

February 25, 2018

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

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The Gospel according to Saint Luke 24:12-35 (5th Matins Gospel)

But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened. Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. And they talked together of all these things which had happened. So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. But their eyes were restrained, so that they did not know Him. And He said to them, “What kind of conversation is this that you have with one another as you walk and are sad?” Then the one whose name was Cleopas answered and said to Him, “Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?” And He said to them, “What things?” So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. Yes, and certain women of our company, who arrived at the tomb early, astonished us. When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see. Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory? And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. Then they drew near to the village where they were going, and He indicated that He would have gone farther. But they constrained Him, saying, “Abide with us, for it is toward evening, and the day is far spent.” And He went in to stay with them. Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight. And they said to one another, “Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?” So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, saying, “The Lord is risen indeed, and has appeared to Simon!” And they told about the things that had happened on the road, and how He was known to them in the breaking of bread.

SUNDAY, FEBRUARY 25, 2018 FIRST SUNDAY OF LENT — Tone 5. Sunday of Orthodoxy. St. Tarasius, Archbishop of Constantinople (806).

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 5**) Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead// by His glorious Resurrection.

(**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 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 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 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:

Choir: Memory eternal! Memory eternal! Memory eternal!

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. **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 change 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!*

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. The council was not immediately accepted and iconoclasm (the breaking of icons) continued for almost another 60 years. 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**

THE RESPONSE “IT IS MEET AND RIGHT” IN THE ANAPHORA

St. Tikhon’s Monastery Press recently published the *Hieratikon*, the text for the Liturgies of Saint John Chrysostom, St. Basil the Great, and the Presanctified Liturgy of St. Gregory the Dialogos. There is one change in the Liturgy that we will notice as we sing the anaphora. Below is the rationale for the change from the booklet accompanying the *Hieratikon*. “It is meet and right [to worship...]

We have put the words “to worship the Father and the Son and the Holy Spirit...” in square brackets to indicate that they are a later interpolation. Though a well-established part of Slavic liturgical practice, they obscure the sequence of thought in this dialogue. In the original reading, the singers’ and the people’s short response “It is meet and right” affirms the priest’s bidding to “give thanks unto the Lord.” Thus, as St. John Chrysostom explains, when “they assent that ‘it is meet and right so to do,’ then he (the priest) begins the thanksgiving.” (Homily 18 on Second Corinthians) And the priest does so in words that echo and amplify the people’s response: “It is meet and right to hymn You, to bless You...” *Hieratikon, Notes on the Text* by Hieromonk Herman with contributions from Vitaly Permiakov

The anaphora is one prayer, said alternatively by the priest and the people and that unity must be kept. The additional text (“to worship the Father and the Son and the Holy Spirit...”) was made to give the priest extra time to say the beginning of the prayer quietly. Now that most priests say this prayer aloud, it is best removed. At St. Nicholas we will sing these few words “It is meet and right” (three in Greek) quickly so the

priest can immediately continue and amplify that response with the prayer “It is meet and right to hymn You, to bless You...”

February 25, 2018



CANDLE INTENTIONS FOR THE HEALTH AND BLESSINGS OF

Fr. Tom, Fr. Dimitri, Fr. Anthony, Reggie, Allen, Deborah, JoAnn, Gloria, Luba, Kosta, Jimmy, Laurie, David, Helen, Anna, Walt, Zina, Vladimir, Nicolai, Dorothy, Michael, Nicolai, Allison, Stojan, Mira, Bosa, Jeanette, Nicholas, Margaret, Joseph, Gladys, Ted, Marlene, my family and friends

Special Intention

Helen Popoff, Anna Branoff, Patsy Papalazarou

Tom Branoff, for his birthday

Adelaida, Feodosiy, Oleg, Irina, Nikolay, and Galina

Birthdays – Stojan (2/20), Mark Liley (2/21), Matushka Lisa (2/20),

Rose Goodman (2/22)

Emilia, Olesya, Paul, Galyna, Arkadiy, Gerald, Macey, Hunter, Makenzie,

Anna, Maksim, Raïsa, Dmitriy, Natalia, Yana, Victor, Tatiyana, Yaroslav,

Denis, Danyl, Dmitriy

Joe Tome

Joe Tome

Alex & Magda Popoff

Linda Branoff

Irina Sivergina

Mira & Stojan Prusac

Olesya Nwakerendy

CANDLE INTENTIONS FOR BLESSED REPOSE

Peter Popoff & John Naum

Peter Sutak – Memory eternal!

Dimitra Tsotsos – Memory eternal!

Vasiliy, Andrey, Galina, Nikolay, and Vitaliy

Memory eternal for Peter Sutak & Mitra Tsotsos

Terry Karayanis – Memory eternal! (1 year)

Alex & Magda Popoff

Dorothy Goodman

Dorothy Goodman

Irina Sivergina

Helen Ethington

Alex Karayanis & Children



WELCOME to all our friends and visitors. Please join us in our fellowship hall following the veneration of the cross.



COFFEE HOUR

Volunteers are needed to help serve coffee and bagels for the month of March. 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 Baby Items, Wipes & Formula for the month of 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

PAN-ORTHODOX LENTEN RETREAT – SATURDAY, MARCH 3 AT ST GEORGE

Fr. Josiah Trenham will present “Healing our Diseases: The Church as a Spiritual Hospital.” **RSVP by calling 810-732-0720 or email stgeorgeflint@gmail.com by February 28.** Fliers in the hall have details on Fr. Josiah and the timeline of the retreat.

PAN-ORTHODOX YOUTH RETREAT – MARCH 9, 10 & 11 AT DORMITION MONASTERY

Please see Matushka Lisa to make your reservation and to obtain a registration form.

DONATIONS FOR NEW COPY MACHINE After looking at several options the parish council has decided to purchase a new copy machine rather than leasing one. The cost is \$4500, if you would like to donate the copier or towards it, please call the parish office.

MEMORY ETERNAL – CHRIST IS RISEN! Nevena Kocovski, sister of Nancy Tasevski, fell asleep in the Lord Monday, February 19 and was buried at Evergreen Cemetery on Wednesday, February 21. May God grant her rest among the saints. Bog da i prosti!

Weekly Schedule: **THE SECOND WEEK OF LENT**

Monday, Feb. 26

6:30 pm Compline at St. George

Tuesday, Feb. 27 **Father Matthew in Toledo**

Wednesday, Feb. 28

10am Lenten Hours
No Adult Education

**6:00 pm Pan-Orthodox Presanctified followed Lenten potluck at our parish
Fast from after your lunch to receive Holy Communion.
Please bring a Lenten dish to share.**

Thursday, March 1

9 am-1 pm North End Soup Kitchen

Saturday, March 3

**9:30 am Registration for Lenten Retreat at St. George
10 am Lenten Retreat at St. George
5 pm Vespers at St. George**

Sunday, March 4 **2nd SUNDAY of LENT – St. Gregory Palamas**

9:30 am Hours
10 am Divine Liturgy

Offerings for the week February 18, 2018

<i>Weekly Offerings</i>	\$
<i>Estimated Average Weekly Expenses</i>	\$4,034.03
	-\$

100 people were in attendance on Sunday, February 18, 2018

“It is not that which we say, but that which we live. It is not what we do, but what we are.” *Mother Gavriilia*