ST. GEORGE ORTHODOX CHURCH

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saintgeorgeflint.org

Augst 16, 2026

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

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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!

THE FIRST ANTIPHON

Shout with joy to God, all the earth, give thanks unto the Lord and call upon His Name. Declare His works among the nations. Refrain: Through the intercessions of the Theotokos, O Savior, save us. In the city of our God, in His holy mountain, His place hath been made in peace, and His dwelling in Zion. (Refrain) Glory… Both now… (Refrain)

الانتيفونا الأولى

هَلِّلوا للهِ يا جَميعَ الأرْضِ، اعْتَرِفوا لَهُ وسَبِّحوا لِاسمِهِ.
اللازِمَة: بِشَفاعاتِ والِدَةِ الإلهِ، يا مُخَلِّصُ خَلِّصْنا.
في مدينةِ ربِّ القُوَّاتِ في مدينةِ إلهِنا، صارَ مَوْضِعُهُ بِسَلامٍ ومَسْكَنُهُ في صِهْيَوْن. (اللازمة)
المجدُ… الآنَ وكلَّ أوانٍ… (اللازمة)

THE SECOND ANTIPHON

The Lord loves the gates of Zion more than all the dwelling of Jacob. Glorious things are spoken of thee, O city of God.
Refrain: Save us, O Son of God, Who art risen …..sing to Thee: Alleluia.
God hath laid her foundation unto eternity. We have thought, O God, of Thy mercy in the midst of Thy people. (Refrain)
The most-high hath hallowed His tabernacle. (Refrain)
Glory… Both now… O, only begotten Son and Word of God…

الانتيفونا الثانية

الرَّبُّ يُحِبُّ أَبوابَ صِهْيَونَ أَكْثَرَ مِنْ جَميعِ مَساكِنِ يَعْقوب. لَقَدْ حُدِّثَ عَنْكِ بالمَفاخِرِ يا مَدينَةَ الله.
اللازِمَة: خَلِّصْنا يا ابْنَ اللهِ، يا مَنْ قامَ مِنْ بَيْنِ الأمْواتِ، لِنُرَتِّلَ لَكَ: هَلِلوييا.
اللهُ أَسَّسَها إلى الدهرِ. يا أَللهُ رحمَتُكَ في وَسَطِ شَعْبِك. (اللازمة)
والعَلِيُّ قَدَّسَ مَسْكَنَهُ. (اللازمة)
المَجْدُ ... الآنَ ... يا كَلِمَةَ اللهِ الإبنَ الوَحيد ...

THE THIRD ANTIPHON

Ready is my heart, O God, ready is my heart; I will sing and chant in my glory. What shall I render to the Lord for all that He hath given me? I will receive the cup of salvation, and call upon the Name of the Lord.

االانتيفونا الثالثة

مُسْتَعِدٌّ قَلْبي يا اللهُ إنَّ قَلْبِيَ لَمُستَعِدٌّ. بِماذا أكافئُ الرَّبَّ عَنْ كُلِّ ما أَعْطاني؟ كأسَ الخَلاصِ أَتَناوَلُ وباسْمِ الرَّبِّ أدْعو.

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hades 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.

أبوليتيكيون القيامة باللحنِ الثاني

عِنْدَما انْحَدَرْتَ إلى المَوْت، أيُّها الحَياةُ الذي لا يَموت، حِينَئِذٍ أَمَتَّ الجَحيمَ بِبَرْقِ لاهوتِك. وعِنْدَما أقَمْتَ الأمْواتَ مِنْ تَحْتِ الثَّرى، صَرَخَ نَحْوكَ جَميعُ القُوّاتِ السَّماوِيين: أيُّها المَسيحُ الإلهُ، مُعْطي الحَياةِ المَجْدُ لَك.

APOLYTIKION OF THE DORMITION IN TONE ONE

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

أبوليتيكيون رُقَاد وَالِدَة الإلَه باللحنِ الأوَّل

في ميلادِكِ حَفِظتِ البَتوليَّةَ وَصُنتِها، وَفي رُقادِكِ ما أَهْمَلتِ العالَمَ وَتَرَكْتِهِ يا والِدَةَ الإلَه، لأَنَّكِ انْتَقَلتِ إلى الحَياةِ، بِما أَنَّكِ أُمُّ الحَياة. فَبِشَفاعاتِكِ، أَنقِذي مِنَ المَوتِ نُفوسَنا.

APOLYTIKION OF THE HOLY NAPKIN IN TONE TWO

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

أبوليتيكيون المنديل الشريف باللحنِ الثاني

لِصورَتِكَ الطاهِرَةِ نَسْجُدُ أيُّها الصّالِح، طالِبينَ غُفْرانَ الخَطايا أيُّها المَسيحُ إلهُنا، لأنَّكَ قَبِلْتَ أنْ تَرتَفِعَ بالجَسَدِ

على الصَّليبِ طَوْعاً، لِتُنَجِّيَ الذينَ خَلَقْتَ مِنْ عُبودِيَّةِ العَدُوّ. لِذلِكَ نَهتِفُ إليكَ بِشُكْرٍ: لَقَدْ مَلَأْتَ الكُلَّ فَرَحاً يا مُخَلِّصَنا، إذْ أتَيْتَ لِتُخَلِّصَ العالَم.

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.

KONTAKION OF THE DORMITION IN TONE TWO

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.

قنداق رُقَاد وَالِدَة الإلَه باللحنِ الثاني

أُمُّ الإلهِ القَوِيَّةُ في الشَّفاعَةِ، والعَوْنُ الَّذي لا يَخيبُ في الحماية، لَمْ تُضْبَطْ في قَبْرٍ ولا في مَوْتٍ، بَلْ كَأُمِّ الحَياةِ نَقَلَها إلى الحياةِ إبْنُها الَّذي حَلَّ في حَشاها الدَّائِمِ البتوليَّة.

THE EPISTLE

(For the Eleventh Sunday after Pentecost)

The Lord is my strength and my song.

With chastisement hath the Lord chastened me.

The Reading from the First Epistle ofSt. Paul to the Corinthians. (9:2-12)

Brethren, the seal of my apostleship are you in the Lord. My defense to those who would examine me is this: Do we have no authority regarding what to eat and what to drink? Do we have no authority to lead about a wife, who is a sister, as the rest of the apostles, even as the brethren of the Lord, and Cephas? Or is it only Barnabas and I who have no authority to refrain from working? Which soldier ever served at his own expense? Who plants a vineyard and does not eat the fruit thereof? Or who shepherds a flock and does not eat from the milk of the flock? Do I speak of these things according to human nature? Or does not the Law say the same also? For it is written in the Law of Moses: "Thou shalt not muzzle an ox which treads out the grain." Is it for oxen that God cares, or does He say it altogether for our sakes? Indeed, for our sakes it was written: because he who plows ought to plow in hope, and he who

threshes in hope, so that the same might partake in hope. If we have sown in you spiritual things, is it a great matter if we should reap your carnal things? If others are partakers of this authority over you, are we not even more? Nevertheless, we have not made use of this authority, but we endure all things, in order that we may cause no hindrance to the gospel of Christ.

الرسالة

(للأحد الحادي عشر بعد العنصرة)

قُوَّتي وتَسْبِحَتي الرَّبُّ .أدَباً أدَّبَني الرَّبّ.

فَصْلٌ مِنْ رِسالَةِ القِدّيسِ بُولُسَ الرَسولِ الأولى إلى أَهْلِ كورِنْثوس. (2:9-12)

يا إخْوَةُ، إنَّ خاتَمَ رِسالتي هُوَ أنْتُمْ في الرَّبّ. وهذا هُوَ احْتِجاجي عندَ الذينَ يَفْحَصونَني. ألَعَلَّنا لا سُلطانَ لَنا أنْ نأكُلَ ونَشْرَب؟ ألَعَلَّنا لا سُلطانَ لنا أنْ نَجُولَ بامْرأةٍ أُخْتٍ كسائِرِ الرسُلِ وإخوةِ الرَّبِّ وصَفا؟ أمْ أنا وبَرنابا وحْدَنا لا سُلْطانَ لنا أنْ لا نَشْتَغِلَ؟ مَنْ يَتَجَنَّدُ قَطُّ والنفَقَةُ على نَفسِهِ؟ مَنْ يَغْرِسُ كَرْماً ولا يأكُلُ مِنْ ثَمَرِهِ؟ أو مَنْ يَرْعى قَطيعاً ولا يأكُلُ مِنْ لَبَنِ القَطيع؟ ألَعَلّي أتَكَلّمُ بِهذا بِحَسَبِ البشريَّةِ؟ أمْ ليْسَ الناموسُ أيضاً يقولُ هذا؟ فإنَّهُ كُتِبَ في ناموسِ موسى "لا تَكُمَّ ثَوْراً دارِساً." ألعَلَّ اللهُ تُهِمُّهُ الثيران؟ أمْ قالَ ذلِكَ من أجلِنا لا محالةَ؟ بَلْ إنَّما كُتِبَ من أجلِنا. لأنَّهُ يَنْبَغي لِلْحارِثِ أنْ يَحْرُثَ على الرَّجاءِ، وللدارِسِ على الرَّجاءِ أنْ يَكونَ شريكاً في الرَّجاء. إنْ كُنّا نَحْنُ قَدْ زَرَعْنا لَكُمْ الروحِيَّاتِ، أفَيَكونُ عَظيماً أنْ نَحْصُدَ مِنْكُمُ الجسدِيَّات؟ إنْ كانَ آخَرونَ يَشْتَرِكونَ في السلطانِ عليكُم، أفَلَسْنا نحن أوْلى؟ لَكِنَّا لَمْ نَسْتَعْمِلْ هَذا السُّلطانَ، بَلْ نَحْتَمِلُ كُلَّ شيءٍ لِئَلا نُسَبِّبَ تَعْويقاً ما لِبِشارَةِ المَسيح.

THE GOSPEL
(For the Eleventh Sunday of Matthew)

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.”

الإنجيل (للأحد الحادي عشر من متى)

فَصْلٌ شَرِيفٌ مِنْ بِشارَةِ القِدّيسِ مَتّى الإنْجيلِيِّ البَشيرِ والتِّلْميذِ الطاهِرِ. (23:18-35)

قالَ الرَّبُّ هَذا المَثَل: يُشْبِهُ ملكوتُ السماواتِ إنساناً مَلِكاً أرادَ أنْ يُحاسِبَ عبيدَهُ. فَلَمَّا بَدَأَ بالمحاسبةِ، أُحضِرَ إليهِ واحِدٌ عليهِ عشْرَةُ آلافِ وزنةٍ. وإذْ لَمْ يكُنْ لَهُ ما يُوفِي، أَمَرَ سيّدُهُ أَنْ يُباعَ هو وامرأَتُهُ وأولادُهُ وكُلُّ ما لَهُ ويُوفَى عنهُ. فَخَرَّ ذلكَ العَبْدُ ساجِداً له قائلاً: تَمَهَّلْ عَلَيَّ فأُوفِيكَ كُلَّ ما لَكَ. فَرَقَّ سَيّدُ ذلكَ العبْدِ وأَطْلَقَهُ، وَتَرَكَ لَهُ الدَيْن. وبعدَ ما خَرَجَ ذلكَ العبْدُ، وَجَدَ عبْداً مِنْ رُفَقائِهِ مدْيوناً لَهُ بمئَةِ دينارٍ، فأَمْسَكَهُ وأَخَذَ يَخْنُقُهُ قائلاً: أَوْفِنِي ما لي عليْكَ. فَخَرَّ ذلكَ العبْدُ على قدمَيْهِ، وطَلَبَ إليْهِ قائلاً: تَمَهَّلْ عَلَيَّ، فأُوفِيكَ كُلَّ ما لَكَ. فَأَبَى، وَمَضَى وَطَرَحَهُ في السجْنِ حتى يُوفِيَ الدَّيْن. فلَمَّا رأى رُفَقاؤُهُ ما كانَ، حَزِنوا جِداً وجاءُوا فأَعْلَمُوا سيّدَهُمْ بكُلِّ ما كان. حينئذٍ دَعاهُ سَيّدُهُ وقالَ لَهُ: أَيُّها العَبْدُ الشرّيرُ! كُلُّ ما كانَ عليكَ تَرَكْتُهُ لَكَ لأَنَّكَ طَلَبْتَ إلَيَّ. أفمَا كانَ يَنْبَغي لَكَ أَنْ تَرْحَمَ أَنْتَ أيضاً رفيقَكَ كَما رَحِمْتُكَ أنا؟ وَغَضِبَ سيّدُهُ، وَدَفَعَهُ إلى المعذِّبينَ حتى يُوفِيَ جميعَ ما لَهُ عليهِ. فَهكَذا أبي السماويُّ يَصْنَعُ بِكُمْ إنْ لَمْ تَتْرُكوا مِنْ قُلوبِكُمْ كُلُّ واحِدٍ لأخيهِ زَلاّتِه.

The Holy Napkin

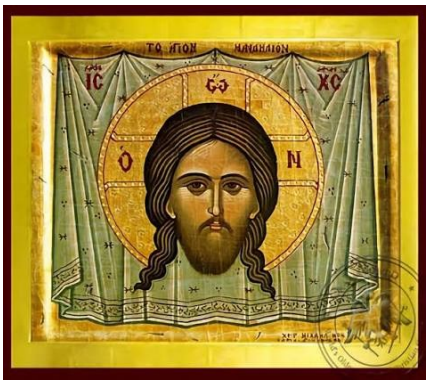
On August 16 in the Holy Orthodox Church, we commemorate the Recovery from Edessa to Constantinople of the Icon of Christ Not Made by Hands, known as 'The Holy Napkin.'

Verses

Thou didst wipe Thy face with linen while yet living,

Who later, being dead, wouldst be wrapped in linen.

Prince Avgar of Edessa sent a portrait-painter, Ananias, to Palestine with a letter to Christ our Savior, in which he begged the Lord to come and heal him of his leprosy. In the event that Lord was unable to come, the prince commanded Ananias to paint His likeness and bring it, believing that the portrait would heal him. The Lord replied that he could not come, as the time of His Passion was at hand. Our Savior took a napkin and wiped His face, leaving a perfect reproduction of His most pure face on it. The Lord gave this napkin to Ananias, with a message that the prince would be healed by it, but not entirely, and He would later send him an envoy that would rid him of the remainder of the disease. Receiving the napkin, Avgar kissed it and the leprosy fell from his body, with just a little remaining on his face. Later, the Apostle Thaddaeus came to Avgar, fully healed him and baptized him. Then the prince smashed the idols that stood at the city's gateway and placed the napkin with the face of Christ above the entrance, stuck onto wood, surrounded with a gold frame and ornamented with pearls. The city eventually fell to Arab conquest, and the Holy Napkin was translated to Constantinople in 944.



Church School News !!!

Staff dinner meeting-Tuesday, September 8,2026 at 5:30pm

Meeting is for all teachers and subs, please plan on it.
Church School begins on September 13, 2026. There will be an "Open House" immediately following Divine Liturgy. All parents are encouraged to attend. Updated registration forms must be filled out for any child attending church school this year . Following the Open House, the church school will be having a brunch for the whole parish. May God continue to bless our parish!

St. George Golf Classic– Saturday, August 22nd

Our annual Golf Classic is fast approaching, on Saturday, August 22nd, at Flushing Valley Golf Club.
Please support this event; we are in need of teams and sponsors to be able to have our fundraising event. Register a foursome, sign up for a sponsorship, or volunteer.

Any questions? Contact Tony Daoud at 810-730-1011, or Reem Bathish at 313 -492-6358.
Don't miss out on a fun day of golf and fellowship!
Click to register- https://min.link/cdr

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 Salim and Dania Hanna and family for the health of their family and in loving memory of Danial Al-ghanim.**
- **The health of all Christians in the middle east.**
- **All members of St. George in Flint.**
- **All the sick and the suffering.**

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, Georgette Abueita, Youssif Abousamra, Fr. Joseph Abud, Ghaydaa Awad, Elia and Nadia Awwad, Naila Banna, Tareq Bannoura, Kristy Corcoran, Vera Daoud, Archimandrite Jeremy Davis, Judy Folsom, Subdeacon George and Suad Gantous, Phyllis Good, Patty Harris, Daisy Isaac, Linda Jamra, Joyce Monsour, Danny Mortensen, Karen Mortensen, George and Jeanette Nassif, Adam Odeh, Anoud and Elias Qumseya and newborn Jiries, Betty and Richard Ramsdale, Yara and Mudaffer Rishmawi and the newborn Karam, Samia Sadik, Edward Michael Salim, Kelly and Steve Sanderson, Cathy Sisco, Gary Stewart, Nancy and Michael Silpoch, Milad Zerka, our Catechumens who are under instruction to become members of our Orthodox Faith: Tanner and Heavenly Roland, Alex Benoit, Katelyn Wells, Zachary Richmond, and Keanan Springer. Our Expectant Parents: Natania and Rene Hanna, Heavenly and Tanner Roland, Kari and Panagiotis Mikroudis, Christine and Khalil Abousamra, Tamer and Mirna Abuaita, Watan and Karim Assaad.

Departed this life in the hope of the resurrection and life eternal Newly departed: All Orthodox Christians, and Nicholas Simon (7/24).

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.