

St. Nicholas Orthodox Church

Monthly Newsletter

Diocese of Toledo-Orthodox Church in America

2143 S. Center Road – Burton, Michigan 48519

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

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Church Office: 810-744-0070

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

Wednesday- 9:30 am Divine Liturgy Adult Class 11 am

Saturday – 5 pm Vespers followed by Confessions

Holydays: Vespers & Liturgy as announced

“But you, beloved, build yourselves up on your most holy faith; pray in the Holy Spirit; keep yourselves in the love of God; wait for the mercy of our Lord Jesus Christ unto eternal life.”

St. Jude 1:20

FEBRUARY 2018

St. Paisios of Mount Athos

“I know from experience that in this life people are divided in two categories. A third category does not exist; people either belong to one of the other. The first one resembles the fly. The main characteristic of the fly is that it is attracted by dirt. For example, when a fly is found in a garden full of flowers with beautiful fragrances, it will ignore them and will go sit on top of some dirt found on the ground. It will start messing around with it and feel comfortable with the bad smell. If the fly could talk, and you asked it to show you a rose in the garden, it would answer: ‘I don’t even know what a rose looks like. I only know where to find garbage, toilets, and dirt.’ There are some people who resemble the fly. People belonging to this category have learned to think negatively, and always look for the bad things in life, ignoring and refusing the presence of good.

The other category is like the bee whose main characteristic is to always look for something sweet and nice to sit on. When a bee is found in a room full of dirt and there is a small piece of sweet in a corner, it will ignore the dirt and will go to sit on top of the sweet. Now, if we ask the bee to show us where the garbage is, it will answer: ‘I don’t know. I can only tell you where to find flowers, sweets, honey and sugar;’ it only knows the good things in life and is ignorant of all evil. This is the second category of people who have a positive way of thinking, and see only the good side of things. They always try to cover up the evil in order to protect their fellow men; on the contrary, people in the first category try to expose the evil and bring it to the surface.

When someone comes to me and starts accusing other people, and puts me in a difficult situation, I tell him the above example. Then, I ask him to decide to which category he wishes to belong, so he may find people of the same kind to socialize with.”

FROM FATHER'S DESK

Dear faithful and friends of St. Nicholas,

This month we will celebrate forty days since the birth of Christ our Lord with the feast of His meeting in the Temple with the righteous elder Simeon on February 2. In remembering the incarnation of the Son of God and now His entering the Temple, we recall that

The One who fashioned Adam & Eve

The One who spoke to Moses in the bush

The One who gave Moses the law

The One who filled the Temple with His presence

is the same Christ who is received into Simeon's arms as a forty-day old child.

The Almighty emptied Himself to become one of us, so that we should not fear His presence but that we should come to Him. For us to receive Him we must empty ourselves in turn, face Him and empty our self-will, our selfishness, our ego, our wanting things our way and seek only Him that we may be filled with Him. That we may decrease, become nothing, become nobodies so that there is room for Christ and He fills us with Himself. So that all we say and think and do are He Himself at work in us so that we do not point to ourselves seeking a thank you or recognition but rather rejoice when we are not noticed so that only Christ, Who is our Life, is seen in us. So that we live as the saints do, "it is no longer I who live, but Christ who lives in me."

(Galatians 2:30)

With love in Christ

Fr. Matthew

Why do I personally recommend frequent Communion?

by A priest of the Orthodox Church

Before I say anything else, let me mention that as a matter of principle I never advocate that we condemn others who do not agree with us, or that we even try to correct them. I find it permissible only to express general opinions such as I do here, not to take general opinions and, with them in hand, contest a person's practice. As St. John Chrysostom said it, "after putting forth our teaching, as common to all, we leave it entirely to the conscience of the hearers" (St. John Chrysostom, Homily Against Publishing the Errors of the Brethren 3, Nicene and Post-Nicene Fathers I.9, p. 236). Therefore please do not take what follows as a trampoline for going to another priest to express open and personal discontent with his own practice or opinion. What follows is truly a general statement and, yes, personally I do take it to be correct, but the Truth is a person Who never allows Himself to be used as a tool of aggression. I already expressed this last insight so many times on my blog that I think I need not explain it again here.

As a second warning, I am not giving particular examples of what can go wrong with rare Communion, because truth is things can also go wrong with frequent Communion. Lists of mistakes could be endless on both sides. To assume that all is good with frequent Communion is just as wrong as assuming that all is good with rare Communion.

I recommend frequent Communion for many reasons. Some I can list here because they don't require, I think, long explanations. Of course I personally recommend frequent Communion with necessary preparations, but I will get to these after the following reasons.

First, we take Communion for many reasons. Not only one. Many reasons are offered in the prayers before Communion. Fulfilling a legalistic obligation is never a valid reason, as I will explain below, and it never comes up in these pre-Communion prayers of any local tradition. Instead a valid reason for taking Communion, explained in a prayer before Communion attributed to Saint John Chrysostom, is that staying away from it would make one vulnerable to the "noetic wolf."

Second, Communion, frequent or rare, is based on the trust that nothing, especially no human sins, can overcome Christ's goodness. A pre-Communion prayer attributed to St. Symeon the New Theologian says the following "I know, O Savior, that no other has sinned against You as I have, nor has done the deeds that I have committed. But I also know this, that neither the greatness of my offenses, nor the multitude of my sins, surpasses the great patience of my God and His extreme love for mankind." So taking Communion is a trust not in myself, but in Him, that nothing can overcome His goodness. Paradoxically enough to put up new, human barriers to Communion is to distrust Christ and in a sense staying away from it is to ignore our

sinfulness, while taking Communion is to stare at our own sinfulness (always in the light of His mercy), not to ignore it.

Third, as the above suggests, Communion is about Christ, not about me. Of course, one could ask, “Well then, Father, this attitude can certainly permit and even encourage sin.” No, it cannot, unless it’s done wrongly, but again the danger of not doing things properly is not an argument, since things can also be done improperly with rare Communion. Anyway, this attitude doesn’t condone sin because this attitude is humility. I personally find that only humility heals someone of sin; Communion without humility, rare or frequent, doesn’t. It is for the sake of humility (and also because most people today expect confession to be spiritual counsel) that I personally make the confessions I hear also moments of spiritual counsel. These are very different things, confession and spiritual counsel, but I seek humility in others first and foremost, so I always shift the focus away from themselves (which is what confession is—without self-condemnation though!) and unto Christ, our Life (which is what spiritual counsel is). Anyway, since humility is the only way in which we can approach the chalice and since confession in and of itself doesn’t necessarily do that, I always advise people to seek not only confession, but also spiritual counsel (which need not come from a priest).

Finally and to put it bluntly, the worst thing we can do when we ask the question “frequent or rare” is to adopt a legalistic attitude. By “non-legalistic attitude,” which I always recommend, I don’t mean a non-canonical attitude, in disregard of our Tradition, but rather I mean an attitude that doesn’t sacrifice the spirit to the letter. These things should not be adjudicated cold-headedly, but in prayer. Pray truly and let true prayer teach you everything.

If all the pre-Communion prayers have something in common it is to emphasize that worthiness for Communion does not exist and then to insist on humility instead. That’s because these prayers offer no “positive” reasons for taking Communion, but only “negative” reasons for why not taking it is not an option. To put it bluntly, these prayers never say why we couldn’t possibly take Communion, but rather insist on why we couldn’t possibly stay away from it, why we could not not take it. So not taking it for unworthiness really makes no sense. Then one can only approach Christ not with worthiness, but with preparation.

So, what about the preparation for Communion? One thing before I offer my recommendation: this is not about epitimia/penance (an unfortunate name, because epitimia is never about punishment, but about healing/correction, peace, and reintegration into the Church). What I have to say here is about common preparation for Communion, with or without epitimas. Epitimas would be another topic altogether and there is much we need to relearn about them.

Before I answer the preparation question let me also point out a present reality. These days many local traditions have placed higher and wider barriers before Communion: more days of strict(er) fasting (three, seven even), confession before each Communion, confession immediately before Communion (if it would be possible, only seconds before, so that one has no time to become sinful again—as if confession is a cleansing of sinfulness itself) etc. These practices, rather than accomplishing what they were meant to accomplish (reverence toward Communion), instead led to coldness toward it, even indifference, complacency, ritualistic-magical attitudes, clericalism, and non-sensical liturgical reforms. Liturgical reforms? Yes, worrisome liturgical innovations. In these local traditions the poor people will take whatever they can get and will replace Communion with other things. For example, they want to hear their names read aloud at litanies (which are now disrupted by endless lists of names), or to have the diskos and chalice placed over their heads at the great entrance, or they even lie on the ground at the great entrance so that the priest carrying the Holy Gifts (they are still only Gifts) will step over them, they ask for specific numbers of akathists or commemorations, or light certain numbers of candles, all to get closer to the God Who has now been locked behind an icon screen. All these amount to liturgical innovations, which are not faith, but piety, and I do mean this in a bad way. It’s sentimentalist magic, not dispassionate encounter or union with God. When has dispassion ceased to be an ideal in our Church? Or humility? (And I don’t mean the pseudo-humility of self-condemnation, but the humility that comes from standing in front of God, transformed and crushed by His love.) Or internality? When has my Church been taken over by loudness, legalism, and Pharisaism (in the sense in which the Lord Himself uses the word, as literalist and exclusivist over-correctness)?

Do not take me wrong! I don’t despair, because the Church is not theirs, just as it isn’t mine. It is Christ’s and He will take care of Her as He sees fit. He takes these poor people, deprived of Communion, and communes them with Him in His own ways, even these ways. Yes, even in these ways! Even in the midst of this pietism He becomes human, becomes one of us, and lets Himself be robbed of His glory and salvation, just as He let Himself be robbed by the bleeding woman (Matthew 9:20–22, Mark 5:25–34, Luke 8:43–48). So no, I’m

not asking my question as if to say, “We are losing God.” We are not. Not because of who or what we are, but because of Who and what He is. Yet, I am asking the question because there is a higher way, which we must always pursue and be mindful of. Even if we fail. The ultimate mistake we can make is to get rid of higher ways just because we can’t do them or don’t do them, for whatever reason (even refusal). Let these higher ways always be there as constant reminders of what we could be and as unending calls to be all that. Let them be there even if only to teach us how to be trodden under the big toe of God’s mercy.

Now to get to preparations, actually. I am convinced this is an ecclesiological issue, or rather that preparations for Communion are a matter of two ecclesiological issues. First, they are a matter of how we perceive the Church. This brings me to the only preparation for taking Communion, in my view: to be ready for Communion one must live out the life of the Church. This is spelled out in the “prayer of absolution” at the end of confession. “Prayer of absolution” is an improper name for it, since it is rather a prayer of reintegration; it mentions the reunion with and reintegration of the penitent into the Church. How can we read that prayer in all seriousness if we encourage in confession the exact opposite? Extra days of fasting, extra services (while services that are actually there are ending up not being done), extra prayers (again this is not about epitimias!). So what do I think? I think we ought to take that prayer seriously and recommend no extra fasting (at least not as a requirement for Communion). If the Church had wanted the preparation otherwise, for example if she wanted seven days of fasting before each Communion, she would either have had just a few liturgical Sundays a year, during longer fasts, or, with Liturgy every Sunday, would have prescribed continuous fasting year-round. Of course, the rare Communion people would say that these issues do not affect the clergy at all. We clergy do not fast seven or three days before each Liturgy (we take Communion at each), neither do we go to confession before each Liturgy. In an extraordinary clericalist and scholastic move, the clergy are seen as exempt from these extra duties, due to a special grace given at ordination (grace never mentioned in any ordination prayers). So here is this first ecclesiological question in a nutshell: how wrong can Tradition get Communion so that it is left to us, individual priests, to fix Tradition? With our own inventions, our own practices (of course, different from local church to local church), our own self-righteousness, our own know-it-all? Because these individual maneuverings are certainly not Tradition!

So I personally, following some Athonite traditions, recommend confession only for major disruptions in one’s life (some sins are that, but not all). But not weekly or monthly by necessity. The frequency is left to one’s conscience, really. That’s what confession used to be and ought to be. Not a pre-Communion obligation. When done as a pre-Communion obligation, it is unavoidably distorted beyond significance because it becomes a short, awkwardly non-dialogical, and rather mechanical stand-in for a blessing to take communion. Let me point out in passing that such a blessing we don’t have in our books, and we don’t for a good reason—it would be pointless! Rather, confession is what I said above, a reunion with the Church when the oneness of that divine-humanness in us has suffered major disruptions. By contrast, spiritual counsel must be more constant, and by any means these days, although face-to-face must never disappear. But I’ve talked to people on the phone, over emails, and even texts (on rare occasions) about their spiritual questions or concerns.

A final word about this first ecclesiological issue: what one is to leave confession with is not sinlessness, but humility and forgiveness, which integrate us back into the Church. And no, forgiveness is not sinlessness. It is “absolution” in the original sense of the word, a liberation from worries, from “care,” from life as we commonly know it, from human life, and therefore a reintegration into the life of the God-man. Individual sins are forgiven, but only individual sins, “those which one has confessed,” as the traditional (“Greek”) actual prayer of absolution goes. One is not forgiven those sins which one has not confessed, as we all agree, I’m sure. (By the way, to push confession as close to Communion as possible shows an absolute trust in the fact that a penitent has confessed everything, and I mean everything—which is impossible, if sins are voluntary and involuntary, of word, deed, or thought, in knowledge or ignorance etc.) So it’s not sinlessness that prepares us. It is humility, liberation/peace, and forgiveness of the sins that our feeble human understanding allows us to identify and remember. The ultimate forgiveness of everything is only in the chalice! To assume that Communion is not forgiveness, but only confession is, is not only to put words into the confession prayer of absolution that are simply not there (words referring to forgiveness of all sins), but also to take away words that are in the consecration of the Holy Gifts, “Take eat. . . Drink of it all of you. . . for the remission of sins.” Now that is “sins,” unqualifiedly, not “some sins”, not “most sins,” but “sins” overall. And it is safe to assume that the Lord is not kidding or lying to us, since these are His actual words. So ironically we stop people from actual sinlessness because they are not already sinless.

This takes me to my second ecclesiological issue: the nature of the Liturgy. Of course the Liturgy is prayer, but it also a sacrifice and it works like a sacrifice. It calls itself an “unbloody sacrifice” many times. In this sense it is not prayer, not a petition, but it is an assurance of His presence, just like the sacrifices of the older Temple. “Sacrifice has the meaning of trade, of exchange. Sacrifice means that I offer a sacrificial animal for reconciliation, so that God forgives me my sin, so that I voice my praise and thanksgiving to Him” (Αρχιμανδρίτου Αιμιλιανού Σιμωνοπετρίτου, *Θεία Λατρεία–Προσδοκία και όρασις Θεού* [B εκδοση, Αθήνα: Ινδικτος, 2009], 73). It is the certainty of divine promises, promises that come from God’s unwavering love for us, infinite and unconditional. Our hope is His “unfailing love” (Ps 147:11; also Rom 5:5). Our whole faith, our prayers, and particularly the Liturgy hang fundamentally on what He is, not on what we are. Even the prayer of the Liturgy is different then. As Fr. Aimilianos points out, our whole liturgy hangs on the fact that God “receives our prayer because He promised that He would hear our petitions” (*Θεία Λατρεία*, 22). We say this much again and again in our Liturgy: “O Lord, who have given us these common prayers of one accord and have promised to grant the requests of two or three who call on your name with one voice, fulfill also now the petitions of your servants for the common good, granting us in this world the knowledge of your truth, and in the world to come, life eternal” (Liturgy of St. John/Basil, prayer of third antiphon).

Moreover, this commitment of His to us, reflected in the sacrifice, is everlasting. Again, as Fr. Aimilianos points out, the priest’s aloud “always, now and ever and unto ages of ages” after Communion, “is the moment in which Christ promises to remain with us always” (*Θεία Λατρεία*, 50). And indeed, Christ said “And behold I am with you always, even to the end of the age”(Mt 28:20). He says “behold!,” “look!,” because this eternal commitment is right in front of us. Indeed it comes to us, when we first realize it, as a surprise, as a life-changing and even life-shattering surprise. The Lord also uses the present tense in this passage, which carries the atemporal aspect of the Greek verb par excellence, and not the future, because His commitment to us is an ongoing certainty beyond all certainties. This means that our meeting with God in the Liturgy “will happen undoubtedly” (*Θεία Λατρεία*, 71).

Furthermore “we don’t go to the Liturgy to ask for one or another thing, that is, to fulfil our necessities. We go to ask only for Him. We leave all other things in His care” (*Θεία Λατρεία*, 27). All other things come from Him and with Him. Our Liturgy, framed by all these realities, “is not in essence a petition,” but rather “it is the giving of our gift and God’s answer to it,” it is “to give and to receive,” and even our gifts are His (*Θεία Λατρεία*, 19, 25), so that both the giving and the receiving are firmly established in Him. “In essence,” he says, “the whole Liturgy is served by Christ and we are all around Him” (*Θεία Λατρεία*, 43). “Before us is Christ who teaches, Christ who liturgizes, Christ who speaks, Christ who hides Himself in the priest” (*Θεία Λατρεία*, 47). This marks our Liturgy as an assured entrance into the Kingdom, entrance that will be there for us again. To quote Fr. Aimilianos again, “[the Liturgy] takes us into His kingdom. Then we will depart again to go to our houses with our passions, our sins, our fallenness. It doesn’t matter! We will again go to the Liturgy, we will grab Christ again, He will deify us again” (*Θεία Λατρεία*, 50). We will again enter His house, all the way into the intimacy of His kitchen and dining room, bring Him His own gifts, the wine and the bread, into which we put and pour our misery, our fallenness, our pain, our despair, only to lift them up to His altar and only to have them transformed into His body and blood. We pour ourselves into the chalice only to be given back Him Himself. We put our fallenness on the diskos, only to have it changed into His being. We give Him us, being still a gift of His own, to be given back Him. This is our hope, our certainty, which no one can take from us!

MEMORY ETERNAL! CHRIST IS RISEN!

Elena (Helen) Iwanoff fell asleep in the Lord on November 26th. Burial was at Evergreen Cemetery. God grant her blessed repose among the saints.

Charles Gates, brother of Connie Maxim, fell asleep in the Lord on December 8th. God grant him blessed repose among the saints.

THANK YOU! St. Catherine’s League thanks everyone who helped in any way with the Cookie Walk in December.

Third Hour Schedule

February	March	April
4 Angelo	4 Lucy	1
11 Lucy	11	8 Angelo
18	18 Angelo	15 Lucy
25 Angelo	25 Lucy	22
		29 Angelo

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

Reader Schedule

February	March	April
4 Amir	4 Angelo	1 Angelo
11 Angelo	11 Amir	8 Amir
18 Johnny	18 Johnny	15 Johnny
25 Taras	25 Taras	22 Taras
		29 Amir

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

PARISH COUNCIL OFFICERS At the January

council meeting the following officers were elected; Sharon Jernigan-President, Catherine Steiner-Vice President, Susie Ford-Treasurer and Kathy Gonser –Secretary. Bob Steiner was elected as a non-officer to the executive board. The following were elected as chairperson(s) of the following ministries: Shari Nicoloff & Kathy Gonser-Fundraising, Dennis Jernigan, Bob Steiner & Calvin Conrad-Maintenance/Cemetery. The chair people appreciate assistance from you in their work.

PARISH COUNCIL MEETING will meet on Tuesday, February 13th at 6:30 pm. All information for the meeting will be emailed. Please call the parish office if you are unable to attend.

HOUSE BLESSINGS will continue until February 18. Forms are located at the candle stand or call the parish office to make your appointment at 810-744-0070.

MEMORIAL (SOUL) SATURDAYS From early times the Church dedicated Saturday to the souls. It is primarily the day of those who have fallen asleep. Christians always took care, with memorial services and charitable acts done especially on Saturdays, to stay close to their dead and ask God for their repose and salvation. **The first Memorial (Soul) Saturday (Zadušnica) is Saturday, February 10. The next Souls' Saturdays are March 10 & March 17. A Trisagion will be served on each Souls' Saturday at 4:45 pm, prior to Vespers. Please fill out the enclosed sheet with the names of your departed (first names only) and return them to Fr. Matthew as soon as possible.**

SONS AND DAUGHTERS OF SAINT NICHOLAS your help will be needed on Saturday, February 3rd at 10 am to take down the Christmas decorations.

KIOSK we have a limited number of the book “*St. John’s Street; Through the Melting Pot*” by Mike Evanoff available for \$25.

KITCHEN WORKSHOPS Please verify dates with the parish office before scheduling any workshops. Thank You!

 HOPE IN A BOX	
February	Shampoo, Conditioner & Lotion
March	Baby Items, Wipes & Formula
April	Deodorant

ORTHODOX CHRISTIAN WOMEN OF MICHIGAN (OCM) 25th Anniversary Luncheon. February 4th at 2:00 pm. at St. George Romanian Orthodox Cathedral Cultural Center in Southfield. The speaker is Presvytera Helen Karamanos, “What is an Ideal Woman?” Call Loretta at 248-689-9721 to register.

CHRISTMAS FLOWERS & GREENS DONATIONS

Poinsettias

(2) Mike & Susan Goodman

In Memory of Harry & Julia Goodman &
Alexandria Waskerwitz

(2) Lucy Hogg

In Memory of Evdokia & Ivan Ponomarenko

(1) Connie Maxim

In Honor of Loving husband Nick Maxim & In Memory
of Loving brother Charles Gates

(1) Kira Rabkina

In Memory of Luba & Don Stevens

(5) Donna & Marv Zischke

In Memory of Daisy & Sam Marvosh

(2) Stofjan & Mira Prusac & family

In Memory of Danica, Milosh, Mary, Milka, Luke, Mara,
Ljubomir, Mile, Evica, Dushan, Draginja, Damyan &
Dushan

(1) Mary Batzos

In memory of Alex Georgopoulos, Kosta Georgopoulos &
Demitra Georgopoulos

24" Wreaths

(1) Calvin & Ruth Conrad

36" Wreaths

(1) Tom Branoff & family

In Memory of Stella Branoff

20' Garland

(2) Diane Broadfoot

In Memory of Mildred Bladecki

Non Designated Donations:

Michael & Susan Goodman

Bosylka Kantor

THEOPHANY DOVES were sponsored by Philip Bakousidis & family for Health & Blessings, Gerry Bakousidis & family for Health & Blessings and Calvin & Ruth Conrad.

GOD GRANT MANY YEARS to the newborn Benjamin Elias Vázquez, son of Popadia Amanda and Fr. Esteban, brother of Sebastián. Baby Benjamin was born on Monday, 15 January. Mother and baby are both at home.



LENTON RETREAT with Fr. Josiah Trenham March 2nd & 3rd. Location to be announced.

TEEN RETREAT March 9, 10 & 11 at the Dormition Monastery in Rives Junction. For details, see Matushka Lisa.

MEMORIAL (SOUL) SATURDAYS February 10th, March 10th & 17th.

LENTEN POTLUCK following each Wednesday evening Liturgy in March.

LAZARUS SATURDAY March 31st at 9:30 am, Liturgy at St. Mary Magdalene & Lenten breakfast.

BIRTHDAYS & ANNIVERSARIES

BIRTHDAYS

- 2 Kristin Hart
Luba Todorovsky
5 Joseph Oginsky Jr.
9 Milica Beslach
10 Andy Yosheff
Nicole
11 Sharon Jernigan
13 Jordan Abu-Aita
15 Sherry Brown
Angelo Popoff
18 Tom Branoff
19 Paul Ellis
20 Matushka Lisa Butrie
Stojan Prusac
21 Mark Houser
22 Rose Goodman
26 Jerry Brucksch



WEDDING ANNIVERSARIES

- 12 Angelo & Helen Popoff
Allen & Deborah Adams
20 Jimmy & Stella Nedanis
26 Ian & Stephanie Price
28 Vladimir & Zinaida Pyatenko

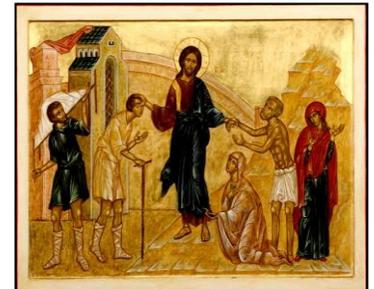
NAMESDAYS

- 6 Amanda Treolor
Dorothy Goodman
10 Valentina Evanenکو
11 Téa Jonascu (St. Theodora)
17 Bogdan Beslach
Theodore Stavridis
Theodore Wilhelm
25 Taras Evanenکو
Taras-Michael Butrie
28 Kira Rabkina

VISITATION TO THE SICK Fr. Matthew brings Holy Communion to the shut-ins on Mondays. If you would like to be added to this list, please contact the office. Presently, those receiving weekly visits are: Nick Maxim, Gloria Zelenko, Fred Oginsky, and Helen Ashmun. Monthly Fr. Matthew visits Larry Bladecki (Bay City) and Peter and Olga Samaras (Caro).

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! Please call the office to schedule a visit for Holy Communion.



Larry Bladecki
Deacon John Bocek
Anna Branoff
Linda Branoff
Gladys Edwards
Paul Ellis

Susan Goodman
Jo Ann Havens
Bill Haw
Goldie Johnson
Mary Karayanis
Nick Karayanis

Macy Lemmen
Fred Oginsky
Ron Salhany
Peter Samaras
Olga Samaras
Bill Tadrick

Wendy Tadrick
Gloria Zelenko

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

Helen Ashmun	4436 Beecher Rd.	Flint, MI 48532
Larry Bladecki	409 15 th Street	Bay City, MI 48708
Nick & Marge Butrie	30 E. Bertsch St. #12	Lansford, PA 18232
Gladys Edwards	2 Harbor Dr.	St. Clair, MO 63077
Paul Ellis	2360 Stonebridge Dr.	Flint, MI 48532
Goldie Johnson	3215 W. Mount Hope Ave. Apt. 142	Lansing, MI 48910
Nick Maxim	11941 Belsay Rd.	Grand Blanc, MI 48439
Pete & Olga Samaras	1285 Cleaver Rd.	Caro, MI 48723
Gloria Zelenko	5370 E. Baldwin Rd. #503	989-673-0821 Grand Blanc, MI 48439

The Orthodox Churches of Greater Flint

Assumption (Greek) 2245 Baldwin Road ❖ Grand Blanc, MI 48439 ❖ 810-771-4611
St. George (Antiochian) 5191 Lennon Road ❖ Flint, MI 48507 ❖ 810-732-0720
St. Mary Magdalene (OCA) 2439 S. Long Lake Road ❖ Fenton, MI 48430 ❖ 810- 750-1401
St. Nicholas (OCA) 2143 South Center Road ❖ Burton, MI 48519 ❖ 810-744-0070



~ 2018 Great Fast ~ Pan-Orthodox Divine Services and Potluck Dinners

Great Compline (*Mondays, 6:30pm*) We will be celebrating the Great Compline service together every Monday night at St. George. This beautiful service allows us to experience the Great Fast more deeply. Confessions will be available from 6pm–6:30pm and after the service.

Lenten Hours (*Wednesdays, 10am*) St. Nicholas will celebrate the Lenten Hours every Wednesday.

Presanctified Divine Liturgy (*Wednesdays, 6pm*) We will celebrate the Presanctified Liturgy together according to the schedule below. Holy Communion is given at the Presanctified Liturgy. To partake of Holy Communion, please be prepared with prayer and fasting (not eating or drinking anything after 12 Noon). Confessions will only be available prior to the Liturgy from 5:30pm–6pm.

Potluck Dinners: A Lenten Dinner follows each Wednesday liturgy. Please bring a covered **Lenten Dish** (*no meat, poultry, eggs, dairy, fish, wine, olive oil or their by-products*) to the hall prior to the beginning of liturgy. If you have questions, call the church office where the combined service will be celebrated.

February 28th **Presanctified Liturgy** Combined at St. Nicholas

➤ March 2nd-3rd **Lenten Retreat** lead by Fr. Josiah Trenham (*separate flier*)

March 14th **Presanctified Liturgy** Combined at Assumption

March 28th **Presanctified Liturgy** Combined at St. George

March 31st **Preparation of Gifts, Raising of Lazarus Divine Liturgy, and
Lenten Breakfast** Combined at St. Mary Magdalene 9:30am

Assumption is located 1 ½ miles west of Holly Road on Baldwin Road.
St. George is located between Linden and Dye Roads on Lennon Road.
St. Mary Magdalene is located ¼ mile east of Torrey Road on South Long Lake.
St. Nicholas is located ½ mile south of Lippincott on Center Road.

*Member Churches of the Assembly of Canonical Orthodox Bishops in North America
A Vision of Orthodox Unity*

Meatfare Luncheon

February 11, 2018

Following the Divine Liturgy



Everyone is invited to attend!

Cheesefare Sunday

February 18, 2018

Following the Divine Liturgy



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Pancakes



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FEBRUARY 2018

St. Nicholas Orthodox Church
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 Burton, MI 48519
 810-744-0070

Email: stnicholasburtonmi@gmail.com Website: www.saintnicholasburton.org

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1 <i>Fast Free</i> North End Soup Kitchen 9 am- 1 pm 6 pm Vespers & Liturgy at Assumption Office Closed	2 <i>Fast Free</i> Meeting of our Lord in the Temple	3 <i>Fast Free</i> 5 pm Vespers 10 am Remove Christmas decorations
4 Prodigal Son 9:30 am Third Hour 10 am Divine Liturgy Church School	5	6 Book Club @ St. George 6-8 pm	7 †	8 Office Closed	9 †	10 <i>Memorial Saturday</i> 4:45 pm Trisagion for the departed 5 pm Vespers
11 Meatfare Sunday 9:30 am Third Hour 10 am Divine Liturgy Church School	12  Communion calls in Bay City & Caro	13  Parish Council Meeting @ 6:30 pm Book Club @ St. George 6-8 pm	14  10 am Lenten Hours 11 am Adult Ed	15  Office Closed	16 	17  5 pm Vespers
18  Cheesefare 9:30 am Third Hour 10 am Divine Liturgy Cheesefare Luncheon 12:30 Vespers	19 † Great Lent Begins 6:30 PM Compline w/ Canon of St. Andrew of Crete	20 † 6:30 PM Compline w/ Canon of St. Andrew of Crete No Book Club	21 † 10 am Lenten Hours 6:30 PM Compline w/ Canon of St. Andrew of Crete	22 † 6:30 PM Compline w/ Canon of St. Andrew of Crete Office Closed	23 † 6 PM Presanctified / Lenten potluck	24 St. Theodore  9:30 am Confessions 10 am Liturgy 5 pm Vespers
25  1st Sunday of Lent Sunday of Orthodoxy 9:30 am Third Hour 10 am Divine Liturgy Procession with Icons	26 † 6:30 pm Compline @ St. George	27  St. Raphael of Brooklyn No Book Club	28 † 10 am Lenten Hours 6 pm Combined Presanctified at our church followed by Lenten potluck	† <i>Fast</i>  Dairy & Fish Permitted (no meat)  Wine & Oil Permitted (no meat)  Fish Permitted (no other meat)		

MARCH 2018

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

Email: stnicholasburtonmi@gmail.com Website: www.saintnicholasburton.org

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>✠ <i>Fast</i></p> <p> <i>Dairy & Fish Permitted (no meat)</i></p> <p> <i>Wine & Oil Permitted (no meat)</i></p> <p> <i>Fish Permitted (no other meat)</i></p>				<p>1 ✠</p> <p><i>North End Soup Kitchen 9 am – 1 pm</i></p> <p><i>Office Closed</i></p>	<p>2 ✠</p>	<p>3 </p> <p><i>4:45 pm Trisagion 5 pm Vespers</i></p>
					<p>Lenten Retreat w/ Fr Josiah Trenham <i>location to be determined</i></p>	
<p>4 2nd Sun. of Lent <i>St. Gregory Palamas</i></p> <p><i>9:30 Third Hour 10 am Divine Liturgy</i></p>	<p>5 ✠</p> <p><i>6:30 pm Compline @ St. George</i></p>	<p>6 ✠</p> <p><i>No Book Club</i></p>	<p>7 ✠</p> <p><i>10 am Lenten Hours 6 pm Presanctified & Lenten potluck</i></p>	<p>8 ✠</p> <p><i>Office Closed</i></p>	<p>9 </p> <p><i>40 Martyrs of Sebaste</i></p>	<p>10 </p> <p>Memorial Saturday <i>4:45 pm Trisagion 5 pm Vespers</i></p>
					<p>Teen Retreat at the Dormition Monastery</p>	
<p>11 3rd Sun. of Lent Veneration of the Cross</p> <p><i>9:30 Third Hour 10 am Divine Liturgy</i></p>	<p>12 ✠</p> <p><i>6:30 pm Compline @ St. George</i></p>	<p>13 ✠</p> <p><i>No Book Club</i></p>	<p>14 ✠</p> <p><i>10 am Lenten Hours 6 pm Combined Presanctified @ Assumption & Lenten potluck</i></p>	<p>15 ✠</p> <p><i>Office Closed</i></p>	<p>16 ✠</p>	<p>17 </p> <p>Memorial Saturday <i>4:45 pm Trisagion 5 pm Vespers</i></p>
<p>18 4th Sun. of Lent St. John Climacus</p> <p><i>9:30 Third Hour 10 am Divine Liturgy</i></p>	<p>19 ✠</p> <p><i>6:30 pm Compline @ St. George</i></p>	<p>20 ✠</p> <p><i>No Book Club</i></p>	<p>21 </p> <p><i>10 am Lenten Hours 6 pm Presanctified & Lenten potluck</i></p>	<p>22 </p> <p><i>Office Closed</i></p>	<p>23 </p>	<p>24 Akathistos Sat. </p> <p><i>10 am Divine Liturgy with Akathist Hymn 5 pm Vespers</i></p>
<p>25 5th Sun. of Lent Annunciation St. Mary of Egypt</p> <p><i>9:30 Third Hour 10 am Divine Liturgy</i></p>	<p>26 </p> <p>Synaxis of the Archangel Gabriel</p> <p><i>6:30 pm Compline @ St. George</i></p>	<p>27 ✠</p> <p><i>No Book Club</i></p>	<p>28 ✠</p> <p><i>10 am Lenten Hours 6 pm Combined Presanctified @ St. George & Lenten potluck</i></p>	<p>29 ✠</p> <p><i>Office Closed</i></p>	<p>30 ✠</p>	<p>31 Lazarus Saturday <i>9:30 am Liturgy at St. Mary Magdelene & Lenten breakfast</i> <i>5 pm Vespers with Litya</i></p>