

ST. GEORGE ORTHODOX CHURCH



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September 14 2025

SATURDAY: VESPER SERVICE @ 400 P.M.

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

CONFESSION BY APPOINTMENT

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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!

ELEVATION (EXALTATION) OF THE HOLY CROSS

THE FIRST ANTIPHON

O God, my God, attend to me; why hast Thou forsaken me? Far from my salvation are the words of my transgressions.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

My God, I will cry by day, and wilt Thou not hearken? And by night, and it shall not be unto folly for me. But as for Thee, Thou dwellest in the sanctuary, O Praise of Israel. (Refrain)

Glory... Both now... (Refrain)

الانتيفونا الأولى
إِلَهِي إِلَهِي أَنْظِرْ إِلَيَّ لِمَاذَا تَرَكْتَنِي؟ لِمَاذَا ابْتَعَدْتَ عَن نُّصْرَتِي وَعَن كَلِمَاتِ أُنِينِي.
اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ خَلِّصْنَا.
إِلَهِي أَنَا فِي النَّهَارِ أَصْرُخُ إِلَيْكَ فَلَا تَسْتَجِيبُ، أَمَا أَنْتَ يَا مِدْحَةَ إِسْرَائِيلَ فَتَسْكُنُ فِي الْأَقْدَاسِ. (اللازمة)
الْمَجْدُ ... الْآنَ ... (اللازمة)

THE SECOND ANTIPHON

O God, why hast Thou cast us off unto the end? Remember Thy congregation which Thou hast purchased from the beginning.

Refrain: Save us, O Son of God, Who wast crucified in the flesh, who sing to Thee: Alleluia.

This is Mount Zion wherein Thou hast dwelt. (Refrain)

God is our King before the ages. He hath wrought salvation in the midst of the earth. (Refrain)

Glory... Both now... O, only begotten Son and Word of God...

الانتيفونا الثانية
اللَّهُمَّ لِمَاذَا أَقْصَيْتَنَا إِلَى الْأَبَدِ؟ أَدُكِّرُ جَمَاعَتَكَ الَّتِي أَقْتَنَيْتَ مِنْذُ الْقَدَمِ.
اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ صُلِبَ عَنَّا بِالْجَسَدِ، إِذْ نُرْتِّلُ لَكَ هَلْلُويَا.
جِبَلِ صِهْيُونَ هَذَا الَّذِي فِيهِ سَكَنْتَ. (اللازمة)
اللَّهُ هُوَ مَلِكُنَا مِنْذُ الْقَدَمِ، صَنَعَ الْخِلَاصَ فِي وَسْطِ الْأَرْضِ. (اللازمة)
الْمَجْدُ ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْابْنَ الْوَحِيدِ...

THE THIRD ANTIPHON

The Lord reigneth, let the people rage; He sitteth upon the cherubim, let the earth be shaken. The Lord is great in Zion; and He is high above all peoples. Let them confess Thy great Name, for it is terrible and holy.

الانتيفونا الثالثة

الرَّبُّ قَدْ مَلَكَ فَلْتَرْتَعِدِ الشُّعُوبُ، وَاسْتَوَى عَلَى الشَّرُوبِيمِ فَلْتَنْزِلِ الْأَرْضُ. الرَّبُّ عَظِيمٌ فِي صِهْيُونَ وَمُتَعَالٍ عَلَى جَمِيعِ الشُّعُوبِ. فَلْيَحْمَدُوا اسْمَكَ الْعَظِيمِ لِأَنَّهُ رَهيبٌ وَقُدُّوسٌ.

THE EISODIKON (ENTRANCE HYMN) OF THE FEAST.

Exalt ye the Lord our God, and worship at His footstool; for He is holy. Save us, O Son of God, Who wast crucified in the flesh, who sing to Thee: Alleluia.

إيصوديكون (ترنيمة الدخول) للعيد

ارْفَعُوا الرَّبَّ إِلَهَنَا وَاسْجُدُوا لِمَوْطِي قَدَمَيْهِ، لِأَنَّهُ قُدُّوسٌ هُوَ. خَلَصَنَا يَا ابْنَ اللَّهِ، يَا مَنْ صَلَبَ عَنَّا بِالْجَسَدِ، إِذْ نُرْتَلُّ لَكَ هَلْلُويَا.

APOLYTIKION OF THE HOLY CROSS IN TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

أبوليتيكيون الصليب المقدس بالحن الأول

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ، وَأَمْنَحْ عبيدَكَ الْمُؤْمِنِينَ الْعَلْبَةَ عَلَى الشَّرِيرِ، وَأَحْفَظْ بِقُوَّةِ صَلَيبِكَ جَمِيعَ الْمُخْتَصِينَ بِكَ.

KONTAKION OF THE HOLY CROSS IN TONE FOUR

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

قنذاق الصليب المقدس بالحن الرابع

يَا مَنْ عَلَى الصَّلَيبِ ارْتَفَعَ طَوْعًا، إِمْنَحْ رَأْفَاتِكَ شَعْبَكَ الْجَدِيدَ، الْمُسَمَّى بِكَ أَيُّهَا الْمَسِيحُ الْإِلَهَ. وَفَرِّحْ بِقُوَّتِكَ عبيدَكَ الْمُؤْمِنِينَ، فَتَمْنَحَهُمُ الْفَوْزَ عَلَى مُحَارِبِيهِمْ، وَلْتَكُنْ مَعُونَتَكَ لَهُمْ سِلَاحَ سَلَامٍ، وَظَفْرًا لَا يُقْهَرُ.

THE ANTI-TRISAGION HYMN

Before Thy Cross we bow down in worship, Master, and we glorify Thy Holy Resurrection. (thrice)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

And we glorify Thy Holy Resurrection.

Dynamis!

Before Thy Cross we bow down in worship, Master, and we glorify Thy Holy Resurrection.

بَدَلًا مِنْ قُدُوسِ اللَّهِ
لِصَلِيبِكَ يَا سَيِّدَنَا نَسْجُدُ، وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نُمَجِّدُ. (ثَلَاثًا)
الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.
وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نُمَجِّدُ.
قُوَّةً!
لِصَلِيبِكَ يَا سَيِّدَنَا نَسْجُدُ، وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نُمَجِّدُ.

THE EPISTLE

Exalt ye the Lord our God.

The Lord reigneth; let the people tremble.

The Reading from the First Epistle of St. Paul to the Corinthians. (1:18-24)

Brethren, the word of the Cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart." Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

الرسالة

ارْفَعُوا الرَّبَّ إِلَهُنَا وَاسْجُدُوا لِمَوْطِي قَدَمِيهِ، فَإِنَّهُ قُدُّوسٌ.

الرَّبُّ قَدْ مَلَكَ فَلْتَسْخَطِ الشُّعُوبُ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كورنثوس. (24-1:18)

يَا إِخْوَةٌ، إِنَّ كَلِمَةَ الصَّلِيبِ عِنْدَ الْهَالِكِينَ جَهَالَةٌ، وَأَمَّا عِنْدَنَا نَحْنُ الْمُخَلَّصِينَ فَهِيَ قُوَّةُ اللَّهِ. لِأَنَّهُ قَدْ كُتِبَ
سَابِئِدُ حِكْمَةِ الْحُكَمَاءِ، وَأَرْفُضُ فَهَمِ الْفُهَمَاءِ. فَأَيْنَ الْحَكِيمِ؟ وَأَيْنَ الْكَاتِبِ؟ وَأَيْنَ مُبَاحِثِ هَذَا الدَّهْرِ؟ أَلَيْسَ اللَّهُ

قَدْ جَهَلَ حِكْمَةَ هَذَا الْعَالَمِ؟ فَإِنَّهُ إِذَا كَانَ الْعَالَمُ وَهُوَ فِي حِكْمَةِ اللَّهِ لَمْ يَعْرِفِ اللَّهَ بِالْحِكْمَةِ، أَرْتَضَى اللَّهُ أَنْ يُخَلِّصَ بِجَهَالَةِ الْكَرَازَةِ الَّذِينَ يُؤْمِنُونَ. لِأَنَّ الْيَهُودَ يَسْأَلُونَ آيَةً، وَالْيُونَانِيِّينَ يَطْلُبُونَ حِكْمَةً، أَمَا نَحْنُ فَتَكْرُرُ بِالْمَسِيحِ مَصْلُوبًا، شَكًّا لِلْيَهُودِ وَجَهَالَةً لِلْيُونَانِيِّينَ. أَمَا لِلْمَدْعُوعِينَ مِنَ الْيَهُودِ وَالْيُونَانِيِّينَ، فَالْمَسِيحُ قُوَّةُ اللَّهِ، وَحِكْمَةُ اللَّهِ.

THE GOSPEL

The Reading from the Holy Gospel according to St. John.(19:6-11, 13-20, 25-28, 30-35)

At that time, the chief priests and the elders of the people took counsel against Jesus to put Him to death. And they came to Pontius Pilate saying, "Crucify Him, crucify Him!" Pilate said to them, "Take Him yourselves and crucify Him, for I find no crime in Him." The Jews answered him, "We have a law, and by that law He ought to die, because He has made Himself the Son of God." When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where art Thou from?" But Jesus gave no answer. Pilate therefore said to Him, "Wilt Thou not speak to me? Knowest Thou not that I have power to release Thee, and power to crucify Thee?" Jesus answered him, "You would have no power over Me unless it had been given you from above.

When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called "The Pavement", and in Hebrew, "Gabbatha." Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, "Behold your King!" They cried out, "Away with Him, away with Him, crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then he handed Him over to them to be crucified.

So they took Jesus and led him away, and He went out, bearing His own Cross, to the place called the place of a skull, which is called in Hebrew "Golgotha." There they crucified Him, and with Him two others, one on either side, with Jesus between them. Pilate also wrote a title and put it on the Cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

Now standing by the Cross of Jesus were His mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus saw His mother, and the Disciple whom He loved standing near, He said to His mother, "Woman, behold, your son!" Then He said to the Disciple, "Behold, your mother!" And from that hour the Disciple took her to his own home. After this, Jesus, knowing that all was now fulfilled, said, "It is finished"; and He bowed His head and gave up the spirit.

في ذلك الزمان، عقد رؤساء الكهنة والشيوخ على يسوع مشورة ليهلكوه. فأتوا إلى بيلاطس قائلين: "أصلبه، أصلبه." فقال لهم بيلاطس: "خذوه أنتم وأصلبوه، فإني لا أجد فيه علة." أجابه اليهود: "إن لنا ناموساً، وبحسب ناموسنا يجب أن يموت، لأنه جعل نفسه ابن الله." فلما سمع بيلاطس هذا الكلام ازداد خوفاً ودخل أيضاً إلى دار الولاية، وقال ليسوع: "من أين أنت؟" فلم يرد يسوع عليه جواباً، فقال له بيلاطس: "ألا تكلمني. أما تعلم أنني لي سلطاناً أن أصلبك، ولي سلطاناً أن أطلقك؟" فأجاب يسوع: "ما كان لك علي من سلطان لو لم يعط لك من فوق؟" فلما سمع بيلاطس هذا الكلام، أخرج يسوع ثم جلس على كرسي القضاء في موضع يقال له "ليسترون" وبالعبرانية "جباتا". وكانت تهيئة الفصح، وكان نحو الساعة التاسعة، وقال لليهود: "هوذا ملككم." أما هم فصرخوا: "ارفعه، ارفعه، أصلبه." فقال لهم بيلاطس: "أأصلب ملككم؟" فأجاب رؤساء الكهنة: "ليس لنا ملك غير قيصر." حينئذ أسلمه إليهم للصلب. فأخذوا يسوع، ومضوا به. فخرج وهو حامل صليبه إلى الموضع المسمى الجمجمة وبالعبرانية يسمى الجلجلة حيث صلبوه وأخزين معه من هنا ومن هناك، ويسوع في الوسط. وكتب بيلاطس عنواناً ووضعهُ على الصليب، وكان المكتوب فيه: "يسوع الناصري ملك اليهود". وهذا العنوان قرأه كثيرون من اليهود لأن الموضع الذي صلب فيه يسوع كان قريباً من المدينة وكان مكتوباً بالعبرانية واليونانية والرومانية. وكانت واقفة عند صليب يسوع أمه وأخت أمه مريم التي لكلاؤيا ومريم المجدلية. فلما رأى يسوع أمه والتلميذ الذي كان هو يحنه واففاً قال لأمه: "يا امرأة، هوذا ابنك." ثم قال للتلميذ: "هوذا أمك". ومن تلك الساعة أخذها التلميذ إلى خاصته. وبعد هذا رأى يسوع أن كل شيء قد تم فأمال رأسه وأسلم الروح. ثم إذ كان يوم التهيئة فنلأ تنقى الإحساد على الصليب في السبت لأن يوم ذلك السبت كان عظيماً سأل اليهود بيلاطس أن تكسر سوقهم ويذهب بهم. فجاء الجند وكسروا ساقى الأول والآخر الذي صلب معه. وأما يسوع فلما انتهوا إليه ورأوه قد مات، لم يكسروا ساقيه لكن واحداً من الجند طعن جنبه بحربة فخرج للوقت دم وماء. والذي عاين شهد وشهادته حق.

The Elevation of the Honored and Life-giving Cross.

On September 14 in the Holy Orthodox Church, we commemorate the Elevation (Exaltation) of the Honored and Life-giving Cross.

Verses

Creation, seeing the Cross highly exalted,

Offereth Thee high praise in its throat, O Savior.

On the fourteenth the Cross' Wood is exalted.

On this day, we commemorate two events connected with the Precious Cross of Christ: the finding of the Cross on Golgotha, and the returning of the Cross to Jerusalem from Persia. While in the Holy Land, the Empress Helena learned that the Holy Cross was buried underneath the temple of the pagan goddess Venus built on Golgotha. She demanded it be torn down and the Cross be excavated. The search turned up three crosses. Uncertain which was the true Cross, the Patriarch Marcarius ordered that each cross be placed on the corpse in a funeral procession passing by. The first two produced nothing, but the third brought the man back to life, thus determining that this was the very Cross on which our Savior brought life to the world. Later, King Chozroes conquered Jerusalem, took the people into slavery and carried off the Lord's Cross to Persia. In 628, the Greek Emperor Heraclius defeated Chozroes, and brought the Cross back to Jerusalem with great ceremony.

Heraclius was carrying the Cross on his back when, suddenly, he froze. The Patriarch Zacharias saw an angel directing the emperor to take off his robes and walk with the same extreme humility with which our Savior bore His Cross. The emperor complied, and was able to finish the procession to the Church of the Resurrection on Golgotha, where he restored the Holy Cross.



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) 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!



Church School News- Last week was our first day and Open House , we had a great turn out! Parents of preschoolers: please remember your child must be 4 years old by Dec 1, 2025, and must stay in the classroom without a parent. Looking forward to a great year. Please read our weekly updates!

- Janet Abueita, Church School Director

Holy Oblation Offering

- **Hiam Bathish for the health of her family, especially children, grandchildren, and great-grandchildren, for Reem on the occasion of her birthday, and in memory of Emil (5 yr)**
- **Karam and Aida Nassar for health of Fred, Omar and Sarah, and Salam and for offering the basil.**
- **Zahra Hayek for the health of Walid, Wael, Amal, Kholoud, Bassam, Wedad, Jackleen, Mirvat, Hunida, Cassandra, and families, and in memory of Nadia, Issa, Azizah, Qusta (22 yr), Fayez, Yacoub, Bassim, Nihaya, Haniya, Hanna, and So'ad**

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

Departed this life in the hope of the resurrection and life eternal of our father's mother's brother's sister's relative Sons daughters may the Lord God remember in his kingdom. Newly departed: Nadia Ibrahim (8/26), Namir Rishmawi (8/26), and Norma Sophiea (8/28).

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.