

# St. George Orthodox Church

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

Web Site: [saintgeorgeflint.org](http://saintgeorgeflint.org)

June 21, 2020

V. Rev. Father Joseph M. Abud, Pastor

Protodeacon Michael Bassett

2<sup>ND</sup> SUNDAY AFTER PENTECOST:

ALL SAINTS OF NORTH AMERICA أحد جميع القديسين أمريكا الشمالية

## Live Streaming of Divine Services

ALL services are served only with a limited number of faithful. They are not open to the public unless you reserved a spot. Please view our livestream at:

YouTube ~ <https://www.youtube.com/channel/UCpLWfxMIJK4uQOV41ekE6Wg>

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.

In the **Divine Liturgy** of **St. John Chrysostom** {*the Golden-Mouth*},  
The **Special Hymns** we sing are on the Bilingual sheets from Fr. Joe's Email.

## Holy Bread Offerings

### 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:

- **Johnathan** Abufarha – June 26<sup>th</sup>

*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: **Archimandrite Elias** Bitar (+May 21<sup>st</sup>, relative of Jeanette Nassif and Kh. Leslee Abud), **Farida** Andoni (+May 16<sup>th</sup>, sister-in-law of Basil Andoni), **Gaylord** Mannor (May 19<sup>th</sup>, father of Cindy Zureikat), **Fran** Khoury (+May 19<sup>th</sup>, relative of Evelyn Delbridge), **Maryellen** Jensen (+May 20<sup>th</sup>, friend of Jeanette Nassif), **Joseph** Papanek (+June 2<sup>nd</sup>, friend of Dn. Mike), **Edgar** Parsons (+June 3<sup>rd</sup>, friend of Dn. Mike), and **Joseph** Krusienski (+June 16, cousin of Laila Abud).
- 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, **Sahar** Abdallah, **Asma** Abuaita (sister of Janett), **Anwar** Abueita, **Eman** Abufarha, **Wadia** Albaba, Dr. **Usama** Albedd (Sally Abuaita's brother), **Nabil** Andoni (brother of Vera Daoud), **Naila** Banna, **Emil J.** Bathish, **Levi** Cooper, **Vera** Daoud, **Vera** Farah, **Averie** Fisher (niece of Sandy Thomas), **Mariam** Ghanim (Manal's mother), **Elias** Gantos, **Phyllis** Good, **Shawna** Hale, **Amirah** Hanna, **Donald** Hawkins, **Daisy** Isaac, **Imad** Isaac (friend of St. George), **Nawal** and **Nimer** Iseid, **Dannie** Jones, **Nakhleh** Khoury, **Nicola** Khoury, **George** Nassif, **Aida** Raffoul, **Deborah** Salim, **Nicholas** Saseen, **Michael** Silpoch, **William** Sophiea Jr, **Lois** Teunion; **Rakan**, **Renea**, and newborn **Joelle Grace** Bayouk (May 25<sup>th</sup>); **Elias**, **Taghreed**, and newborn **Mila** Rishmawi (June 9<sup>th</sup>).
- We also pray for those who are with child: **Juliana** (Essa) AbuAita, **Andrea** Jones [daughter of Nasri and Carol Haddad], and **Katie** (Philip) Quackenboss [daughter of Bill and Sue Shaheen].

## ANNOUNCEMENTS

**WE ARE REOPENING!** Our Parish Council is “testing” our reopening procedures today. Next week, God willing, we will be reopening with a limited number of parishioners and continue on a rotating basis so everyone that would like to come will be able. We will also be celebrating the Divine Liturgy during the week starting June 29<sup>th</sup>. Please pray everything goes well. In the meantime, Fr. Joe is again hearing confessions. **Please contact him when you will be coming during the scheduled times** (see *Coming Events* below). This will allow, when you can come to Divine Liturgy, to be prepared to partake of Holy Communion!

**OUR STEWARDSHIP, OFFERINGS, AND DONATIONS** Though parishioners are not physically able to attend church at this time, PLEASE help our parish by continuing to send your offerings to St. George. This can simply be done by going to our website (<https://saintgeorgeflint.org/>) or by mailing your offerings to St. George 5191 Lennon Road, Flint, MI 48507.

### **WE MISS YOU AND LOVE YOU!**

Our Parish Council sent a letter last week to every one informing us of the steps they have taken during the COVID-19 pandemic and the closing of our church. Most importantly was the information they asked for **from everyone** and **we need**. PLEASE fill out the short form at the end of the letter and send to the church (*St. George 5191 Lennon Road, Flint, MI 48507*) or email Fr. Joe ([njia@aol.com](mailto:njia@aol.com)) with the information ~ thank you, Thank You, THANK YOU!

**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, fill it out, and send it to the church.** Remember our donations to the Parking Lot are separate (above and beyond) our weekly offerings. Again, thank you to our donors!

Fr. Joe and Leslee Abud  
Dn. Mike & Pam Bassett  
St. George Preschool  
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 & May Gantos  
Bill and Sue Shaheen  
Richard Shaheen  
Bob and Lois Teunion

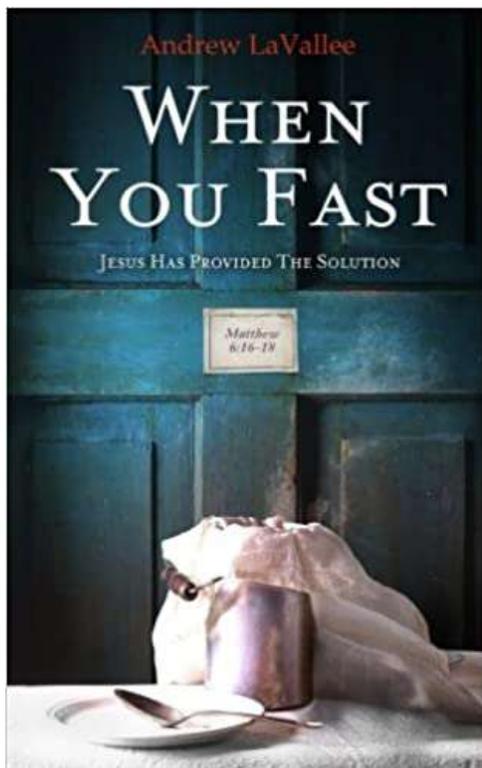
## COMING EVENTS

This Week	The <b>Apostles'</b> (sometimes called the <b>Peter and Paul Fast</b> ) <b>Fast</b> began on June 15 <sup>th</sup> and continues until their feast day on June 29 <sup>th</sup> . The traditional fasting discipline ( <i>no meat, poultry, meat by-products, eggs, dairy, fish, wine, olive oil, and their by-products</i> ) is observed on Mondays, Wednesdays, and Fridays; and ( <i>no meat, poultry, meat by-products, eggs, dairy, and their by-products</i> ) is observed on Tuesdays, Thursdays, Saturdays and Sundays.	
Monday	<b>Confessions</b> (call Fr. Joe for an appointment!)	12 Noon-2pm
Wednesday	<b>Confessions</b> (call Fr. Joe for an appointment!)	6-8pm
Friday	<b>Confessions</b> (call Fr. Joe for an appointment!)	2-4pm
Saturday	<b>Great Vespers</b>	5pm

## **The Apostles Fast ~ Fasting is an essential part of our Orthodox journey**

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

Fasting was established by God Himself, as clearly seen in both the Old and New Testaments. The Lord Jesus Christ even went out into the desert for 40 days of fasting before beginning His early ministry. Regarding fasting Christ said "*When you fast...*" (Matt. 6:16), rather than *If you fast*. Our Lord also said that we can overcome the devil only through prayer and fasting, after His disciples reported to Him that they had been unable to cast out a demon.



Since we are given but two weapons, prayer and fasting, in our battle against the demonic powers, we would be foolish to cast one of these weapons aside and ignore.

Saint Paul's First Letter to the Corinthians, speaking about marriage, counseled that husbands and wives not deny one another except it be for a time, "*that ye may give yourselves to fasting and prayer*". Thus, it should be clear to us that the importance of fasting is addressed throughout scripture.

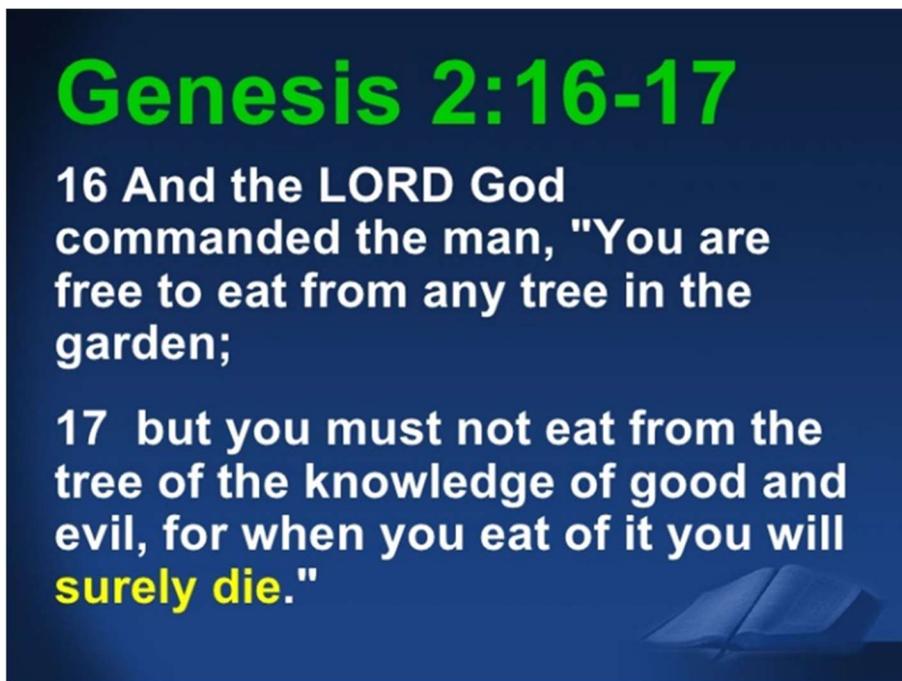
The Church has established fasting periods that actually total up to about half of the year, averaging about 180 days, when you add them all together. Each of the seasons of the Church calendar has its particular fasting period. The winter fast before Christmas; the spring fast of Great Lent; the

summer Apostles' Fast; and the fall Dormition fast, have all been integral parts of the Church's calendar from the earliest of times. Throughout the rest of the year, two days of the week, Wednesdays and Fridays, have been assigned as fast days, as well as individual special fast days connected with feasts, such as the Eve of Theophany, the Beheading of Saint John the Forerunner, and the Elevation of the Holy Cross.

Contemporary physicians have made no great discovery of what the Church has known for thousands of years, that fasting is also very good for one's health. Avoiding meat and dairy products two days per week in order to help keep animal fats and related cholesterol problems under control, is seen by most doctors as essential for good health.

Let us call to mind that the original commandment given by God to our ancestors Adam and Eve in the Garden of Eden was a fasting commandment: eat of the fruit of all the trees but this one (Genesis 2:17). If the fall of mankind and the loss of paradise were the result of breaking a fasting commandment, we should probably not ignore the fasting rules set down by Christ's Church.

Let us  
with a  
joyful  
heart  
embrace  
the  
Apostles'  
Fast,  
knowing  
that our  
reward  
will be  
great.  
For not



only is fasting healthy for the soul, but it has great benefits  
for our bodies as well.

+++++

His Eminence  
The Most Reverend  
Metropolitan JOSEPH



Archbishop of New York and  
Metropolitan of  
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE**  
OF NORTH AMERICA

June 8, 2020

Beloved Faithful in Christ,

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

As we wrote in our pastoral letter for Pentecost, these holiest of days have been difficult and heartrending. We have experienced the unprecedented restrictions on the gathering of our faithful in the churches, anxiety and fear stemming from a new virus spreading with great speed throughout the world, economic distress arising from the lockdowns, and controversies and divisions arising from the various ways in which the various churches have chosen to respond to the situation. As we have steadily returned to a more normative liturgical and sacramental life, we have been further rocked by the killing of George Floyd while under police custody and the subsequent protests.

We called in our letter for our communion with God to light a flame, not of anger and divisiveness, but of love and reconciliation. We have desired throughout these days to return everyone to the churches as soon as possible in a safe and responsible way. We have striven to balance the need for our people to be physically in church during these trying times without becoming ourselves a part of prolonging or worsening them.

Keeping in balance these considerations, I am granting my blessing to all our churches in the United States to open to 25% of their seating capacity by this upcoming weekend of All Saints. In areas where there are fewer restrictions and the reported numbers of new cases are decreasing, parishes may open to the highest capacity allowed while maintaining social distancing according to our Archdiocesan directives – at least six feet of distance between worshippers not of the same household and keeping an empty pew between occupied ones. These updated guidelines apply to the celebration of all sacraments as well. The situation in some of the provinces in Canada is unique, and we will continue to monitor the situation and continue to look for a means of redress there.

I would like to take this moment to reiterate a few important things about these difficult days we have experienced. We did not ask our faithful to worship from home out of a fear of death or a belief that our churches or sacraments are carriers of disease. Our world was confronted by a novel virus to which no one had yet been exposed and no doctor had yet learned to treat. In addition to those factors, the virus could be spread before the onset of

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

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symptoms by people unaware they were sick. We were asked to join our local communities in slowing the spread of the virus by not gathering in crowds. This was to prevent an overwhelming of the healthcare system, allowing the doctors and nurses to give adequate care to the sick and thus avoid unnecessary deaths. We saw examples of hospitals in New York and New Jersey becoming quickly overwhelmed, tragically resulting in the sick being left on gurneys in hallways and the dying having to say goodbye to loved ones over the internet on tablets. As your father in Christ, I felt a heavy weight of responsibility and immense pain in asking our faithful to cooperate in this effort, and I hope all of you understand my desire to spare the rest of the Archdiocese from experiencing the disaster that we witnessed unfold here.

As of the writing of this letter, there is so much good news in which we can rejoice. After a month of states reopening, the nationwide curve has remained mostly flat, and while testing has gone up, the percentages of positive tests have gone down. Instead of thanking God for the good news, we see recriminations and anger flowing from some quarters. We understand that this has been immensely hard for us to remain at home during the height of our Church year. We also understand that as the situation improved, some of our civil authorities either refused to loosen their restrictions in a commensurate way or created reopening plans that did not take the churches into equal consideration. We have been working for weeks through the Assembly of Bishops to petition those civil authorities to reconsider their unfair placement of the churches in their phased reopening plans. With this letter, we believe that any further restriction of our churches in the United States below 25% capacity is an undue burden on the exercise of our freedom of religion, and we grant our blessing to our parishes to open to this level nationwide. Let our joy this weekend of All Saints be full!

We have stated throughout these difficult days that Holy Communion is the “medicine of immortality” not a vector of disease. We have also consistently stated that our method of distributing the Holy Gifts is not open to question. With great pain and heartache, we cooperated with our civil authorities in the limiting of gatherings of the faithful, but our cooperation ends with any infringement on the traditional practices of our Faith. As we welcome you back to the churches, we call on you to draw near to receive the Holy Gifts, not with the fear of a virus, but with the fear of God, faith, and love.

While our desire for our people to return to the liturgical and sacramental life of the Church is foremost on our minds, we also want to allow for a cautious and wise return to other aspects of parish life. We are hesitant to grant our blessing to returning to in-person meetings and social gatherings, but if parishes are in areas where these are permitted, we encourage any in-person meetings to be held in small numbers with adequate social distancing. We grant our blessing for parish social events to be held outdoors and replace summer fundraising events with curbside pick-up sales if all the guidelines of the local health departments are strictly followed.

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We strongly prefer parishes to continue with practice of using two chanters chanting opposite one another on different sides of the solea to reduce the chance of spreading the virus through aerosolization. There have been competing studies on the issue of singing, so we grant our blessing to parishes in areas with decreasing numbers of new cases with large church buildings with good ventilation to use choirs of no more than six members with increased spacing between one another than the usual six feet. In all these areas that we have mentioned above, we expect our priests and parish councils to exercise their good judgment and practice all the health and safety measures dictated by their local health departments.

We have experienced tumultuous days that have required many difficult decisions based on rapidly changing and sometimes contradictory information. Everything we have done has been based on much prayer and deliberation, and we have and will continue to do our best to balance our responsibilities to our people and our wider communities. I continue to ask your prayers for myself and my brother hierarchs as we navigate our Archdiocese through these times of anxiety and civil unrest and be assured of our fervent and heartfelt prayers for you.

This weekend of All Saints is a wonderful reminder that the Passion of our Lord, Third-Day Resurrection, Ascension, and Sending of the Holy Spirit have all taken place that we may become holy as our Lord is holy, as perfect as He is perfect. Through the life of the Church, we are called to be one with our Lord and with one another as He is with the Father and the Spirit. Let us strive to pray more, forgive more, and serve more that we may attain lives of holiness and be joined with our Lord together with the choir of the Saints unto the ages of ages.

With paternal love and care for all, I remain,

Your Father in Christ,

A handwritten signature in blue ink that reads "Metropolitan Joseph" with a stylized flourish 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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# All Saints of North America



On the second Sunday after Pentecost, each local Orthodox Church commemorates all the saints, known and unknown, who have shone forth in its territory. Accordingly, the Orthodox Church in America remembers the saints of North America on this day.

Saints of all times and in every country, are seen as the fulfillment of God's promise to redeem fallen humanity. Their example encourages us to *"lay aside every weight, and the sin which so easily besets us"* and to *"run with patience the race that is set before us"* (Hebrews 12:1). The saints of North America also teach us how we should live, and what we must expect to endure as Christians.

Although it is a relatively young church, the Orthodox Church in America has produced saints in nearly all of the six major categories of saints: Apostles (and Equals of the Apostles); Martyrs (and Confessors); Prophets; Hierarchs; Monastic Saints; and the Righteous. Prophets, of course, lived in Old Testament times and predicted the coming of Christ.

The first Divine Liturgy in what is now American territory was celebrated on July 20, 1741, the Feast of the Prophet Elias, aboard the ship Peter under the command of Vitus Bering. Hieromonk Hilarion Trusov and the priest Ignatius Kozirevsky served together on that occasion. Several years later, the Russian merchant

Gregory I. Shelikov visited Valaam monastery, suggesting to the abbot that it would be desirable to send missionaries to Russian America.

On September 24, 1794, after a journey of 7,327 miles (the longest missionary journey in Orthodox history) and 293 days, a group of monks from Valaam arrived on Kodiak Island in Alaska. The mission was headed by Archimandrite Joasaph, and included Hieromonks Juvenal, Macarius, and Athanasius, the Hierodeacons Nectarius and Stephen, and the monks Herman and Joasaph. **St. Herman of Alaska** (December 13, August 9), the last surviving member of the mission, fell asleep in the Lord in 1837.

Throughout the Church's history, the seeds of faith have always been watered by the blood of the martyrs. The **Protomartyr Juvenal** was killed near Lake Iliamna by natives in 1799, thus becoming the first Orthodox Christian to shed his blood for Christ in the New World. In 1816, **St. Peter the Aleut** was put to death by Spanish missionaries in California when he refused to convert to Roman Catholicism.

Missionary efforts continued in the nineteenth century, with outreach to the native peoples of Alaska. Two of the most prominent laborers in Christ's Vineyard were **St. Innocent Veniaminov** (March 31 and October 6) and **St. Jacob Netsvetov** (July 26), who translated Orthodox services and books into the native languages. Father Jacob Netsvetov died in Sitka in 1864 after a life of devoted service to the Church. Father John Veniaminov, after his wife's death, received monastic tonsure with the name Innocent. He died in 1879 as the Metropolitan of Moscow.

As the nineteenth century was drawing to a close, an event of enormous significance for the North American Church took place. On March 25, 1891, Bishop Vladimir went to Minneapolis to receive **St. Alexis Toth** (May 7) and 361 of his parishioners into the Orthodox Church. This was the beginning of the return of many Uniates (Melkites or Roman Catholics) to Orthodoxy.

**St. Tikhon Belavin**, the future Patriarch of Moscow (April 7, October 9), came to America as bishop of the diocese of the Aleutians and Alaska in September 1898. As the only Orthodox bishop on the continent, St. Tikhon traveled extensively throughout North America in order to minister to his widely scattered and diverse flock. He realized that the local church here could not be a permanent extension of the Russian Church. Therefore, he focused his efforts on giving the American Church a diocesan and parish structure which would help it mature and grow.

St. Tikhon returned to Russia in 1907, and was elected as Patriarch of Moscow ten years later. He died in 1925, and for many years his exact burial place remained unknown. St. Tikhon's grave was discovered on February 22, 1992 in the smaller cathedral of Our Lady of the Don in the Don Monastery when a fire made renovation of the church necessary.

**St. Raphael of Brooklyn** (February 27) was the first Orthodox bishop to be consecrated in North America. Archimandrite Raphael Hawaweeny was consecrated by Bishop Tikhon and Bishop Innocent (Pustynsky) at St Nicholas Cathedral in New York on March 13, 1904. As Bishop of Brooklyn, St. Raphael was a trusted and capable assistant to St. Tikhon in his archpastoral ministry. St Raphael reposed on February 27, 1915.

In the twentieth century, in the aftermath of the Russian Revolution, countless men, women, and children received the crown of martyrdom rather than renounce Christ. **St. John Kochurov** (October 31) and **St. Alexander Hotovitzky** (December 4 and August 7) both served the Church in North America before going back to Russia. St. John became the first clergyman to be martyred in Russia on October 31, 1917 in St. Petersburg. St. Alexander Hotovitzky, who served in America until 1914, was killed in 1937.

In addition to the saints listed above, we also honor those saints who are known only to God, and have not been recognized officially by the Church. As we contemplate the lives of these saints, let us remember that we are also called by God to a life of holiness.