

St. George Orthodox Church

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Web Site: saintgeorgeflint.org

V. Rev. Father Joseph M. Abud, Pastor

Dn. Michael Bassett

April 7, 2013

3RD SUNDAY OF THE GREAT FAST – ADORATION OF THE PRECIOUS AND LIFE-GIVING CROSS

تذكار السجود للصليب الكريم

Tone – 3

11th Matins Gospel {John 21:15-25}

Altar Servers: **St. John** team {Goni Ishak, Captain}

Next Week – **St. Michael** team

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! Every Sunday we remember the Resurrection of our Lord and Savior Jesus Christ. The word “*Liturgy*” means *work of the people* which means everyone participates through singing, praying, hearing the teaching, and opening our hearts to allow God’s grace to enter. For those who have committed themselves to the Orthodox Faith (through Baptism and/or Chrismation) it also means, if prepared, the reception of Holy Communion. Preparation includes the Sacrament of Confession (7 years and older) within the last 2 months, prayer, being on time for church, being at peace with others, attending the Divine Liturgy regularly, and fasting (no food or drink from midnight the night before). If you are new, just visiting, or have any questions, please introduce yourself to Father Joe. Please know that everyone is invited to venerate the Holy Cross and receive Holy Bread at the end of Liturgy. All are welcome to our Coffee Fellowship in the hall after Liturgy.

In the **Divine Liturgy** of **St. Basil the Great** (his prayers begin on p.132 in the Red Service Book and the bilingual sheets in the Narthex), we sing these special hymns:

First Antiphon

Verse 1. The light of Thy countenance, O Lord, hath been signed upon us.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Verse 2. Thou hast given a sign unto them that fear Thee, that they may flee from before the face of the bow. *Refrain*

Verse 3. Thou hast ascended on high, Thou leddest captivity captive. *Refrain*

Verse 4. Thou hast given an inheritance to them that fear Thy name. *Refrain*

Glory to the Father ... , now and ever Amen. *Refrain*

Second Antiphon

Verse 1. All the ends of the earth have seen the salvation of our God.

Refrain: O Son of God who arose from the dead, save us who sing to Thee, Alleluia.

Verse 2. Let us worship at the place where His feet have stood. *Refrain*

Verse 3. God is our King before the ages, He hath wrought salvation in the midst of the earth. *Refrain*

Verse 4. High above all the nations is the Lord. Thou art Lord Most High over all the earth. *Refrain*

Glory to the Father... now and ever ... Amen. *Only begotten Son...*

Third Antiphon

Verse 1. Exalt ye the Lord our God, and worship the footstool of His feet.

Verse 2. Save Thy people and bless Thine inheritance.

Verse 3. Shepherd them and bear them up unto eternity.

Refrain {Troparion of the Holy Cross, Tone 1}: O Lord, save Thy people and bless Thy inheritance. Grant victories to the Orthodox Christians over their adversaries; and by the virtue of Thy Cross, preserve Thy habitation.

خَلَّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ وَامْنَحْ عِبِيدَكَ الْمُؤْمِنِينَ الْغَلْبَةَ عَلَى الشَّرِيرِ. وَاحْفَظْ بِقُوَّةِ صَلَيبِكَ جَمِيعَ الْمُخْتَصِّينَ بِكَ.

Hymns after the Entrance with the Gospel

Troparion of the Resurrection—Tone 3

Let the Heavens rejoice and let the earth be glad, for the Lord hath done a mighty thing with His own hand. He has trampled death by His death and has become the first-born from the dead. He has delivered us from the depths of Hades, granting to the people of the world His great mercy.

Troparion of the Holy Cross—Tone 1 (as above)

Troparion of 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.

بِمَا أَنْتَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشُّهَدَاءِ جَاوِرِجِيوسُ اللَّابِيسُ الظَّفَرُ تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَّاصِ نُفُوسِنَا.

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.

إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ الْإِلَهِ، أَكْتُبُ لَكَ رَايَاتِ الْعَلْبَةِ، يَا جُنْدِيَّةَ مُحَامِيَّةٍ، وَأَقْدِمُ لَكَ الشُّكْرَ كَمُنْفَذَةٍ مِنَ الشَّدَائِدِ. لَكُنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ، أَعْتَقِنِي مِنْ صُنُوفِ الشَّدَائِدِ، حَتَّى أَصْرَحَ إِلَيْكَ: إِفْرَحِي يَا عَرُوساً لَا عَرُوسَ لَهَا

Instead of Holy God..., we sing:

Before Thy Cross, we bow down in worship, O Master, and Thy Holy Resurrection we glorify! (bow)

لِصَلِيبِكَ يَا سَيِّدَنَا نَسْجُدُ، وَلِقِيَامَتِكَ الْمَقْدَسَةِ يَا رَبَّ نَمْجُدُ

Epistle Reading: *Hebrews 4:14-5:6* {3rd Sunday of the Great Fast}

Gospel Reading: *Mark 8:34-9:1* {3rd Sunday of the Great Fast}

Holy Bread Offerings

- St. George Parish Council for the health of their families and the community of St. George -- *May God grant them many years!*
- This morning we pray for the servants of God who have fallen asleep in the Lord: **George Saleh** (+February 27th, uncle of Susan Qazaha), **Hani Farah** (+March 1st, brother of Hiam and Inam Bathish, and Naila Banna), **Nassar Zatuna** (+March 4th, relative of the Nassar's), **Zahra Rashmawi** (+March 6th, Beit Sahour, mother of Rahmeh Rashmawi), **Abla Haddad** and **Fares Alsuyyagh**

(+March 9th, aunt/cousin of Sahar Abdallah), **Gaby Joubran** (+March 11th, Najwa Joubran's brother-in-law), **Diane Nemer** (+March 13th, sister-in-law of Lourice Matta), and **Maqboula Rishmawi** (+March 16th, grandmother of Mousa, Issa, and Eyad Rishmawi).

Baptism/Chrismation Days

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

- ◆ **Jessica Saadeh** – April 8th ◆ **Marie El-Chaer** and **Zaina Qumeseya** – April 11th

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

- Prayers are offered for our parishioners who are ill, recovering, or in need, especially His servants: **Androlla Abu Aita, Angel Abuaita, Emil Abueita, Wadia Albaba, Evelyn Delbridge, Camille Ghantous, Nadera Ghantous, Phyllis Good, Carol Haddad, Roland Haddad, Mary Ibrahim, Kamel Kheirallah, Betty Khouri, Jean Khouri, John Khouri, Mariam Khoury, Norma Lazar, Lourice Matta, Megan Meade** (relative of Bob Teunion), **Danny Mortensen, Laura Nassar, Elaine Salim, Widad Salomon, Elaine Shaheen, Marie Skafi, William Sophiea Jr.,** and **Kinan Turjman** (Sahar Abdallah's nephew).

Communion Hymn (*for the Holy Cross*)

(Refrain) The light of Thy countenance hath been impressed on us, O Lord.

(verse) Thou hast given gladness to my heart.

(verse) From the fruit of their wheat, wine, and oil are they multiplied.

(verse) In peace, in the same place, I shall lay me down and sleep.

Alleluia, Alleluia, Alleluia.

Reception of Holy Communion

- Please remember **ONLY ORTHODOX CHRISTIANS** who have **PREPARED THEMSELVES** may partake of Holy Communion.

Instead of We have seen the True Light..., we sing:

Troparion of the Holy Cross—Tone 1 (*as on previous page*)

The **Procession of the Holy Cross** will take place at the end of the Divine Liturgy. Please prostrate or kneel each time we sing, "*Before Thy Cross, we bow down in worship O Master, and Thy Holy Resurrection, we glorify!*"

لصليبك يا سيدنا نسجد، ولقيامتك المقدسة يا رب نمجد

ANNOUNCEMENTS

COFFEE FELLOWSHIP is hosted today by our **Teen SOYO** who will have a *Relay for Life Lenten Bake Sale!* All profits will help our teen team raise funds for the American Cancer Society – please be generous and support the good works of our teens!

COFFEE FELLOWSHIP HOSTS Available dates: April 21st -- sign-up poster is in the Hall. Hosting information is in the Hall and 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. *During the Great Fast (March 18th – May 4th), no meat or dairy products are to be served.*

ST. GEORGE FASHION SHOW We are planning a Fashion Show and are looking for adults and children to be models! If you are interested or need more information, please contact Jeanette Nassif at 810-845-0481.

CHURCH SCHOOL NEWS from Janet Abueita, Director (810-691-0956)

We need Pascha Candy like chocolate eggs and jelly beans (small enough to fill up plastic eggs) and the plastic eggs, lots of them! Any money donated will go toward buying these items for our **Pascha Egg Hunt** which we provide for your children on Pascha, May 5th. Any questions, please call me @ 691-0956. Thank you and God Bless!



ST. GEORGE GOLF CLASSIC Everyone received information about this great event on Saturday, June 8th at The Jewel of Grand Blanc Golf Course. Respond as soon as possible to Golf and/or to be a Sponsor! If you are interested or would like more information, see the fliers in the Lounge or contact our committee: Mike or Brian Silpoch, Roger Isaac, or Amjad Ishak.

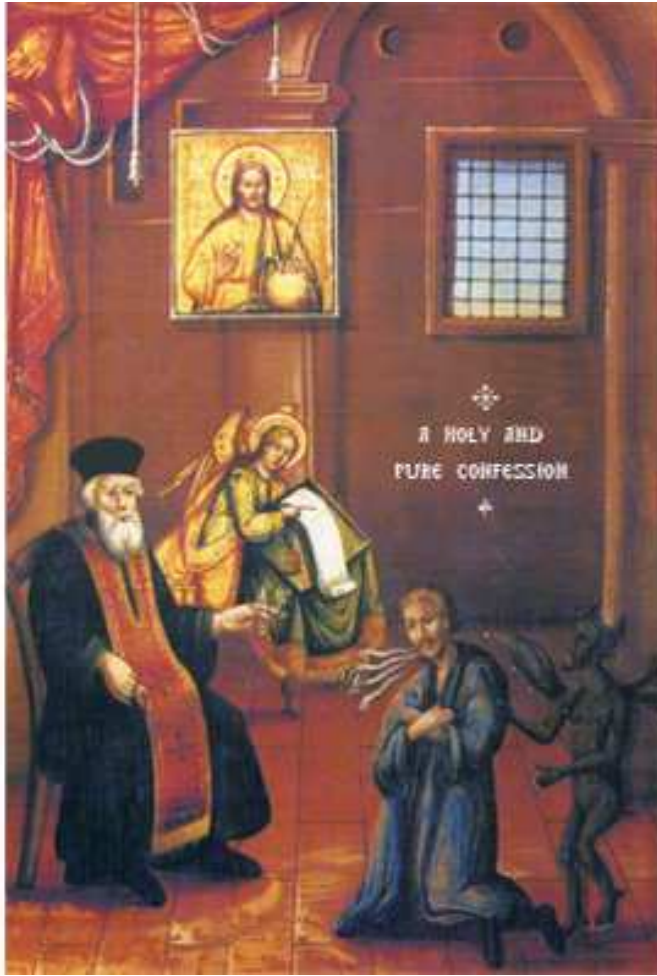
WEEKLY OFFERINGS: Our average weekly offerings need to be \$4,800 to meet our 2013 Budget. Last Sunday, our offerings were \$1,655 so we were short \$3,145 ☹. God bless our Church School students who offered \$326.50 in March! If you haven't already, please fill out your 2013 Offering Form and support the work of St. George!

April 7th — 3RD SUNDAY OF THE GREAT FAST: HOLY CROSS

The cross stands in the midst of the church in the middle of the Lenten season not merely to remind men of Christ's redemption and to keep before them the goal of their efforts, but also to be venerated as that reality by which man must live to be saved. "He who does not take up his cross and follow me is not worthy of me" (Mt.10:38). For in the Cross of Christ Crucified, lies both "the power of God and the wisdom of God" for those being saved (1 Cor.1:24). Furthermore, with the help of God, we have almost reached the middle of the course of the Fast. Our strength has been worn down through abstinence, and the full difficulty of the Fast becomes apparent. Therefore our holy Mother, the Church of Christ, now brings to our help the all-holy Cross, the joy of the world, the strength of the faithful, the staff of the just, and the hope of sinners, so that by venerating it reverently, we might receive strength and grace to complete the divine struggle of the Fast.

COMING EVENTS

This Week	The <i>Great Fast</i> continues and lasts until our celebration of our Lord's Resurrection-PASCHA on May 5 th . The traditional fasting discipline (<i>no meat or 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.
TODAY	Feed Genesee Food Drive after Divine Liturgy until 1pm
Monday	Great Compline صلاة النوم الكبرى at Assumption 6:30pm
Wednesday	Lenten Hours at St. Nicholas 9am Combined Presanctified Liturgy قداس الساباق تقديس and Lenten Potluck at Assumption 6pm
Friday	Supplication to the Virgin Mary خدمة المديح (Madayeh) 6:30pm
Saturday	Great Vespers and Confessions 5pm



Why Do We Need to Go to Confession?

By Metropolitan Kallistos Ware

“Why do we need to go to confession? Is it not enough to confess our sins with sincerity in our private prayers each evening, will not God forgive us from the very moment that we confess our sins?” Yes, as soon as we turn to God in true repentance He forgives us. God is always more ready to forgive than we to repent. Even the slightest turning of our heart will be blessed by God. Why then are we taught also to go to the Sacrament of Repentance (Confession)?

First: there are no private sins; all sins affect our brothers and sisters in Christ. All of our sins, however secret, have an effect on the community. If I feel in my heart anger towards someone else, even if I do not show it by word or action, that evil disposition in my heart has a destructive effect on others around. Every sin is a sin against the community; every sin however secret is a stumbling block for others and makes it harder for them to serve Christ. In the early Church confession was public. After the fourth century, with the growth of the Christian community, that gave scandal and so confession assumed its present form, as an opening of the heart before the priest alone, under conditions of secrecy. But let us remember that during confession the priest is there, among other things, as the representative of the community, of the people. The fact that we confess not just to God, but in the presence of a fellow man, shows that we acknowledge the communal, social dimension of all our sins. In confessing in his presence, we are also asking forgiveness from the community.

Once before the Divine Liturgy, St. John of San Francisco was hearing the confession of a man, and the man said: *“Yes I know that what I have done is a sin, I ask God’s forgiveness, but my heart is like a stone, I do not feel any sorrow for my sin, it is all just in my brain.”* So St. John said to him: *“Go out into the center of the church in front of the people and make a prostration before them and then come back to me.”* As the man did this and knelt to ask forgiveness from the people before him, something broke inside his heart and it came alive again. Suddenly he

felt real compunction for what he had done. He said *"now it is different,"* and the Archbishop gave him forgiveness. That was the moment of turning for him because he acknowledged that his sin was a sin against the community and he asked their forgiveness. So in our confession let us first of all recall that dimension. We are also asking for forgiveness of our brothers and sisters for what we have done. That is one reason to go to confession, because sin is social.

Second: The spoken word, the uttered word has great force. This applies in two ways. First of all we listen to the spoken word of the priest, the council that he gives, and it may be that what he says if written down and put in a book would not seem so striking. It may be that it wouldn't seem so remarkable. But in confession the priest is praying and we are praying for the light of the Holy Spirit, and he is addressing those words under the guidance of the Holy Spirit to each one of us, to each penitent. The words which looked at in the abstract might seem obvious, common place, can prove words of fire when we realize that they are being said to me personally here and now under the inspiration of the Holy Spirit.

At the Russian convent in London many years ago there was a priest, Fr. John, who didn't much like hearing confessions, he didn't much like giving sermons either. He was a person of few words and very humble, and didn't feel he really had the authority to offer council in confession, but he was blessed by the bishop to hear confessions so he did so. On one occasion, a woman was telling him at immense length of her quarrels with her husband: *"I said this and he said this and I told him he was wrong and told him this"* and so it went on *"and I told him this and this."* When she had finally stopped, all Fr. John did was to turn to her and say *"And did it help?"* and then he gave her absolution. That came as a sudden revelation to her, the futility of the endless arguments she had with her husband, of her endless desire to prove that she was right and that he was wrong. Suddenly she saw that there was no point to all this, it was quite simply unnecessary and she stopped from that moment.

So the uttered word can have great power and that applies also to what you or I utter when we make our confession. Yes, we can confess our sins secretly in our evening prayers and we should do so, but when we come before the holy icons in church, when we have listened to the prayers and speak in the presence of the priest, when we have to say these things aloud, often then it becomes powerful, immediate, personally significant in a way it was not before.

The uttered word has great force and we find ourselves in confession, by God's grace, saying things that we never said in our private prayers. Suddenly we are able to understand more deeply and to express it more openly. Therein lies much of the grace of confession. The desert fathers say that a thought which is concealed has great power over us, but if we can find a way to bring it into the open and to speak of it, it loses its power. That is also what the modern psychiatrists tell us, but the desert fathers said it first! So, the uttered word that we bring in confession can have a sacramental force and a healing grace which will surprise us.

But then there is a **third** thing, not just what the priest does when he offers advice, not just what we do when we try to speak the truth in Christ. There is also what Christ does! Confession is a mystery of the Church that confers sacramental grace, there is power within it, Divine power. When the priest lays his hand upon our head in Confession, it is Christ who lays his hand upon us, Christ who forgives and that is certainly the deepest and most profound reason why we should go to Confession. When such grace and such healing is offered to us, who among us would dare refuse to accept such an opportunity.