



WEEKLY BULLETIN

SUNDAY, MAY 31, 2026

عيدُ العنصرة العظيم

THE GREAT FEAST OF PENTECOST



The *Weekly Bulletin* is an official publication of
Saint George Antiochian Orthodox Church in Cicero, Illinois.
A parish of the Antiochian Orthodox Christian Archdiocese of North America.



Saint George Antiochian Orthodox Church كنيسة القديس جاورجيوس الانطاكية الارثوذكسية

The Most Reverend Metropolitan **SABA, Primate**

Antiochian Orthodox Christian Archdiocese of North America

The Right Reverend Archimandrite **Jeremy Davis, Archiepiscopal Vicar**
Diocese of Toledo and the Midwest

The Very Reverend Father **Fouad Saba, Pastor**

"The disciples were first called Christians in Antioch." Acts 11:26

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Dn. John Zayed

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Samar Rihani, *ADMINISTRATIVE SECRETARY*

Holly Goljić, *GRAPHIC DESIGNER*

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OFFICE HOURS:

Monday-Friday: 8:30^{am}-5:00^{pm}

Saturday: By Appointment

Sunday: Closed

WEEKLY SERVICES SCHEDULE:

Saturdays: Great Vespers as announced

Sundays: 9:00^{am} Orthros (Matins), 10:15^{am} Great Doxology,
10:20^{am} Divine Liturgy

Confession: By Appointment

Welcome to Saint George Antiochian Orthodox Church!

This Church is one community of many in the One, Holy, Catholic (Universal), and Apostolic Church. The Antiochian Orthodox Christian Church belongs to two thousand years of evangelization, teaching, history, and tradition, which express the continued commitment of its members to the Orthodox Christian faith in **The Lord and Savior Jesus Christ!** Receiving Holy Communion in this Church is to adhere and commit to the One True Church, the Orthodox Church.

Visitor(s), please feel at home in prayer and worship. Please submit your name(s) to the Ushers and introduce yourself to Father Saba at the end of the service so he may welcome you personally.

Welcome! Ahlan wa Sahlan! أهلا وسهلا!

His Eminence
The Most Reverend
Metropolitan SABA



Archbishop of New York
and Metropolitan of
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

Prot. no.: 255/2026

May 31, 2026

Beloved Hierarchs, Clergy, and Faithful of our Archdiocese,

Greetings in the name of our Lord and Savior Jesus Christ! Christ is risen! Truly He is risen!

As inaugurated last year, our Archdiocese sets aside the third Sunday of May as Teacher Appreciation Sunday, to remember, honor, and pray for our esteemed church school teachers and directors.

We extend heartfelt thanks to our Christian Education Ministry, including its director, diocesan coordinators, and curriculum writers, who help prepare resources and materials for this vitally important ministry. The work they do is felt throughout our beloved Archdiocese.

Most especially, we extend our gratitude to the church school directors and teachers who labor and serve within their parishes. Thousands of parishioners answer the call each year to dedicate their time, talents, and treasures to educating the children of our Archdiocese in the Orthodox Faith. They faithfully cultivate their gifts, study and contemplate the material they are to teach, prepare lessons and resources, and give of themselves wholeheartedly in imparting knowledge essential for the spiritual growth of Orthodox Christians.

In my youth, God sent me a godly teacher who led me and my companions to discover the patristic and ascetic practices of the Orthodox Tradition. She became a gateway for us to the communion of the saints and the living Gospel. God blessed us then, just as He continues to bless our churches today with men and women who direct our children to Christ. I am sure many of you remember special teachers who played a similar role in your own Christian formation, and it is fitting that we honor them on this day.

We have partnered with our Department of Ancient Faith Ministries to offer a gift to our directors and teachers as a small token of our gratitude for their holy and sacred ministry to our youth.

With prayerful best wishes, I remain,

Yours in the Risen Christ,

+SABA

Archbishop of New York and Metropolitan of all North America

"The disciples were first called Christians in Antioch" (Acts 11: 26)

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THE GREAT DOXOLOGY

Glory to Thee, Who hast shown forth the light.
Glory to God in the highest, and on earth peace,
good will among men.

We hymn Thee, we bless Thee, we worship Thee,
we glorify Thee, we give thanks unto Thee for Thy
great glory.

O Lord King, heavenly God, Father almighty; O
Lord, the only-begotten Son, Jesus Christ; and O
Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that
takest away the sin of the world, have mercy on
us, thou that takest away the sins of the world.

Receive our prayer, Thou that sittest at the right
hand of the Father, and have mercy on us.

For Thou only art holy, Thou only art the Lord,
O Jesus Christ, to the glory of God the Father.
Amen.

Every day will I bless Thee, and I will praise Thy
name forever, yea forever and ever.

Vouchsafe, O Lord, to keep us this day without
sin.

Blessed art Thou, O Lord, the God of our Fathers,
and praised and glorified is Thy name forever.
Amen.

Let Thy mercy be upon us, O Lord, even as we
have set our hope on thee.

Blessed art Thou, O Lord; teach me Thy statutes.
(thrice)

Lord, thou hast been our refuge from generation
to generation. I said: Lord, be merciful unto me;
heal my soul, for I have sinned against Thee.

Lord, I have fled unto Thee; teach me to do Thy
will, for Thou art my God.

For with Thee is the fountain of life; in Thy light
shall we see light.

O continue Thy mercy unto them that know Thee.
Holy God, Holy Mighty, Holy Immortal: have
mercy on us. (thrice)

Glory to the Father, and to the Son, and to the
Holy Spirit.

Both now and ever, and unto ages of ages. Amen.
Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal: have
mercy on us.

المَجْدُ لَكَ يَا مُظْهِرَ النُّورِ، المَجْدُ لِلَّهِ فِي الْعَلَاءِ،
وَعَلَى الْأَرْضِ السَّلَامُ، وَفِي النَّاسِ الْمَسَرَّةُ
نُسَبِّحُكَ نُبَارِكُكَ، نَسْجُدُ لَكَ نُمَجِّدُكَ، نَشْكُرُكَ مِنْ
أَجْلِ عَظِيمِ جَلَالِ مَجْدِكَ

أَيُّهَا الرَّبُّ الْمَلِكُ، السَّمَاوِيُّ، إِلَهُ، الْآبُ الضَّابِطُ
الْكُلَّ. أَيُّهَا الرَّبُّ الْإِبْنُ الْوَحِيدُ، يَا يَسُوعَ الْمَسِيحُ،
وَيَا أَيُّهَا الرُّوحُ الْقُدُسُ

أَيُّهَا الرَّبُّ إِلَهُ، يَا حَمَلَ اللَّهِ يَا ابْنَ الْآبِ، يَا رَافِعَ
خَطِيئَةِ الْعَالَمِ ارْحَمْنَا، يَا رَافِعَ خَطَايَا الْعَالَمِ
تَقَبَّلْ تَضَرُّعَنَا أَيُّهَا الْجَالِسُ عَنْ يَمِينِ الْآبِ
وَارْحَمْنَا

لَأَنَّكَ أَنْتَ وَحْدَكَ قُدُّوسٌ، أَنْتَ وَحْدَكَ الرَّبُّ
يَسُوعَ الْمَسِيحُ، فِي مَجْدِ اللَّهِ الْآبِ، آمِينَ.
فِي كُلِّ يَوْمٍ أَبَارِكُكَ، وَأُسَبِّحُ اسْمَكَ إِلَى الْأَبَدِ،
وَالْإِلَهِي إِلَى الْأَبَدِ

أَهْلُنَا يَا رَبُّ أَنْ نُحْفَظَ فِي هَذَا الْيَوْمِ بِغَيْرِ خَطِيئَةٍ.
مُبَارَكَ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا، وَمُسَبِّحٌ وَمُمَجَّدٌ
اسْمُكَ إِلَى الْأَبَدِ، آمِينَ

لِتَكُنْ يَا رَبُّ رَحْمَتَكَ عَلَيْنَا، كَمِثْلِ اتِّكَلَانَا عَلَيْكَ.
مُبَارَكَ أَنْتَ يَا رَبُّ عَلَّمْنِي حَقُوقَكَ. (ثلاثاً)

يَا رَبُّ مَلْجَأُ كُنْتُ لَنَا فِي جِيلٍ وَجِيلٍ، أَنَا قُلْتُ
يَا رَبُّ ارْحَمْنِي وَاشْفِ نَفْسِي لِأَنَّنِي قَدْ خَطِئْتُ
إِلَيْكَ

يَا رَبُّ إِلَيْكَ لَجَأْتُ فَعَلَّمْنِي أَنْ أَعْمَلَ رِضَاكَ،
لَأَنَّكَ أَنْتَ هُوَ إِلَهُي

لَأَنَّ مِنْ قِبَلِكَ عَيْنَ الْحَيَاةِ، وَبِنُورِكَ نَعَايُنُ النُّورَ.
فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ.

قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ
ارْحَمْنَا. (ثلاثاً)

المَجْدُ لِلْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ.
الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.

قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ
ارْحَمْنَا

TODAY'S LITURGY INSERTS

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.

Refrain: 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.

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

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

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

السَّمَاوَاتُ تُذَيِّعُ مَجْدَ اللَّهِ، وَالْقَلَكُ يُخَبِّرُ بِأَعْمَالِ يَدَيْهِ. يَوْمٌ إِلَى يَوْمٍ يُبْذِي كَلِمَةً، وَلَيْلٌ إِلَى لَيْلٍ يُخَبِّرُ عِلْمًا.

اللازمة: بِشَفَاعَاتِ الْوِدَّةِ الْإِلَهِيَّةِ، يَا مُخَلِّصُ خَلِّصْنَا.

مَا مِنْ خِطَابٍ أَوْ كَلَامٍ لَا تَسْمَعُ بِهِ أَصْوَاتُهُمْ. إِلَى كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُمْ، وَفِي أَقْطَارِ الْمَسْكُونَةِ انْبَثَّ كَلَامُهُمْ.

اللازمة: بِشَفَاعَاتِ الْوِدَّةِ الْإِلَهِيَّةِ، يَا مُخَلِّصُ خَلِّصْنَا.

الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُّوسِ. الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.

اللازمة: بِشَفَاعَاتِ الْوِدَّةِ الْإِلَهِيَّةِ، يَا مُخَلِّصُ خَلِّصْنَا.

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.

Refrain: 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.

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

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

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

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

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

لِيَسْتَجِبْ لَكَ الرَّبُّ فِي يَوْمِ الضِّيقِ. لِيَنْصُرَكَ اسْمُ إِلَهٍ يَغْفُوبُ. لِيُرْسِلَ لَكَ عَوْنًا مِنْ قُدْسِهِ، وَمِنْ صِهْيُونَ لِيَعْضُدَكَ.

اللازمة: خَلِّصْنَا، أَيُّهَا الْمُعَزِّي الصَّالِحُ، لِنُرْتِّلَ لَكَ. هَلْلُويَا.

لِيَذْكُرْ كُلَّ تَقْدِمَاتِكَ، وَيَسْتَسِمِنْ مُحَرَقَاتِكَ.

اللازمة: خَلِّصْنَا، أَيُّهَا الْمُعَزِّي الصَّالِحُ، لِنُرْتِّلَ لَكَ. هَلْلُويَا.

لِيُعْطِكَ حَسَبَ قَلْبِكَ، وَيُتِمِّمَ كُلَّ رَأْيِكَ.

اللازمة: خَلِّصْنَا، أَيُّهَا الْمُعَزِّي الصَّالِحُ، لِنُرْتِّلَ لَكَ. هَلْلُويَا.

الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدَ...

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.

يَا رَبُّ، بِقُوَّتِكَ يَفْرَحُ الْمَلِكُ، وَبِخَلَاصِكَ يَبْتَهِجُ جِدًّا. شَهْوَةٌ قَلْبِهِ قَدْ أُعْطِيَتْهُ، وَمَشِيئَةُ شَفَتَيْهِ لَمْ تُعْذِمَهُ. إِنَّكَ قَدْ بَدَأْتَهُ بِبَرَكَاتِ الصَّلَاحِ. وَضَعْتَ عَلَى رَأْسِهِ إِكْلِيلًا مِنْ حَجَرٍ كَرِيمٍ. حَيَاةً سَأَلْتَكَ فَأَعْطَيْتَهُ طُولَ الْأَيَّامِ وَإِلَى دَهْرِ الدَّاهِرِينَ.

TROPARION OF THE GREAT FEAST OF PENTECOST (TONE 8)

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.

مُبَارَكٌ أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهَنَا، يَا مَنْ أَظْهَرْتَ الصِّيَادِينَ غَزِيرِي الْحِكْمَةِ، إِذْ سَكَبْتَ عَلَيْهِمُ الرُّوحَ الْقُدُسَ، وَبِهِمْ اصْطَدْتَ الْمَسْكُونَةَ، يَا مُحِبَّ الْبَشَرِ، الْمَجْدُ لَكَ.

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.

ارْتَفِعْ يَا رَبُّ بِقُوَّتِكَ، نُسَبِّحُ وَنُرَتِّلُ لِعِزَّتِكَ. خَلِّصْنَا أَيُّهَا الْمُعَزِّي الصَّالِحُ، لِنُرَتِّلَ لَكَ: هَلْلُويَا

TROPARION OF THE GREAT FEAST OF PENTECOST (TONE 8)

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.

مُبَارَكٌ أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهَنَا، يَا مَنْ أَظْهَرْتَ الصِّيَادِينَ غَزِيرِي الْحِكْمَةِ، إِذْ سَكَبْتَ عَلَيْهِمُ الرُّوحَ الْقُدُسَ، وَبِهِمْ اصْطَدْتَ الْمَسْكُونَةَ، يَا مُحِبَّ الْبَشَرِ، الْمَجْدُ لَكَ.

KONTAKION OF THE GREAT FEAST OF PENTECOST (TONE 8)

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.

عِنْدَمَا نَزَلَ الْعَلِيِّ مُبْلِلًا الْأَلْسِنَةَ، كَانَ لِلْأَمَمِ مُقَسِّمًا. وَلَمَّا وَزَّعَ الْأَلْسِنَةَ النَّارِيَّةَ، دَعَا الْكُلَّ إِلَى اتِّحَادٍ وَاحِدٍ، لِذَلِكَ بِاتِّفَاقِ الْأَصْوَاتِ، نُمَجِّدُ الرُّوحَ الْكَلِّيَّ قُدْسُهُ.

KONTAKION FOR THE MIRACULOUS WEeping ICON (TONE 8)

Only at Saint George Church in Cicero

To thee the champion leader, * I thy city offer thanks of victory. * O Theotokos, thou who hast delivered me from terror. * But as thou hast that power which is invincible, * From all dangers set me free and deliver me. That I may cry unto thee: * Hail, O Bride without Bridegroom.

إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ الْإِلَهِ * اكْتُبْ لَكَ رَايَاتِ الْغَلْبَةِ يَا جَنْدِيَّةَ مُحَامِيَّةَ * وَأَقْدِمْ لَكَ الشُّكْرَ كَمَا تُنْقِذُ مِنَ الشَّدَائِدِ * لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ * اعْتَقِنِي مِنْ صُنُوفِ الشَّدَائِدِ * حَتَّى أَصْرُخَ إِلَيْكَ إِفْرَحِي يَا عَرُوسًا لَا عَرُوسَ لَهَا.

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.

أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُويَا.
(ثلاثا)

الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُّسِ، الْآنَ وَكُلَّ أَوَانٍ،
وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُويَا.
قُوَّةُ!

أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُويَا

EPISTLE READERS

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Arabic

Katherine Conopeotis

Today

Sally Esber



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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? Párthians and Medes and Elamites and the residents of Mesopotamia, Judæa and Cappadocía, Pontus and Asia, Phrygía and Pamphylía, 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."

إِلَى كُلِّ الْأَرْضِ خَرَجَ صَوْنُهُمْ.

السَّمَاوَاتُ تُذَيِّعُ مَجْدَ اللَّهِ.

فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ

الْقَدِيسِينَ الْأَطْهَارِ (2:1-11)

لَمَّا حَلَّ يَوْمُ الْخَمْسِينَ، كَانَ الرُّسُلُ كُلُّهُمْ مَعًا فِي مَكَانٍ وَاحِدٍ. فَحَدَّثَتْ بَغْتَةً صَوْتُ مِنَ السَّمَاءِ، كَصَوْتِ رِيحٍ شَدِيدَةٍ تَعْصِفُ، وَمَلَأَ كُلَّ الْبَيْتِ الَّذِي كَانُوا جَالِسِينَ فِيهِ. وَظَهَرَتْ لَهُمْ أَلْسِنَةٌ مُنْقَسِمَةٌ كَأَنَّهَا مِنْ نَارٍ، فَاسْتَقَرَّتْ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ، فَامْتَلَأُوا كُلُّهُمْ مِنَ الرُّوحِ الْقُدُسِ، وَطَفَفُوا يَتَكَلَّمُونَ بِلُغَاتٍ أُخْرَى، كَمَا أَعْطَاهُمُ الرُّوحُ أَنْ يَنْطِقُوا. وَكَانَ فِي أُورَشَلِيمَ رِجَالٌ يَهُودٌ أَتَقِيَاءُ، مِنْ كُلِّ أُمَّةٍ تَحْتَ السَّمَاءِ. فَلَمَّا صَارَ هَذَا الصَّوْتُ، اجْتَمَعَ الْجُمُهورُ، فَتَحَيَّرُوا، لِأَنَّ كُلَّ وَاحِدٍ كَانَ يَسْمَعُهُمْ يَنْطِقُونَ بِلُغَتِهِ. فَذَهَشُوا جَمِيعُهُمْ، وَتَعَجَّبُوا قَائِلِينَ بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ هَؤُلَاءِ الْمُتَكَلِّمُونَ كُلُّهُمْ جَلِيلِيِّينَ؟ فَكَيْفَ نَسْمَعُ كُلُّ مَنَا لُغَتَهُ الَّتِي وُلِدَ فِيهَا؟ نَحْنُ الْفَرَسِيِّينَ، وَالْمَادِيِّينَ، وَالْعِيلَامِيِّينَ، وَسُكَّانَ مَا بَيْنَ النَّهْرَيْنِ، وَالْيَهُودِيَّةِ، وَكِبَادُوكِيَّةِ، وَبُنْطُسَ وَأَسِيَّةِ، وَفَرِيجِيَّةِ، وَبِمَفِيَايَّةِ، وَمِصْرَ، وَنَوَاحِي لِبْيَةِ عِنْدَ الْقَيْرَوَانِ، وَالرُّومَانِيِّينَ الْمُسْتَوْطِنِينَ، وَالْيَهُودَ، وَالْدُّخَلَاءَ، وَالْكَرِيتِيِّينَ، وَالْعَرَبَ، نَسْمَعُهُمْ يَنْطِقُونَ بِأَلْسِنَتِنَا بِعَظَائِمِ اللَّهِ

The Reading from the Holy Gospel according to Saint 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."

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يوحنا

الإنجيلي البشير والتلميذ الطاهر (7:37-52; 8:12)

في اليوم الآخر العظيم من العيد، كان يسوع واقفاً، فصاح قائلاً: إِنْ عَطِشَ أَحَدٌ فَلْيَأْتِ إِلَيَّ وَيَشْرَبْ. مَنْ آمَنَ بِي، كما قال الكتاب، سَتَجْرِي مِنْ بَطْنِهِ أَنْهَارُ مَاءٍ حَيٍّ، إِنَّمَا قَالَ هَذَا عَنِ الرُّوحِ الَّذِي كَانَ الْمُؤْمِنُونَ بِهِ مُزْمِعِينَ أَنْ يَقْبَلُوهُ لَأَنَّ الرُّوحَ الْقُدُسَ لَمْ يَكُنْ قَدْ أُعْطِيَ بَعْدَ، لَأَنَّ يَسُوعَ لَمْ يَكُنْ قَدْ مُجِّدَ بَعْدَ، فَكَثِيرُونَ مِنَ الْجَمْعِ لَمَّا سَمِعُوا كَلَامَهُ، قالوا: هَذَا بِالْحَقِيقَةِ هُوَ النَّبِيُّ. وقال آخرون: هَذَا هُوَ الْمَسِيحُ، وآخرون قالوا: أَلَعَلَّ الْمَسِيحَ مِنَ الْجَلِيلِ يَأْتِي؟ أَلَمْ يَقُلِ الْكِتَابُ إِنَّهُ مِنْ نَسْلِ دَاوُدَ، مِنْ بَيْتِ لَحْمَ، الْقَرْيَةِ حَيْثُ كَانَ دَاوُدُ، يَأْتِي الْمَسِيحُ؟ فَحَدَّثَ شِقَاقٌ بَيْنَ الْجَمْعِ مِنْ أَجْلِهِ، وَكَانَ قَوْمٌ مِنْهُمْ يُرِيدُونَ أَنْ يُمَسِّكُوهُ، وَلَكِنْ لَمْ يُلْقِ أَحَدٌ عَلَيْهِ يَدًا، فَجَاءَ الْخُدَّامُ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالْفَرِيسِيِّينَ، فَقَالَ هَؤُلَاءِ لَهُمْ: لِمَ لَمْ تَأْتُوا بِهِ؟ فَأَجَابَ الْخُدَّامُ: لَمْ يَتَكَلَّمْ قَطُّ إِنْسَانٌ هَكَذَا مِثْلَ هَذَا الْإِنْسَانِ! فَأَجَابَهُمُ الْفَرِيسِيُّونَ: أَلَعَلَّكُمْ أَنْتُمْ أَيْضاً قَدْ ضَلَلْتُمْ، هَلْ أَحَدٌ مِنَ الرُّؤَسَاءِ أَوْ مِنَ الْفَرِيسِيِّينَ آمَنَ بِهِ؟ أَمَّا هَؤُلَاءِ الْجَمْعُ، الَّذِينَ لَا يَعْرِفُونَ النَّامُوسَ، فَهُمْ مَلْعُونُونَ. فَقَالَ لَهُمْ نِيقُودِيمُوسُ، الَّذِي كَانَ قَدْ جَاءَ إِلَيْهِ لَيْلًا، وَهُوَ وَاحِدٌ مِنْهُمْ: أَلَعَلَّ نَامُوسَنَا يَدِينُ إِنْسَانًا إِنْ لَمْ يَسْمَعْ مِنْهُ أَوَّلًا، وَيَعْلَمُ مَا فَعَلَ؟ أَجَابُوا وَقَالُوا لَهُ: أَلَعَلَّكَ أَنْتَ أَيْضاً مِنَ الْجَلِيلِ؟ إِبْحَثْ وَانْظُرْ، إِنَّهُ لَمْ يَقُمْ نَبِيٌّ مِنَ الْجَلِيلِ. ثُمَّ كَلَّمَهُمْ أَيْضاً يَسُوعُ قَائِلاً: أَنَا هُوَ نُورُ الْعَالَمِ، مَنْ يَتَّبَعْنِي فَلَا يَمْشِي فِي الظَّلَامِ، بَلْ يَكُونُ لَهُ نُورُ الْحَيَاةِ

MEGALYNARION FOR THE GREAT FEAST OF PENTECOST (TONE 7)

O Thou who without experience of corruption wast found to be with child, and didst lend flesh unto the Word Who devised all things, O thou Mother who hast not known wedlock, O Virgin Theotokos, vessel of the Uncontainable One, dwelling place of thy boundless Fashioner, thee do we magnify.

أَلَقَدْ حَبَلْتِ وَلَمْ تُمَارِسِي خُبْرَةَ فَسَادٍ، وَأَفْرَضْتِ جَسَداً
لِلْكَلِمَةِ الْبَارِي الْكَلِّ، أَيَّتَهَا الْأُمُّ الَّتِي لَمْ تَعْرِفْ رَجُلًا،
الصَّائِرَةُ خِزَانَةً لَخَالِقِكَ الَّذِي لَا يُطَاقُ، وَمَسْكَنًا
لِمُبْدِعِكَ الَّذِي لَا يُدْرَكُ. لَذَلِكَ يَا وَالِدَةَ الْإِلَهِ الْعِذْرَاءِ
لَكَ نُعَظِّمُ.

COMMUNION HYMN OF THE GREAT FEAST OF PENTECOST (TONE 8)

Thy good Spirit shall lead me in the land of uprightness. Alleluia.

رُوحُكَ الصَّالِحُ يَهْدِينِي فِي أَرْضٍ مُسْتَقِيمَةٍ. هَلَلُيَا.

INSTEAD OF "WE HAVE SEEN THE TRUE LIGHT" TROPARION OF THE GREAT FEAST OF PENTECOST (TONE 8)

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.

مُبَارَكٌ أَنْتَ أَيُّهَا الْمَسِيحُ الْهَنَاءُ، يَا مَنْ أَظْهَرْتَ الصِّيَادِينَ
غَزِيرِي الْحِكْمَةِ، إِذْ سَكَبْتَ عَلَيْهِمُ الرُّوحَ الْقُدُسَ، وَبِهِمْ
اصْطَدْتَ الْمَسْكُونَةَ، يَا مُحِبَّ الْبَشَرِ، الْمَجْدُ لَكَ.



THE GREAT PROKEIMENON (TONE 7)

CHOIR: Who is so great a God as our God? Thou art the God who workest wonders.

1. Thou hast made Thy power known among the peoples. Who is so great a God as our God? Thou art the God who workest wonders.

2. And I said: Now have I made a beginning; this change hath been wrought by the right hand of the Most High. Who is so great a God as our God? Thou art the God who workest wonders.

3. I remembered the works of the Lord; for I will remember Thy wonders from the beginning. Who is so great a God as our God? Thou art the God who workest wonders.

الجوق: أَيُّ إِلَهِ عَظِيمٍ مَثَلُ الْهِنَاءِ؟ أَنْتَ هُوَ اللَّهُ الصَّانِعُ
الْعَجَائِبِ وَحَدَّكَ.

استيخن: أَعْلَمْتَ الشُّعُوبَ بِقُدْرَتِكَ. إِفْتَدَيْتَ بِذِرَاعِكَ
شَعْبَكَ. أَيُّ إِلَهِ عَظِيمٍ مَثَلُ الْهِنَاءِ؟ أَنْتَ هُوَ اللَّهُ الصَّانِعُ
الْعَجَائِبِ وَحَدَّكَ.

استيخن: فَقُلْتُ: الْآنَ أَبْتَدِئُ. هَذَا تَغْيِيرُ يَمِينِ الْعَلِيِّ
أَيُّ إِلَهِ عَظِيمٍ مَثَلُ الْهِنَاءِ؟ أَنْتَ هُوَ اللَّهُ الصَّانِعُ الْعَجَائِبِ
وَحَدَّكَ.

استيخن: أَذْكُرُ أَعْمَالَ الرَّبِّ. فَإِنِّي أَتَذَكَّرُ مُعْجَزَاتِكَ
مُنْذُ الْقَدِيمِ. أَيُّ إِلَهِ عَظِيمٍ مَثَلُ الْهِنَاءِ؟ أَنْتَ هُوَ اللَّهُ
الصَّانِعُ الْعَجَائِبِ وَحَدَّكَ.

THE KNEELING PRAYER

DEACON: Again and again, on bended knees, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: (Aloud) O Lord, who art immaculate, undefiled, unoriginate, invisible, incomprehensible, inscrutable, unchanging, unsurpassable, immeasurable, forbearing, who alone hast immortality, who dwellest in light unapproachable, who hast made heaven and earth and the sea, and all created things therein, who grantest unto all men their petitions before they ask: we pray Thee and beseech Thee, O Master, who lovest mankind, the Father of our Lord and God and Savior, Jesus Christ, who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and of Mary, the ever-virgin and most glorious Theotokos, who first did teach in words and afterwards did show by deeds, when He endured His saving passion, who did give us, Thy humble and sinful and unworthy servants, an example, whereby we should offer unto Thee prayers with the bending of the neck and knees, both for our own sins and for the ignorance of the people: Do Thou Thyself, who art great in mercy and lovest mankind, hearken to us in that day when we shall call upon Thee, and especially on this day of Pentecost, on which, after our Lord Jesus Christ had ascended into the heavens and had sat down at the right hand of Thee, the God and Father, He did send down upon His Holy Disciples and Apostles the Holy Spirit, which did also sit upon each of them, and they were all filled with His inexhaustible grace, and they spake with other tongues of Thy greatness, and they prophesied. Hearken, therefore, to us now who pray to Thee, and remember us, humble and condemned as we are, and turn again the captivity of our souls, Thou that hast Thine own compassion as intercessor for us. Receive us who fall down before Thee and cry: We have sinned. We have cleaved unto Thee from our birth, even from our mother's womb. Thou art our God, but since our days have passed in vanity, we have been stripped of Thine help, we have been deprived of every defense.

الشَّماس: أَيْضاً وَأَيْضاً بِحَنِي الرُّكْب، إِلَى الرَّبِّ نَطْلُبُ

الجوق: يَا رَبُّ ارْحَم.

الكاهن: أَيُّهَا الرَّبُّ الطَّاهِرُ، الْعَادِمُ الْعَيْبِ، الَّذِي لَا بَدْءَ لَهُ، غَيْرُ الْمَنْظُورِ، وَغَيْرُ الْمُدْرَكِ، الَّذِي لَا يُسْتَقْصَى أَثَرُهُ، الَّذِي لَا يَتَغَيَّرُ، الَّذِي لَا يُقَاسُ، غَيْرُ الْمَحْدُودِ، الْعَادِمُ الشَّرِّ، الْعَادِمُ الْمَوْتِ وَحَدِّهِ، السَّاكِنُ النُّورِ الَّذِي لَا يُدْنَى مِنْهُ، الصَّانِعُ السَّمَاءِ وَالْأَرْضِ وَالْبَحْرِ وَكُلِّ مَا خُلِقَ فِيهَا، الْمَانِحُ الْجَمِيعَ طِلْبَاتِهِمْ قَبْلَ الطَّلَبِ. إِلَيْكَ نَطْلُبُ، وَإِيَّاكَ نَسْأَلُ، أَيُّهَا السَّيِّدُ الْمُحِبُّ الْبَشَرَ، أَبُو رَبَّنَا وَإِلَهْنَا وَمُخَلِّصِنَا يَسُوعَ الْمَسِيحَ، الَّذِي مِنْ أَجْلِنَا نَحْنُ الْبَشَرِ وَمِنْ أَجْلِ خَلَاصِنَا، نَزَلَ مِنَ السَّمَاوَاتِ وَتَجَسَّدَ مِنَ الرُّوحِ الْقُدُسِ، وَمِنْ مَرْيَمَ الْعَذْرَاءِ الْمَجِيدَةِ وَالِدَةِ الْإِلَهِ الدَّائِمَةِ الْبَتُولَةِ. الَّذِي إِذْ عَلَّمَ أَوَّلًا بِالْأَقْوَالِ ثُمَّ أَبَانَ ذَلِكَ بِالْأَفْعَالِ، لَمَّا كَابَدَ الْآلَامَ الْخَلَاصِيَّةَ، مَنَحَنَا نَحْنُ عَبِيدَهُ الدَّلِيلِينَ الْخَطَاةَ، غَيْرَ الْمُسْتَحَقِّينَ نُمُودَجًا فِي أَنْ نُقَرِّبَ تَوْسَلَاتٍ بِحَنِي الْأَعْنَاقِ وَالرُّكْبِ مِنْ أَجْلِ خَطَايَانَا وَجَهَالَاتِ الشَّعْبِ. فَأَنْتَ إِذَا أَيُّهَا الْكَثِيرُ الرَّحْمَةِ، الْمُحِبُّ الْبَشَرَ، اسْتَجِبْ لَنَا فِي أَيِّ يَوْمٍ نَدْعُوكَ، وَخَاصَّةً فِي هَذَا الْيَوْمِ الْخَمْسِيْنِيِّ، الَّذِي فِيهِ، بَعْدَ صُعُودِ رَبَّنَا يَسُوعَ الْمَسِيحِ إِلَى السَّمَاوَاتِ وَجُلُوسِهِ عَنْ يَمِينِكَ، أَيُّهَا الْإِلَهِ الْآبِ، أَرْسَلَ الرُّوحَ الْقُدُسَ عَلَى تَلَامِيذِهِ الرُّسُلِ الْقُدَّيسِينَ، فَاسْتَقَرَّ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ، وَامْتَلَأُوا جَمِيعاً مِنْ نِعْمَتِهِ الْإِلَهِيَّةِ الَّتِي لَا تَقْرَعُ، وَتَكَلَّمُوا بِعِظَائِمِكَ بِأَلْسِنٍ أُخْرَى، وَتَنَبَّأُوا. فَاسْتَجِبْ لَنَا الْآنَ نَحْنُ الْمُتَضَرِّعِينَ إِلَيْكَ، وَادْكُرْنَا نَحْنُ الدَّلِيلِينَ الْمَدِينِينَ، وَرُدِّ سَبْيَ نَفُوسِنَا، مُسْتَشْفِعاً فِينَا بِفِعْلِ حُنُوكِ الْخَاصِّ. اقْبَلْنَا نَحْنُ الْجَائِثِينَ لَكَ وَالْهَاتِفِينَ: خَطِئْنَا. فَإِنَّا إِلَيْكَ الْقَيْنَا مِنَ الْحَشَا، وَمِنْ بَطْنِ أُمَّنَا أَنْتَ إِلَهْنَا. إِلَّا

But emboldened by Thy compassions, we call out: Remember not the sins of our youth and our ignorance and cleanse Thou us of our secret sins, cast us not away in time of old age; when our strength faileth, forsake us not. Before we return to the earth, make us worthy to turn again unto Thee, and attend to us in favor and grace. Measure our transgressions according to Thy compassion, set the depth of Thy compassions against the multitude of our offenses. Look down from Thy holy heights, O Lord, upon Thy people here present who await of Thee rich mercy. Visit us in Thy goodness. Deliver us from the power of the devil. Make firm our lives with Thy holy and sacred laws. Entrust Thy people to a faithful guardian angel. Gather us all into Thy Kingdom. Grant pardon to those that hope in Thee. Forgive them and us our sins. Purify us by the operation of Thy Holy Spirit. Destroy the snares set for us by the enemy.

PRIEST: Blessed art Thou, O Lord, Master Almighty, who hast lightened the day with the light of the sun and hast illuminated the night with flashes of fire, who hast vouchsafed us to pass through the length of the day and to draw near to the beginning of the night; hearken to our prayer and to that of all Thy people. And having pardoned us all our voluntary and involuntary sins, receive our evening supplications; and send down the multitude of Thy mercy and compassions upon Thine inheritance. Wall us in with Thy holy angels. Arm us with the armor of Thy righteousness. Make a bulwark about us with Thy truth. Guard us with Thy power. Deliver us from every oppression and every plot of the adversary. Grant us also that the present evening with the coming night and all the days of our life may be perfect, holy, peaceful, sinless, without stumbling blocks, without fantasy, through the inter-cessions of the holy Theotokos and of all the saints, who have in all ages been well-pleasing unto Thee.

DEACON: Help us; save us; have mercy on us; raise us up; and keep us, O God, by Thy grace.

CHOIR: Lord, have mercy.

أَنَّ أَيَّامَنَا قَدْ فَنِيَتْ بِالْبَاطِلِ، فَتَعَرَّيْنَا مِنْ مَعُونَتِكَ، وَعَدِمْنَا كُلَّ جَوَابٍ. لَكِنَّا، لِثِقَتِنَا بِرَأْفَتِكَ، نَصْرُخُ إِلَيْكَ: خَطَايَا شَبَابِنَا وَجَهْلُنَا لَا تَذْكَرْ، وَمِنْ خَفِيَّاتِنَا نَقِّنَا. لَا تَرْفُضْنَا فِي زَمَانِ الشَّيْخُوخَةِ. وَعِنْدَ فَنَاءِ قُوَّتِنَا لَا تَتَخَلَّ عَنَّا. وَقَبْلَ أَنْ نَعُودَ إِلَى الْأَرْضِ، أَهْلُنَا لِأَنْ نَرْجِعَ إِلَيْكَ. أَنْظِرْ إِلَيْنَا بِإِشْفَاقٍ وَإِنْعَامٍ، وَقَابِلْ مَائِثَمَنَا بِرَأْفَتِكَ، وَتَعَاَصُ عَنْ كَثْرَةِ زَلَّاتِنَا بِلُجَّةِ تَحَنُّنَاتِكَ. إِطْلِعْ، يَا رَبُّ، مِنْ عُلُوِّ قُدْسِكَ عَلَى شَعْبِكَ الْوَاقِفِ حَوْلَنَا وَالْمُنْتَظِرِ رَحْمَتَكَ الْغَنِيَّةَ. إِفْتَقِدْنَا بِخَيْرِيَّتِكَ، وَنَجِّنَا مِنْ حُكُومَةِ الشَّيْطَانِ، وَاحْفَظْ حَيَاتِنَا بِشَرَائِعِكَ الْمُقَدَّسَةِ الْجَائِلَةِ. سَلِّمْ شَعْبَكَ إِلَى مَلَائِكَةِ حَافِظٍ أَمِينٍ. اجْمَعْنَا كَافَّةً فِي مَلَكُوتِكَ. ائْمِنْحِ الْمُتَوَكِّلِينَ عَلَيْكَ غُفْرَانًا، وَاتْرُكْ لَنَا وَلَهُمْ خَطَايَانَا، وَطَهِّرْنَا بِفِعْلِ رُوحِكَ الْقُدُّوسِ، وَأَزِلْ حِيلَ الْعَدُوِّ عَلَيْنَا

الكَاهِنُ: مُبَارَكُ أَنْتَ، أَيُّهَا السَيِّدُ الضَّابِطُ الْكُلَّ، الْمُنِيرُ النَّهَارَ بِالنُّورِ الشَّمْسِيِّ، وَالْمُبْهِجُ اللَّيْلَ بِأَشِعَّةِ الْقَمَرِ. يَا مَنْ أَهْلَلْنَا أَنْ نَقْطَعَ مَسَافَةَ طُولِ النَّهَارِ وَأَنْ نَدْنُو مِنْ مَبَادِيءِ اللَّيْلِ، اسْتَمِعْ طِلْبَاتِنَا نَحْنُ وَجَمِيعُ شَعْبِكَ، وَاغْفِرْ لَنَا جَمِيعَنَا خَطَايَانَا الطَّوْعِيَّةَ وَالْكَرْهِيَّةَ. وَتَقَبَّلْ ابْتِهَالَاتِنَا الْمَسَائِيَّةَ، وَأَرْسِلْ كَثْرَةَ رَحْمَتِكَ وَرَأْفَتِكَ عَلَى مِيرَاثِكَ. أَحِطْنَا بِمَلَائِكَتِكَ الْقُدِّيسِينَ، وَسَلِّحْنَا بِسِلَاحِ بَرِّكَ، وَسَيِّجْنَا بِحَقِّكَ، وَاحْفَظْنَا بِقُوَّتِكَ مِنْ كُلِّ شِدَّةٍ وَمِنْ كُلِّ مُؤَامَرَةِ الْمُعَانِدِ. ائْمِنْحْنَا هَذِهِ الْعَشِيَّةَ الْحَاضِرَةَ مَعَ اللَّيْلِ الْمُقْبِلَةِ، وَكُلَّ أَيَّامِ حَيَاتِنَا، أَنْ تَكُونَ كَامِلَةً مُقَدَّسَةً سَلَامِيَّةً، لَا خَطِيئَةَ فِيهَا وَلَا شَكَّ وَلَا تَخِيلَ، بِإِشْفَاعَاتِ الْقُدِّيسَةِ وَالِدَةِ الْإِلَهِ وَجَمِيعِ الْقُدِّيسِينَ الَّذِينَ أَرْضَوْكَ مُنْذُ الدَّهْرِ

الشَّمَّاسُ: أَعْضُدْ وَخَلِّصْ وَارْحَمْ وَأَنْهَضْنَا وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ

الجَوَّ: يَا رَبُّ ارْحَمْ.

THE KNEELING PRAYER *Continued...*

DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

CHOIR: To Thee, O Lord.

PRIEST: For unto Thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

CHOIR: Amen.

الشَّمْس: بَعْدَ ذِكْرِنَا الْكَلِيَّةَ الْقَدَّاسَةَ، الطَّاهِرَةَ،
الْفَائِقَةَ الْبَرَكَاتِ الْمَجِيدَةَ، سَيِّدَتِنَا وَالِدَةَ إِلَهِ
الدَّائِمَةِ الْبَتُولِيَّةِ مَرْيَمَ، مَعَ جَمِيعِ الْقَدِّيسِينَ، لِنُودِغَ
أَنْفُسَنَا وَبَعْضُنَا بَعْضاً وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ إِلَهِ

الجوق: لَكَ يَا رَب.

الكاهن: لِأَنَّهُ يَنْبَغِي لَكَ كُلُّ تَمْجِيدٍ وَإِكْرَامٍ
وَسُجُودٍ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ
وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ

الجوق: آمين.

TROPARION OF THE GREAT FEAST OF PENTECOST (TONE 8)

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.

مُبَارَكٌ أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهُنَا، يَا مَنْ أَظْهَرْتَ الصِّيَادِينَ
غَزِيرِي الْحِكْمَةِ، إِذْ سَكَبْتَ عَلَيْهِمُ الرُّوحَ الْقُدُّسَ، وَبِهِمْ
اصْطَدْتَ الْمَسْكُونَةَ، يَا مُحِبَّ الْبَشَرِ، الْمَجْدُ لَكَ.

THE SYNAXARION

On this day, the eighth Sunday of Pascha, we celebrate Holy Pentecost.

In a mighty wind Christ distributeth the Divine Spirit

In the form of fiery tongues unto the Apostles.

In one great day, the Spirit was poured out on the Fishermen.

On this day—the fiftieth after Great and Holy Pascha—we commemorate the descent of the Holy Spirit upon the holy Disciples and Apostles in the form of tongues of fire. Numbering about 120, they who followed the Master gathered in Jerusalem in the upper room of a house to await the Lord's promise to send the Holy Spirit. At about the third hour of the day, there came a sound from Heaven as of a mighty rushing wind, and it filled the house. Cloven tongues immediately appeared, like as of fire, and sat upon the head of each of them. The Apostles began to speak, not with the languages of their ancestors, but with other languages with which the Holy Spirit supplied them, as He inspired them. After the Apostle Peter explained what had happened, 3,000 people joined the Church on the inauguration of the priesthood of grace. The objectives of Pentecost are, namely, the coming of the Holy Spirit into the world, the fulfillment of the promise of Jesus Christ, and the completion of the undefiled hope of the Apostles.

By the intercessions of the Holy Apostles, O Christ our God, have mercy on us. Amen.

Holy Bread Offered By:

Today – Sdn. Youssef and Mary Selim

Jun 7 – Adel Alfakhori and Family
– Yasmin Haddad and Family

Jun 14 – Reimoon and Jumana Imsaih and Family

– The Khoury Family
– Kathy Tingwald and Family and Adn. Saed Rihani

– Kamal and Etihad Rihani and Family

Jun 21 – **OPEN**

Jun 28 – **OPEN**



Coffee Hour Sponsors:

Today – Hector Rodriguez and Family

Jun 7 – **OPEN**

Jun 14 – **OPEN**

Jun 21 – **OPEN**

Jun 28 – **OPEN**



COMMEMORATIONS

- Jun 7**
- 6-Month Commemoration for †**SHEILIA ALFAKHORI**, offered by Adel Alfakhori and family.
 - 8-Year Commemoration for †**NICOLA D. HADDAD**, offered by Yasmin Haddad and family.
 - 33-Year Commemoration for †**JAMEELEH ALFAKHORI**, offered by Adel Alfakhori and family.
 - 44-Year Commemoration for †**SAED ALFAKHORI**, offered by Adel Alfakhori and family.

MEMORIALS

- Jun 14**
- 6-Month Memorial Service for †**AMER IMSAIH**, offered by Reimoon and Jumana Imsaih and family.
 - 1-Year Memorial Service for †**JOANNA (BUNNY) DOMKO KHOURY**, offered by the Khoury family.
 - 1-Year Memorial Service for †**ROSALIE HOFFMAN**, offered by Kathy Tingwald and family and Archdeacon Saed Rihani.

CHURCHINGS

- Today**
- **JAMES**, son of Bryan and Dena Zarou.
 - **NATALIE**, daughter of Nicholas and Lydia Mufarreh.

BAPTISMS

Jun 20 **CHARLES**, son of Jordan and Jessica Wallace.

CHRISMATIONS

Last Week **BRIANNA** Sommer.

BLESSING OF RINGS

Yesterday **DEMETRI** Katsiavelos and **MARY** Fakhouri.

WEDDINGS

Last Week **LAWRENCE**, son of Rizkallah and Rania Butros, and **EVA**, daughter of Dr. Marwan and Sausan Baghdan.

YAF COFFEE AND FELLOWSHIP SPONSORS

Today – **OPEN**

↳ **Jun 14** – **OPEN**



Saint George Antiochian Orthodox Church, Cicero, IL

West Campus Ministry

2026

Spring Session

Location: **Church of the Holy Nativity**
275 S RICHMOND AVE, CLARENDON HILLS, IL 60514

THURSDAYS

Apr 30 — May 7 — May 14 — May 28 — Jun 4

PROGRAM

6:30PM - 9:00PM



COFFEE AND REFRESHMENTS



PRAYER



BIBLE STUDY



GROUP ACTIVITY



KIDS ACTIVITY

LESSONS

APR 30 Gospel of Mark, Ch 1-3

MAY 7 Gospel of Mark, Ch 4-6

MAY 14 Gospel of Mark, Ch 7-9

MAY 28 Gospel of Mark, Ch 10-12

JUN 4 Gospel of Mark, Ch 13-16

ALL ARE WELCOME!

← West
Campus



CALENDAR OF EVENTS

Today	GREAT FEAST OF PENTECOST	
	• Pre-Communion Prayers	8:45 am
	• Orthros (Matins)	9:00 am
	• Great Doxology	10:15 am
	• Divine Liturgy	10:20 am
	• Sunday School Classes (<i>see pgs. 20-21</i>)	After Communion
	• God's Little Lights	After Communion
	• Kneeling Prayers for the Great Feast of Pentecost	After Liturgy
	• Sunday School Recognition Sunday (<i>see pgs. 20-21</i>)	After Liturgy
	• Coffee Hour	After Liturgy
	• Young Adult Fellowship (YAF) Coffee Hour (<i>see pg. 24</i>)	After Liturgy
	• Visit to Cemeteries	1:30 pm
Mon, Jun 1	• Summer Bible School (SBS) Staff Training	5:30 pm
	• Vision and Development Committee Meeting	7:30 pm
	• Antiochian Men (A-MEN) Officers' Monthly Zoom Meeting	9:00 pm
Tue, Jun 2	Safety Protocol Sub-Committee Meeting	7:00 pm
Wed, Jun 3	Bible Bowl Qualifying Exam	5:00 pm
Thu, Jun 4	• West Campus Ministry (<i>see pg. 15</i>)	6:30 pm
	• Saint Katherine Mission Evening Program (<i>see pg. 32</i>)	6:30 pm
Sat, Jun 6	• Bible Bowl Study Session (lunch provided)	10:00 am
	• Great Vespers Service at All Saints Church	7:00 pm
Sun, Jun 7	• Pre-Communion Prayers	8:45 am
	• Orthros (Matins)	9:00 am
	• Great Doxology	10:15 am
	• Divine Liturgy	10:20 am
	• 8th Annual Graduation Blessing Ceremony	After Liturgy
	• Coffee Hour	After Liturgy
	• Golf Classic Executive Committee Meeting	12:45 pm
	• Antiochian Women (AW) Annual General Assembly Meeting and Elections (lunch provided) (<i>see pg. 28</i>)	1:00 pm
Mon-Thu, Jun 8-11	Summer Bible School (SBS)	9:00 am
Mon, Jun 8	Finance Committee Zoom Meeting	6:00 pm
Tue, Jun 9	Parish Council Monthly Meeting	7:00 pm
Fri, Jun 12	Bible Bowl Study Session (lunch provided)	10:00 am
Sat, Jun 13	25th Annual Golf Classic (<i>see pgs. 39-43</i>)	9:00 am
Sun, Jun 14	• Pre-Communion Prayers	8:45 am
	• Orthros (Matins)	9:00 am
	• Great Doxology	10:15 am
	• Divine Liturgy	10:20 am
	• Coffee Hour	After Liturgy
	• Young Adult Fellowship (YAF) – YAF Cafe (<i>see pg. 25</i>)	After Liturgy
Mon, Jun 15	Bible Bowl Study Session (lunch provided)	10:00 am

Dates to Remember!



Saint George Antiochian Orthodox Church, Cicero, IL



SUN
MAY 31

GREAT FEAST OF PENTECOST



MON-THU
JUN 8-11

Summer Bible School



SAT
JUN 13



25th Annual
GOLF CLASSIC
Golfing for a purpose



WED-SUN
JUN 17-21

Parish Life Conference



SAT-SAT
AUG 1-15

DORMITION SEASON



SAT
SEP 26



Annual Legacy Ball
- 63rd Anniversary



MON-FRI
NOV 15-DEC 25

HOLY ADVENT SEASON



THU
DEC 24

Christmas Liturgy

Regarding the Priest's Clothing
By His Eminence Metropolitan Saba (Isper)

Toward the end of the last century, a lively debate arose in Greece—especially in Athens—over what a priest should wear outside the liturgical services: the traditional cassock or the clerical suit. It is said that during that period, while he was still alive, Saint Paisios the Athonite received many visitors asking for his opinion on the matter. After the questions became frequent, the saint removed all the leaves from one of the two olive trees in the garden of his hermitage. Thereafter, he would answer the question by saying: Look at these two olive trees and tell me which one is more beautiful.

I begin with this story to speak briefly about a phenomenon that has become increasingly common in our Archdiocese. Many priests have begun to abandon the clerical suit and return to the traditional priestly garment, along with long hair and beards. This development deserves careful study and analysis of the factors that have contributed to it. As the metropolitan of this Archdiocese, and although I personally prefer the cassock with a neatly trimmed, moderate beard (I may explain my reasons on another occasion), I have not imposed a specific style of outward appearance on the clergy. I continue to leave this matter to the history and conscience of each priest, while taking into account the realities of American society, the history of our Archdiocese, and the changes that have taken place over the past twenty years. Clothing does not sanctify a person, but it does play a role in expressing who he is and the ministry he serves.

Yet as extremes have begun to appear in both models, a clarifying and guiding word is due.

Traditionally, a priest's attire outside the liturgical services consisted of the cassock (*gounbaz*), the outer robe (*exorasso*), and the hat (*kalimavkion*). As patterns of life changed, cities expanded, transportation increased, and pastoral responsibilities diversified, many priests began wearing only the cassock during routine travel and informal visits. At the same time, the *exorasso* remained essential and used whenever the priest entered a church or monastery, since it is the principal garment of his priestly vesture. In the archdioceses of the diaspora, however, the clerical suit became the norm. During the 1970s, practical considerations also led many priests to shorten their hair and beards. Another contributing factor was that some clergy entered secular professions for various reasons beyond the scope of this article.

Two problematic tendencies emerged during this period. The first was an excessive relaxation of standards. Some priests ceased wearing even the clerical suit and began dressing in whatever casual clothing was most comfortable, to the point that they were no longer distinguishable from others. Outward appearance reflects one's inner disposition. External conduct reveals what is within. Some clergy lost a sense of dignity and forgot that they are consecrated to the service of God twenty-four hours a day.

The second tendency began after the 1990s as a reaction against the spirit of secularization that had dominated many church circles during the second half of the twentieth century. One visible expression of this reaction was a return to long hair and beards and the rejection of the clerical suit. Some went so far as to claim that priests who do not maintain a traditional appearance somehow lack sacramental grace. This is a dangerous attitude that must be recognized and treated with patience, discernment, and calm.

This issue has a particular dimension in our Archdiocese. Many converts were drawn to the Orthodox Church because of the modernization adopted by their former churches, along with the liberalizing trends that followed — developments that far exceeded what those who launched the “Church for Our World” movement in the 1960s had envisioned. The more forcefully secularization manifests itself in the Church, the more strongly traditionalism tends to arise in response. This is a principle that rarely fails.

At one luncheon, a newly consecrated bishop asked the deacon of a well-known metropolitan — renowned worldwide for his spiritual depth and theological writings — how many sets of liturgical vestments his elderly metropolitan owned. The metropolitan answered his deacon and replied: “Tell him that I do not concern myself with the theology of ribbons.” His response was sharp, but no sharper than the triviality of the question. I personally know how meticulously this elder celebrated the liturgy and how deeply he cared about both its outward beauty and inner meaning. But he wished to teach the young bishop a lesson: focus on depth and substance and avoid becoming preoccupied with appearances and liturgical extravagance.

I therefore urge our priests always to “go deeper” in everything.

It is important that a priest's clothing conform to the traditions of the Church and to the guidance followed in his Archdiocese. I allow the priests of our Archdiocese to follow either style in their outward appearance: the traditional attire or the clerical suit. This is a matter related to their spiritual conscience and the direction of their spiritual life. For that reason, I do not compel them to act against their conscience. What I do require is a dignified appearance and impeccable cleanliness. A priest should not dress in a flashy manner, following the latest fashion trends. Rather, his appearance should be appropriate, clean, and well-ordered. Those who wear the clerical suit should avoid excessive elegance and should not replace it with casual daily clothing. Likewise, priests who follow the traditional style should not allow their hair and beards to become excessively long, unkempt, or untrimmed. They should appear orderly and respectable. A parish priest is not a monk secluded in his monastery. He is a married man responsible for his wife and children, and his priestly ministry calls him to accompany his parishioners in every circumstance of life. Both groups should also pay close attention to personal hygiene, especially if they serve in humid, hot, and coastal regions.

The Fathers of the Church teach us that virtue lies in moderation. It is the “middle way between two extremes.” Generosity, for example, stands between wastefulness and stinginess. Courage lies between recklessness and cowardice. The same principle applies here. A priest's appearance should be neither overly refined nor overly neglected. It is even advisable to wear a small amount of subtle, non-overpowering fragrance. Let us be dignified both inwardly and outwardly—in form and in substance, in appearance and in essence. In this way, we may fulfill our ministry with reverence and godliness, taking great care that it be pleasing to God before anyone else.

في ثياب الكاهن المتروبوليت سابا (اسبر)

في أواخر القرن الماضي احتدّ النقاش، في اليونان، وبالأخص في أثينا، حول ما يجب أن يرتديه الكاهن، خارج الخدم الليتورجية، بين الثوب التقليدي (الغباز) أو البدلة المدنية (clergy suit). ويروى عن القديس باييسوس، أنه، في تلك الفترة، وكان لا يزال حياً، استقبل عدداً كبيراً من الزوار الذين يسألونه رأيه في الأمر. بعدما كثر السائلون، عمد القديس إلى نزع كل أوراق إحدى شجيرتي الزيتون اللتين في حديقة منسكه. وصار يجيب السائلين هكذا: انظروا إلى هاتين الزيتونتين واحكما أيهما الأجمل؟

أبدأ بهذه القصة لأتكلم قليلاً في ظاهرة باتت منتشرة في أوساط أبرشيتنا. بدأ تخلي الكثير من الكهنة عن البدلة المدنية والعودة إلى الثوب الكهنوتي التقليدي والشعر واللحية الطويلين. بالطبع، يحتاج الأمر إلى دراسة معمقة وتحليلية للأسباب التي ساهمت في ذلك. باعتباري مطران الأبرشية، وعلى الرغم من تفضيلي ارتداء الغباز والاكتفاء بلحية معتدلة مهذبة، [قد أفصل الأسباب في إطار آخر] فإنني لم ألجأ إلى إلزام الكهنة على اعتماد نمط محدّد بعينه في مظهرهم الخارجي. لا أزال أترك الأمر لتاريخ وضمير كل كاهن، متفهماً المجتمع الأميركي وتاريخ الأبرشية، والتغيرات التي طرأت عليها في السنوات العشرين الأخيرة. ليس القماش من يقسّ الإنسان، ولكنه يلعب دوراً في التعبير عن الشخص ودوره.

لكن إذ بدأ التطرف يظهر في كلا النموذجين، فلا بد من كلمة توضيحية وتوجيه.

كانت ثياب الكاهن خارج الخدمة الليتورجية تقليدياً الغباز والجبة والقلوسة. بدأ التأقلم مع تغيير نمط المعيشة وتوسّع المدن وكثرة المواصلات وتنوّع خدمات الكاهن الرعوية، يدفع إلى الاكتفاء بالغباز فقط، في أثناء تجول الكاهن وزياراته غير الرسمية. فيما ظلّ ملزماً بالجبة في دخوله الكنيسة أو الدير وما إلى ذلك، لأنّ الجبة هي الجزء الأساسي من ثيابه الكهنوتية. بينما سادت البدلة الكهنوتية المدنية clergyman suit في أبرشيات الانتشار. طبعاً بدأ التخفيف من طول الشعر واللحية مع بدء سبعينيات القرن الماضي للأسباب العملية ذاتها. وساهم في ذلك دخول عدد من الكهنة في المجال الوظيفي المدني لأسباب عديدة لا يتسع المجال لمناقشتها في هذا المقال.

ثمّة ظاهرتان، تحملان تطرفاً، رافقتا المرحلة التالية من شيوع هذا التخفيف. تظهر الأولى في المغالاة في التخفيف إلى حدّ عدم التقيد بالبدلة الكهنوتية المدنية، وسماح بعض الكهنة لأنفسهم بالثياب التي تريحهم casual، بحيث لم يعد الكاهن يتميّز عن غيره. معلوم أنّ المظهر الخارجي يعكس البعد الداخلي الذي يعيشه الإنسان. فالسلوك الظاهر تعبير عمّا في الداخل. غاب الوقار عن بعض الكهنة، ونسي بعضهم أنهم مكرّسون لخدمة الله 24/24.

أمّا الثانية فبدأت بعد تسعينيات القرن الماضي، كردّة فعل على روح "العلمنة" التي هيمنت على الأوساط الكنسية في النصف الثاني من القرن ذاته، وكان مظهر الكاهن أحد هذه الردّات. فبدأنا نشهد عودة إلى إطالة الشعر واللحية ونبد البدلة الكهنوتية المدنية. ووصل الأمر ببعضهم إلى القول بعدم توفر النعمة الأسرارية عند الكهنة الذين لهم المظهر غير التقليدي! هذا يُنذر بخطر يجب التنبّه إليه ومداواته بصبر وتأن وهدوء.

تكمّن خصوصية هذا الموضوع، أقلّه في أبرشيتنا، في أنّ الكثير من المهتمين التحقوا بالكنيسة الأرثوذكسية بسبب العصرية التي اعتمدتها كنائسهم القديمة، وما تبعها من "لبرلة" فاقت تصوّر الذين بدأوا، منذ ستينيات القرن العشرين، ما سُمي بحركة "كنيسة من أجل عالمنا". بقدر ما تزداد مظاهر "العلمنة" تشدداً في الكنيسة، تزداد مظاهر "التقليدية" فيها. هذه قاعدة لا تخطئ.

في لقاء غداء ضمّ أحد المطارنة المعروفين، على الصعيد العالمي، بروحانيّتهم وكتاباتهم اللاهوتية، استوضح أحد الأساقفة الجدد شماسّ ذاك المطران الشيخ عن عدد البدلات الليتورجية التي يملكها! فأجاب ذاك شماسه بأن يجب صاحب السؤال هكذا: "إنّني لا أهتم بلاهوت" الشرطيّ. بالطبع، كان جوابه عنيفاً بمقدار تفاهة السؤال. وأنا أعلم شخصياً كم كان هذا الشيخ يتقن الخدمة الليتورجية ويهتم بجمالها الخارجي والداخلي. لكنّه أراد أن يلقّن ذلك الأسقف الشاب درساً في الاهتمام بالعمق والجوهر، كي يحفظه من "الأزيائية" والترف الليتورجيين.

أوجّه كهنتنا إلى أن "يذهبوا إلى العمق دوماً" في كلّ شيء. من الضروري أن يكون ما يلبسه الكاهن مراعيّاً للأصول الكنسية والتوجيه المتبع في أبرشيّته. أسمح لكهنة أبرشيتنا أن يتبعوا في مظهرهم الخارجي النمطين؛ أعني التقليدي والمدني clergy man suit. هذا أمر له علاقة بضميرهم الروحي ونهج حياتهم الروحية، وتالياً لا أغصبهم على مخالفة ضميرهم. لكنني أمرهم بالمظهر اللائق والنظافة التامة. يجب ألا يكون الكاهن على أنيقة صارخة، متبعاً الموضة على آخر نمط، بل يجب أن يكون مظهره لائقاً ونظيفاً ومرتباً. فلا يغالي من اعتاد على البدلة الكهنوتية المدنية في التأنيق، ولا يستبدلها بثياب أخرى يومية casual. وكذلك الكاهن التقليدي، يجب ألا يفرط في إطالة لحيته وشعره وعدم تمشيّطهما وتهذيبهما، وذلك كي يبدوا لائقين، فهو ليس راهباً لا يبرح ديره، بل متزوج ملزم بزوجه وأولاده، كما تلزمه خدمته الكهنوتية بمرافقة أبناء رعيّته في كافة ظروفهم الحياتية. لينتبه الاثنان جيّداً إلى التعرّق، خاصّة إذا كان الكاهن يخدم في منطقة رطبة وساحلية.

يعلّمنا آباء الكنيسة أنّ الفضيلة تكمن في الاعتدال. إنّها "الوسط بين تطرفين". فالكرم، على سبيل المثال، هو الوسط بين الإسراف والتقتير. والشجاعة هي الوسط بين التهور والجبين، وهكذا... إلخ. على هذا المنوال، يجب أن يكون مظهر الكاهن، لا شديد الأناقة ولا شديد الإهمال، ومن المستحسن وضع قليل العطر غير الصارخ. فلنكن لائقين من الداخل والخارج، في الشكل والمضمون، في المظهر والجوهر. فنتمّ خدمتنا بورع وتقوى؛ حريصين بدقّة على أن تكون مرضية لله قبل أي آخر.

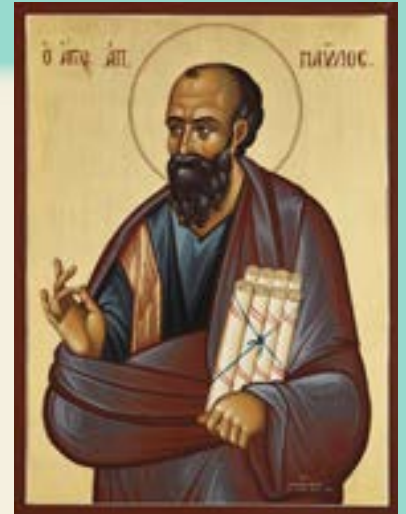


SUNDAY SCHOOL

Curriculum Update

Lesson 32*: Saul to Paul

After the stoning and martyrdom of Stephen, Saul asked the high priest if he could go to Damascus to arrest more followers of Jesus. He was on his way when he saw a blinding light and heard a voice. It was Jesus. Saul was knocked off his horse and blind for 3 days. God told Ananias, who was a disciple of Jesus also and lived in Damascus, that he was supposed to heal Saul. Ananias knew all about Saul's reputation as a persecutor, but God told him that He had chosen this man to make God known to all the nations and to kings and to the Jewish people. Ananias trusted God and was obedient despite what he heard from others.



Saul once tried to stop people from believing in Jesus, now he believed in Jesus and was God's child. Saul immediately began to preach in the synagogues that Jesus is the Son of God. Outside of the land he went by the name Paul. God overrides the election of Mathias when he selects Paul. It's always God's will that will be done, not man's will. Jesus himself, according to the scripture, is the one that chooses Paul as the twelfth disciple to replace Judas.

The conversion of the name Saul to Paul, the Hebrew to the Latin, is so he can preach to the Roman empire. As a result of this transformation in his life, he angered Jews who believed as he once had. They got together and decided to kill Saul. Saul's friends learned about this plan and as night came, they hid him. Saul returned to Jerusalem. Saul continued to preach boldly in Jerusalem and once again his life was in danger from the Jews who wanted him dead. His friends took him away from Jerusalem and sent him back to Tarsus to stay for a while. The church continued to grow because more and more people believed in Jesus.

** LESSON 32 SUMMARY REFLECTS LAST WEEK'S LESSON FROM SUNDAY, MAY 24, 2026.*

Last Day of class TODAY!

Today, come celebrate the end of the Sunday School year with a Jeopardy game reviewing the New Testament Curriculum we have been learning all year! We will also have **Recognition Sunday** this day.



**Did you
KNOW?**

CREATING MEMORIES



UPCOMING EVENTS...

Sun | May 31

Recognition Sunday – LAST DAY OF CLASSES

Sun | Jun 7

Annual Graduation Blessing Ceremony

Mon-Thu | Jun 8-11

Summer Bible School (SBS)

Wed-Sun | Jun 17-21

Parish Life Conference (PLC)



Saint George Antiochian Orthodox Church, Cicero, IL

Teen SOYO

Save the Date...

TEEN SOYO ACTIVITIES

SUN, JUN 21

Teen SOYO – SOYO Hour

FRI, JUN 26

Teen SOYO Golf Event

WED, JUN 17-
SUN, JUN 21

Parish Life Conference (PLC)

SUN, JUL 26

Teen SOYO – SOYO Hour

FRI, AUG 14

Teen SOYO Shawerma Outing

SUN, AUG 30

Teen SOYO – SOYO Hour

SAT, SEP 19

Teen SOYO Event

SUN, SEP 20

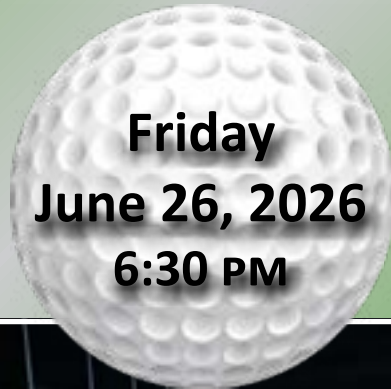
Teen SOYO – SOYO Hour

ALL TEENS (13-18) WELCOME!



Saint George Antiochian Orthodox Church, Cicero, IL

Teen SOYO *GOLF SOCIAL*



390 GOLF EXPERIENCE

1051 N. Prospect Ave., Ste. B, Wood Dale, IL



390 GOLF
EXPERIENCE



**Limited Space!
Don't Miss Out!**

**\$35/
person**
**INCLUDES 2 HOURS
OF GOLF, DINNER,
AND FUN!**

RSVP by
WEDNESDAY, JUNE 24, 2026



All Teens (13-18) Welcome!

SAINT GEORGE ANTIOCHIAN ORTHODOX CHURCH, CICERO, IL



Sun, May 31	Great Feast of Pentecost
Sun, May 31, after Liturgy	Coffee Hour - The YAF House
Sat, June 13	25 th Annual Golf Classic - Cantigny Golf Course
Sun, June 14, after Liturgy	YAF Café - Church Hall
Wed-Sun, June 17-21	Parish Life Conference - Cleveland, Ohio
Sun, June 28, after Liturgy	Coffee Hour - The YAF House
Sat, July 11	Deanery Family Picnic
Sun, July 12, after Liturgy	Elections and Welcome BBQ - Courtyard <i>General Meeting & Elections</i> <i>BBQ Lunch & Annual Softball Game</i>
Sat-Sun, August 1-15	Dormition Season
Sat, September 12	Feast of the Cross Annual Bonfire
Sat, September 26	Annual Legacy Ball - 63 rd Anniversary
Thurs-Sat, October 15-17	YAF Pilgrimage to the Antiochian Village
Mon, Nov 15-Fri, Dec 25	Holy Advent Season

REMINDER...

Sunday, May 31 is the Last Day to bring in FFHP (Food for Hungry People) Coin Boxes. Thank you for your donations and support!



INVITING ALL YOUNG PROFESSIONALS, YOUNG MARRIED COUPLES, AND COLLEGE STUDENTS (AGES 18+)



SAINT GEORGE ANTIOCHIAN ORTHODOX CHURCH OF CICERO, ILLINOIS

The Young Adult Fellowship Presents...



YAF ☩ Café



Our Mission

Energizing our Parish
through Orthodoxy,
fellowship, and, of course,
coffee!

Once a month, YAF will bring
their iconic coffee hour to
the Church Hall for everyone
to enjoy!

YAF will be selling cold brews,
lattes, baked goods, and
more!

All proceeds will go toward
the 2026 YAF Pilgrimage Fund

Open on the following Sundays:

June 14

Inviting ALL Young
Professionals, Young Married
Couples, and College Students
(ages 18+) to join us the night
before for Vespers, baking,
and fellowship!

Want to Sponsor?

Please contact
Nina Ghanayem
at (630) 418-6901

Acceptable forms of
payment include cash,
checks, and Zelle

Thank you for your
generosity!

All donations are greatly
appreciated!



Saint George Antiochian Orthodox Church, Cicero, IL

Antiochian Men (A-MEN)

SAVE THE DATE

Sat, JUL 25/2026: A-Men General Assembly

Sat, AUG 22/2026: End of Summer Family Bash (All Parishioners)
hosted by A-Men

Sat, SEP 19/2026: Social Event

Sat, NOV 7/2026: Social Event

Sat, DEC 12/2026: Advent Spiritual Retreat

Sat, JAN 9/2026: Annual Shawerma Night

ALL Gentlemen 18+ Invited



Saint George Antiochian Orthodox Church,
Cicero, IL



Antiochian Men (*A-Men*) Present...

END OF SUMMER *Family Bash*

Sat,
AUG
22

STARTS
5 PM

RSVP COMING
SOON!

SAVE ★ THE ★ DATE

★ PARISHIONERS OF ALL AGES AND THEIR FAMILIES INVITED! ★



Saint George Antiochian Orthodox Church, Cicero, IL

Antiochian Orthodox Christian Archdiocese of North America
Diocese of Toledo and the Midwest
Very Reverend Father Fouad Saba, Pastor



Antiochian Women

May 3, 2026

Dear Members of the Antiochian Women,

Christ is risen! Indeed, He is risen!

We hope this letter finds you well. This letter is to inform you of the **Annual General Assembly Meeting and Elections for the Antiochian Women (AW)** to be held on **Sunday, June 7, 2026**, at 1:00 p.m. in the Church Library. Lunch will be provided.

At this Antiochian Women General Assembly Meeting, the last meeting of the term, all members in good standing will be able to hear reports on the progress of the organization and participate in discussion on how to enhance the work which Antiochian Women does for the Glory of God!

However, the highlight of the meeting will be the **Election** of the Officers for the 2026-2027 term. The positions include: President, Vice President, Secretary, Treasurer, and Public Relations. If any woman (age 18+) is interested in running for any of these positions, please contact the Nominating Committee by Sunday, May 31, 2026. The members of the Nominating Committee are Father Saba, Father Gabriel, and Deacon John.

Per the Constitution, only members in good standing, both spiritually and financially, will be eligible to be nominated or vote on all decisions including Elections in the General Assembly Meeting. However, all are welcome to attend the meeting.

The Nominating Committee will receive nominations until Sunday, May 31, 2026. A member of the Committee will then speak with the person nominated to get their acceptance (you can nominate yourself). ***Per the Constitution, there will be NO nominations accepted from the floor of the meeting on Sunday, June 7, 2026.***

The Antiochian Women Membership Dues are \$30.00 annually for each member. If you haven't already done so, please see the Antiochian Women Treasurer, Kathy Kahoush, or pay online at www.StGeorgeChi.org/Pay, to submit your dues prior to the meeting date. If you have any questions, please feel free to contact any one of the Officers.

Lastly, we also request that you RSVP by Saturday, June 6, 2026, using the QR Code to the right, for lunch purposes.

We look forward to a great meeting! See you all there! Until then, we remain

Yours in Christ,

V. Rev. Fr. Fouad Saba

V. Rev. Fr. Fouad Saba
Pastor

V. Rev. Fr. Gabriel Coronel

V. Rev. Fr. Gabriel Coronel
Spiritual Advisor

Abeer Kari

Abeer Kari
AW President



1220 South 60th Court, Cicero, IL 60804

Phone (708) 656-2927 | Fax (708) 656-1166 | Office@StGeorgeChi.org | www.StGeorgeChi.org



Antiochian
Village

Pennsylvania



Registration
Opened
Wed | Feb 4



Registration Opened
Wednesday, FEBRUARY 4th

Secure your spot at the
**Antiochian Village Summer
Camp** in **Pennsylvania!**

Create a NEW Account to
Register! Click on "UltraCamp
Instructions"



SCAN ME



Camp St. George
I-OWA

June 28-July 4, 2026

Summer
Camp



Registration is Open!

Secure your spot today!

<http://csgiowa.org/registration>



SCAN ME



Saint George Antiochian Orthodox Church, Cicero, IL
The Order of Saint Ignatius – Cicero Chapter

FATHER ATHANASIOS EMMERT
SCHOLARSHIP AWARD OF EXCELLENCE
2026 APPLICATION

The Saint George Cicero Chapter of The Order of Saint Ignatius joyfully presents the *Father Athanasios Emmert Scholarship Award of Excellence*! This scholarship is meant to recognize one young person who embodies the spirit of excellence through their faith involvement, community service, and academic achievements!

The Order of Saint Ignatius of Antioch (The Order) is an organization of the Antiochian Orthodox Christian Archdiocese of North America (Antiochian Archdiocese), with the objective of financially supporting the departments, programs and charitable works of the Antiochian Archdiocese, Patriarchate of Antioch and the Orthodox Christian faith. The Order assists the Antiochian Archdiocese in its continued effort to reach out to all in need and bring to them the message of the Gospel. Saint George Church in Cicero, Illinois, currently has an active chapter of The Order.

This award is named after Father Athanasios Emmert, the former pastor of Saint George Church, who served from 1975 to 1985. Please read the attached brief biography of Father Emmert.

The recipient will be recognized with a medal at the Legacy Ball on September 26, 2026, their name included on the Father Athanasios Emmert Scholarship Award plaque in the Church library, and a monetary award of \$3000!

The scholarship applicant must meet the following criteria:

1. Freshman enrolled in a college or university during the fall 2026
2. Member in good standing of the Saint George Antiochian Orthodox Church-Cicero, IL
3. Demonstrates strong excellence in Orthodox Christian faith and in Orthodox Christian Church life
4. Demonstrates strong excellence in community service
5. Demonstrates strong excellence of academic achievements
6. Must be able to attend the Legacy Ball on Saturday, September 26, 2026

Please submit the following to The Order by Sunday August 2, 2026:

- Attached application form and responses to questions below
- Copy of college acceptance letter



As a reminder, this is not a scholarship for financial need. If you need financial assistant for your education, please reach out to *The Order* at TheOrder@StGeorgeChi.org and inquire about educational grants.

Application DUE Sunday, August 2, 2026
Send Completed Application to TheOrder@StGeorgeChi.org

DIOCESE OF TOLEDO AND THE MIDWEST PARISH LIFE CONFERENCE 2026

JUNE 17-21, 2026

BEST WESTERN PLUS STRONGSVILLE/CLEVELAND

15471 ROYALTON RD, STRONGSVILLE, OH 44136

**JOIN US FOR WORSHIP,
WORKSHOPS,
FELLOWSHIP AND
FUN!**

PLUS:

- BIBLE BOWL
 - VBS
 - TEEN EVENTS
 - YOUNG ADULT
- GROUP W/ FR.
ANTHONY YAZGE**

**HOSTED BY:
ST. MATTHEW CHURCH
(NORTH ROYALTON, OH)**



**GROUP RATE:
\$119.00
(DEADLINE MAY 18TH)**

**REGISTER
HERE:**



FR. JEREMY DAVIS
ARCH. VICAR OF THE
DIOCESE OF TOLEDO
& THE MIDWEST



FR. PAUL ABERNATHY
KEYNOTE SPEAKER



KRIS HOWARD
DIRECTOR OF
SACRED MUSIC



ROBERT SNYDER
DIRECTOR OF
CHRISTIAN EDUCATION



SAINT KATHERINE THE GREAT
ANTIOCHIAN ORTHODOX MISSION

Spring Program

THURSDAYS AT 6:30 PM

APRIL

30

GOSPEL OF MARK: CHAPTERS 1-3

GOSPEL OF MARK: CHAPTERS 4-6

MAY

7

MAY

14

GOSPEL OF MARK: CHAPTERS 7-9

GOSPEL OF MARK: CHAPTERS 10-12

MAY

21

MAY

28

GOSPEL OF MARK: CHAPTERS 13-14

GOSPEL OF MARK: CHAPTERS 15-16

JUNE

4

Coffee & Refreshments, Evening Prayers, Bible
Study and Group Activity to Follow!

7313 WAUKEGAN RD. NILES, IL 60714



SAINT KATHERINE ANTIOCHIAN ORTHODOX MISSION

SAVE THE DATE

Saint Katherine Mission will continue its ministry in the Summer with activities to include Divine Services, Bible Studies, social activities for all ages, barbeques, and more!

Please save the following dates with more details to come:

Thursday, June 25

Thursday, July 9

Thursday, July 16

Thursday, July 30

Thursday, August 20

Thursday, September 3

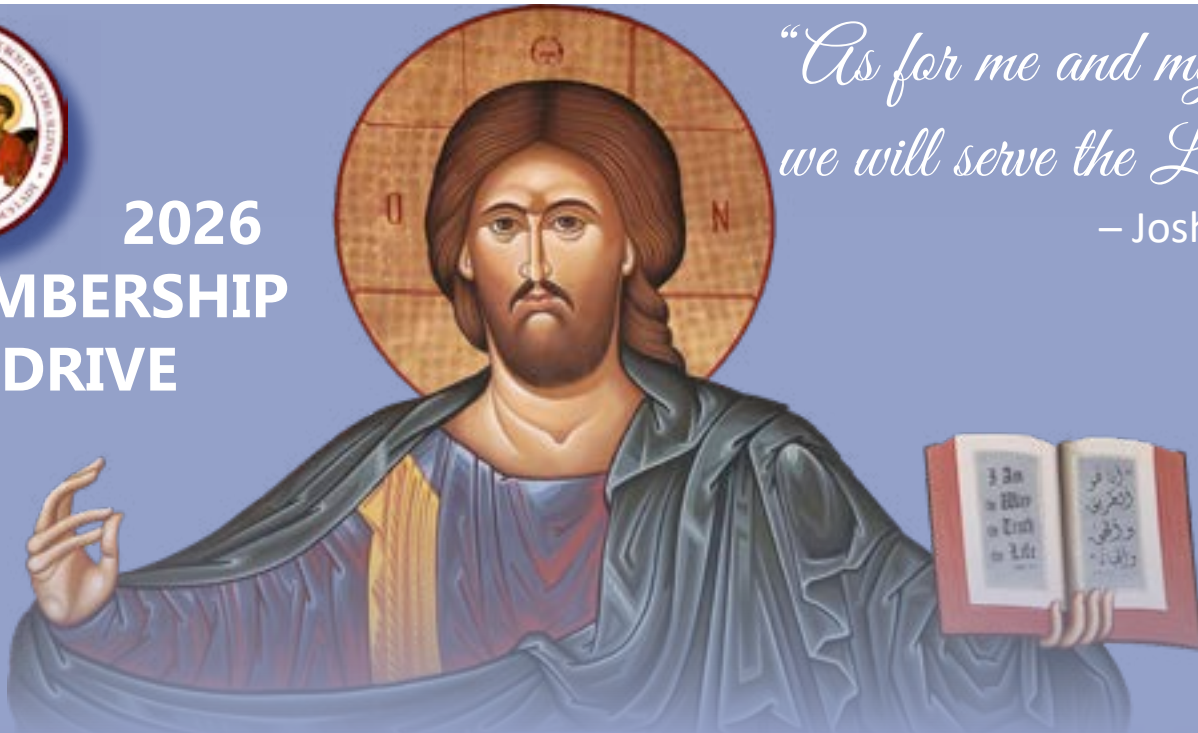
All are Welcome!

7313 N Waukegan Rd. Niles, IL 60714





2026 MEMBERSHIP DRIVE



*“As for me and my house,
we will serve the Lord.”*

— Joshua 4:15

DO YOU BELONG?

- Belonging is more than attending.
- Belonging is committing.
- Belonging is living the Orthodox Faith together.

AT SAINT GEORGE CHURCH,

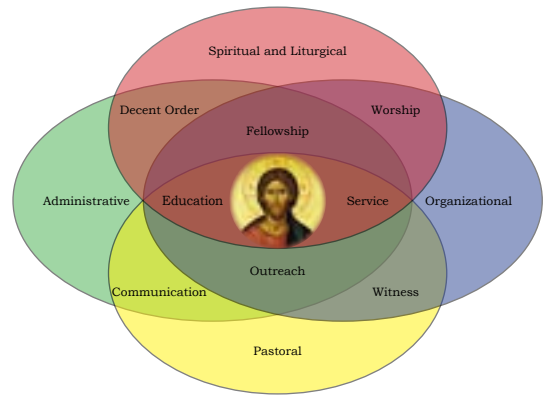
we are called to be one Body in Christ — united
in worship, stewardship, service, and love.

- If this is your spiritual home...
- If you are nourished here...
- If you want your children rooted in the
Orthodox Faith...

YOU DO BELONG!

SAINT GEORGE ANTIOCHIAN ORTHODOX CHURCH

1220 S 60th Court • Cicero, Illinois 60804 • 708.656.2927 • www.StGeorgeChi.org • Office@StGeorgeChi.org



WHAT DOES IT MEAN TO BELONG?

Through Orthodox Baptism and Chrismation, we are joined to Christ and His Holy Church. Membership is how we actively live that calling.

TO BELONG MEANS:

- Worshiping faithfully
- Participating in the Sacramental life
- Supporting the Church through stewardship
- Offering your time and talents
- Strengthening one another as one Body
- Building a legacy for the next generation

Membership is not simply administrative — it is spiritual.

The Church is not “someone else’s responsibility.”

IT IS OUR CHURCH!

WHAT DOES MY MEMBERSHIP SUPPORT?

Your stewardship sustains the life and mission of the Church.
Membership contributions help provide:

WORSHIP AND SACRAMENTAL LIFE

- Liturgical supplies
- Beautification of services
- Feast-day celebrations

CHURCH OPERATIONS

- Utilities and insurance
- Building maintenance and repairs
- Administrative and office support
- Diocesan obligations

FAITH FORMATION

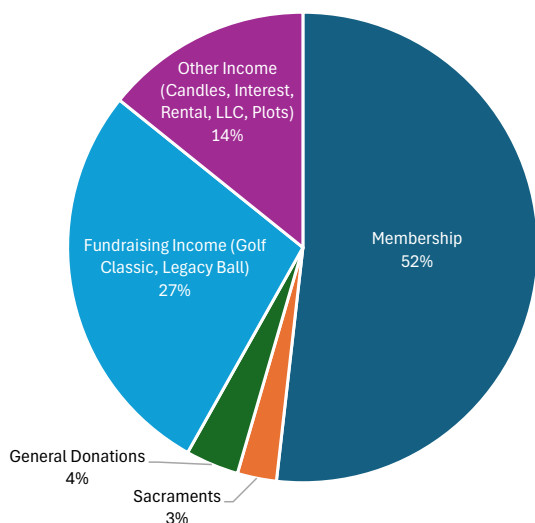
- Sunday School and youth programs
- Adult education
- Ministries for children and families

OUTREACH AND COMMUNITY CARE

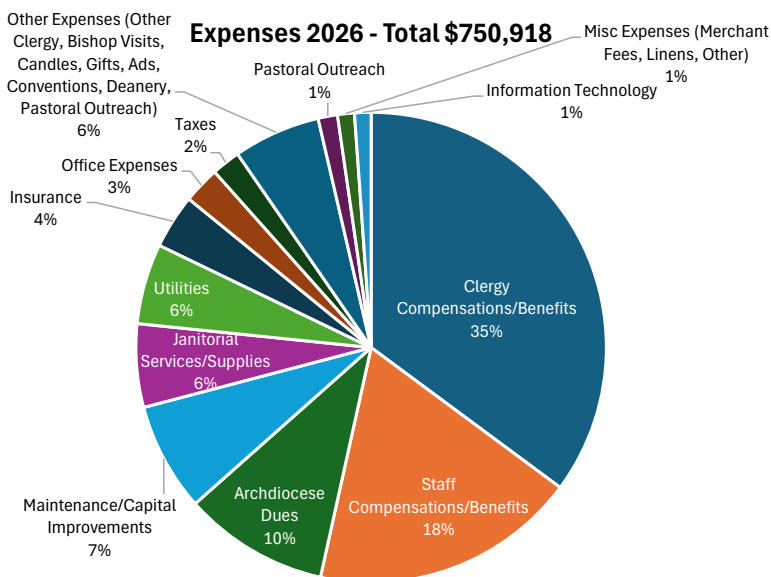
- Assistance to families in need
- Community support initiatives
- Charitable ministries

YOUR GENEROSITY MAKES MINISTRY POSSIBLE.

Revenue 2026 - Total \$723,962



Expenses 2026 - Total \$750,918



HOW CAN I BELONG?

We invite every household to:

1. Complete an Annual Membership Form.
2. Make a Stewardship Pledge.
3. Participate faithfully in worship.
4. Offer your gifts in service.

WAYS TO GIVE...

- Annual Stewardship Commitment
- Monthly Recurring Giving
- Special Feast-Day Offerings
- Memorial Donations
- Legacy and Endowment Gifts
- Building and Maintenance Support

Giving is not a fee. It is an offering of gratitude to God.

BELONG. COMMIT. BUILD.

When you belong, you strengthen the Orthodox Faith, support the work of the Church, and help carry forward the legacy entrusted to us.

DO YOU BELONG?

Join us in building a firm foundation for today – and for generations to come.

REGISTER TO BE A MEMBER/STEWARD!

Consider prayerfully and sincerely your 2026 Membership Commitment Today!

IN GRATITUDE FOR GOD'S BLESSINGS, I/WE OFFER THE FOLLOWING 2026 MEMBERSHIP COMMITMENT:					
STEWARD OPTIONS		ANNUALLY	MONTHLY	WEEKLY	DAILY
☐	Seraphim Steward	\$25,000+	\$2000+	\$500+	\$68+
☐	Cherubim Steward	\$18,000+	\$1500+	\$345+	\$49+
☐	Thrones Steward	\$15,000+	\$1250+	\$285+	\$41+
☐	Powers Steward	\$12,000+	\$1000+	\$230+	\$32+
☐	Dominions Steward	\$9,000+	\$750+	\$172+	\$24+
☐	Authorities Steward	\$6,000+	\$500+	\$115+	\$16+
☐	Preserver Steward	\$4,800+	\$400+	\$92+	\$13+
☐	Guardian Steward	\$3,600+	\$300+	\$68+	\$9+
☐	Protector Steward	\$2,400+	\$200+	\$46+	\$6+
☐	Archangel Steward	\$1,800+	\$150+	\$35+	\$5+
☐	Angel Steward	\$1200+	\$100+	\$23+	\$3+

**To be a VOTING MEMBER, a member must be an Orthodox Christian in good standing Spiritually and Financially (minimum giving of \$1200/year).*

**WAYS
TO
GIVE!**



ONLINE
www.StGeorgeChi.org



MAIL
to Church address



CALL
708.656.2927, x0



CONSIDER INCLUDING
SGC IN YOUR WILL

Save the Date



09.26.26

25th Annual GOLF CLASSIC

Golfing for a purpose



SAINT GEORGE GOLF CLASSIC
MMXXVI

Registration
Deadline

**FRIDAY,
MAY 1**



SCAN ME

SATURDAY, JUNE 13TH

- CANTIGNY GOLF COURSE
27W270 MACK RD, WHEATON, IL
- CHECK-IN 11:00 AM
- BRUNCH & PROGRAM
- PUTTING CONTEST
- SHOT GUN START
- AFTER-GOLF SOCIAL WITH AWARDS, RAFFLE
DRAWING, AND COCKTAILS
- REGISTRATION REQUIRED FOR ALL-DAY ADMISSION*
*ADMISSION INCLUDES NETWORK BRUNCH, GOLF, AND AFTER-GOLF SOCIAL
ALL 3 EVENTS ONLY AVAILABLE FOR PURCHASE
AS A PACKAGE; WILL NOT BE SOLD SEPARATELY
- SPONSORSHIPS AVAILABLE

**RAFFLE
ON-COURSE
EXPERIENCES
SILENT
AUCTION**

Portion of Proceeds to Benefit



NEW FORMAT! GREAT PRIZES! WORTHY CAUSE!



SAINT GEORGE GOLF CLASSIC
MMXXVI
1220 S 60th Ct, Cicero, IL 60804
708/656-2927
www.StGeorgeChi.org

Saint George Antiochian Orthodox Church, CICERO, IL 25th Annual GOLF CLASSIC RAFFLE

**PORTION OF PROFITS
TO BENEFIT:**



GRAND PRIZE: GOOOOAL! INCLUDES: 2 WORLD CUP TICKETS TO THE JORDAN VS ARGENTINA GAME IN DALLAS, TX, SAT, JUN 27 AT 9PM AND \$1,000 AIRFARE/HOTEL VOUCHER (\$3,500 VALUE)

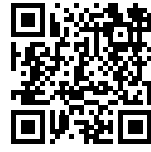
2ND PRIZE: A NIGHT OUT! INCLUDES: 1-NIGHT STAY AT TRUMP INTERNATIONAL HOTEL & TOWER AND CAPITAL GRILLE DINNER GIFT CARD (\$1,000 VALUE)

3RD PRIZE: MOVIE NIGHT! INCLUDES: 65" LG 4K QNED SMART TV (\$1,000 VALUE)



\$50 per ticket / 3 tickets for \$100

Drawing on Saturday, June 13, 2026 during After-Golf Social
(WINNER NEED NOT BE PRESENT TO WIN)



SCAN ME

Purchase your Raffle Tickets today!

📍 www.StGeorgeChi.org/Golf | 📞 (708) 656-2927



25th Annual GOLFCLASSIC

Saint George Antiochian Orthodox Church, Cicero, IL

Golfing for a purpose

Sponsorships

HIGHLIGHT YOUR COMPANY, BUSINESS, OR FAMILY'S COMMITMENT TO CHILDREN'S HEALTH AND BUILDING OUR COMMUNITY

CHARITABLE BENEFICIARIES OF SAINT GEORGE CHURCH 25TH ANNUAL GOLF CLASSIC:

GOLFING FOR A PURPOSE



	Presenting \$20,000	Premier \$10,000	Platinum \$5,000	Corporate \$3,500	Patron \$2,000	Friend of Event \$1,000	Community \$600
Golfers*	8	8	4	4	—	—	—
Premium Gifts	2	2	1	1	—	—	—
Standard Classic Gift	8	8	4	4	—	—	—
Commemorative Plaque	1	1	1	1	—	—	—
Standard Classic Gift <i>OR</i> Commemorative Plaque	—	—	—	—	1	1	1
Raffle Tickets	6	3	3	—	—	—	—
Event Naming Rights	●	—	—	—	—	—	—
Logo Placement	Top-Tier (marketing, signage, website, social media)	Prominent (marketing, signage, website, social media)	Shared (signage, website)	Shared (signage, website)	Shared (signage, website)	Shared (signage, website)	Shared (signage, website)
Program Book Ad	Exclusive Full-Page	Full-Page	Half-Page	Quarter-Page	—	—	—
Signage	Prime	Key-location	Shared	Shared	Shared	Shared	Shared
Website Recognition	●	●	●	●	●	●	—
Speaker Opportunity	●	—	—	—	—	—	—
Hole Sponsorship	●	●	●	●	—	—	—
Tee Box	●	●	●	●	●	●	—

Golfer Experience Package (add-on to sponsorship)

SOLD OUT

All-Day Admission for 4 Golfers

Golfer Experience Package (golfers only, no sponsorship)

\$1,500 (All-Day Admission available)

SOLD OUT

All-Day Admission for 4 Golfers

*Registration Required for All-Day Admission

Admission includes network brunch, golf, and after-golf social

All 3 Events only available for purchase as a package; will not be sold separately

Golf Registration and Sponsorships Submission DEADLINE FRI | MAY 1

Secure your sponsorship today!

📍 www.StGeorgeChi.org/Golf | 📞 (708) 656-2927



SCAN ME



Saint George Antiochian Orthodox Church, Cicero, IL

25th Annual GOLFCLASSIC

Golfing for a purpose

Sponsors

Premier

- Arizona Senior Care
- Dn. John and Sh. Alice Zayed
- Yasmin and Darlene Haddad

Platinum

- Anonymous
- Naheel Rantisi, Attorney at Law
- Anonymous
- Rayan Realty and Management
- Bri'Zan Couture
- ServiceMax
- Fry The Coop
- Mazen, Juwana, Alexandra, Daniella Zanayed and Justin Rayyan
- MidAmerica Orthopaedics, Anton J. Fakhouri M.D.

Corporate

- Dr. Ghassan and Renee Aldurra
- Dn. George Nassief and Family
- Ansemoss Haddad and Family
- Dr. Sammy and Karen Nawas and Family
- Victor and Jackie Imreibe and Family (Edward Jones)
- Pernix Group
- Odeh and Raja Iqal
- Rayan's Liquors on Clark
- Dr. Daniel and Amanda Mseih, Elevate Wellness
- Sprout Pediatric Dentistry
- Chiropractic Medicine
- Raed and Reem Sweiss and Family
- Mourice Mseih and Johnny Massih (Baladna Jewelry)
- Zayed Law Offices

Patron

- America's Community Council (ACC)
- In Memory of †Matuk and †Ramona Rantisi
- Anonymous
- Omar and Lillian Rihani and Family
- Anonymous
- Eddy and Veve Shaheen (Veritas Management, LLC)
- George and Donna Conopeotis
- Topel Forman L.L.C., Darlene N. Haddad and Fahad J. Haddad, members/partners
- Michael and Diane Moukheiber and Family
- Malik Zayed
- Fady and Jenna Mseih (FM Accounting, CPAs)

Friend of Event

- Anonymous
- Frank, Reem, Giana, Alyssa, and Gabriella Gambino
- Jerusalem Jewelry
- Dr. Carlos and Marwa Bechara
- HEATCOOL Service Co.
- OptoNu Low Vision Care
- Belle Tires
- Heath Gustafson and Mahlet Yared
- Pita Inn
- Manal Ibrahim Boulos
- Illinois Home Realty – Victor N. Mitry
- Pritzker Traubert Foundation

Community

- Thomas Bournias
- Russo Law Offices LLC
- Wood Dale Bank and Trust, A Wintrust Community Bank
- Gabe's Place
- Saint Mary Orthodox Church, Palos Heights
- Dr. Marwan and Rana Zayed and Family
- Genesis Wealth
- Team Automotive
- Ramallah Club of Chicago
- Wellness Revolution

General

- ABT Electronics
- Julio and Nyssa Gomez
- Trump International Hotel and Tower Chicago
- Anonymous
- Humidor of Westmont
- Michael Tsakalos
- Anonymous
- IRC Chiropractic
- Uncle Bub's BBQ
- The Capital Grille
- J Flemings
- Zazzo's Pizza and Bar
- DJ's Sports Bar and Grill
- Danny Sour (Souri Agencies LLC)
- Chef Rudy Galindo
- Tasty Treat- Westmont

– Premier Sponsors –



– Platinum Sponsors –



– Corporate Sponsors –



– Patron Sponsors –



– Friend of Event Sponsors –



– Community Sponsors –



– General Sponsors –



*The Antiochian Orthodox
Deanery of Chicago Presents*

Deanery **SUMMER** *Picnic*

*Enjoy a summer cookout with your
extended church family, filled with food,
sports, and activities for all ages!*

12:00 PM – 06:00 PM
SATURDAY, JULY 11

Great Vespers at 5:00 PM in the park!

Entry is free, but bring cash/card for food to
support the event & deanery! Bring the whole
family & chairs/blankets to enjoy the park!

**Brezina Woods (Grove #2),
N La Grange Rd, La Grange Park, IL 60526**

Sign up to
Volunteer!



ST. GEORGE
ANTIOCHIAN ORTHODOX CHURCH



**All Saints
Orthodox Church**

Holy Transfiguration Orthodox Church