

ST. GEORGE ORTHODOX CHURCH



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July 27, 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

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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!

GREAT-MARTYR AND HEALER PANTELEIMON & SEVENTH SUNDAY OF MATTHEW THE MARTYRED BLIND MAN HEALED BY PANTELEIMON

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

أبوليتيكيون القيامة بالحن السادس
إِنَّ الْقُوَاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ، وَالْحُرَّاسِ صَارُوا كَالْأَمْوَاتِ، وَمَرِيْمَ وَقَفَتْ عِنْدَ الْقَبْرِ طَالِبَةً
جَسَدَكَ الطَّاهِرَ، فَسَبَّيْتَ الْجَحِيمَ وَلَمْ تُجَرَّبْ مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَاتِحًا الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ،
يَا رَبُّ الْمَجْدُ لَكَ.

APOLYTIKION FOR ST. PANTELEIMON IN TONE THREE

O holy prizewinner and healer Panteleimon, intercede with the merciful God that He grant unto our souls forgiveness of offenses.

أبوليتيكيون للقديس بندلايمون بالحن الثالث
أَيُّهَا الْقَدِيسُ اللَّابِسُ الْجِهَادِ، وَالطَّبِيبُ الشَّافِي بِنْدَلَايْمُونِ، تَشْفَعُ إِلَى الْإِلَهِ الرَّحِيمِ، أَنْ يُنْعِمَ بِغَفْرَانِ الزَّلَّاتِ
لِنَفُوسِنَا.

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 أَنْكَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمَعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ
الْمُؤْمِنِينَ مَكَافِحٌ وَمِحَارِبٌ، أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورْجِيُوسُ اللَّابِسُ الظُّفْرِ، تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِ فِي
خِلَاصِ نَفُوسِنَا.

KONTAKION OF THE TRANSFIGURATION IN TONE SEVEN

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

قِنْدَاقِ عِيدِ التَّجَلِّيِّ بِاللَّحْنِ السَّابِعِ

تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ عَلَى الْجَبَلِ، وَحَسَبَمَا وَسِعَ تَلَامِيذُكَ شَاهِدُوا مَجْدَكَ. حَتَّى عِنْدَمَا يُعَايِنُونَكَ مَصْلُوبًا، يَفْطَنُوا أَنَّ آلامَكَ طَوْعًا بِاخْتِيَارِكَ، وَيَكْرِرُونَ لِلْعَالَمِ، أَنَّكَ أَنْتَ بِالْحَقِيقَةِ شُعَاعُ الْآبِ.

THE EPISTLE

(For St. Panteleimon)

The righteous shall rejoice in the Lord.

O God, hear my prayer.

The Reading from the Second Epistle of St. Paul to St. Timothy. (2:1-10)

Timothy, my son, be strong in the grace that is in Christ Jesus; and what you have heard from me before many witnesses entrust to faithful men who will be able to teach others also. Share in suffering as a good soldier of Christ Jesus. No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlisted him. An athlete is not crowned unless he competes according to the rules. It is the hard-working farmer who ought to have the first share of the crops. Think over what I say, for the Lord will grant you understanding in everything. Remember Jesus Christ, risen from the dead, descended from David, as preached in my gospel, the gospel for which I am suffering and wearing fetters like a criminal. But the word of God is not fettered. Therefore, I endure everything for the sake of the elect, that they also may obtain salvation in Christ Jesus with its eternal glory.

الرِسَالَةُ لِلْقَدِيسِ بَنْدَلَايْمُونِ

يَفْرَحُ الصِّدِّيقُ بِالرَّبِّ. اسْتَمِعْ يَا اللَّهُ لِمِصَوْتِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرِّسُولِ الثَّانِيَةِ إِلَى تِيموثَاوَسِ. (2:1-10)

يَا وَلَدِي تِيموثَاوَسَ، تَقَوَّ فِي النِّعْمَةِ الَّتِي فِي الْمَسِيحِ يَسُوعَ. وَمَا سَمِعْتَهُ مِنِّي لَدَى شُهُودٍ كَثِيرِينَ، اسْتَوْدِعْهُ أَنَسًا أَمْنَاءَ أَكْفَاءَ لِأَنْ يُعَلِّمُوا آخَرِينَ أَيْضًا. احْتَمَلِ الْمَشَقَّاتِ كَجُنْدِيٍّ صَالِحٍ لِيَسُوعَ الْمَسِيحِ. لَيْسَ أَحَدٌ يَتَجَنَّدُ فَيْرْتَبِكُ بِهِمُومِ الْحَيَاةِ، وَذَلِكَ لِيُرْضِيَ الَّذِي جَنَدَهُ. وَأَيْضًا، إِنْ كَانَ أَحَدٌ يُجَاهِدُ، فَلَا يِنَالُ الْإِكْلِيلَ مَا لَمْ يُجَاهِدْ جِهَادًا شَرْعِيًّا. وَيَجِبُ أَنْ الْحَارِثُ الَّذِي يَتَعَبُ أَنْ يَشْتَرِكَ فِي الْأَثْمَارِ أَوْلًا. إِفْهَمْ مَا أَقُولُ. فَلْيُوتِكَ الرَّبُّ فَهْمًا فِي

كُلَّ شَيْءٍ. أَذْكَرُ أَنْ يَسُوعَ الْمَسِيحِ، الَّذِي مِنْ نَسْلِ دَاوُدَ، قَدْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ عَلَى حَسَبِ إِنْجِيلِي. الَّذِي أَحْتَمِلُ فِيهِ الْمَشَقَّاتِ حَتَّى الْقِيُودِ كَمَجْرِمٍ، إِلَّا أَنْ كَلِمَةَ اللَّهِ لَا تُقَيَّدُ. فَذَلِكَ أَنَا أَصْبِرُ عَلَى كُلِّ شَيْءٍ مِنْ أَجْلِ الْمُخْتَارِينَ، لِكَيْ يَحْصُلُوا هُمْ أَيْضًا عَلَى الْخَلَاصِ الَّذِي فِي الْمَسِيحِ يَسُوعَ، مَعَ الْمَجْدِ الْأَبَدِيِّ.

THE GOSPEL

(For the Seventh Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (9:27-35)

At that time, as Jesus passed on from there, two blind men followed him, crying aloud: “Have mercy on us, Son of David.” When He entered the house, the blind men came to Him; and Jesus said to them, “Do you believe that I am able to do this?” They said to Him, “Yes, Lord.” Then He touched their eyes, saying, “According to your faith be it done to you.” And their eyes were opened. And Jesus sternly charged them, “See that no one knows it.” But they went away and spread His fame through all that district. As they were going away, behold, a dumb demoniac was brought to Him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, “Never was anything like this seen in Israel.” But the Pharisees said, “He casts out demons by the prince of demons.” And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.

الإِنْجِيلِ (لِلْأَحَدِ السَّابِعِ مِنْ مَتَّى)

فَصَلِّ شَرِيفًا مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (9:27-35)

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازًا، تَبِعَهُ أَعْمِيَانِ يَصِيحَانِ وَيَقُولَانِ: ارْحَمْنَا يَا ابْنَ دَاوُدَ. فَلَمَّا دَخَلَ الْبَيْتَ، دَنَا إِلَيْهِ الْأَعْمِيَانِ، فَقَالَ لَهُمَا يَسُوعُ: هَلْ تَوَافِقَانِ أَنِّي أَفْعَلُ ذَلِكَ؟ فَقَالَا لَهُ: نَعَمْ، يَا رَبُّ. حِينَئِذٍ لَمَسَ أَعْيُنَهُمَا قَائِلًا: كَأَيْمَانِكُمَا فَلْيَكُنْ لَكُمَا. فَانْفَتَحَتَا أَعْيُنَهُمَا. فَانْتَهَرَهُمَا يَسُوعُ قَائِلًا: انظُرَا، لَا يَعْلَمُ أَحَدٌ. فَلَمَّا خَرَجَا، شَهَرَاهُ فِي تِلْكَ الْأَرْضِ كُلِّهَا. وَبَعْدَ خُرُوجِهِمَا، قَدَمُوا إِلَيْهِ أَخْرَسَ بِهِ شَيْطَانٌ. فَلَمَّا أَخْرَجَ الشَّيْطَانُ، تَكَلَّمَ الْأَخْرَسُ. فَتَعَجَّبَتِ الْجُمُوعُ قَائِلِينَ: لَمْ يَطْهَرْ قَطُّ مِثْلُ هَذَا فِي إِسْرَائِيلَ. أَمَّا الْفَرِيسِيُّونَ فَقَالُوا: إِنَّهُ بِرَأْسِ الشَّيْطَانِ يُخْرِجُ الشَّيْطَانِينَ. وَكَانَ يَسُوعُ يَطُوفُ الْمَدْنَ كُلَّهَا وَالْقُرَى، يُعَلِّمُ فِي مَجَامِعِهِمْ، وَيَكْرِرُ بِبَشَارَةِ الْمَلَكُوتِ، وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.

Holy and Glorious Great-Martyr and Healer Panteleimon

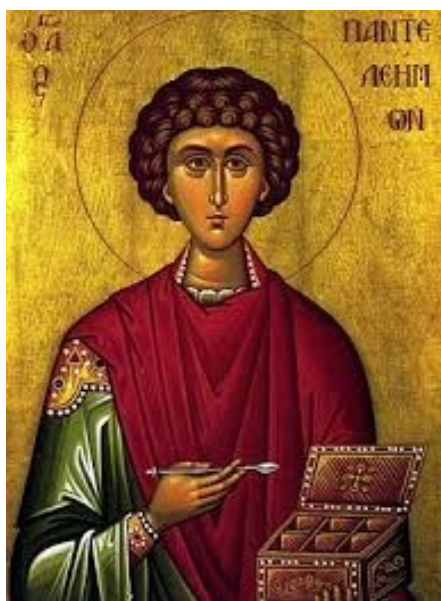
On July 27 in the Holy Orthodox Church, we commemorate the holy and glorious Great-Martyr and Healer Panteleimon, and the martyred blind man whom Panteleimon healed.

Verses

**The blood of thy head was mingled with milk, O Martyr,
For whose sake Christ once shed His Blood mingled with water.**

The blade was Panteleimon's lot on the twenty-seventh.

Panteleimon means “all merciful” in Greek. He was born in third-century Nicomedia of a Christian mother, Eubula, and a pagan father, Eustorgius. As a young man he studied medicine. The priest, Hermolaus, invited Panteleimon to be with him and taught him the Faith of Christ and baptized him. Panteleimon miraculously cured a blind man by the power of Christ whom the other doctors treated in vain. The blind man was later martyred and we also commemorate him today. Out of envy the doctors accused Panteleimon of being a Christian and he went before the Emperor Maximian to stand trial. Before the emperor, he freely declared that he was a Christian and he also healed a long-time paralytic. This miracle drew many pagans to the Faith of Christ. Sentenced to death, Panteleimon knelt for prayer. At that moment the executioner struck him on the neck with a sword, and it broke. The executioner was unable to execute him until the saint completed his prayer and until Panteleimon told him to behead him, which he then did. His relics possessed the ability to heal. Panteleimon is invoked in prayers at the time of the “Blessing of Waters” and in the blessing of the holy oils used in the “The Sacrament of Holy Unction,” together with Hermolaus and the other unmercenary saints and wonderworkers.



So God, what is your plan for us

In the Orthodox Christian tradition, the question of whether God has a plan for us or if we are simply aimlessly spinning in the wind is a profound and complex one. Orthodox Christians believe in the sovereignty of God and His providential care for His creation, but they also recognize the importance of free will and the choices that we make. In this essay, we will explore the Orthodox Christian perspective on this question and delve into the theological and spiritual implications of God's plan for us.

Orthodox Christians believe that God is the creator and sustainer of the universe, and that He has a perfect plan for His creation. This plan is one of love, redemption, and restoration, as God desires to bring all things into harmony with His will. The Orthodox Church teaches that God created each one of us with a unique purpose and calling, and that He has a specific plan for our lives. This plan is not predetermined or fixed, but rather it is dynamic and responsive to our choices and actions. At the same time, Orthodox Christians affirm the importance of free will and the choices that we make. God does not force His will upon us, but He invites us to cooperate with His plan and to align our will with His. This cooperation is essential for the fulfillment of God's plan in our lives, as it allows us to participate in the work of redemption and transformation. Our choices matter, and they have real consequences in shaping our spiritual journey and our relationship with God.

In the Orthodox Christian tradition, there is a strong emphasis on discerning the will of God and seeking His guidance in all aspects of our lives. This process of discernment involves prayer, reflection, and seeking the counsel of spiritual mentors and guides. By listening to the voice of God in the depths of our hearts and being open to His leading, we can discern His plan for us and take steps to fulfill it. This process is not always easy or straightforward, but it is essential for our growth and spiritual development.

The Orthodox Church teaches that God's plan for us is ultimately a plan of salvation and sanctification. God desires for us to be conformed to the image of His Son, Jesus Christ, and to participate in the divine life of the Holy Trinity. This process of transformation involves purification, illumination, and deification, as we are gradually freed from sin and selfishness and become united with God in love and communion. God's plan is to make us holy and whole, to heal our brokenness and restore us to our true selves.

In the Orthodox Christian tradition, God's plan for us is not limited to our individual lives, but it encompasses the entire cosmos. God's plan is cosmic in scope, as He is working to bring all creation into harmony and unity. The Orthodox Church teaches that all of creation is interconnected and interdependent, and that God's plan involves the renewal and restoration of all things. This cosmic perspective reminds us of the interconnectedness of all life and the importance of caring for the environment and all living beings.

In light of this cosmic perspective, Orthodox Christians are called to be stewards of God's creation and to participate in His plan for the redemption of the world. This stewardship involves caring for the earth, working for justice and peace, and seeking the well-being of all people. By aligning our actions with God's plan for creation, we can contribute to the healing and renewal of the world and help to bring about the Kingdom of God on earth.

While Orthodox Christians believe in God's providential care and His plan for our lives, they also recognize the mystery and complexity of His ways. God's plan is not always easy to discern, and it may involve suffering, trials, and challenges. The Orthodox Church teaches that God can bring good out of even the darkest situations, and that His

plan is ultimately one of love and mercy. In times of uncertainty and difficulty, Orthodox Christians are called to trust in God's promises and to hold onto hope, knowing that He is always working for our ultimate good. In the Orthodox Christian tradition, the concept of synergy plays a key role in understanding God's plan for us. Synergy refers to the cooperation between God and humanity in the work of salvation. While God is the primary actor in the process of redemption, He invites us to participate in His work and to collaborate with Him in bringing about His plan. This collaboration involves our willingness to surrender to God's will, to trust in His guidance, and to take action in response to His call.

Through synergy, God empowers us to become co-creators with Him, shaping our lives and the world according to His plan. This collaborative relationship with God is a source of hope and joy, as it reminds us of our dignity and worth as beloved children of God. It is a reminder that we are not alone in our journey, but that God is with us every step of the way, guiding, supporting, and empowering us to fulfill His plan for us.

Finally, the Orthodox Christian perspective on God's plan for us is one of profound mystery and beauty. Orthodox Christians believe that God has a perfect and loving plan for each one of us, a plan of salvation, transformation, and communion. This plan is not predetermined or fixed, but it is dynamic and responsive to our choices and actions. God invites us to cooperate with Him, to align our will with His, and to participate in the work of redemption and restoration. While the question of whether God has a plan for us or if we are just tops spinning in the wind may remain a mystery, the Orthodox Christian faith offers a perspective of hope, purpose, and meaning. As we navigate the uncertainties and challenges of life, may we trust in God's providential care, seek His guidance, and align our will with His, knowing that He has a perfect plan for us that is filled with love, grace, and abundant life.

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

- **Fr. Joe and Kh. Leslee Abud for the health of their family and in loving memory of Joseph (19 year), Laila (6 month), and Vicki (3 year).**
- **For the health of Fadi and Evette Rishmawi and their family.**
- **Members of the family of St. George church and their relatives.**
- **All Christian's in the middle east.**
- **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, Christine, Matthew Krinock and newborn baby, Danny Mortensen, Karen Mortensen, Laura Nassar, Adam Odeh, Betty and Richard Ramsdale, Sdn. Dr. Elie and Samia Sadik, Kelly and Steve Sander-son, 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: 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.