

September 3, 2023

**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 & Protodeacon Kerry Luke Gonser

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**Welcome!** We are honored that you have joined us in our celebration of the Lord's resurrection this day.

If you are a first-time visitor to our parish, we invite you to sign our guest book in the vestibule. If you have a question, a prayer request, or any need, please speak with Fr. Matthew, Deacon Luke, or with one of the ushers.

For our friends present with us who are not Orthodox Christians, please note that we have specific disciplines regarding receiving Communion. We ask that you refrain from going to Communion until you have spoken with Fr. Matthew after the Liturgy and understand our discipline and piety regarding this sacrament and its implication for responsibility towards and membership in the Orthodox Church. The bread offered at the end of the service is available to all.

If you are an Orthodox Christian from another parish who has prepared in accordance with your discipline, and have a blessing from your home priest to do so, we invite and encourage you to partake of Holy Communion. **Again, welcome!**

**SUNDAY, SEPTEMBER 3, 2023 13th SUNDAY AFTER PENTECOST – Tone 4. Hieromartyr Anthimus, Bishop of Nicomedia, and those with him: Martyrs Theophilus – Deacon; Dorotheus, Mardonius, Migdonius, Peter, Indes, Gorgonius, Zeno; the Virgin Domna, and Euthymius (302). Ven. Theoctistus, fellow ascetic with Ven. Euthymius the Great (467). Blessed John “the Hairy”, Fool-for-Christ at Rostov (1580). St. Phœbe, Deaconess at Cenchreæ near Corinth (1st c.). Martyr Basilissa of Nicomedia (309). Hieromartyr Aristion, Bishop of Alexandria (2nd c.). St. Joannicius, Archbishop of Serbia (1349).**

**TROPARIA**

**Tone 4** When the women Disciples of the Lord learned from the Angel the joyous message of the Resurrection, they cast away the ancestral curse and elatedly told the Apostles: “Death is overthrown! Christ God is risen, granting the world great mercy!”

**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** By your nativity, O most pure Virgin, Joachim and Anna are freed from barrenness; Adam and Eve from the corruption of death. And we, your people, freed from the guilt of sin, celebrate and sing to you: the barren woman gives birth to the Theotokos, the Nourisher of our Life.

**The prokeimenon in the fourth tone: O Lord, how manifold are Your works; / in wisdom have You made them all. (Psalm. 103:26)**

**v. Bless the Lord, O my soul. Lord, my God, you magnified yourself greatly. (Psalm 103:1)**

**THE READING FROM THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS (16:13-24)** Brethren: watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love. I urge you, brethren – you know the household of Stephanás, that it is the firstfruits of Achaïa, and that they have devoted themselves to the ministry of the saints – that you also submit to such, and to everyone who works and labors with us. I am glad about the coming of Stephanás, Fortunátus, and Akaikós, for what was lacking on your part they supplied. For they refreshed my spirit and yours. Therefore acknowledge such men. The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. All the brethren greet you. Greet one another with a holy kiss. The salutation with my own hand – Paul's. If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come! The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

**Alleluia, Tone 4**

**v: Draw and prosper and reign, on account of truth and meekness and righteousness. (Psalm 44:4)**

**v: You loved righteousness and hated lawlessness. (Psalm 44:7)**

**THE HOLY GOSPEL ACCORDING TO MATTHEW (19:16-26)** At that time Jesus told the people who came to Him, “Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. And the vinedressers took his servants, beat one, killed one, and stoned another. Again he

sent other servants, more than the first, and they did likewise to them. Then last of all he sent his son to them, saying, 'They will respect my son.' But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' So they took him and cast him out of the vineyard and killed him. Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?" They said to Him, "He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons." Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected Has become the chief cornerstone. This was the LORD's doing, and it is marvelous in our eyes'?"

**COMMUNION HYMN** Praise the Lord from the heavens! Praise Him in the highest! Alleluia, Alleluia, Alleluia! (*Psalms 147:1*)

### **The Holy Gospel according to Mark 16:1-8 (2nd Matins Gospel)**

Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him. Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen. And they said among themselves, "Who will roll away the stone from the door of the tomb for us?" But when they looked up, they saw that the stone had been rolled away - for it was very large. And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed. But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him. But go, tell His disciples - and Peter - that He is going before you into Galilee; there you will see Him, as He said to you. So they went out quickly and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid.

**The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary (September 8)** The Most Holy Virgin Mary was born at a time when people had reached such a degree of moral decay that it seemed altogether impossible to restore them. People often said that God must come into the world to restore faith and not permit the ruin of mankind. The Son of God chose to take on human nature for the salvation of mankind, and chose as His Mother the All-Pure Virgin Mary, who alone was worthy to give birth to the Source of purity and holiness.

The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary is celebrated by the Church as a day of universal joy. Within the context of the Old and the New Testaments, the Most Blessed Virgin Mary was born on this radiant day, having been chosen before the ages by Divine Providence to bring about the Mystery of the Incarnation of the Word of God. She is revealed as the Mother of the Savior of the World, Our Lord Jesus Christ.

The Most Holy Virgin Mary was born in the small city of Galilee, Nazareth. Her parents were Righteous Joachim of the tribe of the Prophet-King David, and Anna from the tribe of the First Priest Aaron. The couple was without child, since Saint Anna was barren. Having reached old age, Joachim and Anna did not lose hope in God's mercy. They had strong faith that for God everything is possible, and that He would be able to overcome the barrenness of Anna even in her old age, as He had once overcome the barrenness of Sarah, spouse of the Patriarch Abraham. Saints Joachim and Anna vowed to dedicate the child which the Lord might give them, to the service of God in the Temple.

Childlessness was considered among the Hebrew nation as a Divine punishment for sin, and therefore the righteous Saints Joachim and Anna had to endure abuse from their own countrymen. On one of the feasts at the Temple in Jerusalem the elderly Joachim brought his sacrifice to offer to God, but the High Priest would not accept it, considering him to be unworthy since he was childless.

Saint Joachim in deep grief went into the wilderness, and there he prayed with tears to the Lord for a child. Saint Anna wept bitterly when she learned what had happened at the Jerusalem Temple. Never once did she complain against the Lord, but rather she prayed to ask God's mercy on her family.

The Lord fulfilled her petitions when the pious couple had attained to extreme old age and prepared themselves by virtuous life for a sublime calling: to be the parents of the Most Holy Virgin Mary, the future Mother of the Lord Jesus Christ.

The Archangel Gabriel brought Joachim and Anna the joyous message that their prayers were heard by God, and of them would be born a most blessed daughter Mary, through Whom would come the Salvation of all the World.

The Most Holy Virgin Mary surpassed in purity and virtue not only all mankind, but also the angels. She was manifest as the living Temple of God, so the Church sings in its festal hymns: "the East Gate... bringing Christ into the world for the salvation of our souls" (2nd Stikhera on "Lord, I Have Cried", Tone 6).

The Nativity of the Theotokos marks the change of the times when the great and comforting promises of God for the salvation of the human race from slavery to the devil are about to be fulfilled. This event has brought to earth the grace of the Kingdom of God, a Kingdom of Truth, piety, virtue and everlasting life. The Theotokos is revealed to all of us by grace as a merciful Intercessor and Mother, to Whom we have recourse with filial devotion. [www.oca.org](http://www.oca.org)