Pita", Baklava, apple strudel and much more! Free Admission / Rain or Shine / Ethnic Dancing and Music.

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, the woman healed by our Lord Jesus

Veronica Pandaru

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

Lindsey Marina Sparages

Marina Sparages

July 20

The Holy Prophet Elijah

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

Rev. Fr. Panteleimon Fatsis

Pandeli Gity

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

BY WEB OR PODCAST: WWW.RECEIVE.ORG

IS CHRIST DIVIDED?

THIS is the eighth Sunday after Pentecost, and we begin reading from St. Paul's First Letter to the Corinthians. Corinth is a city located on the southern end of a narrow isthmus that connects the Peloponnesus to central Greece. It has easy access to both the Adriatic on the west and the Aegean on the east. It was a major city in the Ancient world because of its location. In St. Paul's day it had a cosmopolitan population; people from all over the Roman Empire were drawn to it.

In the Roman world, Corinth had a reputation for debauchery and licentiousness; when you said that someone was "living like a Corinthian," it meant that they were living a rather dissolute life. It was a vibrant city, very much like many of our own today; a place of ideas and opportunities, as well as great temptations.

St. Paul founded the Church in Corinth in 51 ad, and when he departed after eighteen months, he left behind a flourishing community of Jewish and Gentile converts. While in Ephesus he received reports from Chloe's family of dissensions and scandals in the community. In this Letter he also takes up a number of questions addressed to him by members of the community sent in a different letter delivered by other messengers.

Our reading today is 1 Corinthians 1:10-17. After a short introduction, St. Paul quickly addresses his major concern. He starts out gently, not with an accusation, but with a request. "I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment." (v. 10) He appeals to them not in his name, but in Christ's, in order to get them to focus on the fundamentals of the issue. He wants to emphasize that those who believe in Christ need to remain united in Him. St. Paul uses a strong word here; the word translated as "dissensions" in the original Greek is

"schisms." It sounded even stronger to the Corinthians than it does to us. He wanted them to appreciate that they were ripping the fabric of the Church into pieces.

Then he tells them what unity in Christ should look like: "the same mind and the same judgment." Agreement formulated in only words is not the same as harmony of sentiment. Agreeing to a common definition of faith is not the same as being joined together in love. He tells the Corinthians to be of the same mind and judgment, not to think that true unity can be accomplished by negotiating an accord.

St. Paul tells them what he has heard and identifies his source without singling out an individual ("reported to me by Chloe's people"). He wants to bolster his argument without creating further recriminations and divisions. The charge is that factions have emerged in the Corinthian Church. "Each one of you says, 'I belong to Paul,' or 'I belong to Apollos,' or 'I belong to Cephas,' or 'I belong to Christ.'" (v. 12)

He doesn't want to inflate his own importance so he starts with himself and then mentions the other Apostles: Apollos (cf. Acts 18:24) and Cephas (Peter). He ends with Christ, but it is doubtful that there was actually a "Christ" party. Rather, he adds this to emphasize the scandal of their division. He drives home the point: "Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" (v. 13) Factionalism based around attraction to any single person's teaching is a kind of idolatry. Paul is highlighting the danger of this sort of behavior by reminding them of the basics. Who died for you? In whose name were you baptized?

There is no evidence whatsoever that either Apollos or Peter had any responsibility for the creation or encouragement of these factions (cf. 1 Corinthians 16:24). They were the creation of individuals within the commu-

nity itself.

He mentions that in reality he baptized very few people in Corinth (v. 14-16) ending with this: "For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power." (v. 17) He does not mean to diminish the great Mystery that is Baptism, but rather he wants to shame them into remembering in whose name they were baptized. It is the saving power of Christ's sacrifice that should be our focus. The person who baptizes or preaches is the minister of this Mystery. They do not (or should not) be baptizing and preaching in their own name.

In our time we are not very far from the problems of the Corinthian Church. Factionalism and schism can and does plague our local parish communities as well as the whole Church. These divisions usually begin when we lose our focus on the Gospel; when we allow some person or some idea to supplant the centrality of Christ's sacrifice on the Cross.

Since the end of the Second World War most of the Christian Churches have been engaged in the difficult conversation of how to heal the division among those who call Jesus Lord and Savior. While many issues have been resolved in writing, finding the "same mind and same judgment" has been much more elusive. Tragically, other newer issues have presented themselves to cause more and even deeper divisions.

Within our own Church and communities, self-righteousness and self-centeredness often disrupts the harmony of Christ's Body.

Each of us must learn to focus our love on Christ alone; to leave the vanities of our egos. We, like Paul, "need to know nothing ... except Jesus Christ, and him crucified." (1 Corinthians 2:2)

FR. NICHOLAS APOSTOLA