

May 24, 2020

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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SUNDAY, MAY 24, 2020. 6th SUNDAY OF PASCHA—5.Man. Blind Man. Ven. Simeon the Stylite (the Younger) of the Wonderful Mountain (596). Ven. Nikita the Stylite, Wonderworker of Pereyaslavl'—Zalesskii (786). Martyrs Meletius Stratelates, Stephen, John, and 1,218 soldiers, with women and children, including Serapion the Egyptian, Callinicus the Magician, Theodore, Faustus, the women: Marciana, Susanna, and Palladia, two children: Cyriacus and Christian, and twelve Tribunes—Faustus, Festus, Marcellus, Theodore, Meletius, Sergius, Marcellinus, Felix, Photinus, Theodoriscus, Mercurius, and Didymus, all of whom suffered in Galatia (138-161). St. Vincent of Lérins.

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 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, O Christ our God, trampling down death by death, Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: 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 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 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...

Christ is risen! Indeed He is risen! Christos voskrese! Voistinnu voskrese! (Slavonic)
Christos anesti! Alithos anesti! (Greek) Al Maseeya kam! Hakkan kam! (Arabic)
Hristos vaskrese! Voistinnu vaskrese! (Serbian)
Hristos a înviat! Adeverat a înviat! (Romanian)

“The soul has to make a choice, and the outcome will either break it into pieces or enable it to sail to its destination in God. And the choice comes down to this: Will the soul accept or reject suffering? Will it make this suffering its own, or struggle against it, seeing it as something alien to itself?

...If he chooses to accept his suffering, he must embrace it with the wholeness of his life; he must discover and accept the proper relation to his suffering. If he can do this, he will have transformed his suffering so that in the end his only reality will be God. But if he continues to resist his suffering, refusing to find his salvation in it, his anguish will continue unabated.

The question is ultimately this: Will he offer himself as a voluntary sacrifice to the will of God? ...He must accept as his own will, as his own desire, the will of God for his life. If this happens, he will cease being anxious about his sufferings, for he will see that they too are the signs and tokens of God’s presence.

It follows from this that the [soul’s] salvation hinges on a single decision, namely, the acceptance or rejection of his suffering. To the extent that he struggles against his suffering, seeking to disown and reject it, his agony will only intensify. The avoidance of suffering serves only to increase suffering in a vicious cycle that never ends.

If, on the other hand, he chooses to entrust himself to God, and so recognize in his suffering God’s mercy and love; if he is able to see his suffering as proof of God’s love for him, then he will undergo another, greater experience that will shake him to the core of his being.

Just when he thinks his life is about to end, that he is about to breathe his last, he will feel, not simply an upward surge into new life, but deep within himself the presence of the “long-lived seed” mentioned in the Prophet Isaiah:

“It was the will of the Lord to bruise him; He has put him to grief; yet when he makes himself an offering for sin, he shall see his offspring, a long-lived seed, and the will of the Lord shall prosper in his hand; he shall see the fruit of his suffering of his soul and be satisfied” (Isaiah 53:10).

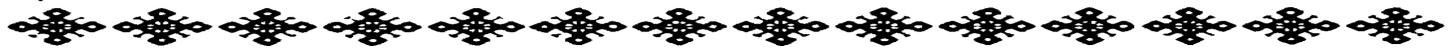
Spiritual health is not found in the avoidance of suffering, but in its joyful acceptance. The [soul’s] dilemma lies precisely in whether or not he will accept his sufferings or reject them, which is another way of saying that the choice he needs to make is whether to accept or deny God.

Elder Aimilianos, *Psalms and the Life of Faith*, p. 100-102.

The holy Gospel according to John 20:11-18 (8th Matins Gospel)

But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb. And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. Then they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.” Now when she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus. Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” She, supposing Him to be the gardener, said to Him, “Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.” Jesus said to her, “Mary!” She turned and said to Him, “Rabboni!” (which is to say, Teacher). Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’” Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her.

May 24, 2020



CANDLE INTENTIONS FOR THE HEALTH AND BLESSINGS OF

God's blessings and health for everybody

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

Joseph Neely - Congratulations on graduating from Central Michigan. Best wishes for your future.

Baba

CANDLE INTENTIONS FOR BLESSED REPOSE

John Goodman (1 yr. May 22)

John Goodman's family

Susan Goodman (2 yr. May 2)

Susan Goodman's family

John Goodman (1 yr.) Blessed Repose~Memory Eternal

Dorothy Goodman

Nikolaos Bakousidis (1 yr. June 6)

Ritsa Batcos & family & Jerry & Lena Bakousidis & family

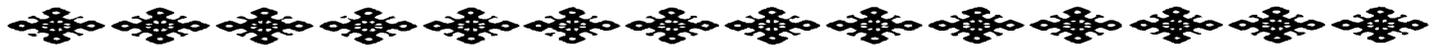
Evangelia Bakousidis

Ritsa Batcos & family & Jerry & Lena Bakousidis & family

ETERNAL LIGHT AT THE ALTAR

Nikolaos Bakousidis (1 yr. June 6) & Evangelia Bakousidis & Theodora Papalazarou

Ritsa Batcos & family & Jerry & Lena Bakousidis & family



CHRIST IS RISEN! INDEED HE IS RISEN! Welcome to everyone joining us via our YouTube channel to which you are invited to subscribe: [St Nicholas Orthodox Church Burton.](#)

STAGE 4 RE-OPENING

Federal gating criteria look to beginning re-opening based on 14 days downward trend of new coronavirus infections. Genesee County is on such a trend. The governor's executive order states there is no penalty for houses of worship to operate as houses of worship nor is there a penalty for anyone to attend a house of worship for that purpose. Therefore Archbishop Alexander has blessed our parish to move to Stage 4 of re-opening.

WHAT IS A HOUSEHOLD?

A household is the people who live under the same roof. A household may be one person, it may be several people – all who live under the same roof. Members of the same household do not have to social distance from each other in church.

HOW MANY HOUSEHOLDS ARE PERMITTED IN STAGE 4?

We are permitted 50% of social distancing capacity in Stage 4. We can fit 16 households in church and 16 in the fellowship hall. 50% capacity is 8 households in church, 8 households in the hall.

WHAT DOOR DO WE ENTER FOR SERVICES?

Church entry will be through the front doors with the office door used for those who need step-less access.

Hall entry will be used only by those joining the livestream of the Liturgy in the hall.

HOW WILL CHURCH AND FELLOWSHIP HALL ROTATION WORK?

A household that is in church for the first rotation will be in the fellowship hall for their next rotation. A household that is in the hall on their first rotation will be in the church for their next rotation.

WHAT ARE THE CRITERIA FOR A PERSON ATTENDING SERVICES?

- "... those with pre-existing and underlying conditions as defined by civil government are to refrain from coming to church. Clergy within this group must seek the blessing of their diocesan bishop to attend and serve, if they so desire." (Synod of Bishops)
- "Clergy and faithful 65 years of age and older without underlying medical conditions may attend services if they choose to. (I. General Guidelines, 4. a.)
- if you are presenting with symptoms of COVID-19, you must remain at home. (Synod of Bishops)
- faithful who do not feel safe leading services or attending them may stay home. (Synod of Bishops)

GENERAL GUIDELINES FOR HOUSEHOLDS

- the usher will give you hand sanitizer and ensure that you are properly wearing a face-covering (face-coverings are mandatory per the governor's executive order)
- the usher will provide you with a donation envelope if you need; please drop it in the basket provided
- the usher will lead you to a pew in church or chair in the hall
- maintain social distancing both inside and outside of church and the hall
- "contactless" veneration of icons, priest/bishop's hand, etc. - venerate with a bow
- the usher will release households by pew /chairs for Communion. Only after a household has returned to their pew / chairs will the next household be released. Holy Communion will be brought to those in the hall at every Liturgy.
- continue to refrain from kissing the chalice after holy Communion
- continue to refrain from touching the Communion cloth, rather take up the paper napkin provided and hold it under your chin and wipe your lips with it and then place it in the vessel provided. These will be burned after the Liturgy.
- you may bring your own pew book and take it home with you at the end of Liturgy
- no bulletin or announcements will be handed out. You may print your own and bring it and take it with you when you leave.
- Wait for the usher to lead you out of church / hall.

Given the circumstances, we may be inclined to greet one another more closely than social distancing guidelines permit. Let us keep social distancing for the sake of the person with whom we interact, for their safety and well-being. If you wish, chat in the parking lot at a safe social distance or get into your vehicles and chat with your windows down from six feet apart.

BATHROOMS

One person at a time in the bathrooms, unless they are in the same household. Bathrooms near the conference room are for those in church. Bathrooms in the classroom hallway are for those in the hall.

CANDLES

Ushers will hand out the beeswax tapers to those who wish to light them. Any other candles to be lit in church (the small 4 hour candles or 7 day candles) will be lit by an usher who will take down the candle intention. Those in the hall may provide their candle intention to the usher who will take down the intentions and ensure the candles are lit.

ROTATING SCHEDULE

Parish council members have been attending May 17 and May 24 to see what procedures are in place and for those who are ushers to see how these work. Father Matthew has been contacting households to see who is able, based on the criteria listed above, and who is willing to attend at this time to get a sense of how many to expect in the coming weeks. **We will begin the rotating schedule on May 31 for attending Sunday Liturgy. 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

LITURGY ON WEDNESDAY AND VESPERS ON SATURDAY

Those who wish to attend Liturgy on Wednesday or 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.

CANDLE INTENTION REQUESTS can be emailed to the office at stnicholasburtonmi@gmail.com or called in.

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

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

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.**

MEMORY ETERNAL On Memorial Day we remember all of our fallen asleep veterans, those fallen asleep in war and in peace, wherever their bodies are at rest. May they gaze upon the light of Christ's face together with the saints. Memory eternal! Bog da prosti! Christ is risen!

In Memory of our Fallen
Asleep Veterans



Weekly schedule:

Monday, May 25

Office Closed for Memorial Day

Wednesday, May 27

LEAVE-TAKING OF PASCHA

9 am

Divine Liturgy – streaming on our YouTube channel

then Fr. Matthew will drive to Archbishop Alexander

6 pm

Pan-Orthodox Vespers at St Mary Magdalene parish - livestream

Thursday, May 28

ASCENSION OF OUR LORD

10 am

Pan-Orthodox Liturgy at St. Mary Magdalene parish - livestream

Saturday, May 30

5 pm

Great Vespers – streaming on our YouTube channel

Sunday, May 31

7th Paschal Sunday – the Fathers of the 1st Council

10 am

Divine Liturgy – streaming on our YouTube channel

Offerings for the week May 17th, 2020

Weekly Offerings	\$ 1,490.00
Estimated Average Weekly Expenses	\$ 3,236.00
	\$-1,454.00