

St. Nicholas Orthodox Church

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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SUNDAY, JUNE 28, 2020 3RD SUNDAY AFTER PENTECOST - Tone 2. 3rd SUNDAY AFTER PENTECOST — Tone 2. All Saints of Britain and Ireland. Translation of the Relics of the holy and wonderworking Unmercenarys Cyrus and John (412). Ven. Xenophon, Abbot of Robeisk (Novgorod—1262). Ven. Sergius and Herman, Wonderworkers of Valaam (ca. 1353). St. Paul, Physician of Corinth. Icon of the Mother of God “Of the Three Hands” (8th c.). Hieromartyr Basil (1918). Holy Martyr Pappias (4th c.).

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 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 6) Protection of Christians never failing, Mediatrix before the Creator, ever constant. Do not despise the voice of prayer of sinners, but in your goodness come to help us who faithfully call upon you. Hasten to entreat, hurry to pray, O Theotokos, interceding always for those honor you.

***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 EPISTLE OF THE APOSTLE PAUL TO THE ROMANS (5:1-10) *Brethren:* since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit which has been given to us. While we were still weak, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man -- though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

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 MATTHEW (6:22-33) And Jesus taught the people who had come to Him saying: “The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns,

and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well.”

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

Above all pray without ceasing and thank God for everything that happens to you.

(Rule of Anthony the Great)

Anthony the Great is a realist. His rules or canons aren't some formula he's found and thrown to us. Each of them has something unique concerning the life of the monk and, if one is broken, everything comes crashing down. He says we have to pray without ceasing but at the same time thank God for everything that happens to us. He uses a coordinating conjunction because these two things can't be separated, they go together. We thank God for pleasant things, but even more for something else: in life, matters don't always turn out as we would want them to. We pray, for instance, and it seems that God doesn't listen. We ask for our health, and our illness worsens. We ask God to grant us certain things and He gives us nothing. Everything's back to front.

People who don't learn to thank God for everything, especially for adversity, will never advance even an inch beyond where they were when their mothers bore them. They'll make no progress. And, of course, when their mothers bore them, such people were innocent babes, they had a natural sanctity, whereas we have cruelty, and knowledge that makes us guilty. So we have to learn to thank God. When we have bad thoughts, when our brother says something and we feel hatred within us, we must, at that very time, thank God and smile at our brother. Unless we do so, it's impossible to advance a step, because everything will seem perverse to us. And then, in particular, others and our circumstances will cause us to have bad thoughts, temptations, passions and contrariness.

Ceaseless prayer and gratitude to God for all that happens to us are the necessary conditions for a natural life. If people don't thank God for everything, they can't even pray, nor live in the monastic state. People have to be grateful for whatever happens to them in the monastery, whether that comes from their inner world or from the brotherhood, from enemies or from demons. For instance, a monk has bad thoughts which torment him. He shouldn't be worried, but should rejoice and thank God. He should say to the demon: “Get behind me, Satan” and send him on his way, or, if he refuses to leave, the monk should be able to say: “The bed's big enough for the two of us. Sleep with me. Just turn over onto the other side so that I don't have to put up with your foul breath”. The demon will then leave like lightning.

Unceasing prayer and gratitude for everything are directly connected to our personal rule. In other words, anyone can perform his rule when he learns to pray ceaselessly. And anyone who performs his rule can have unceasing prayer. If he wants to separate his rule from unceasing prayer, both will come tumbling down. This is basic and we must remember it. Miss your rule for two days and you'll see that you'll forget to say “Glory to you, our God” even once a day. That's a law.

Archimandrite Aimilianos of Simonopetra

Νηπτική ζωή και Ασκητικοί κανόνες (Neptical life and ascetic rules), Indiktos Eds, Athens 2011, pp. 5-6.

The holy Gospel according to Mark 16: 9-20 (3rd Matins Gospel)

Now when Jesus rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons. She went and told those who had been with Him, as they mourned and wept. And when they heard that He was alive and had been seen by her, they did not believe. After that, He appeared in another form to two of them as they walked and went into the country. And they went and told it to the rest, but they did not believe them either. Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen. And He said to them, “Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means

hurt them; they will lay hands on the sick, and they will recover. So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God. And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen.

June 28, 2020



CANDLE INTENTIONS FOR THE HEALTH AND BLESSINGS OF

Bosa & her family	Bosa Kantar
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, Kathryn, Joseph, Ted, Marlene, Gladys, all the parishioners of St. Nicholas, my family & friends.	Joe Tome
Special Intention	Joe Tome

ETERNAL LIGHT IN THE ALTAR

Nicholas and Margaret Butrie – 6 month memorial	their family
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It is a joy to have with us on Sunday our father and Archbishop Alexander who is serving the Divine Liturgy. He will also be at the Pan-Orthodox Liturgy at St. George for Ss Peter and Paul.

Welcome to everyone joining us via our YouTube channel: [St Nicholas Orthodox Church Burton.](#)

APOSTLES' FAST ends on the feast of the chief apostles, Peter & Paul, tomorrow June 29. The feast will be celebrated with a Pan-Orthodox Divine Liturgy at St. George Church. In person attendance is limited to the clergy, chanters and videographers. You may join the Pan-Orthodox Liturgy on St. George Orthodox Church, Flint livestream on YouTube.

PANORTHODOX SOFTBALL GAME Sunday, July 19 at St. Pius Catholic School. The game starts at 3 pm. Food & drinks will be provided by Assumption Church. Please sign up by calling the office at 810-744-0070 or e-mailing stnicholasburtonmi@gmail.com
Any questions? please e-mail Fr. Gabriel at frgabrielismm@gmail.com



CANDLE INTENTION REQUESTS can be emailed to the office at 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
Anna Branoff	Grand Blanc Fields 12628 Pagels Dr	Grand Blanc, MI 48439
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
Eleni Servinis	Regency 1330 Grand Pointe Ct	Grand Blanc, MI 48439
Jo Sredich	Magnolia House 4134 N. State Rd.	Davison, MI 48423

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

ROTATING SCHEDULE The groupings are based on alphabetical order from households that wish to return presently. You will receive a phone call and e-mail from the parish office notifying you the Sunday Liturgy you are scheduled to attend.

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

VESPERS ON SATURDAY Those who wish to attend Vespers on Saturday should contact the parish office whether by e-mail or telephone call. If the maximum number of households permitted is reached for Wednesday Liturgy and Saturday Vespers by the time you notify the office of your desire to attend, your household will be put on the top of the list for the following week.

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.**

ALL OCA ONLINE CHURCH SCHOOL check out the offerings here: <https://www.oca.org/all-oca-church-school>

Weekly schedule:

Monday, June 29 **SAINTS PETER AND PAUL, CHIEF OF THE APOSTLES**
10 am **[Pan-Orthodox Liturgy at St George – streaming on their YouTube channel](#)**

Wednesday, July 1 No Liturgy

Thursday, July 2 9 am to 1 pm – North End Soup Kitchen

Saturday, July 4
5 pm **[Great Vespers – streaming on our YouTube channel](#)**
Confessions after Vespers



Sunday, July 5 Group 3A is in the church and Group 3B is in the fellowship hall
10 am **[Divine Liturgy – streaming on our YouTube channel](#)**

Father Matthew will be on vacation June 22-July 3. Please contact Fr Joe Abud (810-444-9108), Fr Gabriel Bilas (330-285-1740) or Fr Jarrod Russell (501-554-1874) in case of an emergency.

Offerings for the week June 21, 2020

Weekly Offerings	\$ 1,134.00
Estimated Average Weekly Expenses	\$ 3,104.00
	\$-1,970.00

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 judgment 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 judgment 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