

# ST. GEORGE ORTHODOX CHURCH



5191 LENNON ROAD, FLINT, MI 48507

(810) 732-0720 / [saintgeorgeflint@gmail.com](mailto:saintgeorgeflint@gmail.com)

[saintgeorgeflint.org](http://saintgeorgeflint.org)

June 22, 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](mailto:pastorstgf@gmail.com)**

**REV. FR. MICHAEL BASSETT**

**CELL: (989) 627-9580**

**EMAIL: [frdnmike@gmail.com](mailto: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!

**THE SUNDAY OF ALL SAINTS OF ANTIOCH  
HIEROMARTYR EUSEBIOS, BISHOP OF SAMOSATA; MAR-  
TYRS ZENO AND HIS SERVANT ZENAS OF PHILADELPHIA IN  
ARABIA; ALBAN, PROTOMARTYR OF BRITAIN**

**RESURRECTIONAL APOLYTIKION IN TONE ONE**

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

أبوليتيكيون القيامة بالحن الأول

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حُفِظَ مِنَ الْجُنْدِ، فُتِمَتْ فِي الْيَوْمِ الثَّلَاثِ أَيُّهَا الْمُخَلِّصُ، مَانِحًا الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّاتُ السَّمَاوَاتِ، هَتَفُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِتَدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدِّكَ.

**APOLYTIKION OF ALL SAINTS OF ANTIOCH IN TONE FOUR**

O fellow trav'lers in the way of the faithful, \* the saints of Antioch now let us all honor: \* the pure and blest Apostles with the hierarchs, \* martyrs with the righteous ones, \* their worn path wisely walking, \* wond'ring at their holy lives \* overflowing with wonders; \* thus let us walk in peace and fear of God \* so that we all win \* the dwelling in Paradise.

أبوليتيكيون جميع قديسي أنطاكية بالحن الرابع

هِيََا نُكْرِمُ يَا رِفَاقَ الْإِيمَانِ. الْقَدِيسِينَ الْأَنْطَاكِيِّينَ جَمِيعًا. الرُّسُلَ الْأَطْهَارَ وَرُؤَسَاءَ الْكَهَنَةِ. وَالْأَبْرَارَ مَعَ الشُّهَدَاءِ مُقْتَفِينَ آثَارَهُمْ. نَاطِرِينَ سِيرَتَهُمُ الْمَلَأَى بِالْعَجَائِبِ. وَنُنْسَلُكَ نَحْنُ أَيْضًا بِسَلَامٍ. لَكِي نَفُوزَ. بِالسَّكَنِ فِي الْفِرْدُوسِ.

**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 عاضد وناصر، وللمرضى طبيب وشاف، وعن المؤمنين مكافح ومحارب، أيها العظيم في الشهداء جاورجيوس اللابس الظفر، تشفع إلى المسيح الإله في خلاص نفوسنا.

## ORDINARY KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

قِنْدَاقِ بِاللْحَنِ الثَّانِي

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنِّ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

## THE EPISTLE

(For Sunday of All Saints of Antioch)

Let Thy mercy, O Lord, be upon us.

Rejoice in the Lord, O ye righteous.

The Reading from the Acts of the Holy Apostles. (11:19-30)

In those days, when the apostles were scattered because of the tribulation that arose over Stephen, they traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one, except to Jews only. But there were some of them, men of Cyprus and Cyrene, who upon coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. The report concerning them reached the ears of the church in Jerusalem, and they sent out Barnabas, to go as far out as Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all, that with purpose of heart they should cleave to the Lord; for he was a good man, full of the Holy Spirit and of faith. And a great multitude was added unto the Lord. Then Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year, they were gathered together in the church, and they

taught a great multitude of people, and the disciples were called Christians first in Antioch. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and signified by the Spirit that there would be a great famine over the whole world; and this took place in the days of Claudius Caesar. And the disciples, every one according to his ability, determined to send relief to the brethren who dwelt in Judaea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

الرسالة  
(لجميع قديسي أنطاكية)  
لَتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا.  
ابْتَهَجُوا أَيُّهَا الصِّدِّيقُونَ بِالرَّبِّ.

فصل من أعمال الرسل القديسين الأَطْهَارِ. (30-19:11)

في تلك الأيام، لما تَبَدَّدَ الرُّسُلُ مِنْ أَجْلِ الضَّيْقِ الَّذِي حَصَلَ بِسَبَبِ اسْتِفَانُوسَ، اجْتَازُوا إِلَى فِينِيقِيَّةَ وَقُبْرُصَ وَأَنْطَاكِيَّةَ، وَهُمْ لَا يُكَلِّمُونَ أَحَدًا بِالْكَلِمَةِ إِلَّا الْيَهُودَ فَقَطْ. وَلَكِنَّ قَوْمًا مِنْهُمْ كَانُوا قُبْرُصِيِّينَ وَقَيْرَوَانِيِّينَ. فَهَوْلَاءِ لَمَّا دَخَلُوا أَنْطَاكِيَّةَ، أَخَذُوا يُكَلِّمُونَ الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ. وَكَانَتْ يَدُ الرَّبِّ مَعَهُمْ، فَأَمَّنَ عَدَدٌ كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ. فَبَلَغَ خَبْرُ ذَلِكَ إِلَى آذَانِ الْكَنِيسَةِ الَّتِي بِأُورُشَلِيمَ، فَأَرْسَلُوا بَرْنَابَا لِكَيْ يَجْتَازَ إِلَى أَنْطَاكِيَّةَ. فَلَمَّا أَقْبَلَ وَرَأَى نِعْمَةَ اللَّهِ، فَرِحَ وَوَعَّظَهُمْ كُلَّهُمْ بِأَنْ يَثْبُتُوا فِي الرَّبِّ بِعَزِيمَةِ الْقَلْبِ. لِأَنَّهُ كَانَ رَجُلًا صَالِحًا مُمْتَلِنًا مِنَ الرُّوحِ الْقُدُسِ وَالْإِيمَانِ. وَانْضَمَّ إِلَى الرَّبِّ جَمْعٌ كَثِيرٌ. ثُمَّ خَرَجَ بَرْنَابَا إِلَى طَرَسُوسَ فِي طَلَبِ شَاوُلَ. وَلَمَّا وَجَدَهُ أَتَى بِهِ إِلَى أَنْطَاكِيَّةَ. وَتَرَدَّدَا مَعًا سَنَةً كَامِلَةً فِي هَذِهِ الْكَنِيسَةِ، وَعَلَّمَا جَمْعًا كَثِيرًا، وَدَعَى التَّلَامِيذُ مَسِيحِيِّينَ فِي أَنْطَاكِيَّةَ أَوْلًا. وَفِي تِلْكَ الْأَيَّامِ، انْحَدَرَ مِنْ أُورُشَلِيمَ أَنْبِيَاءٌ إِلَى أَنْطَاكِيَّةَ. فَقَامَ وَاحِدٌ مِنْهُمْ اسْمُهُ أَغَابُوسَ، فَأَتَبَأَ بِالرُّوحِ أَنْ سَتَكُونَ مَجَاعَةٌ عَظِيمَةٌ فِي جَمِيعِ الْمَسْكُونَةِ، وَقَدْ وَقَعَ ذَلِكَ فِي أَيَّامِ كَلُودِيُوسَ قَيْصَرَ. فَعَزَمَ التَّلَامِيذُ، بِحَسَبِ مَا يَتَيْسَّرُ لِكُلِّ وَاحِدٍ مِنْهُمْ، أَنْ يُرْسِلُوا خِدْمَةً إِلَى الْإِخْوَةِ السَّاكِنِينَ فِي أُورُشَلِيمَ. فَفَعَلُوا ذَلِكَ، وَبَعَثُوا إِلَى الشُّيُوخِ عَلَى أَيْدِي بَرْنَابَا وَشَاوُلَ.

## THE GOSPEL

(For the Second Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (4:18-23)

At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in

their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people.

الإنجيل (للأحد الثاني بعد العنصرة)

فصل من بشارة القديس متى الإنجيلي البشير والتلميذ الطاهر. (23-18:4)

في ذلك الزمان، فيما كان يسوع ماشياً على شاطئ بحر الجليل، رأى أخوين وهما سمعان المدعو بطرس وأندراوس أخوه، يلقيان شباكاً في البحر (لأنهما كانا صيادين)، فقال لهما هلم ورائي فأجعلكما صيادي الناس. فللوقت تركا كل شيء وتبعاه. وجزاز من هناك، فرأى أخوين آخرين وهما يعقوب بن زبدي ويوحنا أخوه، في سفينة مع أبيهما زبدي يصلحان شباكهما فدعاهما، وللوقت تركا السفينة وأباهما وتبعاه. وكان يسوع يطوف الجليل كله يعلم في مجامعهم ويكرز ببشارة الملكوت ويشفي كل مرض وكل ضعف في الشعب.

### Saints of the Patriarchate of Antioch

St. Peter was from the town of Bethsaida and was a fisherman by trade. He followed his brother, Andrew (the First called) and became a disciple of our Lord Jesus Christ. His impetuous nature but firm loyalty caused our Lord to change his name from Simon to Peter (the "rock"). Peter's three denials during Jesus' trial resulted in such repentance that he never again faltered in his resolve to follow Him. Peter is considered by tradition to be the first bishop for the newly-established Gentile church in the city of Antioch (after God revealed to him the universality of the gift of his Son in a dream), before having that responsibility in Rome. It was in Rome that he suffered martyrdom, on orders of the Emperor Nero, c. 67. his relics are in St. Peter's basilica in that city.

St. Paul was born in Tarsus. Saul (as he was originally called) was a Pharisee who had studied under the great Jewish teacher Gamaliel. He was a fierce persecutor of Christians until Christ appeared to him when he was on his way to Damascus, striking him blind and causing a complete conversion of his life. After his baptism, Paul (as he was known thereafter) became a fervent, untiring Christian missionary. He went to Antioch and from there was sent out on his journeys throughout the Roman Empire as the "Apostle to the Gentiles" He was beheaded in Rome at the same time as St. Peter, c. 67.

St. Ananias, one of the Seventy sent out by Christ [Luke 10], was the Bishop of the fledgling church in Damascus when he was told in a vision of God's plan for Paul, whom he baptized. St. Ananias suffered persecution without faltering in his faith and was stoned to death. His relics are now in Constantinople, but his home in Damascus, which was used by the Christians as a church, can be visited today.

St. Luke was a physician of the city of Antioch and a member of the Christian community there. It was he who donated land on which was the cave that became the meeting place for that community. In this cave church St. Peter led divine worship;

from this church, St. Paul was sent out on his missionary journeys and St. Ignatius was led to martyrdom. St. Luke accompanied St. Paul on some of his journeys and wrote the third Gospel and the book of Acts from what he learned and experienced about the life of our Lord and the beginnings of the Church. St. Luke is also known as an artist who painted the first icon of the Theotokos (in the “seat of wisdom” pose, holding the Christ child in her lap). This icon – now sealed up as a protection from the elements – can still be venerated today at the Saydnaya Monastery.

St. Thecla was 18 years old when St. Paul came to her village in Iconium to preach the Gospel. After three days of listening intently, the young woman was thoroughly convinced of the truth of Christianity. Her parents, prominent in the community, were furious with their daughter for her conversion and because she now rejected the man to whom they had betrothed her. Unsuccessful in her attempts through talking and beating to dissuade Thecla, her mother finally reported her to the local government officials. Their torture also did not dissuade the saint who then followed St. Paul on his return to Antioch. Persecution continued in that city and Thecla was soon thrown to the wild beasts, who only tamely curled up at her feet! Eventually the young saint escaped to the area near present-day Maaloula in Syria. She preached to the local people, baptizing those who believed in our Lord Jesus Christ. When she was being pursued again, she came to a rocky mountain with no way to escape. After she prayed to God to show her a way out, a break occurred in the rock, forming a cave in which the young woman could hide. There she eventually died and it is there that her relics may be venerated today.

St. Ignatius, according to tradition, was the little child whom our Lord held in his lap when he taught the disciples about humility [Matthew 18:4]. Ignatius grew up to be a fervent follower of Christ. He was a disciple of St. John the beloved disciple along with St. Polycarp (later bishop of Smyrna). Eventually becoming the bishop of Antioch, St. Ignatius led the Christians of that city with love and wisdom. The Emperor Trajan heard about the godly bishop when he visited Antioch and, perhaps as a test case, called him in and ordered him to offer sacrifice to the idols. The devout bishop never wavered in his refusal and so was arrested and marched to Rome for execution in the arena. During the lengthy journey to Rome, St. Ignatius wrote letters (to several churches and to St. Polycarp) which serve as an invaluable source of information and inspiration to us today. St. Ignatius received the crown of martyrdom in the year 106.

St. John Chrysostom was born to pagan parents in Antioch in the year 347. He studied Greek philosophy, and eventually turned away from empty pagan beliefs, became a Christian and was baptized by Meletius, the Patriarch of Antioch. Soon his parents were also baptized and, after their deaths, John became a monk, living an ascetic life of prayer. He was ordained to the priesthood and was eventually chosen as the Patriarch of Constantinople. He wrote many books, was known far and wide for his persuasive preaching, and he increased the Church by sending out missionaries. He composed a liturgical rite for the church, and as a defender of right living – even for those

in positions of power – he was exiled twice by the Empress Eudoxia. It was in exile in Armenia that he died in the year 407. His eloquent words (as in the Paschal sermon which we hear each year) are as meaningful for us today as they were in his time.

St. Ephraim the Syrian lived during the reign of the Emperor Constantine the Great when Christianity became a legal religion. Ephraim’s family was poor and he had a troubled childhood before experiencing a conversion of the heart. He became a fervent follower of our Lord and began using his many gifts for the instruction and conversion of others. As a monk, he imparted wisdom to other monks, he especially encouraged repentance, and he spent many hours in prayer, composing prayers, and in writing books. When the people wanted to make St. Ephraim a bishop, he feigned madness in order to be allowed to remain as a simple monk and continue the work that God had given him. St. Ephraim fell asleep in the Lord in the year 373.

St. John of Damascus was a nobleman who first had a career at court as a minister of Caliph Abdul-Malek during the reign of the iconoclastic Emperor Leo the Isaurian. John vigorously defended the veneration of icons and was reported to the Emperor by the Caliph. For this “offense”, the Emperor had John’s right hand cut off, but when the saint prayed before the icon of the Theotokos, he was miraculously healed. John then became a monk in the monastery of St. Sava and spent the remainder of his life in prayer and writing hymns and theological works. He was granted a long life and a peaceful death in the year 749.

## **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 offered for

- George and Amal Abuaita for the health of their family
- Members of the family of St. George church and their relatives everywhere.
- All the sick and the suffering around the world.
- All Christian's in the middle east.

## 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, Soad Abuaita, Philip and Janett Abuaita, Rasha Abuaita, Sami and Shafiqa Abuaitah, Fr. Joseph Abud, Georgette Abueita, Youssif Abousamra, Munther Al-Kahush, Basil Andoni, Naila Banna, Kristy Corcoran, Vera Daoud, Elias Gantos, Subdeacon George and Suad Gantous, Phyllis Good, Lee Harris, Daisy Isaac, Danny Mortensen, Karen Mortensen, Laura Nassar, Adam Odeh, Betty and Richard Ramsdale, Sdn. Dr. Elie and Samia Sadik, Kelly and Steve Sanderson, 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: Christine and Matthew Krinock, Marianne and Samer Abuaita, Miar and Fadi Odeh, Laila and Steven Ismail, Michelle and Peter Shalin, and Angel and George David.

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, Shafika Nassar Abulail (5/27) Vicky's mom, Matia Abuaita (6/3), and Said Farah (6/6).

## **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.