

St. George Orthodox Church

5191 Lennon Road • Flint, MI 48507 • (810) 732-0720

Web Site: saintgeorgeflint.org

Father Joseph M. Abud, Pastor

Father Michael Bassett, Attached

November 20, 2022

BLESSINGS ON THE GREAT FEAST OF THE ENTRANCE OF THE VIRGIN MARY INTO THE TEMPLE *(transferred)*

Welcome to St. George! Thank you for attending today's Divine Services. If you are a first-time visitor, please register your visit by completing the guest book located in the narthex. We would appreciate getting to meet you after liturgy, so feel free to join us during Coffee Fellowship in our Banquet Center! Every Sunday we remember the Resurrection of our Lord and Savior Jesus Christ. The word "*Liturgy*" means *work of the people* that means everyone participates through singing, praying, hearing the teaching, and opening our hearts to allow God's grace to enter. We believe Holy Communion to be a sign that in Christ we have all things in common, share an identical faith, and are united fully to the Orthodox Church. Anyone interested in learning more about our faith are encouraged to speak with one of our clergy. Holy Communion can be given to Orthodox Christians who have prepared themselves through prayer, fasting (no food or drink from midnight the night before), the Sacrament of Confession (7 years and older) within the last 2 months, and being at peace with others. Everyone else, including visitors, are invited to receive the final blessing of the priest and Holy Bread at the end of Liturgy. Again, welcome!

Live Streaming of Divine Services

St. George is open for all parishioners and visitors. If you cannot attend, please pray with us through our livestream which can be seen on our YouTube Channel:

<https://www.youtube.com/c/SaintGeorgeOrthodoxChurchFlintMI>

If you have a smart TV, you actually have a web browser and YouTube app built in. All you have to do is start the browser app for YouTube and put the link in the address bar.

Holy Bread Offerings (*Oblations*)

- The children of Vera Farah for the health of their families and in loving memory of mother **Vera** (1 year).
- The children of JoAnn Shahin Hawkins for the health of the **Hawkins, Shahin, Rhinehart, Moore, Arthur,** and **Watkins** families in honor of **JoAnn** on the occasion of her 90th birthday ~ *May God grant her many years!*

BAPTISM/CHRISMATION DAYS

The Church School offers the Holy Bread for their teachers and/or students who are celebrating the day of their *New Birth* {Baptism and/or Chrismation} into the Church this coming week:

- **Luka** Mitri ~ November 26th

May they be children of the Light and heirs of eternal good things. {Baptismal Service}

- We also pray for the servants of God who have fallen asleep in the Lord: **George** Frangi (+October 16th, brother-in-law of Ron Haddad), **David** Gould (October 17th, husband of former parishioner Julie [Khouri]), **Chrysoula** Bastounis (+October 19th, friend of parishioners), and **Victor** David (+November 4th).
- Prayers are offered for our parishioners who are ill, recovering, or in need, especially His servants: **Metropolitan Paul** and **Archbishop John** who are in captivity, our local **Bishop Anthony**, **Sahar** Abdallah, **Sally** Abuaita, **Suheil** and **Abeer** Abuaita, **Khader** AbuAita, **Shafiq** Abuaitah, **Laila** Abud, **Emil** Abueita, **Jane** Abueita, **Chelsy** Abufarha, **Youssif** Abousamra, **Danial** Alghanim (father of Dania Hanna), **William** Alshahouri, **Sanaa** Alqassis (daughter of Zahra Abuaita), **Walid** Andoni (brother of Vera Daoud), **Sharon** Ballreich (sister of Nancy Silpoch and Deborah Salim), **Emil** Bathish, **Levi** Cooper, **Vera** Daoud, **Jimmy** David, **Valland** Frangi (sister of Ron Haddad), **Elias** Gantos, **Mariam** Ghanim (mother of Manal Abuaita), **Denise** Ghattas, **Phyllis** Good, **Ronald** Haddad, **Nadia** Ibrahim (mother of Ziyad), **Daisy** Isaac, **Dannie** Jones, **Loretta** Karpelenia (mother of Denise Ghattas), **Judy** Mikhail, **Laura** Nassar, **Issa** Odeh, **Aida** Raffoul, **Deborah** Salim, **Elaine** Shaheen, **Michael** Silpoch, and **Christa** Whitehead. **Mike**, **Waad**, and newborn **Jouri** Abdallah (November 8th).
- We also pray for our expectant parents: **Jasanta** and **Ghassan** Al-Khouri, **Katrina** and **Gary** Gagne, and **Taylor** and **Jeffrey** Tipton.

ANNOUNCEMENTS

COFFEE FELLOWSHIP is hosted by our *St. George Men's Fellowship* in honor of *JoAnn Hawkins' birthday!*

COFFEE FELLOWSHIP HOSTS Available dates: December 18th ~ sign-up poster and hosting information is in the Lounge. *Hosting includes bringing whatever you wish to serve, setting up, and cleaning up afterwards.* St. George provides coffee, cups, cream, and sugar at a charge to the host of \$30. **For more information**, contact our coordinator Manal Abuaita. *During the Christmas Fast (November 15th - December 24th), no meat, poultry, eggs, dairy, or their by-products are served.*

WANT TO BE AN ANGEL? Our parish is again participating in the **North End Soup Kitchen Angel Tree**. Thirty (30) children are looking for "angels" to brighten their Christmas. Gift range is between \$30 and \$50. Gift cards are OK for children 15-17 years old. Several items may be requested, but you only need to pick one or more of these items. Attach the provided gift tag that has the child's name to the gift, and place in gift bags. All gifts must be returned by December 4th! The *Angel Tree* with tags can be picked up after Divine Liturgy in the Banquet Center or by contacting May Gantos (810-869-4012). You can make an online donation or send it directly to the church with the memo *Angel Tree* so our coordinators can purchase gifts. If you have any questions, speak with our coordinators May, Gabby, or Lauren Gantos. Again, thank you, and God bless your generosity!



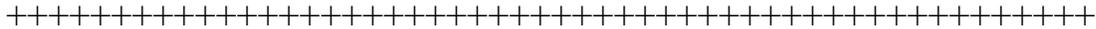
Our stewardship, offerings, and donations are needed. PLEASE help your parish by continuing to offer your gifts! If you cannot come to church, you can simply go to our parish website (<https://saintgeorgeflint.org/>) and donate on-line (or *use the QR code to the left*) or you can bring or mail your offerings to St. George, 5191 Lennon Road, Flint, MI 48507. As always, THANK YOU for your generosity and love of our St. George!

HOLY SACRAMENT OF REPENTANCE (CONFESSION) If you are 7 years or older, have been away from the Church, or have not had Confession in the last 2 months and desire to come back and receive the Body and Blood of Christ in Holy Communion, please remember you must offer a confession of your sins first. Fr. Joe is not the only Orthodox priest in the area, or at St. George, and if you would prefer to go to Fr. Michael or one of the other local priests, feel free to do so (*please just let Fr. Joe know*): Fr. Gabriel Bilas from St. Mary Magdalene (810-750-1401) or Fr. Matthew Butrie from St. Nicholas Church (810-744-0070). **Let everyone in our St. George Family prepare and partake of our Lord in Holy Communion.** The important thing is not who hears your confession, but that you participate in this Holy Sacrament on a regular basis. **Blessed are those who wash their (baptismal) robes, that they may have the right to the Tree of Life (which is Christ).** Revelation 22:14

COMING EVENTS

Fasting Discipline On Tuesday, November 15th, we began the traditional forty-day **Nativity Fast** (also called the Christmas or Advent Fast) in preparation for the feast of the **Nativity of Christ** on December 25th. The Fast is divided into two periods. The first period is until December 19th when the traditional fasting discipline (*no meat, poultry, eggs, dairy, fish, wine, oil and their by-products*) is observed on all days except Tuesdays and Thursdays when *wine and oil* are allowed and Saturdays and Sundays when *fish, wine, and oil* are allowed. There is no fasting on Thanksgiving Day.

- Monday **SOYO Monday** 6-8pm
- Tuesday **Nativity Fast Prayer Service** 6pm
- Thursday **Blessed Thanksgiving ~ give thanks to God every day!**
- Saturday **Great Vespers and Confessions** 5pm



Am I Saved? ~ The Therapeutic Tradition of the Church

by Abbot Tryphon, head of All-Merciful Savior Monastery on Vashon Island, Washington

Most of us have been asked the question, “are you saved?”, at least once in our life. Having its origin in the protestant soteriology (doctrine of salvation), this question has clearly become part of our American cultural lexicon. The question is often asked by Evangelical Christians as a way of establishing whether we are fellow “born again” Christians, and therefore fellow believers.

Being able to answer in the affirmative clearly gives the “born again” Christian a sense of security. That one would believe a single moment that a declaration of Jesus Christ as one’s savior guarantees eternal life, would be comforting. Yet for the Orthodox Christian, the question can be disconcerting, even awkward, for we would never presume to think of ourselves as “saved”. We could say we are saved, being saved, and hope to be saved, but we would never be so presumptuous as to declare we are saved.

continued ⇨

Like our evangelical friends, we Orthodox Christians understand Christ's death on the cross was accomplished for our salvation, and that salvation is a gift. We know that we are not saved by our works, and that we, "having been justified by faith (Romans 5:1)", are totally dependent on God's mercy for our salvation. Yet we have a parting of the ways when it comes to the theology of redemption.

As Orthodox Christians the moment we declare our faith in Christ, is the moment we begin our journey. The Holy Spirit imparts the gift of grace, and we begin to participate in the divine energies of God, that we might be transformed and made whole.

Only in Orthodoxy do we find a "therapeutic treatment" tradition. Like the Ancient Church, we believe that an intellectual acceptance of Christ as our Savior is only the beginning of a life journey into the Heart of God. At the moment we declare Christ as our savior, the therapy begins, and we are drawn into the hospital of the soul (the Church), wherein we begin the transformation that leads to deification. The analogous "treatment" of our personality begins at the moment of our declaration, but is completed only with our cooperation with God's grace.

The Holy Scriptures make it clear that faith comes by hearing the Word and by experiencing "*theoria*" (the vision of God). We accept Christ in the beginning by hearing the Word and seek Him out in order to be healed. The attainment of *theoria*, saves man. Because evangelicals believe the acceptance of Christ saves man, the Orthodox concept of a "therapeutic tradition", is foreign to them.

In the parable of the Good Samaritan, we see the image of Christ who cures the wounded man by leading him to the Inn, which is the Church. Christ is the physician who cures, and the cure takes place within the hospital, which is the Church. We cannot say that we are saved, for we have been given this life wherein we are to cooperate with God's grace, and be transformed into His likeness, that we might be capable of spending eternity in His Divine Presence, without being burned.

**WE SAVED
YOU A**

Seat

**We have lots of
seats! Come
home to be
healed and pray
with your St.
George Family!**



ASSEMBLY OF CANONICAL
ORTHODOX BISHOPS
OF THE UNITED STATES OF AMERICA

For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. —Mark 10:45

To the Most Reverend Clergy, Venerable Monastics, and Devout Faithful of the Holy Orthodox Churches in the United States:

Dear Brothers and Sisters in Christ,

On the Sunday before Thanksgiving, Orthodox faithful in the United States come together to give thanks to God for His blessings and for the privilege of serving Christ by serving our neighbors in need. The Assembly of Canonical Orthodox Bishops of the United States of America dedicates this day to the ministry of International Orthodox Christian Charities, or IOCC—the Orthodox agency that serves people in need worldwide.

For more than 30 years, IOCC has provided Orthodox Christians with a concrete way to serve people in need, near and far, as they face conflict, drought, famine, natural disasters, and economic hardship. As needs change across time, IOCC remains a reliable, effective channel for our offerings of Christian service. Because of the faithful generosity of people like you, IOCC responds amid crisis, offering practical assistance that meets both immediate and longer-term needs. IOCC has given emergency supplies, shelter, and groceries to Ukrainians displaced by conflict: this is especially meaningful for me because in my homeland of Romania, countless families as well as the Federation Filantropia—an IOCC partner organization managed by the Romanian Orthodox Church—have opened their doors to their neighbors who are fleeing Ukraine.

Consider, as well, IOCC's offerings of emotional care, cleanup, and rebuilding after US disasters; of food for schoolchildren in Lebanon amid deep economic crisis; of groceries, animal feed, and equipment for farmers and small businesses in Greece recovering from wildfires; and of emergency food for those affected by drought and conflict in Ethiopia—in these and many more ways, IOCC fulfills human needs in the spirit of Christ's love.

Mark's Gospel reminds us that Christ, the King of all, came to serve—and that we are to follow His example. By supporting IOCC, you and I may follow the example of Christ the Servant-King. Through IOCC, we can feed, clothe, and minister to one another for His sake. This Thanksgiving, let us thank God for His blessings, and let us continue to answer the call to serve our brethren in need.

May the Lord shine His mercy upon you and your loved ones throughout the Nativity season, and may your hearts and homes be filled with His peace!

With paternal blessings and love in Christ,

+Metropolitan Nicolae
Episcopal Liaison to IOCC

The Right Reverend
Bishop JOHN



Chairman of the Temporary
Operating Committee

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

October 19, 2022

Beloved Hierarchs, reverend Clergy, and Christ-loving Faithful of our Archdiocese,

Greetings and blessings to you in the name of our great God and Savior Jesus Christ.

Each year, we dedicate the Sunday before Thanksgiving (in the USA)—November 20, this year—to celebrating and supporting the work of International Orthodox Christian Charities. For decades, this pan-Orthodox agency has cared for people in need throughout the world, faithfully witnessing to the divine love by which “Jesus Christ . . . , though He was rich, became poor on our account, in order that we might be enriched by His poverty” (2 Corinthians 8:9). IOCC helps us imitate our Savior’s self-giving love in so many ways: from donating to relief work to preparing emergency hygiene kits to providing frontline counseling and emotional support in disaster zones. They thereby help us live out our calling to be the very body of Christ—His hands, feet, ears, and mouth ministering healing and help to the world.

It is particularly appropriate that we focus on this work of Christian service in the season of Thanksgiving. In the Old Law, the people of Israel were taught to bring thank offerings to God, and even before the giving of the Law, the righteous have always felt the need to give God some recompense for His great blessings. One of the most precious thank-you gifts we can offer God is to care for people in need; as St. Paul says, “Do not forget to do good and share, for God is well pleased with such sacrifices” (Hebrews 13:16).

We lend our full support to the work of IOCC and bless our parishes to raise funds for them throughout the month of November, using the enclosed materials. At the conclusion of your fundraising, each parish should forward all collected funds to our archdiocesan headquarters, so that we might present a single check to IOCC on behalf of us all.

May the Lord bless you for your generosity!

Yours in Christ,

A handwritten signature in black ink, appearing to be the initials 'JL' or similar, written in a cursive style.

Bishop JOHN, Chairman
Temporary Operating Committee
Antiochian Orthodox Christian Archdiocese of North America

“The disciples were first called Christians in Antioch” (Acts 11: 26)

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