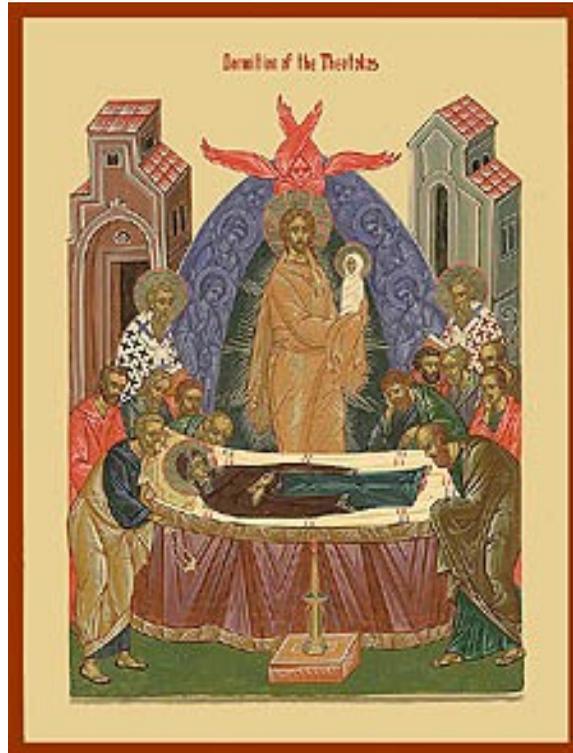


*St. George Antiochian Orthodox Church*  
*Lowell, Massachusetts*



**ELEVENTH SUNDAY AFTER PENTECOST  
& ELEVENTH SUNDAY OF MATTHEW  
LEAVE-TAKING OF THE DORMITION OF THE THEOTOKOS**

*August 23, 2020*

# ST. GEORGE ANTIOCHIAN ORTHODOX CHURCH

The Most Reverend Metropolitan JOSEPH

Archbishop of New York and Metropolitan of All North America

The Rt. Rev. Bishop JOHN, Diocese of Worcester and New England

Rt. Rev. Archimandrite Leonard Faris

Pastor of St. George Antiochian Orthodox Church

Email: [fatherfaris@comcast.net](mailto:fatherfaris@comcast.net)

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Web: [www.saintgeorgelowell.org](http://www.saintgeorgelowell.org)

Facebook: [www.facebook.com/saintgeorgelowell](http://www.facebook.com/saintgeorgelowell)

## WORSHIP SERVICE

Sunday: Matins (Orthros) Service 9:00 a.m. Sunday School: Every other Sunday, 9:30 a.m. to 10:15 a.m.  
Divine Liturgy 10:00 a.m. **Church Office Hours:** Tuesday through Friday, 9:00 am to 1:00 pm

Divine Liturgy begins at 10:00 a.m. and we should not arrive late. When we do arrive late and the Epistle or Gospel is being read or the priest is preaching the sermon or the Great Entrance is taking place, please **REMAIN** in the Vestibule until it is finished before entering the Church. At the end of the Divine Liturgy please keep your conversation until the "Coffee Hour". **We should leave the Church in silence.**

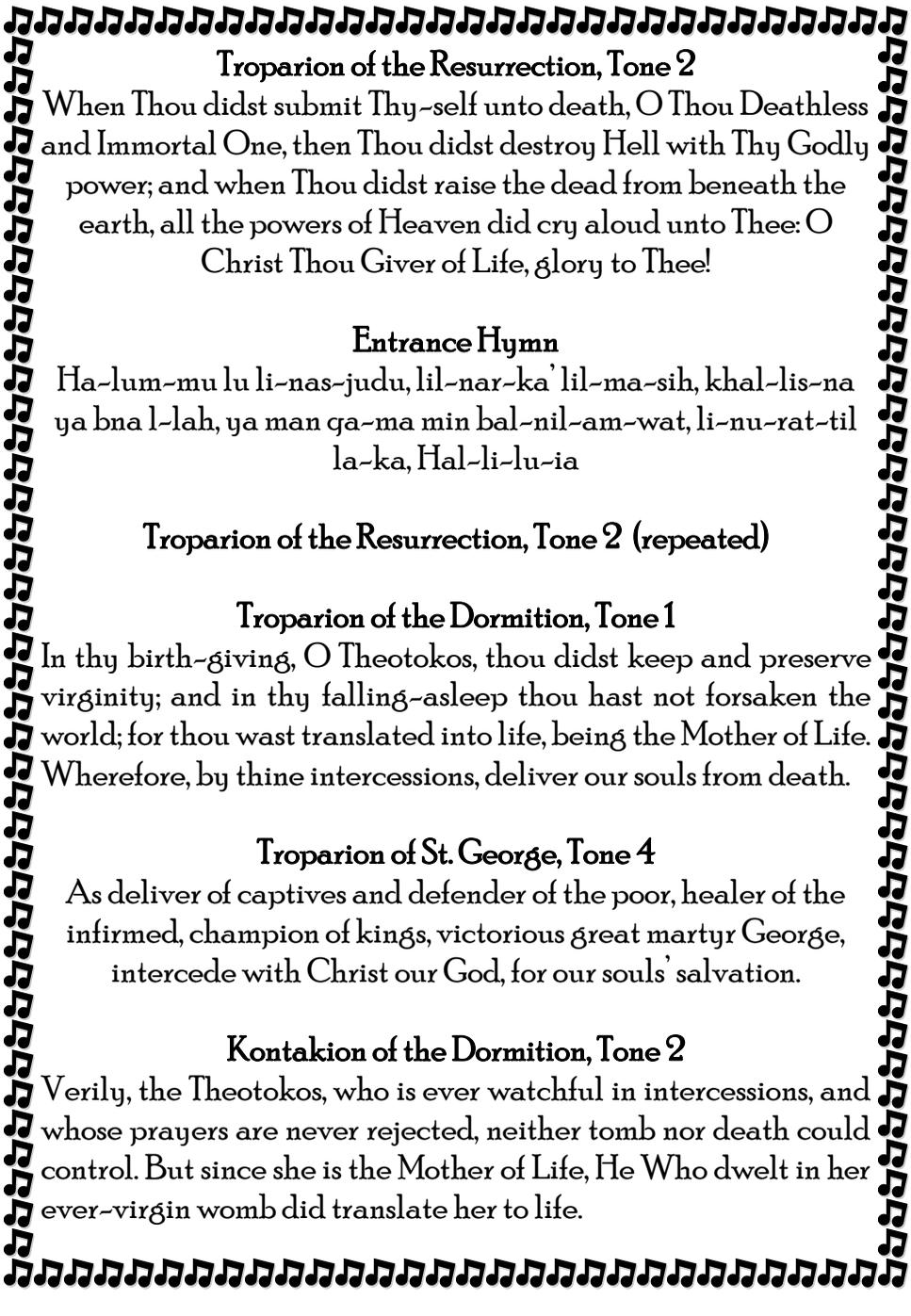
**Important Notice:** The reception of Holy Communion is limited to Orthodox Christians who have prepared themselves by prayer, fasting and recent Confession. Confessions are heard on Sunday mornings during the Matins Service or by special appointment. The Eucharistic Fast begins at midnight on Saturday and ends up with the receiving of Holy Communion. If you are on medication or a young child, you can have a light breakfast before coming to church. If you have any questions, please call Fr. Leonard.

*Thank you,  
Father Leonard*

**Prayer Requests and Bulletin News:** All prayer requests and articles for the weekly bulletin must be submitted each week by **Noon, Tuesday:** emailed to Fr. Leonard at [fatherfaris@comcast.net](mailto:fatherfaris@comcast.net) or call 978-452-4816, otherwise, the requests and articles will be published the following week.

## IMPORTANT ANNOUNCEMENT

If anyone is in the hospital it is the duty of the family to inform the priest so that he can visit the patient. Also, if anyone is homebound and would like to receive Holy Communion, he/she or a family member should contact Fr. Leonard to make arrangements to bring the Sacrament to the shut-in. Fr. Leonard is always happy to bring the Sacraments to those in Hospitals, Nursing Homes or at home. Thank you and God bless!

A decorative border consisting of a musical staff with a treble clef on the left and a bass clef on the right. The staff is filled with a continuous sequence of eighth notes, creating a rhythmic frame around the text.

**Troparion of the Resurrection, Tone 2**

When Thou didst submit Thy-self unto death, O Thou Deathless and Immortal One, then Thou didst destroy Hell with Thy Godly power; and when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ Thou Giver of Life, glory to Thee!

**Entrance Hymn**

Ha-lum-mu lu li-nas-judu, lil-nar-ka' lil-ma-sih, khal-lis-na  
ya bna l-lah, ya man qa-ma min bal-nil-am-wat, li-nu-rat-til  
la-ka, Hal-li-lu-ia

**Troparion of the Resurrection, Tone 2 (repeated)**

**Troparion of the Dormition, Tone 1**

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

**Troparion of St. George, Tone 4**

As deliver of captives and defender of the poor, healer of the infirmed, champion of kings, victorious great martyr George, intercede with Christ our God, for our souls' salvation.

**Kontakion of the Dormition, Tone 2**

Verily, the Theotokos, who is ever watchful in intercessions, and whose prayers are never rejected, neither tomb nor death could control. But since she is the Mother of Life, He Who dwelt in her ever-virgin womb did translate her to life.

## THE EPISTLE

*The Lord is my strength and my song. The Lord has chastened me severely.*

### **The Reading from the First Epistle of St. Paul to the Corinthians. (9:2-12)**

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the Law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the Gospel of Christ.

## THE GOSPEL

### **The Reading from the Holy Gospel according to St. Matthew. (18:23-35)**

The Lord spoke this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailers, until he should pay all his debt. So also My heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

*Prayers are being offered for the  
Health and Safety of:*

Nora Abdelahad  
Connie Abodeely  
Lorice Ansara  
Phyllis & Nel Arsenault  
Siham Bahou  
Charles & June Behrakis  
Ed Betor  
David and Cindy Boragine  
Ida Boragine  
George Ead  
George Ellis  
Michael Faris  
Michael Forsley  
Athanasia Grivas  
Duayne Habib  
Rosalind Hajjar & Family  
Sam Halperin & Family  
Joe Kadir  
Fr. Stephen and Family  
Rose Lowe  
Joseph Mansour  
Lynn, Thomas Marcotte & Family  
Clemence Maria  
Karine Nabbout & Family  
Michael Nackel  
Gwen Noonan  
Helen Poulos  
Lilanne Saad  
Amad Tayebi  
Jack Trotter  
Dr. Vartan & Lisa Yeghiazarians &  
Family  
Genia Yeghiazarians

*Prayers are being offered in Memory of:*

Charles Abdelahad  
George Abodeely  
Miriam Abodeely  
Andrew Ansara  
Elias Ansara  
John Ansara  
Maurice Ansara  
Michael Ansara  
Gladys Assaly  
Linda Assaly  
Yaacoub Awad  
Juliette Bahou  
Laurice Bahou  
Widad Batten  
James "Jimmy" Beaudry  
Calvin Beede  
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Ella Jean Elias  
Rosalind Elias  
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George & Elsie Faris  
Mary T. Faris  
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Eleanor Husson  
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N. Mary Husson  
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J. B. Taleb  
Elaine Vieira  
Leon Yeghiazarians  
Mary Ann & Charles Zaharias  
Hilda Zananiri  
Nahil Zananiri

## REMINDER



PLEASE REMEMBER TO WEAR A MASK  
WHEN ENTERING THE CHURCH  
AND WEARING IT THROUGHOUT THE



Electronic giving helps parishioners to give more consistently and improves St. George's cash flow. It's fast, simple, and convenient. No more checks, no more cash, no more envelopes. (if you chose). Please go to the following link to make your online donation today.

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If you have any questions or comments, please let us know.

Thank You,  
Parish Council

## Blessed Virgin Mary, Mother of God

The Orthodox Church calls Mary “immaculate,” and “all pure,” as a manifestation of the Orthodox understanding of salvation as deification. Orthodox Christians believe that through the grace of God Mary has been deified, or made by grace, what God is by nature or, as St. Paul wrote, “And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another ...” Vladimir Lossky wrote, “... the very heart of the Church, one of her most secret mysteries, her mystical center, her perfection already realized in a human person fully united to God, finding herself beyond the resurrection and the judgment. This person is Mary, the Mother of God.” Thus salvation for Orthodox theology is more than the forgiveness of sins or justification, but is also the transformation of the believer by the grace of God to become a partaker of the Divine Nature. Orthodox Christians see the realization of salvation in the deification of Mary.

Although Orthodox theologians do not dogmatize the Assumption of the Virgin, the Orthodox Church celebrates the feast of her falling asleep and translation to Heaven on August 15. Once again, this is a reflection of the Gospel by telling the faithful that they, like Mary, may share in the victory of Christ over death. Thus, through Christ, the Blessed Virgin has become “more honorable than the cherubim, more glorious beyond compare than the seraphim,” for she has been deified and has inherited a place in the Kingdom of God.

Finally, the devotion of Mary is an expression of meaning of the word “Church.” In the original Greek, the word “Church,” or “ecclesia,” literally means a gathering or assembly. Orthodox devotion to the Blessed Virgin Mary is not merely an expression of popular piety. It is much more. Orthodox veneration of Mary is a manifestation of the most essential doctrines of the Orthodox Faith. The prominent place played by Mary in Orthodoxy also shows the importance of worship as the essence of the Church and the chief means whereby the Church transmits and preserves the Gospel for future generations. The deification of Mary shows that the promises of Christ are real, for, through Christ, those who follow Him will share the experience of God’s deifying grace that is manifested by the Blessed Virgin Mary. Finally, the familiar way in which Orthodox Christians ask Mary and the other Saints for their intercessions, illustrates the very meaning of “Church,” which is an assembly of the faithful, those on earth and those in heaven, with the angels before the throne of God.

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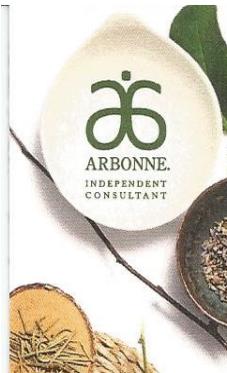
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Founder and Chairman of the Board

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