

# ST. GEORGE ORTHODOX CHURCH



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

July 06, 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!

**FOURTH SUNDAY OF MATTHEW  
RIGHTEOUS FATHER SISOËS THE GREAT OF EGYPT;  
APOSTLES ARCHIPPUS, PHILEMON AND ONESIMOS OF  
THE SEVENTY**

**RESURRECTIONAL APOLYTIKION IN TONE THREE**

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

أبوليتيكيون القيامة بالحن الثالث  
لِتَفْرَحِ السَّمَاوِيَّاتُ وَتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكُرِّ  
الْأَمْوَاتِ، وَأُنْقَذْنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ 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 الالابس 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 بِاللَّحْنِ الثَّانِي

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنِ 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 the Fourth Sunday after Pentecost)

Sing praises to our God, sing praises.

Clap your hands all ye peoples.

The Reading from the Epistle of St. Paul to the Romans. (6:18-23)

Brethren, having been set free from sin, you have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

الرسالة (للأحد الرابع بعد العنصرة)

رَتِّلُوا لِإِلَهِنَا رَتِّلُوا.

يَا جَمِيعَ الْأُمَّمِ صَفَّقُوا بِالْأَيْدِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ رُومِيَّةِ. (6:18-23)

يَا إِخْوَةَ، بَعْدَ أَنْ أُعْتِقْتُمْ مِنَ الْخَطِيئَةِ أَصَبَحْتُمْ عِبِيدًا لِلْبِرِّ. أَقُولُ كَلَامًا بَشَرِيًّا مِنْ أَجْلِ ضَعْفِ أَجْسَادِكُمْ، فَإِنَّكُمْ كَمَا جَعَلْتُمْ أَعْضَاءَكُمْ عِبِيدًا لِلنَّجَاسَةِ وَالْإِثْمِ لِلْإِثْمِ، كَذَلِكَ الْآنَ اجْعَلُوا أَعْضَاءَكُمْ عِبِيدًا لِلْبِرِّ لِلْقَدَاسَةِ. لِأَنَّكُمْ حِينَ كُنْتُمْ عِبِيدًا لِلْخَطِيئَةِ كُنْتُمْ أَحْرَارًا مِنَ الْبِرِّ. فَأَيُّ ثَمَرٍ حَصَلَ لَكُمْ مِنَ الْأُمُورِ الَّتِي تَسْتَحْيُونَ مِنْهَا الْآنَ، فَإِنَّمَا عَاقِبَتُهَا الْمَوْتُ. وَأَمَّا الْآنَ فَإِذْ قَدْ أُعْتِقْتُمْ مِنَ الْخَطِيئَةِ وَاسْتُعْبِدْتُمْ لِلَّهِ فَإِنَّ لَكُمْ ثَمَرًا الْقَدَاسَةَ، وَالْعَاقِبَةُ هِيَ الْحَيَاةُ الْأَبَدِيَّةُ. لِأَنَّ أَجْرَةَ الْخَطِيئَةِ مَوْتُ، وَمَوْهَبَةُ اللَّهِ حَيَاةٌ أَبَدِيَّةٌ فِي الْمَسِيحِ يَسُوعَ رَبِّنَا.

## THE GOSPEL

(For the Fourth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (8:5-13)

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching Him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And Jesus said to him, "I will come and heal him." But the centurion answered Him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, He marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the Kingdom of Heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

الإنجيل (للأحد الرابع من متى)

فصل شريف من بشارة القديس متى الإنجيلي البشير والتلميذ الطاهر. (8:5-13)

في ذلك الزمان، دخل يسوع كفرناحوم، فدنا إليه قائد مئة، وطلب إليه قائلاً: يا رب إن فتاي ملقى في البيت مخلصاً يُعذب بعذاب شديد. فقال له يسوع: أنا آتي وأشفيه. فأجاب قائد المئة قائلاً: يا رب، لست مستحقاً أن تدخل تحت سقفِي، ولكن قل كلمة لا غير، فبيراً فتاي. فإني أنا إنسان تحت سلطان، ولي جند تحت يدي، أقول لهذا "أذهب"، فيذهب، وللآخر "انت"، فيأتي، ولعبيدي "اعمل هذا"، فيعمل. فلما سمع يسوع، تعجب وقال للذين يتبعونه: الحق أقول لكم، إنني لم أجد إيماناً بمقدار هذا ولا في إسرائيل. أقول لكم، إن كثيرين سيأتون من المشارق والمغرب ويتكئون مع إبراهيم واسحق ويعقوب في ملكوت السموات. وأما بنو الملكوت فيلقون في الظلمة البرانية. هناك يكون البكاء وصريف الأسنان. ثم قال يسوع لقائد المئة: أذهب، وليكن لك كما أمنت. فشفي فتاه في تلك الساعة.

### Righteous Father Sisoës the Great of Egypt.

On July 6 in the Holy Orthodox Church, we commemorate our Righteous Father Sisoës the Great of Egypt.

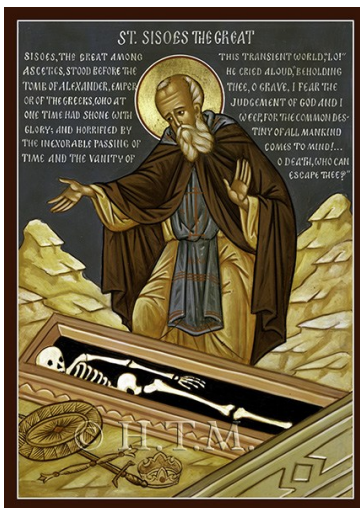
Verses

When he died, this was written upon the tablet:

Sisoës, the tablet of the Divine Spirit.

On the sixth, Sisoës went blameless from earth to Heaven. Sisoës was a disciple of St. Anthony the Great. Imposing difficult ascetic labors on himself in the wilderne-

ss for 60 years, Sisoës humbled himself so much that he became meek and guileless as a lamb. God endowed Sisoës with abundant grace so that he was able to heal the sick, drive out unclean spirits and resurrect the dead. Sisoës taught those who visited him: “Regardless in what way temptation comes to man, a man should give himself to the will of God and to recognize that temptation occurred because of his sins. If something good happens, it should be said that it happened according to God’s Providence.” Sisoës died peacefully in extreme old age in 429.



## 1700th Anniversary of the First Ecumenical Council of Nicaea

### The Nicene Constantinopolitan Creed: The Symbol of Our Faith

The Creed that we recite each Sunday is a summary of our faith. There is certainly more to say about the God we follow and the way in which we follow Him, but the Creed presents the essentials that every Christian must proclaim. So the Creed is a summary of our faith. Our liturgy books, however, do not call the Creed a "summary" of the faith but the "Symbol of the Faith," which in Greek is "To Symbolon tis Pisteôs."

What does it mean to call the Creed a "symbol?" When we consider Christian symbols, we might think first of the cross that we wear, which symbolizes both our faith in a crucified God as well as the need for us to carry the cross in our own lives. That's a fairly obvious use of the word "symbol." But what does the term symbol mean when applied to the Creed? To reflect on this question in what follows, we need to set aside the English word "symbol," and think instead about the Greek word "symbolon." In the ancient world, the term symbolon referred to various kinds of tokens that people would use to identify one another. When two people entered into a treaty or a contract, for example, they would break a piece of pottery or an animal bone and each person would keep half the broken item as a symbolon of their contract. The word symbolôn means to "join together," and it was by "joining together" the two broken pieces that the members of the contract would identify their connection. In Greek literature, this was even the way that two relatives might show their kinship. They would each display their symbolon. Even more interesting for our purp-

oses, when the great citizen Assembly would meet in ancient Athens, each citizen would be given a small token called a symbolon that showed that he was a legitimate citizen. In order to be paid for sitting on a public jury or to be paid for service in the Assembly, one returned this symbolon to the proper authorities at the end of deliberations. The symbolon proved that a person was a legitimate citizen who earned a legitimate salary. Something like this is what a figure named Rufinus had in mind in the 4th century AD when he explained why the label symbolon was applied to the Creed. A way was needed, he claimed, to distinguish true teachers from false, in order to keep the faithful from being confused. Just like soldiers in battle, therefore, who wear certain insignia to let their fellow soldiers know if they are friend or foe, so too, Christian teachers had to show their symbolon, the Creed, in order to let people know whether or not they were on the side of the true faith.

Other significance was also attached to the word symbolon in the ancient Church, but we do not need to pursue this complicated historical question further. What we have said above provides enough helpful material to apply to our lives. After all, the Greek word for the public Assembly in ancient Athens was "ekklêsia"- the very word that comes to mean "Church" in Christian usage. Where the Athenians used a symbolon to identify legitimate citizens in their civic ekklêsia, we rely on the Creed to identify the citizens of the ekklêsia of the Church. The Creed is a confession that demonstrates our true and legitimate faith, and helps us to recognize this faith in each other. We announce whenever we recite the Creed that we follow this God, and no other, and that we are citizens of this Church, and no other. The Creed is a token of our identity. It is the criterion of Orthodoxy. But a certain clarification is in order at this point. When we speak of the "legitimate" members of the Church, and of the "criterion" of Orthodoxy, we must not confine such things to the words we utter in the Creed. Those words are absolutely essential, but they are weak if they do not issue forth into a particular way of living. We cannot claim to have true knowledge of God if we do not express this knowledge in the true way of life. We do not only recite the Creed. We need to live the Creed. And yet, what does that mean? How does one live the Creed? To answer this question briefly, and in a perhaps surprising fashion, we can turn to some recent comments of One of the writers in the church, where he reflects on the work of St. Silouan the Athonite. He writes, "With apostolic conviction, St. Silouan... says somewhere that the criterion for the presence of the Holy Spirit, the criterion of the truth, is the love for one's enemies." [1] When applied to our present concern for living out the Creed, this means that, if we really understand the Creed and if we really understand that we have been given new life in Jesus Christ, then we are called to reverse the patterns of this world. In this world, people help their friends and harm their enemies. But, if what we confess in the Creed is true, which we personalize with the words "I believe," then we have committed ourselves to follow the crucified God, becoming citizens of His Kingdom, living by His laws and standards. And the vibrant symbolon of our citizenship in the commonwealth of Christ is to love our enemies. We must bear this fact in mind every time we say in the Creed, "I believe..."

**Campers of our St. George Church are leaving to the AV next Sunday**

The Antiochian Village campers of our parish received two donations to cover some of the expense of their trip to the AV in loving memory of William Alshouri and Georgia Coone.



**57TH BIENNIAL ANTIOCHIAN ORTHODOX CHRISTIAN**

*Archdiocese Convention*

July 20 – 27, 2025



**9300 Bryn Mawr Avenue  
Rosemont, Illinois 60018  
Phone: 1 847 696 1234**

**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

- The health of Ayman and Wafaa Elias and their family in loving memory of daughter Joselyn Elias.
- The health of Najwa Joubran and her family , and in loving memory of Emil (14Year) and Joselyn Elias.
- The health of Philip, Sami, and Georgette Abuaita and their family, and in loving memory of Matia (40day).
- The health of Cheryl, Angie and Holly Davidson, and in loving memory of Kerry Davidson (40day).
- 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 Shafiq Abuaitah, Georgette Abueita, Youssif Abousamra, Fr. Joseph Abud, Munther Alkahush, Basil Andoni, Naila Banna, Kristy Corcoran, Vera Daoud, Elias Gantos, Subdeacon George and Suad Gantous, Phyllis Good, Patty 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, 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: Christine and Matthew Krinock, Miar and Fadi Odeh, Laila and Steven Ismail, Michelle and Peter Shahin, 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; 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.