

November 17, 2019

St. Nicholas Orthodox Church

Diocese of Toledo - Orthodox Church in America

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**The Gospel according to Saint John 21:15-25
(11th Matins Gospel)**

So when they had eaten breakfast, Jesus said to Simon Peter, “Simon, son of Jonah, do you love Me more than these?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Feed My lambs.” He said to him again a second time, “Simon, son of Jonah, do you love Me?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Tend My sheep.” He said to him the third time, “Simon, son of Jonah, do you love Me?” Peter was grieved because He said to him the third time, “Do you love Me?” And he said to Him, “Lord, You know all things; You know that I love You.” Jesus said to him, “Feed My sheep. Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish. This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, “Follow Me.” Then Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on His breast at the supper, and said, “Lord, who is the one who betrays You?” Peter, seeing him, said to Jesus, “But Lord, what about this man?” Jesus said to him, “If I will that he remain till I come, what is that to you? You follow Me.” Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, “If I will that he remain till I come, what is that to you?” This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true. And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen

SUNDAY, NOVEMBER 17, 2019 22nd SUNDAY AFTER PENTECOST — Tone 5. St. Gregory the Wonderworker of Neo-Cæsarea (ca. 266-270). Ven. Nikon, Abbot of Rádonezh, disciple of Ven. Sergius (1426). Ven. Lazarus the Iconographer, of Constantinople (ca. 857). Martyr Gobron (Michael) and 133 soldiers, of Georgia (914). Ven. Genadius of Vatopedi (Mt. Athos).

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 8) You became worthy of your name through your way of life: through your vigilance in prayer and your constant works of mercy. Therefore, O Father Gregory, beseech Christ God to enlighten our minds, that we may not sleep in sin, which leads to death!

(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) The Most Pure Temple of the Savior; the precious Chamber and Virgin; the sacred Treasure of the glory of God, is presented today to the House of the Lord. She brings with her the grace of the Spirit, which the angels of God do praise. Truly this woman is the abode of heaven!

The Prokeimenon in the Fifth Tone: Thou, O Lord, shalt protect us / and preserve us from this generation forever.

v: Save me, O Lord, for there is no longer any that is godly.

THE READING FROM THE EPISTLE OF PAUL TO THE GALATIANS (6:11-18) *Brethren:* See with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

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 LUKE (12:16-21) And Jesus told them a parable, saying, “The land of a rich man brought forth plentifully; and he thought to himself, ‘What shall I do, for I have nowhere to store my crops?’ And he said, ‘I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.’ But God said to him, ‘Fool! This night your soul is required of you; and the things you have prepared, whose will they be?’ So is he who lays up treasure for himself, and is not rich toward God.”

COMMUNION HYMN

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



As was mentioned in the November newsletter, Protodeacon Luke and I are using the new priests service book translated into English from the service books of Simonopetra Monastery. We'll now take a look at the words said as we receive Holy Communion. First, we can see what is in our current pew books. The text of the Liturgy there is taken from the Orthodox Church in America's 1967 English translation from Church Slavonic. This text has that as each person comes to receive the Eucharist the priest says “The servant (handmaid) of God (name), partakes of the precious and holy Body and Blood of our Lord and God and Savior Jesus Christ, for the remission of sins and unto life everlasting.”

One priest surmised to me that this long prayer came into use as fewer and fewer people received Holy Communion frequently. In some places this occurred to the point that some received Communion but one time a year. So the prayer became longer and more elaborate to emphasize the solemnity of receiving Christ in the Eucharist. This prayer, however, is of more recent vintage.

Second, this brings us to the older formula for receiving the Eucharist: “The Body and Blood of Christ.” This is what is in the Simonopetra priest's service book and it is what we hear at Holy Communion now.

The longer prayer may have made more sense when there were very few people receiving Communion at the Liturgy. Nowadays, though, frequent Communion has again become the norm as it was in the early years of the Church. To say the entire prayer (as found in the pew book) for each person while they remain at the chalice either takes up more time or the priest may say the prayer at a rapid speed.

The Simonopetra Ieratikon has the simpler, more ancient formula for receiving Holy Communion: “The Body and Blood of Christ” and after the last person has received Communion, the priest concludes with “for remission of sins and for life eternal.” No names are used, only the words “The Body and Blood of Christ.” At Simonopetra Monastery and at Vatopedi Monastery (the largest in terms of numbers of monks: over 100 monks), frequent Communion is the norm. All the monks, whether priests, deacons or non-ordained, form a line to come before the Holy Doors to receive Communion as the priest serving the Liturgy says only “The Body

and Blood of Christ.” Nor do the monks kiss the chalice after Communion. Nor do those who have received Christ in Communion come to have their heads touched by the chalice. I witnessed all this at the pilgrimage to Simonopetra I made with Archbishop Alexander and Fr. Silviu Bunta.

Here at St. Nicholas where many come to receive Communion every Sunday and we now use the priest’s service book of Simonopetra, some of you have noticed that the words are only “The Body and Blood of Christ” without the priest saying your name. This follows the older custom that has come into use again through the Simonopetra Ieratikon that Archbishop Alexander has blessed for use in both his dioceses.

November 17, 2019



CANDLE INTENTIONS FOR THE HEALTH AND BLESSINGS OF

Happy Birthday Kuma Mira (Nov. 5). God Bless you
Health & God’s blessing to all our grandkids & their parents
All the sick in our parish
Health for Dennis Jernigan
Mary, Angelo, Helen & Gabriel
Fr. Tom, Fr. Paul, Fr. Anthony, Matushka Rose Marie, Calvin, Helen, Angelo, Joan,
Peggy, Bob, Angelo, Christine, Dorothy, Anna, Anna, Alex, Irene, Allen, Deborah,
Luba, Kosta, Stojan, Mira, Bosa, Christopher, Allison, Jeanette, Kathryn, Nicholas,
Margaret, Joseph, Ted, Marlene, Reggie, Gladys, my family and friends
Special Intention

Kuma Bosa
Baba & Dedo
Angelo & Christine
Sharon & Charlie Jernigan
Alex & Magda Popoff


Joe Tome
Joe Tome

CANDLE INTENTIONS FOR BLESSED REPOSE

Blessed Repose for our grandsons Andrew & Matthew Panoff
Peter Popoff

Baba & Dedo
Alex & Magda Popoff



WELCOME all our friends and visitors. Please join us in our fellowship hall after liturgy for coffee & donuts. 

2020 PLEDGE CARDS have been mailed out. If you have not received yours by Nov. 22nd, contact the parish office by phone 744-0070 or email stnicholasburtonmi@gmail.com so that we may get a pledge card to you. Please fill out and sign your pledge card so the parish council can budget accordingly. Remember in order to be considered a member here at St. Nicholas you must return a signed pledge card. We would like for them to be returned by December, 1. **DO NOT** send your 2020 pledge back with the card or it will be credited to 2019.

SILENT AUCTION Three Christmas wreaths are on a table in the parish hall. This is a silent auction fundraiser. Write down your bid on one of the notepads next to the wreath you would like to bid on. Make your bid now!

PAN-ORTHODOX SERVICE November 20th –eve of the Entrance of the Theotokos – 6 pm Vespers & Divine Liturgy at Assumption Greek Orthodox Church, Grand Blanc.

CHRISTMAS GREETINGS If you would like to have your name(s) included on the annual Christmas greetings list please call or email the office no later than December 2nd. There is also signup sheet in the parish hall. Donations are appreciated.

ANGEL TREE PROGRAM Our parish is participating in this program as part of our Advent fast helping those in need. The Angel Tree is in the parish hall with 43 children’s names on it. Gifts do need to be placed in a gift bag or wrapped but **you must include the child’s names and code number on the gifts.**



Gift range is between \$30 and \$40 & gift cards are ok for children 15-17 yrs. old. You can pick one or more items from their list-you **DO NOT** have to purchase all the items requested. Keep the gift amount consistent for all kids in each family Please return the gifts by December 8th. If there are any questions, contact Susie Ford (910-978-3026) or Jennifer Shann (810-728-6940).

CATHOLIC CHARITIES CHRISTMAS DINNER Catholic Charities hopes to include a \$20 gift card with every gift bag they give out to the adults at the dinner but they need our help. They can be from Walmart, Meijer or grocery stores. You can give the gift cards to Susie Ford, Jennifer Shann or drop them off at the office.

HOLIDAY PASTRY SALE Assumption is having their holiday pastry sale & luncheon on December 12th, 11am – 1:30 pm. Lunch is \$10 & the deadline to pre-order pastries is December 1st. There are fliers in the parish hall with more details.



COOKIE WALK will be held on Saturday, December 14th from 10 am to 1 pm. Stephanie Stikovich will chair the Cookie Walk this year and requires help from many volunteers. Please call Stephanie at 810-658-8321 or sign up to volunteer whether with baking cookies, set-up, the day of the sale, or the break-down of the hall following the sale. The baked goods need to be delivered by Friday, December 13th before 3 pm. There are signup sheets in the parish hall

There will be cookie baking workshops on December 9th at 11:30 am & on the 11th at 10 am.

OUR CHARITY MINISTRIES

HOPE IN A BOX is collecting dish soap for November. 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.

PHYLLO DOUGH is now \$3 each. You can put the money in an envelope marked “Phyllo Dough” & slip it under the office door or put it in the offering plate.

COFFEE HOUR volunteers are needed. There is a signup sheet outside the kitchen window. Please commit to helping out so we can continue having this social time together.

Weekly Schedule:

Today Noisy Offering

Tuesday, Nov 19 Fr. Matthew in Toledo

Wednesday, Nov 20

9:30 am Divine Liturgy
 11:30 am Adult Ed Class
 6 pm Vesperal Liturgy at Assumption

Saturday, Nov 23

5 pm Vespers followed by confessions

Sunday, Nov 24

9:30 am Hours
 10 am Divine Liturgy
 Church School-Prosfora Baking class with Fr. Matthew

Offerings for the week November 10th, 2019

Weekly Offerings	\$ 1,172.00
Estimated Average Weekly Expenses	\$ 3,236.00
	\$-2,064.00

65 people were in attendance on Sunday, November 10th.

Someone who has actually tasted Truth is not contentious for the Truth. Someone who is considered by people to be zealous for Truth has not yet learned what Truth is really like. Once he has truly learned it, he will cease from zealousness on its behalf. *St. Isaac the Syrian*

