

ST. GEORGE ORTHODOX CHURCH



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July 20, 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 Christians 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!

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
لنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِآبٍ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنْ
الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَعْلُو عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

APOLYTIKION OF PROPHET ELIAS IN TONE FOUR

The incarnate Angel, and the Prophets' summit and boast, * the second fore-runner of the coming of Christ our God, Elias, the glorious, * from above sent down his grace upon Elisseus; * he doth cast out sickness and doth also cleanse lepers; * and unto all that honor him, he poureth forth streams of cures.

أبوليتيكيون للنبي إيليا باللحن الرابع
أَيُّهَا الْمَلَائِكَةُ بِالْجِسْمِ قَاعِدَةُ الْأَنْبِيَاءِ وَرُكْنُهُمْ، السَّابِقُ الثَّانِي لِحُضُورِ الْمَسِيحِ، إِيلِيَّاسُ الْمَجِيدُ الْمَوْقَرُّ. لَقَدْ
أَرْسَلْتَ النِّعْمَةَ مِنَ الْعُلَى لِأَيْشَعَ، لِيَطْرُدَ الْأَسْقَامَ وَيُطَهِّرَ الْبُرْصَ، لِيُفِيضَ الْأَشْفِيَّةَ لِمُكْرَمِيهِ دَائِمًا.

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
بِمَا أَنَّكَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمَعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ
الْمُؤْمِنِينَ مَكَا فِجٌ وَمَحَارِبٌ، أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاوْرَجِيُوسُ الْبَلْبَسِ الظُّفْرِ، تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِ فِي
خَلَاصِ نَفُوسِنَا.

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

باللحن الثاني

يا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنَّا أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْتِ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيمَانٍ: بِادِرِي إِلَيْنَا الشَّفَاعَةَ وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

THE EPISTLE (For Prophet Elias)

Thou art a priest forever, according to the order of Melchizedek.

The Lord said unto my Lord: Sit Thou on my right hand, until I make Thine enemies Thy footstool.

The Reading from the Epistle of St. James.(5:10-20)

Brethren, take as an example of suffering and patience the prophets who spoke in the Name of the Lord. Behold, we call those blessed who were steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful. But above all, my brethren, do not swear, either by Heaven or by earth or with any other oath; but let your yes be yes and your no be no, so that you may not fall under condemnation. Is anyone among you suffering? Let him pray. Is any cheerful? Let him sing praise. Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore, confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects. Elias was a man of like nature with ourselves and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. Then he prayed again and the heavens gave rain, and the earth brought forth its fruit. My brethren, if any one among you wanders from the truth and someone brings him

back, let him know that whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins.

الرسالة (للنبي إيليا)
أنت الكاهن إلى الدهر على رتبة ملكيصادق.
قال الرب لربي: اجلس عن يميني، حتى أجعل أعداءك موطناً لقدميك.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ يَعْقُوبَ الرَّسُولِ الْجَامِعَةِ. (5:10-20)
يَا إِخْوَةَ، اتَّخَذُوا الْأَنْبِيَاءَ، الَّذِينَ تَكَلَّمُوا بِاسْمِ الرَّبِّ، قُدُوةً فِي أَحْتِمَالِ الْمَشَقَّاتِ وَفِي طُولِ الْأَنَاءِ، فَإِنَّا نُطَوِّبُ الصَّابِرِينَ. وَقَدْ سَمِعْتُمْ بِصَبْرِ أَيُّوبَ، وَرَأَيْتُمْ عَاقِبَةَ الرَّبِّ. لِأَنَّ الرَّبَّ مُتَحَيِّنٌ جَدًّا وَرَوْوْفٌ. وَقَبْلَ كُلِّ شَيْءٍ، يَا إِخْوَتِي، لَا تَحْلِفُوا لَا بِالسَّمَاءِ وَلَا بِالْأَرْضِ وَلَا بِقَسَمِ آخَرَ. وَلَكِنْ لِيَكُنْ كَلَامُكُمْ نَعَمَ نَعَمَ وَلَا لَا، لِئَلَّا تَقْعُوا فِي الدِّينُونَةِ. هَلْ فِيكُمْ أَحَدٌ فِي مَشَقَّاتٍ؟ فَلْيُصَلِّ؛ أَوْ فِي سُورٍ؟ فَلْيُرْتَلْ. هَلْ فِيكُمْ مَرِيضٌ؟ فَلْيَدْعُ قُسُوسَ الْكَنِيسَةِ وَلْيُصَلُّوا عَلَيْهِ وَيَدْهِنُوهُ بِزَيْتِ بِاسْمِ الرَّبِّ. فَإِنَّ صَلَاةَ الْإِيمَانِ تُخَلِّصُ الْمَرِيضَ، وَالرَّبُّ يُنْهَضُهُ. وَإِنْ كَانَ قَدْ ارْتَكَبَ خَطَايَا، تُغْفَرْ لَهُ. إِعْتَرَفُوا بَعْضُكُمْ لِبَعْضٍ بِالزَّلَّاتِ، وَصَلُّوا بَعْضُكُمْ لِأَجْلِ بَعْضٍ لِكَيْ تُبْرَأُوا. إِنَّ طَلِبَةَ الْبَارِ تَقْتَدِرُ كَثِيرًا فِي فِعْلِهَا. كَانَ إِيلِيَّا إِنْسَانًا قَابِلَ الْآلَامِ مِثْلَنَا، وَقَدْ صَلَّى أَنْ لَا يَنْزِلَ الْمَطَرُ، فَلَمْ يَنْزِلْ عَلَى الْأَرْضِ مُدَّةَ ثَلَاثِ سِنِينَ وَسِتَّةَ أَشْهُرٍ. ثُمَّ عَادَ وَصَلَّى فَأَمْطَرَتِ السَّمَاءُ وَأَخْرَجَتِ الْأَرْضُ ثَمَرَهَا. أَيُّهَا الْإِخْوَةَ، إِنْ ضَلَّ أَحَدٌ بَيْنَكُمْ عَنِ الْحَقِّ فَرُدَّهُ أَحَدًا، فَلْيَعْلَمَنَّ أَنَّ الَّذِي رَدَّ خَاطِئًا عَنِ ضَلَالِ طَرِيقِهِ، قَدْ خَلَّصَ نَفْسًا مِنَ الْمَوْتِ، وَسَتَرَ جَمًّا مِنَ الْخَطَايَا.

THE GOSPEL

(For Sixth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (9:1-8)

At that time, Jesus got into a boat, crossed over and came to His own city. And behold, they brought to Him a paralytic, lying on his bed; and when Jesus saw their faith He said to the paralytic, “Take heart, my son; your sins are forgiven.” And behold, some of the scribes said to themselves, “This man is blaspheming.” But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts? For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise and walk’? But that you may know that the Son of man has authority on earth to forgive sins”—He then said to the paralytic—“Rise, take up your bed and go home.” And he rose and went home. When the crowds saw it, they marveled, and they glorified God, Who had given such authority to men.

الإنجيل (لأحد السادس من متى)

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (9:1-8)

في ذلك الزمان، دَخَلَ يَسُوعُ السَّفِينَةَ واجْتَازَ وَجَاءَ إِلَى مَدِينَتِهِ. فَإِذَا بِمُخَلِّعٍ مُلقَى عَلَى سَرِيرٍ قَدَّمُوهُ إِلَيْهِ. فَلَمَّا رَأَى يَسُوعُ إِيمَانَهُمْ، قَالَ لِلْمُخَلِّعِ: "ثِقْ يَا بَنِيَّ، مَغْفُورَةٌ لَكَ خَطَايَاكَ." فَقَالَ قَوْمٌ مِنَ الْكُتَّابَةِ فِي أَنْفُسِهِمْ "هَذَا يُجَدِّفُ." فَعَلَّمَ يَسُوعُ أَفْكَارَهُمْ، فَقَالَ: "لِمَاذَا تُفَكِّرُونَ بِالشَّرِّ فِي قُلُوبِكُمْ؟ مَا الْأَيْسَرُ أَنْ يُقَالَ، مَغْفُورَةٌ لَكَ خَطَايَاكَ، أَمْ أَنْ يُقَالَ قُمْ فَأَمْشِ؟ وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ ابْنَ الْبَشَرِ لَهُ سُلْطَانٌ عَلَى الْأَرْضِ أَنْ يَغْفِرَ الْخَطَايَا. حِينئذٍ قَالَ لِلْمُخَلِّعِ "قُمْ، أَحْمَلْ سَرِيرَكَ وَادْهَبْ إِلَى بَيْتِكَ." فَقَامَ وَمَضَى إِلَى بَيْتِهِ. فَلَمَّا نَظَرَ الْجُمُوعُ، تَعَجَّبُوا وَمَجَّدُوا اللَّهَ الَّذِي أَعْطَى النَّاسَ سُلْطَانًا كَهَذَا.

On July 20 in the Holy Orthodox Church, we commemorate the fiery ascent as it were into the Heaven of the holy and glorious Elias (Elijah) the Thesbite.

Verses

He withheld the rain and thrice brought down fire from Heaven;

Now Elias parteth the stream and upwards hasteth.

On the twentieth, thou wast caught up in a chariot, O horseman Elias.

Elias was born in the town of Tishba for which he was called the Thesbite. When Elias was born, his father Savah saw an angel of God hovering around the child, wrapping the child in fire and giving him a flame to eat. This foreshadowed Elias's fiery character and his God-given fiery power. Elias confronted the Israelite King Ahab and his evil wife Jezebel. They worshipped idols and were turning the people away from serving the One and Living God. Jezebel, a Syrian, persuaded her husband to erect a temple to the Syrian god Baal. Through great miracles Elias displayed the power and authority of God: he closed up the heavens, so that there was not any rain for three years and six months; he lowered a fire from heaven and burned the sacrifice to his God which the pagan priests of Baal were unable to do; he accurately prophesied to Ahab that the dogs will lick up his blood and to Jezebel that the dogs will consume her flesh. Before his death Elias took Elisseus (Elisha) and designated him as his successor in the prophetic calling. Elias was taken up into the heavens in a fiery chariot by flaming horses. He appeared on Mount Tabor to our Lord Jesus Christ with Moses on the Transfiguration. Before the end of the world Elias will appear again to put an end to the power of the anti-Christ (Revelation, Chapter 11).



Salvation Requires God's Grace and Our Cooperation

Ephesians 2: 4-10

Saint Paul often wrote about the subjects of faith, works and grace. Why? Because in the Old Covenant, the Judaic Law was based strictly on “works of the Law.” If one could keep all the commandments, they were righteous in the eyes of God. In other words, one could basically earn their way to righteousness. Of course, in reality, no one could keep all 613 commandments outlined in the Old Testament, so in essence everyone failed to attain righteousness, though some of the temple elite claimed to have.

Saint Paul begins today's Scripture passage by describing God as “rich in mercy.” (Ephesians 2:4) Mercy is necessary because “we were dead through our trespasses.” (2:5) There is no way that we will get through life keeping all the commandments at all times. And if walking blameless is the prerequisite to “righteousness” then we all fail. The only way we can become righteous in the eyes of God, the only way we can hope to attain salvation, is through his grace and mercy, the only things that can bridge the gap between our sinfulness and His righteousness.

It is grace and mercy that “made us alive together with Christ.” (2:5) There is a parenthesis in the passage that “by grace you have been saved” (2:5) which is developed further in 2:8 when Saint Paul writes “For by grace you have been saved through faith.” For God does not force us to be recipients of His grace. This is where the faith element comes in. We must believe in God, and believe in the message of Christ.

Faith, however, is not enough. We have to do the works of faith. It is not enough merely to love God. We manifest our love for God by serving one another. They go hand in hand. One cannot love God and ignore others. So, faith is manifested in works.

Grace is the God's part in our salvation. Grace “is not your own doing, it is the gift of God—not because of works, lest any man should boast.” (2:8-9) The “problem” if there is one, with good works, is when good works become competitive, when we think our good works are better than others, when everything becomes about a comparison, or winning. God pours out His grace as He chooses to. This means that God might pour out His grace more on the person who appears to have worked less. Let's say for example, the person who has a serious illness all his life, never is able to go to school or work, this person might have more grace than the university graduate with multiple degrees who works hard and makes a lot of money. God bestows His grace according to how He feels, not according to our ideas and comparisons.

That being said, we are “created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.” (2:10) In other words, it is God's intent for us that we live a life of good works. Everyone has been given a unique talent or set of talents that we are to use to glorify God through service to others. Everyone has the ability to contribute some “work.” Even people with serious illnesses who can't work at a job have the ability to model patience and provide inspiration. God has created each person to play a unique and special role in His plan for salvation.

To believe that God has created each of us like this is faith. To use what God has given to each of us to serve others is work. And grace is God's decision to grant eternal life to those who faith and works have pleased Him.

We are given glimpses of God's grace even in the midst of our faith and works. Grace is what fills the gaps, what completes the things which are lacking. When we are lacking wisdom and all of a sudden we inexplicably know what to do, that is an example of God's grace on us. When we are scared and all of a sudden become inexplicably calm and collected, that is God's grace on us. When we, the sinful human being, are allowed by God to partake of Him in the Eucharist, even in our sinful state, that is God's grace. And at the end of our lives, when we present our less than perfect resumes to God, if He still opens the gates of heaven for us, that is the ultimate example of His grace.

Jonah foretokes Your sepulcher, and Symeon elucidates Your divine resurrection, immortal Lord. You went down into the tomb as a dead man, destroying the gates of Hades,

opens the gates of heaven for us, that is the ultimate example of His grace.

Jonah foretokens Your sepulcher, and Symeon elucidates Your divine resurrection, immortal Lord. You went down into the tomb as a dead man, destroying the gates of Hades. And You rose without corruption, as Master, for the salvation of the world, O Christ our God, giving light to those in darkness.

Faith plus works plus God's grace is the equation for salvation. So look for opportunities each day to deepen your faith and do works that glorify God!



57TH BIENNIAL ANTIOCHIAN ORTHODOX CHRISTIAN

Archdiocese Convention

July 20 – 27, 2025



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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

- The health of our campers in the Antiochian Village.
- Elias and Amira Hanna for the health of their family, especially Elias and Marina on their names day.
- Joseph and Salwa Abousamra for the health of their family, especially Wassim Abousamra and his wife Jezelle Aldeeb.
- Zahra for the health of Walid, Wael, Amal, Kholoud, Cassandra, Michael, Evan, Steven, Mariann, Reem, Qusta, Matthew, Hanida, Mirvat, Jackleen, Naila, and in loving memory of Qusta Hayek (22 year).

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 Shafiqah 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, Norma Sophiea, 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.

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.