

January 22, 2017
Bulletin
St. Nicholas Orthodox Church
Orthodox Church in America
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SUNDAY, JANUARY 22, 2017 31st SUNDAY AFTER PENTECOST — Tone 6. Apostle Timothy of the Seventy (96). Monk Martyr Anastasius the Persian (628). Monk Martyr Anastásii, Deacon, of the Kiev Caves (Near Caves—12th c.). Ven. Makáry of Zhabynsk, Wonderworker (1623). Martyrs Manuel, George, Peter, Leontius—Bishops; Sionius, Gabriel, John, Leontius, Parodus—Presbyters; and 377 companions in Bulgaria (ca. 817).

TROPARIA

(Tone 6) The angelic powers were at Thy tomb the guards became as dead men. Mary stood by Thy grave, seeking Thy most pure Body. Thou didst capture hell, not being tempted by it. Thou didst come to the Virgin, granting life. O Lord who didst rise from the dead: 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 1) By Thy Nativity Thou didst sanctify the Virgin's womb! And didst bless Simeon's hands, O Christ God. Now Thou hast come and saved us through love. Grant peace to all Orthodox Christians, O only Lover of Man!

The Prokeimenon in the Sixth Tone: O Lord, save Thy people, and bless Thine inheritance!

v: To thee, O Lord, will I call. O my God, be not silent to me!

THE READING FROM THE FIRST EPISTLE OF THE HOLY APOSTLE PAUL TO TIMOTHY (4:9-

15) *Timothy, my son:* The saying is sure and worthy of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all men, especially of those who believe. Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Till I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties; devote yourself to them, so that all may see your progress.

Alleluia, Tone 6

v: He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God.

v: He will say to the Lord: “My Protector and my Refuge; my God, in Whom I trust!”

THE HOLY GOSPEL ACCORDING TO SAINT LUKE (19:1-10)

At that time Jesus entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. When Jesus came to the place, he looked up and said to him, “Zacchaeus, make haste and come down; for I must stay at your house today.” So he made haste and came down, and received him joyfully. And when

they saw it they all murmured, “He has gone in to be the guest of a man who is a sinner.” And Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold.” And Jesus said to him, “Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost.”

COMMUNION HYMN

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

Archpastoral Message of His Beatitude, Metropolitan Tikhon Sanctity of Life Sunday January 22, 2017

To the honorable Clergy, venerable Monastics, and pious Faithful of the Orthodox Church in America,
My beloved brothers and children in Christ:

When Christ approached the River Jordan to go down into its waters, John the Baptist trembled. With spiritual vision, he recognized the Lord that day, for they had met years earlier, before either of them had yet emerged from their mothers’ wombs. Elizabeth felt John leaping within her upon hearing the voice of the Holy Virgin. John’s little heart already burned with joy at perceiving the presence of Him Who was to take away the sins of the world. John was to spend his entire life preparing for a future encounter with this same Lamb of God, but what happened that day at the river was unlike anything he could have foreseen.

Christ, who had no sins of His own, took the weight of our sins upon Himself. At the Jordan, He submitted to a ritual purification of sins, in order to cleanse us from the grime of the passions. He descended into the waters as into a grave, so that we might be given new and everlasting life.

These bright themes echo in our ears in early January each year with the Church’s celebration of the Feast of Theophany. The joy of sins forgiven, of hearts made clean, of spiritual eyes washed and illumined by the shining face of Christ: these are joys that “no one can take away from us” (cf. John 16:22).

It is only with such corrected vision, with such purified thoughts and hearts that, later in January each year, we can turn our attention, with sobriety and indeed with sorrow, to the anniversary of the Roe v. Wade Supreme Court decision and all that it entails.

And what, in fact, has legalized abortion led to? We need to ask this question and provide a frank, if only partial, answer, because in the nearly five decades since Roe, a deep cultural and moral cynicism has set in, and I fear that our ears, our minds and our hearts may have grown dull to the full horror of abortion. For many, this is but one among several political “issues”—stale,

overemphasized, and divisive—while for others, it can bring long-hidden pain and grief to the surface. In either case, the Church, so it is sometimes suggested, is better off not speaking out. The Lord, however, has endowed His Church with a voice of mercy and truth, a voice of righteousness and peace (cf. Psalm 84:10). And as long as Rachel continues to weep for her children because they are no more, the Church’s voice cannot be silent (cf. Matthew 2:18).

Therefore, the Church cannot refrain from consoling women who, for whatever reason—whether pressured or abandoned by others or overwhelmed by a sense of helplessness or despair—have had recourse to abortion. Where there is grief, the Church must offer hope; where there is trauma, she must offer healing, and where there is repentance, she must offer forgiveness and reconciliation.

The Church also has a perennial duty to educate her younger members about the sanctity of marriage and sexuality which are inextricably bound to the holy gift of new life. Where the world eagerly teaches our youth to identify with and serve their passions, adult Christians, by their word and example, must form them in a life of ascetic restraint, without which the passions bring about turmoil and destruction.

And, perhaps more controversially but no less true, the Church must provide a prophetic witness and forthright correction to the powerful of this world, to the abortion industry and those who give it financial and legal support. By introducing lethal instruments into the sacred intimacy of a mother’s womb, the abortion industry has succeeded in commodifying human vulnerability and fragility. While deeming itself a provider of “reproductive health,” it leaves in its wake the wreckage of psychological and physical trauma, spiritual ruin, and

a death toll of staggering proportions, all the while amassing its own profit and prestige. No Christian can “stand with” such evil. No Church can fail to denounce it.

Our words, of course, must be confirmed by our deeds. In the many grassroots efforts of the Pro-Life Movement, such as neighborhood crisis pregnancy centers, volunteer counseling hotlines, and campus student groups, we see the commandment to “bear one another’s burdens, and so fulfill the law of Christ” put into action (Galatians 6:2). The humility and selflessness exhibited in such good works gives the lie to the caricature of the Pro-Life Movement as fueled by Pharisaical rancor.

Indeed, the Pharisees laid heavy burdens on their neighbors’ shoulders (Matthew 23:4), but our Savior came to take away the heavy yoke of sin. He stood among sinners on the shores of the Jordan, not in order to support or condone sin, but that all the world’s sins should be laid on His shoulders.

As His disciples, we have a mandate to bring all nations to Christ the Giver of Life, by baptizing them and by teaching them to observe all that He has commanded (Matthew 28:20). In our society this will often involve us in voicing unpopular opinions that, however gently and lovingly expressed, may well lead others to marginalize or reject us. The Lord repeatedly warned His disciples of this likelihood. But if we are to take part in Christ’s saving work of lightening His people’s heavy load of sin, then we cannot neglect such faithful witness. In humility, but also with boldness, we must stand with Christ. And—though the evil one tells us otherwise—Christ’s commandments are not burdensome. His yoke is easy. His burden is light (1 John 5:3; Matthew 11:30).

With love in Christ,
+ Tikhon
Archbishop of Washington
Metropolitan of All America and Canada

January 22, 2017



CANDLE INTENTIONS FOR THE HEALTH AND BLESSINGS OF

Health & God’s Blessings Hailey Paul	Gabriel Paul
Health & Blessings for Chick.....	Jo Ann Havens
Special Intention	Joe Tome
Health & Blessings Anna Branoff, Gloria Zelenko, Nik Evanenکو, Kate Stevens, Alyson Wilhelm, Jake Kusluski.....	Adams Family
Health & Blessings Suzanne Neumann.....	Gabriel Paul
Fr. Tom, Fr. Joe, Fr. Andrew, Deacon Anthony, Aaron, Jo Ann, Nicolai, Kosta, Jimmy, Laurie, Walt & Zina, Dorothy, Joseph, Helen, Jeanette, Gloria, Reggie, Calvin & Ruth, Taras, Anna, Stojan & Mira, Bosa, Ted & Marlene, Nicholas & Margaret, Gladys, my family & friends.....	Joe Tome

CANDLE INTENTIONS FOR ALL THOSE IN BLESSED REPOSE

Evanka Elieff-Memory Eternal	Her Family
Anthony Dorohov	Lydia Dorohov



Welcome all of our friends and visitors to St. Nicholas! Please join us for fellowship, coffee and pastries in our parish hall following the Divine Liturgy.

The coffee and pastries are being donated today in memory of Kosta Papalazarou (14 yrs blessed repose) by his family.

HOUSE BLESSINGS began on January 6. Forms are located at the candle stand or call the parish office to make your appointment.

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.

NORTH END SOUP KITCHEN We serve Thursday, February 2 from 9 am to 1 pm.

Schedule of services and events for the week of January 22:

Tuesday, January 24

6-8 pm Father in Toledo
Book Club @ St. George

Wednesday, January 25

9 am Divine Liturgy
11 am Adult Education

Saturday, January 28

5 pm Vespers

Sunday, January 29

9: 30 am Third Hour
10 am Divine Liturgy
Church School
1 yr Parastas + Sam Panoff

Offerings for the week January 15, 2017

<i>Weekly Offerings</i>	\$904.00
<i>Estimated Average Weekly Expenses</i>	\$4,034.03
	-\$3,130.03

*87 people were in attendance on
Sunday, January 15, 2017*