

**August 23, 2020**

**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)**

**SUNDAY, AUGUST 23, 2020 11th SUNDAY AFTER PENTECOST — Tone 2. Leavetaking of the Dormition. Martyr Lupus, slave of St. Demetrius of Thessalonica (4th c.). Hieromartyr Irenæus, Bishop of Lyons (202). Ss. Eutychius (ca. 540) and Florentius (547), of Nursia. . St. Callinicus, Patriarch of Constantinople (705).**

**FIRST ANTIPHON**

Make a joyful noise to God, all the earth! // sing of His name, give glory to His praise! **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! **Through the prayers of the Theotokos, O Savior, save us!**

In the city of the Lord of hosts; // in the city of our God! **Through the prayers of the Theotokos, O Savior, save us!**

His sanctuary is in the city of peace, // and His dwelling in Zion! **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 Zion // more than all the dwellings of Jacob! **O Son of God, who arose from the dead, save us who sing to Thee! Alleluia!**

Glorious things are spoken of you, // O City of our God! **O Son of God, who arose from the dead, save us who sing to Thee! Alleluia!**

God has established her forever! // We have thought upon Thy mercy, O God, in the midst of Thy people! **O Son of God, who arose from the dead, save us who sing to Thee! Alleluia!**

The Most High has sanctified // His tabernacle! **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**

**O God, my heart is ready, my heart is ready! I will sing and give praise to Thy glory! (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? In giving birth ...**

**TROPARIA**

**(Tone 2)** When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendor of Thy Godhead! And when from the depths Thou didst raise the dead, all the powers of heaven cried out: O Giver of Life! Christ our God! Glory to Thee!\

**(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 Second Tone: The Lord is my strength and my song. He has become my salvation.***  
**v. The Lord has chastened me sorely, but He has not given me over to death.**

**THE FIRST EPISTLE OF THE APOSTLE PAUL TO THE CORINTHIANS (9:2-12)** *Brethren:* If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, “You shall not muzzle an ox when it is treading out the grain.” Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

### *Alleluia, Tone 2*

**v. May the Lord hear you in the day of trouble; may the name of the God of Jacob protect you.**  
**v. O Lord, save the king and hear us in this day in which we call upon You.**

**THE HOLY GOSPEL ACCORDING TO MATTHEW (18:23-35)** At that time, Jesus said to Peter: “Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, ‘Lord, have patience with me, and I will pay you everything.’ And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, ‘Pay what you owe.’ So his fellow servant fell down and besought him, ‘Have patience with me, and I will pay you.’ He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?’ And in anger his lord delivered him to the jailers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”

### **INSTEAD OF “IT IS TRULY MEET...”**

The angels, as they looked upon the Dormition of the Virgin, were struck with wonder, seeing how the Virgin went up from earth to heaven! The limits of nature are overcome in you, O Pure Virgin: for birthgiving remains virginal and life is united to death! A virgin after childbearing and alive after death! You ever save your inheritance, O Theotokos!

### **COMMUNION HYMN**

I will receive the cup of salvation and call on the name of the Lord. Alleluia! Alleluia! Alleluia!

**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**, a feast we continue to celebrate until August 23.

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 Petra Monastery

### **The holy Gospel according to John 21:15-25 (11th Matins Gospel)**

So when they had eaten breakfast, Jesus said to Simon Peter, “Simon, son of Jonah, do you love (*agapas*) Me more than these?” He said to Him, “Yes, Lord; You know that I love (*philo*) You.” He said to him, “Feed My lambs.” He said to him again a second time, “Simon, son of Jonah, do you love (*agapas*) Me?” He said to Him, “Yes, Lord; You know that I love (*philo*) You.” He said to him, “Tend My sheep.” He said to him the third time, “Simon, son of Jonah, do you love (*phileis*) Me?” Peter was grieved because He said to him the third time, “Do you love (*fileis*) Me?” And he said to Him, “Lord, You know all things; You know that I love (*philo*) You.” Jesus said to him, “Feed My sheep. Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not

wish. This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, "Follow Me." Then Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on His breast at the supper, and said, "Lord, who is the one who betrays You?" Peter, seeing him, said to Jesus, "But Lord, what about this man?" Jesus said to him, "If I will that he remain till I come, what is that to you? You follow Me." Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, "If I will that he remain till I come, what is that to you?" This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true. And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.

August 23, 2020



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

Fr. Matthew Happy Birthday & blessings	Dorothy Goodman
Good health to Anna Branoff, Angelo Popoff & all of our kids and grandkids	Angelo & Christine
Danny Krigner health & blessings	Teta Dorothy
Fr. Tom, Fr. Don, Fr. Paul, Fr. Anthony, Fr. Robert, Aaron, Milica, Calvin, Larry, Helen, Angelo, Joan, Peggy, Bob, Angelo, Christine, Dorothy, Anna, Irene, Allen, Deborah, Luba, Kosta, Stojan, Mira, Bosa, Christopher, Allison, Jeanette, Katheryn, Joseph, Ted, Marlene, Gladys, all the parishioners of St. Nicholas, my family & friends.	Joe Tome
Special Intention	Joe Tome

**CANDLE INTENTIONS FOR BLESSED REPOSE**

Blessed Repose to Carl Brayan & Fred Oginsky	Angelo & Christine
Blessed Repose to our grandsons Andrew Panoff (2 yrs. Aug. 18 <sup>th</sup> ) & Matthew (10 mo. Aug. 16 <sup>th</sup> )	Baba & Dedo
Blessed Repose~Memory Eternal for our mother & grandmother Rose Goodman (1 yr. Aug. 27 <sup>th</sup> )	Dennis, Eileen, Steve & Ben
Fred Oginsky Blessed Repose~Memory Eternal	Dorothy Goodman
Carl Brayan Blessed Repose~Memory Eternal	Dorothy Goodman
Rose Goodman Blessed Repose~Memory Eternal (1 yr.)	Dorothy Goodman
Fr. Raphael Biernacki Blessed Repose~Memory Eternal (14 yrs. Aug. 23)	Dorothy Goodman
Anna Branoff Blessed Repose~Memory Eternal	Dorothy Goodman

**ETERNAL LIGHT AT THE ALTAR**

Health & blessing for the Bakousidis family & everyone around the world	Lena & Gerry Bakousidis
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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](#) or [St George Church](#) or [Assumption Church](#) for their livestreams.

**ARCHBISHOP ALEXANDER** on August 18, 2020 has given his blessing for the parishes of the Diocese to move to 100% physical distancing capacity where permitted by the civil authorities. [The governor's executive order No. 2020-160](#) provides "14. Consistent with prior guidance, neither a place of religious worship nor its owner is subject to penalty under section 17 of this order for allowing religious worship at such place. No individual is subject to penalty under section 17 of this order for engaging in religious worship at a place of religious worship." Therefore we are permitted to have 16 households in church and 16 households in the fellowship hall for divine services mindful that, if circumstances change, we may have to go back to fewer households for services.

**MEMORY ETERNAL- CHRIST IS RISEN!**

**Fred D. Oginsky**, father of Anthony & Lucinda, brother of Frank, Robert, James, Joseph, Nicholas & Joanne fell asleep in the Lord August 14. He was preceded in death by parents Joseph & Mary, brothers Paul, Douglas, Peter Helen & Norma. Swartz Funeral Home handled the arrangements with the funeral at church on August 18 with burial at Sunset Hills Cemetery. You may view his obituary [here](#). May he rest in the light of Christ's face. Bog da prosti. Memory eternal. Christ is risen!

**Carl S. Brayan**, father of Jill & Gregory (Jennifer), fell asleep in the Lord August 15. He was preceded in death by wife Vera lee, his parents, brothers Peter & Boris and sister Anna Popoff. Swartz Funeral Home handled the arrangements with the funeral at church on August 19 with burial at Evergreen Cemtery. You may view his obituary [here](#). May he rest in the light of Christ's face. Bog da prosti. Memory eternal. Christ is risen!

**Anna (Anastasia) Branoff** fell asleep in the Lord August 19. Brown Funeral Home is handling arrangements. No visitation or Parastas at the funeral home. Saturday, August 29 at 10 am visitation at church, 11 am funeral followed by burial at Sunset Hills Cemetery. You may view her obituary [here](#). May she rest in the light of Christ's face. Bog da prosti. Memory eternal. Christ is risen!

**CONFESSIONS** The sacrament of Confession is offered on Saturdays after Vespers and by appointment.

**USHERS NEEDED** Are you willing to be an usher so that we can continue using both the church and the fellowship hall for in-person attendance at Sunday Liturgies? Please contact the office 810-744-0070, [stnicholasburtonmi@gmail.com](mailto:stnicholasburtonmi@gmail.com) or contact Matushka Lisa.

**MAKE YOUR FAITHFUL GIVING EASY AND CONVENIENT WITH GIVELIFY**



You can donate to St. Nicholas with an app on your phone & as always on our website by <https://saintnicholasburton.org/> 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. **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.**

**CANDLE INTENTION REQUESTS** can be emailed to the office at [stnicholasburtonmi@gmail.com](mailto:stnicholasburtonmi@gmail.com) or called in.

**KEEPING IN TOUCH WITH THOSE IN NURSING HOMES AND ASSISTED LIVING FACILITIES**

To aid in your outreach, here is a listing of their addresses:

Helen Ashmun	4436 Beecher Rd.	Flint, MI 48532
Larry Bladecki	3254 E. Midland Rd.	Bay City, MI 48706
Gladys Edwards	2 Harbor Dr.	St. Clair, MO 63077
Paul Ellis	2360 Stonebridge Dr.	Flint, MI 48532
Vasilka Karatza	Regency 1330 Grand Pointe Ct	Grand Blanc, MI 48439
Jo Sredich	Magnolia House 4134 N. State Rd.	Davison, MI 48423

**ROTATING SCHEDULE** You will receive a phone call and e-mail from the parish office notifying you the Sunday Liturgy you are scheduled to attend. The groups have been consolidated into two rather than three groups.

**WHEN YOUR HOUSEHOLD WISHES TO BE ADDED TO THE ROTATION, PLEASE CALL OR E-MAIL THE PARISH OFFICE: 810-744-0070 or [stnicholasburtonmi@gmail.com](mailto:stnicholasburtonmi@gmail.com)**

**OFFICE OPEN** Monday, Wednesday & Friday 9am -3 pm

**Weekly schedule:** Trisagion for Fr. Raphael

**Monday, Aug 24** Fr. Matthew in Toledo

**Wednesday, Aug 26**

**9 am** [Divine Liturgy– streaming on our YouTube channel](#)

**Thursday, Aug 27**

12 pm 1 year Parastas for Rose Goodman @ Great Lakes National Cemetery

**Saturday, Aug 29**

10 am **THE BEHEADING OF ST. JOHN THE BAPTIST** (strict fast - wine & oil permitted)  
+Anna Branoff – visitation at church

**11 am** [funeral – streaming on our YouTube channel](#)

**5 pm** [Great Vespers – streaming on our YouTube channel](#)

Confessions after Vespers

**Sunday, Aug 30**

Group 1 is in the fellowship hall and Group 2 is in the church

**10 am** [Divine Liturgy – streaming on our YouTube channel](#)

**Offerings for the week August 16, 2020**

Weekly Offerings	\$ 3,422.50
Estimated Average Weekly Expenses	\$ 3,104.00
	\$ + 338.50

That we should imagine that anger, wrath, jealousy or the such like have anything to do with the divine Nature is utterly abhorrent for us...nor again can we possibly say that He acts thus out of retribution, even though the Scriptures may on the outer surface posit this...A right way of thinking about God would be the following: the kind Lord, who in everything He does looks to ways of assisting rational beings, directs thought concerning judgement to the advantage of those who accept this difficult matter. ...He acts towards us in ways He knows will be advantageous to us, whether by way of things that cause suffering, or by way of things that cause relief, whether they cause joy or grief, whether they are insignificant or glorious: all are directed towards the single eternal good, whether each receives judgement or something of glory from Him not by way of retribution - far from it! - but with a view to the advantage that is going to come from all these things. - *St. Isaac of Nineveh*