

St. George Orthodox Church

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

Web Site: saintgeorgeflint.org

V. Rev. Father Joseph M. Abud, Pastor

Dn. Michael Bassett

July 15, 2012

630 HOLY FATHERS OF THE 4TH ECUMENICAL COUNCIL (451 AD)

Tone – 5

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

Altar Servers: **St. Peter** team {Branden Jones, Captain}

Next Week – **St. George** 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 Gospel 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. John Chrysostom** {*The Golden-Mouth*}, we sing these special hymns:

Third Antiphon (during the Little Entrance)

Troparion of the Resurrection—Tone 5

Let all us believers give praise and worship to the Word. Of one essence with the Father and with the Spirit, and who is eternal. Who was born of the Virgin for our salvation. For He did willingly ascend in the flesh to be hung from the cross and to suffer pain and death, and to lift up the dead by His glorious resurrection.

Hymns after the Entrance with the Gospel

Troparion of the Resurrection—Tone 5 (as above)

Troparion for the Holy Fathers of the Fourth Ecumenical Council—Tone 8

Thou, O Christ, art our God of exceeding praise who did establish our Holy Fathers as shining stars upon earth. Through them, Thou didst guide us into the True Faith. O most merciful One, glory to Thee!

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.

بما أُنكَل للمأسورين مُحَرَّرٌ ومُعْتِقٌ، وللفقراء والمساكين عاصِدٌ وناصِرٌ وللمرضى طبيبٌ وشفافٌ وعن المؤمنين مُكافِحٌ ومُحَارِبٌ أياها العظيم في الشهداء جاورجيوس الألبس الظفر تَشَقَع إلى المسيح الإله في خلاص نفوسنا.

Kontakion for the Virgin Mary (on a normal Sunday)—Tone 2

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant: O despise not the suppliant voices of those who have sinned, but be thou quick, O good one, to come unto our aid, who in faith cry unto thee. Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

Epistle Reading: *Titus 3:8-15* {Holy Fathers of the 4th Ecumenical Council}

Gospel Reading: *Matthew 5:14-19* {Holy Fathers of the 4th Ecumenical Council}

Holy Bread Offerings

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:

♦ **Lana Elia** – July 16th ♦ **Natalie and Nicole Khoury** – July 20th

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

- This morning we pray for the servants of God who have fallen asleep in the Lord: **Archpriest Peter Gillquist** (+July 1st), **Gabrielle Peera** (+June 9th, friend of Najwa Joubran), **Naim Farah** (+June 11th, father of Gisele Farah), **Attaf Helal** (+June 17th, mother of Amani Helal), **Delores Gray** (+June 18th, neighbor), and **Robert Crum** (+July 9th, friend of Janet Lakis).
- Prayers are offered for our parishioners who are ill, recovering, or in need, especially His servants: **Khouriya Janet Peters**, **Nayef Aboujamra**, **Philip Abuaita**, **Jonathan Bassett**, **Samira Gantous**, **Camille Ghantous**, **Nadera Ghantous**, **Phyllis Good**, **Carol Haddad**, **Roland Haddad**, **George Ishak** (nephew of Amira Hanna), **Betty Khouri**, **Jean Khouri**, **John Khouri**, **Mariam Khoury**, **Norma Lazar**, **Lourice Matta**, **Megan Meade** (relative of Bob Teunion), **Danny Mortensen**, **Elaine Shaheen**, **William Sophiea Jr.**, **Rimi Abuaita** and the newborn **Angelina** (June 16th), **Majeda Abuaita** and the newborn **Anthony** (June 19th), and **José and Reem Ramírez** who were united in the Sacrament of Holy Matrimony.
- We also pray for the servants of God who are with child: **Huda Abusaada** and **Ivy Khoury**.

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.
 - If you are physically able, please remain standing during Holy Communion. If you have a special need, please let one of the ushers know so we may assist you.
 - Since Church School is not in session our children and their parents can receive Holy Communion together! Everyone should wait in their pew until an usher comes to dismiss them to the Communion Line.
-

ANNOUNCEMENTS

COFFEE FELLOWSHIP is not hosted today ☹.

COFFEE FELLOWSHIP HOSTS Available dates: July 22nd and 29th -- 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.

FR. JOE—OUT-OF-TOWN Fr. Joe and Dn. Mike will be attending the Clergy Symposium at the Antiochian Village from this afternoon until July 20th. ***For emergencies only if while Fr. Joe is away***, please call Fr. Angelo Maggos (Assumption, 810-732-2660) or Fr. Paul Jannakos (St. Mary Magdalene, 810-629-4427). Please pray for there safe travels.

There will be NO **WEEKLY BULLETIN** on July 22nd.

Middle Eastern Festival Needs

SPONSORS We are still in need of sponsors to advertise during our Festival. Businesses and Individuals can show their support of St. George while you look for support for your business! If interested, please see any Festival Committee member!!!

WORKERS HELP!!! We are in need of LOTS of parishioners to work the Festival! ALL work areas have open slots. Do not leave church today without putting your name in 1, 3, or 5 slots. The sign-up sheets are in the Lounge. If you have any questions, please speak with the chair of that committee (the list of chairs is hanging in the Lounge).

DONATIONS NEEDED We are in need of donors for a number of items that are listed in the Lounge. If you are interested in donating these items or making a donation to purchase these items, please contact Basil Andoni (basil487@hotmail.com /810-814-1076) or Tamara Rishmawi (tamarafashi@hotmail.com /512- 970-7384).

July 13th-19th — HOLY FATHERS OF THE 4TH ECUMENICAL COUNCIL

The Fourth of the seven Ecumenical Councils dealt with the following: 1) Christ's nature and personhood, and 2) the visible organization of the Church.

In AD 449, between the third and fourth Councils, another council was held in which St. Cyril's successor, Dioscorus of Alexandria, "insisted that there is in Christ only one nature (*physis*)". It is a position commonly called Monophysite, and it states that the Savior "is from two natures, but after His Incarnation there is only 'one incarnate nature of God the Word'." St. Cyril himself had used those words, but Dioscorus omitted many of the balancing statements that St. Cyril had made. And so, only two years later, Emperor Marcian called a new gathering of bishops to decide the matter. This gathering, in AD 451 is what is considered the fourth great Council.

Concerning Christ's nature and personhood, the Council rejected Dioscorus' position, and proclaimed that:

...while Christ is a single, undivided person, He is not only from two natures but in two natures. The bishops acclaimed the Tome of St. Leo the Great, Pope of Rome (died 461), in which the distinction between the two natures is clearly stated, although the unity of Christ's person is also emphasized. In their proclamation of faith they stated their belief in 'one and the same son,

perfect in Godhead and perfect in humanity, truly God and truly human... acknowledged in two natures unconfusedly, unchangeably, indivisibly, inseparably; the difference between the natures is in no way removed because of the union, but rather the peculiar property of each nature is preserved, and both combine in one person and in one hypostasis.

This definition, where the distinction between Christ's two natures and the unity of His personhood are both emphasized, was aimed not only at the Monophysites, but also the followers of Nestorius.

Concerning the visible organization of the Church, Canon 28 confirmed Canon 3 of the Second Council and left the assignment of Constantinople, or New Rome, second in honor after 'old' Rome. This was a blow to the Alexandrians and their desire to "rule supreme" in the east. Leo of Rome rejected this canon, but the east has always recognized its validity. The Council also freed Jerusalem from the jurisdiction of Caesarea and gave it the fifth place in honor, thus creating what is known by the Orthodox as the 'Pentarchy'. This Pentarchy settled the order of precedence. In order of rank: 1) Rome, 2) Constantinople, 3) Alexandria, 4) Antioch, and 5) Jerusalem. All five sees claimed Apostolic foundation. The first four were the most important cities in the empire, and Jerusalem was added because it is where Christ suffered and rose from the dead. Also, it was during this council that the bishops in each city received the title "Patriarch." The Patriarchates then divided the whole of the known world into spheres of jurisdiction, except for Cyprus, which had been granted independence by the third Council and remains self-governing to this day.

There are two misunderstandings of this Pentarchy that must be avoided: 1) the system of patriarchs and metropolitans is based on ecclesiastical structure, and 2) the Bishop of Rome (Pope) has supremacy over the other bishops. Regarding the first misunderstanding, the Orthodox do not view the Church from the standpoint of ecclesiastical order, but from the perspective of divine right. They see all bishops as essentially equal, regardless of the prominence of the city which they oversee. They are all divinely appointed teachers of the faith, they all share in Apostolic succession and they all have sacramental powers. If a dispute arises, it is not enough for any one bishop to express his opinion; all diocesan bishops have the right to attend a general council, express their opinion and cast a vote. The system of the Pentarchy does not impair the essential quality of each bishop nor does it strip the local community of the significance Ignatius assigned it. Regarding the second misunderstanding, the Orthodox do not accept the doctrine of Papal authority as established in 1870 by the Vatican Council and taught in the Roman Catholic Church today. But neither do they deny Rome its place of primacy, as she is first in honor as set up by the second Council. It was Rome, after all, who stayed most true to the faith during many of the heresies over the centuries. Where the Orthodox see Rome going wrong is when they turned this place of 'primacy' in love (as St. Ignatius called it) into a place of supremacy of external jurisdiction and power. And so the primacy assigned to Rome does not overthrow the essential equality of all bishops. The Pope may be the 'first Bishop in the Church,' but he is first among equals.

COMING EVENTS

This Week	The traditional fasting discipline (<i>no meat, poultry, eggs, dairy, fish, wine, olive oil or their by-products</i>) is observed on Wednesday and Friday.
Mon.-Friday	Clergy Symposium at the Antiochian Village
Thursday	Parish Council Dinner Meeting 6:15pm
Saturday	No Great Vespers