

June 5, 2016

Bulletin

St. Nicholas Orthodox Church

Orthodox Church in America

2143 S. Center Rd, Burton, MI 48519

Served by: Fr. Matthew-Peter Butrie – Rector

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SUNDAY, JUNE 5, 2016. 6th SUNDAY OF PASCHA — Tone 5. Blind Man. Hieromartyr Dorotheus, Bishop of Tyre (ca. 362). Translation of the Relics of Bl. Igor (George), tonsured Gabriel, Grand Prince of Chernigov and Kiev (1150). Bl. Constantine, Metropolitan of Kiev (1159). Repose of St. Theodore Yaroslavich, older brother of St. Alexander Nevsky (Novgorod—1233). Finding of the Relics of Ven. Bassian and Jonah, Monks of Pertomsk (Solovétsky Monastery—1599). Martyrs Marcian, Nicander, Hyperechius, Appolonius, Leonidas, Arius, Gorgias, Selenias, Irenius, and Pambo, of Egypt (4th c.). Ven. Theodore the Wonderworker, Hermit of the Jordan (ca. 6th c.). Ven. Anubius, Confessor and Anchorite, of Egypt (5th c.). Ven. Abba Dorotheus of Palestine (6th c.). St. Peter of Korcha (Albanian).

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!**

Say to God: How awesome are Thy deeds! So great is Thy power that Thy enemies cringe before Thee! **Through the prayers of the Theotokos, O Savior save us!**

Let all the earth worship Thee and praise Thee! Let it praise Thy name, O Most High! **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

God be bountiful to us and bless us! Show the light of Thy countenance upon us and have mercy on us! **O Son of God who arose from the dead, save us who sing to Thee: Alleluia!**

That we may know Thy way upon the earth, and Thy salvation among all nations! **O Son of God who arose from the dead, save us who sing to Thee: Alleluia!**

Let the people give thanks to Thee, O God! Let all the people give thanks to Thee! **O Son of God who arose from the dead, save us whosing 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 God arise, let His enemies be scattered; let those who hate Him flee from before His face. **Troparion:** Christ is risen from the dead...

As smoke vanishes so let them vanish; as wax melts before the fire.

Troparion: Christ is risen from the dead...

So the sinners will perish before the face of God; but let the righteous be glad. **Troparion:** Christ is risen from the dead...

This is the day which the Lord has made! Let us rejoice and be glad in it! **Troparion:** Christ is risen from the dead...

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 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) Thou didst descend into the tomb, O Immortal; Thou didst destroy the power of Death. In victory didst Thou arise, O Christ God, proclaiming Rejoice!" to the myrrhbearing women, granting peace to Thy apostles, and bestowing resurrection on the fallen.

The Prokeimenon in the Eighth Tone: Pray and make your vows / before the Lord our God!

v. In Judah God is known; His name is great in Israel.

THE READING FROM THE ACTS OF THE HOLY APOSTLES (16:16-34) *In those days*, as we were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice." The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, "Men, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

Alleluia, Tone 8

v. Look upon me and have mercy on me!

v. Direct my steps according to Thy word!

THE HOLY GOSPEL ACCORDING TO SAINT JOHN (9:1-38)

At that time, as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes, and I washed, and I see." Some of the Pharisees said, "This man is not from God, for he does not keep the sabbath." But others said, "How can a man who is a sinner do such

signs?” There was a division among them. So they again said to the blind man, “What do you say about him, since he has opened your eyes?” He said, “He is a prophet.” The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, “Is this your son, who you say was born blind? How then does he now see?” His parents answered, “We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself.” His parents said this because they feared the Jews, for the Jews had already agreed that if any one should confess him to be Christ, he was to be put out of the synagogue. Therefore his parents said, “He is of age, ask him.” So for the second time they called the man who had been blind, and said to him, “Give God the praise; we know that this man is a sinner.” He answered, “Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see.” They said to him, “What did he do to you? How did he open your eyes?” He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?” And they reviled him, saying, “You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” The man answered, “Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if any one is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing.” They answered him, “You were born in utter sin, and would you teach us?” And they cast him out. Jesus heard that they had cast him out, and having found him he said, “Do you believe in the Son of man?” He answered, “And who is he, sir, that I may believe in him?” Jesus said to him, “You have seen him, and it is he who speaks to you.” He said, “Lord, I believe”; and he worshiped him.

THE HYMN TO THE THEOTOKOS

The Angel cried to the Lady full of grace: Rejoice, O Pure Virgin! Again I say: Rejoice! Your Son is risen from His three days in the tomb! With Himself He has raised all the dead! Rejoice, all ye people! Shine! Shine! O New Jerusalem! The Glory of the Lord has shone on you! Exult now and be glad, O Zion! Be radiant, O Pure Theotokos, in the Resurrection of your Son!

COMMUNION HYMN

Receive the Body of Christ; taste the fountain of immortality! Alleluia, Alleluia, Alleluia.

IN PLACE OF “WE HAVE SEEN THE TRUE LIGHT...”

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

Towards the Council – Archbishop Job of Telmessos (continued)

3– The long process of preparation of the Council (continued from last week)

In this spirit, the Second pan-Orthodox pre-conciliar conference of Chambésy in 1982 adopted the text on the issue of the impediments to marriage, of the adaptation of the rules of fasting to contemporary conditions, of the question of the calendar (mainly about the common date of Easter (Pascha), following a conference of Orthodox astronomers and canonists previously gathered at Chambésy). The Third pan-Orthodox pre-conciliar conference of Chambésy in 1986 adopted the text on “the contribution of the Orthodox Church to the realization of peace, justice, liberty, fraternity and love among peoples, and the elimination of racial discrimination and other forms of discrimination,” the relationship of the Orthodox Church to the ecumenical movement, the relationship of the Orthodox Church with the Christian world, and adopted bylaws of the preparatory pre-conciliar conferences and the inter-Orthodox preparatory committees where all the decisions should be taken by consensus, except for procedural matters to be taken by two-thirds of the heads of delegations present.

The Fourth pan-Orthodox pre-conciliar conference of Chambésy in 2009 adopted the final text on the Orthodox diaspora, which ratified the Orthodox Episcopal Assemblies in twelve regions: 1) North and Central America, 2) South America, 3) Australia – New Zealand – Oceania, 4) Great Britain – Ireland, 5) France, 6) Belgium – Netherlands – Luxembourg, 7) Austria, 8) Italy and Malta, 9) Switzerland 10) Germany 11) Scandinavia, 12) Spain and Portugal. The region of North and Central America was later divided between Canada and the USA during the Synaxis of the Primate of the Orthodox Church in 2014, while Mexico was attached to the South American region and renamed “Latin American.” This pan-Orthodox pre-conciliar conference also adopted the working procedure of these episcopal assemblies.

4-To the council

When the Synaxis of the Primates of the Orthodox Churches gathered in Constantinople at the seat of the Ecumenical Patriarchate at the Phanar in March 2014, it was decided to convene a special inter-Orthodox commission to review a few texts of the second and third pre-conciliar Pan-Orthodox conferences of 1982 and 1986. Moreover, this Synaxis of the Primates of the Orthodox Churches adopted the rule that all decisions in the Council's work will be taken unanimously on the principle of consensus. It had been decided that the Holy and Great Council of the Orthodox Church would be convened by the Ecumenical Patriarch in Constantinople in 2016. The council will be presided as established by the Ecumenical Patriarch, while the Primates of the other Orthodox churches will be seated to his right and to his left. Each Church will send a delegation consisting of its Primate and 24 bishops.

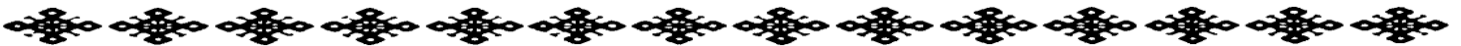
The special inter-Orthodox commission met at the Orthodox Centre of the Ecumenical Patriarchate in Chambésy in October 2014, February 2015 and March-April 2015 and reviewed the texts on the relationship of the Orthodox Church to the ecumenical movement, on the relationship of the Orthodox Church with the Christian world and combined them together in a single document entitled "The relationship of the Orthodox Church with the rest of the Christian world." Moreover, the text on "The contribution of the Orthodox Church to the realization of peace, justice, liberty, fraternity and love among peoples, and the elimination of racial discrimination and any other form of discrimination" has also been revised and corrected. The text on the rules of fasting had a few minor editorial corrections.

The Fifth pan-Orthodox pre-conciliar conference of Chambésy of October 2015 approved the text on "Autonomy and the manner of its proclamation," developed in 2009 by the Inter-Orthodox Preparatory Commission. It also examined the draft documents of the pan-Orthodox Council reviewed by the Special Inter-Orthodox Commission from the meetings of October 2014, February and March-April 2015. The documents entitled "The relations of the Orthodox Church with the rest of the Christian world" and "The importance of fasting and its observance today" were approved. On the other hand, the document entitled "The contribution of the Orthodox Church to the realization of peace, justice, liberty, fraternity and love among peoples and to the elimination of racial discrimination and other" was renamed "The mission of the Orthodox Church in the contemporary world" and could not reach unanimity and as a result was not signed by the heads of delegations of the Churches of Russia and Georgia.

5-The Synaxis of the Primates of January 2016

Thus, among the ten themes on the agenda of the Holy and Great Council, two could not reach a consensus at the meetings of inter-Orthodox preparatory commissions, despite many efforts. This is the question of autocephaly and the manner of its proclamation and the question of the diptychs. The Synaxis of the Primates of the Orthodox Churches met in Chambésy in January 2016 decided that these two issues will not be examined by the Holy and Great Council of the Orthodox Church, but will be during another subsequent council. This Synaxis has even decided to remove the issue of the calendar from the agenda because some local Orthodox Churches have stated that they do not desire and are not ready for a calendar reform. Moreover, the Synaxis considerably reworked the text on the impediments to marriage that is now entitled "The sacrament of marriage and its impediments." This text was not signed by the Churches of Antioch and of Georgia. The Church of Antioch did not sign also the decisions of the Synaxis of 2016. *To be continued on June 19.*

June 5, 2016



CANDLE INTENTIONS FOR THE HEALTH AND BLESSINGS OF

Special Intention	Joe Tome
Health and healing for Nikolai Evanenکو	Evanenko family
Health & Blessings for our parents, Peter & Jo	Kris, Mara & Jana
Fr. Joe, Fr. Moses, Fr. Lavrenty, Deacon Anthony, Jo Ann, Gloria, Laurie, Walt & Zina, Dorothy, Jeanette, Reggie, Ruth, Stojan & Mira, Bosa, Joseph, Helen, Ted & Marlene, Gladys, my family & friends	Joe Tome
Blessing to our parish high school & college graduates	Sredich & George

CANDLE INTENTIONS FOR ALL THOSE IN BLESSED REPOSE

Memory Eternal John Zelenko, Rosemary Vuckovich, Evanka Elieff, Sophie Stavridis,

Ljubomir Prusac George Family

ETERNAL LIGHT

Kosta, Theodora, Eleni, Kosta, Kotsi, Elias, Theme, Elias, Evangelia..... Lena Bakousidis

Theodora Papalazarou..... Lena Bakousidis



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

100TH ANNIVERSARY COMMITTEE will meet on Tuesday, June 7 in the parish hall at 5:45 pm.

PARISH COUNCIL will meet on Tuesday, June 7 at 6:45 pm. Please pick up your packets located on the table in front of Debbie’s office.

CHARITY MINISTRIES

HOPE IN A BOX is collecting Laundry Soap for the month of June. 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 this **Thursday, July 7 from 9 am to 1 pm.**

SPECIAL MEETING will be held on Sunday, June 12 to elect the Lay Delegate for the Diocesan conference to be held at Holiday Inn Gateway Centre on Saturday, June 25 from 2:30 to 5:30 pm. Nominees to date are Reader Joseph Tome and Subdeacon Johnny Kantor. If you would like to serve as a lay delegate or would like to nominate an individual(s), please contact the parish office.

DIOCESAN CONFERENCE & ORDINATION BANQUET will be held on Sunday, June 26 following the Divine Liturgy in our hall. Tickets for the banquet must be purchased in advance (we need to give a number to the caterer). Adults are \$15 and children 12 and under \$6. Debbie will be selling tickets on your way to coffee. The last day to purchase your tickets will be Sunday, June 19. Menu: roast sirloin of beef, chicken, cabbage rolls, triangles, mashed potatoes with gravy, corn, California blend. Beverages: coffee, milk, ice tea and punch. We will have an ordination cake for dessert. Volunteers are welcome to bake other sweets for dessert. Please contact the office if you can bake sweets.

MACEDONIAN OPEN The 36th Macedonian Open Golf Scramble will be held this year on Monday, June 20th at the Davison Country Club. Once again that is the Monday after Father’s Day and would make a great Father’s Day gift. Everyone is encouraged to help out in any way they can. There are many sponsorship opportunities for Families and individuals who would like to support the event, from signs wishing “good luck” to signs “in memory” of a loved one. A sign sponsorship is a great advertising opportunity for any business. Whether it’s for your business or one that you frequent, we encourage everyone to participate in getting new sign sponsors this year. If you have any questions or know of someone who would like to help, please contact Angelo Panoff, Christine Panoff, Linda Branoff, George Branoff or Chris Nedanis. Please look for the flyers that will be available on our website, in the monthly Bulletin and in the Church Hall following today’s service. Feel free to take a few extra flyers and pass them around.

ENTHRONEMENT Bishop Alexander will be enthroned at his second see of Dallas on Saturday, June 11. Fr. Matthew will be in Dallas for the Vespers on Friday, June 10 and enthronement on June 11 and is returning

Saturday evening to be at Liturgy here on Sunday, June 12. Our Diocesan Chancellor, Fr. Don Freude, will also attend the enthronement.

PARISHIONER UPDATE Peter Sredich has been transferred to the University of Michigan hospital. Thank you for your prayers and well wishes. His foot is recovering nicely and doctors are evaluating Peter's overall condition. Please continue your prayers for his recovery.

Schedule of services and events for the week of June, 5:

Monday, June 6 Father in Toledo

Tuesday, June 7
5:45 pm 100th Anniversary Meeting
6:45 pm Parish Council Meeting

Wednesday, June 8 **LEAVE-TAKING OF PASCHA**
9:00 am Divine Liturgy for the Leave-taking of Pascha
11:00 am Adult Education
6:00 pm Vespers & Divine Liturgy at St. George for the Ascension of our Lord

Saturday, June 11
5:00 pm Vespers

Sunday, June 12 **FATHER'S OF THE 1ST COUNCIL -7TH SUNDAY OF PASCHA**
9:30 am Third Hour
10:00 am Divine Liturgy
Special Parish Meeting

Offerings for the week May 29, 2016

<i>Weekly Offerings</i>	\$1,340.00
<i>Estimated Average Weekly Expenses</i>	\$5,255.62
	-\$3,915.62

*86 people were in attendance on Sunday,
May 29, 2016*

“If you cannot see Christ in the beggar at the church door, you will not find Him in the chalice.”
St. John Chrysostom