

*August 20, 2017*

**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*

*Fr. Esteban Julio Vázquez Deacon Kerry Luke Gonser*

*Web Page: [www.saintnicholasburton.org](http://www.saintnicholasburton.org) Office: 810-744-0070*

**The Gospel according to Saint 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 Me more than these?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Feed My lambs.” He said to him again a second time, “Simon, son of Jonah, do you love Me?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Tend My sheep.” He said to him the third time, “Simon, son of Jonah, do you love Me?” Peter was grieved because He said to him the third time, “Do you love Me?” And he said to Him, “Lord, You know all things; You know that I love 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

**SUNDAY, AUGUST 20, 2017 SUNDAY AFTER PENTECOST — Tone 2. Afterfeast of the Dormition. Prophet Samuel (11th c. B.C.). Hieromartyr Philip, Bishop of Heraclius, and with him Martyrs Severus, Memnon, and 37 soldiers in Thrace (3rd c.). Martyr Heliodorus (380).**

**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, 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**

**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?**

**(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.

### **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 unto death.**

## **THE READING FROM THE FIRST EPISTLE OF THE HOLY**

**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: Save the King, O Lord, and hear us on the day we call!**

### **THE HOLY GOSPEL ACCORDING TO SAINT 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.”

### **COMMUNION HYMN**

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

#### **OUR LADY OF IVERON (commemorated on February 12)**

During the reign of Emperor Theophilus (829-842) the Byzantine Empire raged with the heresy of iconoclasm. In accordance with the emperor’s command, thousands of soldiers pillaged the empire, searching every corner, city, and village for hidden icons. Near the city of Nicaea there lived a certain pious widow who had concealed an icon of the Most Holy Theotokos. Before long the soldiers discovered it, and one of them thrust his spear into the image.

But by God’s grace his terrible deed was overshadowed by a miracle: blood flowed forth from the wound on the face of the Mother of God. The frightened soldiers quickly fled. The widow spent the whole night in vigil, praying before the icon of the Most Holy Theotokos. In the morning, according to God’s will, she took the icon to the sea and cast it upon the water. The holy icon stood upright on the waves and began to sail westward.

Time passed, and one evening the monks of the Iveron Monastery on Mt. Athos beheld a pillar of light, shining upon the sea like the sun (ca. 1004). The miraculous image lasted several days, while the fathers of the Holy Mountain gathered together, marveling. Finally they descended to the edge of the sea, where they beheld the pillar of light standing above the icon

of the Theotokos. But when they approached it, the icon moved farther out to sea.

At that time a Georgian monk named Gabriel was laboring at the Iveron Monastery. The Theotokos appeared to the fathers of the Holy Mountain and told them that Gabriel alone was worthy to retrieve the holy icon from the sea. At the same time, she appeared to Gabriel and told him, "Enter the sea, and walk out upon the waves with faith, and all will witness my love and mercy for your monastery."

The monks of Mt. Athos found Gabriel at the Georgian monastery and led him down to the sea, chanting hymns, and censuring with holy incense. Gabriel walked out upon the water as though upon dry land, took the icon in his arms, and obediently carried it back to shore. This miracle occurred on Bright Tuesday.

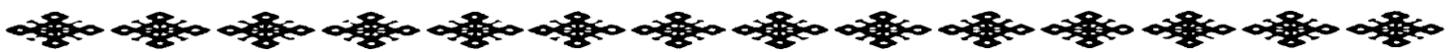
While the monks were celebrating a paraklesis of thanksgiving, a cold, sweet spring miraculously gushed forth from the ground where the icon stood. Afterwards they took the icon to a church and set it down in the sanctuary with great reverence.

But the next morning one of the monks came to light a lamp and discovered that the icon was no longer where they had left it; now it was hanging on a wall near the entrance gate. The disbelieving monks took it down and returned it to the sanctuary, but the next day the icon was again found at the monastery gate. This miracle recurred several times, until the Most Holy Virgin appeared to Gabriel, saying, "Announce to the brothers that from this day they should not carry me away. For what I desire is not to be protected by you; rather I will overshadow you, both in this life and in the age to come. As long as you see my icon in the monastery, the grace and mercy of my Son shall never be lacking!"

Filled with exceeding joy, the monks erected a small church near the monastery gate to glorify the Most Holy Theotokos and placed the wonder-working icon inside. The holy icon came to be known as the "Iveron Mother of God" and, in Greek, Portaitissa. By the grace of the miraculous Iveron Icon of the Theotokos, many miracles have taken place and continue to take place throughout the world.

The icon is special to our parish because, like the icon, many of the founders of the parish crossed the seas to come to a new home. Fr. Raphael Biernacki of blessed memory commissioned Fr. Theodore Jurewicz to paint the icon of our Lady of Iveron which is now in the shrine which was constructed in 1981. The Sunday after Dormition was established by the late Archbishop Kyrill as the shrine feast when we celebrate the outdoor Liturgy.

August 20, 2017



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

|  |                     |
|--|---------------------|
| Magda Popoff, Anna Branoff & Patsy Papalazarou   | Alex & Magda Popoff |
| Feodosiy, Adelaida, Oleg, Nikolay, Galina, Irina, Andrey & Nikolay   | Irina Sivergina     |
| Fr. Tom, Fr. Gabriel, Deacon Anthony, Aaron, Reggie, Allen, Luba, Kosta,<br>Jimmy, Laurie, David, Helen, Anna, Walt, Zina, Gloria, Dorothy, Michael,<br>Allison, Stojan, Mira, Bosa, JoAnn, Jeanette, Ted, Marlene, Joseph,<br>Nicholas, Margaret, Gladys, my family and friends | Joe Tome            |
| Special Intention  | Joe Tome            |
| Bakousidis family, Yosheff family & Batcos family  | Lena Bakousidis     |

#### **CANDLE INTENTIONS FOR THE BESSED REPOSE OF**

|   |                     |
|---|---------------------|
| Alex Georgopoulos, Kosta Georgopoulos, & Dimitra Georgopoulos | Mary Batzos         |
| Peter Popoff & John Naum                                      | Alex & Magda Popoff |
| Vasiliy, Andrey, Galina, Nikolay & Vitaliy                    | Irina Sivergina     |
| Theodora, Eleni, Tronda & Evangelia                           | Lena Bakousidis     |



**WELCOME** all of our friends and visitors to St. Nicholas! Please join us for our parish picnic!



**COFFEE HOUR** Volunteers are needed to help serve coffee and donuts the month of September. Please see the sign-up sheet outside of the kitchen.

**MACEDONIAN OPEN** The Macedonian Open Committee would like to thank everyone who helped make this year's event a success. We are proud to announce that this year's total profit of \$19,047.46 is an all time record and will be placed in the Parish Pride account. We could not have done it without everyone's help. We encourage all parishioners to patronize the businesses that supported us. Flyers are available in the Church hall.

**OUR CHARITY MINISTRIES**

**HOPE IN A BOX** is collecting **Feminine Care Products/Razors & Shaving Cream** for the month of August. 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.

**PROSFORA BAKERS** we need loaves for the Liturgy. If you are able, please bake some and drop them off at the office during the week. God repay you!

**100<sup>th</sup> ANNIVERSARY OF ST. MICHAEL, FLUSHING** on Saturday, October 21. Envelopes with information and to make reservations are on the Parish Info bulletin board in the hall. Cost for the banquet is \$20 per person.

*Father Matthew and family will be on vacation August 21<sup>st</sup> - 31<sup>st</sup>. In case of emergency you can contact Fr. Joe Abud 810-444-9108 or Fr. Gabriel Bilas 330-285-1740.*

**Weekly Schedule:**

**Tuesday, Aug. 22**

9 am – 12:30 pm St. George Church at North End Soup kitchen

**Saturday, Aug. 26**

5 pm Vespers

**Sunday, Aug. 27**

9:45 am Third Hour

10 am Divine Liturgy

**Offerings for the week August 13, 2017**

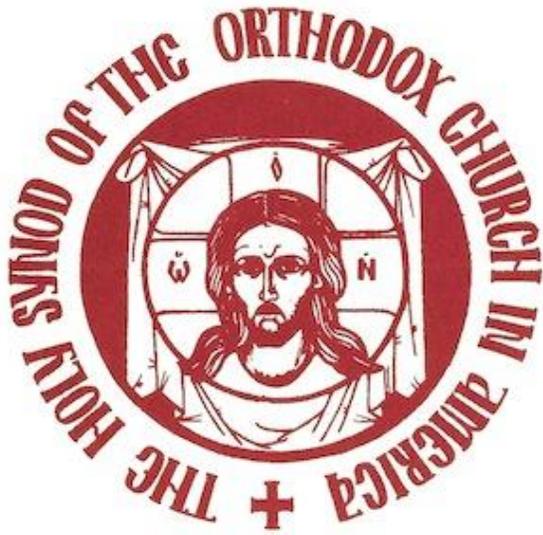
|  |                   |
|--|-------------------|
| <i>Weekly Offerings</i>                  | \$1736.00         |
| <i>Estimated Average Weekly Expenses</i> | \$4,034.03        |
|  | <b>\$-2298.03</b> |

*80 people were in attendance on Sunday, August 13, 2017*

“I want to go to Heaven even if I am the last one in, after the worst person in the world. May God place me in Paradise even if he's put Nero and Hitler there, as well, even if it means that I shine their shoes. What do I care who God puts in Paradise? It's His for Him to do what He wants. It's not up to me to say anything. I want to be saved and the rest is up to the Lord.”

**Elder Epifanios**

## Theodoropoulos



*For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the church, Who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.*

— Colossians 1:16-18

August 16, 2017

To the Clergy, Monastics and Faithful of the Orthodox Church

in America,

Recent tragic events in Charlottesville, Virginia, have highlighted the presence of un-Christian rhetoric and violent actions within our communities. At the same time, the response to these events by our civil leadership has unleashed a nationwide debate which has created a certain moral ambiguity, which in turn is fostering further division. Such a climate requires a clear response from the Church.

The Holy Synod of Bishops of the Orthodox Church in America joins people of faith and good will across the United States, Canada and Mexico in unequivocally, unreservedly and unambiguously rejecting words and actions which perpetrate, support or encourage hatred, violence, racism, white supremacy, white nationalism or neo-Nazism. As Orthodox Christians, we believe that every human being is a child of God, created in His image and likeness, and therefore we are all brothers and sisters whatever our race, nationality or creed.

At the same time, we also reject the climate of condemnation of the individuals carrying out these heinous activities. Indeed, Jesus rebuked his disciples when they suggested that he violently retaliate against his enemies. “You do not know what manner of spirit you are of. For the Son of Man did not come to destroy men’s lives but to save them.” (Luke 9:55-56). The Church offers to all—without exception—not condemnation but a path to forgiveness and peace in Christ.

As the Orthodox prayer of confession says: “O Lord God, the Salvation of Thy servants, gracious, bountiful and long-suffering, who forgives us concerning our evil deeds, and desires not the death of a sinner, but rather that he should turn from his way and live: Show Thy mercy upon Thy servants and grant unto them an image of repentance, forgiveness of sins, and deliverance, pardoning their every transgression, whether voluntary or involuntary...”

We reject hatred and violence, and as Orthodox Christians we are also committed to the ministry of reconciliation. We encourage our clergy and faithful to hold fast to the Christian message of healing, salvation and love offered by Christ, who is the Way, the Truth and the Life. At the same time, we exhort our clergy and faithful to reject any attempts by individuals or groups to claim for themselves the name of “Orthodox Christian” in order to promote racism, hatred, white supremacy, white nationalism or neo-Nazism. This is in keeping with the Holy Gospels, the decisions of the Holy Councils and the experience of the Saints.

We remind the faithful that the Orthodox Church in America does not restrict membership to those of a particular race or nationality and has historically welcomed all, going back to the Alaskan Mission which embraced the indigenous peoples of that land and continuing to this day in the multicultural and multi-ethnic context of North America.

Brothers and sisters, Saint Justin Martyr, writing at a time when Christians were persecuted in the second century, said, “We used to hate and destroy one another and refused to associate with people of another race or country. Now, because of Christ, we live together with such people and pray for our enemies.” May that same spirit be ours today as well.

With our paternal love and blessings,

The Most Blessed **TIKHON**, Archbishop of Washington, Metropolitan of All America and Canada

The Most Reverend **NATHANIEL**, Archbishop of Detroit and the Romanian Episcopate

The Most Reverend **NIKON**, Archbishop of Boston, New England and the Albanian Archdiocese

The Most Reverend **BENJAMIN**, Archbishop of San Francisco, and the Diocese of the West

The Most Reverend **ALEJO**, Archbishop of Mexico City and the Diocese of Mexico

The Most Reverend **MELCHISEDEK**, Archbishop of Pittsburgh and the Diocese of Western Pennsylvania

The Most Reverend **MARK**, Archbishop of Philadelphia and the Diocese of Eastern Pennsylvania

The Most Reverend **IRÉNÉE**, Archbishop of Ottawa and the Archdiocese of Canada

The Most Reverend **MICHAEL**, Archbishop of New York and the Diocese of New York and New Jersey

The Most Reverend **ALEXANDER**, Archbishop of Toledo, Dallas, the South and the Bulgarian Diocese

The Right Reverend **DAVID**, Bishop of Sitka and Alaska

The Right Reverend **PAUL**, Bishop of Chicago and the Midwest