

*March 252018 ,*  
*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*  
*Deacon Kerry Luke Gonser*  
*Web Page: [www.saintnicholasburton.org](http://www.saintnicholasburton.org) Office: 810-744-0070*

**MATINS GOSPEL**

**ANNUNCIATION OF THE THEOTOKOS**

*Luke 1:39-49, 56*

Now Mary arose in those days and went into the hill country with haste, to a city of Judah, and entered the house of Zacharias and greeted Elizabeth. And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. Then she spoke out with a loud voice and said, “Blessed are you among women, and blessed is the fruit of your womb! But why is this granted to me, that the mother of my Lord should come to me? For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy. Blessed is she who believed, for there will be a fulfillment of those things which were told her from the Lord.” n And Mary said: “My soul magnifies the Lord, and my spirit has rejoiced in God my Savior. For He has regarded the lowly state of His maidservant; for behold, henceforth all generations will call me blessed. For He who is mighty has done great things for me, and holy is His name. And Mary remained with her about three months, and returned to her house.

**SUNDAY, MARCH 25, 2018 SIXTH SUNDAY OF LENT — Tone 1. THE ANNUNCIATION OF OUR MOST HOLY LADY, THEOTOKOS AND EVER-VIRGIN MARY. St. Mary of Egypt.**

**FIRST ANTIPHON**

Give the King Thy judgments, O God, and Thy righteousness unto the King’s Son.  
**Through the prayers of the Theotokos, O Savior, save us!**

May the mountains bring peace to Thy people, and the little hills righteousness.  
**Through the prayers of the Theotokos, O Savior, save us!**

Tell forth from day to day the glad tidings of the salvation of our God.  
**Through the prayers of the Theotokos, O Savior, save us!**

The Lord hath sworn in truth to David; He will not turn from it: of the fruit of thy body will I set upon thy throne.  
**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**

He shall come down as a rain upon a fleece, and as the dew which falls upon the earth.  
**O Son of God who arose from the dead, save us who sing to Thee: Alleluia!**

The Most High hath sanctified His tabernacle.  
**O Son of God who arose from the dead, save us who sing to Thee: Alleluia!**  
Our God shall plainly come, and shall not keep silence.  
**O Son of God who arose from the dead, save us who sing to Thee: Alleluia!**

In His days righteousness shall shine forth, and abundance of peace, so long as the moon endureth.  
**O Son of God who arose from the dead, save us who sing to Thee: Alleluia!**

High above all nations is the Lord; Thou art Lord Most High over all the earth.  
**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, O Christ our God, trampling down death by death, Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: save us!

### **THIRD ANTIPHON**

**His name shall be blessed forever, His name shall continue longer than the sun.**

**(Tone 4)** Today is the beginning of our salvation, the revelation of the eternal mystery! The Son of God becomes the Son of the Virgin as Gabriel announces the coming of Grace. Together with him let us cry to the Theotokos: Rejoice, O Full of Grace, the Lord is with you!

**Blessed be the Lord, the God of Israel, who alone doeth wondrous things.**

**(Tone 4)** Today is the beginning of our salvation, the revelation of the eternal mystery! The Son of God becomes the Son of the Virgin as Gabriel announces the coming of Grace. Together with him let us cry to the Theotokos: Rejoice, O Full of Grace, the Lord is with you!

**And blessed be His glorious Name unto the ages, and unto the ages of ages.**

**(Tone 4)** Today is the beginning of our salvation, the revelation of the eternal mystery! The Son of God becomes the Son of the Virgin as Gabriel announces the coming of Grace. Together with him let us cry to the Theotokos: Rejoice, O Full of Grace, the Lord is with you!

**Deacon:** Wisdom! Upright!

**Priest:** Tell from day to day the glad tidings of the salvation of our God. O Son of God, Who arose from the dead, save us who sing to Thee: Alleluia.

### **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 4)** Today is the beginning of our salvation, the revelation of the eternal mystery! The Son of God becomes the Son of the Virgin as Gabriel announces the coming of Grace. Together with him let us cry to the Theotokos: Rejoice, O Full of Grace, the Lord is with you!

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### KONTAKION

**Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.**

**(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: From day to day / proclaim the salvation of our God!***

**v. O sing to the Lord a new song; sing to the Lord, all the earth!**

### **THE READING FROM THE EPISTLE OF THE HOLY APOSTLE PAUL TO THE HEBREWS (2:11-18)**

Brethren: he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren, saying, "I will proclaim thy name to my brethren, in the midst of the congregation I will praise thee." And again, "I will put my trust in him." And again, "Here am I, and the children God has given me." Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage. For surely it is not with angels that he is concerned but with the descendants of Abraham. Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted.

### ***Alleluia, Tone 1***

**v. He descends like the rain on the grass, like showers that water the earth!**

**v. May His name be blessed forever, His name continue as long as the sun!**

**THE HOLY GOSPEL ACCORDING TO LUKE (1:24-38)** After these days Zechariah's wife Elizabeth conceived, and for five months she hid herself, saying, "Thus the Lord has done to me in the days when he looked on me, to take away my reproach among men." In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came to her and said, "Hail, O favored one, the Lord is with you!" But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end." And Mary said to the angel, "How shall this be, since I have no husband?" And the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God. And behold, your kinswoman Elizabeth in her old age has also conceived a son; and this is the sixth month with her who was called barren. For with God nothing will be impossible." And Mary said, "Behold, I am the handmaid of the Lord; let it be to me according to your word." And the angel departed from her.

**INSTEAD OF "IT IS TRULY MEET ... ,":** Receive, O earth, the glad tidings of great joy. Praise, O heavens, the glory of God. As you are a living Temple of God, let no impure hand touch you, O Theotokos! But let the lips of all believers sing, constantly magnifying you in joy with the angelic salutation: Truly you are above all creatures, O Pure One!

### COMMUNION HYMN

The Lord has chosen Zion; He has desired it for His habitation. Alleluia! Alleluia! Alleluia!

## *THE ANNUCIATION OF THE THEOTOKOS*

*www.oca.org*

The Feast of the Annunciation is one of the earliest Christian feasts, and was already being celebrated in the fourth century. There is a painting of the Annunciation in the catacomb of Priscilla in Rome dating from the second century. The Council of Toledo in 656 mentions the Feast, and the Council in Trullo in 692 says that the Annunciation was celebrated during Great Lent.

The Greek and Slavonic names for the Feast may be translated as “good tidings.” This, of course, refers to the Incarnation of the Son of God and the salvation He brings. The background of the Annunciation is found in the Gospel of Saint Luke (1:26-38). The troparion describes this as the “beginning of our salvation, and the revelation of the eternal mystery,” for on this day the Son of God became the Son of Man.

There are two main components to the Annunciation: the message itself, and the response of the Virgin. The message fulfills God’s promise to send a Redeemer (Genesis 3:15): “I will put enmity between you and the woman, between your seed and her seed; he shall crush your head, and you shall lie in wait for his heel.” The Fathers of the Church understand “her seed” to refer to Christ. The prophets hinted at His coming, which they saw dimly, but the Archangel Gabriel now proclaims that the promise is about to be fulfilled.

We see this echoed in the Liturgy of Saint Basil, as well: “When man disobeyed Thee, the only true God who had created him, and was deceived by the guile of the serpent, becoming subject to death by his own transgressions, Thou, O God, in Thy righteous judgment, didst send him forth from Paradise into this world, returning him to the earth from which he was taken, yet providing for him the salvation of regeneration in Thy Christ Himself.”

The Archangel Gabriel was sent by God to Nazareth in Galilee. There he spoke to the undefiled Virgin who was betrothed to Saint Joseph: “Hail, thou who art highly favoured, the Lord is with thee: blessed art thou among women. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

In contrast to Eve, who was readily deceived by the serpent, the Virgin did not immediately accept the Angel’s message. In her humility, she did not think she was deserving of such words, but was actually troubled by them. The fact that she asked for an explanation reveals her sobriety and prudence. She did not disbelieve the words of the angel, but could not understand how they would be fulfilled, for they spoke of something which was beyond nature. Then said Mary unto the angel, “How shall this be, seeing I know not a man?” (Luke 1:34).

“And the angel answered and said unto her, ‘The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: therefore also that which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible.’ And Mary said, ‘Behold the handmaid of the Lord; be it unto me according to thy word.’ And the angel departed from her.” (Luke 1: 35-38)

In his Sermon 23 on the day of the Annunciation, Saint Philaret of Moscow boldly stated that “the word of the creature brought the Creator down into the world.” He explains that salvation is not merely an act of God’s will, but also involves the Virgin’s free will. She could have refused, but she accepted God’s will and chose to cooperate without complaint or further questions.

The icon of the Feast shows the Archangel with a staff in his left hand, indicating his role as a messenger. Sometimes one wing is upraised, as if to show his swift descent from heaven. His right hand is stretched toward the holy Virgin as he delivers his message.

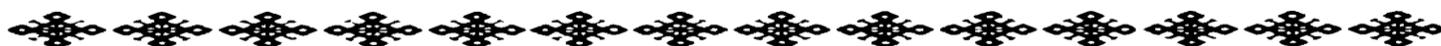
The Virgin is depicted either standing or sitting, usually holding yarn in her left hand. Sometimes she is shown

holding a scroll. Her right hand may be raised to indicate her surprise at the message she is hearing. Her head is bowed, showing her consent and obedience. The descent of the Holy Spirit upon her is depicted by a ray of light issuing from a small sphere at the top of the icon, which symbolizes heaven. In a famous icon from Sinai, a white dove is shown in the ray of light.

There are several famous icons of the Annunciation. One is in the Moscow Kremlin in the church of the Annunciation. This icon appeared in connection with the rescue of a prisoner by the Mother of God during the reign of Ivan the Terrible. Another is to be found in the Dormition Cathedral in Moscow (July 8). It was originally located in Ustiug, and was the icon before which Saint Procopius the fool (July 8) prayed to save the city from destruction in 1290. One of the most highly revered icons in Greece is the Tinos icon of the Annunciation (January 30).

The Annunciation falls during Lent, but it is always celebrated with great joy. The Liturgy of Saint Basil or Saint John Chrysostom is served, even on the weekdays of Lent. It is one of the two days of Great Lent on which the fast is relaxed and fish is permitted (Palm Sunday is the other).

March 25, 2018



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

God's blessings~full recovery for Peter Wiedemer

The Krigner family

God's blessings~full recovery for Sophia Canine

The Krigner family

Fr. Tom, Fr. Dimitri, Fr. Anthony, Aaron, Reggie, Allen, Deborah, JoAnn, Gloria,

Luba, Kosta, Jimmy, Laurie, David, Helen, Anna, Walt, Zina, Vladimir,

Nicolai, Dorothy, Michael, Allison, Stojan, Mira, Bosa, Jeanette,

Christopher, Nicholas, Margaret, Joseph, Gladys, my family and friends

Joe Tome

Special Intention

Joe Tome

Adelaida, Feodosiy, Oleg, Irina & Nikolay

Irina Sivergina

Janice Jackson, JoAnn Havens & Zina Pyatenko

Dorothy Goodman

**CANDLE INTENTIONS FOR BLESSED REPOSE**

My beloved husband Nicholas~I miss you sweetheart

Connie Maxim

Newly departed Nicolai Maxim

Joe Tome

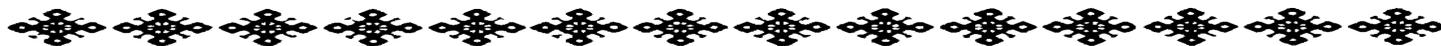
Vasily, Andrey, Galina, Nikolay, Vitaliy, Ekaterina, Ekaterina, Feodosiy &

Yuliya

Irina Sivergina

Nick Maxim Blessed Repose~Memory Eteranal

Dorothy Goodman



**WELCOME** to all our friends and visitors. Please join us in our fellowship hall.

**COFFEE HOUR**  Coffee & bagels are being provided today by Nancy & Kosta Tasevski & family today in memory of Nancy Kocovski. A forty day memorial will be served following the veneration of the cross.

Volunteers are needed to help serve coffee and bagels/donuts for the month of April. Please see the sign-up sheet outside of the kitchen. Call or email the parish office as well as signing up, if you'd like to sponsor the bagels and/or coffee.

**OUR CHARITY MINISTRIES**

**HOPE IN A BOX** is collecting Deodorant for the month of April. 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.

**PALMS AND PUSSY WILLOWS** preparation on Thursday, March 29 at 10 am. Please come and lend a hand as we prepare for the Lord's entry into Jerusalem.

**ALL PARISHIONERS** Your help will be needed as we get closer to Pascha. Your help will also be needed twice on Holy Friday. First, after the morning Royal Hours your help will be needed to set up and decorate the Tomb of our Lord for Vespers. Second, after the Lamentations that evening your help will be needed to change over all the candles from purple to white. **The red eggs for Pascha will also be prepared this day. Please stay and lend a hand!**

**HOLY WEEK & BRIGHT WEEK** There is a schedule of all of the services for Holy Week and Bright Week in the narthex. Please plan to attend as many services as possible during this time.

**VIGIL AT THE TOMB** is Friday, April 6<sup>th</sup> & Saturday, April 7<sup>th</sup>. One hour time slots can be shared. The sign-up sheet is in the Narthex.

**HOLY FRIDAY** We look to the children and young adults to assist Father during the Vespers Service (3 pm) and at the Lamentations Service (6:30 pm). As Father removes the image of the body of Christ from the Crucifix at Vespers, they help by holding the winding sheet and covering the icon for Father. And, at the evening service, the young ladies of the parish (as well as family and friends), are invited to join in by sprinkling the Tomb with rose water during the Lamentations. After, the girls help lead the Procession by scattering flower petals before the Tomb and our other young people are invited to join in by bearing various instruments of the Passion.

**THOMAS SUNDAY EGG HUNT** Your help is needed! We need a coordinator for the event, please see Matushka Lisa for details. Monetary donations to offset the costs are welcome. We do not need any items to be donated.

**Weekly Schedule:**      **THE SIXTH WEEK OF LENT – WEEK OF PALMS**

**Monday, March 26**

6:30 pm      Compline at St. George

**Tuesday, March 27**      **Father Matthew in Toledo**

**Wednesday, March 28**

10 am      Lenten Hours

No Adult Education

6 pm

**Combined Presanctified at St. George with our Father and Archbishop Alexander followed by Lenten potluck. Fast from after your lunch to receive Holy Communion. Please bring a Lenten dish to share.**

**Thursday, March 29**

**OFFICE OPEN**

10 am

**Preparation of palms & pussy willows and decoration of the church**

**Friday, March 30**

**OFFICE CLOSED**

**Saturday, March 31**

**LAZARUS SATURDAY**

9:30 am

Combined Liturgy at St. Mary Magdalene & Lenten breakfast

5 pm

Vespers with Litya

**Sunday, April 1**

**OUR LORD'S TRIUMPHAL ENTRY INTO JERUSALEM – PALM SUNDAY**

9:30 am

Hours

10 am

Divine Liturgy followed by outdoor procession

6:30 pm

Bridegroom Matins

**Last Confessions before Pascha**

**Offerings for the week March 18, 2018**

<i>Weekly Offerings</i>	\$ 1,119.00
<i>Estimated Average Weekly Expenses</i>	\$ 4,034.03
	<b>-\$ 2,915.03</b>

*85 people were in attendance on  
Sunday, March 18, 2018*

"We need to be careful not to harbor any resentment against those who harm us, but rather to pray for them with love. Whatever any of our fellow men does, we should never think evil of him. We need always to have thoughts of love and always to think good of others. Look at Saint Stephen the first martyr. He prayed, 'Lord, do not hold this sin against them.' We need to do the same."

*St. Porphyrios Kavsokalivitis*