

ST. GEORGE ORTHODOX CHURCH



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August 10, 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 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!

**AFTER-FEAST OF THE TRANSFIGURATION MARTYR AND
ARCHDEACON LAURENCE OF ROME, HIEROMARTYR SIX-
TUS, BISHOP OF ROME & THOSE WITH THEM; VENERABLE
LAURENCE OF KALUGA, THE FOOL FOR CHRIST'S SAKE**

THE FIRST ANTIPHON

Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain. Who settest fast the mountains by Thy strength, Who art girded about with power.

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

Who coverest Thyself with light as with a garment. The mountains shall rejoice at the presence of the Lord, for He cometh; yea, He is come to judge the earth.

(Refrain)

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

الانتيفونا الأولى
عَظِيمٌ هُوَ الرَّبُّ وَمُسَبَّحٌ جَدًّا فِي مَدِينَةِ إِلَهِنَا فِي جَبَلٍ قُدْسِهِ. أَلْمُتَبَتُّ الْجِبَالُ بِقُوَّتِهِ، أَلْمُتَمَنِّطُ بِالْقُدْرَةِ.
اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.
اللابِسُ النُّورِ مِثْلَ الثَّوْبِ. الْجِبَالُ سَتَهَلِّلُ قُدَّامَ وَجْهِ الرَّبِّ لِأَنَّهُ آتٍ. إِنَّهُ آتٍ لِيُدِينَ الْأَرْضَ. (اللازمة)
المجد... الآن وكلّ أوانٍ... (اللازمة)

THE SECOND ANTIPHON

His foundations are in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob.

Refrain: Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee: Alleluia.

Glorious things are spoken of thee, O city of God. (Refrain)

Zion is our mother, a man shall say, and such a man was born in her; and the Most High Himself hath established her. (Refrain)

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

الانتيفونا الثانية
فِي الْجِبَالِ الْمُقَدَّسَةِ أَسَاسَاتُهَا. الرَّبُّ يُحِبُّ أَبْوَابَ صِهْيُونَ أَكْثَرَ مِنْ جَمِيعِ مَسَاكِنِ يَعْقُوبَ.
اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ تَابُورَ، إِذْ نُرْتَلُّ لَكَ: هَلِّلُويَا.
فِيكَ قِيلَتْ الْمَفَاخِرُ يَا مَدِينَةَ اللَّهِ. (اللازمة)
الإنسانُ يَقُولُ إِنَّ أُمَّيْ هِيَ صِهْيُونَ، وَإِنَّ الْإِنْسَانَ وُلِدَ فِيهَا، وَإِنَّ الْعَلِيِّ نَفْسَهُ هُوَ الَّذِي أَسَّسَهَا. (اللازمة)

المَجْدُ... الآنَ ... يا كَلِمَةَ اللهِ الإِبْنَ الوَحِيدِ ...

THE THIRD ANTIPHON

Of Thy mercies, O Lord, will I sing forever. The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints. Blessed is the people that knoweth jubilation. O Lord, in the light of Thy countenance shall they walk, and in Thy Name shall they rejoice all the day long.

الانتيفونا الثالثة

لِمَ رَاحِمِكَ يَا رَبُّ أَسْبِحُ إِلَى الدَّهْرِ. السَّمَاوَاتُ تَعْتَرِفُ بِعَجَائِبِكَ يَا رَبُّ، وَبِأَمَانَتِكَ فِي جَمَاعَةِ القَدِيسِينَ. طُوبَى لِلشَّعْبِ الَّذِي يَعْرِفُ التَّهْلِيلَ. يَا رَبُّ بِنُورِ وَجْهِكَ يَبْتَهِجُونَ وَبِاسْمِكَ يَنْهَلُونَ النَّهَارَ كُلَّهُ.

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

أبوليتيكيون القيامة بالحن الثامن

أَنحَدَرْتَ مِنَ العُلُوِّ يَا مُتَحَنِّنًا، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ الأَيَّامِ، لِكَيْ تُعْتِقَنَا مِنَ الآلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبُّ المَجْدُ لَكَ.

APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos, O Thou Bestower of light, glory to Thee.

أبوليتيكيون تجلي ربنا يسوع المسيح بالحن السابع

لَمَّا تَجَلَّيْتَ أَيُّهَا المَسِيحُ الإِلَهُ فِي الجَبَلِ، أَظْهَرْتَ مَجْدَكَ لِلتَّلَامِيذِ حَسَبِ مَا اسْتَطَاعُوا، فَأَشْرَقَ لَنَا نَحْنُ الخَطَاةَ نُورَكَ الأَزَلِيِّ، بِشَفَاعَاتِ وَالدَّةِ الإِلَهُ، يَا مَانِحَ النُّورِ، المَجْدُ لَكَ.

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 الحن الرابع

بِمَا أَنْكَ لِلْمَأسُورِينَ مُحَرَّرًا وَمُعْتَقًا، وَلِلْفُقَرَاءِ وَالمَسَاكِينِ عَاضِدًا وَنَاصِرًا، وَلِلْمَرْضَى طَبِيبًا وَشَافًا، وَعَنِ المَؤْمِنِينَ مَكَافِحَ وَمُحَارِبًا، أَيُّهَا العَظِيمُ فِي الشَّهَدَاءِ جَاورجِيوسُ اللابِسِ الظَّفَرِ، تَشْفَعُ إِلَى المَسِيحِ الإِلَهُ فِي خِلاصِ 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.

قنداق عيد التجلي باللحن السابع
تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ إِلَهُهُ عَلَى الْجَبَلِ، وَحَسْبَمَا وَسِعَ تَلَامِيذُكَ شَاهِدُوا مَجْدَكَ. حَتَّىٰ عِنْدَمَا يُعَابِنُونَكَ مَصْلُوبًا، يَفْطَنُوا
أَنَّ أَلَمَكَ طَوْعًا بِاخْتِيَارِكَ، وَيَكْرَهُوا لِلْعَالَمِ، أَنَّكَ أَنْتَ بِالْحَقِيقَةِ شُعَاعُ الْآبِ.

THE EPISTLE

(For Ninth Sunday after Pentecost)

Make your vows and pay them to the Lord our God.

God is known in Judaea; His Name is great in Israel.

The Reading from the First Epistle of St. Paul to the Corinthians. (3:9-17)

Brethren, we are God's fellow workers; you are God's husbandry, God's building. According to the grace of God which was given to me, as a wise architect I laid a foundation, and another builds upon it. Let each one take heed how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation gold, silver, precious stones, wood, hay, stubble; everyone's work will become manifest; for the Day will declare it, because it will be revealed by fire, and the fire itself will test each one's work of what sort it is. If anyone's work which was built on the foundation survives, he will receive a reward. If anyone's work is burned up, he will suffer loss, but he himself will be saved, yet so as by fire. Do you not know that you are a temple of God and that the Spirit of God dwells in you? If anyone corrupts the temple of God, God will corrupt him. For the temple of God is holy, whose temple you are.

الرسالة

(للأحد التاسع بعد العنصرة)

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا،

اللَّهُ مَعْرُوفٌ فِي أَرْضِ يَهُوذَا.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كورنثوس. (3:9-17)

يَا إِخْوَةَ، إِنَّا نَحْنُ عَامِلُونَ مَعَ اللَّهِ، وَأَنْتُمْ حَرَثُ اللَّهِ وَبِنَاءُ اللَّهِ. أَنَا بِحَسَبِ نِعْمَةِ اللَّهِ الْمُعْطَاةِ لِي، كِبْنَاءُ حَكِيمٍ وَضَعْتُ
الْأَسَاسَ وَآخِرُ بَيْتِي عَلَيْهِ. فَلْيَنْظُرْ كُلُّ وَاحِدٍ كَيْفَ يَبْنِي عَلَيْهِ. إِذْ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَضَعَ أَسَاسًا غَيْرَ الْمَوْضُوعِ،
وَهُوَ يَسُوعُ الْمَسِيحُ. فَإِنْ كَانَ أَحَدٌ يَبْنِي عَلَى هَذَا الْأَسَاسِ ذَهَبًا أَوْ فِضَّةً أَوْ حِجَارَةً ثَمِينَةً أَوْ خَشْبًا أَوْ حَشِيشًا أَوْ
تِبْنًا. فَإِنَّ عَمَلَ كُلِّ وَاحِدٍ سَيَكُونُ بَيِّنًا، لِأَنَّ يَوْمَ الرَّبِّ سَيُظْهِرُهُ لِأَنَّهُ يُعْلَنُ بِالنَّارِ، وَسَتَمْتَحِنُ النَّارُ عَمَلَ كُلِّ وَاحِدٍ مَا
هُوَ. فَمَنْ بَقِيَ عَمَلُهُ الَّذِي بَنَاهُ عَلَى الْأَسَاسِ، فَسَيَنَالُ أَجْرَهُ. وَمَنْ احْتَرَقَ عَمَلُهُ، فَسَيَخْسَرُ، وَسَيَخْلُصُ هُوَ وَلَكِنْ
كَمَنْ يَمُرُّ فِي النَّارِ. أَمَا تَعْلَمُونَ أَنَّكُمْ هَيْكَلُ اللَّهِ وَأَنَّ رُوحَ اللَّهِ سَاكِنٌ فِيكُمْ؟ مَنْ يُفْسِدُ هَيْكَلُ اللَّهِ يُفْسِدُهُ اللَّهُ لِأَنَّ هَيْكَلُ اللَّهِ
مُقَدَّسٌ، وَهُوَ أَنْتُمْ.

THE GOSPEL

(For Ninth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (14:22-34)

At that time, Jesus made the Disciples get into the boat and go before Him to the other side, while He dismissed the crowds. And after He had dismissed the crowds, He went up on the mountain by Himself to pray. When evening came, He was the-

re alone, but the Disciples' boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night He came to them, walking on the sea. But when the Disciples saw Jesus walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately He spoke to them, saying, "Take heart, it is I; have no fear." And Peter answered Him, "Lord, if it is Thee, bid me come to Thee on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me!" Jesus immediately reached out His hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they got into the boat, the wind ceased. And those in the boat worshiped Him, saying, "Truly, Thou art the Son of God." And when they had crossed over, they came to land at Gennesaret.

الإنجيل (للأحد التاسع من متى)

فصل شريف من بشارة القديس متى الإنجيلي البشير والتلميذ الطاهر. (34-14:22)

في ذلك الزمان، اضطرَّ يسوع تلاميذه أن يدخلوا السفينة ويسبقوه إلى العبر حتى يصرف الجموع. ولما صرف الجموع، صعد وخذهُ إلى الجبل ليصلي. ولما كان المساء، كان هناك وخذهُ. وكانت السفينة في وسط البحر تكدها الأمواج، لأنَّ الرياح كانت مُضادة لها. وعند الهجعة الرابعة من الليل، مضى إليهم ماشياً على البحر. فلما رآه التلاميذ ماشياً على البحر، اضطربوا وقالوا "إنَّه خيال"، ومن الخوف صرخوا. فللوقت كلمهم يسوع قائلاً: "ثقوا، أنا هو، لا تخافوا." فأجابهُ بطرس قائلاً: "يا رب، إن كنت أنت هو، فمُرني أن آتي إليك على المياه." فقال: "تعال." فنزل بطرس من السفينة، ومشي على المياه آتياً إلى يسوع. فلما رأى شدة الرياح، خاف، وأد بدأ يغرق، صاح قائلاً: "يا ربُّ نجني!" وللوقت مدَّ يسوع يده وأمسك به، وقال له: "يا قليل الإيمان، لماذا شككت؟" ولما دخلوا السفينة، سكنت الرياح. فجاء الذين كانوا في السفينة وسجدوا له قائلين: "بالحقيقة أنت ابنُ الله." ولما عبروا، جاءوا إلى أرض جنيسارت.

At the conclusion of the Divine Liturgy on the Great Feast of the Transfiguration of our Lord on Mount Tabor, the priest blesses grapes ...

Why?

The blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God's unending Kingdom of Life where all will be transformed by the glory of the Lord.

This is an ancient Christian custom. The first week of August, on the sixth of August, the farmers use to gather the early fruits of their summer harvest (grapes, figs etc.) and to present them in the Church to be blessed and to give them for free to the congregation. These fruits are called the "beginnings".

In a text from the 7th century ("the laws of the kingdom" by emperor Consta

ntine Porphyrogenitus) this custom is described vividly: “The Emperor of Constantinople gathers the “beginnings” (“aparches”) in Chalcedone, where there are many vines, and then he waits for the Patriarch of Constantinople to come on the Holiday of Transfiguration, to bless the fruits and to personally hand out the grapes to the laymen”.

This custom is honored in many places in Greece where there are plantations with vines.

We must not forget that the Church was presented once as a “vine”. So, [the] Church blesses the first fruits of vine giving a “theological” meaning to farmer’s work. In footnote 2 for Canon III of the Canons of the Apostles it says that, “during the festival of the Dormition...they used to offer bunches of grapes to the patriarch...at the end of the divine service. Today however [this is St Nikodemos Hagiorite writing in the early 19th c] it is the prevailing custom in most regions for such grapes to be offered at the festival of the Transfiguration of the Saviour, and for them to be offered by the priest.”

A nun, Mother Evfrosinia adds ...

However, as grapes do not ripen at the same time everywhere, the Church adapted this tradition in various ways. In some places in the Holy Land, for instance, grapes are blessed on the feast of the prophet Elijah. In Russia, where grapes were not always readily available, apples were more commonly blessed, and Transfiguration is known as “Yablochny Spas”, “the Apple Feast of the Saviour”. In northern Russia, where even apples weren’t ripe by August 6/19, it was traditional to bless peas. Nowadays, when you can buy any sort of fruit or vegetable year-round, we’ve lost the sense of getting a blessing to partake of the first fruits. But we can still try to keep to the spirit of this tradition. In our monastery we bless all sorts of fruit on Transfiguration, but we abstain only from grapes, taking care not to eat grapes of the new harvest until the feast, in keeping with the ancient monastic practise.

In addition, the blessing of grapes, that is specifically mentioned liturgically, is an allusion to the Mystery of the Holy Eucharist, the New Wine that is Christ’s Blood that nourishes us spiritually. The liturgical prayers also refer to Christ Himself as the “Divine Cluster” attached to the Cross from which “Drips the Mystic Wine.”

Some ancient Typicons prescribe the blessing of fruit of the vine (grapes), not on the feast of the Transfiguration, but on the feast of the Dormition. In the Greek Nicolo-Casulan Typicon of the twelfth-thirteenth century, we read: “Let it be known that, on the feast of the Dormition of the Most Holy Mother of God, the 15th of August, grapes are blessed and eaten in church after the Divine Liturgy according to an ancient tradition.” The Typicon of Sinai of the year 1214 contains the same prescription. Similarly, the Typicons of the Lavra of St. Athanasius on Athos prescribe the blessing of grapes on the 15th of August. We have the custom of blessing flowers on the feast of the Dormition.

Adult Camp this summer at the Village August 29th- September 1st

We'd love to see you there!

For registration you can do so here:

<https://events.circuitree.com/av>

Church School News!!!

**All Staff- Please mark your calendars!! Church School dinner staff meeting .
Thursday , September 5 at 5:30. Staff please make every effort to attend.**

Parents mark your calendars!!!!

Church School resumes on Sunday , September 7 , 2025 !!! We have missed your children!!

Dormition of the Theotokos. service

Monday, 8/11-Paraklesis to the Virgin Mary, 6pm, at St. George

Wednesday, 8/13-Paraklesis to the Virgin Mary, 6pm, at St. George

Thursday, 8/14- Vesper Service, 6pm, at Assumption Church

Friday, 8/15-Divine Liturgy of the Dormition, 11am, at St. George, with the traditional Greisha dinner at 5pm.

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 Offering

- **Najwa Joubran, Elias Hanna, Wafaa Elias, Feryal Joubran, and families, for their health and in loving memory of mother Badia Khouri .**
- **Khaled and Sally Abuaita for the health of their family especially Ayham and Isabella.**
- **Father Michael in loving memory of Trey Figgins.**
- **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 Al-Kahush, 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 new born baby Nicholas, Danny Mortensen, Mousa and Amanda Rishmawi and new born baby Matthew, 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, Cam Takach, 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, Angel and George David, and Stephanie and Nadim Burbar.

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.