



**SAINT NICHOLAS
ORTHODOX CHURCH**
P.O. Box 777
Barton, OH 43905-0777

*A Parish of the American Carpatho-Russian Orthodox Diocese
Ecumenical Patriarchate of Constantinople*

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Very Rev. Father Michael C. Kabel *Pastor & Dean*

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- PARISH FACEBOOK: <https://www.facebook.com/St.NicholasBarton>
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MYSTERY OF HOLY CONFESSION: Before & after Saturday evening Vespers. Other Sacraments by appointment.

GOING TO THE HOSPITAL? Please notify Father when you are admitted if you want him to visit. Kindly notify Father also when you are discharged.

SUNDAY, APRIL 2, 2017 DIVINE LITURGY 10:00 AM
HAVING ENDURED THE PASSION FOR US,
O JESUS CHRIST, SON OF GOD, HAVE MERCY ON US!

THE COMMEMORATION OF SAINT MARY OF EGYPT (5th Sunday of Great Lent): Antiphon “Bless the Lord, O my soul,” on p. 8. and the Beatitudes. Tropar for Tone 8 on p. 102. Tropar & Kondak of Saint Mary of Egypt and all remaining Propers can be found on pp. 185-186. The *Liturgy of Saint Basil the Great*, with its special melodies, is served on the Sundays of Great Lent.

EPISTLE: Hebrews 9:11-14. **GOSPEL:** Mark 10:32-45.

SCHEDULE OF DIVINE SERVICES

For the week of April 2, 2017:

- Sun., April 2:** (After Liturgy) Panachida in memory of +**Adam Snider**. Requested by Mom, Dad, Chas & Brandon. Also in memory of +**Carla Ralbusky**. Requested by the Zitterich Family. Also in memory of +**Judy Sandstead** and +**Marcia Bedway**. Requested by Joyce and Brian.
- Wed., April 5:** (6:30 PM) Liturgy of the Presanctified Gifts. *Please keep at least a 3-hour fast!*
- Thurs., April 6:** (6:00 PM) Great Vespers with Litija for the Great Feast of the *Holy Annunciation*.

**Friday, April 7:
The Great Feast of the Holy Annunciation**

8:30 AM: **Preparation Prayers** for Holy Communion.

9:00 AM: **Divine Liturgy** for the *Annunciation* to the Most Holy Birthgiver of God. Antiphon “Bless the Lord, O my soul” on p. 8. All Propers can be found on pp. 155-157. There will be *Mirovanije* (festive anointing) at the conclusion of the Divine Liturgy.

6:30 PM: **Moleben** to the Most Holy Theotokos and Ever-Virgin Mary.

Sat., April 8: (9:00 AM) **Divine Liturgy** for *Lazarus Saturday*. Propers can be found on pp. 186-187.

6:00 PM: **Great Vespers** with Litija for the *Entrance of Our Lord Jesus Christ into Jerusalem (PALM SUNDAY)*. Propers for Palm Sunday.

Palm Sunday, April 9:

8:15 AM **Matins**.

9:45 AM: **PROCESSION** around the church carrying the blessed palm and willow branches. *Come early* to be in the procession!

10:00 AM: **Divine Liturgy** for the *Entrance of Our Lord Jesus Christ into Jerusalem (PALM SUNDAY)*. Special Antiphons and all Propers can be found on pp. 188-192. The *Liturgy of Saint John Chrysostom* is served on this day. There will be *Mirovanije* (festive anointing) and the *distribution of the blessed palm and willow branches* at the end of the Divine Liturgy.

No Confessions AFTER Liturgy.

NO Confessions BEFORE the First Bridegroom service.

6:00 PM: **First Bridegroom Service.**

Confessions AFTER the service.

THE ETERNAL LAMP burns *in memory* of **+Priestmonk Father Roman Braga.** “*Eternal Memory!*” Requested by *Virginia Polinsky.*

THE LEFT SIDE ALTAR LAMPS (Prothesis) burn with prayers for **Laney & Anna Ross.** Requested by *Laney & Cindi Ross.*

THE RIGHT SIDE ALTAR LAMPS (Diakonikon) burn *in memory* of **+Adam Snider.** (Birthday Remembrance.) Requested by *Gram Koval.*

THE TETRAPOD LAMPS burn with prayers for *Special Intentions.* Requested by *Theresa Reese.*

A WARM WELCOME in Christ to the newest member of our parish family, *Eleanor Mae Susick*, who was baptized, chrismated and communed yesterday, **Saturday, April 1, 2017.** “*May God grant to His newly-illuminated handmaid, Eleanor Mae, and to her Parents and Godparents, peace, health and long life, for many happy and blessed years!*”

YOUTH CHOIR PRACTICE will be held *this* **Monday evening, April 3** at 7:00 PM. We will be going over *Lenten* and *Paschal* Hymns.

CHURCH CLEANING for Pascha will take place *next* **Saturday, April 8** after the Divine Liturgy for Lazarus Saturday. The *Liturgy* will begin at 9:00 AM. The more help we get, the sooner we will get finished. ***Please come and help!***

OUR MONTHLY PARISH COUNCIL MEETING will be held *next* **Sunday, April 9** after the Coffee Hour. ***Let's keep it brief.***

LENTEN CONFESSIONS can still be heard on Saturday afternoons from 5:00 til 5:45 PM; and again after Vespers. Confessions can also be heard from 5:30 PM til 6:15 PM before & immediately after most other evening Lenten services. **Time is quickly running out!**

PUSSY WILLOW BRANCHES. All pussy willow branches should be brought to the church this week, *no later* than Saturday. The palms and willows are blessed at the end of the Matins on Palm Sunday. If you bring them in after this, you miss the blessing.

GRAVE WATCH. Please sign-up for at least a **one-hour shift** so that we have continuous coverage at the Tomb of Our Lord from Good Friday evening through Resurrection Matins on Holy Saturday evening. The sign-up sheet is on the bulletin board in the vestibule. Sign-up today!

HAPPY APRIL BIRTHDAYS

6 Christopher Greene * 15 Laney Ross * 16 Joni Turner * 20 Sandy Fox * 22 Joyce Snider * 22 Bryon Street * 23 Busaina Khalil * 24 Helen Kopral * 25 Annabea Bartyzel * 30 Michael Andronic.

HAPPY APRIL WEDDING ANNIVERSARY

25 Manuel & Pat Thomas.

NO CAUSE FOR ALARM. The icon from the Prayer Garden has been removed for repairs.

ADDITIONAL EASTER FLOWER OFFERING ENVELOPES are available in the back of church. Names and donors will be published in the Easter bulletin. Donation: \$15.00 per flower. Please submit these envelopes by next Sunday.

CAMP NAZARETH 'FAMILY DAY' RAFFLE TICKETS are once again available for a donation of **\$20.00**. Top prize is **\$10,000 cash**. Drawing will be held on Family Day at Camp Nazareth on Sunday, June 11, 2017. See Pan'i Kelley if you would like to purchase a ticket.

CHURCH ATTENDANCE

Sunday Divine Liturgy (3/26) — 73

Lenten Mission Vespers
in Steubenville (3/26) — 14

Presanctified Liturgy (3/29) — 29

Great Canon of Saint Andrew of Crete (3/30) — 7

Akathist Hymn to the Theotokos (3/31) — 7

UPCOMING EVENTS IN 2017

Please mark your calendars now!

Saturday, April 15 — Easter Egg Hunt.

Sunday, April 16 — PASCHA.

Friday, May 5 — Vespertal Divine Liturgy for the Feast of Saint George at 6:00 PM.



The Fifth Sunday of Great Lent: The Sunday of Saint Mary of Egypt

Introduction

On the Fifth Sunday of Lent the Orthodox Church commemorates our Righteous Mother Mary of Egypt. The feast day of Saint Mary of Egypt is April 1, however, she is also commemorated on this Sunday due to her recognition by the Church as a model of repentance.

Life of the Saint

Our holy mother Mary was born in Egypt. She had left her parents at the age of twelve to go to Alexandria, where she spent the next seventeen years in debauchery and the greatest profligacy. Living on charity and linen-weaving, she nevertheless offered her body to any man, not being forced to it by dire necessity as were so many poor women, but as though she were consumed by the fire of a desire that nothing was able to appease.

One day, seeing a crowd of Lybians and Egyptians moving towards the port, she followed them and set sail with them for Jerusalem, offering her body to pay her fare. When they arrived in the Holy City, she followed the crowd that was thronging towards the Church of the Resurrection, it being the day of the Exaltation of the Cross. But, when she reached the threshold of the church, an invisible force prevented her entering in spite of repeated efforts on her part, although the other pilgrims were able to go in without hindrance. Left alone in a corner of the narthex, she began to realize that it was the impurity of her life that was preventing her approaching the holy Wood. She burst into tears and smote her breast and, seeing an icon of the Mother of God, made this prayer to her: "O Sovereign Lady, who didst bear God in the flesh, I know that I should not dare to look upon thine icon, thou who are pure in soul and body, because, debauched as I am, I must fill thee with disgust. But, as the God born of thee became man in order to call sinners to repentance, come to my aid! Allow me to go into the church and prostrate before His Cross. And, as soon as I have seen the Cross, I promise that I will renounce the world and all pleasures, and follow the path of salvation that thou wilt show me."

She felt herself suddenly freed from the power that had held her and was able to enter the church. There she fervently venerated the Holy Cross and then, returning to the icon of the Mother of God, declared herself ready to follow the path that the Virgin would show her. A voice replied to her from on high: "If you cross the Jordan, you will find rest."

Leaving the church, she bought three loaves with the alms a pilgrim had given her, discovered which road led to the Jordan and arrived one evening at the Church of Saint John the Baptist. After having washed in the river, she received Communion in the Holy Mysteries, ate half of one of the loaves and went to sleep on the riverbank. The next morning, she crossed the river and lived from that time on in the desert, remaining there for forty-seven years without ever encountering either another human being or any animal.

During the first seventeen years, her clothes soon having fallen into rags, burning with heat by day and shivering with cold by night, she fed on herbs and wild roots. But more than the physical trials, she had to face violent assaults from the passions and the memory of her sins and, throwing herself on the ground, she implored the Mother of God to come to her aid. Protected by God, who desires nothing but that the sinner should turn to Him and live, she uprooted all the passions from her heart by means of this extraordinary asceticism, and was able to turn the

fire of carnal desire into a flame of divine love that made it possible for her to endure the implacable desert with joy, as though she were not in the flesh.

After all these years, a holy elder called Zosimas (April 4), who, following the tradition instituted by Saint Euthymios, had gone into the desert across the Jordan for the period of the Great Fast, saw one day a human form with a body blackened by the sun and with hair white as bleached linen to its shoulders. He ran after this apparition that fled before him, begging it to give him its blessing and some saving words. When he came within ear-shot, Mary, calling by name him whom she had never seen, revealed to him that she was a woman and asked him to throw her his cloak that she might cover her nakedness.

At the urging of the monk, who was transported at having at last met a God-bearing being who had attained the perfection of monastic life, the Saint recounted to him with tears the story of her life and conversion. Then, having finished her account, she begged him to come the following year to the bank of the Jordan with Holy Communion.

When the day arrived, Zosimas saw Mary appearing on the further bank of the river. She made the sign of the Cross and crossed the Jordan, walking on the water. Having received Holy Communion weeping, she said: "Lord, now lettest Thou Thy servant depart in peace according to Thy word; for mine eyes have seen Thy salvation" (Luke 2:29). She then took leave of Zosimas, asking him to meet her the following year in the place where they had first met.

When the year was past, Zosimas, going to the agreed spot, found the Saint's body stretched on the ground, her arms crossed and her face turned towards the East. His tearful emotion prevented him from noticing at once an inscription traced on the ground by the Saint, which read: "Abba Zosimas, bury here the body of the humble Mary; give what is of dust to dust, after having prayed for me. I died on the first day of April, the very night of the Passion of our Lord and Savior Jesus Christ, after having partaken in the Holy Eucharist." Consoled in his grief by having learned the Saint's name, Zosimas was amazed to discover that she had, in several hours, covered a distance of more than twenty days' march.

After having vainly tried to break up the earth with a stick, he suddenly saw a lion approaching Mary's body and licking her feet. On the orders of the Elder, the beast dug a hole with its claws, in which Zosimas devoutly placed the Saint's body.

On his return to the monastery, he recounted the marvels that God had wrought for those who turn away from sin and move towards Him with all their hearts. From the hardened sinner that she had been, Mary has, for a great many souls crushed under the burden of sin, become a source of hope and a model of conversion. This is why the Holy Fathers have placed the celebration of her memory at the end of the Great Fast as an encouragement for all who have neglected their salvation, proclaiming that repentance can bring them back to God even at the eleventh hour.

Orthodox Commemoration of the Feast of Saint Mary of Egypt

The feast day of Saint Mary of Egypt is April 1, the day of her repose, however the Orthodox Church also commemorates the Saint on the Fifth Sunday of Lent. As a Sunday of Great Lent, the commemoration is celebrated with the Divine Liturgy of Saint Basil the Great, which is preceded by a Matins service. A Great Vespers is conducted on Saturday evening.

Scripture readings for the Fifth Sunday of Lent are the following: At the Matins: The prescribed weekly Gospel reading. At the Divine Liturgy: Hebrews 9:11-14; Mark 10:32-45.

Saint Mary of Egypt is also commemorated on the Thursday before the Fifth Sunday of Lent, when her life is read during the Great Canon of Saint Andrew of Crete. A canon in her honor is read at the end of each Ode. In parish churches the service and the canon is most often conducted on Wednesday evening.