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 Gonser
Email: stnicholasburtonmi@gmail.com
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 11:15 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

JULY 2019

Why do we so often choose to conceal ourselves and cover things up? For the simple reason that it is a terrible thing for us to realize that we are nothing. Do you know what it means to go from thinking that you're special and important, from being respected publicly, from thinking that you've done great things, from being talented, wonderful, good-looking, charming, and I don't know what else besides, to recognizing that, on the contrary, you're naked and of no consequence whatsoever? It requires strength to accept that, a lot of strength. And yet we can't even accept the slightest blemish that we might have, or any fault, failure, error or sin that we may have committed, without covering it up with a lie, and then covering up that lie with a second one, and then the second with a third.

A person may conceal his or her nakedness by means of an inferiority complex, by acts of aggression, by self-justification, by donning various masks, and by many other means. Let me give you an example. It will be one taken from external experience, because I can't tell you anything else: that would be too deep.

Your professor asks you a question in class, and all the other students make fun of you because you don't know the answer. You get up, leave school, and go straight home. You stand in front of the mirror, fix yourself up, and put on your make-up, even though there's no one there to see you. But there, in front of the mirror, all by yourself – with that "self" which is everything to you – you can assure yourself that: "I, who they made fun of, am beautiful."

In this way, I seek to regain my balance, to compensate for the weakness exposed by my teacher and my classmates. At such a moment, when I'm in front of the mirror, I'm not standing there in my nakedness, in my inability to answer questions, but instead I'm standing on what I believe are my good qualities, such as my beauty, be it genuine or the artificial effect of make-up. And such "beauty" may be physical, emotional, intellectual, or even "spiritual," as we are now in the habit of saying. But it makes no difference. Whatever it is, it's a substitute for my nakedness.

Such strategies of denial also involve concealment from myself. What does that mean? It means that, even though I'm naked, I'll live as though I were not, and thus live a double life. Or I may refuse to grow and progress, as though I weren't naked at all. And this is something much more terrible, for it is the rejection of reality, and such a rejection can only have tragic consequences for me.

Life is full of people like that. They know they're sinners, they know they're naked, and yet they go through life doing the very things which they hate, which disgust them, which they know are beneath them. And they know that they must somehow silence the terrible cry of their conscience, which torments them (cf. Rom 7.15-20).

The soul's other alternative is to accept its situation and say: "I'll do something about my nakedness. I will declare my sin. I will confess my sin and my nakedness" (cf. Ps 31.5; 37.18). And naked though I be, I will nevertheless present myself to God. I'll tell Him: "You clothe me." And that takes great strength. To turn to God as if nothing else in the world exists requires tremendous honesty and authenticity. And what are the means by which I will either accept my nakedness or pursue a life of concealment? That which we call the ego, the self. Not the ego in the sense of boasting and selfishness, but rather in the sense of an inner balance, a proper self-knowledge and equilibrium.

Elder Aimilianos of Simonopetra

FROM FATHER'S DESK

Dear sisters and brothers in Christ,

Beginning on the Tuesday after Pentecost, the daily epistle reading is from Paul's letter to the Christians at Rome. In chapters nine through ten, Paul writes about the Israelites and the Church. Below are some words of wisdom on which to reflect concerning what Paul has written. With love in Christ, Fr. Matthew

Translation matters: Romans 9:3 OR the prayer of a saint by A priest of the Orthodox Church

https://apriestoftheorthodoxchurch.wordpress.com/2017/10/30/translation-matters-romans-93-or-the-prayer-of-a-saint/

"For I have been praying that I myself were accursed from Christ for the sake of my brethren, my kinsmen by race" (Romans 9:3) [this year we read this passage on Saturday, July 27] To my knowledge, no English translation has "I have been praying." All have either "I could wish" or even "I could almost wish" (sic)…why do they translate it here with "wish," when in all other possible instances of meaning "to wish" (e.g., Acts 27:29; 2 Cor 13:9; 3 John 1:2) the vast majority of the same translations render this same verb as "pray"?...

My intuition is that these translations don't have here "I have been praying" because this sort of prayer is hard to understand. How could an Apostle actually pray to be accursed or separated from Christ? Doesn't he love Christ? There is no way! Maybe St. Paul means that he loves his fellow Jews so much that he almost has moments of weakness when he irrationally could wish, would wish this. But certainly he does not really wish such a thing, but he could imagine himself wishing it. Therefore, this is not even a real wish, but a potential wish, a wish that never gets materialized, it is never expressed. Modern translations don't know how to soften up Paul's language here.

No! What the Apostle says here is stronger than a wish, it is a constant prayer. It is his most heartfelt desire, the desire of his life. I daresay that this prayer expresses him more than anything else. It expresses a love, entirely selfless and self-sacrificial, that is truly divine and given only to some. Yet, we Orthodox have it in our Tradition as the highest ideal and we have no excuse for not translating this passage properly. Here are just some of the many testimonies of our Fathers on this love:

Love never hates anyone, never reproves anyone, never condemns anyone, never grieves anyone, never abhors anyone, neither faithful nor infidel nor stranger nor sinner nor fornicator, nor anyone impure, but instead it is precisely sinners, and weak and negligent souls that it loves more, and feels pain for them and grieves and laments, and it feels sympathy for the wicked and sinners, more than for the good, imitating Christ Who called sinners, and ate and drank with them. For this reason, showing what real love is, He taught saying, "Become good and merciful like your Father in Heaven," and as He rains on bad and good and makes the sun to rise on just and unjust alike, so also is the one who has real love, and has compassion and prays for all. (Abba Ammonas)

Those who have been judged worthy to become children of God and to be born from on high of the Holy Spirit…not infrequently weep and distress themselves for the whole human race; they pray for the 'whole Adam' with tears, inflamed as they are with spiritual love for all humanity. At times also their spirit is kindled with such joy and such love that, if it were possible, they would take every human being into their heart without distinguishing between good and bad. Sometimes too in humility of spirit they so humble themselves before every human being that they consider themselves to be the last and least important of all. After which the Spirit makes them live afresh in ineffable joy. (St. Macarius, in The Olivier Clement, Roots of Christian Mysticism, pg. 274)

It is the same with love of one's neighbor. If we are not willing to sacrifice this temporal life, or perhaps even the life to come, for the sake of our neighbor, as were Moses and St Paul, how can we say that we love him? For Moses said to God concerning his people, If Thou will forgive their sins, forgive; but if not, blot me as well out of the book of life which Thou hast written' (Exod. 32:32. LXX); while St Paul said, 'For I [have prayed] that I myself were severed from Christ for the sake of my brethren (Rom. 9:3). He prayed, that is to say, that he should perish in order that others might be saved – and these others were the Israelites who were seeking to kill him. Such are the souls of the saints: they love their enemies more than themselves, and in this age and in the age to come they put their neighbor first in all things, even though because of his ill-will he may be their enemy. They do not seek recompense from those whom they love, but because they have themselves received they rejoice in giving to others all that they have, so that they may conform to their Benefactor and imitate His compassion to the best of their ability; 'for He is bountiful to the thankless and to sinners' (cf. Luke 6:35)." (St. Peter Damaskinos, A Treasury of Divine Knowledge, Philokalia 3:175-176)

I knew a man who loved other people so much that he said "God, I want to save my brethren and to save everybody. If you don't save everybody, I don't want you to save me either. Because I can't see what Paradise would be without everybody else." (St. Simeon the New Theologian)

The Spirit of God teaches the soul to love every living thing so that she would have no harm come to even a green leaf on a tree, or trample underfoot a flower of the field. Thus the Spirit of God love towards all, and the soul feels compassion for every being, loves even her enemies and pities even devils because they have fallen away from God.(St. Silouan, in Archimandrite Sophrony, St. Silouan the Athonite [Crestwood, NY: St. Vladimir's Seminary Press, 1991], 469)

Allow me to make a final point, a crucial point: this love, which only reflects God's infinite and unconditional love for humankind, is the ultimate reason (if one more reason should even be needed) for which any racism, any oppressive attitude, or even superior attitude toward anyone are absolutely forbidden to us Christians. On top of this (if this should even need further clarification), St. Paul's prayer, as a particular expression of this same love, is an absolute prohibition of any anti-Semitism for all of us Christians. We cannot possibly hate, even disregard, cannot even not love more than ourselves the ones for whose sake our Apostle prayed to be cut off from his Lord, the one Whom he called his very "Life".

Archimandrite Alexander Golitzin, "Scriptural Images of the Church: An Eastern Orthodox Reflection," in One, Holy, Catholic and Apostolic: Ecumenical Reflections on the Church, ed. Tamara Grdzelidze (Geneva: WCC Publications, 2005), 255-266, at 255-256

In Jesus of Nazareth, Mary's son and eternal Son and Word of the Father, Israel has in a sense itself been crucified, raised, and changed, such as to become the "first-fruits" of the new creation (1 Cor 15:20), the "new" or "heavenly Adam" (cf. 1 Cor 15:45 ff.; Rom 5:12 ff.), the beginning of the world to come (Col 1:18). Yet, at least in Orthodox tradition, it would be most wrong to emphasize this change, these altered circumstances, as denoting rupture pure and simple with the Israel of the patriarchs, kings, and prophets. True, far and away the majority of Israel did not accept the change, and they carry on to the present apart from the Church, but I would maintain that that separation was and is not so much between Church and Israel, between two separate and discrete entities, as it is a schism within Israel, a schism which, if we are to believe the Apostle, God—and only God!—will heal at the end of days (see Romans 9-11). Christian and Jewish polemics, both in the early centuries of the Church and in more recent times, may have often obscured this fundamental linkage and kinship, but they could not erase it. It is built into the earliest documents of Christianity and reflected continuously thereafter in Orthodox literature and liturgy. Thus for St. Paul, as I read him, the discussion at issue in epistles such as Galatians and, especially, Romans centers not on the rejection of Israel, but rather, through the Messiah, on the expansion of Israel's boundaries to include the nations.

Hours Schedule

July		August		September	
7	Calvin	4	Angelo	1	Lucy
14	Angelo	11	Lucy	8	Calvin
21	Lucy	18	Calvin	15	Angelo
28	Calvin	25	Angelo	22	Lucy
				29	Calvin

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

Reader Schedule

July		August		September	
7	Taras	4	Johnny	1	Alexander
14	Amir	11	Taras	8	Johnny
21	Angelo	18	Angelo	15	Amir
28	Alexander	25	Amir	22	Angelo
				29	Alexander

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

MEMORY ETERNAL – CHRIST IS RISEN **On the feast of Ascension, June 6, Nikolaos Bakousidis fell asleep in the Lord in Greece. He is the father of Irene Batcos and Gerry Bakousidis. Christ grant His servant Nikolaos rest among the saints in the light of His face. Memory eternal! Bog da prosti! Christ is risen!**

PANORTHODOX SOFTBALL GAME **July 14th at St. Pius X Catholic School, 3139 Hogarth Ave., Flint. Drinks & food will be provided by St. Mary Magdalene before the game, which starts at 3 pm. Everyone is welcome to play! Email Fr. Gabriel with any questions at: frgabrielsmm@gmail.com.**

DIOCESAN ASSESSMENT **You will find in your box of offering envelopes one marked "Diocesan Assessment." Each parish in the Diocese is currently assessed $35 per pledging adult. We have been paying this directly out of our Sunday offerings, presently $5,320 per year. If every adult will make the $35 assessment above and beyond their regular pledge, our parish will save $5,320 per year. If you have not yet turned in your envelope, please do so as soon as possible.**
Please note that the Diocesan Assessment is slated to be changed to a percentage of parish income. The details are posted on the bulletin board in the parish hall titled "The Future of the Diocese of Toledo." This proposal will come up at the Diocesan Conference, October 5&6 at St. Nicholas Church, Fort Wayne, IN.

MACEDONIAN OPEN GOLF SCRAMBLE **Thank you to everyone who took part in this year's Golf Scramble, especially to the committee members: Chris Nedanis, Angelo Panoff, Christine Panoff, Linda Branoff, and George Branoff.**

16TH ANNUAL ELIAS D. CHINONIS GOLF CLASSIC **August 19th 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. Look at the flyer for details.**

VACATION CHURCH SCHOOL 2019

We had a busy, wonderful three days together last month. Thank you to everyone who helped make our time together so blessed: Fr. Matthew and Fr. Gabriel; our teachers and aides, who helped guide our students; our volunteers and families, who helped in countless ways during our time together; and our students: thank you for joining us and taking this journey together. May God bless each one of you for your generosity of heart! We could not have done this without any one of you.

HOLY LAND PILGRIMAGE FEBRUARY 10-20, 2020. Are you ready for a trip of a lifetime? A trip to deepen your faith, bring the Scriptures to life, and strengthen your relationship to Jesus Christ and His Church? Pastor Deb Grazier (First Congregational Church, Owosso) and Protodeacon Mike Bassett (St. George Orthodox Church, Flint), with Good Shepherd Travel, offer a pilgrimage filled with prayer, learning, fellowship, and fun. This will be an experience you will cherish forever! Price of $3,290 Includes ⊕ Airfare from Detroit ⊕ All accommodations, travel, entrance fees and two daily meals ⊕ Extensions to Egypt and Jordan are available at extra cost COME JOIN US! Pr. Deb (989-277-4943 / bud11deb@gmail.com / Dn. Mike (989-627-9580 / frdnmike@gmail.com)

CHARITY MINISTRIES

HOPE IN A BOX is collecting toilet paper/travel size toiletries for July. Place the items 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.

CATHOLIC CHARITIES is in need of new or gently used towels, sheets & comforters as well as toiletries and other personal needs items. The Community Closet is located at 517 E. Fifth Ave., in downtown Flint. For more information call 810-265-7025

NORTH END SOUP KITCHEN We serve Thursday, July 4th from 9 am to 1 pm. Please use the sign-up sheet at the candle stand to volunteer.

July Coffee Hour Volunteers	
7	Bob & Cathy Edwards
14	
21	
28	

PILGRIMAGE TO DORMITION MONASTERY August 14th & 15th.

RUMMAGE SALE August 8th & 9th . You can start bringing in items to donate now, leaving them in the foyer at the side door of the parish hall. If you want to donate a large item call Dennis Jernigan for a drop off or pick up time.Please make sure they are clean & in good working order. Please consider volunteering to help with this event as it takes a lot of work to make it successful.

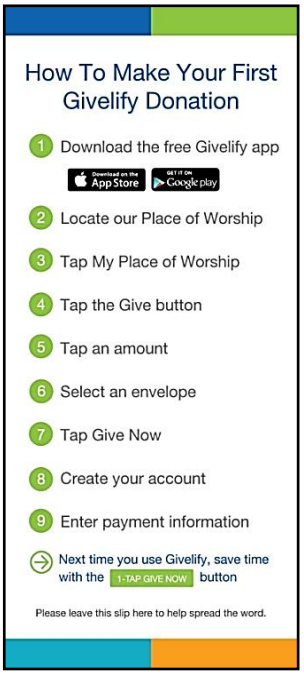
SHRINE FEAST Sunday, August 18 – outdoor Liturgy followed by lamb picnic.

BINGO Sunday, September 8.

MAKE YOUR FAITHFUL SUMMER GIVING EASY AND CONVENIENT WITH GIVELIFY.

Givelify
Tap. Give. Done.

You can now donate to St. Nicholas with an app on your phone & as always, on our website. You can donate toward any fund even coffee hour. If you want to split a donation between different areas just include a memo indicating how you would like the funds applied.



AUTOMATIC GIVING is another option offered by most banks & credit unions using their automatic bill payment service. You can set it up so they send a check from your account to St. Nicholas for the amount you designate. This can be a done one time, weekly or monthly. Just call or go online with your banking institution to get the form you need.

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.

QUARTERLY STATEMENTS will be ready to be picked up in the parish hall July 14th.

JULY BIRTHDAYS, ANNIVERSARIES, & NAMESDAYS

BIRTHDAYS

1	Kara George
2	Lucy Hogg
3	Déva Burnett
	John Borkovich
	Natasha Oginsky
	Walter John Borkovich
4	Peter Branoff
5	Peter Sredich
8	Kathryn Gurin
	Oleg Dashevskiy
11	Richard Elieff
	Robert Elieff
14	Dante Bradley Hatch
15	Charlie Jernigan
16	Alexander Gonser
	Rimi Abu-Aita
17	Bob Russell
19	Austin Selmi
	Dorothy Goodman
21	Linda Branoff
23	Calvin Conrad
25	Alexa Stevens
	Zoe Conover
28	Helen Ashmun
	Ian Price
30	David Batzos
	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

NAMESDAYS

3	Cynthia Economou
11	Olga Samaras
	Olga Todoroff
15	Allen Vladimir Adams
	Bruce Vladimir Borkovich
	Vladimir Akkerman
	Walter John Borkovich
	Vladimir Pyatenko
19	Milica Beslach
20	Elias Kokaly
	Elijah Daniel George
22	Magda Popoff
	Marla Houser
24	Chelsea Christine Borkovich
	Christine Adkisson
	Christine Brucksch
	Christine Panoff
	Kirsten Lee Popoff
	Kristin Hart
	Krysten Brown
25	Anita Glusica

WEDDING ANNIVERSARIES

6	Calvin & Ruth Conrad
17	Bob & Peggy Russell
20	David & Marla Houser
27	Chad & Julie Conover
30	David & Kris George

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: Helen Ashmun, Paul Ellis, Rose Goodman & Fred Oginsky. Monthly Fr. Matthew visits Larry Bladecki (Bay City), 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	Gladys Edwards	Nick Karayanis	Olga Samaras
Deacon John Bocek	Paul Ellis	Macy Lemmen	Peter Samaras
Anna Branoff	Bill Haw	Fred Oginsky	Bill Tadrick
Linda Branoff	Mary Karayanis	Ron Salhany	Wendy Tadrick

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 15th 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	
Pete & Olga Samaras	1285 Cleaver Rd.	Caro, MI 48723	(989) 673-0821

The Pan-Orthodox Churches of Genesee County Softball Game

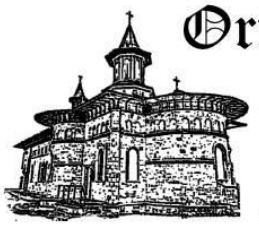
Drinks & Food
will be provided.

For Questions email
Fr. Gabriel
frgabrielsmm@gmail.com

Sunday, July 14, 2019
3:00 pm

St. Pius X Catholic School
Baseball Field
3139 Hogarth Ave., Flint, MI 48532

- St. Mary Magdalene Orthodox Church
  2439 S. Long Lake Rd– Fenton
- St. George Orthodox Church
  5191 Lennon Rd, - Flint
- St. Nicholas Orthodox Church
  2143 Center Rd—Burton
- Assumption Orthodox Church
  2245 E. Baldwin Rd.—Grand Blanc



Orthodox Christian Women of Michigan

PRESENTS

ANNUAL OCW RETREAT

Saturday July 13, 2019 9 A.M.-3 P.M.

(Divine Liturgy and Lunch included)

THE RAISING OF Lazarus

AN INTERACTIVE READING

with Guest Speaker

Very Rev. Michael Butler

HOLY DORMITION ORTHODOX MONASTERY

3389 Rives Eaton Road

Rives Junction, MI 49277-9739

www.dormitionmonastery.org

Mother Gabriella, Abbess

(Contact Monastery directly ASAP if requesting lodging)

Driving Directions from the east: Take I 94 West to Exit 138-Rte. 127 North. Go approximately 7.5 miles and exit at Berry Road/Rives Junction. Turn left. Go to the end of Berry Rd. and turn right at the stop sign. Go approximately 3/10 mile. The monastery is on the left side of the road.

Appropriate attire must be worn at all times: no shorts, revealing tops, or miniskirts. Head covering is recommended for Church. Smoking is strictly prohibited on the monastery grounds. Pets are not permitted at the monastery.

www.coccdetroit.org/ocw.html

LIKE our Facebook page & invite your friends / Orthodox Christian Women of Michigan-OCW

PRE-REGISTRATION REQUIRED BY JULY 6

Cost: OCW Members: $20 Non-members: $25

Make checks payable to Orthodox Christian Women of Michigan (OCW of MI)

Name: _____

Address: _____

Phone Number: _____ Email: _____

Mail to: Loretta Gates, 37 Scottsdale Dr.. Troy, Mich. 48084 - 248-689-9721

16th Annual Elias D. Chinonis Golf Classic

August 19, 2019

at Pine Knob Golf Course

5580 Waldon Road • Clarkston, MI 48348

Registration 10 AM • Lunch 11AM • 12:00 Shotgun Start/Scramble

$100 early bird special until July 19, 2019

($125 after July 19, 2019) Dinner ONLY $35

Name: _____

Email: _____ Phone: _____

Address: _____

Foursome: Name & Phone

2. _____

3. _____

4. _____

SPONSORSHIPS

☐ $1000	☐ $500	☐ $150	☐ _____
Gold Sponsor Includes 2 T box signs and 4 golfers	**Silver Sponsor** Includes 1T box sign and 2 golfers	**Bronze Sponsor** includes 1T box sign	**Other Donation**

All sponsors receive numerous recognition and flyer placements.

Wording for Sponsorship: _____

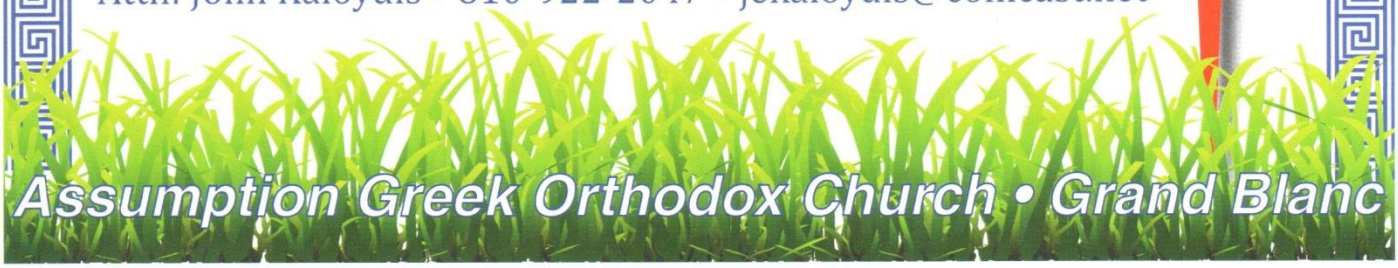
_____

Return by: August 5, 2019

Assumption Greek Orthodox Church

2245 W. Baldwin Road • Grand Blanc, MI 48439

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



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

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

Nonprofit Org.
U.S. POSTAGE
PAID
Flint, MI
PERMIT NO. 102

JULY 2019

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
	1	*2*	*3* ‡ *9:30 am Liturgy* *11:15 am Adult Ed*	*4* ***9:am to 12:30 pm*** ***North End Soup Kitchen*** *Office Closed*	*5* ***St. Athanasius of Athos***	*6* *5 pm Vespers*
7 *9:30 am Hours* *10 am Divine Liturgy*	*8*	*9* *6:30 pm Parish Council*	*10* ‡ *9:30 am Liturgy* *11:15 am Adult Ed*	*11* *Office Closed*	*12* ‡	*13* *5 pm Vespers* *No Confessions* *OCW Retreat*
				Sixth Parish Forum at St. John the Baptist – Canonsburg, PA – July 11, 12, and 13		
14 *9:30 am Hours* *10 am Divine Liturgy* ***Pan-Orthodox Softball Game 3 pm***	*15*	*16*	*17* ‡ *No Liturgy* *No Adult Ed*	*18* *Office Closed*	*19* ‡	*20* ***St. Elias*** *5 pm Vespers* *No Confessions*
21 *9:30 am Hours* *10 am Divine Liturgy*	*22*	*23* ***9:am to 12:30 pm*** ***St. George Church at North End Soup Kitchen***	*24* ‡ *No Liturgy* *No Adult Ed*	*25* *Office Closed*	*26* ***St Jacob of Alaska***	*27* *5 pm Vespers*
28 *9:30 am Hours* *10 am Divine Liturgy*	*29*	*30*	*31* ‡ *9:30 am Liturgy* *11:15 am Adult Ed*		‡ *Fast* *Dairy Permitted (no meat)* *Wine & Oil Permitted (no meat)* *Fish Permitted (no other meat)*	

August 2019

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
‡ ***Fast*** ***Dairy Permitted (no meat)*** ***Wine & Oil Permitted (no meat)*** ***Fish Permitted (no other meat)***				*1* ***Dormition Fast begins*** ***9:am to 12:30 pm North End Soup Kitchen*** *Office Closed*	*2* ‡	*3* *5 pm Vespers*
4 *9:30 Third Hour* *10 am Divine Liturgy* *12:30 pm Moleben to the Theotokos (Shrine)*	*5* ‡ ***6:30 pm Pan-Orthodox Divine Liturgy at our church***	*6* ***Transfiguration***	*7* ‡ *9:30 am Liturgy* *11:15 am Adult Ed* *Rummage Sale Set-up*	*8* ‡ *Rummage Sale Set-up* *Office Closed*	*9* ***Glorification of St Herman of Alaska*** *Rummage Sale*	*10* *5 pm Vespers* *Rummage Sale*
11 *9:30 Third Hour* *10 am Divine Liturgy* *12:30 pm Moleben to the Theotokos (Shrine)*	*12* ‡	*13* ***St. Tikhon of Voronezh*** *6:30 pm Parish Council*	*14* *9:30 am Liturgy* ‡ *11:15 am Adult Ed* *6 pm Vespers & Artoklasia at Assumption* ***(time is tentative)***	*15* ***Dormition*** *10:30 am Divine Liturgy @ Assumption* ***(time is tentative)*** *Office Closed*	*16* ‡	*17* *5 pm Vespers*
			Pilgrimage to Dormition Monastery			
18 *9:30 Third Hour* *10 am Divine Liturgy* ***Picnic in the Pavilion*** *Lamb Dinner*	*19*	*20*	*21* ‡ *No Liturgy* *No Adult Ed.*	*22* *Office Closed*	*23* ‡	*24* *5 pm Vespers*
25 *9:30 Third Hour* *10 am Divine Liturgy*	*26*	*27* ***9:am to 12:30 pm St. George Church at North End Soup Kitchen***	*28* ‡ *9:30 am Divine Liturgy* *11:15 am Adult Ed.*	*29* ***Beheading of St. John the Baptist*** *Office Closed*	*30* ‡	*31*