

ST. GEORGE ORTHODOX CHURCH



5191 LENNON ROAD, FLINT, MI 48507

(810) 732-0720 / saintgeorgeflint@gmail.com

saintgeorgeflint.org

August 03, 2025

SATURDAY: VESPER SERVICE @ 400 P.M.

SUNDAY: ORTHROS @ 8:50 A.M. - DIVINE LITURGY @ 10:00 A.M.

CONFESSION BY APPOINTMENT

V. REV. FR. AMIN HOULI

CELL: (248) 709-1186

EMAIL: pastorstgf@gmail.com

REV. FR. MICHAEL BASSETT

CELL: (989) 627-9580

EMAIL: frdnmike@gmail.com

Welcome to St. George! Thank you for attending today's Divine Services. If you are a first-time visitor, please register your visit by completing the guest book located in the narthex. We would appreciate getting to meet you after liturgy, so feel free to join us during Coffee Fellowship! Every Sunday we remember the Resurrection of our Lord and Savior Jesus Christ. The word "Liturgy" means work of the people that means everyone participates through singing, praying, hearing the teaching, and opening our hearts to allow God's grace to enter. Anyone interested in learning more about our faith are encouraged to speak with one of our clergy.

Guidelines for Receiving Holy Communion for Orthodox Christians: Orthodox Christians fully participate in the celebration of the Eucharist by receiving Holy Communion in fulfillment of Christ's command to eat His Body and drink His Blood. In order to be properly prepared to receive Holy Communion, the faithful should fast (no food or drink from midnight the night before), the Sacrament of Confession (7 years and older) within the last 2 months, being at peace with others, and striving to always love God and their neighbor. Frequent communion and regular confession are recommended for all faithful Orthodox Christians.

For other Christians: We welcome you to this celebration of the Divine Liturgy. Unfortunately we cannot extend to you a general invitation to receive Holy Communion. Orthodox Christian's believe that the Eucharist is an action of the celebrating community signify-

ing a oneness in faith, life, and worship of our community. Reception of the Eucharist by Christians not fully united with us would imply a oneness which does not yet exist, but for which we must all pray. All, however, are welcome to partake of the blessed bread (antidoron) which will be given when coming forward to venerate (kiss) the Holy Cross and receive the final blessing from the priest. Again, welcome!

**OUR RIGHTEOUS FATHERS ISAACIUS, DALMATUS, AND
FAUSTUS SALOME THE MYRRH-BEARER; VENERABLE AN-
THONY THE ROMAN, WONDERWORKER OF NOVGOROD**

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

أبوليتيكيون القيامة باللحن السابع
حَطَمْتَ بِصَلِيبِكَ الْمَوْتَ، وَفَتَحْتَ لِلصَّيِّفِ الْفِرْدَوْسَ، وَحَوَّلْتَ نَوْحَ حَامِلَاتِ الطِّيبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرِزُوا، بِأَنَّكَ قَدْ
قُمْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ، مَانِحًا الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

TROPARIAN OF ST. GEORGE IN TONE FOUR

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.

طروبارية القديس جاورجيوس على اللحن الرابع
بما أنك للمأسورين محرر ومعتق، وللفقراء والمساكين عاقد وناصر، وللمرضى طبيب وشاف، وعن المؤمنين
مكافح ومحارب، أيها العظيم في الشهداء جاورجيوس اللابس الظفر، تشفع إلى المسيح الإله في خلاص نفوسنا.

KONTAKION OF THE TRANSFIGURATION IN TONE SEVEN

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

قنداق عيد التجلي باللحن السابع
تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ عَلَى الْجَبَلِ، وَحَسَبَمَا وَسِعَ تَلَامِيذُكَ شَاهِدُوا مَجْدَكَ. حَتَّىٰ عِنْدَمَا يُعَايِنُونَكَ مَصْلُوبًا، يَفْطَنُوا
أَنَّ الْأَمَّكَ طَوْعًا بِاخْتِيَارِكَ، وَيَكْرِزُوا لِلْعَالَمِ، أَنَّكَ أَنْتَ بِالْحَقِيقَةِ شُعَاعُ الْآبِ.

THE EPISTLE

(For the Eighth Sunday after Pentecost)

The Lord will give strength to His people.

Ascribe to the Lord, O sons of God, ascribe to the Lord honor and glory

The Reading from the First Epistle of St. Paul to the Corinthians. (1:10-17)

Brethren, I appeal to you, by the Name of our Lord Jesus Christ, that all of you agree and that there be no dissension among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest anyone should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to preach the Gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

الرسالة

(للأحد الثامن بعد العنصرة)

الرَّبُّ يُعْطِي قُوَّةً لِشَعْبِهِ.

قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كورنثوس. (17-1:10)

يَا إِخْوَةٌ، أَطْلُبُ إِلَيْكُمْ بِاسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ أَنْ تَقُولُوا جَمِيعَكُمْ قَوْلًا وَاحِدًا، وَأَنْ لَا يَكُونَ بَيْنَكُمْ شِقَاقَاتٌ، بَلْ تَكُونُوا مُكْتَمِلِينَ بِفِكْرٍ وَرَأْيٍ وَاحِدٍ. فَقَدْ أَخْبَرَنِي عَنْكُمْ، يَا إِخْوَتِي، أَهْلُ خُلُوي، أَنَّ بَيْنَكُمْ خُصُومَاتٍ. أَعْنِي أَنَّ كُلَّ وَاحِدٍ مِنْكُمْ يَقُولُ "أَنَا لِبُولُسَ أَوْ أَنَا لِابْلُوسَ، أَوْ أَنَا لِصَفَا أَوْ أَنَا لِلْمَسِيحِ." أَلَعَلَّ الْمَسِيحَ قَدْ تَجَزَّأَ؟ أَلَعَلَّ بُولُسَ صَلَبَ لِأَجْلِكُمْ؟ أَوْ بِاسْمِ بُولُسَ اعْتَمَدْتُمْ؟ أَشْكُرُ اللَّهَ أَنِّي لَمْ أَعْمِدْ مِنْكُمْ أَحَدًا سِوَى كَرَسُبَسَ وَغَايُوسَ. لِئَلَّا يَقُولَ أَحَدٌ إِنِّي عَمَدْتُ بِاسْمِي. وَعَمَدْتُ أَيْضًا أَهْلَ بَيْتِ اسْتِيفَانَسَ. وَمَا عَدَا ذَلِكَ، فَلَا أَعْلَمُ، هَلْ عَمَدْتُ أَحَدًا غَيْرَهُمْ. لِأَنَّ الْمَسِيحَ لَمْ يُرْسَلْنِي لِأَعْمَدَ، بَلْ لِأُبَشِّرَ لَا بِحِكْمَةٍ كَلَامٍ لِئَلَّا يُبْطَلَ صَلِيبُ الْمَسِيحِ.

THE GOSPEL

(For the Eighth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (14:14-22)

At that time, when Jesus went ashore he saw a great throng; and he had compassion on them, and healed their sick When it was evening, the disciples came to Him

and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to Him, "We have only five loaves here and two fish." And He said, "Bring them here to Me." Then He ordered the crowds to sit down on the grass; and taking the five loaves and the two fish He looked up to Heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then Jesus made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds.

الإنجيل (للأحد الثامن من متى)

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِي الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (14:14-22) فِي ذَلِكَ الزَّمَانِ، أَبْصَرَ يَسُوعُ جَمْعًا كَثِيرًا، فَتَحَنَّنَ عَلَيْهِمْ وَأَبْرَأَ مَرْضَاهُمْ. وَلَمَّا كَانَ الْمَسَاءَ، دَنَا إِلَيْهِ تَلَامِيذُهُ وَقَالُوا: "إِنَّ الْمَكَانَ قَفْرٌ، وَالسَّاعَةَ قَدْ فَاتَتْ. فَاصْرِفِ الْجُمُوعَ لِيَذْهَبُوا إِلَى الْقَرْيِ وَيَبْتَاعُوا لَهُمْ طَعَامًا." فَقَالَ لَهُمْ يَسُوعُ: "لَا حَاجَةَ لَهُمْ إِلَى الذَّهَابِ. أَعْطَوْهُمْ أَنْتُمْ لِيَأْكُلُوا." فَقَالُوا لَهُ: "مَا عِنْدَنَا هَهُنَا إِلَّا خَمْسَةٌ أَرْغَفَةٍ وَسَمَكَتَانِ." فَقَالَ لَهُمْ: "هَلُمَّ بِهَا إِلَيَّ إِلَى هَهُنَا." وَأَمَرَ بِجُلُوسِ الْجُمُوعِ عَلَى الْعُشْبِ. ثُمَّ أَخَذَ الْخَمْسَةَ الْأَرْغَفَةَ وَالسَّمَكَتَيْنِ، وَنَظَرَ إِلَى السَّمَاءِ، وَبَارَكَ، وَكَسَرَ، وَأَعْطَى الْأَرْغَفَةَ لِتَلَامِيذِهِ، وَالتَّلَامِيذُ لِلْجُمُوعِ. فَأَكَلُوا جَمِيعُهُمْ وَشَبِعُوا، وَرَفَعُوا مَا فَضَلَ مِنَ الْكُسْرِ اثْنَتَيْ عَشْرَةَ قَفَّةً مَمْلُوءَةً. وَكَانَ الْأَكْلُونَ خَمْسَةَ آفِ رِجُلٍ، سِوَى النِّسَاءِ وَالصِّبْيَانِ. وَلِلْوَقْتِ اضْطَرَّ يَسُوعُ تَلَامِيذُهُ أَنْ يَدْخُلُوا السَّفِينَةَ وَيَسْبِقُوهُ إِلَى الْعَبْرِ، حَتَّى يَصْرِفَ الْجُمُوعَ.

On August 3 in the Holy Orthodox Church, we commemorate the venerable and God-bearing fathers Isaacius, Dalmatus and Faustus of the Dalmaton monastery.

Verses

By three men, O Most High, is Thy throne surrounded:

One, Faustus; two, Isaacius; three, Dalmatus.

On the third, Dalmatus, Faustus and Isaac died.

At first, Dalmatus was an officer during the reign of Emperor Theodosius the Great whom the emperor held in great esteem. When the spirit awakened in him, Dalmatus despised all earthly things, resigned his rank and took his only son Faustus and, with him, went to the community of Isaacius in the outskirts of Constantinople where they both were tonsured as monks. Dalmatus was completely devoted to a God-pleasing life for which the elder Isaacius rejoiced. When Isaacius approached the hour of death, he appointed Dalmatus as abbot in his place. Later,

this community was named after him—the so-called Dalmaton. Dalmatus devoted himself to fasting, at times for forty days. By fasting he conquered the invisible demonic power. He participated in the Third Ecumenical Council in Ephesus in 431 and fought against the Nestorian heresy. Pleasing God, he died peacefully in the fifth century. His son Faustus supported his father in everything and, after a God-pleasing life, died peacefully in the Dalmaton community. On this day, we also commemorate Salome the myrrh-bearer; and Venerable Anthony the Roman, wonderworker of Novgorod.



The Feast of the Dormition of the Theotokos

The Feast of the Dormition of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary is celebrated on August 15 each year. The Feast commemorates the repose (dormition and in the Greek kimisis) or "falling-asleep" of the Mother of Jesus Christ, our Lord. The Feast also commemorates the translation or assumption into heaven of the body of the Theotokos.

The Holy Scriptures tell us that when our Lord was dying on the Cross, He saw His Mother and His disciple John and said to the Virgin Mary, "Woman, behold your son!" and to John, "Behold your mother!" (John 19:25-27). From that hour, the Apostle took care of the Theotokos in his own home. Along with the biblical reference in Acts 1:14 that confirms that the Virgin Mary was with the Holy Apostles on the day of Pentecost, the tradition of the Church holds that she remained in the home of the Apostle John in Jerusalem, continuing a ministry in word and deed. At the time of her death, the disciples of our Lord who were preaching throughout the world returned to Jerusalem to see the Theotokos. Except for Apostle Thomas, all of them including Apostle Paul were gathered together at her bedside. At the moment of her death, Jesus Christ himself descended and carried her soul into heaven. Following her repose, the body of the Theotokos was taken in procession and laid in a tomb near the Garden of Gethsemane. When the Apostle Thomas arrived three

days after her repose and desired to see her body, the tomb was found to be empty. The bodily assumption of the Theotokos was confirmed by the message of an angel and by her appearance to the Apostles. The Icon of the Feast of the Dormition of the Theotokos shows her on her deathbed surrounded by the Apostles. Christ is standing in the center looking at His mother. He is holding a small child clothed in white representing the soul of the Virgin Mary. With His golden garments, the angels above His head, and the mandorla surrounding Him, Christ is depicted in His divine glory.

The posture of the Apostles direct attention toward the Theotokos. On the right Saint Peter censures the body of the Theotokos. On the left Saint Paul bows low in honor of her.

Together with the Apostles are several bishops and women. The bishops traditionally represented are James, the brother of the Lord, Timothy, Heirotheus, and Dionysius the Areopagite. They are shown wearing episcopal vestments. The women are members of the church in Jerusalem.

In front of the bed of the Theotokos is a candle that helps to form a central axis in the icon. Above the candle is the body of the Theotokos and Ever-Virgin Mary. Standing over His mother is Christ holding her most pure soul. Above Christ the gates of heaven stand open, ready to receive the Mother of God.

This great Feast of the Church and the icon celebrates a fundamental teaching of our faith the Resurrection of the body. In the case of the Theotokos, this has been accomplished by the divine will of God. Thus, this Feast is a feast of hope, hope in Resurrection and life eternal. Like those who gathered around the body of the Virgin Mary, we gather around our departed loved ones and commend their souls into the hands of Christ. As we remember those who have reposed in the faith before us and have passed on into the communion of the Saints, we prepare ourselves to one day be received into the new life of the age to come.

We also affirm through this Feast as we journey toward our heavenly abode that the Mother of God intercedes for us. Through Christ she has become the mother of all of the children of God, embracing us with divine love.



Today 08/03/2025 - Ladies Auxiliary Meeting after Liturgy

Church School News!

All Staff- Please mark your calendars!! Church School dinner staff meeting on Thursday, September 5th, at 5:30pm. Staff- please make every effort to attend.

Parents mark your calendars!!

Church School resumes on Sunday, September 7th, 2025! We have missed your children and are looking forward to seeing them soon!

Dormition of the Theotokos Service

Friday, 8/1- Paraklesis to the Virgin Mary, 6pm, at St. George

Monday, 8/4-Paraklesis to the Virgin Mary, 6pm, at St. George

Tuesday, 8/5-Transfiguration Vespers Service, 6pm, at St. Mary Magdalene

Wednesday, 8/6-Divine Liturgy of the Transfiguration, 10am, at Assumption Church

Friday, 8/8-Paraklesis to the Virgin Mary, 6pm, at St. George

Monday, 8/11-Paraklesis to the Virgin Mary, 6pm, at St. George

Wednesday, 8/13-Paraklesis to the Virgin Mary, 6pm, at St. George

Thursday, 8/14- Vesper Service, 10am, at Assumption Church

Friday, 8/15-Divine Liturgy of the Dormition, 10am, at St. George, with the traditional Garisha meal following.

OUR STEWARDSHIP, OFFERINGS, & DONATIONS

BELOVED MEMBERS OF THE FAMILY OF ST. GEORGE

EACH OF YOU SHOULD GIVE WHAT YOU HAVE DECIDED IN YOUR HEART TO GIVE, NOT RELUCTANTLY OR UNDER COMPULSION, FOR GOD LOVES A CHEERFUL GIVER. (2 CORINTHIANS 9:7)

Our stewardship, offerings, and donations are needed. PLEASE help your parish by continuing to offer your gifts! If you cannot come to church, you can simply go to our parish website (<https://saintgeorgeflint.org/>) and donate on-line (or use the QR code below) or you can bring or mail your offerings to St. George, 5191 Lennon Road, Flint, MI 48507. As always, THANK YOU for your generosity and love of our St. George! Online Donations will accept Credit / Debit Cards or ACH (transfers from a banking account) and can be set for automatic donations. Call the Church Office (810-732-0720) if you need help with this.

Automatic Giving. Did you know most banks and credit unions offer automatic bill payment services? You can set it up so they send a check from your account to St. George for the amount you designate. This can be a onetime event or done automatically weekly/monthly. Just call or go online with your banking institution to get the form you need.



Holy Oblation Offering

- **Salim and Dania Hanna for the health of their family and in loving memory of Danial Al-Ghanem (1 yr) .**
- **Raji and Sue Salomon and family for the health of their family and in loving memory of Shawn Kiley (1 yr) .**
- **Mike and Nancy Silpoch for the health of their family and in loving memory of Frank (23 yr) and Mary Salim (7 yr), Rudy (37 yr) and Mildred Silpoch (33 yr).**
- **Anwar & Janet Abueita for their Anniversary, and for the health of their family.**
- **Faten Rishmawi and Family for the health of their family and in loving memory of husband, father, and grandfather Nemer Al-Rishmawi (1 yr).**
- **All Christian's in the middle east.**
- **The health of those who are afflicted by the bombing of Prophet Elias Orthodox Church in Damascus; and in loving memory of the martyrs of that bombing.**

PRAYER LIST

Prayers are offered for our parishioners who are ill, recovering, or in need, especially His servants: Sahar Abdallah, Abeer Abuaita, Issa and Jane Abueita, Marianne, Samer and Louna Sophia Abuaita, Soad Abuaita, Philip and Janett Abuaita, Rasha Abuaita, Sami and Shafiqah Abuaitah, Georgette Abueita, Youssif Abousamra, Fr. Joseph Abud, Munther Al-Kahush, Basil Andoni, Naila Banna, Kristy Corcoran, Vera Daoud, Elias Gantos, Subdeacon George and Suad Gantous, Phyllis Good, Patty Harris, Daisy Isaac, Christine, Matthew Krinock and newborn baby Nicholas, Danny Mortensen, Karen Mortensen, Laura Nassar, Adam Odeh, Betty and Richard Ramsdale, Mousa, Amanda, and Matthew Mousa Rishmawi, Sdn. Dr. Elie and Samia Sadik, Kelly and Steve Sanderson, Norma Sophiea, Cathy Sisco, Gary Stewart, Elaine Shaheen, Richard Shaheen, Nancy and Michael Silpoch, Elias Qumseya, Anoud Rihani, our Catechumens who are under instruction to become members of our Orthodox Faith: Maria Kirk; our Expectant Parents: Miar and Fadi Odeh, Laila and Steven Ismail, Michelle and Peter Shahin, and Angel and George David.

Live Streaming of Divine Services

St. George is open for all parishioners and visitors. If you cannot attend, please pray with us through our livestream which can be seen on our YouTube Channel:

<https://www.youtube.com/c/SaintGeorgeOrthodoxChurchFlintMI>

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.