

St. George Orthodox Church

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

V. Rev. Father Joseph M. Abud, Pastor

Protodeacon Michael Bassett

Web Site: saintgeorgeflint.org

June 14, 2020

1ST SUNDAY AFTER PENTECOST ~ ALL SAINTS أَحد جمِيع الْقَدِيسِين

Tone 8

1st Matins Gospel {Matthew 28:16-20}

Confessions
8:30-9:30am

Matins p.44
8:50am

Divine Liturgy p.91
10:00am

Memorial Service
Trisagion p.183

Live Streaming of Divine Services

ALL services are served only with clergy, an altar server, and a few chanters. They are not open to the public. Please view our livestream at:

YouTube ~ <https://www.youtube.com/channel/UCpLWfxMIJK4uQOV41ekE6Wg> or
Facebook ~ <https://www.facebook.com/St-George-Flint-254638524560302/>

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

- Protodeacon Michael and Pam Bassett for the health of their family and in loving memory of **Edgar** Parsons (9 day) and **Joseph** Papanek (9 day, both are friends of Dn. Mike).
- Fares and Sahar Abdallah and Dr. George and Cindy Zureikat and their families for the health of their families and in loving memory of **Yacoub** Zureikat (40 day, father of Sahar and Dr. George).

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:

- **Isabella** Ibrahim and **Christina** Rishmawi – June 20th

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 21st, relative of Jeanette Nassif and Kh. Leslee Abud), **Farida** Andoni (+May 16th, sister-in-law of Basil Andoni), **Gaylord** Mannor (May 19th, father of Cindy Zureikat), **Fran** Khoury (+May 19th, relative of Evelyn Delbridge), and **Maryellen** Jensen (+May 20th, friend of Jeanette Nassif).
- 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** Albabaa, Dr. **Usama** Albedd (Sally Abuaita's brother), **Nabil** Andoni (brother of Vera Daoud), **Naila** Banna, **Emil J.** Bathish, **Levi** Cooper, **Vera** Daoud, **Micheline** El-Chaer, **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; **Martin**, **Jennifer** [daughter of Najwa Joubran], and newborn **Ava** Khoshaba (May 10th); **Rakan**, **Renea**, and newborn **Joelle Grace** Bayouk (May 25th).

- 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].
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ANNOUNCEMENTS

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 this 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 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 (njja@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 LoisTeunion

COMING EVENTS

This Week	The Apostles' (sometimes called the Peter and Paul Fast) Fast begins tomorrow, June 15 th and continues until their feast day on June 29 th . 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.
Tuesday	Fr. Joe getting a haircut ~ Alleluia! 7am
Thursday	Parish Council Meeting 6:15pm
Saturday	Great Vespers 5pm



I hate long hair!

We Are All Repeat Offenders ~

Because we are stuck in habitual and repetitive sins

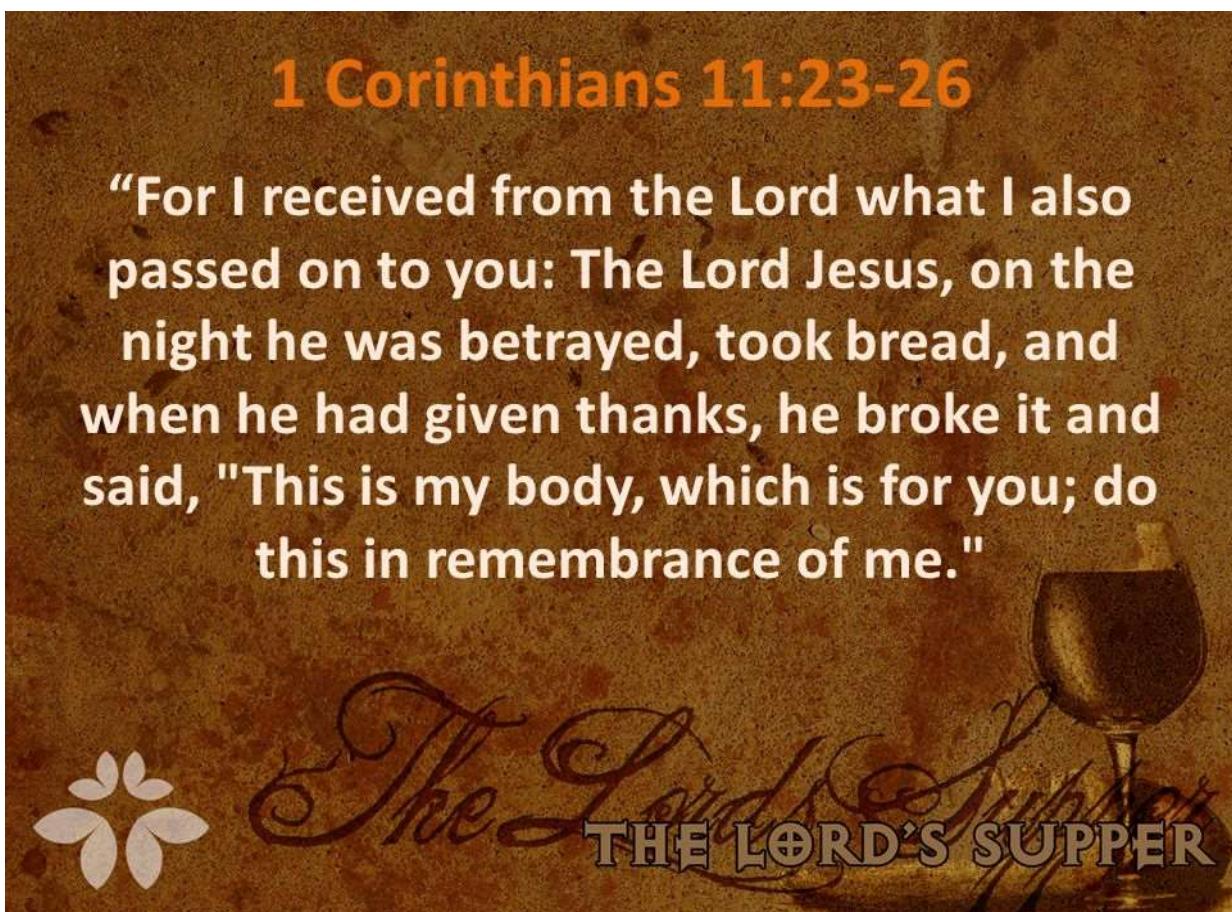
by Abbot Tryphon, head of All-Merciful Savior Monastery on Vashon Island, Washington

In the Mystery of Confession, we avail ourselves before the analogion stand, upon which the holy cross and the Gospel Book rest. The priest stands in as the witness, whereas in the early Church confession was done before the whole congregation of the faithful. After we have confessed before the Lord, the priest, acting in Christ's stead, and by His authority, pronounces the absolution. Now begins the process of transformation (*transfiguration*, تغيير المظاهر), which leads to holiness. Regular confession is necessary if we are to triumph in our battle over sin, for only in confession do we face the reality of our fallen nature and confront the ego, seeking out God's help in conquering the passions.

Confession and Communion are bound together, for the Church asks that we confess our sins before approaching the Holy Gifts, as the Scriptures make it clear that it is dangerous to partake of Christ's Body and Blood unworthily (1 Corinthians 11:27: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning [تدنيس] the body and blood of the Lord.")

1 Corinthians 11:23-26

"For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."



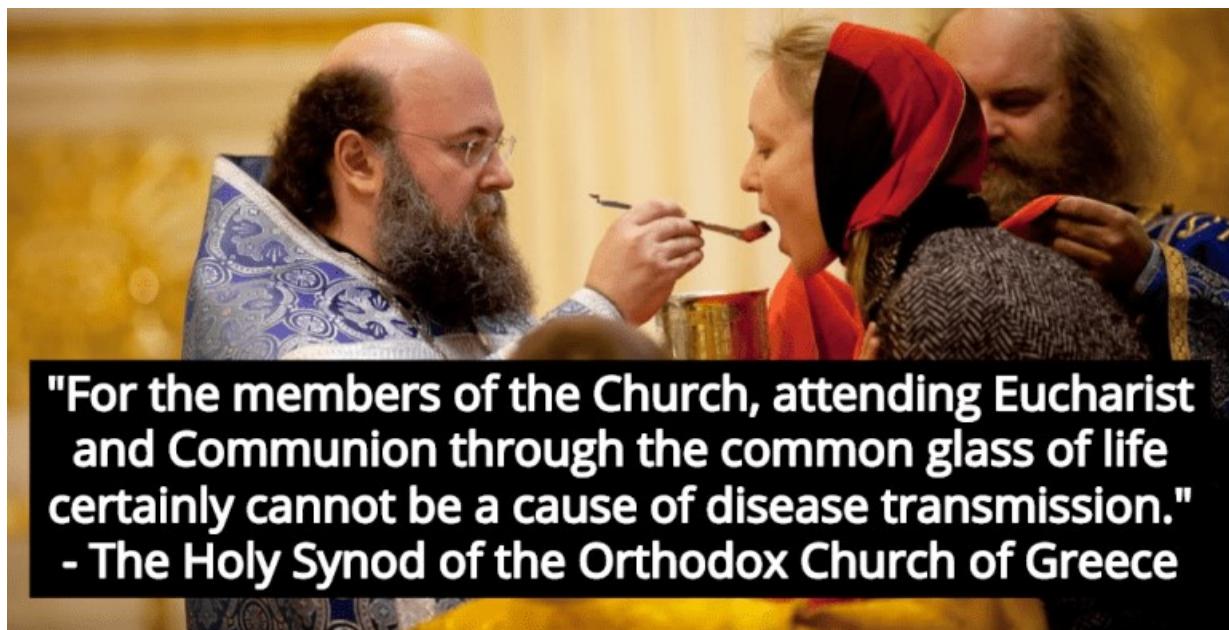
The priest, as witness, also helps guide the penitent, helping develop a “war plan” by which we can learn to do battle with our fallen nature and find victory over our sins. The importance of confessing before the priest is evident in that secret sins are rarely triumphed over, for we can happily travel through life dismissing our shortcomings, when no one knows.

Since all sin (even those committed in secret) is against the whole Body of Christ (the Church), confession before the representative of the Church (the priest) is all important. When we confess our sins regularly to our confessor, we are acknowledging our failings and shortcomings to someone who knows us so well that he can help guide us to true repentance, where we find victory over habitual sins that bring us down.

When we find ourselves constantly repeating the same sins, over and over, having a regular confessor is especially valuable, for he can help us focus on ways to avoid the same sins over and over. Keeping a journal of our struggles can be especially helpful, for we can begin to see patterns in our behavior that lead to habitual sins, thereby helping us to minimize the frequency of our falls.

It can be helpful if we remember that sin is that which inhibits us from becoming holy. Holiness being better understood as wholeness. When we are whole, we are as God meant us to be. We are healthy in a spiritual way, and communion with God is opened up. As people made whole, we become the very image and likeness that God intended, gaining our inheritance.

When we find ourselves struggling with the same sins over and over, it is good to remember that we have but to give ourselves over to Christ, Who promises us victory over our sins. The struggle for holiness is not about what we can do, but what Christ can do in us.



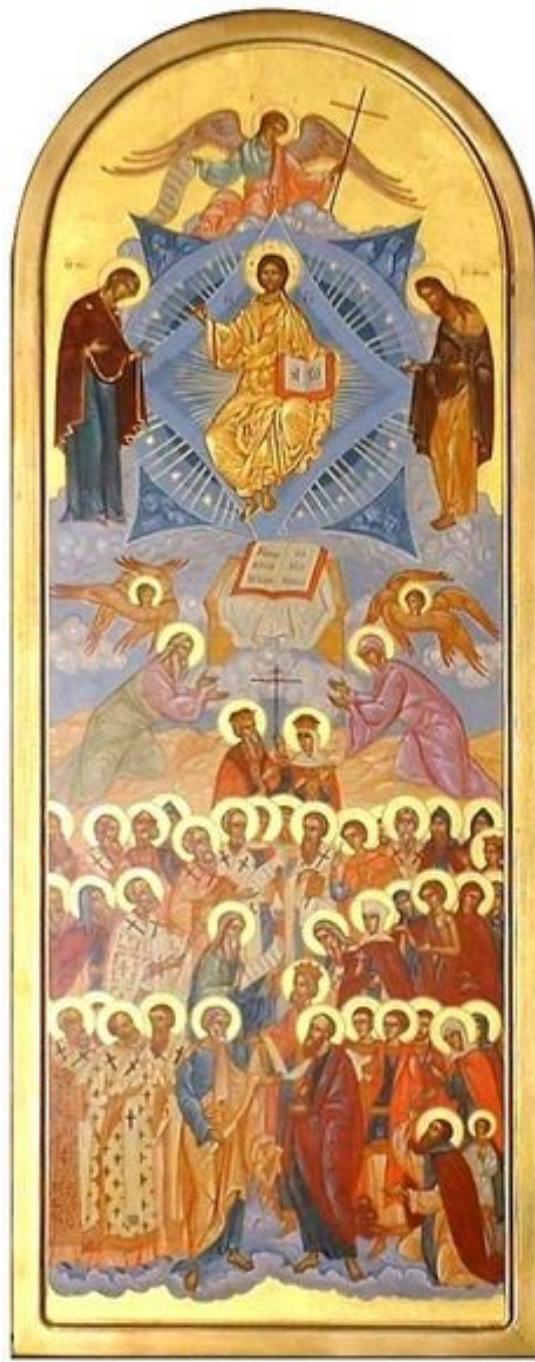
"For the members of the Church, attending Eucharist and Communion through the common glass of life certainly cannot be a cause of disease transmission."
- The Holy Synod of the Orthodox Church of Greece

ALL SAINTS SUNDAY

Always the Sunday after Pentecost

The Sunday following Pentecost is dedicated to All Saints, both those who are known to us, and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous, yet all were perfected by the same Holy Spirit. The Descent of the Holy Spirit makes it possible for us to rise above our fallen state and to attain sainthood, thereby fulfilling God's directive to "*be holy, for I am holy*" (Lev. 11:44, 1 Peter 1:16, etc.). Therefore, it is fitting to commemorate All Saints on the first Sunday after Pentecost.

This feast may have originated at an early date, perhaps as a celebration of all martyrs, and then it was broadened to include all men and women who had borne witness to Christ by their virtuous lives, even if they did not shed their blood for Him. St Peter of Damascus, in his "Fourth Stage of Contemplation," mentions five categories of saints: Apostles, Martyrs, Prophets, Hierarchs, and Monastic Saints (PHILOKALIA Vol. 3, p.131). He is actually quoting from the OCTOECHOS, Tone 2 for Saturday Matins, kathisma after the first stichology. St Nicodemus of the Holy Mountain (July 14) adds the Righteous to St Peter's five categories. The list of St Nicodemus is found in his book



THE FOURTEEN EPISTLES OF ST PAUL (Venice, 1819, p. 384) in his discussion of I Corinthians 12:28. The hymnology for the feast of All Saints also lists six categories: "*Rejoice, assembly of the Apostles, Prophets of the Lord, loyal choirs of the Martyrs, divine Hierarchs, Monastic Fathers, and the Righteous....*"

Some of the saints are described as Confessors, a category which does not appear in the above lists. Since they are similar in spirit to the martyrs, they are regarded as belonging to the category of Martyrs. They were not put to death as the Martyrs were, but they boldly confessed Christ and came close to being executed for their faith. St Maximus the Confessor (January 21st) is such a saint.

The order of these six types of saints seems to be based on their importance to the Church. The Apostles are listed first, because they were the first to spread the Gospel throughout the world. The Martyrs come next because of their example of courage in professing their faith before the enemies and persecutors of the Church, which encouraged other Christians to remain faithful to Christ even unto death. Although they come first chronologically, the Prophets are listed after the Apostles and Martyrs. This is because the Old Testament Prophets saw only the shadows of things to come, whereas the Apostles and Martyrs experienced them firsthand. The New Testament also takes precedence over the Old Testament. The holy Hierarchs comprise the fourth category. They are the leaders of their flocks, teaching them by their word and their example.

The Monastic Saints are those who withdrew from this world to live in monasteries, or in seclusion. They did not do this out of hatred for the world, but in order to devote themselves to unceasing prayer, and to do battle against the power of the demons. Although some people erroneously believe that monks and nuns are useless and unproductive, St John Climacus had a high regard for them: "Angels are a light for monks, and the monastic life is a light for all men" (LADDER, Step 26:31). The last category, the Righteous, are those who attained holiness of life while living "in the world." Examples include Abraham and his wife Sarah, Job, Sts Joachim and Anna, St Joseph the Betrothed, St Juliana of Lazarevo, and others.

The feast of All Saints achieved great prominence in the ninth century, in the reign of the Byzantine Emperor Leo VI the Wise (886-911). His wife, the Holy Empress Theophano (December 16th) lived in the world, but was not attached to worldly things. She was a great benefactor to the poor, and was generous to the monasteries. She was a true mother to her subjects, caring for widows and orphans, and consoling the sorrowful.

Even before the death of St Theophano in 893 or 894, her husband started to build a church, intending to dedicate it to Theophano, but she forbade him to do so. It was this emperor who decreed that the Sunday after Pentecost be dedicated to All Saints. Believing that his wife was one of the righteous, he knew that she would also be honored whenever the Feast of All Saints was celebrated.