

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 – Protodeacon Kerry Luke Gonsler

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Website: www.saintnicholasburton.org

Church Office: 810-744-0070

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

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

FEBRUARY 2020

STICHERA & APOSTICHA FOR THE ENCOUNTER OF OUR LORD IN THE TEMPLE (FEB. 2)

Symeon, tell us, Whom you bear in your arms, that you rejoice so greatly in the Temple? To Whom do you shout and cry aloud: “Now I am set free, for I have seen my Savior?” This is He Who was born of a Virgin; this is God the Word, Who came forth from God, Who, for our sakes, has taken flesh and has saved man. Let us worship Him!

Symeon, receive Him Whom Moses once beheld in darkness, granting the Law on Sinai, now that He has become a Babe subject to the Law! This is He Who spoke through the Law. This is He, of Whom the Prophets spoke, Who, for our sakes, has taken flesh and has saved man. Let us worship Him!

Come, let us also go to meet Christ with divine songs! Let us receive Him Whose salvation Simeon saw! This is He Whom David announced; this is He Who spoke in the Prophets, Who, for our sakes, has taken flesh and Who speaks through the Law. Let us worship Him!

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen. Let the gate of heaven be opened today, for the unoriginate Word of the Father has made a beginning in time without forsaking His divinity. As a Babe forty days old, of His own will He is brought by the Virgin, His Mother, as an offering in the Temple of the Law. The Elder receives Him in his arms, crying as a servant to his Master: “Set me free for my eyes have seen Your Salvation!” Glory to You, O Lord, for You have come into the world to save the human race!

Adorn your bridal chamber, O Zion, and welcome Christ the King! Salute Mary, the heavenly gate, fashioned as the throne of the Cherubim! She carries the King of Glory! The Virgin is a cloud of light: she has borne in the flesh the Son begotten before the Morning Star. Symeon, taking Him in his arms, proclaimed to the peoples: “He is the Master of life and death; the Savior of the world!”

The unwedded Mother has brought into the Temple the One Who shone forth before the ages from the Father. In these latter times He was born from a Virgin womb. He gave the Law on Mount Sinai, yet He makes Himself obedient to the commandment of the Law. She has brought Him to the Priest and righteous Elder whose appointed lot it was to see Christ the Lord. Symeon, receiving Him in his arms, rejoiced greatly and cried aloud: “This is God Who is co-eternal with the Father! He is the Redeemer of our souls!”

The Theotokos Mary carried in her arms the One Who is borne aloft upon the chariot of the cherubim, and praised in song by the seraphim. The Giver of the Law, Who fulfills the commandment of the Law, was made flesh of the Unwedded One. She gave Him into the arms of the Priest and Elder. Holding the Life, he asked to be released from life, saying: “Now, Master, set me free to declare to Adam that I have seen the pre-eternal God and Savior of the world, Who was made a Babe without undergoing change!”

FROM FATHER'S DESK

PRAYERS FOR THOSE FALLEN ASLEEP

Every Meatfare Saturday we remember in prayer all those who have fallen asleep. This year it is Saturday, February 22 when we will remember the fallen asleep at the Trisagion before Vespers. (The sheet to submit the names of your loved ones who are fallen asleep is in this newsletter. Please turn them into the office before February 22.)

Elder Aimilianos of Simonopetra Monastery who fell asleep in May 2019, leaves us his insight on the holy Liturgy and the whole Body of Christ, those here and those fallen asleep:

“Because we know and believe that God is our Father, we view the church, especially when we celebrate the Liturgy, as our true home. We come in and go out freely, we are happy to be here, we make the sign of the cross, we light our candles, we speak with our friends, and it is easy to see that the Orthodox feel that the church is their home. And the church is our home. Our family is the gathering (synaxis) of the church. Our family is not simply our children and relatives, however many we have. It is rather all of us, all humanity, including all those who have turned aside to the left or to the right, or who have perhaps not yet even thought about God, or dared to admit that their heart is filled with cries and groans, and that, with these, they hope to open heaven, or that God will answer them, but they are hesitant and are ashamed. The Liturgy is our family, our gathering, our house. And what a spacious house it is! Together with us are those who are absent, along with sinners, and the wicked, and the dead, indeed, even those who are in hell, but who may yet remember something about God. And who knows how many of these will find relief, be drawn out of Hades, and even dragged up from the depths of hell, thanks to the prayers of the Church, her memorial services, and divine liturgies. This is our home. We believers have such a large house! . . .

How is it possible for us to speak on earth and for the dead to hear? Is it possible for this world and the other world to have a communion between them? Is it possible for us to have a tie and real communion with our dead children, with our husband or our wife, with our parents fallen asleep, who not only died but even their bones are dust and ashes?

My dear, know that it nevertheless is, that there is a communication. Because death, ever since Christ died and resurrected, trembles in fear of the Church, of Christ, of the human person, since man is the image of God, and it runs away when it hears the voice “Rise, dead heart!” And it is only normal to be so. . . Reality is that the dead are much more alive than we are. Because we live day by day in our poverty, in our passions, in our despairs, in our sighing. They instead, if they lived well, look on Christ’s face and fill themselves of His light. They are therefore much more alive than we.

When we talk and we direct our voice toward the other life, they hear us, since the earth and the heaven are one flock, one Church, one family. Just as, if the father or the child shout for someone in the house, the others hear them, so in our family also, in our church, what we say here the ones in heaven hear also.

Angels and people, living and fallen asleep, sinful and righteous, we all constitute the one Body of Jesus Christ. Everything that happens with one member of my body is felt by my entire body. Therefore, there is nothing secret between heaven and earth. We speak and we pray, God hears us. The Father is leaning over us. Only over us? God is only our Father? He is also the Father of the dead.

Therefore, every day God leans over us and not only the living, but the dead also feel His breath. Every day the dead see the loving eyes of God turned toward them. Doesn’t Christ, our Savior, draw near to and take care to gain all those souls in the life above? He was crucified for them. For them He spilled His blood. Is the Holy Spirit ever absent from our life, who comes and fills us with the fragrance and scent of the godhead? We would die if we lacked the Holy Spirit. Therefore, since there above our dead live, it means that that the Holy Spirit breathes in them also. . . Therefore, we are one Body with the dead.” (Θεία Λατρεία [Athena: Indiktos, 2009)

Archbishop Alexander, tonsured a monk by Elder Aimilianos, has this reflection:

“We are not a disincarnate religion. We don’t believe in only souls. The gospel of John says, ‘the Word became flesh and tabernacled among us.’ Our flesh, when it dies, is not simply thrown away. If you’ve ever been to one of our funerals you know it’s serious, we take a while. And we kiss the body in the coffin, it’s not simply carrion, trash. It’s received the sacraments, it’s blessed. It will fall apart, to be sure, in the earth, but there’s a continuity, we believe, between this flesh we receive and which is so perishable and which will perish, there’s a continuity between it and what we shall receive in the kingdom of God, which shall have no end...(there is a) link between the spirit and the physical and that always the one is to be saved through the

other. It works both ways - spirit doesn't just save body or flesh, flesh can imprint spirit. That's the point that (Metropolitan) Kallistos makes about St. John Climacus, that this mortal clay can imprint spirit, that through our flesh we work on the spirit, our spirits; through our flesh we help mould our souls into a shape adequate to God who is the Healer, the Physician of soul and body." (1 July 2018)

Archbishop Alexander responding to a question at a recent lecture, drew attention to *The Acts of Perpetua and Felicity*, one of the oldest Christian documents of martyrdom written by St. Perpetua herself in 203. From St. Perpetua we know that our prayers have an effect on those who have fallen asleep. How, we do not know, we only know that our prayers for the fallen asleep are beneficial for them. Below is a short introduction from *The Acts of Perpetua and Felicity* and then the text to which Archbishop Alexander referred.

St. Vibia Perpetua, was executed in the arena in Carthage on 7 March 203. The account of her martyrdom - technically a Passion has special interest as much of it was written [section 3-10], in Latin by Perpetua herself before her death. This makes it one of the earliest pieces of writing by a Christian woman.

St. Perpetua writes:

7. A few days after, while we were all praying, suddenly in the midst of the prayer I uttered a word and named Dinocrates; and I was amazed because he had never come into my mind save then; and I sorrowed, remembering his fate. And straightway I knew that I was worthy, and that I ought to ask for him. And I began to pray for him long, and to groan unto the Lord. Immediately the same night, this was shown me.

I beheld Dinocrates coming forth from a dark place, where were many others also; being both hot and thirsty, his clothing foul, his color pale; and the wound on his face which he had when he died. This Dinocrates had been my brother in the flesh, seven years old, who being diseased with ulcers of the face had come to a horrible death, so that his death was abominated of all men. For him therefore I had made my prayer; and between him and me was a great gulf, so that either might not go to the other. There was moreover, in the same place where Dinocrates was, a font full of water, having its edge higher than was the boy's stature; and Dinocrates stretched up as though to drink. I was sorry that the font had water in it, and yet for the height of the edge he might not drink.

And I awoke, and I knew that my brother was in travail. Yet I was confident I should ease his travail; and I prayed for him every day till we passed over into the camp prison. (For it was in the camp games that we were to fight; and the time was the feast of the Emperor Geta's birthday.) And I prayed for him day and night with groans and tears, that he might be given me.

8. On the day when we abode in the stocks, this was shown me.

I saw that place which I had before seen, and Dinocrates clean of body, finely clothed, in comfort; and the font I had seen before, the edge of it being drawn to the boy's navel; and he drew water thence which flowed without ceasing. And on the edge was a golden cup full of water; and Dinocrates came up and began to drink therefrom; which cup failed not. And being satisfied he departed away from the water and began to play as children will, joyfully.

And I awoke. Then I understood that he was translated from his pains.

From <http://earlychristianwritings.com/text/perpetua.html>

THANK YOU VERY MUCH to our entire parish family of St. Nicholas and all those who offered and offer prayers, sympathy cards, candles, e-mails, and support on the falling asleep of Nicholas and Margaret Butrie – parents, in-laws, and grandparents to us. Your prayers to God and kind words provided and continue to provide great comfort to us at this blessing that is at the same time sorrowful and beautiful, painful and joyful. Two birds sit on the branch of a tree and, without fail, when one flies away the other follows shortly afterwards. And so our loved ones flew away like birds, one following the other, answering the call of the Master who made them from the dust of the earth. Memory eternal! Bog da prosti! Christ is risen!

Father Matthew, Matushka Lisa, Taras, and Stasia Butrie

Hours Schedule

February		March		April	
2	Calvin	1	Angelo	5	Calvin
9	Angelo	8	Lucy	12	Angelo
16	Lucy	15	Calvin	19	Lucy
23	Calvin	22	Angelo	26	Calvin
		29	Lucy		

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

NORTH END SOUP KITCHEN Please come & minister to Christ with our brothers & sisters February 6 from 9 am-1 pm. "Feeding the hungry is a greater work than raising the dead." St. John Chrysostom

PARISH COUNCIL OFFICERS elected at the January 14 meeting: president – Sharon Jernigan; vice-president – Paul Brayan; treasurer – Susie Ford; secretary – Michelle Gerzevske; non-officer for the executive committee – Mary Abu-Aita.

THE PARISH COUNCIL will meet on February 11th @ 6:30 pm. Please call or email the parish office if you are unable to attend this meeting.

ANNUAL MEETING The Annual Meeting of Saint Nicholas Parish will be held on Sunday, February 16, 2020 beginning with a short prayer service after the Divine Liturgy. The Meeting will then reconvene in the Parish Hall. All parish organizations must present a report, oral or written, to be given at this meeting.

Reader Schedule

February		March		April	
2	Angelo	1	Amir	5	Angelo
9	Amir	8	Angelo	12	Alexander
16	Alexander	15	Alexander	19	Johnny
23	Johnny	22	Johnny	26	Amir
		29	Amir		

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

PAN-ORTHODOX SERVICES – FEBRUARY 2020

THE MEETING OF OUR LORD AND SAVIOR, JESUS CHRIST, IN THE TEMPLE ~ There will be a Pan Orthodox Vespers @ Assumption on Saturday, February 1st at 5 pm.

MEMORY ETERNAL – CHRIST IS RISEN!

Olga Samaras, preceded in death by her husband Peter, fell asleep in the Lord on December 15. Funeral services were held at church on December 19 with burial at Great Lakes National Cemetery. Bog da prosti! Memory eternal! Christ is risen!

Nicholas Butrie and Margaret Kenderish Butrie fell asleep in the Lord in December, Nicholas on December 27 and Margaret on December 29. The double funeral was served at St. John the Baptist Byzantine Catholic Church, Lansford, PA on January 2 with burial at Indiantown Gap National Cemetery, Annville, PA on January 3. Bog da prosti! Memory eternal! Christ is risen!

Alex Karatza fell asleep in the Lord on January 11 with his funeral taking place at Assumption Greek Orthodox Church on Saturday, January 18 and burial at Evergreen Cemetery. Alex is survived by his ex-wife Louise and his mother, Vasilka and children Victoria and Nicholas. He was preceded in death by his father Lazarus and sisters Toulia Nastos and Sophie Stavridis. Bog da prosti! Memory eternal! Christ is risen!

CHURCH SCHOOL CORNER

NOISY OFFERING January (offering will be taken on Jan. 26, after the printing of this newsletter)

COFFEE HOUR volunteers are needed. There is a sign-up sheet outside of the kitchen. Please commit to helping out so we can continue having this social time together.

February Coffee Hour Volunteers	
2	
9	
16	
23	

 HOPE IN A BOX	
February	Shampoo, Conditioner & Lotion
March	Dish Laundry Soap
April	Deodorant



KROGER COMMUNITY REWARDS Remember to sign up for Community Rewards online at Kroger.com or go to the customer service desk in the store. They send a check to St. Nicholas for a portion of everything participants spend in their stores.

OUR CHARITY MINISTRIES

NORTH END SOUP KITCHEN St. Nicholas, 1st Thursday of every month, 9 am to 1 pm. St. George, 4th Tuesday, 9 am to 12:30 pm. Assumption – *Center for Hope*, 517 E Fifth Ave, 3rd Wednesday, 11 am to 1 pm.

FOOD DRIVE Place non-perishable food items in the other blue box in the hall.

WINTER WARM UP Catholic Charities is in need of hats, gloves, scarves, socks, boots, coats & other warm winter gear. For more information call 810-265-7025. Donations can be dropped off Mon-Fri 9:30-3:30 at 812 Root St, Flint.

THE ENCOUNTER OF OUR LORD JESUS CHRIST IN THE TEMPLE (FEBRUARY 2)

Forty days after His birth the God-Infant was taken to the Jerusalem Temple, the center of the nation’s religious life. According to the Law of Moses (Lev. 12:2-8), a woman who gave birth to a male child was forbidden to enter the Temple of God for forty days. At the end of this time the mother came to the Temple with the child, to offer a young lamb or pigeon to the Lord as a purification sacrifice. The Most Holy Virgin, the Mother of God, had no need of purification, since she had given birth to the Source of purity and sanctity without defilement. However, she humbly fulfilled the requirements of the Law.

At this time the righteous Elder Symeon (February 3) was living in Jerusalem. It had been revealed to him that he would not die until he should behold the promised Messiah. By inspiration from above, Saint Symeon went to the Temple at the very moment when the Most Holy Theotokos and Saint Joseph had brought the Infant Jesus to fulfill the Law.

The God-Receiver Symeon took the divine Child in his arms, and giving thanks to God, he spoke the words repeated by the Church each evening at Vespers: “Now set free your servant, Master, according to your word in peace, for my eyes have seen your Salvation, whom you have prepared before the face of all peoples—Light for revelation to the Gentiles, and the Glory of your people Israel.” (Luke 2:29-32). Saint Symeon said to the Most Holy Virgin: “Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed” (Luke 2:34-35).

At the Temple was the 84-year-old widow Anna the Prophetess, daughter of Phanuel (February 3), “who did not leave the temple, but served God with fasting and prayers night and day. She arrived just when Saint Simeon met the divine Child. She also gave thanks to the Lord and spoke of Him to all those who were looking for redemption in Jerusalem” (Luke 2:37-38). In the icon of the Feast she holds a scroll which reads: “This Child has established Heaven and earth.” From www.oca.org

THE SUNDAY OF THE PUBLICAN AND THE PHARISEE (This year, February 9)

Introduction

The Sunday of the Publican and the Pharisee is the first Sunday of a three-week period prior to the commencement of Great Lent. It marks the beginning of a time of preparation for the spiritual journey of Lent, a time for Orthodox Christians to draw closer to God through worship, prayer, fasting, and acts of charity. It is also on this day that the Triodion is introduced, a liturgical book that contains the services from this Sunday, the tenth before Pascha (Easter), to Great and Holy Saturday.

Biblical Story

The name for this Sunday is taken from the parable of our Lord Jesus Christ found in Luke 18:10-14. This is the story of two men, one a Pharisee, a member of a Jewish sect known for its diligent observance of the Law, and the other a Publican, a government official charged with the responsibility of collecting taxes.

Both men enter the temple, and the Pharisee stands openly and prays, thanking God that he is not like other men, specifically extortioners, the unjust, adulterers, “or even this tax collector” (v. 11). He then begins to list his religious accomplishments by stating, “I fast twice a week, and I give tithes of all that I possess” (v. 12).

In direct contrast to the pride of the Pharisee, the Publican goes to a place where he will not be noticed by others and beats his breast saying, “God, be merciful to me the sinner!” (v. 13).

Having told this story, Jesus affirms that it was the Publican who returned home justified and forgiven rather than the Pharisee. He states, “Everyone who exalts himself will be humbled, and he who humbles himself will be exalted” (v. 14).

The theme of this parable is repentance. Repentance is the door through which we enter Lent, the starting-point of the journey to Pascha. To repent signifies far more than self-pity or futile regret over things done in the past. The Greek term *metanoia* means “change of mind.” To repent is to be renewed, to be transformed in our inward viewpoint, to attain a fresh way of looking at our relationship with God and with others. The fault of the Pharisee is that he has no desire to change his outlook; he is complacent, self-satisfied, and so he allows no place for God to act within him. The Gospel depicts him as a man that is pleased only with himself who thinks that he has complied with all of the requirements of religion. But in his pride, he has falsified the meaning of true religion and faith. He has reduced these to external observations, measuring his piety by the amount of money he gives.

The Publican, on the other hand, truly longs for a “change of mind.” He humbles himself, and his humility justifies him before God. He becomes, in the words of the Sermon on the Mount (Matthew 5:3), “poor in spirit.” He acknowledges that he is “the sinner”, and he knows that salvation is only found in the mercy of God. Here we find an example of true humility, an essential aspect of repentance. A “change of mind” and the transformation of our lives can only happen when we humble ourselves before God, acknowledge our willingness to turn from sin, and receive His grace into our lives.

Our preparation for Lent thus begins with a prayer for humility, the beginning of true repentance. Through repentance, we can find and return to the true order of things, a restoration of our spiritual vision that will guide us in a very difficult and challenging world. By entering Great Lent in humility and repentance, we can attain deeper communion with God as we receive His forgiveness and He blesses by guiding us to greater spiritual heights.

Celebration of The Sunday of the Publican and the Pharisee

The Sunday of the Publican and the Pharisee is celebrated with the Divine Liturgy of Saint John Chrysostom. The hymns of the Triodion for this day are added to the usual prayers and hymns of the weekly commemoration of the Resurrection of Christ. The naming of the Sunday is related to the reading of the story from the Gospel at the Divine Liturgy.

Scripture readings for the Sunday of the Publican and the Pharisee are: At the Orthros (Matins): The prescribed weekly Gospel reading. At the Divine Liturgy: **II Timothy 3:10-15**; **Luke 18:10-14**.

The week that follows the Sunday of the Publican and Pharisee is designated by the Church as a non-fasting week. All foods are allowed on every day of the week, including Wednesday and Friday. This dispensation from fasting is offered as a way of indicating that Great Lent and a more intense fasting period is approaching and to remind us not to be like the Pharisee for whom fasting was keeping a rule about which he could boast. Fasting is more than following a rule, but a turning of our heart to God, hungering for Him.

from www.goarch.org

VISITATION TO THE SICK Fr. Matthew brings Holy Communion to the shut-ins on Tuesdays. If you would like to be added to this list, please contact the office. Presently, those receiving weekly visits are: Helen Ashmun, Anna Branoff, Lydia Dorohov, Paul Ellis, Vasilka Karatza, Fred Oginsky, and Pete & Jo Sredich. Monthly Fr. Matthew visits Larry Bladecki (Bay City).

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	Gladys Edwards	Nick Karayanis	
Deacon John Bocek	Paul Ellis	Macy Lemmen	Bill Tadrick
Anna Branoff	Bill Haw	Fred Oginsky	Wendy Tadrick
Linda Branoff	Mary Karayanis	Ron Salhany	

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
Anna Branoff	Grand Blanc Fields 12628 Pagels Dr	Grand Blanc, MI 48439
Lydia Dorohov	4436 Beecher Rd.	Flint, MI 48532
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

FEBRUARY BIRTHDAYS, ANNIVERSARIES, & NAMESDAYS

BIRTHDAYS

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

NAMESDAYS

6 Amanda Treloar
Dorothy Goodman
10 Valentina Evanenکو
17 Bogdan Beslach
Theodore Stavridis
Theodore Wilhelm
25 Taras Evanenکو
Taras-Michael Butrie
28 Kira Rabkina

ANNIVERSARIES

5 Jonathon & Jennifer Shann
12 Allen & Deborah Adams
Angelo & Helen Popoff
20 Dimitrios (Jimmy) & Stella Nedanis
26 Ian & Stephanie Price

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

CHRISTMAS FLOWERS & GREENS DONATIONS

Poinsettias

- | | |
|-----------------------------------|---|
| (2) Lucy Hogg | In Memory of Evdokia & Ivan Ponomarenko |
| (2) Val Evanenko | In memory of Sam Chorenko & Vera Chorenko |
| (5) Donna & Marv Zischke | In Memory of Sam & Daisy Marvosh |
| (1) Stojan & Mira Prusac & family | In Memory of Luka, Mara, Luka, and Ljubomir Prusac |
| (4) Akkerman Family & Vladimir | In Honor of Taisa, Vladimir, Eugene Akkerman |
| (6) Ruth & Calvin Conrad | In Honor of Jeremy, Christa, Landon, Joshua,
Rachael, Elias, Basil, Jerry, Janelle, Cambrey, Jorian,
Kendan, Jaidrick, Zachiah and Avalai |
| (2) Irene & Pamela Batcos | In Memory of Germanos Batcos |
| (2) Lucy Hogg | In Memory of Evdokia & Ivan Ponomarenko |
| (1) Stojan & Mira Prusac | In Memory of Luka, Mara, Luka, Ljubomir Prusac |

10" Wreaths

- | | |
|---|---|
| (2) Dedo (Angelo) & Baba (Christine) | In Honor of our grandchildren & their parents
In Memory of our grandsons Andrew & Matthew Panoff |
| (2) Stephanie, Lukens, David,
Cecilia & Nicholas | In Memory of Germanos Batcos, beloved Father &
Grandfather |
| (1) Kira Rabkina | In Memory of Luba and Don Stevens |

24" Wreath

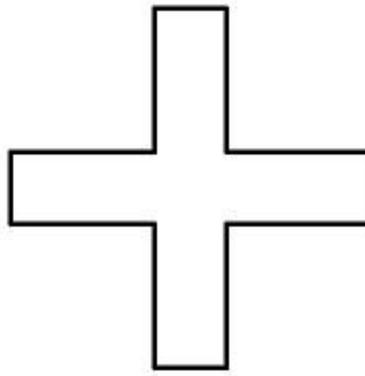
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| (1) Dennis & Eileen Goodman | In Memory of John & Rose Goodman |
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36" Wreaths

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| (1) Linda, Peter & Marilyn Branoff | In Memory of Tom & Stella Branoff |
| (2) Ruth & Calvin Conrad | In Memory of Jeremy, Christa, Landon, Joshua, Rachael,
Elias, Theopan, Basil, Jerry, Janelle, Cambrey, Jorian,
Kendan, Jadrack, Zachiah and Avalai |

20' Garland

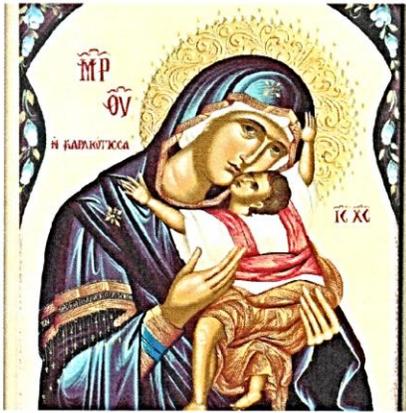
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| (2) Diane & Randy Broadfoot | In Honor of Lawrence Bladecki
In Memory of Mildred Bladecki |
| (3) Elaine Broadfoot | In Memory of Mildred Bladecki |



**FOR THE REPOSE OF
(first names only – please print)**

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Requested by: _____



St. Mary Magdalene 2020 Lenten Monastery Pilgrimage

Trip Itinerary

Sunday, March 29th: Divine Liturgy at St. Mary Magdalene in Fenton Michigan. Depart for Holy Trinity Jordanville Monastery, arriving on Sunday Evening. **We will be traveling through Canada, so **Passports are required!***

Monday, March 30th: Morning Services at the Monastery and Breakfast. Tour of the Cathedral, Baptistry, Candle Factor, Incense workshop, and bookstore. Lunch and free time to explore, before departing for St. Tikhon's Monastery in the evening

Tuesday, March 31st: Early Morning Services at the monastery, followed by breakfast and a tour of the Monastery Church, Museum, and Grounds. Lunch, followed by free time in the afternoon. Depending on availability, a visit to see the weeping icon of "The Tender Heart" in Taylor, PA, followed by dinner at Cooper's restaurant in Scranton.

Wednesday, April 1st: Pre-Sanctified Divine Liturgy at the Monastery Church and a bookstore visitation. Departing early afternoon for Holy Transfiguration Monastery in Ellwood City, PA.

Thursday, April 2nd: Morning Services and breakfast with the Mothers and Sisters, followed by a tour of the Monastery Grounds and Bookstore. Lunch will be provided, before departing home for St. Mary Magdalene

Cost is \$340 per person

(Cost does NOT include fuel, restaurants, and donations to the monasteries)

Email Fr. Gabriel at frgabrielsmm@gmail.com for more information!



Theophany House Blessings

We (I) wish for Fr. Matthew to visit our home with the traditional blessing this year.

Name _____

Address _____

Phone Number _____

Please visit _____ on a weekday
_____ on Saturday only
_____ any day

Please indicate what time of day works best for you.

Father Matthew or the parish office will call the day before your house blessing.

Please have the following prepared:

1. A dignified place covered by a white cloth with a candle placed there along with an Icon or Cross.
2. Please turn off television and radios.

Father will bring the Holy Water.





**DO YOU STILL WANT
TO RECEIVE THIS
NEWSLETTER? IF NOT
PLEASE CALL OR EMAIL
THE OFFICE TO BE
TAKEN OFF OF THE
MAILING LIST.**

Your Business Here

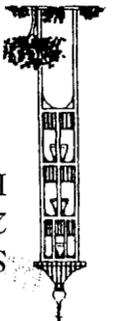
\$36.00 Single Space
for 6 months

\$50.00 Double Space
for 6 months

\$65.00 Triple Space
for 6 months

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St. Nicholas Orthodox Church
2143 South Center Road
Burton, MI 48519



FEBRUARY 2020

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

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

Sun	Mon	Tue	Wed	Thu	Fri	Sat
 <i>fast</i>  <i>dairy & fish permitted (no meat)</i>  <i>wine & oil permitted (no meat)</i>  <i>fish permitted (no other meat)</i>			Charitable Ministries by the Orthodox Churches of Flint: St. George – N. End Soup Kitchen, 4 th Tuesday, 9 am to 12:30 pm Assumption – Center for Hope 517 E Fifth Ave, 3 rd Wednesday, 11 am to 1 pm			1 5 pm <i>Pan-Orthodox Vespers for the Meeting of our Lord in the Temple at Assumption</i>
2 Entry of our Lord into the Temple 9:30 Hours 10 am Divine Liturgy Church School	3 10 am take down Christmas decorations	4 9 am Clergy meeting & breakfast	5  9:30 am Divine Liturgy 11:30 am Adult Ed 6:30 pm 40 day Trisagion for Nicholas & Margaret Butrie	6 North End Soup Kitchen 9 am- 1 pm Office Closed	7 <i>Fr. in Toledo</i> 	8 5 pm Vespers followed by Confessions
9 Publican & Pharisee <i>beginning of the Triodion</i> 9:30 Hours 10 am Divine Liturgy Church School	10 <i>No Fast</i> Communion Call to Bay City	11 <i>No Fast</i> 6:30 pm Parish Council	12 <i>No Fast</i> 9:30 am Divine Liturgy 11:30 am Adult Ed 11 am to 1 pm Assumption at Center for Hope	13 <i>No Fast</i> Office Closed	14 <i>No Fast</i>	15 <i>No Fast</i> 5 pm Vespers followed by Confessions
16 Prodigal Son 9:30 Hours 10 am Divine Liturgy Church School Noisy Offering Annual Meeting	17 <i>Fr. in Toledo</i>	18	19  9:30 am Divine Liturgy 11:30 am Adult Ed	20 Office Closed	21 	22 Souls Saturday 4:45 pm Trisagion with the reading of the names of the fallen asleep 5 pm Vespers
23 Meatfare 9:30 Hours 10 am Divine Liturgy Lamb Banquet Church School	24 	25  9:am to 12:30 pm St. George Church at North End Soup Kitchen	26  No Lenten Hours No Adult Ed	27  Office Closed	28  7 pm Flint OCF meeting at St. George with Fr. Jarrod	29  5 pm Vespers followed by Confessions

MARCH 2020

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Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Cheesefare 🍷 <i>The Expulsion of Adam from Paradise</i> 9:30 Hours 10 am Divine Liturgy Church School Cheesefare luncheon	2 Great Lent † <i>Begins</i> 6:30 PM <i>Compline w/ Canon of St. Andrew of Crete</i>	3 † 6:30 PM <i>Compline w/ Canon of St. Andrew of Crete</i>	4 † 6:30 PM <i>Compline w/ Canon of St. Andrew of Crete</i>	5 † 9am to 12:30 pm North End Soup Kitchen 6:30 PM <i>Compline w/ Canon of St. Andrew of Crete</i> Office Closed	6 † 6 pm <i>Presanctified Liturgy & blessing of Koliva/Kutya and lenten potluck</i>	7 🍷 <i>St Theodore</i> 9:30 am Confessions 10 am Liturgy 5 pm Vespers Confessions
8 🍷 1st Sun. of Lent <i>Sunday of Orthodoxy</i> 9:30 Hours 10 am Divine Liturgy Icon Procession	9 40 Martyrs 🍷 Fr. in Toledo 6:30 pm <i>Compline @ St. George</i>	10 † <i>Communion Call to Bay City</i>	11 † 10 am Lenten Hours 6 pm <i>Combined Presanctified location tbd followed by Lenten potluck</i>	12 † Office Closed	13 †	14 🍷 5 pm Vespers Confessions
15 🍷 2nd Sun. of Lent 9:30 Hours 10 am Divine Liturgy Church School Noisy Offering	16 Fr. in Toledo † 6:30 pm <i>Compline @ St. George</i>	17 †	18 10 am Lenten Hours 11 am to 1 pm † <i>Assumption at Center for Hope</i> 6 pm <i>Presanctified & Lenten potluck</i>	19 † Office Closed	20 †	21 🍷 <i>Pan-Orthodox Retreat led by Fr. Bogdan Bucur</i>
22 🍷 3rd Sun. of Lent <i>Veneration of the Cross</i> 9:30 Hours 10 am Divine Liturgy Church School	23 Fr. in Toledo † 6:30 pm <i>Compline @ St. George</i>	24 <i>Forefeast of the Annunciation</i> 🍷	25 🐟 🍷 Annunciation 10 am Lenten Hours 6 pm <i>Combined Liturgy location tbd followed by Lenten potluck</i>	26 <i>Leavetaking of Annunciation</i> 🍷	27 †	28 🍷 5 pm Vespers Confessions
29 🍷 4th Sun. of Lent 9:30 Hours 10 am Divine Liturgy Church School	30 Fr. in Toledo † 6:30 pm <i>Compline @ St. George</i>	31 <i>St Innocent</i> 🍷	April 1 🍷 10 am Lenten Hours 6 pm <i>Presanctified & Lenten potluck</i>	Abbreviation: tbd = to be determined Times and events are subject to change	† Fast 🍷 Dairy Permitted (no meat) 🍷 Wine & Oil Permitted (no meat) 🐟 Fish Permitted (no other meat)	