

St. George Orthodox Church

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A Church of the Antiochian Orthodox Christian Archdiocese of North America

THE VOICE

of St. George



Published Monthly with Special Editions by St. George Orthodox Church -- Flint, MI

October 2017

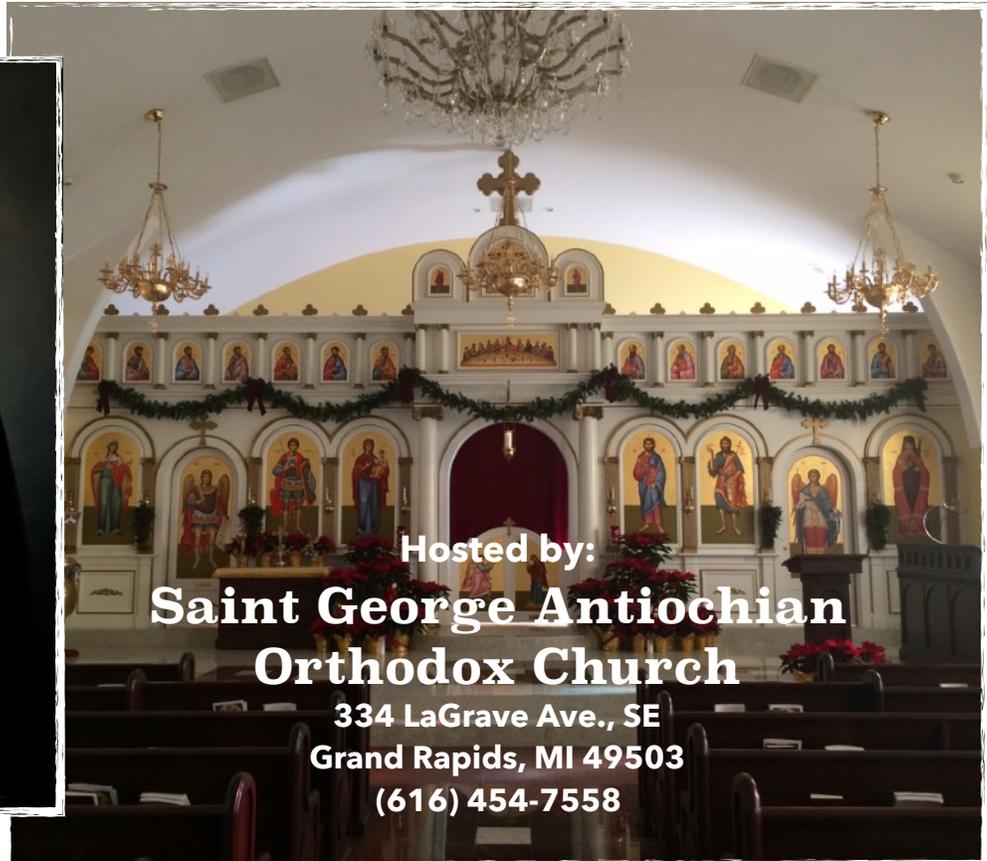
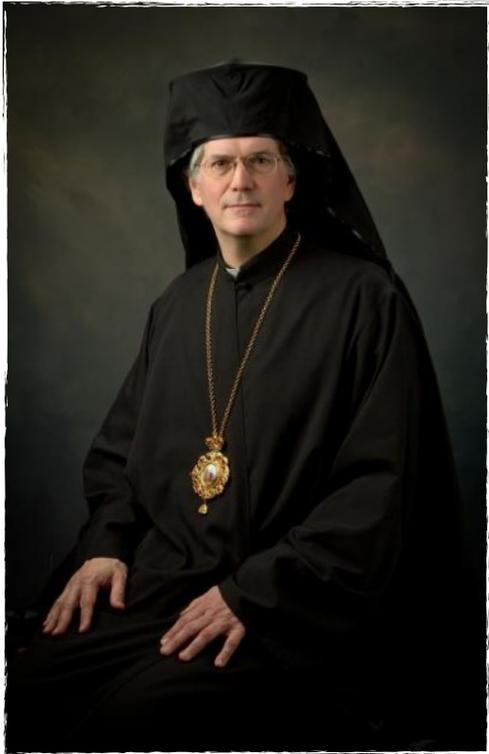
Volume 27, Number 2

OCTOBER
12-15

FALL GATHERING

Clergy and Laity

Diocese of Toledo and the Midwest



Hosted by:

Saint George Antiochian Orthodox Church

334 LaGrave Ave., SE
Grand Rapids, MI 49503
(616) 454-7558

Registration Fee

\$40.00 for Adults and Teens
\$25.00 for Children 7 and under free
After October 1st add \$5.00 late
registration fee

Special clergy meetings Oct. 12 & 13

Clergy Retreat/Delegates meeting
Start date: 10/12/17
End date: 10/15/17
Last day to book hotel: 9/22/17

Hotel Information:

Special group rates offered by Hampton
Inn and Suites Grand Rapids – Airport
and SpringHill Suites – Airport.

Booking Links:

For Hampton Inn and Suites:

[https://secure3.hilton.com/en_US/hp/reservation/book.htm?
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For SpringHill Suites:

[Book your group rate for St. George Fall
Delegates](#)

OCTOBER
12-15
2017

DIocese of Toledo
FALL GATHERING
Clergy and Laity
PRE-REGISTRATION FORM

Booking Links:

Special Rate Deadline September 22nd

For Hampton Inn and Suites

(616) 575-9144

[https://secure3.hilton.com/en_US/hp/reservation/book.htm?](https://secure3.hilton.com/en_US/hp/reservation/book.htm?inputModule=HOTEL&ctyhocn=GRRHSHX&spec_plan=CHHGFD&arrival=20171012&departure=20171015&cid=OM,WW,HILTONLINK,EN,DirectLink&fromId=HILTONLINKDIRECT)

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For Spring Hill Suites

(616) 464-1130

[Book your group rate for St. George Fall Delegates](#)

Registration Fee

\$40.00 for Clergy, Adults and Teens

\$25.00 for Children (Children 7 & under free)

After October 1st add \$5.00 late registration fee

Name	Clergy	Adult	Teen	Child

Family Name: _____

Address: _____

City, State, Zip: _____

Phone: _____

Email: _____

Parish: _____

Enclose and Return payment. Make checks payable to: **St George Antiochian Orthodox Church**
mail to:

St George Antiochian Orthodox Church
334 La Grave Ave. SE
Grand Rapids, Michigan 49503
(616) 454-7558
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The Sacrament of Confession

by Fr. Michael Shanbour, pastor of Three Holy Hierarchs Mission-Wenatchee, WA

1. What is the Sacrament of Confession?

Confession is part of the process of "repentance" -- which is the essence of the Christian life. Repentance is a change of heart usually with corresponding changes of behavior or attitude.

Repentance includes at least the following: 1) Awareness; 2) Sorrow and Contrition; 3) Confession; and 4) Struggle to Change. It may often include making amends or a penance (see below). Without Confession, repentance is incomplete. Confession is a verbal acknowledgment of "falling short" of what we are called to be.

2. What is Sin?

The word "sin" (which has so many terrifying connotations in our society) means simply "to miss the mark." The Greek word, taken from the sport of Archery, was used to designate missing the target. To sin is to miss the target of what we are created to be. In this sense, to put grape juice in the gas tank of a car is a "sin." Cars are made to run on gas, and we are made to run by the Grace of God in our hearts. The act of putting grape juice in the car misses the mark of how cars are made to run. To do anything that puts something other than the Grace of God in our hearts/minds/bodies miss the mark of how God made us to work. Sin is therefore not merely an immoral act...it is not merely something we do; it is something we are NOT doing too...it includes not becoming what we are called to be! In addition, according to the Scriptures and Church Fathers we were created to be clothed in the Light, Grace, Power, Love, and Joy of God. God created us to be everything that He is...except by Grace (not by nature). Unless my mirror is not working properly, and my face is glowing with Light (as Moses' did), then I am missing the mark. Sin is a condition...a condition that will cause malfunction -- in the case of the car, a condition of the gas tank and in our case, a condition of the heart. The car engine will malfunction on grape juice and we will malfunction when separated from God. Sin is a state of the heart; it is the darkening of the heart. (Repentance is the act of cleaning out the heart).

So, if someone snubs us and we feel that passion of anger or indignation or resentment or worse welling up inside us, it is a sign that our heart is still sick -- not completely filled with God's love - - and we are missing the mark. There are different ways of missing the mark. There are different sins, and there are different manifestations of the same sin, with greater or lesser degrees of consequence. Consciously ignoring someone, giving someone a dirty look, hitting someone, and murdering someone, are all a product of the same sin -- anger or hatred. The seriousness of each is different, but the condition of the heart in each case is similar or identical. This is why Jesus said, "You have heard that it was said to those of old, 'Thou shalt not commit murder...But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgement.'" (Matt. 5:21-22) The thought of murder is the same sin as physical killing, and every murder began with a thought...a thought that was not restrained or confessed. This is why Jesus said that all sins and all thoughts come "out of the heart": "For out of the heart proceed evil thoughts, murders, adulteries...." (Matt. 15:19). Therefore, we have all sinned, and every sin in thought is a sign of our heart's sick condition and a potential sinful act. Remember St. John says in his first Epistle, *"If we say we have no sin, we make Him a liar, and His word is not in us."*

3. Is the Sacrament of Confession essential? Why is it important?

It is a commonly held personal belief (actually a Protestant belief) that Confession with a Priest is not necessary. "Why must I confess to a Priest...I tell God in private?" First, it is very important to understand that we Orthodox do NOT confess "to" the Priest. (This is a Roman Catholic understanding). We confess TO God in the presence of the Priest. The Priest is both a representative of the whole Church and a witness to the true condition of repentance in us, that we are truly desiring to be reconciled to God. Next, the Scripture tells us to confess: St. James' Epistle says to "Confess your sins one to another." Also, the Gospel tells us that St. John the

continued

continued

Baptist was baptizing people as they were "confessing their sins." King David confessed to murder and adultery in the presence of Nathan the Prophet (and only after being confronted by him).

There are other, often very common-sensical reasons that the Church has always had a "public" form of Confession. (In the early Church, sins were confessed publicly to the whole church gathering before the Eucharist began).

- a. God already knows our sins...confession to God is not really confession properly speaking. We should however confess our sins to God daily...this is part of repentance.
- b. Telling our sin to another person makes it "real." How many times have we only finally gotten relief for a guilty conscience after confess out loud? Most of us realize that when we have a problem we need to talk to someone, we need to get things "off our chest."
- c. We often need help and encouragement to confess and face our sins. Most of us recognize the value of going to a psychologist or counselor in order to figure out our attitudes and behaviors.
- d. Confession makes us accountable. If we confess to God privately, but have not declared our sin to someone else, there is much less sense of accountability. Its much easier to repeat our sin. For this reason it has been "popular" off and on in Protestant circles to have "accountability partners"...people with which you confess and who encourage you to remain faithful.
- e. God ACTS in Confession. Confession is a Sacrament by which GOD acts. In every Sacrament of the Church GOD acts. (In the prayer of absolution, the Priest says: *"May that same God forgive you...through me, a sinner..."*). He does so "through" the Priest, the successor of the Apostles who has the responsibility to guard the Faith, to preserve the integrity of the Church and the souls of Christians. Jesus Christ acts through His Church, and through those ordained by the Church. Remember after His Resurrection He said to the Apostles: *"Whosoever sins ye remit they are remitted, and whosoever sins ye retain, they are retained."* He says in another place, *"Whatever sins ye remit they are remitted in heaven."*
- f. The Grace of God is given in Confession. There is an incredible and undeniable power and grace in Confession. The Sacrament is more than what we might see with our eyes. A drinking fountain that is not being used does not look refreshing. But turn the knob and water gushes forth. It is the same with Confession. Great Grace is imparted to those who take advantage of this Sacrament. Some remarkable and extraordinary "miracles" have been known to happen in Confession...miracles of release from burdens, epiphanies, something said which pierces the heart and effects change, etc. It is not so much that God gives the "authority" to the Priest. Rather, He works in His Church through the Priests. His grace and power are available and accessible in and through the Church, Her prayers, Her teachings, Her whole life and atmosphere.

4. How does Confession work...what do I do...what does the Priest do?

The actual mechanics of Confession tend to be fairly informal in the Orthodox Church. However, at different times in history, and in different places, there were more formal approaches or set dialogues. There are actually different customs amongst various national Orthodox Churches, different "styles" among Orthodox Priests, etc. In some practices, the penitent kneels, in others he stands. If in doubt, ask your Priest how he handles the mechanics of the Confession. As the Priest stands in front of the icon of Christ, the Penitent approaches and stands (or kneels) beside him to his right. The Priest usually begins with prayer. In some cases, he will ask you to pray (from a written prayer) and there are some different "dialogs" and prayers that can be said before the Confession. The Priest will then ask what it is that you have to confess to our Lord. The penitent begins to enumerate those sins they are aware of. There are not typically "formulas" (i.e. Father, forgive me for I have sinned)...the penitent must speak from his or her heart. Each person, having his own personality, will vary slightly in the way he confesses. Some may weep...but all should seek to be reverent, heartfelt, repentant, and generally serious. It is usually advised not to mention any names in Confession and especially to assigned blame to another for our sins or to "confess the sins of others." We are there only to blame ourselves and to condemn ourselves for our sins, not to enumerate the sins of others.

Although we try to be thorough about the sins we have committed since our last confession, we should not be "obsessed" with this. It is fine to confess that we did not keep the fast with perfection on a Wednesday for instance. Yet, in coming to Confession we should also try to focus on the spiritual condition of our hearts, our spiritual poverty, what is truly keeping us from God. It is more important to confess with greater weight those sins with which we are truly struggling with or which have dragged us down and are effecting our spiritual life adversely. Not all sins have the same destructive effect. We should try to become aware of the teaching of the Church on various sins and their causes. We should become aware of the "passions," those sinful inclinations and promptings that are a result of the Fall of Adam. These un-healed passions are the cause of all sins and need to be confessed as they come out in various situations within our life. We can learn to "name" our sins. It may be that we were hurt when someone insulted us or did not praise us enough -- but the problem is our ego, the sin of pride.

It is sometimes asked how much "detail" we should include in Confession. The simple answer is that we include details when they are important in revealing the nature of our sin. For example, a man confesses that he broke a vase. He then confesses that he was very angry and broke a vase. Finally, he confesses that he got angry and broke a vase...over the head of his wife! Breaking a vase is not sinful in and of itself. Anger is a sin. Anger acted out in an act of violence against a spouse is a completely different story. It is not important whether the vase was blue or green. The Fathers also tell us that in the case of carnal sins, we should not be detailed so as not to tempt our confessor or ourselves. The Priest may respond with questions or words of guidance. Although we are confessing to Christ, the Physician, we may speak to the Physician's assistant (the Priest) and receive his advice and comments so that we may be healed of the sins we are confessing. The Priest may also give a "penance," which is like a medicine to help our healing. This may be a specific prayer, an instruction to ask forgiveness of those we have offended, instruction to return to Confession at specific intervals, or temporary exclusion from Holy Communion, etc. These are based on the discernment of the Priest as God has given him Grace. One should always fulfill a penance given. The Priest may ask a last time if you have any other sins to confess. In not, unless the penitent cannot be restored to Communion, the Priest says the Prayer of Absolution which "seals" the confession and grants forgiveness for the sins confessed (and those legitimately forgotten), bringing purifying Grace to the penitent, and restoring him to blessed communion with God.

5. How often should I come to Confession?

This is a very legitimate question. But sometimes it is asked in the spirit of the Lawyer who asked Jesus, "What must I do to inherit the Kingdom of Heaven?" Underlying his question seems to be: "What is the LEAST I must do to enter the Kingdom of Heaven?" The man left disappointed, precisely because the Lord gave him a maximalistic answer: "Sell all that you have, distribute to the poor, and come, follow Me."

Since the Christian life is a life of repentance, and since Confession brings reservoirs of Grace to assist us in the spiritual life and bring healing to the passions of our soul, we should avail ourselves of it often. We should avoid thinking in terms of the "minimum requirements." We reap what we sow. If we confess minimally, we will grow minimally. Long periods between confessions present the danger of the accumulation of "little" or habitual sins without intervention. We may also forget many of our sins over an extended period between confessions. A good minimal rule is four times a year, during the four fasting seasons of the Church. However, as a way of avoiding the pitfalls mentioned above, once each month will serve our spiritual lives much better. Otherwise, we should come any time there is need or desire. While we should prepare sincerely for Confession, we must be careful not to use the need for preparation as an excuse for procrastination. Preparation (or the thought of preparation) for Confession should not be an overwhelming or exhausting experience. It may happen that we suddenly become aware of a particular sinfulness during prayer, or at a Church service. Rather than waiting a week or month for Great Lent, and bringing a comprehensive "list" of sins, why not bring this illness to the Doctor of our souls immediately if possible? Would we procrastinate if it were an earthly pain and an earthly doctor?

Daily Prayer Life

- ◆ We also pray for the servants of God who have fallen asleep in the Lord: **Mariam Musleh** (+September 1st, mother of Luai Helal and Abeer Alyateem) and **Clemence Bassett** (+September 19th, mother of Protodeacon Michael).

May their memory be eternal!

- ◆ Remember our parishioners and those who are ill, recovering, or in need, especially His servants: **Metropolitan Paul** and **Archbishop John** who are in captivity, **Sahar Abdallah**, **Androlla Abu Aita**, **Hanna Abuaita**, **Shafiq Abuaitah**, **Jane Abueita**, **Abla Abufarha**, **Hiam Andoni**, **Cesar** and **Naila Banna**, **Emil Bathish**, **Vera Farah**, **Phyllis Good**, **Carol Haddad**, **Roland & Ronald Haddad**, **Salwa Haddad**, **Daisy Isaac**, **Daniel Isaac**, **John Isaac**, **Nawal Iseid**, **Sally Joseph**, **John & Nakhleh Khoury**, **Nicola Khoury**, **Danny Mortensen**, **Laura Nassar**, **George** and **Renee Nassif**, **Aida Raffoul**, **Elaine Shaheen**, **Mary Salim**, **Michael Silpoch**, **William Sophiea Jr.**; *those who are suffering in the Middle East, Ukraine, the City of Flint, and from the recent Hurricanes, the supporters and benefactors of St. George, the members of our Parish Council, Ladies Auxiliary, Teen SOYO, Altar Servers, Altar Society, Chanters, Choir, Church School, Ushers, and OCF (Orthodox Christian Fellowship).*

- ◆ Remember the servants of God who are with child: **Chrissy Abueita**, **Ola Alqazaha**, and **Lameese (Abu-Aitah) Porada**.

➤ *For the following, please update Fr. Joe whether they should remain on our prayer list – Thank You!*

- ◆ Remember the family and friends of St. George parishioners: **Jonathan Bassett**, **Cynthia Brooks**, **Catherine Verbosky**, and **Shawna Hale**, (family/friends of Dn. Mike and Pam Bassett), **Kinan Turjman** (nephew of Sahar Abdallah), **Michel Abuaita** (father of Mary Khoury), **Mariam Ghanim** (mother of Manal Abuaita), **Youssef** and **Georgette Damouni** (parents of Lina Burbar and May Gantos), **Abdulnour Hanna** (brother of the Hanna, Elias, Joubran families), **Maha Qassis** and **Nadia Ibrahim** (sister/mother of Ziyad), **Shafeka Qurpan** and **George Ishak** (mother/nephew of Amira Hanna), **Joann (Haddad) Merrelli** (former parishioner), **James Gorr** (father of Dr. Melissa Bathish), **Elias Ibrahim** and **Taghrid** (uncle/friend of Rula Alkazaha), **Hanna Abu-Nimer** (relative of Karam and Aida Nassar), **Jenna Marsico** (niece of Jim Delbridge), **Scott Lints** (friend of Mary Jo Ghattas), **Tom Ellenburg** (friend of Sally Joseph), **Saliba Musleh** (father of Julianna Abuaita), **Ibtisam Odeh** (cousin of Elham Ishak), **Megan Meade** and **Casey Webb** (relatives of Bob Teunion), **Elaine Gejoff**, **Marcella Moorman**, and **Dennis Perez** (from St. Mary Magdalene), **Gloria Zelenko** (from St. Nicholas), **Sanaa Alqassis** (former parishioner), and **Habib Kheirallah** (brother of Kamal).



Congratulations and God bless:

- ❖ **Elias Fanous** and **Kimberly Bayyounk** who were recently engaged to be united in the Sacrament of Holy Matrimony.
- ❖ **Katrina Khouri** and **Gary Gagne** who were recently engaged to be united in the Sacrament of Holy Matrimony.
- ❖ **Dina Abuaita** and **Layth Maymoun** who were recently engaged to be united in the Sacrament of Holy Matrimony.



- ❖ **Tony and Jenny Salsa** (daughter of Anwar and Janet Abueita) on the birth of their first child and son **Matthew** (August 31st).
 - ❖ **Said and Jeaneen Farah** on the birth of their first child **Georgio Aiden** (September 17th).
-

Announcements

FASTING DISCIPLINE FOR OCTOBER The traditional fasting discipline (*no meat, poultry, eggs, dairy, fish, wine, olive oil, and their by-products*) is observed on all Wednesdays and Fridays.

NORTH END SOUP KITCHEN Please mark your calendars and come to help out during our once-a-month commitment at the Soup Kitchen on Tuesday, October 24th from 9am-12:30pm. If you have questions or want to sign-up, please contact Jim and Evelyn Delbridge (810-630-2353).

YOUTH MONTH All of the members of our Teen SOYO are encouraged to participate in the Sacraments of Repentance and Communion during this month. If you do not do so on a regular basis, confessions are heard as usual on Saturdays after Great Vespers, Sunday mornings between 8:30-9:30am, or by appointment during the week.

PAN-ORTHODOX BOOK CLUB We meet on Tuesdays 6-8pm at St. George. We are continuing in our current book *The Sayings of the Desert Fathers* throughout October. All are invited to join! Any questions or if you would like more information, contact Protodeacon Michael Bassett frdnmike@gmail.com or 989-627-9580.

EUCHRE TOURNAMENT We have this on the 2nd Friday of the month (October 13th). Registration is at 6:30pm and Play begins at 7pm. This is organized and chaired by Hiam Andoni. If you would like to help out for a couple of hours, volunteers would be greatly appreciated. Please contact Hiam (810-813-1076 or handoni@hotmail.com) for more information.

2017 PARISH GENERAL ASSEMBLY Our annual **General Assembly** will be held Sunday, November 12th, immediately following Divine Liturgy. Members in good standing both spiritually (attending church) and in their financial stewardship are considered Voting Members and may speak and vote on any non-canonical matter presented at the meeting. Please review the Report Packet that will be sent and plan on attending. Childcare with lunch and activities will be provided by Teen SOYO for the duration of the meeting for those parents staying for the meeting.

GENERAL ASSEMBLY VOTING MEMBER is defined in our Constitution as: *all persons, regardless of sex, eighteen (18) years of age and over, who have been baptized and accepted as members of the Holy Orthodox Church according to its teachings, who accept, profess and practice the faith and discipline of the Holy Orthodox Church and who subscribe to the temporal maintenance of the Parish, through payment of such dues, pledges and assessments.*

General Assembly Proxies are given to those who cannot attend the meeting because of medical treatment or illness, those confined to their homes, or those with written verification of a prior travel commitment. A VOTING member who cannot attend the meeting may have another VOTING member vote on their behalf. PLEASE NOTE: To better our procedures for Proxies, they are available in the church office beginning on Sunday, October 22nd and must be returned back to the office by Sunday, November 5th. Proxies received after November 5th will be considered invalid. If you have any questions, please speak with a member of our Credentials Committee (Dannie Jones, Anwar Abueita, or Fr. Joe).

PARISH COUNCIL MEMBERS: AMBASSADORS OF FAITH For non-Orthodox as well as some Orthodox Christians, entering an Orthodox church can be a very uncomfortable, intimidating experience. Research has shown that non-believers attend church at least once each year, and when they attend, they are profoundly affected by their first impressions. Often the first person our visitors see is a member of our Parish Council. Reaching out to those who enter our doors with a handshake, a greeting, and a welcoming smile could be the most important outreach work we do. Simply put, friendliness has eternal implications. Unless people see in us the light and the love of Christ, they will not believe. Parishioners are often nominated as candidates for the Parish Council because of their education, business experience, or legal background. The best members are not necessarily those who are business-oriented, but rather, those who are Church-oriented and Christ-centered. To be a good council member, one must be active in the worship and sacramental (confession and communion) life of the Church. The best candidates are easy to find – they are in church! The Priest, as the head of the parish, is charged with guiding our total parish. The Parish Council consists of the Clergy and elected and ex-officio lay members. For your information, the Parish Council is never called a “parish board”.

Parish Council Vacancies

If you would like to be nominated or would like to nominate qualified (*see below*) parishioners for the 3 expiring terms on the Parish Council, please submit names to a member of the Nominating Committee. The committee is composed of Dannie Jones, Fadi Rishmawi, Anwar Abueita, and Fr. Joe. The deadline to be a nominee is October 22nd. All nominees must attend a **Parish Council Nominee Seminar** on Monday, October 23rd from 7-8pm. If you will be attending, please let Fr. Joe know. If this day and time does not work for you, speak with Fr. Joe to reschedule another time before the deadline (October 23rd).

Parish Council Qualifications (from our Parish Constitution)

No member of the Parish Council shall be under the age of 18 years of age (excluding any ex-officio member) and no Voting Member of the Parish shall be eligible to become a member of the Parish Council unless such person has been a voting member of the Parish for a period of one (1) year and has fulfilled the canonical requirements of the Orthodox faith. Further, nominees must worship at St. George at least 3 out of 4 Sundays a month; shall be exemplary (model) members of St. George; participate in extracurricular ministries of the parish (such as: Fundraising, Parish Council committees, Educational, etc.); participate in the Holy Sacraments of Confession and Communion on a regular/frequent basis; has signed the yearly Offering Form; and attend a Nominee Seminar.

ARAB-AMERICAN HERITAGE COUNCIL (AAHC) ENSURE THE LEGACY BANQUET The AAHC’s annual banquet is on Tuesday, October 17th from 5:30pm-8pm at the Northbank Center Grand Ballroom 432 N Saginaw St #507, Flint, MI 48502. One of our life-long parishioners, **Vera Farah** will be honored as *Arab-American of the Year*. Also, college scholarships will be awarded. The applications are in the Lounge and the deadline is October 1st! Tickets are \$75. Please email devin@aahcflint.org with questions and to reserve your tickets.

Coming Events in NOVEMBER

- 11 **Parish Thanksgiving Dinner** *hosted by our Church School*
- 12 **Annual Parish General Assembly** *immediately after Divine Liturgy*

MONTHLY OFFERINGS

Our average monthly offerings need to be \$20,047 to meet our 2017 Budget. In August, our offerings were \$10,819 which means **we were short \$9,228!** Please support the work of God through St. George.

-  If you know of a parishioner who has given birth, fallen ill, or admitted to the hospital, please call the church office or let Fr. Joe know.
-  If you have an item that you would like to place in the Weekly Bulletin, please call the church office by 12 Noon of the Wednesday before.

October

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
1 Protection of the Virgin Mary Romanos the Melodist Food Drive Preschool w/ Fr. Joe	2 Bible Study 3-5pm	3 Hieromartyr Dionysius the Areopagite Ladies Auxiliary 5pm Pan-Orthodox Book Club 6-8pm	4 Arabic/English Bible Study 12:30-2pm Parents and Teens 7pm	5	6 Apostle Thomas	7 Great Vespers and Confessions 5pm FAMILY NIGHT!
8 Venerable Pelagia the Penitent Kindergarten-2 nd Grade w/ Fr. Joe	9 Apostle James, son of Alphaeus Bible Study 3-5pm	10 Altar Society Dinner Meeting 6pm Pan-Orthodox Book Club 6-8pm	11 Arabic/English Bible Study 12:30-2pm Parents and Teens 7pm	12	13	14 Diocesan Clergy Retreat and Fall Gathering (<i>see flier</i>) Euchre Tournament 6:30pm No Great Vespers
15 Holy Fathers of the 7th Ecumenical Council 3 rd -5 th Grades w/ Fr. Joe	16 Bible Study 3-5pm	17 Pan-Orthodox Book Club 6-8pm	18 Apostle Luke the Evangelist Arabic/English Bible Study 12:30-2pm Parents and Teens 7pm	19 Parish Council 6:15pm	20 Great Martyr Artemios at Antioch	21 No Great Vespers
22 Seven Sleepers Martyred in Ephesus 6 th -7 th Grades w/ Fr. Joe	23 Apostle James, Brother of our Lord Bible Study 3-5pm Parish Council Nominee Seminar 7pm	24 North End Soup Kitchen 9am-12:30pm Pan-Orthodox Book Club 6-8pm	25 Arabic/English Bible Study 12:30-2pm Parents and Teens 7pm	26 Great Martyr Demetrios the Myrrh-Streaming of Thessalonika	27 Orthodox Christian Fellowship (OCF) 7pm	28 Great Vespers and Confessions 5pm
29 Venerable Martyr Anastasia the Roman 8 th -9 th Grades w/ Fr. Joe	30 Bible Study 3-5pm	31 Pan-Orthodox Book Club 6-8pm				

2017

Namedays, Birthdays and Anniversaries

October 1 to October 31, 2017

Birthdays

October

- 1** Ayham A. Abuaita
Faris Abufarha
Julia A. Bathish
Susan G. Fox
- 2** Luai Abuaita
Andrea Haddad
- 3** Issa Abuaita
Maysaa Al-Khoury
Habeeb Ghattas
Nour S. Ishak
- 5** Tamer P. Abuaita
- 6** Nayfeh Alsaouri
Larry D. Fox
Ramzi R. Qumseya
- 7** Panayotis "Pano" Deligorges
- 8** Esperanza Abuaita
Neveen Farah
Salam Nassar
- 9** Julius D. Andoni
Amanda Haddad
Alexander J. Sahoury
- 10** Nader Abu-Farha
Joseph "Joe" T. David
- 11** Majd T. Abuaita
Caroline F. Rishmawi
- 12** Lana G. Elia
Waseem Fakhoury
Isam Masaad
Sezgeen Shomali
- 13** George M. Abuaita
Majdal A. Al-Atrash
- 14** Elias Mitri
- 15** Kim L. McKeon
- 16** Hiam Ishaq
Rasha Ishaq
- 17** Naila Banna
- 18** Rawan Zeidan
- 19** Jude F. Awad
Bassem Farah
- 20** Salwa T. Abu-Aitah

- Elias Rishmawi
- 21** Angel S. Abuaita
- 22** Ryan D. Brack
Danielle R. Isaac
Greyson Y. Iseid
Susan "Sue" K. Salomon
- 23** Jeffrey R. Sophiea
John Tewolde
- 25** Androlla Abu Aita
Ghassan "Jason" K. Al-Khoury
- 27** Cheryl Abu-Farha
Jessica M. Meshraky
- 28** George Nassar
Christina F. Rishmawi
Alexandria E. Tijerina
- 29** Issa AbuFarha
Killian N. Newsome
Kyle Takach
Daniel E. Tijerina
- 30** Hadil V. Habbas
Maher Qazaha
- 31** Michael A. Abueita
Iman T. David
Angela M. Nassar

Wedding Anniversaries

October

- 2** Mr. and Mrs. Issa Daoud
- 4** Mr. and Mrs. Paul Takach
- 8** Mr. and Mrs. Khaled Al-Khoury
- 16** Mr. and Mrs. Sami Alsaouri
- 17** Mr. and Mrs. Raji Salomon
- 19** Mr. and Mrs. Michael Alqazaha
- 27** Mr. and Mrs. Habeeb Ghattas
- 31** Mr. and Mrs. Larry Fox

Namedays

October

- 1** Romanos AbuAita
- 3** Denise Ghattas
- 6** Issa Thomas David
Thomas "Tom" Fyaz David
- 23** Emil James Bathish
James "Jimmy" David
James "Jim" Delbridge
James "Jim" Otto Russell

God Grant You All Many Years!

St. George Orthodox Church

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

Web Site: saintgeorgeflint.org

V. Rev. Fr. Joseph M. Abud, Pastor

Protodeacon Michael Bassett

Divine Services for the Lord's Day

- Saturday
Great Vespers and Sacrament of Repentance {Confession*} **5:00 PM**
- Sunday
Sacrament of Repentance {Confession*} **8:30 AM—9:30 AM**
Matins {Arabic & English} **8:50 AM**
Divine Liturgy **10:00 AM**
Church School follows Holy Communion from September to May

* Confessions may also take place by appointment with Father Joe during the week.

Major Feast Days (see *Orthodox Churches of Greater Flint* schedule of Divine Services)

**2017-18 Theme for
Church School,
Creative Festivals,
and our
Parish Life Conference**



Parish Council, Departments, & Organizations

PARISH COUNCIL • Anwar Abueita, Chairman 810-771-7152 or andydollar007@aol.com
Parishioners may attend meetings and speak during "Parishioner Comments".

ALTAR SERVERS • Subdeacon George Gantous, Head Sacristan 810-714-7332 or gantousgeorge@yahoo.com

ALTAR SOCIETY • Theresa Farah, Coordinator 810-412-6041 or theyungwon@aol.com

CHOIR • Elias Abueita, Director 810-620-4466 or eliasabuaita.124@gmail.com

CHURCH SCHOOL • Janet Abueita, Director 810-771-7152 or cooeita@aol.com

LADIES AUXILIARY • Hiam Bathish, President 810-238-2152 or emilbathish4@gmail.com

TEEN SOYO • Majd Abuaita, President 810-610-8312 or majdabuaita@yahoo.com

USHERS • Jimmy David 810-515-1314 and Anwar Abueita 810-771-7152 or andydollar007@aol.com Coordinators

ORTHODOX CHRISTIAN FELLOWSHIP • Subdeacon Salim Hanna, Parish Coordinator 810-875-3127 or salimh91@gmail.com

Office Hours

CHURCH SECRETARY: Kelly Dotson kellysecstgeorge@gmail.com
Monday, Thursday, and Friday 10am-4pm; Tuesday and Wednesday 1-4pm
