

# St. Nicholas Orthodox Church

## Newsletter

Diocese of Toledo-Orthodox Church in America

2143 S. Center Road – Burton, Michigan 48519

Served by: Fr. Matthew-Peter Butrie – Protodeacon Kerry Luke Gonser

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Website: [www.saintnicholasburton.org](http://www.saintnicholasburton.org)

Church Office: 810-744-0070

Services: Sunday - 9:30 a.m. Hours 10:00 a.m. Divine Liturgy

Wednesday- adult education 11:15 am

Saturday - 5 pm Vespers followed by Confessions

Holydays: Vespers & Liturgy as announced

“May mercy, peace, and love be multiplied to you.” St. Jude 1:1

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# AUGUST 2025

## MYSTERY

### Archbishop Alexander (Golitzin)

The root sense of the word is simply “something hidden” as in the modern sense of the Greek word *mystikos*. That sense isn’t “mystical” in our English usage but, again, simply “hidden” or “secret.” Secondly, in Scripture, the word first appears in the book of Daniel (2:27-30) where it translates an Aramaic word which is used to describe the hidden plan of the innermost council of the Persian empire, *i.e.*, what the Persian emperor and his closest advisors had in mind for governing their realm. Hence, in Daniel, it describes God’s hidden plan, his ultimate plan for the cosmos which is laid out later on in the book, in chapters seven and following, in a description of Daniel’s vision of heaven. Saint Paul, later on in Scripture, in the epistle to the Colossians, speaks thus of the mystery which was hidden from before the ages and which is now made manifest (Colossians 1:26). Thus, the mystery is hidden, it is the divine intent with regard to God’s creation, and finally, it is Christ. A third meaning of the word “mystery” and still deployed in the Orthodox Church is that it signifies what in western languages we call “sacraments.” All of these, of course, flow together. The sense of the sacrament is that it communicates Christ who is at once the hidden God made manifest and the divine intent and fulfillment for all of creation.

page ix from the foreward to *“Your Life Will Be Hung Before Your Eyes”*  
*Meanings of our Life in Orthodox Liturgy* by Father Silviu N. Bunta,  
published by Cherubim Press

**WHAT IS PROPORTIONATE GIVING?**

**Fund Raising vs. Christian Stewardship**

At the outset, I want to establish different definitions for fund raising and for Christian stewardship. **Fund raising** means getting people to give more money. **Christian stewardship**, on the other hand, helps people to be more giving. Christian stewardship could be defined as the effective commitment or investment of human and material resources in participation with Christ in His love for others.

There are two primary points to be made. The first is that stewardship always has to do with a Christian's task of giving away gifts that have already been given to him by God. This presupposes, of course, acceptance of the belief that all things are conferred on us by God. The second point is that stewardship always has to do with a Christian getting free of what binds him. In our culture, nothing binds us more than money -the symbol of material things. The first point has to do with turning to a new life; the latter with turning away from an old life. In other words, stewardship is intertwined with conversion. One has to be turned away from what binds him, and turned towards what frees him. This is the test of genuine conversion.

We must become deeply convinced that the relationship of a person and his money is fundamentally a spiritual matter, as fraught with implications for an individual's spiritual life as is his life of prayer or any other "religious" activity. Jesus said in Matthew 6:21, "Where your treasure is there shall your heart be also." Somehow, in some way, what a person does with his money, how he thinks about it, where he spends it, what he will do to earn it, and the things to which he will give it are some of the real clues to who he is inside, to what is essentially important to him, to what is really in his heart. It is significant to note the order of things in the words of Jesus. He does not say, "Where your heart is there shall your treasure be also." Try an experiment. Go out and buy a few shares of stock. Make it enough so the financial interest is important to you. Then notice what part of the newspaper you turn to first when you pick it up. I'd be willing to bet it will be to the financial page to check on your investment. Interest and enthusiasm follow money. "Where your treasure is there shall your heart be also."

To put it another way, the places where we make our most serious financial investments are the places where our real self, our inner self, is going to be most interested, most teachable, most responsive, and most open. To deal with a person in terms of what he does with his money is to deal with most people where they really live. A properly conceived stewardship effort in the Church can thus be an avenue to genuine spiritual growth. Good stewardship has that potential. That, I believe, is something of what Jesus meant when He said, "Where your treasure is there shall your heart be also." It is, therefore, extremely important that we begin to recover a soundly Orthodox theological base for our stewardship efforts. A well-conceived, theologically-sound stewardship program can be the most exciting spiritual adventure you can undertake in parish life.

We are all aware that the basic questions of life will, ultimately, be satisfied only by theological answers. This includes questions about money and our use of it. And yet how seldom we think of theology when promoting the issue of financial support for our parishes, and how badly we handle the task there.

A sound theology of money has the potential to tap the spiritual roots of Christians at a point where they are the most teachable, because it is here where they are the most concerned.

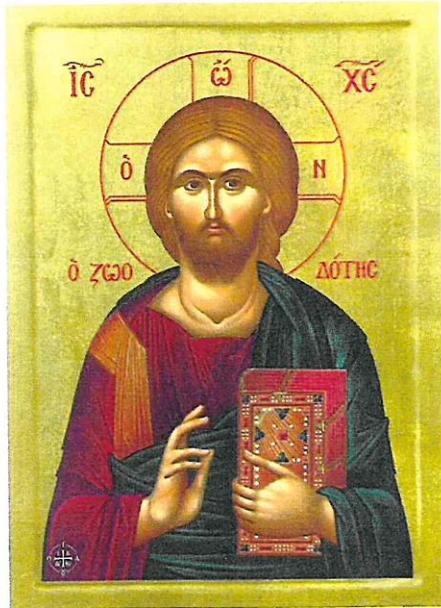
There are as many different approaches as there are parishes, but there are three common styles that are guaranteed to bring failure and misunderstanding. (*These will be shared in the coming months' newsletters*).

1. How does our use of money reveal our spiritual condition?
2. What is the difference between "fund raising" and "stewardship"?

*From What is Proportionate Giving?*

by Father Joseph Hirsch published by the Department of Stewardship, The Orthodox Church in America

# THE PAN-ORTHODOX CHURCHES OF GENESEE COUNTY VACATION CHURCH SCHOOL



**Saturday, August 9**  
**10:00am - 4:00pm**

Followed by Pan-Orthodox  
Vespers at 4pm

St. Nicholas Orthodox Church  
2143 S Center Rd,  
Burton, MI 48519  
Phone: (810) 744-0070

## Lesson, Crafts, Worship, Fun!

Sign up using the Google form

*Registration through Google forms*

**PAN-ORTHODOX VACATION CHURCH SCHOOL** will be hosted by our parish on Saturday, August 9, 2025 from 10 am concluding with Vespers at 4 pm. Register [HERE](#) on Google Docs. Please lend a hand and sign up your children, grandchildren or godchildren – ages 4 to 11. Children 12 and older can serve as helpers. Please contact the parish office if you would like to volunteer: [stnicholasburtonmi@gmail.com](mailto:stnicholasburtonmi@gmail.com) or 810-744-0070. We will need help in advance to prepare all the classrooms and the library for use by the students. If you have any questions, please contact Stephanie Price 248-396-3899.

The Google Docs registration form link is:

[https://docs.google.com/forms/d/1u41FA-aKu4fcaesUOfjtWwDqiUFDxvOPMJ73nOK\\_vio/edit](https://docs.google.com/forms/d/1u41FA-aKu4fcaesUOfjtWwDqiUFDxvOPMJ73nOK_vio/edit)

## Hours Schedule

<u>August</u>	<u>September</u>	<u>October</u>
3 Madison	7 Staci	5 Barry
10 Angelo	14 Madison	12 Lucy
17 Phil	21 Angelo	19 Madison
24 Barry	28 Phil	26 Angelo
31 Lucy		

If you are unable to make your assigned reading date, please find a replacement.

## Reader Schedule

<u>August</u>	<u>September</u>	<u>October</u>
3 Barry	7 Katherine	5 Phil
10 Staci	14 Barry	12 Angelo
17 Madison	21 Staci	19 Katherine
24 Phil	28 Madison	26 Barry
31 Angelo		

If you are unable to make your assigned reading date, please find a replacement.

## Candle Stand Attendant Schedule

<u>August</u>	<u>September</u>	<u>October</u>
3 Dennis Goodman	7 Dennis Goodman	5 Dennis Goodman
10 Christine Panoff	14 Susie Ford	12 Christine Panoff
17 Susie Ford	21 Christine Panoff	19 Susie Ford
24 Ian & Stephanie P.	28 Ian & Stephanie P.	26 Ian & Stephanie P.
31 Susie Ford		

If you are unable to make your assigned date please find a replacement. Let Susie know of any changes or if you cannot find a replacement (810-407-3016).

**HOURS, READERS & CANDLE STAND.** Please look at each month's newsletter as the schedule may have changed since the previous publication.

**SEMINARIAN Reader Alexander Gonser,** with the blessing and recommendation of Archbishop Alexander and me, has applied and been accepted at St. Sava Serbian Orthodox School of Theology in Libertyville, IL. He begins classes in the fall with expected graduation in spring 2029. This coursework is to meet the academic requirements for ordination to the priesthood.

**PRAYER SERVICE** for the sick & suffering will be held at St. Mary Magdalene the second Tuesday of the month at 6 pm. Email names to [smmocafernton@gmail.com](mailto:smmocafernton@gmail.com)

**CONFESSIONS** the sacrament of Confession is offered on Saturdays after Vespers and by appointment. Call the parish office 810-744-0070 or e-mail [stnicholasburtonmi@gmail.com](mailto:stnicholasburtonmi@gmail.com) to make an appointment.

**NORTH END SOUP KITCHEN** Please come & minister to Christ with our brothers & sisters on August 7 from 9 am-12:30 pm. "Feeding the hungry is a greater work than raising the dead." St. John Chrysostom.

**COMMUNITY GARDEN** St. Nicholas has started a community garden near the pavilion. Anyone interested in participating please contact Christopher Taylor (810-252-2255) or Staci Shank (269-352-4309).

### **FROM OUR DIOCESAN COMMUNICATIONS OFFICE**

On July 14 a social media post reported that Archbishop Alexander announced to the Diocese of the South that he plans to retire within a year. As this was not an official statement from the Diocese of the South, our diocesan chancellor, Archpriest Andrew Jarmus, spoke with His Eminence later that day for clarification. Vladyka Alexander said that his intention is to hand over Archpastoral care of the Diocese of the South to another bishop, while remaining Archbishop of Toledo and the Bulgarian Diocese.

## POSTURE & ETIQUETTE AT DIVINE SERVICES

### *Posture*

The traditional posture for prayer and worship in the Orthodox Church is standing. In the Orthodox “old countries”, there are usually no pews in the churches. Chairs or benches on the side walls are usually reserved for the elderly and infirm. In North America, we have tended to build our churches with pews, and since we have them, we stand and sit. It is fully acceptable to stand for the entire service.

**When should we stand? Always during these times:**

- The beginning of Liturgy & Great Litany
- The Little Entrance with the Gospel book
- The Epistle Reading
- The Gospel Reading
- The Cherubic Hymn
- The Great Entrance with the gifts
- The Anaphora through to Holy Communion and to the final blessing
- Whenever the priest or bishop gives a blessing

**If health or a medical condition makes it difficult to stand for the entire Liturgy, then we can be seated for a time.**

### *Attire*

Dress should be modest, neither drawing attention to oneself nor reflecting fads and practices found in the culture.

Men, including boys seven years and older, should wear long pants at all times.

Women, at all times tops must be modest: neither low cut nor revealing.

### *Cell phones*

Please turn off or mute all cell phones during the divine services. If you need to answer, please go to the fellowship hall, not in the narthex or nave. Please stow away your cell phones during the divine services, i.e. do not use them in church.

### **Metropolitan Tikhon Announces Recognition of Macedonian Orthodox Church-Ohrid Archbishopric at All-American Council** PHOENIX, AZ [Orthodox Church in America] 15 July 2025

Meeting in special session on May 21, 2025, the Holy Synod of the Orthodox Church in America decided, effective immediately, to recognize the canonicity of the Macedonian Orthodox Church-Ohrid Archbishopric and to affirm our full communion with its hierarchs, clergy, and faithful. This joyful news was conveyed to the Church at large by His Beatitude Metropolitan Tikhon in his July 15, 2025 report to the 21st All-American Council, which meets this week in Phoenix, AZ.

This decision came at the request of His Holiness Patriarch Porfirije of Serbia, who, in official correspondence with His Beatitude, asked that the Orthodox Church in America, in accordance with the Tomos granted by the Serbian Orthodox Church, recognize the autocephaly of the Macedonian Orthodox Church-Ohrid Archbishopric.

The offices of Metropolitan Tikhon and His Beatitude Archbishop Stefan of Ohrid are currently planning a concelebration between the two Primates, to take place at Metropolitan Tikhon’s cathedral of Saint Nicholas in Washington, D.C. This concelebration, as Metropolitan Tikhon informed the All-American Council, will be crowned with a formal recognition of the autocephaly of the Macedonian Orthodox Church, which takes its place alongside the Orthodox Church in America as a fully autocephalous local Orthodox Church.

**PARISH COUNCIL MEETING** is August 12 at 6:30 pm.

**PARISH COUNCIL UPDATE** 6:37 pm prayer by Father Matthew. *Present:* Chris Taylor, Paul Brayan, Tammy Bolinger, Lena Bakousidis, Eileen Branoff, Bill Economou, Dennis Jernigan, Connie Maxim. *Absent:* Stephanie Price (work). **Minutes** accepted motioned by Eileen Branoff, seconded by Dennis Jernigan. Accepted unanimously. **Financial report** \$15,000 was transferred from savings to the checking account so that we can meet our expenses. \$30,000 has been transferred to date for 2025. A letter will be forthcoming to address financial stewardship. **Rector's report** highlight: Reader Alexander Gonser, God-willing, will be entering St. Sava Serbian Orthodox School of Theology in Libertyville, IL in the fall. Response to his application will come by the end of July. **Endowment report** Chris Rodriguez from Stifel through whom the endowment fund is invested, proposed selling some stocks and buying others. Bob Russell stated that if the endowment fund moved from Stifel to Fidelity or Schwab, etc. - no commissions for sales, etc. The endowment committee will research this. **Community outreach** Car Show has been moved to September (not August 24) so we can have a food truck. Have it not the same weekend as the Frankenmuth car show. Funds raised from community outreach are seed money for future community outreach events. **Fundraising** August 17 picnic - Lena Bakousidis said someone can bring in Macedonian dancers in costume and the only cost is meals for the dancers (10 of them). Flyer to St Nicholas Church, Windsor, ON with our church email for people to reserve lamb or chicken dinner. **Charity ministries** North End Soup Kitchen on Thursday, August 7 from 9 am to 12:30 pm. **Building and grounds** work on the parking lot has been slowed because of weather. Burton city wants to see a plot map to examine why the south parking lot drain is so slow. Bill Economou got a surge protector for the electrical panel in the boiler room. The pavilion will be power wased before July 28. **Old business** **Diocesan Conference** - October 10-11, 2025 we are hosting. Matushka Lisa has gotten a block of rooms through Best Western Plus Flint Airport Inn & Suites 6075 Hill 23 Dr, Flint, MI 48507 and already reserved Archbishop Alexander's suite. She has communicated the cost (\$89 per night excluding taxes), group name, and contact info to the diocesan chancellor to be communicated to the parishes, missions, and institutions of the diocese. *Schedule* Archbishop Alexander has blessed the schedule: *Friday, October 10* light reception at the hotel (conference room gratis to the Diocese if 10 rooms are booked for the conference). *Saturday, October 11* concelebrated pontifical Liturgy followed by meal and conference business session in church and fellowship hall. The conference concludes with the business session on Saturday afternoon. There are no Conference events on Saturday evening or Sunday morning.

**NEW CATECHUMENS** before the holy Liturgy on Sunday, July 20 the following persons were made catechumens: **Levi Johnson**, godfather Ian Price **Jeff Muma**, godfather Paul Brayan  
**Jeffrey Muma**, godfather Paul Brayan

Please welcome them as catechumens which is the last step before being received into the Church.

**"AS MANY AS HAVE BEEN BAPTIZED INTO CHRIST..."**

**Penelope Marie Bailey** was baptized into Christ on Sunday, June 29. Her parents are Annie & Alex Bailey.  
**Anthony Jaxson Iordachianu** was baptized into Christ on Saturday, July 5. His parents are Ciara & Stefan Iordachianu.

**Joel Green** was baptized into Christ on Sunday, July 27. His godparents are Protodeacon Luke and Katherine Gonser.

**MEMORY ETERNAL**

**Patricia "Patsy" Tartamella** fell asleep in the Lord on June 20, 2025. She is the Mother-in-Law of Mike and mother of Donna Donigan.

**Jeremy Kaake** fell asleep in the Lord. He is the father of parishioner Kelly Bakousidis and father-in-law of Philip Bakousidis. Pray the Lord that Jeremy rest in the light of His face and that the Lord sustain his family in their grief. Bod da prosti! Christ is risen!

**OUTDOOR LITURGY, SHRINE FEAST & DANCE** Sunday, August 17<sup>th</sup>. **Dinners are Pre-sale Only.** The menu for lunch is lamb/chicken, rice, coleslaw, vegetable, & dessert. Tickets are \$20 adult & \$10 children 12 & under. **Please purchase tickets from Sharon Jernigan by August 13<sup>th</sup>.** We are looking for donors for the lambs we'll be cooking! **Please consider donating \$300 for a whole lamb or making a partial donation, it will be a big help.** Volunteers are needed Thursday, August 14 at 9:30 am to clean the pavilion, Saturday, August 16 at 10 am and after Vespers to set up the pavilion for the Liturgy! Volunteers are needed to break down the pavilion after Liturgy on Sunday! **There is a sign-up sheet in the parish hall.** Live Music and Dancing with Skimos Band who will play from 2-6 pm.

**DORMITION FAST** begins on August 1 and continues to August 14. As is the custom at our parish, the Moleben to the Mother of God will be served in her shrine on Sundays after Liturgy beginning on August 4 and continuing to August 11. Take the time to come before her icon at the shrine and ask her intercession for your and your family's needs.

**37<sup>th</sup> ANNUAL DORMITION MONASTERY PILGRIMAGE** August 14-15. Mark the dates! Bishop John of the Antiochian Archdiocese is the guest homilist.


**22<sup>nd</sup> ANNUAL ELIAS D. CHINONIS GOLF CLASSIC** August 18<sup>th</sup> at Pine Knob Golf Course. This golf outing is being coordinated by Assumption & you can direct any questions to John Kaloydis at 810-922-2047 or [jekaloydis@comcast.net](mailto:jekaloydis@comcast.net). Look at the flyer for details.

**OUR CHARITY MINISTRIES**

**NORTH END SOUP KITCHEN** we serve on Thursday, August 7 from 9 to 12:30 pm.

**HOPE IN A BOX** is collecting razors & shaving cream/lotion for the month of August. Place the items in a bag and then put 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.

 <b>HOPE IN A BOX</b>	
Aug	Razors & Shaving Cream/Lotion
Sept	Soaptember
Oct	Socktober

August Coffee Social Sponsors	
3	
10	
17	Outdoor Liturgy
24	
31	

**PAYPAL** You can use PayPal for your financial stewardship! Go to our website [www.saintnicholasburton.org](http://www.saintnicholasburton.org) and click on the box **Give now with PayPal**; this is a secure site. (1.99% + \$0.49 of your donation goes to PayPal as a fee). **\*Please consider adding a little extra to your donation to cover the fee we are charged.** 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 PayPal will send an email to the church to let us know a donation was received for St. Nicholas Church, the amount, and the giver.

**ANOTHER WAY TO GIVE-KROGER/COSTCO COMMUNITY REWARDS** Remember to use your community rewards when checking out. If you haven't signed up for it you can do so online or at their customer service desk. They send a check to St. Nicholas for a portion of everything participants spend in their stores.

**THEOLOGICAL EDUCATION SCHOLARSHIP/SEMINARIAN OFFERING** There is a category marked "Seminarian" on your stewardship envelopes that you can include with your regular giving. There are also specially marked envelopes at the candle stand. This helps to support parish seminarians, those training to become catechists, and kiosk expense for theological materials for inquirers.



**NOTE FROM THE TREASURER** To be transparent in our 5-year vision to a financially secure parish:

2025	May	June
Monthly Offering Income	\$ 11,750	\$ 13,670
Monthly General Operating Expenses	\$ 25,864	\$ 36,958
	\$ -14,114	\$ -23,288

**TRANSFIGURATION OF OUR LORD** is celebrated on August 6. On Mount Tabor Jesus was transfigured before Peter, James, and John. "He was transfigured," Saint John Damascene assures us, 'not by assuming what He was not, but in revealing to His disciples what He was, opening their blind eyes and making them see.' Christ opened the eyes of His disciples, and it was with sight transfigured by the power of the Holy Spirit that they saw the divine Light indissolubly united to His body. There were therefore transformed themselves and it was in prayer that they were able to see and understand the change that has taken place in our nature through its union with the Word (St. Gregory Palamas)...[The] feast is therefore that of the divinization of our human nature and the participation of our corruptible body in those eternal blessings that are beyond nature. Even before accomplishing our salvation through His Passion, the Saviour showed that the goal of His Incarnation was precisely to lead the whole of mankind to the contemplation of His divine glory." *The Synaxarion* by Hieromonk Makarios of Simonos Petra, Volume 6, pg 392, 394

**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 Petras Monastery

### DAILY INTERCESSION FOR OUR SICK AND HOMEBOUND

**VISITATION TO THE SICK** If you would like Fr. Matthew to make a visit to home, hospital, or nursing home, please contact the office 810-744-0070.

### DAILY INTERCESSION FOR OUR SICK AND HOMEBOUND

The following are our brothers and sisters of St. Nicholas who are currently homebound, suffering from chronic illness, in recovery or in need of special prayers. Please remember them in your prayers and reach out to them with a card, a phone call or a visit!

Deacon John Bocek	Bill Haw	Macy Lemmen	Bill Tadrick
Paul Ellis	Mary Karayanis	Helen Popoff	Wendy Tadrick
Joan Gajewski	Nick Karayanis	Ron Salhany	Dave Vuckovich

To aid in your outreach, here is a listing of the addresses and phone numbers of our Homebound:

Jeanette Brayon @ Serene Gardens	1481 E Hill Rd room MC-6	Grand Blanc, MI 48439	
<b>Paul Ellis @ Flat Rock Manor of Goodrich</b>	<b>N 7280 S. State Rd.</b>	<b>Goodrich, MI 48438</b>	<b>*New address</b>
Mary & Nick Karayanis	2238 Old Hickory	Davison, MI 48423	810-653-1169
Helen Popoff	2221 Bellemeade Dr.	Davison, MI 48423	810-653-3867
Dave Vuckovich	9352 Morrish Rd	Swartz Creek, MI 48473	810-348-4733 (Barb)
<b>Mike Stikovitch @ Whispering Pines</b>	<b>3941 Lippincott Rd.</b>	<b>Lapeer, MI 48446</b>	<b>*New</b> 810-658-8321(Stephanie)
Diane Todorovsky	14182 Moffett Dr	Fenton, MI 48430	810-750-7860

# AUGUST BIRTHDAYS, ANNIVERSARIES, & NAMESDAYS

## BIRTHDAYS

- 1 Dat Gerzevske  
Julie Conover  
Sophia Todorovsky
- 5 Paul Brayen
- 6 Diana Broadfoot
- 8 Maria Green
- 9 Katelyn Price  
Milan (Michael) Stikovich  
Steven Spankie
- 12 Janja Beslach
- 18 Lisa Pray  
Tom Kriagner
- 19 Alexis Liley  
Fr. Matthew-Peter Butrie
- 20 Quinn Gerzevske
- 22 Michael Borkovich
- 24 Philip Wiles
- 25 Sophia Batzos
- 26 Christine Panoff
- 27 Katherine Gonser  
Tom Batzos
- 28 Christopher Goad
- 30 Cortney Batzos  
Lydia Nicoloff



## NAMESDAYS

- 11 Susan Oginsky  
Susan Popoff
- 15 Linda Marie Branoff  
Maria (Papalazarou) Green  
Marie Todorovsky  
Marika Karayanis  
Marilyn Branoff  
Mary Batzos  
Mary Anna (Marie Anna) Kilbourne  
May Kokaly (Mary)  
Sharon Jernigan (Theotokos)  
Sharon George  
Sharon Krych
- 18 Laurie (Florinka) Brock
- 21 Cameron Stevens  
Dat Gerzevske
- 26 Adriane Grossi (St. Adrian)  
Natasha Oginsky
- 27 Monica Mitevski
- 30 Alexander Gonser  
Alex Branoff  
Archbishop Alexander  
Sašo Pirkovic

## ANNIVERSARIES

- 9 Rachel & Tim Wiles (2017)
- 19 Luai & Amani Helal (1993)
- 21 Amir & Rimi Abu-Aita (2015)  
Bill & Cindy Economou (1992)
- 24 Adam & Kassandra Lang (2024)
- 26 Steven & Sharon Krych (1995)

*If your name is missing or has the incorrect information in the birthday, anniversary or namesday list please call the office: 810-744-0070*



- Aug 9** Vacation Church School at St. Nicholas
- Aug 14** Dormition of our Lady Vespers at Assumption at 6 pm
- Aug 15** Dormition of our Lady Liturgy at Assumption at 10 am
- Aug 17** St. Nicholas' Parish Picnic & Dance (signup sheet to help is in parish hall)
- Aug 18** Elias D. Chinonis Golf Classic @ Pine Knob

# Hermitage of St. Romanos WORK DAY

2 August 2025 | 9:30am



## HOW YOU CAN



- Donate your time! - We need strong individuals to help cut and haul wood.
- Donate your equipment- We need chainsaws, loppers, woodchippers and a stump grinder
- Donate your resources- If you are unable to physically help this day please consider a donation to offset the cost of this project or donate a Lenten food item for lunch.

SIGN-UP IN THE NARTHEX

## WE NEED YOUR SUPPORT

Fr. Cosmas and the brotherhood at **OUR** Hermitage of St. Romanos need our support in cleaning up 5 large trees on their property as they prepare to raise a fence. We need ground support to cut up limbs, haul debris and grind stumps!

We will also need your help later in summer to erect the fence on the property.

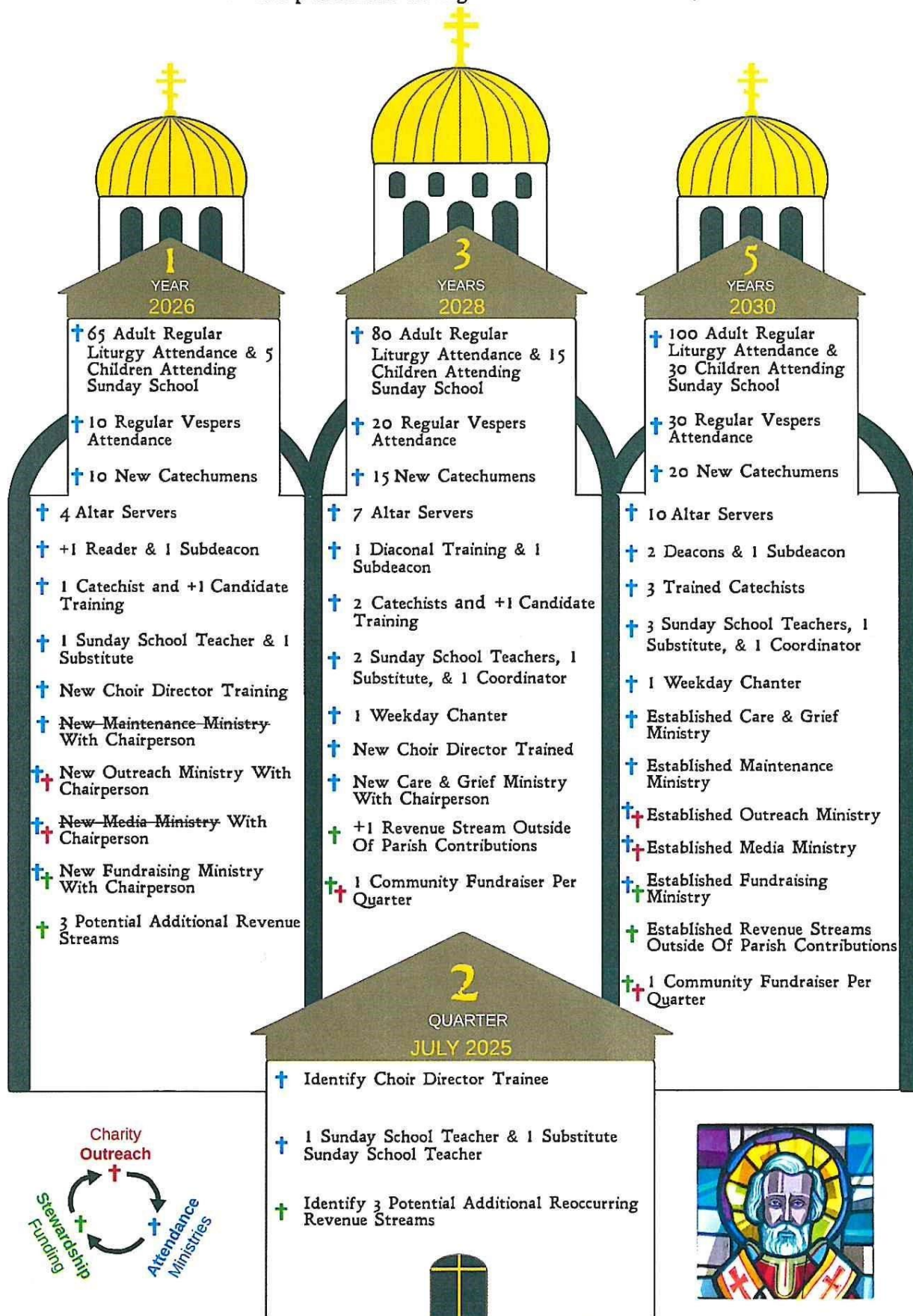
Questions? Reach out to the parish office, Mark Foster or Vince Lizzio

*Lunch & Cold Water is provided*

Join us at 804 S Putnam St, Williamston, MI 48895

# ST NICHOLAS 5 YEAR VISION

A financially secure parish, with 100 Sunday Liturgy regular attendance, a large Church school, and several parishioners serving a multitude of ministries.





# Live Music by the Skimos Band



August 17th  
2pm-6pm

*Dancing*

*Bounce House*

Food and soft drinks for purchase

St. Nicholas Orthodox Church  
2143 S. Center Rd, Burton Mi 48519

phone: +1-810-744-0070

e-mail: [stnicholasburtonmi@gmail.com](mailto:stnicholasburtonmi@gmail.com)

# 22nd Annual Elias D. Chinonis

## Golf Classic

August 18, 2025  
at Pine Knob Golf Course

**Hole N' One**  
**\$10,000 Prize**  
Sponsored By  
Swartz Funeral  
Home

5580 Waldon Road • Clarkston, MI 48348

\$135 per Golfer • Registration 8:00 AM • **NEW:** 10:30 AM Shotgun Start

• Breakfast & Dunner Included - Breakfast Buffet at 8:30am

Join us after golf for: Dinner Buffet/Cash Bar/Prizes & Raffles

More Info: John Kaloydis • 810-922-2047 • jekaloydis@comcast.net

RETURN BOTTOM PORTION

### SPONSORSHIPS

■ \$1000

**Gold Sponsor**

Includes 2 T box  
signs and 4 golfers

■ \$500

**Silver Sponsor**

Includes 1T box  
sign and 2 golfers

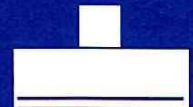
■ \$150

**Bronze Sponsor**

includes 1T  
box sign

■ \$50

**Dinner Only**



**Other**

*All sponsors receive numerous recognition and flyer placements.*

Wording for Sponsorship: \_\_\_\_\_

Name: \_\_\_\_\_

Email: \_\_\_\_\_ Phone: \_\_\_\_\_

Address: \_\_\_\_\_

Foursome: Name & Phone

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

***Please Return by: August 1, 2025***

Assumption Greek Orthodox Church

2245 E. Baldwin Road • Grand Blanc, MI 48439

Attn: John Kaloydis • 810-922-2047 • jekaloydis@comcast.net



**Assumption Greek Orthodox Church • Grand Blanc**

# August 2025

St. Nicholas Orthodox Church  
2143 S. Center Rd. Burton, MI 48519  
810-744-0070

[stnicholasburtonmi@gmail.com](mailto:stnicholasburtonmi@gmail.com) Website: [www.saintnicholasburton.org](http://www.saintnicholasburton.org)

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>✠ <i>Fast</i></p> <p> <i>Dairy Permitted (no meat)</i></p> <p> <i>Wine &amp; Oil Permitted (no meat)</i></p> <p> <i>Fish Permitted (no other meat)</i></p>		<p><i>Services in blue - click for the livestream</i></p>			<p>1  <i>Procession of the Cross of the Lord</i></p>	<p>2  <u>5 pm Vespers</u> NO Confessions</p>
<p>3  9:30 Hours <u>10 am Liturgy</u> Moleben at Shrine</p>	<p>4</p>	<p>5  6 pm pan-Orthodox Vespers at St Mary for the Transfiguration of our Lord</p>	<p>6   <i>Transfiguration of our Lord</i> 10 am pan-Orthodox Liturgy at Assumption</p>	<p>7 ✠ 9 am to 12:30 pm North End Soup Kitchen  <i>Office Closed</i></p>	<p>8 ✠</p>	<p>9   <i>Glorification of St Herman of Alaska</i> Pan-Orthodox Vacation Church School 10 am to 4 pm <u>4 pm Vespers</u></p>
<p>10  9:30 Hours <u>10 am Liturgy</u> Moleben at Shrine</p>	<p>11 ✠ <i>Father in Toledo</i></p>	<p>12 ✠ 6 pm Prayer Service @ St. Mary for the sick &amp; suffering 6:30 pm Parish Council</p>	<p>13   <i>St. Tikhon of Zadonsk</i> 9:30 am Liturgy</p>	<p>14 ✠ 6 pm Pan-Orthodox Vespers @ Assumption  <i>Office Closed</i></p>	<p>15   <i>Dormition of the Theotokos</i> 10 am Pan-Orthodox Liturgy @ Assumption</p>	<p>16 <u>5 pm Vespers</u> Confessions</p>
<p>17 <i>Shrine Feast/Picnic</i> 9:15 Hours 9:45 am Procession <u>10 am Liturgy</u> <u>Facebook Live</u> 2-6 pm Dance</p>	<p>18 <i>Father in Toledo</i></p>	<p>19</p>	<p>20 ✠ 9:30 am Liturgy</p>	<p>21  <i>Office Closed</i></p>	<p>22 ✠</p>	<p>23 <u>5 pm Vespers</u> Confessions</p>
<p>24 9:30 Hours <u>10 am Liturgy</u> 1 pm blessing for Adam &amp; Kassandra Lang</p>	<p>25</p>	<p>26</p>	<p>27 ✠ No Divine Liturgy</p>	<p>28  <i>Office Closed</i></p>	<p>29 ✠ <i>Beheading of St John the Baptist</i></p>	<p>30 <u>5 pm Vespers</u> no Confessions</p>
<p>31 9:30 Hours <u>10 am Liturgy</u></p>						