

**January 14, 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*

*Deacon Kerry Luke Gonser*

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

**The Gospel according to Saint John**

**21:1-14 (10th Matins Gospel)**

After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed Himself: Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together. Simon Peter said to them, "I am going fishing." They said to him, "We are going with you also." They went out and immediately got into the boat, and that night they caught nothing. But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus. Then Jesus said to them, "Children, have you any food?" They answered Him, "No." And He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast, and now they were not able to draw it in because of the multitude of fish. Therefore that disciple whom Jesus loved said to Peter, "It is the Lord!" Now when Simon Peter heard that it was the Lord, he put on his outer garment (for he had removed it), and plunged into the sea. But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish. Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread. Jesus said to them, "Bring some of the fish which you have just caught." Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken. Jesus said to them, "Come and eat breakfast." Yet none of the disciples dared ask Him, "Who are You?" – knowing that it was the Lord. Jesus then came and took the bread and gave it to them, and likewise the fish. This is now the third time Jesus showed Himself to His disciples after He was raised from the dead.

**SUNDAY, JANUARY 14, 2018 32nd SUNDAY AFTER PENTECOST — Tone 7. Leavetaking of the Theophany. St. Sava I, first Archbishop of Serbia (1237). The Holy Fathers slain at Sinai and Raithu: Isaiah, Sabbas, Moses and his disciple Moses, Jeremiah, Paul, Adam, Sergius, Domnus, Proclus, Hypatius, Isaac, Macarius, Mark, Benjamin, Eusebius, Elias, and others (4th-5th c.). St. Nina (Nino), Equal-to-the-Apostles and Enlightener of the Georgians (355). St. Joseph Analytinus of Raithu (4th c.). Ven. Theodulus, son of Ven. Nilus of Sinai (5th c.). Ven. Stephen, Abbot of Chenolakkos Monastery near Chalcedon (8th c.).**

**FIRST ANTIPHON**

When Israel went forth from Egypt, the house of Jacob from a people of strange language.

**Through the prayers of the Theotokos, O Savior, save us!**

Judah became His sanctuary, Israel His dominion.

**Through the prayers of the Theotokos, O Savior, save us!**

The sea looked and fled, Jordan turned back.

**Through the prayers of the Theotokos, O Savior, save us!**

What ails you, O sea, that you flee? O Jordan, that you turn back? **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**

I love the Lord because He has heard the voice of my supplication.

**O Son of God baptized in the Jordan, save us who sing to Thee: Alleluia!**

Because He inclined His ear to me, therefore I will call on Him as long as I live.

**O Son of God baptized in the Jordan, save us who sing to Thee: Alleluia!**

The snares of death encompassed me; the pangs of hell laid hold on me. I suffered distress and anguish, then I called upon the name of the Lord.

**O Son of God baptized in the Jordan, save us who sing to Thee: Alleluia!**

Gracious and righteous is the Lord, and our God is merciful.

**O Son of God baptized in the Jordan, 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 give thanks to the Lord, for He is good, for His mercy endures forever!**

**(Tone 1)** When Thou, O Lord, wast baptized in the Jordan, the worship of the Trinity was made manifest! For the voice of the Father bare witness to Thee, and called Thee His beloved Son! And the Spirit, in the form of a dove, confirmed the truthfulness of His word. O Christ our God, Who hast revealed Thyself and hast enlightened the world, glory to Thee!

**Let the house of Israel say: For He is good, for His mercy endures forever!**

When Thou, O Lord, wast baptized in the Jordan, the worship of the Trinity was made manifest! For the voice of the Father bare witness to Thee, and called Thee His beloved Son! And the Spirit, in the form of a dove, confirmed the truthfulness of His word. O Christ our God, Who hast revealed Thyself and hast enlightened the world, glory to Thee!

**Let the house of Aaron say: For He is good, for His mercy endures forever!**

When Thou, O Lord, wast baptized in the Jordan, the worship of the Trinity was made manifest! For the voice of the Father bare witness to Thee, and called Thee His beloved Son! And the Spirit, in the form of a dove, confirmed the truthfulness of His word. O Christ our God, Who hast revealed Thyself and hast enlightened the world, glory to Thee!

**Let those who fear the Lord say: For He is good, for His mercy endures forever!**

When Thou, O Lord, wast baptized in the Jordan, the worship of the Trinity was made manifest! For the voice of the Father bare witness to Thee, and called Thee His beloved Son! And the Spirit, in the form of a dove, confirmed the truthfulness of His word. O Christ our God, Who hast revealed Thyself and hast enlightened the world, glory to Thee!

### **THE SMALL ENTRANCE**

**Deacon:** Wisdom! Let us attend!

**Choir:** Come, let us worship and fall down before Christ...

### **TROPARIA**

**(Tone 7)** By Thy Cross, Thou didst destroy death! To the thief, Thou didst open Paradise! For the myrrhbearers, Thou didst change weeping into joy! And Thou didst command Thy disciples, O Christ God, to proclaim that Thou art risen, granting the world great mercy!

**(Tone 1)** When Thou, O Lord, wast baptized in the Jordan, the worship of the Trinity was made manifest! For the voice of the Father bare witness to Thee, and called Thee His beloved Son! And the Spirit, in the form of a dove, confirmed the truthfulness of His word. O Christ our God, Who hast revealed Thyself and hast enlightened the world, glory to Thee!

**(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 4)** Today Thou hast appeared to the universe, and Thy light, O Lord, hast shone on us, who with understanding praise Thee: Thou hast come and revealed Thyself, O Light Unapproachable!

***The Prokeimenon in the First Tone: Let Thy mercy, O Lord, be upon us / as we have set our hope on Thee.  
v. Rejoice in the Lord, O ye righteous! Praise befits the just!***

### **THE READING FROM THE EPISTLE OF THE HOLY APOSTLE PAUL TO THE EPHESIANS (4:7-13)**

**Brethren:** Grace was given to each of us according to the measure of Christ's gift. Therefore it is said, "When he ascended on high he led a host of captives, and he gave gifts to men." (In saying, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? He who descended is he who also ascended far above all the heavens, that he might fill all things.) And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ.

### ***Alleluia, Tone 5***

**v. I will sing of Thy mercies, O Lord, forever; with my mouth I will proclaim Thy truth from generation to generation.**

**v. For Thou hast said: Mercy will be established forever; Thy truth will be prepared in the heavens.**

**THE HOLY GOSPEL ACCORDING TO SAINT MATTHEW (4:12-17)** At that time when Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulun and Naphthali, that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulun and the land of Naphthali, toward the sea, across the Jordan, Galilee of the Gentiles -- the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."

### COMMUNION HYMN

Praise the Lord from the heavens! Praise Him in the highest! Alleluia! Alleluia! Alleluia!

#### **Sorting out the Church** by A Priest of the Orthodox Church

I am often asked why I don't take a strict stand on Tradition against fellow Orthodox who don't see things in a more traditional way, why I don't speak out and do so with severity. Sometimes I do say how I myself see things and I make my case clearly, but those are rare occasions, when it seems to me that I really have to speak out. Why so? It seems to me that this, the manner in which we approach others in the Church, is a matter of how we conceive the Church, what we take the Church to be. If she is a human institution, she is entirely ours and we need to figure out how we need to take care of her. If, on the other hand, she is Christ's, we are only caregivers to each other, all together being His. I expressed this opinion here before, especially in my review of the book "The Departure of the Soul," and I need not repeat it. Therefore, I am not of the opinion that things need to be approached in a trenchant way. Yet, and herein lies a great paradoxical temptation, one can also stand against trenchancy in the most trenchant way. This is a great danger! We should not push people out of God's mercy and love because of the way they process their faith. The following words of St. Paisios the Aghiorite go to the heart of the matter:

'Elder, how should we handle difficult Church matters when they arise?'

'Avoid extremes. Issues aren't resolved through extremes. In the old days, you'd see a grocer adding things gradually to the scales with a scoop, so that he'd get it just right and balance them. In other words, he didn't heap a lot on all at once, nor did he take a large amount off. The two extremes always afflict the Church and even those who support them are afflicted, because usually the two are at odds with each other. It's as if one extreme is being held by people possessed, who are spiritually insolent (despising everything) and the other is being grasped by mad people who have childish zeal and are narrow-minded. Spiritually insolent people are never going to agree with childish zealots. They'll squabble and fight because neither side has divine grace. Then both sides will be at loggerheads all the time- God forbid!- and we'll never hear the end of it. Anybody who can bring these two extremes together and get them to agree will be rewarded by Christ with two eternal crowns. We should be careful not to create issues for the Church, nor to exaggerate any small human foibles, so that we don't create a greater problem, much to the joy of the evil one. If you get upset over something small and rush off angrily, supposedly to put it to rights, you're like a feather-brained church warden who sees a candle dripping and charges off to sort it, bumping into people and knocking candle-holders, causing a disturbance while the divine service is going on. Unfortunately, these days we've got lots of people who disturb the peace of the Church. Those of them who are educated, see dogma with their minds rather than with the spirit of the Holy Fathers. The ignorant, on the other hand, grind their teeth over dogma, when they're talking about Church matters and in this way cause more damage to the Church than those who are actively engaged in opposing Orthodoxy. It's best if the river isn't too much in spate, because then it carries away logs, rocks and people. But if it's too stagnant, on the other hand, you get lots of mosquitoes... And then there are people who are concerned more with criticizing others than they are with the general good. They spend more time watching other people than they do examining themselves. They look at what somebody else says, so that they can then take a stick to them, when, if they themselves had written the self-same thing, they'd support it with quotations for the Scriptures and the Fathers. They do a great deal of harm, because, on the one hand, they're being unfair to another person, and, on the other, they're belittling them in the eyes of others. In fact, they often sow doubt in the souls of those who are weaker in the faith, by shocking them. Those who justify their wickedness by their supposed reprimands of others rather than themselves or with their publication of Church affairs- even things that shouldn't be mentioned- by hiding behind the instruction to 'tell it to the Church' [Matth.18, 17] should make a start with their own little church, their family or Association and if they seem to be certain that all's well there, then they can start making a mockery of our Mother Church. Though I don't think that good children ever condemn their own mother. **Everybody's needed in the Church, everybody offers their services, be they mild characters or strict. Just as, for the human body, we need sweet things and sour, even bitter radishes, because they all have their own substances and vitamins, so everyone's necessary in the body of the Church. Each person complements the nature of the others and we all have to put up with not only the spiritual character of the others but also the weaknesses they have as people. Unfortunately, some people make absurd demands of others. They want everybody to be of the same spiritual constitution and if they're a little bit lenient or a touch too sharp, they conclude that they're not spiritual people at all.'**

January 14, 2018



### CANDLE INTENTIONS FOR THE HEALTH AND BLESSINGS OF

God's Blessings for a happy & healthy New Year to all the Panoffs, Aleksoffs,

Gonsers & Tsotsos  
Fr. Tom, Fr. Dimitri, Deacon 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

Angelo & Christine

Joe Tome

Special Intention  
Helen Popoff, Alex Popoff, Anna Branoff & Patsy Papalazarou  
Janet Williamson  
Adelaida, Feodosiy, Irina, Oleg, Galina, Nikolay & Nikolay

Joe Tome  
Alex & Magda Popoff  
Dorothy Goodman  
Irina Sivergina

**CANDLE INTENTIONS FOR BLESSED REPOSE**

Blessed Repose to all of our deceased relatives & friends  
Peter Popoff & John Naum  
Vasilii, Andrey, Galina, Nikolay & Vitaliy

Angelo & Christine  
Alex & Magda Popoff  
Irina Sivergina



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



**COFFEE HOUR** Volunteers are needed to help serve coffee and donuts for the month of January. 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 donuts and/or coffee.

**PARISH COUNCIL OFFICERS** at the January council meeting the following officers were elected; Sharon Jernigan-President, Catherine Steiner-Vice President, Susie Ford-Treasurer and Kathy Gonser –Secretary. Bob Steiner was elected as a non-officer to the executive board. The following were elected as chairperson(s) of the following ministries: Shari Nicoloff & Kathy Gonser-Fundraising, Dennis Jernigan, Bob Steiner & Calvin Conrad-Maintenance/Cemetery. **The chair people appreciate assistance from you in their work.**

**ANNUAL MEETING** The Annual Meeting of Saint Nicholas Parish will be held today beginning with a short prayer service after the Divine Liturgy. The Meeting will then reconvene in the Parish Hall. **All parish organizations must prepare a report, oral or written, to be given at this meeting.**

**OUR CHARITY MINISTRIES**

**HOPE IN A BOX** is collecting Toilet Paper for the month of January. 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

**2018 OFFERING ENVELOPES** There are still some boxes of envelopes left on the table in the parish hall. Please check to see if you have a box with your name on it, even if you marked No on your pledge card for them. If you give regularly (whether or not you filled out a pledge card) it's a tremendous help if you use the numbered envelopes. Don't see envelopes with your name on them and want them? Call Marcia (810-744-0070) and let her know.

**6<sup>th</sup> ANNUAL PAN ORTHODOX WINTER DINNER** to support the Dormition of the Mother of God Orthodox Monastery will be held on Thursday, January 18 at Assumption. The event will start at 5:30 with Vespers sung by the Mothers of Dormition Monastery, social time, dinner at 7:00 & the benediction at 8:30. Donations are requested at \$35 per adult and \$25 per student. Reservations need to be made by Sunday, January 14<sup>th</sup>. You may contact Deborah Gonser-Adams at (810) 695-2464 for more information and to make your reservation(s).

**THEOPHANY HOUSE BLESSINGS** can be scheduled for the week of February 11<sup>th</sup>. Forms are located at the candle stand or call the parish office to make your appointment.

**FATHER MATTHEW OUT OF TOWN** through February 7<sup>th</sup>. He will be accompanying Archbishop Alexander to Simonspetras Monastery on Mount Athos. This is the monastery where Archbishop Alexander was tonsured a monk by Elder Aimilianos. In case of a pastoral emergency you may reach Fr. Gabriel Bilas 330-285-1740, Fr. Joseph Abud 810-444-9108, or Fr. Angelo Maggos 810-471-0316.

**Weekly Schedule:**

**Tuesday, Jan 16**

6 pm-8 pm                      Book Club

**Wednesday, Jan 17**      No Liturgy or Adult Ed class until February 14<sup>th</sup>

**Thursday, Jan 18**

5:30 pm                      **6<sup>th</sup> ANNUAL PAN ORTHODOX WINTER DINNER at Assumption**  
evening begins with Vespers

**Saturday, Jan 20**

5 pm Vespers

**Sunday, Jan 21**

9:30 am Third Hour

10 am Divine Liturgy

Church School

**Offerings for the week January 7, 2018**

<i>Weekly Offerings</i>	\$2,042.00
<i>Estimated Average Weekly Expenses</i>	\$4,034.03
	<b>-\$1,992.03</b>

*84 people were in attendance on  
Sunday, January 7, 2018*

**“Some want to go to the Resurrection without passing by way of Golgotha” Abbess Gavriillia**