

March 20, 2016

Bulletin

St. Nicholas Orthodox Church

Orthodox Church in America

2143 S. Center Rd, Burton, MI 48519

Served by: Fr. Matthew-Peter Butrie - Rector

Deacon Kerry Luke Gonser

Deacon Esteban Julio Vázquez

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SUNDAY, MARCH 20, 2016 FIRST SUNDAY OF LENT — Tone 1. Sunday of Orthodoxy. The Holy Fathers who were slain at the Monastery of St. Sabbas: Ven. John, Sergius, Patrick, and others (796). Monk Martyr Euphrosynus of Sinozérsk (Novgorod—1612). Martyr Photina (Svetlana, Fatíma), the Samaritan woman, and her sons: Martyrs Victor and Joses, and two others (ca. 66). Virgin Martyrs Alexandra, Claudia, Euphrasia, Matrona, Juliana, Euphemia and Theodosia, of Amisus (310). St. Nicetas the Confessor, Archbishop of Apollonias in Bithynia (ca. 813-820).

FIRST ANTIPHON

The Lord reigns; He has clothed Himself with honor; the Lord has clothed and girded Himself with strength. **Through the prayers of the Theotokos, O Savior, save us!**

For He has established the world, which shall not be moved. **Through the prayers of the Theotokos, O Savior, save us!**

Who shall tell of the mighty acts of the Lord, and cause all His praises to be heard? **Through the prayers of the Theotokos, O Savior, save us!**

Let the redeemed of the Lord say so, whom He has redeemed from the hand of the enemy. **Through the prayers of the Theotokos, O Savior, save us!**

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. **Through the prayers of the Theotokos, O Savior, save us!**

SECOND ANTIPHON

Let them give thanks to the Lord for His mercies, and for His wonderful works for the sons of men. **O Son of God who arose from the dead, save us who sing to Thee: Alleluia!**

Let them exalt Him in the congregation of the people, and praise Him in the seat of the elders. **O Son of God who arose from the dead, save us who sing to Thee: Alleluia!**

The eyes of the Lord are upon them that fear Him, upon them that hope in His mercy. **O Son of God who arose from the dead, save us who sing to Thee: Alleluia!**

To hear the groaning of those in fetters, to loosen the sons of the slain.

O Son of God who arose from the dead, save us who sing to Thee: Alleluia!

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen. Only-begotten Son and immortal Word of God, Who for our salvation didst will to be incarnate of the holy Theotokos and ever-virgin Mary, Who without change became man and wast crucified, Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: O Christ our God, trampling down death by death, save us!

THIRD ANTIPHON

Let the heavens and the earth praise Him.

(**Tone 2**) We venerate Thy most pure image, O Good One; and ask forgiveness of our transgressions, O Christ our God. Of Thy good will Thou wast pleased to ascend the Cross in the flesh and deliver Thy creatures from bondage to the Enemy. Therefore with thankfulness we cry aloud to Thee: “Thou hast filled all with joy, O our Savior, // for Thou didst come to save the world.”

This is the day the Lord has made; let us rejoice and be glad in it.

(**Tone 2**) We venerate Thy most pure image, O Good One...

O Lord my God, I will give thanks to Thee unto the ages.

(Tone 2) We venerate Thy most pure image, O Good One...

TROPARIA

(Tone 1) When the stone had been sealed by the Jews, while the soldiers were guarding Thy most pure body, Thou didst rise on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to Thee, O Giver of Life: “Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom! // Glory to Thy dispensation, O Thou Who lovest mankind!”

(Tone 2) We venerate Thy most pure image, O Good One; and ask forgiveness of our transgressions, O Christ our God. Of Thy good will Thou wast pleased to ascend the Cross in the flesh and deliver Thy creatures from bondage to the Enemy. Therefore with thankfulness we cry aloud to Thee: “Thou hast filled all with joy, O our Savior, // for Thou didst come to save the world.”

(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 8) O victorious leader of triumphant hosts! We, your servants, delivered from evil, sing our grateful thanks to you, O Theotokos! As you possess invincible might set us free from ev’ry calamity so that we may sing: Rejoice, O unwedded Bride!

The Prokeimenon in the Fourth Tone: Blessed art Thou, O Lord God of our Fathers / and praised and glorified is Thy name forever.

v. For Thou art just in all that Thou hast done for us.

THE READING FROM THE EPISTLE OF THE HOLY APOSTLE PAUL TO THE HEBREWS (11:24-26, 32-12:2) Brethren: By faith Moses, when he was grown up, refused to be called the son of Pharaoh’s daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets -- who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated -- of whom the world was not worthy -- wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Alleluia, Tone 4

v: Moses and Aaron were among His priests; Samuel also was among those who called on His Name.

v: They cried to the Lord and He answered them.

THE HOLY GOSPEL ACCORDING TO SAINT JOHN (1:43-51) At that time Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathaniel, and said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathaniel said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathaniel coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathaniel said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathaniel answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of Man."

INSTEAD OF "IT IS TRULY MEET ... ,": All of creation rejoices in you, O Full of Grace: the assembly of Angels and the race of men. O sanctified temple and spiritual paradise, the glory of virgins, from whom God was incarnate and became a Child, our God before the ages. He made your body into a throne, and your womb He made more spacious than the heavens. All of creation rejoices in you, O Full of Grace. Glory to you!

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

COMMEMORATION OF THE RESTORATION OF THE HOLY ICONS

After the Prayer behind the Ambo, the troparion of the Triumph of Orthodoxy is chanted as the procession begins:

Choir: We venerate Thy most pure image, O Good One, and ask forgiveness of our transgressions, O Christ our God. Of Thy good will Thou wast pleased to ascend the Cross in the flesh, and deliver Thy creatures from bondage to the enemy. Therefore with thankfulness we cry aloud to Thee: Thou hast filled all with joy, O our Savior, for Thou didst come to save the world.

Petitions for the living:

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: Again we pray for our father and Bishop _____, for priests, deacons, and all other clergy, and for all our brethren in Christ.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: Again we pray for all pious and Orthodox Christians.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

Choir: *We venerate Thy most pure image...*

Petitions for those who have reposed in the faith:

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: Let us pray for blessed, ever-memorable and pious rulers, Orthodox patriarchs, bishops, and for all

our fathers, mothers, brothers, and sisters who have fallen asleep in the Lord.

Choir: Memory eternal! Memory eternal! Memory eternal!

Priest: For Thou art the Resurrection, the Life, and the Repose of Thy departed servants who are fallen asleep, O Christ our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-Holy, Good, and Life-giving Spirit, now and ever and unto ages of ages.

Choir: Amen.

Choir: *We venerate Thy most pure image...*

Petitions for the community:

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: Again we pray for this city, for mercy, life, peace, health, salvation, and visitation for the builders and benefactors of our holy temple, for all those gathered here and for all the inhabitants of this city, and for all pious and Orthodox Christians who dwell and are to be found here and throughout the world.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: Again we pray for those who bring offerings and do good works in this holy and all-venerable temple; for those who labor and those who sing, and for all the people here present, who await of Thee great and rich mercy.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: Thou art a merciful God and the Lover of mankind, and to Thee do we send up glory: to the Father and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

Choir: *We venerate Thy most pure image...*

Petitions for the world:

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: Again we pray for the President of our country, for all civil authorities and the armed forces.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: Again we pray for the protection of this holy church and that this town and every city and country be preserved from famine, pestilence, earthquake, flood, fire, the sword, invasion, and civil war; that our good and compassionate God may be gracious and favorable, that He may turn away all the wrath stirred up against us, and deliver us from His righteous anger which hangs over us, and have mercy on us.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: May the Lord God hear the voice of our supplication, sinners that we are, and be merciful with us.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: Hear us, O God our Savior, Hope of all bounds of the earth and of those far away at sea, and graciously be merciful to us in our sinfulness and forgive us; for Thou art a merciful God and

lovest mankind, and we give praise to Thee, Father, Son, and Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

**As the prophets beheld,
as the Apostles have taught,
as the Church has received,
as the Teachers have declared,
as the world has agreed,
as Grace has shown forth;
as Truth has been revealed,
as falsehood has been dissolved,
as Wisdom has become manifest,
as Christ awarded
– thus we declare,
thus we assert,
thus we preach Christ our true God,
and honor His Saints
in words,
in writings,
in thoughts,
in sacrifices,
in churches,
in Holy Icons;
on the one hand worshipping and reverencing Christ as God and Lord;
and on the other hand honoring the saints as true servants of the same Lord of all and accordingly offering them veneration.**

**This is the Faith of the Apostles,
this is the Faith of the Fathers,
this is the Faith of the Orthodox,
this is the Faith which has established the universe.**

These preachers of true piety, we praise as brothers and as those we long to have as our fathers, to the glory and honor of the true Faith for which they struggled, and we say: To the champions of Orthodoxy, pious Emperors, most-holy Patriarchs, Hierarchs, Teachers, Martyrs, and Confessors:

People: Memory eternal! (3)

Priest: The Holy Trinity has glorified them. By their contests and struggles and teachings for the sake of the true Faith to the point of death, we entreat God that we may be guided and strengthened and beg that we may be shown to be imitators of their inspired way of life until the end, by the mercies and grace of the great and first high-priest, Christ our true God; through the intercessions of our All-glorious Lady, the Theotokos and Ever-Virgin Mary, of the divine Angels, and all the Saints. Amen.

People: Amen.

The Great Prokeimenon – Tone 7

Priest: Who is so great a God as our God? Thou art the God Who does wonders!

Choir: Who is so great a God as our God? Thou art the God Who does wonders!

Priest: Thou hast made known Thy power among the peoples.

Choir: Who is so great a God as our God? Thou art the God Who does wonders!

Priest: And I said, now have I begun; this is the charge of the right hand of the Most High.

Choir: Who is so great a God as our God? Thou art the God Who does wonders!

Priest: I remembered the works of the Lord; for from the beginning will I remember Thy wonders.

Choir: Who is so great a God as our God? Thou art the God Who does wonders!

Priest: Who is so great a God as our God?

Choir: Thou art the God Who does wonders!
And after this, we enter the temple, for the conclusion of the Divine Liturgy.

THE SUNDAY OF ORTHODOXY **Historical Background**

The Seventh Ecumenical Council dealt predominantly with the controversy regarding icons and their place in Orthodox worship. It was convened in Nicaea in 787 by Empress Irene at the request of Tarasios, Patriarch of Constantinople. The Council was attended by 367 bishops.

Excessive religious respect and the ascribed miracles to icons by some members of society, approached the point of worship (due only to God) and idolatry. This instigated excesses at the other extreme by which icons were completely taken out of the liturgical life of the Church by the Iconoclasts. The Iconophiles, on the other-hand, believed that icons served to preserve the doctrinal teachings of the Church; they considered icons to be man's dynamic way of expressing the divine through art and beauty.

The Council decided on a doctrine by which icons should be venerated but not worshipped. In answering the Empress' invitation to the Council, Pope Hadrian replied with a letter in which he also held the position of extending veneration to icons but not worship, the last befitting only God.

The decree of the Council for restoring icons to churches added an important clause which still stands at the foundation of the rationale for using and venerating icons in the Orthodox Church to this very day: "We define that the holy icons, whether in color, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Savior Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be kissed and that they are an object of veneration and honor, but not of real worship (latreia), which is reserved for Him Who is the subject of our faith and is proper for the divine nature. The veneration accorded to an icon is in effect transmitted to the prototype; he who venerates the icon, venerates in it the reality for which it stands".

A Regional Synod was called in Constantinople in 843. Under Empress Theodora. The veneration of icons was solemnly proclaimed at the Hagia Sophia Cathedral. The Empress, her son Michael III, Patriarch Methodios, and monks and clergy came in procession and restored the icons in their rightful place. The day was called "Triumph of Orthodoxy." Since that time, this event is commemorated yearly with a special service on the first Sunday of Lent, the "Sunday of Orthodoxy". **From www.goarch.org**

WISDOM FROM THE FATHERS FOR LENT

Saint John Chrysostom

“The honor of fasting consists not in abstinence from food, but in withdrawing from sinful practices; since he who limits his fasting only to an abstinence from meats, is one who especially disparages it.

Do you fast? Give me proof of it by thy works!

If you see a poor man, take pity on him!

If you see an enemy, be reconciled to him!

If you see a friend gaining honor, envy him not!

If you see a handsome woman, pass her by!

For let not the mouth only fast, but also the eye, and the ear, and the feet, and the hands, and all the members of our bodies.

Let the hands fast, by being pure from rapine and avarice.

Let the feet fast, by ceasing from running to the unlawful spectacles.

Let the eyes fast, being taught never to fix themselves rudely upon handsome countenances, or to busy themselves with strange beauties. For looking is the food of the eyes, but if this be such as is unlawful or forbidden, it mars the fast; and upsets the whole safety of the soul; but if it be lawful and safe, it adorns fasting. For it would be among things the most absurd to abstain from lawful food because of the fast, but with the eyes to touch even what is forbidden. Do you not eat flesh? Feed not upon lasciviousness by means of the eyes.

Let the ear fast also. The fasting of the ear consists in refusing to receive evil words and calumnies. “You shall not receive a false report,” it says.

Let the mouth also fast from disgraceful speeches and railing. For what does it profit if we abstain from birds and fishes; and yet bite and devour our brethren? The evil speaker eats the flesh of his brother, and bites the body of his neighbor. Because of this Paul utters the fearful saying, ‘But if you bite and devour one another take heed that you are not consumed by one another.’ (Galatians 5:15)

I desire to fix three precepts in your mind, to the end that you may accomplish them these during the fast,—1- to speak ill of no one; 2-to hold no one for an enemy; and 3-to expel from the mouth altogether the evil custom of swearing.

For as in a given field, the farmer, digging it all up piecemeal, gradually comes to the end of his task; so we too if we make this rule for ourselves, in any way to reduce to a correct practice these three precepts during the present Lent, and to commit them to the safe custody of good habit, we shall proceed with greater ease to the rest; and by this means arriving at the summit of spiritual wisdom, we shall both reap the fruit of a favorable hope in the present life; and in the life to come we shall stand before Christ with great confidence, and enjoy those unspeakable blessings; which, God grant, we may all be found worthy of, through the grace and loving kindness of Jesus Christ our Lord, with Whom be glory to the Father and the Holy Spirit forever and ever. Amen.

March 20, 2016

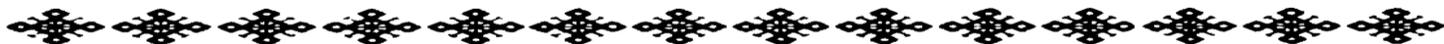


CANDLE INTENTIONS FOR THE HEALTH AND BLESSINGS OF

- Special Intention Joe Tome
- Happy Anniversary Blessings and Health Stojan & Mira Prusac..... Peter & Jo
- Fr. Joe, Fr. Moses, Fr. Lavrenty, Deacon Anthony, Aaron, Anna, Gloria, Laurie,
Walt & Zina, Dorothy, Ruth, Jeanette, Reggie, Stojan & Mira, Bosa, Joseph,
Helen, Ted & Marlene, Fr. David, Gladys, my family & friends Joe Tome

CANDLE INTENTIONS FOR ALL THOSE IN BLESSED REPOSE

Peter Popoff Alex & Magda Popoff



Welcome all of our friends and visitors to St. Nicholas! Please join us for fellowship, coffee and pastries in our parish hall.

There will be a 40 day Parastas for the repose of +Anne Smith following the veneration of the cross. Coffee and pastries are being donated in Anne’s memory by her family.

CHARITY MINISTRIES

HOPE IN A BOX is collecting Feminine Care Products for March. Place the items in the Blue Box in the hall. Catholic Charities Community Closet will distribute the items.

FOOD DRIVE Place non-perishable food items in the other blue box in the hall.

NORTH END SOUP KITCHEN We serve on **Thursday, April 7 from 9 am to 1 pm.**

100th ANNIVERSARY BOOKLET AD forms are available in the parish hall. Also available are sheets that show the exact size of each ad, on the reverse side is the cost per ad size. Ad forms are due back April, 30. If you have any questions please see any member of the anniversary committee; Sharon Jernigan, Dorothy Goodman, Lucy Hogg, Cathy Steiner, Eileen Branoff, Linda Branoff, Paul Brayon or Father Matthew.

PALM SUNDAY BAKE SALE featuring Sweet Bread, Triangles; Cheese, Leek or Spinach, Piroshki (meat filled), Pierogi (potato filled) and Lamb shaped butter, will be held on Sunday, April 24. The order forms were included in your March bulletin and need to be returned no later than April, 17. See any member of St. Catherine’s League to place your order or if you have any questions.

PARISHIONER UPDATE Mary Ann Brayon is now at Claire Bridge at Brookdale of Grand Blanc located at 5130 Baldwin Rd, Holly, MI 48442 room A5. Mary Ann has requested visitors.

Schedule of services and events for the week of March20:

Monday, March 21

6:30 pm Compline at St. George
Book Club @ St. George

Tuesday, March 22

Fr. in Toledo

Wednesday, March 23

9:00 am Lenten Hours
11:00 am Adult Education
6:00 pm Combined Presanctified followed by Lenten Potluck @ St. George
Please bring a Lenten dish to share

Friday, March 25

6:00 pm **ANNUNCIATION**
Combined Vesperal Liturgy @ **St. George**
(please note new location, no potluck)

Saturday, March 26

4:45 pm

5:00 pm

MEMORIAL SATURDAY

Trisagion for all the departed

Vespers

Sunday, March 27

9:30 am

10:00 am

ST. GREGORY PALAMAS

Third Hour

Divine Liturgy

Church School

6 month Parastas + Sophie Stavridis

Offerings for the week March 13, 2016

<i>Weekly Offerings</i>	\$2,045.00
<i>Estimated Average Weekly Expenses</i>	\$5,255.62
	-\$3,210.62

*86 people were in attendance on Sunday,
March 13, 2016*

“If you cannot see Christ in the beggar at the church door, you will not find Him in the chalice.”

St. John Chrysostom