

St. Nicholas Orthodox Church

Monthly Newsletter

Diocese of Toledo-Orthodox Church in America
2143 S. Center Road – Burton, Michigan 48519

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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

“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 20

MAY 2020

God is good, dispassionate, and immutable. Now someone who thinks it reasonable and true to affirm that God does not change, may well ask how, in that case, it is possible to speak of God as rejoicing over those who are good and showing mercy to those who honour Him, while turning away from the wicked and being angry with sinners. To this it must be answered that God neither rejoices nor grows angry, for to rejoice and to be offended are passions; nor is He won over by the gifts of those who honour Him, for that would mean He is swayed by pleasure. It is not right to imagine that God feels pleasure or displeasure in a human way. He is good, and He only bestows blessings and never does harm, remaining always the same. We men, on the other hand, if we remain good through resembling God, are united to Him; but if we become evil through not resembling God, we are separated from Him. By living in holiness we cleave to God; but by becoming wicked we make Him our enemy. It is not that He grows angry with us in an arbitrary way, but it is our sins that prevent God from shining within us, and expose us to the demons who punish us. And if through prayer and acts of compassion we gain release from our sins, this does not mean that we have won God over and made Him change, but that through our actions and our turning to God we have cured our wickedness and so once more have enjoyment of God's goodness. Thus to say that God turns away from the wicked is like saying that the sun hides itself from the blind.

- St. Anthony the Great, *On the Character of Men* 150; *Philokalia* 1:352

ST. ISAAC OF SYRIA

That we should imagine that anger, wrath, jealousy or the such like have anything to do with the divine Nature is utterly abhorrent for us: no one in their right mind, no one who has any understanding at all can possibly come to such madness as to think anything of the sort against God. Nor again can we possibly say that He acts thus out of retribution, even though the Scriptures may on the outer surface posit this. Even to think this of God and to suppose that retribution for evil acts is to be found with Him is abominable. By implying that He makes use of such a great and difficult thing out of retribution we are attributing a weakness to the divine Nature. We cannot even believe such a thing can be found in those human beings who live a virtuous and upright life and whose thoughts are entirely in accord with the divine will—let alone believe it of God, that He has done something out of retribution for anticipated evil acts in connection with those whose nature He had brought into being with honour and great love. Knowing them and all their conduct, the flow of His grace did not dry up from them: not even after they started living amid many evil deeds did He withhold His care for them, even for a moment. If someone says that He has put up with them here on earth in order that His patience may be known with the idea that He would punish them there mercilessly, such a person thinks in an unspeakably blasphemous way about God, due to his infantile way of thinking: he is removing from God His kindness, goodness and compassion, all the things because of which He truly bears with sinners and wicked men. Such a person is attributing to God enslavement to passion, supposing that He has not consented to their being chastised here, seeing that He has prepared them for a much greater misfortune, in exchange for a short-lived patience. Not only does such a person fail to attribute something praiseworthy to God, but he also calumniates Him. 3. A right way of thinking about God would be the following: the kind Lord, who in everything He does looks to ways of assisting rational beings, directs thought concerning judgement to the advantage of those who accept this difficult matter. For it would be most odious and utterly blasphemous to think that hate or resentment exists with God, even against a demonic beings; or to imagine any other weakness, or passibility, or whatever else might be involved in the course of retribution of good or bad as applying, in a retributive way, to that glorious divine Nature. Rather, He acts towards us in ways He knows will be advantageous to us, whether by way of things that cause suffering, or by way of things that cause relief, whether they cause joy or grief, whether they are insignificant or glorious: all are directed towards the single eternal good, whether each receives judgement or something of glory from Him not by way of retribution - far from it! - but with a view to the advantage that is going to come from all these things. . . 5. . . . This is how everything works with Him, even though things may seem otherwise to us: with Him it is not a matter of retribution, but He is always looking beyond to the advantage that will come from His dealings with humanity... 19. Just because the terms wrath, anger, hatred, and the rest are used of the Creator, we should not imagine that He actually does anything in anger or hatred or zeal. Many figurative terms are employed in the Scriptures of God, terms which are far removed from His true nature. And just as our rational nature has already become gradually more illumined and wise in a holy understanding of the mysteries which are hidden in Scripture's discourse about God that we should not understand everything literally as it is written, but rather that we should see, concealed inside the bodily exterior of the narratives, the hidden providence and eternal knowledge which guides all so too we shall in the future come to know and be aware of many things for which our present understanding will be seen as contrary to what it will be then; and the whole ordering of things yonder will undo any precise opinion we possess now in our supposition about Truth. For there are many, indeed endless, things which do not even enter our minds here, not even as promises of any kind. . . 21. If the world to come is entirely the domain of grace, love, mercy and goodness, and because the resurrection from the dead is also a demonstration of the mercifulness of God and of the overflowing abundance of His love which cannot be repaid, how can one think of a dispensation in which is included requitals for our own good or evil actions? For one speaks of requital when the person who is the requiter is gradually instructed about the requital needed as a result of, and corresponding to, the good and bad actions that take place: along with actions which differ from day to day, he acquires a different knowledge, and his consequent thoughts are subject to external causes and take their origin from temporal circumstances. 22. If the Kingdom and Gehenna had not been foreseen in the purpose of our good God, as a result of the coming into being of good and evil actions, then God's thoughts concerning these would not be eternal; but righteousness and sin were known by Him before they revealed themselves. Accordingly the Kingdom and Gehenna are matters belonging to mercy, which were conceived of in their essence by God as a result of His eternal goodness. It was not a matter of requiting, even though He gave them the name of requital. That we should further say or think that the matter is not full of love and mingled with compassion would be an opinion full of blasphemy and insult to our Lord God. By saying that He will even hand us over to burning for the sake of sufferings, torment and all sorts of ills, we are attributing to the divine Nature an enmity towards the very rational beings which He created through grace; the same is true if we say that He acts or thinks with spite and with a vengeful purpose, as though He was avenging Himself. Among all His actions there is none which is not entirely a matter of mercy, love and compassion: this constitutes the beginning and the end of His dealings with us. *Homilies (Second Part II.39.2-22)*

"Thy will be done on earth as it is in heaven". There cannot be a greater prayer than to desire that earthly things should deserve to equal heavenly ones. For what does it mean to say, **"Thy will be done on earth as it is in heaven"**, if not that human beings should be like angels and that, just as God's will is fulfilled by them in heaven, so also all those who are on earth should do not their own but His will? No one will really be able to say this but him who believes that God regulates all things that are seen, whether fortunate or unfortunate, for the sake of our well-being, and that He is more provident and careful with regard to the salvation and interests of those who are His own that we are for ourselves. - St. John Cassian, from *Ninth Conference: On Prayer, XX.1*

FROM FATHER'S DESK

Christ Jesus came into the world to take up the whole of our life and fill it with His presence. As He preached and healed among the people He did not cure every person from disease, blindness, and lameness. He did not bring back to life every person who died. He came, rather, to join Himself to our suffering, to co-suffer with us, to fill our anguish and despair with His presence, His very self. He leaves no part of our life untouched by His presence, even death.

And though we turn our life to Him who has trampled down death by his death, yet we also turn ourselves to the world, to things that are apart from Him. Saint John Chrysostom said, "Let no one fear death for the death of our Savior has set us free." Yet we have fear and worry. Christ, however, is patient with us. He is so long-suffering that He accepted to be struck on the face by us and be crucified by us. And then, when Messiah Jesus is raised from the dead, He accepted to have Thomas' meddlesome hand probe the wounds in His hand and side. So great is our Lord's long-suffering.

In our faith mixed with doubt, our fear and worry, let us turn our face to the face of Christ. Let us ask him that the fire of His presence in us burn up our disbelief, our chasing after the world because He already has chased us down in his love for us and grasped hold of us for Himself. The risen Christ as Master and Teacher melt our hearts from foolishness and dullness, burning away the thorns of our transgressions that we see Him who He is and how He is: the Crucified One risen in glory.

MEMORY ETERNAL~CHRIST IS RISEN With hope in the resurrection, let us pray for Paul "Butch" Oginsky, Sr. who fell asleep in the Lord on Monday, March 16. He is survived by wife Sharon; children Ronald, Lorrie Brown, Janice, Paul Jr., Rhonda, Mary and son-in-law Dwayne DeButts; 13 grandchildren; 26 great grandchildren. He is also survived by brothers Frank, Robert, James, Nick, Fred and Joseph Oginsky; and sister Joanne. Bog da prosti! Christ is risen! You may read his obituary [here](#).

Alex Natse Popoff fell asleep in the Lord on Palm Sunday, 12 April 2020. Private burial took place at Evergreen Cemetery on Holy Wednesday, 15 April 2020. Remember Alex in your prayers that Christ grant him rest in the light of His face. And pray for Alex's family: his wife Magda, his children Kosta and Lena and their families and all his grandchildren, his brother Angelo and wife Helen, his brother John and wife Fanny, his mother-in-law Eleni, his nieces and nephews, cousins, in-laws and his whole family. The family plans a full memorial once the "all clear" is given. Bog da prosti! Christ is risen! You may read his obituary [here](#).

CHARITY MINISTRIES

HOPE IN A BOX is collecting bar & hand soap for the month of May. 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.

DONATIONS FOR LENT, HOLY WEEK & PASCHA

Lilies

Mira & Stojan Prusac

In Honor of Stojan & Mira Prusac and family
In Memory of Luka, Mara, Ljubomir, Luka, Danica, Milosh,
Mary & Milka,

Lucy Hogg

In Memory of Evdokia & Ivan Ponomarenko

Calvin & Ruth Conrad

In Honor of Ruth, Calvin, Jeremy, Joshua, Theophan, Cambrey,
Christa, Rachael, Jerry, Jorian, Zachiah, Landon, Elias, Basil,
Jaidrick, Janelle, Kendan & Avalai

In Memory of Jurgen, Harold, Kenneth, Lorraine & Winnie

Hyacinth

Kira Rabkina

In Memory of Luba & Don Stevens

Daffodils

Ian & Stephanie Price

In honor of Ray Pavia & Robert Naumoff

Bosa Kantar

In Honor of Bosiljka, Milan, Mira, Jim, Radmila, Jeff and family

Palm Strips

Dennis & Sharon Jernigan

In honor of Charlie Jernigan receiving his first communion as
an Orthodox Christian in 2009

Palm Fans

Calvin & Ruth Conrad

In Honor of Ruth, Calvin, Jeremy, Joshua, Theophan, Cambrey,
Christa, Rachael, Jerry, Jorian, Zachiah, Landon, Elias, Basil,
Jaidrick, Janelle, Kendan & Avalai

In Memory of Jurgen, Harold, Kenneth, Lorraine & Winnie

Candles for the Altar

Diane Broadfoot

In honor of Lawrence Bladecki
In Memory of Mildred Bladecki

Philip & Kelly Bakousidis

In honor of Phillip, Kelly & the Bakousidis family and
Joseph & Angela Murphy

Candle for the Priest

Bosa Kantar

In Honor of Bosiljka, Milan, Mira, Jim, Radmila, Jeff and family

Rose Water

Philip & Kelly Bakousidis

In honor of Phillip, Kelly & the Bakousidis family and
Joseph & Angela Murphy

*We were not able to get the flowers for the cross or the tomb.



APRIL BIRTHDAYS, ANNIVERSARIES, & NAMESDAYS

BIRTHDAYS

- 3 Zayn Abu-Aita
7 Aretoula Nedanis
Danni Burns
David Houser
Kristal George
Nancy Krigner
Nancy Tasevski
9 Athena Adkisson
Julius Kristopher-David Chevalier
Lennon Gerzevske
11 Jennifer Borkovich
Katherine Economou
Majd Helal
12 Helen Popoff
13 Barbara Brown
16 Anastasia Pirkovic
Bob Steiner
Dimitrios Nedanis
17 Irina Sivergina
22 Jenna Paul
24 Sharon George
28 George Brown
29 Tammy Sapardanis
30 Fred Paul
Les Ford
Vickie Borkovich



NAMESDAYS

- 10 Alexander Ahejew
Alexander Gonser
Alexander Grossi
Alex Karayanis
Alex Karayanis
Alex Nedanis
14 Tammy Adkisson
Tammy Sapardanis
16 Shari Marie Nicoloff
19 Lambros Grousopoulos (Pascha)
21 Lena Grousopoulos
22 Nathan Nicevski
23 Alexa Isabelle Stevens
Carli Alexa Nicoloff
Fred (George) Paul
George Brown
George Popoff
Georgiana Adkisson
Richard George Elieff
Roseanne (Alexandra) Bagale
Sandra Ahejew
Sandra Grossi
Sandy Spankie
24 Brian (Branko) Mitevski
Zoe Grace Batzos (Bright Friday)
Zoe Karayanis (Bright Friday)
Zoe Koski (Bright Friday)
Zoe Stavridis (Bright Friday)
Zoe Conover (Bright Friday)
25 Marc Ethington
Mark Houser
26 Tom Batzos (Thomas Sunday)
Tom Krigner (Thomas Sunday)
Tom Sfetkidis (Thomas Sunday)
30 Jacob Abu-Aita
James Allen
James Binelli
James Grossi
James Hart
Lennon Gerzevske

APRIL ANNIVERSARIES

- 21 Germanos & Lena Bakousidis (1985)

MAY ANNIVERSARIES

- 2 Mike & Stephanie Stikovich (1981)
5 Archbishop Alexander Consecration (2012)
11 Ralph & Deborah Neely (1997)
14 Fr. Matthew Ordination (1995)
15 Kosta & Nancy Tasevski
Les & Susie Ford (2015)
16 Michael & Jennifer Borkovich (1992)
29 Bob & Cathy Steiner (1977)

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

HAPPY *Mother's Day* 

MAY BIRTHDAYS & NAMESDAYS

BIRTHDAYS

- 4 Arinn Pray
6 Alexis Sfetkides
7 Bill Economou
9 Daniel Krigner
10 Anna Branoff
Paul Yosheff
11 Valentina Evanenکو
12 Diana Mitevski
14 Jessica Chevalier
16 David Mitevski
Kosta Todorovsky
20 Fanny Popoff
Kraig Houser
24 Cindy Economou
George Popoff
27 Archbishop Alexander
31 Jennifer Shann



NAMESDAYS

- 5 Irene Batcos
Irina Sivergina
6 Mira Prusac
Stojan Prusac
9 Christopher Branoff
Christopher Nedanis
Risto Nicevski
12 Germanos Bakousidis
Jerry Brucksch
21 Connie Maxim
Dakota Helena Selmi
Eileen Branoff
Helen Ashmun
Helen Popoff
Kosta Popoff
Kosta Slaughter
Kosta Tasevski
Kosta Todorovsky
Lena Bakousidis
Lena Grousopoulos
Eleni Servinis

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, 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	3254 E. Midland Rd	Bay City, MI 48706
Anna Branoff	Grand Blanc Fields 12628 Pagels Dr	Grand Blanc, MI 48439
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



**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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