

# 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)

May 25, 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!

**SUNDAY OF THE BLIND MAN  
THIRD DISCOVERY OF THE FORERUNNER'S HONORABLE HEAD  
MARTYR CELESTINE OF ROME; HIEROMARTYR THERAPON,  
BISHOP OF CYPRUS**

**Priest:** Christ is risen from the dead, trampling down death by death; and upon those in the tombs bestowing life!

**Choir:** Christ is risen from the dead, trampling down death by death; and upon those in the tombs bestowing life! (twice) •

**THE FIRST ANTIPHON**

Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

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

**Say to God:** How awesome are Thy works; let all the earth worship Thee, and sing to Thee. Let it sing a song to Thy Name, O Most High. (Refrain)

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

الأنتيفونا الأولى

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا لِسُبْحَتِهِ.  
اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصَ خَلْقِنَا.  
قُولُوا لِلَّهِ مَا أَرْهَبَ أَعْمَالِكُ، كُلُّ مَنْ فِي الْأَرْضِ يَسْجُدُونَ لَكَ وَيُرَتِّلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ. (اللازمة)  
الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... (اللازمة)

**THE SECOND ANTIPHON**

May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

**Refrain:** Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

That Thy way may be known upon earth, Thy salvation among all nations; let the peoples give thanks to Thee, O God, let all the peoples give thanks to Thee. (Refrain)

May God bless us, and may all the ends of the earth fear Him. (Refrain)

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

الأنتيفونا الثانية

لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلْيُضِيْ بَوَجْهِهِ عَلَيْنَا وَيَرْحَمْنَا.  
اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ. هَلِّلُوبِيَا.  
لِتَعْرِفَ فِي الْأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الْأَمَمِ خَلَاصَكَ. تَعْتَرِفْ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفْ لَكَ. (اللازمة) لِيُبَارِكُنَا اللَّهُ إِلَهِنَا،  
وَلِتَرْهَبَهُ جَمِيعُ أَقْصَايِ الْأَرْضِ. (اللازمة)  
الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... يَا كَلِمَةَ اللَّهِ، الْإِبْنَ الْوَحِيدِ ...

## THE THIRD ANTIPHON

Let God arise, and let His enemies be scattered, and let those that hate Him flee from before His face.

**Refrain: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!**

As smoke vanisheth, so let them vanish; as wax melteth before the fire. (Refrain)

So let sinners perish at the presence of God, and let the righteous be glad. (Refrain)

This is the day which the Lord hath made; let us rejoice and be glad therein. (Refrain)

الأنثيفونا الثالثة

لِيَقُمْ اللهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبَ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.  
اللازمة: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.  
كما يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (اللازمة)  
كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللهِ، وَيَتَنَعَّمُونَ بِالسُّرُورِ. (اللازمة)  
هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. (اللازمة)

## THE EISODIKON (ENTRANCE HYMN) OF PASCHA

In the gathering places, bless ye God the Lord from the springs of Israel. O Son of God, Who didst rise from the dead, save us, who sing unto thee. Alleluia.

إيسوديكون (ترنيمه الدخول) لخدمة الفصح

فِي الْمَجَامِعِ بَارِكُوا اللَّهَ، الرَّبَّ مِنْ يَنَابِيعِ إِسْرَائِيلِ.  
خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ. هَلَلُويَا.

## RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

أبوليتيكيون القيامة باللحن الخامس

لِنُسَبِّحَ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدَ لِلْكَلِمَةِ، الْمُسَاوِي لِلآبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَعْطُو عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

## APOLYTIKION OF THE DISCOVERY OF FORERUNNER'S HEAD IN TONE FOUR

Christ God hath revealed to us thy truly venerable head \* as a divine treasure that had been concealed in the earth, O Prophet and Forerunner. \* Wherefore, as we gather on the feast of its finding, \* with our hymns inspired of God, we praise Christ the Savior, \* Who

by thy mighty prayers saveth us from every kind of harm.

أبوليتيكيون وجود هامة السابق بالحن الرابع  
إِنَّ الْمَسِيحَ أَعْلَنَ لَنَا هَامَتَكَ الْمُكْرَمَةَ، أَيُّهَا النَّبِيُّ السَّابِقُ كَذَخِيرَةٍ إلهِيَّةٍ مُسْتَتْرَةٍ فِي الْأَرْضِ. وَإِذْ قَدْ اجْتَمَعْنَا فِي وُجُودِهَا،  
نُسَبِّحُ بِالتَّسَابِيحِ الْمُلهِمَةِ مِنَ اللَّهِ الْمُخْلِصِ الَّذِي خَلَّصَنَا مِنَ الْفَسَادِ بِتَوْسَلَاتِكَ.

#### 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.

أبوليتيكيون للقديس 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 PASCHAIN TONE EIGHT

Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

القنطاق لخدمة الفصح بالحن الثامن  
وَلَيْنَ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمَّتْ غَالِبًا أَيُّهَا الْمَسِيحُ الْإلهِ، وَلِلنِّسْوَةِ حَامِلَاتِ  
الطَّيِّبِ قُلْتَ "أَفْرَحْنَ!"، وَلرُّسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَاتِحَ الْوَأَقِيعِينَ الْقِيَامِ.

#### THE EPISTLE (For St. John the Baptist)

The righteous shall rejoice in the Lord.

O God, hear my voice.

The Reading from the Second Epistle of St. Paul to the Corinthians. (4:6-15)

Brethren, it is the God Who said, "Let light shine out of darkness," Who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. While we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So, death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that He Who raised the Lord Jesus will raise us also with Jesus and bring us with you into His presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

## الرسالة

(لوجود هامة السابق)

يَفْرَحُ الصِّدِّقُ بِالرَّبِّ . اسْتَمِعْ يَا اللَّهُ لِصَوْتِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرِّسُولِ الثَّانِيَةِ إِلَى أَهْلِ كورنثوس. (15-4:6)

يَا إِخْوَةَ، إِنَّ اللَّهَ الَّذِي أَمَرَ أَنْ يُشْرِقَ مِنْ ظِلْمَةِ نَوْرٍ، هُوَ الَّذِي أَشْرَقَ فِي قُلُوبِنَا لِإِنَارَةِ مَعْرِفَةِ مَجْدِ اللَّهِ فِي وَجْهِ يَسُوعَ الْمَسِيحِ. وَلَنَا هَذَا الْكَنْزُ فِي آيَةٍ خَزَفِيَّةٍ، لِيَكُونَ فَضْلُ الْقُوَّةِ لِلَّهِ لَا مِنَّا. مُتَضَائِقِينَ فِي كُلِّ شَيْءٍ، وَلَكِنْ غَيْرَ مُنْحَصِرِينَ. وَمُنْخَبِرِينَ، وَلَكِنْ غَيْرَ يَانِسِينَ. وَمُضْطَهَدِينَ، وَلَكِنْ غَيْرَ مَخْذُولِينَ. وَمَطْرُوحِينَ، وَلَكِنْ غَيْرَ هَالِكِينَ. حَامِلِينَ فِي الْجَسَدِ كُلِّ حِينٍ إِمَاتَةَ الرَّبِّ يَسُوعَ، لِنَتَّظِرَ حَيَاةَ يَسُوعَ أَيْضاً فِي أَجْسَادِنَا. لِأَنَّا نَحْنُ الْأَحْيَاءُ نَسَلِّمُ دَائِماً إِلَى الْمَوْتِ مِنْ أَجْلِ يَسُوعَ، لِنَتَّظِرَ حَيَاةَ الْمَسِيحِ أَيْضاً فِي أَجْسَادِنَا الْمَائِتَةِ. فَالْمَوْتُ إِذَنْ يُجْرَى فِينَا، وَالْحَيَاةُ فَيْكُمْ. فَإِذْ فِينَا رُوحُ الْإِيمَانِ بِعَيْنِهِ، عَلَى حَسَبِ مَا كُتِبَ "إِنِّي آمَنْتُ، وَلِذَلِكَ تَكَلَّمْتُ"، فَحُنُّ أَيْضاً نُؤْمِنُ وَلِذَلِكَ نَتَكَلَّمُ. عَالِمِينَ أَنَّ الَّذِي أَقَامَ الرَّبِّ يَسُوعَ سَيُقِيمُنَا نَحْنُ أَيْضاً بِيسوعَ فَتَنْتَصِبُ مَعَكُمْ. لِأَنَّ كُلَّ شَيْءٍ هُوَ مِنْ أَجْلِكُمْ، لِكِي تَتَكَثَّرَ النِّعْمَةُ بِشُكْرِ الْأَكْثَرِينَ، فَتَزْدَادَ لِمَجْدِ اللَّهِ.

## THE GOSPEL

(For Sunday of the Blind Man)

The Reading from the Holy Gospel according to St. John. (9:1-38)

At that time, when Jesus was passing, he saw a man blind from his birth. And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. I must work the works of Him who sent Me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam," which means "Sent." So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he;" others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes, and I washed, and I see." Some of the Pharisees said, "This man is not from God, for He does not keep the Sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about Him, since He has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight,

until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ, he was to be put out of the synagogue. Therefore, his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did He do to you? How did He open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you too want to become His disciples?" And they reviled him, saying, "You are His disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where He comes from." The man answered, "Why, this is a marvel! You do not know where He comes from, and yet He opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does His will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, He could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out. Jesus heard that they had cast him out, and having found him He said, "Do you believe in the Son of God?" He answered, "And who is He, Sir, that I may believe in Him?" Jesus said to him, "You have seen Him, and it is He who speaks to you." He said, "Lord, I believe." And he worshiped Him.

### الإنجيل (لأحد الأعمى)

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِي الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (9:1-38)

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازًا، رَأَى إِنْسَانًا أَعْمَى مُنْذُ مَوْلِدِهِ. فَسَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: يَا رَبُّ، مَنْ أَخْطَأَ أَهَذَا أَمْ أَبَوَاهُ حَتَّى وُلِدَ أَعْمَى؟ أَجَابَ يَسُوعُ: لَا هَذَا أَخْطَأَ وَلَا أَبَوَاهُ، لَكِنْ لِنَظَرِ أَعْمَالِ اللَّهِ فِيهِ. يَنْبَغِي لِي أَنْ أَعْمَلَ أَعْمَالَ الَّذِي أَرْسَلَنِي مَا دَامَ نَهَارًا. يَأْتِي لَيْلٌ حَيْثُ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَعْمَلَ. مَا دُمْتُ فِي الْعَالَمِ، فَأَنَا نُورُ الْعَالَمِ. قَالَ هَذَا، وَتَقَلَّ عَلَى الْأَرْضِ، وَصَنَعَ مِنْ تَفْلَتِهِ طِينًا، وَطَلَى بِالطِينِ عَيْنَيِ الْأَعْمَى، وَقَالَ لَهُ: اذْهَبْ وَاغْتَسِلْ فِي بَرْكَةِ سِلْوَامَ (الَّذِي تَفْسِيرُهُ الْمُرْسَلُ). فَمَضَى وَاغْتَسَلَ وَعَادَ بَصِيرًا. فَالْجِيرَانُ وَالَّذِينَ كَانُوا يَرُونَهُ مِنْ قَبْلِ أَنَّهُ كَانَ أَعْمَى قَالُوا: أَلَيْسَ هَذَا هُوَ الَّذِي كَانَ يَجْلِسُ وَيَسْتَعْطِي؟ فَقَالَ بَعْضُهُمْ هَذَا هُوَ، وَآخَرُونَ قَالُوا "إِنَّهُ يُشْبِهُهُ". وَأَمَّا هُوَ فَكَانَ يَقُولُ "إِنِّي أَنَا هُوَ." فَقَالُوا لَهُ: كَيْفَ انْفَتَحَتْ عَيْنَاكَ؟ أَجَابَ ذَلِكَ وَقَالَ: إِنْسَانٌ يُقَالُ لَهُ يَسُوعُ، صَنَعَ طِينًا وَطَلَى عَيْنَيَّ وَقَالَ لِي "اذْهَبْ إِلَى بَرْكَةِ سِلْوَامَ وَاغْتَسِلْ." فَمَضَيْتُ وَاغْتَسَلْتُ، فَأَبْصَرْتُ. فَقَالُوا لَهُ: أَيْنَ ذَلِكَ؟ فَقَالَ: لَا أَعْلَمُ. فَأَتَوْا بِهِ، أَيُّ بِالَّذِي كَانَ قَبْلًا أَعْمَى إِلَى الْفَرِيسِيِّينَ. وَكَانَ حِينَ صَنَعَ يَسُوعُ الطِّينَ وَفَتَحَ عَيْنَيْهِ يَوْمَ سَبْتٍ. فَسَأَلَهُ الْفَرِيسِيُّونَ أَيْضًا، كَيْفَ أَبْصَرَ؟ فَقَالَ لَهُمْ: جَعَلَ عَلَى عَيْنَيَّ طِينًا ثُمَّ اغْتَسَلْتُ، فَأَنَا الْآنَ أَبْصِرُ. فَقَالَ قَوْمٌ مِنَ الْفَرِيسِيِّينَ: هَذَا الْإِنْسَانُ لَيْسَ مِنَ اللَّهِ، لِأَنَّهُ لَا يَحْفَظُ السَّبْتَ. آخَرُونَ قَالُوا: كَيْفَ يَقْدِرُ إِنْسَانٌ خَاطِئٌ أَنْ يَعْمَلَ مِثْلَ هَذِهِ الْآيَاتِ؟ فَوَقَعَ بَيْنَهُمْ شِقَاقٌ. فَقَالُوا أَيْضًا لِلْأَعْمَى: مَاذَا تَقُولُ أَنْتَ عَنْهُ مِنْ حَيْثُ إِنَّهُ فَتَحَ عَيْنَيْكَ؟ فَقَالَ: إِنَّهُ نَبِيٌّ. وَلَمْ يُصَدِّقَ الْيَهُودُ عَنْهُ أَنَّهُ كَانَ أَعْمَى فَأَبْصَرَ حَتَّى دَعَا أَبَوِي الَّذِي أَبْصَرَ وَسَأَلُوهُمَا قَائِلِينَ: أَهَذَا هُوَ ابْنُكُمَا الَّذِي تَقُولَانِ إِنَّهُ وُلِدَ أَعْمَى؟ فَكَيْفَ أَبْصَرَ الْآنَ؟ أَجَابَهُمْ أَبَوَاهُ وَقَالَا: نَحْنُ نَعْلَمُ أَنَّ هَذَا

عَنْ نَفْسِهِ. قَالَ أَبَوَاهُ هَذَا، لِأَنَّهُمَا كَانَا يَخَافَانِ مِنَ الْيَهُودِ، لِأَنَّ الْيَهُودَ كَانُوا قَدْ تَعَاهَدُوا أَنَّهُ إِنْ اعْتَرَفَ أَحَدٌ بِأَنَّهُ الْمَسِيحُ، يُخْرِجُ مِنَ الْمَجْمَعِ. فَبِذَلِكَ قَالَ أَبَوَاهُ، "هُوَ كَامِلُ السِّنِّ، فَاسْأَلُوهُ." فَدَعَا ثَانِيَةً الْإِنْسَانَ الَّذِي كَانَ أَعْمَى وَقَالُوا لَهُ: أَعْطِ مَجْدًا لِلَّهِ، فَإِنَّا نَعْلَمُ أَنَّ هَذَا الْإِنْسَانَ خَاطِيٌّ. فَأَجَابَ ذَلِكَ وَقَالَ: أَخَاطِيٌّ هُوَ لَا أَعْلَمُ، إِنَّمَا أَعْلَمُ شَيْئًا وَاحِدًا، أَنِّي كُنْتُ أَعْمَى، وَالآنَ أَنَا أَبْصِرُ. فَقَالُوا لَهُ أَيْضًا: مَاذَا صَنَعَ بِكَ؟ كَيْفَ فَتَحَ عَيْنَيْكَ؟ أَجَابَهُمْ: قَدْ أَخْبَرْتُمْ فَلَمْ تَسْمَعُوا، فَمَاذَا تُرِيدُونَ أَنْ تَسْمَعُوا أَيْضًا؟ أَلَعَلَّكُمْ أَنْتُمْ أَيْضًا تُرِيدُونَ أَنْ تَصِيرُوا لَهُ تَلَامِيذٌ؟ فَسْتَمَوْهُ وَقَالُوا لَهُ: أَنْتَ تَلْمِذُ ذَلِكَ، وَأَمَا نَحْنُ فَإِنَّا تَلَامِيذُ مُوسَى، وَنَحْنُ نَعْلَمُ أَنَّ اللَّهَ قَدْ كَلَّمَ مُوسَى، فَمَا هَذَا، فَلَا نَعْلَمُ مِنْ أَيْنَ هُوَ. أَجَابَ الرَّجُلُ وَقَالَ لَهُمْ: إِنَّ فِي هَذَا عَجَبًا أَنْكُمْ مَا تَعْلَمُونَ مِنْ أَيْنَ هُوَ وَقَدْ فَتَحَ عَيْنَيْ، وَنَحْنُ نَعْلَمُ أَنَّ اللَّهَ لَا يَسْمَعُ لِلْخَطَاةِ، وَلَكِنْ إِذَا أَحَدٌ اتَّقَى اللَّهَ وَعَمِلَ مَشِيئَتَهُ، فَلَهُ يَسْتَجِيبُ. مِنْذُ الدَّهْرِ لَمْ يَسْمَعْ أَنَّ أَحَدًا فَتَحَ عَيْنَيْ مَوْلُودٍ أَعْمَى. فَلَوْ لَمْ يَكُنْ هَذَا مِنَ اللَّهِ، لَمْ يَقْدِرْ أَنْ يَفْعَلَ شَيْئًا. أَجَابُوهُ وَقَالُوا لَهُ: إِنَّكَ فِي الْخَطَايَا قَدْ وُلِدْتَ بِجُمْلَتِكَ، أَفَأَنْتَ تُعَلِّمُنَا؟ فَأَخْرَجُوهُ خَارِجًا. وَسَمِعَ يَسُوعُ أَنَّهُمْ أَخْرَجُوهُ خَارِجًا، فَوَجَدَهُ وَقَالَ لَهُ: أَتُؤْمِنُ أَنْتَ بِابْنِ اللَّهِ. فَأَجَابَ ذَلِكَ، وَقَالَ: فَمَنْ هُوَ يَا سَيِّدُ لِأَوْ مِنْ بِهِ؟ فَقَالَ لَهُ يَسُوعُ: قَدْ رَأَيْتَهُ وَالَّذِي يَتَكَلَّمُ مَعَكَ هُوَ هُوَ. فَقَالَ لَهُ: قَدْ آمَنْتُ يَا رَبُّ، وَسَجَدَ لَهُ.

- Leavetaking of Pascha 9:30 am Wednesday, May 28 Liturgy at St. Nicholas.
- Ascension Wednesday, May 28 at 6 pm. Vespers at St Mary Magdalene.
- Thursday, May 29 at 10 am. Divine Liturgy at St Mary Magdalene.

### Teen SOYO

Teen gathering postponed to Sat, May 31st, from 2:00 pm – 8:00 pm. If you would like to know more, come to our get-togethers, please contact President Cezar Abuaita (810-986-1434)

### CHURCH SCHOOL

On Sunday May 18, 2025 we celebrated Recognition day . We were very happy with the attendance of the children and families that did attend, but many children were absent and we missed them. Thank you to everyone that helped print out attendance and certificates, shop, cook, setup and cleanup. The Church School truly does appreciate each and every one of you. May God continue to bless our parish.

Church School Director,  
Janet Abueita

### Ladies Auxiliary

St. George Ladies Auxiliary would like to congratulate Amal Abuaita and Janett Abuaita for being honored with an icon at our annual Mother's Day Dinner, which had a wonderful turnout! Thank you to all who came, and to Reem Bathish for putting together the event!

St. George Ladies Auxiliary– Meeting after Liturgy on June 8th.

## Holy Oblation offered for

- **Father Joe and his family.**
- **Father Michael and his family.**
- **Members of the family of St. George church and their relatives every where.**
- **All the sick and the suffering around the world.**
- **All Christians 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 Shafiq Abuaitah, Fr. Joseph Abud, Georgette Abueita, Youssif Abousamra, Basil Andoni, Naila Banna, Areen Bathish, Kristy Corcoran, Vera Daoud, Said Farah, 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 Ismair, and Michelle and Peter Shalin.

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 Patricia Michael (4/20), Dale Houck (5/6), Georgia Coone (5/18)

## **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.