

August 16, 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 & Protodeacon Kerry Luke Gonser

Website: www.saintnicholasburton.org Church: 810-744-0070 e-mail: stnicholasburtonmi@gmail.com

SUNDAY, AUGUST 16, 2020 10th SUNDAY AFTER PENTECOST — Tone 1. Afterfeast of the Dormition. Translation of the Image “Not-made-by-hands” of our Lord Jesus Christ from Edessa to Constantinople (944). (Third “Feast of the Savior in August”). Martyr Diomedes the Physician of Tarsus in Cilicia (298). Ven. Cherimon (Chæremon) of Egypt (4th c.). The “FEODOROVSKAYA” Icon of the Mother of God (1239).

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!

Give thanks to the Lord and call upon His name! // make known His deeds among the nations! Through the prayers of the Theotokos, O Savior, save us!

In the city of the Lord of hosts; // in the city of our God! Through the prayers of the Theotokos, O Savior, save us!

His sanctuary is in the city of peace, // and His dwelling in Zion! 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

The Lord loves the gates of Zion // more than all the dwellings of Jacob! O Son of God, who arose from the dead, save us who sing to Thee! Alleluia!

Glorious things are spoken of you, // O City of our God! O Son of God, who arose from the dead, save us who sing to Thee! Alleluia!

God has established her forever! // We have thought upon Thy mercy, O God, in the midst of Thy people! O Son of God, who arose from the dead, save us who sing to Thee! Alleluia!

The Most High has sanctified // His tabernacle! 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

O God, my heart is ready, my heart is ready! I will sing and give praise to Thy glory! (Tone 1) In giving birth you preserved your virginity. / In falling asleep you did not forsake the world, O Theotokos. / You were translated to life, O Mother of Life, // and by your prayers you deliver our souls from death.

What shall I render to the Lord for all His benefits toward me? In giving birth ...

TROPARIA

(Tone 1) When the stone had been sealed by the Jews, while the soldiers were guarding Thy most pure body, Thou didst rise on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to Thee, O Giver of Life: “Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom! // Glory to Thy dispensation, O Thou Who lovest mankind!”

(Tone 2) We venerate Thy most pure image, O Good One; and ask forgiveness of our transgressions, O Christ our God. Of Thy good will Thou wast pleased to ascend the Cross in the flesh and deliver Thy creatures from bondage to the Enemy. Therefore with thankfulness we cry aloud to Thee: “Thou hast filled all with joy, O our Savior, // for Thou didst come to save the world.”

(Tone 1) In giving birth you preserved your virginity. / In falling asleep you did not forsake the world, O Theotokos. / You were translated to life, O Mother of Life, // and by your prayers you deliver our souls from 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 2) Neither the tomb, nor death, could hold the Theotokos, / who is constant in prayer and our firm hope in her intercessions. / For being the Mother of Life, // she was translated to life by the One Who dwelt in her virginal womb.

The Prokeimenon in the Fourth Tone: Sing to the Lord a new song, for the Lord has done marvelous things!

v. All the ends of the earth have seen the salvation of our God!

THE EPISTLE OF THE APOSTLE PAUL TO THE COLOSSIANS (1:12-18) *Brethren:* give thanks to the Father, who has qualified us to share in the inheritance of the saints in light. He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the Image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities -- all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the Church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent.

Alleluia, Tone 1

v: God gives vengeance unto me, and subdues people under me.

v: He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever.

THE HOLY GOSPEL ACCORDING TO MATTHEW (17:14-23) And when they came to the crowd, a man came up to Jesus and kneeling before him said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to your disciples, and they could not heal him." And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" He said to them, "Because of your little faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you." As they were gathering in Galilee, Jesus said to them, "The Son of man is to be delivered into the hands of men, and they will kill him, and he will be raised on the third day." And they were greatly distressed.

COMMUNION HYMN

I will receive the cup of salvation and call on the name of the Lord. Alleluia! Alleluia! Alleluia!

Transfer of the Image “Not-Made-By-Hands” of our Lord Jesus Christ from Edessa to Constantinople, the Third “Feast of the Savior in August” Commemorated on August 16

The Transfer from Edessa to Constantinople of the Icon of our Lord Jesus Christ Not-Made-by-Hands occurred in the year 944. Eusebius, in his History of the Church (I:13), relates that when the Savior was preaching, Abgar ruled in Edessa. He was stricken all over his body with leprosy. Reports of the great miracles worked by the Lord spread throughout Syria (Mt.4:24) and reached even Abgar. Without having seen the Savior, Abgar believed in Him as the Son of God. He

wrote a letter requesting Him to come and heal him. He sent with this letter to Palestine his own portrait-painter Ananias, and commissioned him to paint a likeness of the Divine Teacher.

Ananias arrived in Jerusalem and saw the Lord surrounded by people. He was not able to get close to Him because of the large throng of people listening to the preaching of the Savior. Then he stood on a high rock and attempted to paint the portrait of the Lord Jesus Christ from afar, but this effort was not successful. The Savior saw him, called to him by name and gave him a short letter for Abgar in which He praised the faith of this ruler. He also promised to send His disciple to heal him of his leprosy and guide him to salvation.

Then the Lord asked that water and a cloth be brought to Him. He washed His Face, drying it with the cloth, and His Divine Countenance was imprinted upon it. Ananias took the cloth and the letter of the Savior to Edessa. Reverently, Abgar pressed the holy object to his face and he received partial healing. Only a small trace of the terrible affliction remained until the arrival of the disciple promised by the Lord. He was Saint Thaddeus, Apostle of the Seventy (August 21), who preached the Gospel and baptized Abgar and all the people of Edessa. Abgar put the Holy Napkin in a gold frame adorned with pearls, and placed it in a niche over the city gates. On the gateway above the icon he inscribed the words, “O Christ God, let no one who hopes on Thee be put to shame.”

For many years the inhabitants kept a pious custom to bow down before the Icon Not-Made-by-Hands, when they went forth from the gates. But one of the great-grandsons of Abgar, who later ruled Edessa, fell into idolatry. He decided to take down the icon from the city wall. In a vision the Lord ordered the Bishop of Edessa to hide His icon. The bishop, coming by night with his clergy, lit a lampada before it and walled it up with a board and with bricks.

Many years passed, and the people forgot about it. But in the year 545, when the Persian emperor Chozroes I besieged Edessa and the position of the city seemed hopeless, the Most Holy Theotokos appeared to Bishop Eulabius and ordered him to remove the icon from the sealed niche, and it would save the city from the enemy. Having opened the niche, the bishop found the Icon Not-Made-by-Hands: in front of it was burning the lampada, and upon the board closing in the niche, a copy of the icon was reproduced. After a

church procession with the Icon Not-Made-by-Hands had made the circuit of the city walls, the Persian army withdrew.

In the year 630 Arabs seized Edessa, but they did not hinder the veneration of the Holy Napkin, the fame of which had spread throughout all the East. In the year 944, the emperor Constantine Porphyrogenitos (912-959) wanted to transfer the icon to the Constantinople, and he paid a ransom for it to the emir of the city. With great reverence the Icon of the Savior Not-Made-by-Hands and the letter which He had written to Abgar, were brought to Constantinople by clergy.

On August 16, the icon of the Savior was placed in the Tharossa church of the Most Holy Theotokos. There are several traditions concerning what happened later to the Icon Not-Made-by-Hands. According to one, crusaders ran off with it during their rule at Constantinople (1204-1261), but the ship on which the sacred object was taken, perished in the waters of the Sea of Marmora.

According to another tradition, the Icon Not-Made-by-Hands was transported around 1362 to Genoa, where it is preserved in a monastery in honor of the Apostle Bartholomew. It is known that the Icon Not-Made-by-Hands repeatedly gave from itself exact imprints. One of these, named "On Ceramic," was imprinted when Ananias hid the icon in a wall on his way to Edessa; another, imprinted on a cloak, wound up in Georgia. Possibly, the variance of traditions about the original Icon Not-Made-by-Hands derives from the existence of several exact imprints.

During the time of the Iconoclast heresy, those who defended the veneration of icons, having their blood spilt for holy icons, sang the Troparion to the Icon Not-Made-by-Hands. In proof of the validity of Icon-Veneration, Pope Gregory II (715-731) sent a letter to the Byzantine emperor, in which he pointed out the healing of King Abgar and the sojourn of the Icon Not-Made-by-Hands at Edessa as a commonly known fact. The Icon Not-Made-by-Hands was put on the standards of the Russian army, defending them from the enemy. In the Russian Orthodox Church it is a pious custom for a believer, before entering the temple, to read the Troparion of the Not-Made-by-Hand icon of the Savior, together with other prayers.

According to the Prologue, there are four known Icons of the Savior Not-Made-by-Hands:

- at Edessa, of King Abgar (August 16)
- the Kamulian, -- Saint Gregory of Nyssa (January 10) wrote of its discovery, while according to Saint Nikodemos of the Holy Mountain (July 14), the Kamulian icon appeared in the year 392, but it had in appearance an icon of the Mother of God (August 9)
- in the time of Emperor Tiberius (578-582), Saint Mary Syncletike (August 11) received healing from this on ceramic tiles (16 August)

The Feast of the Transfer of the Icon Not-Made-by-Hands, made together with the Afterfeast of the Dormition, they call the third-above Savior Icon, the "Savior on Linen Cloth." The particular reverence of this Feast in the Russian Orthodox Church is also expressed in iconography, and the Icon Not-Made-by-Hands was one of the most widely distributed. *from oca.org*

The Dormition of the Theotokos On the 15th of the month, we celebrate the **Dormition**, or the **translation to heaven**, of our All Glorious Sovereign Lady, **the Mother of God and Ever-Virgin Mary**

When it pleased Christ our God to call His mother to Him, He sent an angel three days beforehand, to give her this news: Coming to her, the angel said to her who is full of grace: "This is what your Son says: 'The time has come to call My mother to Me.' Do not be afraid at this news, but rather rejoice, for you are going to eternal life." Welcoming this message with great joy, the Mother of God, filled with an ardent desire to rise up to her Son, went to the Mount of Olives to pray there in tranquility, as she often did. An amazing miracle was then wrought: at the moment when the All-Holy reached the top of the hill, the trees planted there bent their branches, bowing down and glorifying the Queen of the world like reason-endowed servants.

After having prayed, the All-Holy returned home to Mount Zion. When she went into the house, it suddenly began to shake. Giving thanks to God, she had, the house-lamps lit and called together her kinsfolk and friends. She herself set everything in order, prepared her deathbed and gave orders that all be made ready

for her funeral. To the women who came at her summons, she revealed the news of her departure to heaven and, as proof, gave them the palm branch, the symbol of victory and incorruptibility, that the angel had given her. Still held by the bonds of the world, her companions heard this news with copious tears and groans, begging the Mother of God not to leave them orphaned. She reassured them, saying that she was indeed going to heaven but would nonetheless continue to protect both them and the whole world by her prayers. At these words, the women stopped their weeping and hastened to make the preparations. The All-Holy also told them to give the only two robes that she possessed to two poor widows who were her constant companions and friends.

She had scarcely spoken these words when the house was shaken once again by a noise like thunder, and it was filled with clouds, bearing the Apostles, assembled from the furthest parts of the world. It was thus that the whole Church, in their persons, was mystically present to celebrate the funeral of its sovereign Lady. To the choir of the Apostles was joined that of the Hierarchs such as Saint Hierotheus (4 Oct.), Saint Dionysius the Areopagite (3 Oct.) and Saint Timothy (22 Jan.). Their eyes full of tears, they said to the Mother of God: "If you were to stay in the world and live among us, we would, of course, have great consolation, O Lady, as it would be as though we saw your Son and our Master. But as it is now according to His will that you are taken to heaven, we are weeping and lamenting as you see. But we rejoice at all that has been arranged for you." She replied: "O you disciples and friends of my Son and my God, do not turn my joy to sorrow but bury my body and keep it in the position that I shall take on my deathbed."

At these words, Saint Paul, the chosen vessel, arrived in his turn. He threw himself at the feet of the All-Holy to venerate her, and addressed this praise to her: "Rejoice, O Mother of Life and object of my preaching, for although I never saw Christ in the flesh, it is Him, in seeing you, that I believe I behold."

After having made her last farewells to all those present, the All Immaculate laid herself down on her deathbed, settling her body as she wished it, and offered ardent prayer to her Son for the preservation of peace in the whole world. Then, having given her blessing to the Apostles and hierarchs, she, with a smile, peacefully gave her soul, white and more resplendent than any light, into the hands of her Son and her God, who had appeared together with the Archangel Michael and a host of angels. Her death came about with no suffering or anguish, as her childbearing had been without pain.

Peter, the leader of the Apostles, then intoned the funeral hymn and his companions took up the bier, preceded by others present who carried torches and accompanied the cortege with their chanting. Saint John the Theologian was at their head, holding the palm of victory in his hand and followed in silence by the crowd of disciples. Angels could also be heard, joining their voices to those of men, so that heaven and earth were entirely filled with this threnody (hymn of lament) in honour of the sovereign Lady of the world. The air was purified by the ascending of her soul, the earth was sanctified by the burial of her body, and many of the sick recovered their health.

Not being able to bear this sight, the leaders of the Jews aroused the people and sent them to overturn the bier bearing the life-giving body. But divine justice forestalled their dark design, and they were all struck with blindness. One of them, the priest Jephoniah, who, with greater daring, had succeeded in laying hands on the holy bier, also had his hands cut off at the elbow by the sword of divine wrath, and his severed arms hung on the bier, presenting a pitiable sight.

Brought to repentance by the punishment, Jephoniah wholeheartedly embraced the Faith; and, at a word from Peter, he was healed and became for his companions an instrument of salvation and healing. When he was given a branch of the Mother of God's palm, he laid it on the eyes of his companions and healed, at one and the same time, their physical and spiritual blindness.

Arriving in the Garden of Gethsemane, the Apostles buried the most holy body of the Mother of God and remained there for three days, their prayers unceasingly being accompanied by angelic hymns. In conformity with a disposition of divine Providence, one of the Apostles (Thomas, according to some), was not at the funeral.

He only reached Gethsemane on the third day, and was unconsolable at not having a last sight of the

deified body of the All-Holy. The Apostles therefore, with one accord, decided to open the tomb in order to let him venerate the holy body.

When they raised the stone that closed the entrance, they were all filled with amazement on finding that the body had disappeared and that only the shroud remained, empty and keeping the shape of the body. It was an irrefutable proof of the translation to heaven of the Mother of God: her resurrection and the ascension of her body, united again with her soul, above the skies in the close company of her Son, to be our representative and advocate before God.' Mary, 'daughter of Adam' but having become truly 'Mother of God' and 'Mother of Life' in giving birth to Him who is the Fullness of Life (cf Jn 14:6) thus passed through death. But her death was no dishonour, for, overcome by Christ, Who submitted to it by His own will for our salvation, the condemnation of Adam became a 'lifegiving death' and the principle of a new existence. And the tomb of Gethsemane, as well as the Holy Sepulchre, appeared as a 'bridal chamber' where the wedding feast of incorruptibility is made radiant.

It 'was fitting, indeed, that, conforming in all things to Christ our Saviour, the most holy Virgin should follow all the paths trodden by Christ to spread sanctification throughout our nature. After having followed Him in His Passion and having 'seen' His Resurrection, she now had the experience of death. As soon as she was parted from the body, her most pure soul found itself united with divine Light; and her body, having lain a short time in the earth, was soon raised by the grace of the risen Christ. This 'Spiritual Body,' was received into heaven as the tabernacle of God-became-Man, as the throne of God. It is the most significant part of the Body of Christ, and had often been likened by the holy Fathers as the Church itself, the dwelling-place of God among men, the first-fruits of our future state and the source of our divinisation. Through the womb of Mary most chaste, the Mother of God, the Kingdom of heaven has been opened to us, and this is why her translation to heaven is a cause of joy for all believers, having thus acquired a guarantee that, in her person, it is the whole of human nature, having become a Christ-bearer, that is called to abide in God.

This feast was fixed on 15 August and made obligatory in the whole of the East by Emperor Maurice (582-602). The practice spread widely, thanks to the eulogies given by the holy fathers and great Church orators on this feast: Ss Andrew of Crete, John Damascene, Germanos of Constantinople, Theodore the Studite, Gregory Palamas, etc.

Source: *The Synaxarion, The Lives of the Saints of the Orthodox Church* Compiled by Hieromonk Makarios of Simonos Petra Monastery

The holy Gospel according to John 21:1-14 (10th Matins Gospel)

After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed Himself: Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together. Simon Peter said to them, "I am going fishing." They said to him, "We are going with you also." They went out and immediately got into the boat, and that night they caught nothing. But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus. Then Jesus said to them, "Children, have you any food?" They answered Him, "No." And He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast, and now they were not able to draw it in because of the multitude of fish. Therefore that disciple whom Jesus loved said to Peter, "It is the Lord!" Now when Simon Peter heard that it was the Lord, he put on his outer garment (for he had removed it), and plunged into the sea. But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish. Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread. Jesus said to them, "Bring some of the fish which you have just caught." Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken. Jesus said to them, "Come and eat breakfast." Yet none of the disciples dared ask Him, "Who are You?" – knowing that it was the Lord. Jesus then came and took the bread and gave it to them, and likewise the fish. This is now the third time Jesus showed Himself to His disciples after He was raised from the dead.

August 16, 2020



CANDLE INTENTIONS FOR THE HEALTH AND BLESSINGS OF

Rita & Ken

Connie Maxim

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, Katheryn, Joseph, Ted, Marlene, Gladys, all the parishioners of St. Nicholas, my family & friends.

Joe Tome

Special Intention

Joe Tome

CANDLE INTENTIONS FOR BLESSED REPOSE

Germanos Batcos, Nikolaos & Evangelia Bakousidis

Irene Batcos

ETERNAL LIGHT AT THE ALTAR

Health & blessing for the Bakousidis family & everyone around the world

Lena & Gerry Bakousidis



FROM OUR DIOCESAN CHANCELLOR – to the Clergy of the Diocese

His Eminence, Archbishop Alexander has instructed me to share with you the following update regarding our diocesan COVID-19 directives.

As mentioned in a previous email, where civil jurisdictions and healthcare institutions allow, you now have the blessing to visit the sick and shut-ins with Holy Communion. Use face coverings throughout the visit, and proper social distancing when not administering the Holy Gifts. Furthermore, please note these further updates to our diocesan guidelines:

- All directives regarding personal protective equipment, social distancing, and the distribution of Communion remain in place. When there is a marked and consistent downward trend in the infection rates in the regions in which our diocesan parishes are located, we will return to the normal distribution of the Eucharist.
- Outdoor services are now blessed, as weather permits. Rectors are directed to keep their frequency limited to Sundays and holy days when you typically get a larger turnout of faithful. When indoors, keep in mind that airflow is important: open doors and/or windows where applicable and practical.
- In order to make the Holy Mysteries accessible to as many of our faithful as possible, parish rectors may schedule a second service on Sundays to minister Holy Communion (for example a Typica service with Communion). This might be necessary for some of you in the upcoming weeks as numbers increase from our usual "summer attendance" trends. Before scheduling a second service, rectors must consult with Vladyka Alexander for his input and blessing on their specific plans.
- Consensus among healthcare experts is that the transmission of COVID-19 is primarily airborne rather than via surface contact; therefore, clergy and faithful may resume the kissing of icons, the cross, etc. However, anyone not yet comfortable with this physical contact may continue to offer a bow with the sign of the cross.
- Church School and Youth Group activities will be online only, at least until December. Parishes that have online religious educational programming for their children and youth are asked to share links with the diocese so that they can be made available to diocesan parishes that do not have their own online resources.
- With the exception of coffee hours, as outlined in Stage 5 of our diocesan guidelines, all other events sponsored by parishes and parish-based ministries and organizations involving preparing and/or serving food to large groups of people will be canceled until further notice. This includes bake sales and cookie walks, fundraising dinners, and dinners after Pontifical Divine Liturgies.

With the ongoing presence of the Corona virus in our communities, we must continue to heed the call of our Archbishop and Father, Vladyka Alexander, and embrace a spirit of ὑπομονή: patience, perseverance, and endurance. The Apostle Paul admonishes us with much the same word: "But in all approving [yourselves] as the ministers of God, in much patience [ὑπομονή] in afflictions, in necessities, in distresses..." (2 Corinthians 6:4). May the Lord give us all such patience, knowing that, weary in well-doing as we are, we are doing good work.

A blessed feast of our Lady's Dormition to you and yours.

In Christ,

Archpriest Andrew Jarmus, Chancellor - Bulgarian Diocese, Orthodox Church in America

Welcome to everyone joining us via our YouTube channel: [St Nicholas Orthodox Church Burton](#). If at the time of the divine services you cannot access the livestream, please check out [St. Mary Magdalene Church](#) or [St George Church](#) or [Assumption Church](#) for their livestreams.

MEMORY ETERNAL- CHRIST IS RISEN! Fred Oginsky, brother of Joseph, fell asleep in the Lord Friday, August 14. Swartz Funeral Home is handling arrangements which are listed in the weekly schedule. You may view Fred's obituary [here](#). Let us pray that Fred gaze upon the face of Christ with the righteous and the Holy Spirit bring comfort to his family. Bog da prosti! Christ is risen!

CONFESSIONS The sacrament of Confession is offered on Saturdays after Vespers and by appointment.

USHERS NEEDED Are you willing to be an usher so that we can continue using both the church and the fellowship hall for in-person attendance at Sunday Liturgies? Please contact the office 810-744-0070, stnicholasburtonmi@gmail.com or contact Matushka Lisa.

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.**

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

KEEPING IN TOUCH WITH THOSE IN NURSING HOMES AND ASSISTED LIVING FACILITIES

To aid in your outreach, here is a listing of their addresses:

Helen Ashmun	4436 Beecher Rd.	Flint, MI 48532
Larry Bladecki	3254 E. Midland Rd.	Bay City, MI 48706
Anna Branoff	Courtyard Manor 8240 Miller Rd. Rm. #17	Swartz Creek, MI 48473
Gladys Edwards	2 Harbor Dr.	St. Clair, MO 63077
Paul Ellis	2360 Stonebridge Dr.	Flint, MI 48532
Vasilka Karatza	Regency 1330 Grand Pointe Ct	Grand Blanc, MI 48439
Jo Sredich	Magnolia House 4134 N. State Rd.	Davison, MI 48423

ROTATING SCHEDULE You will receive a phone call and e-mail from the parish office notifying you the Sunday Liturgy you are scheduled to attend. The groups have been consolidated into two rather than three groups.

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

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

Weekly schedule: Today: Service to the Mother of God at the shrine

Monday, Aug 17 Fr. Matthew in Toledo
3 to 8 pm +Fred Oginsky – visitation for family and friends at Swartz Funeral Home
7 pm Parastas at Swartz Funeral Home

Tuesday, Aug 18
9 am +Fred Oginsky – visitation at church
10 am [Funeral service – streaming on our YouTube channel](#)
Burial at Sunset Hills Cemetery

Wednesday, Aug 19

9 am

[Divine Liturgy– streaming on our YouTube channel](#)

Thursday, Aug 20

Office open

Friday, Aug 21

Office closed

Saturday, Aug 22

5 pm

[Great Vespers – streaming on our YouTube channel](#)

Confessions after Vespers

Sunday, Aug 23

10 am

Group 1A is in the fellowship hall and Group 1B is in the church

[Divine Liturgy – streaming on our YouTube channel](#)

Trisagion for Archpriest Raphael Biernacki on the 14th anniversary of his repose

Service to the Mother of God at the shrine following the Liturgy

Offerings for the week August 9, 2020

<i>Weekly Offerings</i>	\$ 2,884.25
<i>Estimated Average Weekly Expenses</i>	\$ 3,104.00
	\$ - 219.75