

**January 28, 2024**

**St. Nicholas Orthodox Church**

*Diocese of Toledo - Orthodox Church in America*

**2143 S. Center Rd, Burton, MI 48519**

*Served by: Fr. Matthew-Peter Butrie – Rector, mobile: 810-247-4265 & Protodeacon Kerry Luke Gonser*

**Website: [www.saintnicholasburton.org](http://www.saintnicholasburton.org) Church: 810-744-0070 e-mail: [stnicholasburtonmi@gmail.com](mailto:stnicholasburtonmi@gmail.com)**

**Welcome!** We are honored that you have joined us in our celebration of the Lord's resurrection this day.

If you are a first-time visitor to our parish, we invite you to sign our guest book in the vestibule. If you have a question, a prayer request, or any need, please speak with Fr. Matthew, Deacon Luke, or with one of the ushers.

For our friends present with us who are not Orthodox Christians, please note that we have specific disciplines regarding receiving Communion. We ask that you refrain from going to Communion until you have spoken with Fr. Matthew after the Liturgy and understand our discipline and piety regarding this sacrament and its implication for responsibility towards and membership in the Orthodox Church. The bread offered at the end of the service is available to all.

If you are an Orthodox Christian from another parish who has prepared in accordance with your discipline, and have a blessing from your home priest to do so, we invite and encourage you to partake of Holy Communion.

**SUNDAY, JANUARY 28, 2024 34th SUNDAY AFTER PENTECOST – Tone 1. Ven. Ephraim the Syrian (373-379). St. Isaac the Syrian, Bishop of Nineveh (7th c.). Ven. Theodosius, Abbot, of Tot'ma (Vologdá – 1568). Ven. Efrem (Ephraim) the Wonderworker, Abbot of Novotórzhszk (1053). St. Efrem, Bishop of Pereyaslav' (Kiev Caves – ca. 1098). Ven. Palladius the Hermit, of Antioch (4th c.).**

**TROPARIA**

**Tone 1** When the stone had been sealed by the Jews, while the soldiers were guarding Your most pure body, You rose on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to You, O Giver of Life: "Glory to Your Resurrection, O Christ! Glory to Your Kingdom! // Glory to Your dispensation, O Lover of mankind!"

**Tone 4** In truth you were revealed to your flock as a rule of faith, a model of meekness, and teacher of abstinence, so you won the heights by humility, and riches by poverty, O Holy Father Nicholas, intercede with Christ God to save our souls.

**KONTAKION**

**Tone 1** By Your Nativity You sanctified the Virgin's womb! And blessed Simeon's hands, O Christ God. Now You have come and saved us through love. Grant peace to all Orthodox Christians, O only Lover of Man!

***The prokeimenon in the first tone: Let Your mercy, O Lord, be upon us / as we have set our hope on You. (Psalm 32:22)***

***v. Rejoice, O righteous ones, in the Lord. To the upright is due praise. (Psalm 32:1)***

**THE READING FROM THE FIRST EPISTLE OF THE APOSTLE PAUL TO CORINTHIANS (1:21-2:4)**

Brethren, He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee. Moreover I call God as witness against my soul, that to spare you I came no more to Corinth. Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand., my son, this saying is sure and worthy of full acceptance, for to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all men, especially

of those who believe. Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Till I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties; devote yourself to them, so that all may see your progress. But I determined this within myself, that I would not come again to you in sorrow. For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me? And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

### **Alleluia, Tone 1**

*v: God who gives me vengeance and subdues peoples to me. (Psalm 17:48)*

*v: Magnifying the salvations of the king, and making mercy to his anointed, to David and to his seed to the age. (Psalm 17:51)*

**THE HOLY GOSPEL ACCORDING TO MATTHEW (22:2-14)** At that time Jesus spoke this parable, "The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding.'" But they made light of it and went their ways, one to his own farm, another to his business. And the rest seized his servants, treated them spitefully, and killed them. But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.' So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests. But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

**COMMUNION HYMN** Praise the Lord from the heavens! Praise Him in the highest! Alleluia! Alleluia! Alleluia!

**SAINT EPHRAIM** was born in Nisibis of Mesopotamia some time about the year 306, and in his youth was the disciple of Saint James, Bishop of Nisibis, one of the 318 Fathers at the First Ecumenical Council. Ephraim lived in Nisibis, practicing a severe ascetical life and increasing in holiness, until 363, the year in which Julian the Apostate was slain in his war against the Persians, and his successor Jovian surrendered Nisibis to them. Ephraim then made his dwelling in Edessa, where he found many heresies to do battle with. He waged an especial war against Bardaisan; this gnostic had written many hymns propagating his errors, which by their sweet melodies became popular and enticed souls away from the truth. Saint Ephraim, having received from God a singular gift of eloquence, turned Bardaisan's own weapon against him, and wrote a multitude of hymns to be chanted by choirs of women, which set forth the true doctrines, refuted heretical error, and praised the contests of the Martyrs.

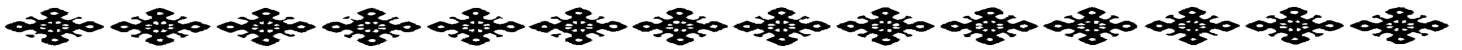
Of the multitude of sermons, commentaries, and hymns that Saint Ephraim wrote, many were translated into Greek in his own lifetime. Sozomen says that Ephraim "Surpassed the most approved writers of Greece," observing that the Greek writings, when translated into other tongues, lose most of their original beauty, but Ephraim's works "are no less admired when read in Greek than when read in Syriac" (Eccl. Hist.,

Book 111, 16). Saint Ephraim was ordained deacon, some say by Saint Basil the Great, whom Sozomen said "was a great admirer of Ephraim, and was astonished at his erudition." Saint Ephraim was the first to make the poetic expression of hymnody and song a vehicle of Orthodox theological teachings, constituting it an integral part of the Church's worship; he may rightly be called the first and greatest hymnographer of the Church, who set the pattern for these who followed him, especially Saint Romanos the Melodist. Because of this he is called the "Harp of the Holy Spirit." Jerome says that his writings were read in some churches after the reading of the Scriptures, and adds that once he read a Greek translation of one of Ephraim's works, "and recognized, even in translation, the incisive power of his lofty genius" (De vir. ill., ch. CXV).

Shortly before the end of his life, a famine broke out in Edessa, and Saint Ephraim left his cell to rebuke the rich for not sharing their goods with the poor. The rich answered that they knew no one to whom they could entrust their goods. Ephraim asked them, "What do you think of me?" When they confessed their reverence for him, he offered to distribute their alms, to which they agreed. He himself cared with his own hands for many of the sick from the famine, and so crowned his life with mercy and love for neighbor. Saint Ephraim reposed in peace, according to some in the year 373, according to others, 379. *from [goarch.org](http://goarch.org)*

**SAINT ISAAC OF NINEVEH** The great luminary of the life of stillness, Saint Isaac, was born in the early seventh century in Eastern Arabia, the present-day Qatar on the Persian Gulf. He became a monk at a young age, and at some time left Arabia to dwell with monks in Persia. He was consecrated Bishop of Nineveh (and is therefore sometimes called "Saint Isaac of Nineveh"), but after five months received permission to return to solitude; he spent many years far south of Nineveh in the mountainous regions of Beit Huzaye, and lastly at the Monastery of Rabban Shabur. He wrote his renowned and God-inspired *Ascetical Homilies* toward the end of his long life of monastic struggle, about the end of the seventh century. The fame of his *Homilies* grew quickly, and about one hundred years after their composition they were translated from Syriac into Greek by two monks of the Monastery of Mar Sabbas in Palestine, from which they spread throughout the monasteries of the Roman Empire and became a guide to the hesychasts of all generations thereafter. *from [goarch.org](http://goarch.org)*

January 28, 2024



**CANDLE INTENTIONS FOR THE HEALTH AND BLESSINGS OF**

Angleo, Helen & Lena

Magda Popoff

Oleg, Galina, Nikolay, Nikolay, Andrey, Vlada, Kirill, Lev & Irina

Irina Sivergina

Fr. Don, Fr. Paul, Fr. Anthony, Fr. Robert, Milica, Calvin, Angelo, Joan, Peggy, Bob, Angelo, Christine, Irene, Allen, Deborah, Luba, Kosta, Les, Mira, Bosa, Christopher, Allison, Jeanette, Kathryn, David, Taras, Ted, Joseph, Marlene, Mary, all the parishioners of St. Nicholas, my family and friends

Joe Tome

Special Intention

Joe Tome

**CANDLE INTENENTION FOR THE BLESSED REPOSE OF**

Alex, Peter & Eleni

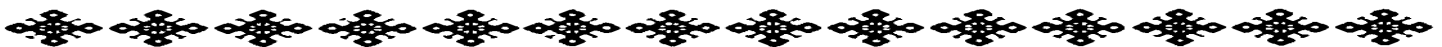
Magda Popoff

The soul of Peter Christino at the falling asleep on Jan. 14

Deacon Luke

Adelaïda, Feodosiy, Galina, Vasiliy & Vitaliy

Irina Sivergina



**WELCOME** to all our friends and visitors and those joining us via our YouTube channel: [St Nicholas Orthodox Church Burton](#). If at the time of the divine services you cannot access the livestream, please check out [St. Mary Magdalene Church](#), [St George Church](#) or [Dormition Monastery](#).

Jan 28 CANDLESTAND: Ian & Stephanie Price HOURS: Phil Wiles READER: Katherine Gonser  
Feb 4 CANDLESTAND: Dennis Goodman HOURS: Alexander Gonser READER: Angelo Panoff

### CHRISTIAN EDUCATION

INQUIRERS'/CATECHUMENS' CLASS led by Reader Alexander Gonser after the Divine Liturgy. Feel free to join in and let other inquirers know about these classes introducing the Orthodox faith.

ADULT ED CLASS will meet Monday, January 29 at 11:15 **this week only\***. In February class will meet on Wednesdays at 11:15 am.

CHURCH SCHOOL Lesson - [Ephesians - Armor of God](#)

ANNUAL MEETING The Annual Meeting of Saint Nicholas Church will be held on Sunday, January 28, 2024, beginning with a short prayer service after the Divine Liturgy. The meeting will then reconvene in the fellowship hall. The nominating committee will also be elected. All parish organizations must present a report, oral or written, to be given at this meeting. Please email reports to [stnicholasburtonmi@gmail.com](mailto:stnicholasburtonmi@gmail.com)  
From the parish bylaws: "A quorum for membership meetings shall consist of 25 per cent of the total number of members in good standing on record...If at a time fixed for the meeting; the present parish members should fail to constitute the required quorum, another membership meeting shall be convened one hour later on the same day which meeting shall be considered valid in the presence of any number of attending members. This provision should be included in the text of the notice convening the general membership meeting." A luncheon will follow the meeting.

"It is time for the Lord to make" - thoughts on translating the Liturgy with an "I" to being made - a talk by Father Silviu Bunta given at the University of Vienna last week. Watch his talk here  
<https://www.youtube.com/watch?v=oK23r4yVxLY>

YEAR END STATEMENTS have been mailed out. Please call the office if you have any questions or discrepancies.

CHRISTMAS DECORATIONS February 4, after Liturgy, we need as many people as possible to help put away the Christmas decorations.

KNITTING/CROCHET GROUP meets in the parish hall every Monday at 10 am. Come and share ideas, knowledge & fellowship. This is open to everyone who would like to attend.

OFFICE HOURS are Monday, Wednesday & Friday from 9-3.

GIVE TO THE CHURCH THROUGH GIVELIFY Go to our website [www.saintnicholasburton.org](http://www.saintnicholasburton.org) and click on the box [Give now with Givelify](#); this is a secure site. (2.9% + \$0.30 of your donation goes to Givelify as a fee). If you do not wish to donate online, you may write a check to St. Nicholas Orthodox Church and send it to the parish address: 2143 S Center Rd, Burton, MI 48519.

DORMITION DINNER LINKS The original video of vespers:

<https://youtube.com/live/C37cmz3iEko?feature=share>

The original video of the talks (edited to take out any dead time):

[https://youtube.com/live/IIqnOSGZ\\_kM?feature=share](https://youtube.com/live/IIqnOSGZ_kM?feature=share)

Individual videos of each talk can be found here:

- First Talk (Individual Prayer Rule): <https://youtu.be/4yVwAu5nSsw>
- Second Talk (Parish Prayer Rule): <https://youtu.be/k-8ipepLbyg>
- Third Talk (Monastic Prayer Rule): <https://youtu.be/wHelzp9BBy8>
- MP3 (Audio) files of the talks may be found here: <https://saintgeorgeflint.org/events>



**WEEKLY SCHEDULE:**

**Monday, January 29**

10 am Knitting/crochet group  
11:15 am Adult education

**Tuesday, January 30 Three Holy Hierarchs *Fr. in Toledo***

**Wednesday, January 31 No Divine Liturgy or Adult education *Fr. in Toledo***

**Thursday, February 1 *Fr. in Toledo***

9 am-12:30 pm North End Soup Kitchen  
6 pm Pan-Orthodox Vespers at St. Mary Magdalene

**Friday, February 2 ENCOUNTER OF OUR LORD IN THE TEMPLE *Fr. in Toledo***

10 am Pan-Orthodox Liturgy at St. Mary Magdalene

**Saturday, February 3**

[5 pm Vespers - live-streamed](#) *Confessions*

**Sunday, February 4**

[9:30 am Hours & 10 am Divine Liturgy- live-streamed](#) Church School - [Philippians - Prayer](#)

Take down and put away Nativity scenes and Christmas trees, decorations

**Offerings for the week January 21, 2024**

Weekly Offerings	\$ 3,883.34
Estimated Average Weekly Expenses	\$ 4,100.00
	\$ -216.66

71 persons in attendance on January 21