

St. George Orthodox Church

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

Web Site: saintgeorgeflint.org

V. Rev. Father Joseph M. Abud, Pastor

Protodeacon Michael Bassett

March 15, 2020

2ND SUNDAY OF THE GREAT FAST – GREGORY PALAMAS, ARCHBISHOP OF THESSALONIKA

وأحد القديس غريغوريوس بالامس أسقف تسالونيكى

Tone - 6

6th Matins Gospel {Luke 24:36-53}

Greeters and Ushers: **Lucy Abuaita, Elaine Abueita, Hiam Andoni, and Suad Gantous**

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 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, 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. Basil the Great** (*Bilingual sheets on the Narthex table*), we sing the following Special Hymns for today:

Third Antiphon (during the Little Entrance)

Troparion of the Resurrection—Tone 6

When Mary stood at Thy grave looking for Thy sacred body, angelic powers shone above Thy revered tomb and the soldiers who were to keep guard became as dead men. Thou led Hades captive and was not tempted thereby. Thou didst meet the Virgin and didst give life to the world. O Thou who art risen from the dead, O Lord glory to Thee.

Hymns after the Entrance with the Gospel

Troparion of the Resurrection—Tone 6 (*same as above*)

إن القوات الملائكية ظهوروا على قبرك الموقر. والحراس صاروا كالأموات. ومريم وقفن عند القبر طالبة جسدك الطاهر. فسببت الجحيم ولم تجرب منها وصادقت البتول مانحاً الحياة. فيا من قام من بين الأموات يا ربُّ المجدُّ لك.

Troparion of St. Gregory Palamas—Tone 8

O light of Orthodoxy, teacher of the Church, its confirmation; O ideal of monks and invincible champion of theologians; O wonderworking Gregory, glory of Thessalonika and preacher of grace, always intercede before the Lord that our souls may be saved!

يا كوكب الرأي المستقيم وسند الكنيسة ومعلمها. يا جمال المتوحدين ونصيراً لا يُحارب للمتكلمين باللاهوت.

غريغوريوس العجائبي فخرُ تسالونيكيةً وكاروزُ النعمة. ابتهلُ على الدوام في خلاص نفوسنا.

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 for Annunciation & Sundays of the Great Fast—Tone 8

To Thee the Champion Leader do I offer thanks of victory. O Theotokos, Thou who has delivered me from terror; but as Thou that has that power invincible, O Theotokos, Thou alone can set me free from all forms of danger; free me and deliver me. That I may cry unto Thee: Hail, O Bride without Bridegroom. إني أنا عبدك يا والدة الإله، أكتبُ لك رايات الغلبة، يا جنديةً محامية، وأقدمُ لك الشكرَ كمُنقِدةٍ من الشدائد. لكن بما أن لك العزة التي لا تُحارب، أعتقيني من صنوف الشدائد، حتى أصرخ إليك: إفرحي يا عروساً لا عروس لها

Epistle Reading: Hebrews 1:10-2:3 {2nd Sunday of the Great Fast}

Reader: **Sally Abuaita** (Arabic) and **Amira Amy Helal** (English)

Gospel Reading: Mark 2:1-12 {2nd Sunday of the Great Fast}

Holy Bread Offerings

- Protodeacon Michael and Pam Bassett for the health of their family especially **Lois** Teunion on the occasion of her reception into the Orthodox Faith and in loving memory of **John Ward** (15 years).
- Fr. Joe, and Kh. Leslee Abud and Family for the health of their family and in loving memory of Leslee's parents **Lester** (29 year) and **Leerese Nicola** (4 year).
- We also pray for the servants of God who have fallen asleep in the Lord: **Wadie** Abuaita (+February 9th, brother of Fouad), **Meha** Alkhouri (+February 9th, sister of Sandy Mitri), **Haifa** Zaid (+February 11th, Goddaughter of Aida Nassar and/aunt to Haneen Burbar), **Amal** Farah (+February 27th, sister-in-law to Hiam and Inam Bathish, Naila Banna, and Peter Farah), **Romero** Cena (+February 25th, father of Mary Farah), **Husam** Rishmawi (+March 1st, cousin of Fadi Rishmawi and nephew of Salim Rashmawi), and **James** Crawford (+March 2nd, friend of Dn. Mike).
- 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), **Salwa** Haddad, **Elias** Gantos, **Phyllis** Good, **Shawna** Hale, **Donald** and **JoAnn** Hawkins, **Daisy** Isaac, **Imad** Isaac (friend of St. George), **Nawal** and **Nimer** Iseid, **Nicola** Khoury, **George** Nassif, **Aida** Raffoul, **Deborah** Salim, **Eva** Saseen (daughter of Nicholas), **Nicholas** Saseen, **Elaine** Shaheen, **Michael** Silpoch, **Habib** Skafi, **William** Sophiea Jr., **Lois** Teunion, and **Vicki** Toma (sister of Fr. Joe).
- We also pray for those who are with child: **Renea** (Rakan) Bayouk, **Kim** (Elias) Fanous, **Andrea** Jones (daughter of Nasri and Carol), **Jennifer** (Martin) Khoshaba (daughter of Najwa Joubran), 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 not in session, our children and their parents will receive Holy Communion together! Please wait in your pew until an usher comes to dismiss you.
- If you are physically able, please remain standing during Holy Communion.
- If you have a special need, please let one of our Ushers know so they may assist you.
- 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 للاخرين 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 الاخرين، الاشخاص الوحيديين الذين يسمح لهم بالحديث هم فقط من يسألون ويقبلون المسامحة وطلب المغفرة قبل تناول.

ANNOUNCEMENTS

OUR CHURCH SCHOOL PROGRAM AND COFFEE FELLOWSHIP are suspended until the end of March. At that time, we will re-evaluate the situation.

COFFEE FELLOWSHIP HOSTS Available dates: April 26th, May 10th, 24th, and 31st ~ 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.

WEEKLY OFFERINGS Our average weekly parishioner offerings (not including other income) need to be \$5,005 to meet our 2020 Budget. On March 8th, our offerings were \$1,485 so we were short \$3,520 😞 God bless our Church School students who offered \$150 in February! If you have not already, please fill out your **2020 Offering Form** (on Narthex Table) and support the good works of St. George!

PARKING LOT PLEDGES Our goal is \$80,000 (we have raised over \$40,000 so far including half of

the Valentine Gala profits) and we are so thankful for those who have donated and pledged. If you have not already, please pick up a form (in the Lounge), fill it out, and put it in the tray. Remember our donations to the Parking Lot are separate (above and beyond) our weekly offerings (those forms are on the Narthex Table if you need one). Again, thank you to our donors!

Fr. Joe and Leslee Abud
 Dn. Mike and Pam Bassett
 Khader and Lucy Abuaita
 Anwar and Janet Abueita
 Laila Abud

Anonymous
 Ladies Auxiliary
 Tony Daoud
 Ayman and Wafaa Elias
 John and Theresa Farah

Betty Froberg
 Dr. David and May Gantos
 Bill and Sue Shaheen
 Richard Shaheen
 Bob and Lois Teunion

COMING EVENTS

This Week	The Great Fast continues until our celebration of PASCHA: our Lord's Resurrection on April 19 th . The traditional fasting discipline (<i>no meat, poultry, dairy, eggs, fish, wine, olive oil, and their by-products</i>) is observed on all weekdays. On Saturdays and Sundays, <i>wine and olive oil</i> are allowed.
Monday	Great Compline صلاة النوم الكبرى 6:30pm
Wednesday	Lenten Hours at St. Nicholas 10am Presanctified Liturgy القداس السابق تقدسه 6pm
Thursday	Parish Council Meeting 6:15pm
Friday	Akathist to the Virgin Mary خدمة المديح (Madayeh) 6:30pm
Saturday	Great Vespers and Confessions 5pm

Orthodox Pharisees ~ The Orthodox Faith is nothing without transformation of life

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

If your spiritual life is concentrated only on external practices and traditions, but does nothing to bring about real change, you have gained nothing. Too many people think as long as they keep the fasting rules, do their prayers, and attend the services, they are good Orthodox Christians. Yet if there is no love, no charity, and forgiveness of others, and your life is filled with gossip and judgement, your Orthodox Christian faith is worth nothing.

Christ condemned the Pharisees not because they kept the law and attended to the traditions of the Jewish faith, but because they did so while filled with pride and arrogance. Without sincere repentance and holiness of life, their encounter with God led to an emptiness of heart.

Because our Orthodox faith is one of tradition and liturgical structure, it is easy to fall into the trap of being nothing more than a Pharisee. Being strict in one's observance of Orthodox practices can easily lead to pride and arrogance. If you find yourself feeling better than others and proud of your piety, you have gained absolutely nothing. The external practice of the Orthodox Christian faith without heartfelt humility and repentance leads down the road of spiritual ruin.

The Church is the hospital of the soul, but healing can only come if we put effort into it. If your doctor prescribes a medication for your condition but you fail to follow your doctor's orders, you will not get well. The Church has all that you need for spiritual transformation, but healing only comes if you cooperate with the healing process.

The goal is holiness (wholeness) and is the direct result of our having submitted in all humility to a life of repentance. When you do this Christ changes you. If you simply go through the motions of your Orthodox faith, you are no better off than the Pharisees whom Christ condemned.

His Eminence
The Most Reverend
Metropolitan JOSEPH



Archbishop of New York and
Metropolitan of
All North America

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA

March 13, 2020

Beloved in Christ,

Greetings and blessings to all of you in the Name of our Great God and Savior, Jesus Christ!

During these holy days of Lent - this time of fasting, prayer, and repentance - we are preparing ourselves to commemorate the Life-giving and Saving Passion of our Lord and His Glorious Third-day Resurrection. On the night our Lord was betrayed, He gathered His disciples in the Upper Room to strengthen them in their Faith before the coming trials and tribulations. While speaking plainly about the suffering that was to take place, He said to them encouragingly: "In the world you have tribulation; but be of good cheer, I have overcome the world."

Our Lenten journey this year has the added trial of the worldwide spread of a novel coronavirus. This virus has landed on the shores of our North American continent and begun its spread into various cities within the boundaries of our Archdiocese. As our Lord strengthened the courage of His disciples before His Passion, He is calling us to faith and courage *today*. We are hearing the warnings that the spread of the disease will quicken without more dramatic measures, and we need to say honestly that we could be entering into a time of significant trial. As Orthodox Christians, we should remind ourselves that in the world we will always have tribulation.

We must all decide what we will do with during this time. Will we panic and become paralyzed with fear? Or will we recall the words of our Lord that despite this time of trial, we can take heart that He has indeed overcome the world? Even in the face of sickness and death, we as Orthodox Christians are called to remember that the Tomb is empty, for our Christ has shattered the gates of death and opened Paradise to all. We celebrate the death of death and ask: "Oh, death where is thy sting? Oh, hades where is thy victory?"

Having said that, I would like to offer a few words about the seriousness of the threat we face. I have heard some of our clergy and faithful downplaying the threat by saying things that may be factually true but can also be misleading. Yes, the disease COVID-19 will only have mild symptoms in the vast majority of cases. Yes, the

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

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seasonal flu has at this point caused considerably more deaths during this flu season than COVID-19. Yes, most Americans are still considered to have low degree of risk of contracting the coronavirus. However, the daunting problem we are facing is one of avoiding the spike in cases that could easily happen without taking serious precautions. As we have seen in other countries, the virus can spread quickly, and if even a small percentage of people require hospitalization, our hospitals will be overrun.

On the same night before His Passion, the Lord asked His disciples: “to love one another as I have loved you.” We know that people who are older and have underlying health problems are the most susceptible to having a serious illness develop from COVID-19. We must remember that although the vast majority of us may have only a mild illness if infected, our own careless spread of the virus could result in the unnecessary hospitalizations and deaths of many of our vulnerable brothers and sisters. We have to show our Christian love by cooperating with our civil authorities to do what can be done to protect them.

We have been in touch with epidemiologists and civic leaders to do our part in containing the spread of the virus. Last week, we sent directives to our clergy based on the advice we had received at the time. We also cautioned that we were dealing with a rapidly evolving situation that will require us to update the directive as we receive new information and guidance.

As we have heard many times now, all of us need to adopt extremely good hygiene practices – frequent hand washing, cleaning often-touched surfaces, sneezing and coughing into our elbows, and limiting hugs, kisses, and handshakes. The sick need to stay home and contact their healthcare providers if they show symptoms of COVID-19. The elderly and vulnerable need to severely limit their travel and exposure to crowded places. Anyone who can work from home is encouraged to do so. Our priests and parish councils were instructed to take necessary precautions to limit the spread of this virus in our parishes last week.

We are now entering a time where we will be asked more and more by the civil authorities to engage in social distancing and cut down on unnecessary travel and events. We can expect that there will be different levels of these requests in different areas of the country – depending on the severity of local outbreaks – so we will respond as the situation dictates. In the spirit of love for our vulnerable neighbors and service to our communities, I am instructing our clergy and parishes to abide by the directives of their local civil authorities.

In this same spirit, we will postpone all events and retreats on the deanery and diocesan level through the end of this month. We do not want any unnecessary travel

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

at this critical juncture. In fact, we have already postponed two Lenten retreats of the Dioceses of the East that were to take place at the Antiochian Village in the coming weeks. After this Sunday, we ask that our parishes postpone any non-worship event that would bring together more than 100 people. We will leave it up to the discretion of the pastor, in consultation with the local bishop, to cancel Sunday School, coffee hour, potlucks, etc. due to the proximity of each parish to areas of outbreak and the advice of the local authorities.

To be clear, we will not stop the liturgical life of our parishes unless specifically ordered to do so by the local authorities. We need the prayer of the Church and the Holy Mysteries. As I instructed our clergy last week, *Holy Communion is the Body and Blood of our Great God and Savior, Jesus Christ. It is without any question or doubt the Medicine of Immortality, not a source of disease. The Church, over her two-thousand-year history, has experienced countless plagues and has never wavered on this point, and we will not do so now.*

Beloved in Christ, I ask of all of us to increase the fervency of our prayers to Almighty God. Our Lord also spoke on that fateful night of the greatest love we can offer, the love of one who lays down his or her life for another. Our health care workers, first responders, and clergy will be asked to courageously put themselves in harm's way to care for and minister to the sick, and they need our prayers and support. We must pray to God to grant wisdom and discernment to the civil authorities of our land. We must pray for the sick and their loved ones. We must use this holy season to repent and grow to love God and our neighbor more fully.

We are likely entering into a time of trial. We pray that the measures we are taking in conjunction with the civil authorities will slow the spread of the virus in our communities. We pray that our Lord, the Physician and Healer of our souls and bodies, will look down on our world with mercy and compassion and speedily deliver us from this pestilence. We also pray that He will grant to all of us faith and love, courage and strength, wisdom and discernment to do our part – each and every one of us. We have the assurance of our Faith, that in the end, our Lord has overcome the world.

With paternal love and prayers and for all of you, I remain,

Your Father in Christ,

A handwritten signature in blue ink that reads "Metropolitan Joseph". The signature is written in a cursive style with a long horizontal stroke at the end.

+JOSEPH

Archbishop of New York and Metropolitan of all North America

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

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