

August 21, 2022

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

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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. **Again, welcome!**

SUNDAY, AUGUST 21, 2022 10th SUNDAY AFTER PENTECOST — Tone 1. 10th SUNDAY AFTER PENTECOST — Tone 1. Afterfeast of the Dormition. Apostle Thaddæus of the Seventy (ca. 44). Martyr Bassa of Edessa and her sons Theogonius, Agapius, and Pistus (2nd c.). Ven. Abramius the Wonderworker, Archimandrite of Smolensk, and his disciple, Ven. Ephraim (13th c.). Ven. Abramius the Lover-of-Labor, of the Kiev Caves (Near Caves—12th-13th c.). Holy Schema-nun Martha.

FIRST ANTIPHON

Make a joyful noise to God, all the earth! // sing of His name, give glory to His praise! (*Psalm 65/66:2*) **Through the prayers of the Theotokos, O Savior, save us!**

Give thanks to the Lord and call upon His name! // make known His deeds among the nations! (*1 Chronicles 16:8*) **Through the prayers of the Theotokos, O Savior, save us!**

In the city of the Lord of hosts; // in the city of our God! (*Psalm 47/48:8*) **Through the prayers of the Theotokos, O Savior, save us!**

His sanctuary is in the city of peace, // and His dwelling in Sion! (*Psalm 75/76:2*) **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

The Lord loves the gates of Sion // more than all the dwellings of Jacob! (*Psalm 86/87:2*) **O Son of God, who arose from the dead, save us who sing to You! Alleluia!**

Glorious things are spoken of you, // O City of our God! (*Psalm 86/87:3*) **O Son of God, who arose from the dead, save us who sing to You! Alleluia!**

God has established her forever! // We have thought upon Your mercy, O God, in the midst of Your people! (*Psalm 47/48:8-9*) **O Son of God, who arose from the dead, save us who sing to You! Alleluia!**

The Most High has sanctified // His tabernacle! (*Psalm 45/46:4*) **O Son of God, who arose from the dead, save us who sing to You! 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 willed to be incarnate of the holy Theotokos and ever-virgin Mary, Who without change became man and were crucified, O Christ our God, trampling down death by death, Who are one of the Holy Trinity, glorified with the Father and the Holy Spirit: save us!

THIRD ANTIPHON

O God, my heart is ready, my heart is ready! I will sing and give praise to Your glory! (*Psalm 107/108:1*) **Tone 1** In giving birth you preserved your virginity. / In falling asleep you did not forsake the world, O Theotokos. / You were translated to life, O Mother of Life, // and by your prayers you deliver our souls from death.

What shall I render to the Lord for all His benefits toward me? (*Psalm 115/116:12*) In giving birth ...

I will receive the cup of salvation and call on the Name of the Lord. (*Psalm 115:4*) In giving birth ...

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 1 In giving birth you preserved your virginity. / In falling asleep you did not forsake the world, O Theotokos. / You were translated to life, O Mother of Life, // and by your prayers you deliver our souls from death.

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 2 Neither the tomb, nor death, could hold the Theotokos, / who is constant in prayer and our firm hope in her intercessions. / For being the Mother of Life, // she was translated to life by the One Who dwelt in her virginal womb.

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 in the Lord, O you righteous! Praise befits the just! (*Psalm 32:1*)

THE READING FROM THE FIRST EPISTLE OF THE APOSTLE PAUL TO THE CORINTHIANS (4:9-16)

Brethren: I think that God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the offscouring of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me.

Alleluia, Tone 1

v: God gives vengeance unto me, and subdues people under me. (*Psalm 17:48*)

v: He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever. (*Psalm 17:51*)

THE HOLY GOSPEL ACCORDING TO MATTHEW (17:14-23)

At that time a man came up to Jesus and kneeling before him said, “Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to your disciples, and they could not heal him.” And Jesus answered, “O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me.” And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, “Why could we not cast it out?” He said to them, “Because of your little faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you.” As they were gathering in Galilee, Jesus said to them, “The Son of man is to be delivered into the hands of men, and they will kill him, and he will be raised on the third day.” And they were greatly distressed.

COMMUNION HYMN

Praise the Lord from the heavens! Praise Him in the highest! Alleluia, Alleluia, Alleluia! (*Psalms 148:1*)

THE SYNAXARION

The Dormition of the Theotokos On the 15th of the month, we celebrate the **Dormition**, or the **translation to heaven**, of our All Glorious Sovereign Lady, **the Mother of God and Ever-Virgin Mary**

When it pleased Christ our God to call His mother to Him, He sent an angel three days beforehand, to give her this news: Coming to her, the angel said to her who is full of grace: "This is what your Son says: 'The time has come to call My mother to Me.' Do not be afraid at this news, but rather rejoice, for you are going to eternal life." Welcoming this message with great joy, the Mother of God, filled with an ardent desire to rise up to her Son, went to the Mount of Olives to pray there in tranquility, as she often did. An amazing miracle was then wrought: at the moment when the All-Holy reached the top of the hill, the trees planted there bent their branches, bowing down and glorifying the Queen of the world like reason-endowed servants.

After having prayed, the All-Holy returned home to Mount Zion. When she went into the house, it suddenly began to shake. Giving thanks to God, she had the house-lamps lit and called together her kinsfolk and friends. She herself set everything in order, prepared her deathbed and gave orders that all be made ready for her funeral. To the women who came at her summons, she revealed the news of her departure to heaven and, as proof, gave them the palm branch, the symbol of victory and incorruptibility, that the angel had given her. Still held by the bonds of the world, her companions heard this news with copious tears and groans, begging the Mother of God not to leave them orphaned. She reassured them, saying that she was indeed going to heaven but would nonetheless continue to protect both them and the whole world by her prayers. At these words, the women stopped their weeping and hastened to make the preparations. The All-Holy also told them to give the only two robes that she possessed to two poor widows who were her constant companions and friends.

She had scarcely spoken these words when the house was shaken once again by a noise like thunder, and it was filled with clouds, bearing the Apostles, assembled from the furthest parts of the world. It was thus that the whole Church, in their persons, was mystically present to celebrate the funeral of its sovereign Lady. To the choir of the Apostles was joined that of the Hierarchs such as Saint Hierotheus (4 Oct.), Saint Dionysius the Areopagite (3 Oct.) and Saint Timothy (22 Jan.). Their eyes full of tears, they said to the Mother of God: "If you were to stay in the world and live among us, we would, of course, have great consolation, O Lady, as it would be as though we saw your Son and our Master. But as it is now according to His will that you are taken to heaven, we are weeping and lamenting as you see. But we rejoice at all that has been arranged for you." She replied: "O you disciples and friends of my Son and my God, do not turn my joy to sorrow but bury my body and keep it in the position that I shall take on my deathbed."

At these words, Saint Paul, the chosen vessel, arrived in his turn. He threw himself at the feet of the All-Holy to venerate her, and addressed this praise to her: "Rejoice, O Mother of Life and object of my preaching, for although I never saw Christ in the flesh, it is Him, in seeing you, that I believe I behold."

After having made her last farewells to all those present, the All Immaculate laid herself down on her deathbed, settling her body as she wished it, and offered ardent prayer to her Son for the preservation of peace in the whole world. Then, having given her blessing to the Apostles and hierarchs, she, with a smile, peacefully gave her soul, white and more resplendent than any light, into the hands of her Son and her God, who had appeared together with the Archangel Michael and a host of angels. Her death came about with no suffering or anguish, as her childbearing had been without pain.

Peter, the leader of the Apostles, then intoned the funeral hymn and his companions took up the bier, preceded by others present who carried torches and accompanied the cortege with their chanting. Saint John the Theologian was at their head, holding the palm of victory in his hand and followed in silence by the crowd of disciples. Angels could also be heard, joining their voices to those of men, so that heaven and earth were entirely filled with this threnody (hymn of lament) in honour of the sovereign Lady of the world. The air was purified by the ascending of her soul, the earth was sanctified by the burial of her body, and many of the sick recovered their health.

Not being able to bear this sight, the leaders of the Jews aroused the people and sent them to overturn the bier bearing the life-giving body. But divine justice forestalled their dark design, and they were all struck with blindness. One of them, the priest Jephoniah, who, with greater daring, had succeeded in laying hands on the holy bier, also had his hands cut off at the elbow by the sword of divine wrath, and his severed arms hung on the bier, presenting a pitiable sight.

Brought to repentance by the punishment, Jephoniah wholeheartedly embraced the Faith; and, at a word from Peter, he was healed and became for his companions an instrument of salvation and healing. When he was given a branch of the Mother of God's palm, he laid it on the eyes of his companions and healed, at one and the same time, their physical and spiritual blindness.

Arriving in the Garden of Gethsemane, the Apostles buried the most holy body of the Mother of God and remained there for three days, their prayers unceasingly being accompanied by angelic hymns. In conformity with a disposition of divine Providence, one of the Apostles (Thomas, according to some), was not at the funeral.

He only reached Gethsemane on the third day, and was unconsolable at not having a last sight of the deified body of the All-Holy. The Apostles therefore, with one accord, decided to open the tomb in order to let him venerate the holy body. When they raised the stone that closed the entrance, they were all filled with amazement on finding that the body had disappeared and

that only the shroud remained, empty and keeping the shape of the body. It was an irrefutable proof of the translation to heaven of the Mother of God: her resurrection and the ascension of her body, united again with her soul, above the skies in the close company of her Son, to be our representative and advocate before God.' Mary, 'daughter of Adam' but having become truly 'Mother of God' and 'Mother of Life' in giving birth to Him who is the Fullness of Life (cf Jn 14:6) thus passed through death. But her death was no dishonour, for, overcome by Christ, Who submitted to it by His own will for our salvation, the condemnation of Adam became a 'lifegiving death' and the principle of a new existence. And the tomb of Gethsemane, as well as the Holy Sepulchre, appeared as a 'bridal chamber' where the wedding feast of incorruptibility is made radiant.

It 'was fitting, indeed, that, conforming in all things to Christ our Saviour, the most holy Virgin should follow all the paths trodden by Christ to spread sanctification throughout our nature. After having followed Him in His Passion and having 'seen' His Resurrection, she now had the experience of death. As soon as she was parted from the body, her most pure soul found itself united with divine Light; and her body, having lain a short time in the earth, was soon raised by the grace of the risen Christ. This 'Spiritual Body,' was received into heaven as the tabernacle of God-became-Man, as the throne of God. It is the most significant part of the Body of Christ, and had often been likened by the holy Fathers as the Church itself, the dwelling-place of God among men, the first-fruits of our future state and the source of our divinisation. Through the womb of Mary most chaste, the Mother of God, the Kingdom of heaven has been opened to us, and this is why her translation to heaven is a cause of joy for all believers, having thus acquired a guarantee that, in her person, it is the whole of human nature, having become a Christ-bearer, that is called to abide in God.

This feast was fixed on 15 August and made obligatory in the whole of the East by Emperor Maurice (582-602). The practice spread widely, thanks to the eulogies given by the holy fathers and great Church orators on this feast: Ss Andrew of Crete, John Damascene, Germanos of Constantinople, Theodore the Studite, Gregory Palamas, etc.

Source: *The Synaxarion, The Lives of the Saints of the Orthodox Church* Compiled by Hieromonk Makarios of Simonos Petras Monastery

August 21, 2022



CANDLE INTENTIONS FOR THE HEALTH AND BLESSINGS OF

Health & blessings for Milica

Teta Bosa

Fr. Don, Fr. Paul, Fr. Anthony, Fr. Robert, Milica, Calvin, Angelo, Joan, Peggy, Bob, Angelo, Christine, Dorothy, Irene, Allen, Deborah, Luba, Kosta, 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 INTENTIONS FOR BLESSED REPOSE

Blessed Repose Matthew (3 yrs.) & Andrew Panoff (4 yrs.)

Baba & Dedo



WELCOME to all our friends and visitors! Welcome to everyone 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](#).

PAN-ORTHODOX VACATION CHURCH SCHOOL Saturday, August 27th, at Groveland Oaks Campgrounds in Holly. Registration forms are available at the candle stand.

FLOWERS FOR THEOTOKOS were donated by Angelo & Christine Panoff in memory of their grandsons Andrew & Matthew Panoff and by Subdeacon Allen & Debra Adams.

RUMMAGE SALE is September 9 & 10. We need your gently used donations as well as a lot of help to setup, during the sale & cleanup! **The signup sheet is in the fellowship hall. Donations can be brought to the church during regular office hours as well as on the weekend. Lucy Hogg is chairing the event so you can talk with her if you have questions. Fliers are also on the table so you can post them in the community.**

CHURCH SCHOOL will have an organizational meeting August 28. Class begins Sunday, September 11. The curriculum is pre-set so no lessons plans need to be prepared. **We need volunteers, even one Sunday a month, to help teach. We are aiming for a rotating schedule of four teachers.**

CATHOLIC CHARITES GINORMOUS TENT SALE is September 1-5. They need volunteers to help setup, during the sale & cleanup. Setup starts August 27. For more information contact Theresa Hurley at thurley@ccsgc.org or by cell phone 810-853-0097. You can sign up at <https://www.signupgenius.com/go/10c0d4da9ac2fa1ffcf8-2021>.

MIDDLE EASTERN LUNCH & BAKE SALE at St. George is September 22 from 11am-2pm. This is take-out only. Free delivery with 8 or more lunches! The deadline to order is September 8. For more information see the flier in this newsletter or in the fellowship hall. You can also order at: <https://stgeorgeladies.square.site/> or call 810-732-0720.

MAKE YOUR FAITHFUL GIVING EASY AND CONVENIENT WITH GIVELIFY

Go to the website and on the home page click on the box **Give now with Givelify** which will walk you through the donation process; 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.**

UKRAINIAN REFUGEES You can support International Orthodox Christian Charity's (IOCC) humanitarian response to the Ukraine crisis through iocc.org/ukraine22 or by calling 877.803.4622.

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

WEEKLY SCHEDULE:

Monday, August 22 *Fr. in Toledo*
Elias Chinonis Golf Classic

Wednesday, August 24
9:30 am Divine Liturgy (No adult education class)

Saturday, August 27
2 pm Vacation Church School at Groveland Oaks Campground
Marriage of Goran Giuricici & Tiffany Mosier
No Vespers

Sunday, August 28
9:30 am Third and Sixth Hours
10 am Divine Liturgy - streaming on our YouTube channel

Offerings for the week August 14, 2022

Weekly Offerings	\$ 2,779.28
Estimated Average Weekly Expenses	\$ 3,104.00
	\$ -324.72

56 persons in attendance on August 14th