

St. George Orthodox Church

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V. Rev. Father Joseph M. Abud, Pastor

Protodeacon Michael Bassett

February 16, 2020

2ND PRE-LENTEN SUNDAY: PRODIGAL SON الإبن الشاطر

Tone - 2 2nd Matins Gospel {Mark 16:1-8}

Confessions

8:30-9:30am

Matins p.44

8:50am

Divine Liturgy p.91

10:00am

Memorial Service

Trisagion p.183

Welcome to St. George! Thank you for attending today's Divine Liturgy. Please register your visit by completing the guest book located in the narthex. We would appreciate getting to meet you, 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, being at peace with others, and attending the Divine Liturgy regularly. Please know everyone is invited to venerate the Holy Cross and receive Holy Bread at the end of Liturgy.

In the **Divine Liturgy** of **St. John Chrysostom** {*the Golden-Mouth*},
we sing the following Special Hymns for today:

Third Antiphon (during the Little Entrance)

Troparion of the Resurrection—Tone 2

When Thou did submit Thyself unto death, O Thou deathless and immortal one, then Thou did destroy hell with Thy Godly power! And when Thou did raise the dead from beneath the earth, all the powers of heaven did cry aloud unto Thee: O Christ Thou giver of Life, Glory to Thee!

Hymns after the Entrance with the Gospel

Troparion of the Resurrection—Tone 2 (*same as above*)

عندما انحدرت إلى الموت أيها الحياة الذي لا يموت. حينئذ أمتت الجحيم بيزق لاهوتك. وعندما أقمت
الأموات من تحت الثرى. صرّح نوحك جميع القوات السماويين. أيها المسيح الإله معطي الحياة المجد لك.

Troparion for St. George—Tone 4

As deliverer of captives and defender of the poor, healer of the infirm, champion of kings: Victorious Great Martyr George, intercede with Christ our God, for our souls' salvation.

بما أنك للمأسورين محرر ومعتق، وللفقراء والمساكين عاضد وناصر، وللمرضى طبيب وشاف، وعن
المؤمنين مكافح ومحارب، أيها العظيم في الشهداء جاورجيوس اللابس الظفر، تشفع إلى المسيح الإله في
خلاص نفوسنا.

Kontakion of the Prodigal Son—Tone 3

Foolishly I sprang away from Thy great fatherly glory, and dispersed in wicked deeds the riches that Thou didst give me. With the Prodigal, I therefore cry unto Thee now: I have sinned against Thee, O compassionate Father. But receive me in repentance; make me as one of Thy hired servants, O Lord.

إِذْ عَصَيْتُ مَجْدَكَ الْأَبَوِيِّ بِجَهْلٍ، وَبِالْمَعَاصِي بَدَّدْتُ غِنَاكَ الَّذِي أَعْطَيْتَ، فَبِصَوْتِ الْإِبْنِ السَّاطِرِ إِلَيْكَ أَهْتَفُ:
أَيُّهَا الْأَبُ الرَّؤُوفُ، حَطَّنْتُ نَحْوَكَ، فَتَقَبَّلْ مِنِّي التَّوْبَةَ وَاجْعَلْنِي كَأَحَدِ أَجْرَائِكَ.

Epistle Reading: 1 Corinthians 6:12-20 {2nd Pre-Lenten Sunday: Prodigal Son}

Gospel Reading: Luke 15:11-3 {2nd Pre-Lenten Sunday: Prodigal Son}

Holy Bread Offerings

- Reader Fouad Abuaita, his sons, daughters, sisters and their families for the health of their families and in loving memory of **Wadie** Abuaita (9 day, Beit Sahour, Palestine, brother of Fouad).
- Ayman and Wafaa Elias for the health of their family and in loving memory of son **Elias** (18 year).
- **William** and **Susan** Shaheen for the health of their family especially the members of the **Shammas**, **Shaheen**, and **Lakis Families** and in loving memory of **William** and **Madeleine** Shaheen, **Sr.**, **George** and **Janet** Lakis, and **Nicole** Shammas.

Baptism/Chrismation Days

The Church School offers the Holy Bread for their teachers and/or students who celebrated their *New Birth* {Baptism and/or Chrismation} into the Church this past week:

- **Levi** Cooper – February 19th

May our children 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: **May** Woodward (40 day, relative of JoAnn Hawkins), **Archpriest Patrick** Kinder (40 day, friend of Fr. Joe and Kh. Leslee), **Harry** Aydinian (+January 19th), **Hanna** Rishmawi (January 26th, Emil's brother-in-law and Jamil's uncle), **Adibah** Elias (+January 29th, Syria, aunt of Elias Hanna, Wafaa Elias, and Najwa Joubran), Dr. **Linn** Campbell (+February 3rd, brother-in-law of Sally Joseph), **Wadie** Abuaita (+February 9th, brother of Fouad), **Meha** Alkhouri (+February 9th, sister of Sandy Mitri), and **Haifa** Zaid (+February 11th, Goddaughter of Aida Nassar and aunt to Haneen Burbar).
- 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, **Bishop Alexander** (Ottawa and Eastern Canada, and Upstate New York), **Priest Robert** Royer, **Sahar** Abdallah, **Asma** Abuaita (sister of Janett), **Wadia** Albaba, **Naila** Banna, **Emil** Bathish, **Levi** Cooper, **Vera** Daoud, **Alex** and **Panayiotis** Deligorges, **Vera** Farah, **Averie** Fisher (niece of Sandy Thomas), **Mariam** Ghanim (Manal's mother), **Elias** Gantos, **Phyllis** Good, **Shawna** Hale, **Don** and **JoAnn** Hawkins, **Daisy** Isaac, **Imad** Isaac (friend of St. George), **Nawal** and **Nimer** Iseid, **Sally** Joseph, **Nakhleh** Khoury, **Nicola** Khoury, **George** Nassif, **Aida** Raffoul, **Husam** Rishmawi (cousin of Fadi Rishmawi), **Deborah** Salim, **Eva** Saseen (daughter of Nicholas), **Nicholas** Saseen, **Elaine** Shaheen, **Michael** Silpoch, **Habib** Skafi, **William** Sophiea Jr., and **Lois** Teunion; **George** Gagne who is to be brought into the Orthodox Faith through the Holy Sacraments of Baptism, Chrismation, and reception of his First Communion.
- We also pray for those who are with child: **Renea** (Rakan) Bayouk and **Dina** (Laith) Maymoun.

Communion Hymn (for the Lord's Day)

(Refrain) Praise the Lord from the heavens. Praise Him in the highest.

(Verse) Praise Him, all His angels; praise Him, all His hosts! (Refrain)

(Verse) Praise Him, sun and moon; praise Him, all you shining stars! (Refrain)

(Verse) Praise Him, you highest heavens, and you waters above the heavens! (Refrain)

Alleluia, Alleluia, Alleluia.

Reception of Holy Communion

Please remember only ORTHODOX CHRISTIANS who have PREPARED themselves may partake of Holy Communion. "But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body." (1 Corinthians 11:28-29).

- Since Church School is in session, please allow our Staff and then our Children to receive Holy Communion first! As always, please follow our Ushers' directions ~ thank you!
- If you are physically able, please remain standing during Holy Communion.
- As a reminder, please do not talk in church. We are here to pray and worship God. When people talk and greet each other, we are being rude to God while distracting those who are praying and preparing themselves for HOLY COMMUNION. Please wait until Coffee Fellowship to say hello and visit with one another. In the communion line, the only people who should be talking are those who are asking and receiving forgiveness from one another.

- فقط للتذكير بطريقة ودية: الرجاء عدم الكلام داخل الكنيسة. نحن هنا للصلاة وتقديم فروض العبادة لله. عندما نتحدث ونقدم التحية للآخرين داخل الكنيسة، فنحن نساهم في تقديم اهانة لله، ونشتت أولئك الذين يصلون ويهيئون أنفسهم لتناول القربان المقدس. يرجى الانتظار حتى الدخول الى صالة الكنيسة عندها يمكنكم تناول القهوة والقاء التحية على الآخرين، الأشخاص الوحيديين الذين يسمح لهم بالحديث هم فقط من يسألون ويقبلون المسامحة وطلب المغفرة قبل تناول.

ANNOUNCEMENTS

MEMORIAL FELLOWSHIP MEAL is hosted by *Reader Fouad Abuaita and Family*.

COFFEE FELLOWSHIP HOSTS Available dates: March 1st and 22nd ~ sign-up poster and hosting information is in the Lounge and includes bringing whatever you wish to serve and cleaning up afterwards. St. George provides coffee, cups, cream, and sugar at a charge to the host of \$25. For more information, see Manal Abuaita. *Cheesefare Sunday is March 1st, no meat products are to be served. During the Great Fast (March 2nd – April 18th), no meat, poultry, eggs, dairy, fish, or their by-products are served.*

CREDIT AND DEBIT CARDS We can make donations and purchases by Credit or Debit Card. This can be done by coming to the office or calling 810-732-0720 during Office Hours.

- **AUTOMATIC GIVING** Did you know most banks and credit unions offer automatic bill payment services? You can set it up so they send a check from your account to St. George for the amount you designate. This can be a onetime event or weekly/monthly. Just call or go online with your banking institution to get the form you need.

WEEKLY OFFERINGS Our average weekly parishioner offerings (not including other income) need

to be \$5,005 to meet our 2020 Budget. On February 9th, our offerings were \$2,395 so we were short \$2,610 😞! If you have not already, please fill out your **2020 Offering Form** (on Narthex Table) and support the good works of St. George!

COMING EVENTS

This Week	The traditional fasting discipline (<i>no meat, poultry, eggs, dairy, fish, wine, olive oil, and their by-products</i>) is observed on Wednesday and Friday.	
Monday	Bible Study: <i>Gospel of John the Evangelist and Theologian</i>	6-8pm
Wednesday	Arabic/English Bible Study: <i>Gospel of John the Theologian</i>	12-2pm
	Little Compline	6pm
	SOYO Wednesday	6:30-8:30pm
Thurs.-Sat.	Midwest Diocesan Clergy Retreat and Spring Gathering in Palos Heights, IL	
Saturday	No Great Vespers	

- If you know of a parishioner who has given birth, fallen ill, or admitted to the hospital, please call the church office or let Father Joe know.

Love and Mercy ~ Where the temporal and the eternal are connected

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

We can be rich in liturgical correctness and wealthy in traditions, but if we do not have love and mercy, we are in reality bankrupt. Our Lord Himself made love and mercy the chief criterion whereby we will be judged on the Last Day. The fulfillment of the law is love, not liturgical correctness, as was thought by the Pharisees. When we see our Orthodox Christian faith only in the context of liturgical correctness, and the length of our services, but do not love others, we will have gained nothing of eternal value. If we do not show compassion and mercy towards everyone we meet, we will have committed a grievous crime against our Orthodox faith, and will stand before God with nothing to show for our life.

Our liturgical rites and religious traditions are of no value if we have not love and mercy. When we rise to a sincere evangelical love for others, we become God's collaborators, for our Christian love and mercy is the most divine trait possible for the human being. Our mercy is the expression of our love of God, for it is in our love of God that our mercy is poured out upon those who suffer, and upon those who are ill, or helpless in body and mind. Our Christian mercy springs from love and is a concrete expression of love.

Our religious rites and practices are not ends in themselves, but vehicles by which we enter into a profound relationship with God, Who is love. The very essence of our Christian faith is love because God Himself is love (1 John 4:8). Thus, our Christian morality, our ethics, and even our liturgical services and rites, are inconceivable in the absence of love. And, this love is not merely an act that has sprung up from a sense of ethical duty, but something that binds our world, the one seen, to the heavenly world, that world unseen. One world is temporal, and the other world is eternal, yet God has created both. The temporal world is wherein we exercise, preparing ourselves for the eternal world. Mercy and love is the means by which both are connected.