

# ST. GEORGE ORTHODOX CHURCH



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June 08, 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!

## THE FIFTIETH DAY AFTER PASCHA THE GREAT FEAST OF PENTECOST

### THE FIRST ANTIPHON

The heavens declare the glory of God, and the firmament proclaimeth the work of His hands. Day unto day poureth forth speech, and night unto night proclaimeth knowledge.

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

There are neither tongues nor words in which their voices are not heard. Their sound hath gone forth into all the earth, and their words unto the ends of the world.

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

Glory... Both now...

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

الانتيفونا الأولى

السَّمَاوَاتُ تُدْعِي مَجْدَ اللَّهِ، وَالْقَلْبُ يُخْبِرُ بِأَعْمَالِ يَدَيْهِ. يَوْمٌ إِلَى يَوْمٍ يُبْدِي كَلِمَةً، وَلَيْلٌ إِلَى لَيْلٍ يُخْبِرُ عِلْمًا.  
بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِيِّ، يَا مُخْلِصُ، خَلِّصْنَا.  
مَا مِنْ خِطَابٍ أَوْ كَلَامٍ لَا تَسْمَعُ بِهِ أَصْوَاتَهُمْ. إِلَى كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُمْ، وَفِي أَقْطَارِ الْمَسْكُونَةِ انْتَبَتْ كَلَامُهُمْ.  
بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِيِّ، يَا مُخْلِصُ، خَلِّصْنَا.  
الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ... آمِينَ.  
بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِيِّ، يَا مُخْلِصُ، خَلِّصْنَا.

### THE SECOND ANTIPHON

The Lord hear thee in the day of affliction; the Name of the God of Jacob defend thee.

Let Him send forth unto thee help from His sanctuary, and out of Zion let Him help thee.

Save us, O Good Comforter, who sing to Thee: Alleluia.

Let Him remember every sacrifice of thine, and thy whole-burnt offering let Him fatten.

Save us, O Good Comforter, who sing to Thee: Alleluia.

The Lord grant thee according to thy heart, and fulfill all thy purposes.

Save us, O Good Comforter, who sing to Thee: Alleluia.

Glory... Both now and ever... Amen.

O, only begotten Son and Word of God...

الانتيفونا الثانية

لَيْسْتَجِبْ لَكَ الرَّبُّ فِي يَوْمِ الضِّيقِ. لِيُنْصِرْكَ اسْمُ إِلَهٍ يَعْقُوبَ. لِيُرْسِلَ لَكَ عَوْنًا مِنْ قُدْسِهِ، وَمِنْ صِهْيُونَ لِيَعْضُدَكَ.  
خَلِّصْنَا أَيُّهَا الْمُعْزِي الصَّالِحِ، لِنُرْتَلِّ لَكَ: هَلْلُويَا.

لِيَذْكُرَ كُلَّ تَقْدِمَاتِكَ، وَيَسْتَسْمِنَ مُحْرَقَاتِكَ.  
خَلَصْنَا أَيُّهَا الْمُعْزِي الصَّالِح، لِنُرْتَلْ لَكَ: هَلْلُويَا.  
لِيُعْطِكَ حَسَبَ قَلْبِكَ، وَيُتِمِّمَ كُلَّ رَأْيِكَ.  
خَلَصْنَا أَيُّهَا الْمُعْزِي الصَّالِح، لِنُرْتَلْ لَكَ: هَلْلُويَا.  
المجد... الآن وكلَّ أوانٍ... آمين.  
يا كلمة الله، الإبن الوحيد...

### THE THIRD ANTIPHON

O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly. The desire of his heart hast Thou granted unto him, and hast not denied him the request of his lips. Thou wentest before him with blessings of goodness, Thou hast set upon his head a crown of precious stones. He asked life of Thee, and Thou gavest him length of days unto ages of ages.

#### الانتيفونا الثالثة

يَا رَبُّ، بِقُوَّتِكَ يَفْرَحُ الْمَلِكُ، وَبِخَلَاصِكَ يَبْتَهِجُ جِدًّا. شَهْوَةٌ قَلْبِهِ قَدْ أُعْطِيَتْهُ، وَمَشِيئَةٌ شَفْتِيهِ لَمْ تُعْذَمْهُ. إِنَّكَ قَدْ بَدَأْتَهُ بِبَرَكَاتِ الصَّلَاحِ. وَضَعْتَ عَلَى رَأْسِهِ إِكْلِيلًا مِنْ حَجَرٍ كَرِيمٍ. حَيَاةً سَأَلْتَ فَأَعْطَيْتَهُ طُولَ الْأَيَّامِ وَإِلَى ذَهْرِ الدَّاهِرِينَ.

### THE EISODIKON (ENTRANCE HYMN) OF THE FEAST

Be Thou exalted, O Lord, in Thy strength; we shall praise and sing of Thy mighty acts. Save us, O Good Comforter, who sing to Thee: Alleluia.

#### إيصوديكون (ترنيمة الدخول) للعنصرة

ارْتَفِعْ يَا رَبُّ بِقُوَّتِكَ، نُسَبِّحُ وَنُرْتَلُّ لِعِزَّتِكَ. خَلَصْنَا أَيُّهَا الْمُعْزِي الصَّالِح، لِنُرْتَلْ لَكَ: هَلْلُويَا.

### APOLYTIKION OF PENTECOST IN TONE EIGHT

Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee.

#### أبوليتيكون العنصرة بالحن الثامن

مُبَارَكٌ أَنْتَ أَيُّهَا الْمَسِيحُ الْهَنَاءُ، يَا مَنْ أَظْهَرْتَ الصَّيَادِينَ غَزِيرِي الْحِكْمَةِ، إِذْ سَكَبْتَ عَلَيْهِمُ الرُّوحَ الْقُدُسَ، وَبِهِمْ اصْطَدَّتْ الْمَسْكُونَةُ، يَا مُحِبَّ الْبَشَرِ، الْمَجْدُ لَكَ.

### KONTAKION OF PENTECOST IN TONE EIGHT

When the High One descended, confusing tongues, He divided the nations. And when He distributed the fiery tongues He called all to one unity. Wherefore, in unison we glorify the most Holy Spirit.

#### القتداق للعنصرة بالحن الثامن

عِنْدَمَا نَزَلَ الْعَلِيِّ مُبْلِيلاً الْأَلْسِنَةَ، كَانَ لِلْأَمَمِ مَقْسِمًا. وَلَمَّا وَزَعِ الْأَلْسِنَةَ النَّارِيَّةَ، دَعَا الْكُلَّ إِلَى اتِّحَادٍ وَاحِدٍ، لِذَلِكَ بَاتِفَاقِ الْأَصْوَاتِ، نُمَجِّدُ الرُّوحَ الْكَلِّيَّ قُدْسُهُ.

## THE ANTI-TRISAGION HYMN

As many of you as have been baptized into Christ have put on Christ. Alleluia.  
(thrice)

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

Have put on Christ. Alleluia.

Dynamis!

As many of you as have been baptized into Christ have put on Christ. Alleluia.

بَدَلًا مِنْ قُدُوسِ اللَّهِ  
أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُويَا. (ثلاثًا)  
الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُسِ؛ الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.  
الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُويَا.  
قُوَّةً!  
أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُويَا.

## THE EPISTLE

Their voice has gone out into all the earth.

The heavens declare the glory of God.

The Reading from the Acts of the Holy Apostles. (2:1-11)

When the day of Pentecost had come, the apostles were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit, and began to speak in different tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and were bewildered, because each one heard them speaking in his own language. And they were all amazed and marveled, saying: "Behold, are not all these who are speaking Galileans? And how is it that we hear, each of us in our own language where we were born? Parthians and Medes and Elamites and the residents of Mesopotamia, Judæa and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs, we hear them speaking in our own tongues the mighty works of God."

الرسالة

إِلَى كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُمْ.  
السَّمَاوَاتُ تُدَبِّعُ مَجْدَ اللَّهِ.

فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ. (2:1-11)

لَمَّا حَلَّ يَوْمَ الْخَمْسِينَ، كَانَ الرُّسُلُ كُلُّهُمْ مَعًا فِي مَكَانٍ وَاحِدٍ. فَحَدَّثَتْ بَعْثَةً صَوْتٌ مِنَ السَّمَاءِ، كَصَوْتِ رِيحٍ شَدِيدَةٍ تَغْصَفُ، وَمَلَأَتْ كُلَّ الْبَيْتِ الَّذِي كَانُوا جَالِسِينَ فِيهِ. وَظَهَرَتْ لَهُمْ أَلْسِنَةٌ مُنْقَسِمَةٌ كَأَنَّهَا مِنْ نَارٍ، فَاسْتَقَرَّتْ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ، فَامْتَلَأُوا كُلُّهُمْ مِنَ الرُّوحِ الْقُدُسِ، وَطَفِقُوا يَتَكَلَّمُونَ بِلُغَاتٍ أُخْرَى، كَمَا أَعْطَاهُمُ الرُّوحُ أَنْ يَنْطَفُوا. وَكَانَ

في أورشليم رجال يهود أتقياء، من كل أمة تحت السماء. فلما صار هذا الصوٲ، اجتمع الجمهور، فتحيروا، لأن كل واحد كان يسمعهم ينطقون بلغته. فدهشوا جميعهم، وتعجبوا قائلين بعضهم لبعض: أليس هؤلاء المتكلمون كلهم جليليين؟ فكيف نسمع كل منا لغته التي ولد فيها؟ نحن الفريسيين، والماديين، والعيلاميين، وسكان ما بين النهرين، واليهودية، وكبادوكية، وبنطس وآسية، وفريجية، وبمفيلية، ومصر، ونواحي لبيبة عند القيروان، والرومانيين المستوطنين، واليهود، والدخلاء، والكريتيين، والعرب، نسمعهم ينطقون بألسنتنا بعظائم الله.

## THE GOSPEL

The Reading from the Holy Gospel according to St. John. (7:37-52; 8:12)

On the last day of the feast, the great day, Jesus stood up and proclaimed, "If anyone thirst, let him come to Me and drink. He who believes in Me, as the Scripture has said, 'Out of his belly shall flow rivers of living water.'" Now this He said about the Spirit, which those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. When they heard these words, many of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the Scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" So there was a division among the people over Him. Some of them wanted to arrest Him, but no one laid hands on Him. The officers then went back to the chief priests and Pharisees, who said to them, "Why did you not bring Him?" The officers answered, "No man ever spoke like this man!" The Pharisees answered them, "Are you led astray, you also? Have any of the authorities or of the Pharisees believed in him? But this crowd, who do not know the Law, are accursed." Nicodemus, who had gone to Him before, and who was one of them, said to them, "Does our Law judge a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee." Again Jesus spoke to them, saying, "I am the light of the world; he who follows Me will not walk in darkness, but will have the light of life."

## الإنجيل

فصل شريف من بشارة القديس يوحنا الإنجيلي البشير والتلميذ الطاهر. (7:37-52؛ 8:12)

في اليوم الآخر العظيم من العيد، كان يسوع واقفاً، فصاح قائلاً: إن عطش أحد فليأت إلي ويشرب. من آمن بي، كما قال الكتاب، ستجري من بطنه أنهار ماء حي، إنما قال هذا عن الروح الذي كان المؤمنون به مزمعين أن يقبلوه لأن الروح القدس لم يكن قد أعطي بعد، لأن يسوع لم يكن قد مجد بعد، فكثيرون من الجمع لما سمعوا كلامه، قالوا: هذا بالحقيقة هو النبي. وقال آخرون: هذا هو المسيح، وآخرون قالوا: أعل المسيح من الجليل يأتي؟ ألم يقل الكتاب إنه من نسل داود، من بيت لحم، القرية حيث كان داود، يأتي المسيح؟ فحدث شقاق بين الجمع من أجله، وكان قوم منهم يريدون أن يمسخوه، ولكن لم يلق أحد عليه يداً، فجاء الخدام إلى رؤساء الكهنة والفريسيين، فقال هؤلاء لهم: لم تأتوا به؟ فأجاب الخدام: لم يتكلم قط إنسان هكذا مثل هذا الإنسان! فأجابهم الفريسيون: أعلكم أنتم أيضاً قد ضللتم، هل أحد من الرؤساء أو من الفريسيين آمن به؟ أما هؤلاء الجمع، الذين لا

يَعْرِفُونَ النَّامُوسَ، فَهُمْ مَلْعُونُونَ. فَقَالَ لَهُمْ نيقوديمس، الذي كَانَ قَدْ جَاءَ إِلَيْهِ لَيْلاً، وَهُوَ وَاحِدٌ مِنْهُمْ: أَلَعَلَّ نَامُوسَنَا يَدِينُ إِنْسَاناً إِنْ لَمْ يَسْمَعْ مِنْهُ أَوَّلًا، وَيَعْلَمُ مَا فَعَلَ؟ أَجَابُوا وَقَالُوا لَهُ: أَلَعَلَّ أَنْتَ أَيْضاً مِنَ الْجَلِيلِ؟ إِبْحَثْ وَانظُرْ، إِنَّهُ لَمْ يَقُمْ نَبِيٌّ مِنَ الْجَلِيلِ. ثُمَّ كَلَّمَهُمْ أَيْضاً يَسُوعُ قَائِلاً: أَنَا هُوَ نُورُ الْعَالَمِ، مَنْ يَتَّبِعْنِي فَلَا يَمْشِي فِي الظَّلَامِ، بَلْ يَكُونُ لَهُ نُورُ الْحَيَاةِ.

## Holy Spirit

And in the Holy Spirit, Lord and Giver of Life, who proceeds from the Father, who together with the Father and the Son is worshipped and glorified, who spoke by the prophets . . .

The Holy Spirit bears the title of Lord with God the Father and Christ the Son. He is the Spirit of God and Spirit of Christ. He is eternal, uncreated, and divine; always existing with the Father and the Son; perpetually worshipped and glorified with them in the oneness of the Holy Trinity.

Just like the Son, there was no time when there was no Holy Spirit. The Spirit is before creation. He comes forth from God, as does the Son, in a timeless, eternal procession. “He proceeds from the Father,” in eternity in a divinely instantaneous and perpetual movement (Jn 15.26).

Orthodox doctrine confesses that God the Father is the eternal origin and source of the Spirit, just as He is the source of the Son. Yet, the Church affirms as well that the manner of the Father’s possession and production of the Spirit and the Son differ according to the difference between the Son being “born,” and the Spirit “proceeding.” There have been many attempts—by holy men inspired by God and with a genuine experience of His Trinitarian life to explain the distinction between the procession of the Spirit and the begetting or generation of the Son. For us it is enough to see that the difference between the two lies in the distinction between the divine persons and actions of the Son and the Spirit in relation to the Father, and so as well to each other and to the world. It is necessary to note further that all words and concepts about God and divinity, including those of “procession” and “generation” must give way before the mystical vision of the actual Divine Reality which they express. God may somehow be grasped by men as He has chosen to reveal Himself. However, the essence of His Triune existence remains—and will always remain—essentially inconceivable and inexpressible to created minds and lips. This does not mean that words about God are meaningless. It only means that they are inadequate to the Reality which they seek to express . . .

At this point also it is necessary to note that the Roman and Protestant churches differ in their credal statement about God by adding that the Holy Spirit proceeds from the Father “and the Son” (filioque)—a doctrinal addition unacceptable to Orthodoxy since it is both unscriptural and inconsistent with the Orthodox vision of God.

With the affirmation of the divinity of the Holy Spirit, and the necessity of worshipping and glorifying him with the Father and the Son, the Orthodox Church affirms that the Divine Reality, called also the Deity or the Godhead in the Orthodox Tradition, is the

## **Holy Trinity.**

**The Holy Spirit is essentially one in his eternal existence with the Father and the Son; and so, in every action of God toward the world, the Holy Spirit is necessarily acting. Thus, in the Genesis account of creation it is written: “The Spirit of God was moving over the face of the waters” (Gen 1.2). It is this same Spirit who is the “breath of life” for all living things and particularly for man, made in the image and likeness of God (Gen 1.30; 2.7). Generally speaking the Spirit in Hebrew is called the “breath” or the “wind” of Yahweh. It is He who makes everything alive, the “Giver of life” Who upholds and sustains the universe in its existence and life (e.g. Ps 104.29; Job 33.4).**

**The Holy Spirit is also he who inspires the saints to speak God’s word and to do God’s will. He anoints the prophets, priests, and kings of the Old Testament; and “in the fullness of time” it is this same Spirit who “descends and remains” on Jesus of Nazareth, making him the Messiah (anointed) of God and manifesting him as such to the world. Thus, in the New Testament at the first epiphany (which means literally showing forth or manifestation) of Christ as the Messiah—his baptism by John in the Jordan—the Holy Spirit is revealed as descending and resting upon him “as a dove from heaven” (Jn 1.32; Lk 3.22, see also Mt 3.16 and Mk 1.9). It is important to note, both here and in the account of the Spirit’s coming on the Day of Pentecost, as well as in other places in the Scriptures, that the words “as” and “like” are used in order to avoid an incorrect “physical” interpretation of the events recorded where the Bible itself is literally speaking in quite a symbolical and metaphorical way.**

**Jesus begins His public work after His baptism, and immediately refers Isaiah’s prophecy about the Messiah directly to Himself: “The Spirit of the Lord is upon me . . .” (Is 61.1; Lk 4.18).**

**All the days of his life Jesus is “full of the Holy Spirit”—preaching, teaching, healing, casting out devils and accomplishing every sign and wonder of his messiahship by the Spirit’s power (Lk 4.11). It is written that even his self-offering to God on the cross is made “through the eternal Spirit” (Heb 9.14). And it is through the same divine Spirit that he and all men with him are risen from the dead (Ezek 37.1–4)**



## Holy Oblation offered for

- **Khaled and Maysaa for the health of Ghassan and Jasanta, Sophia, Luciana, Mike and Sandy, Karim and Mary, Mariam.**
- **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 Abuaita, Soad Abuaita, Philip and Janett Abuaita, Rasha Abuaita, Sami and Shafiqah Abuaitah, Fr. Joseph Abud, Georgette Abueita, Youssif Abousamra, 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, and Michelle and Peter Shahin.

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), Shafika Nassar Abulail (5/27) Vicky's mom, 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.