



WEEKLY BULLETIN

SUNDAY, JUNE 14, 2026

أحد جميع القديسين الأنطاكيين وأمريكا
الشمالية والأحد الثاني من متى

THE SUNDAY OF ALL SAINTS OF
ANTIOCH AND NORTH AMERICA AND
THE SECOND SUNDAY OF MATTHEW



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

BROTHERHOOD OF THE NOBLE JOSEPH:

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V. Rev. Fr. Gabriel Coronel, *ASSISTANT PRIEST*

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Dn. John Zayed

Dn. Moses Bynum

Sdn. Mazen Khalifeh

Sdn. Raymond Antypas

Sdn. Youssef Selim

Sdn. Mazen Rihani

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Chadi Karam, *CHANTER / BYZANTINE CHOIR DIRECTOR*

Matthew Ablan, *CHANTER*

Faraj Shahrstan, *CHANTER*

Trevor Lenhart, *CHOIR DIRECTOR*

Ryan McMahon, *HEAD USHER*

All Choir Members, Ushers, & Acolytes

CHURCH OFFICE:

Veronica Egan, *OFFICE ADMINISTRATOR*

Samar Rihani, *ADMINISTRATIVE SECRETARY*

Holly Goljić, *GRAPHIC DESIGNER*

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Lillian Rihani, *SUNDAY SCHOOL*

Dena H. Fasheh, *THE ORDER OF SAINT IGNATIUS*

Jerjes Kahoush, *ANTIOCHIAN MEN (A-MEN)*

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!

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 رَحْمَتُكَ عَلَيْنَا، كَمِثْلِ اتِّكَلِّنَا عَلَيْكَ.
مُبَارَكَ أَنْتَ يَا رَبُّ عَلَّمْنِي حَقُوقَكَ. (ثَلَاثًا)

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 إِلَهِي

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

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

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

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

TODAY'S LITURGY INSERTS

RESURRECTIONAL TROPARION (TONE 1)

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حُفِظَ
مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخَلِّصُ، مَانِحاً
العَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّاتُ السَّمَاوَاتِ، هَتَفُوا إِلَيْكَ يَا
وَاهِبَ الْحَيَاةَ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ
لِمُلْكِكَ، الْمَجْدُ لِتَدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدِّكَ.

ENTRANCE HYMN OF THE GOSPEL BOOK

Come, let us worship, and fall down before Christ. Save us, O Son of God, **Who art risen from the dead**; who sing to Thee. Alleluia.

هَلُمُّوا لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا يَا
ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِثَرْتِلَ لَكَ. هَلْلُويَا

RESURRECTIONAL TROPARION (TONE 1)

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لِمُلْكِكَ، الْمَجْدُ لِتَدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدِّكَ.

TROPARION OF ALL SAINTS OF ANTIOCH (TONE 4)

O fellow trav'lers in the way of the faithful, * the saints of Antioch now let us all honor: * the pure and blest Apostles with the hierarchs, * martyrs with the righteous ones, * their worn path wisely walking, * wond'ring at their holy lives * overflowing with wonders; * thus let us walk in peace and fear of God * so that we all win * the dwelling in Paradise.

هَيَّا نُكْرِّمُ يَا رِفَاقَ الْإِيمَانِ. الْقَدِيسِينَ الْأَنْطَاكِيِّينَ
جَمِيعًا. الرُّسُلَ الْأَطْهَارَ وَرُؤُسَاءِ الْكَهَنَةِ. وَالْأَبْرَارَ
مَعَ الشُّهَدَاءِ مُفْتَفِينَ آثَارَهُمْ. نَاطِرِينَ سِيرَتَهُمُ الْمَلَأَى
بِالْعَجَائِبِ. وَلْنَسْلُكُ نَحْنُ أَيْضًا بِسَلَامٍ. لَكِي نَفُوزَ.
بِالسَّكَنِ فِي الْفِرْدُوسِ.

TROPARION OF ALL SAINTS OF NORTH AMERICA (TONE 8)

As the bountiful harvest of Thy sowing of salvation, the lands of North America offer unto Thee, O Lord, all the saints who have shone in them. By their prayers, keep the Church and our land in abiding peace through the Theotokos, O most Merciful One.

كَحَصَادٍ وَفِيرٍ لِيَزْرَعَ خَلَاصِكَ يَا رَبِّ، تُقَدِّمُ لَكَ أَرْضُ
أَمِيرِكَ الشَّمَالِيَّةِ جَمِيعَ الْقَدِيسِينَ الَّذِينَ لَمَعُوا فِيهَا.
فَاخْفِظِ الْكَنِيسَةَ وَأَرْضَنَا فِي السَّلَامِ، بِشَفَاعَاتِ الْوَدَّةِ
إِلَهِ يَا جَزِيلَ الرَّحْمَةِ.

TROPARION OF SAINT GEORGE THE GREAT MARTYR (TONE 4)

Since thou art a liberator and deliverer of captives, a help and support of the poor and needy, a healing physician of the sick, a contender and fighter for kings, O great among Martyrs, the victory clad George; intercede with Christ God for the salvation of our souls.

بما أَنْكَ لِلْمَأْسُورِينَ مُحَرِّرٌ وَمُعْتِقٌ، وَلِلْفُقَرَاءِ
وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ
وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي
الشُّهَدَاءِ جاورجيوسُ اللَّابِسُ الظَّفَرِ تَشْفَعُ إِلَى الْمَسِيحِ
الْإِلَهِ فِي خَلاصِ نُفُوسِنَا.

KONTAKION (TONE 2)

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرَ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى
الْخَالِقِ غَيْرَ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنْ أَصْوَاتِ
طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْكَ
صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى
الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ
دَائِمًا بِمُكْرَمِيكَ.

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 كَمُنْقَذَةٍ مِنَ الشَّدَائِدِ *
لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ * اعْتَقِنِي مِنْ
صُنُوفِ الشَّدَائِدِ * حَتَّى أَصْرُخَ إِلَيْكَ إِفْرَحِي يَا عَرُوساً
لَا عَرُوسَ لَهَا.

EPISTLE READERS

English

Arabic

Fadel Khoury

Today

Sandy Eseed

Nellie Louh

Jun 21

Amanda Imseih

Tamara Issam Maatouk

Jun 28

Diala Moaqad



*Let Thy mercy, O Lord, be upon us.
Rejoice in the Lord, O ye righteous.*

**The Reading from the Acts
of the Holy Apostles (11:19-30)**

In those days, when the apostles were scattered because of the tribulation that arose over Stephen, they traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one, except to Jews only. But there were some of them, men of Cyprus and Cyrene, who upon coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. The report concerning them reached the ears of the church in Jerusalem, and they sent out Barnabas, to go as far out as Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all, that with purpose of heart they should cleave to the Lord; for he was a good man, full of the Holy Spirit and of faith. And a great multitude was added unto the Lord. Then Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year, they were gathered together in the church, and they taught a great multitude of people, and the disciples were called Christians first in Antioch. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and signified by the Spirit that there would be a great famine over the whole world; and this took place in the days of Claudius Caesar. And the disciples, every one according to his ability, determined to send relief to the brethren who dwelt in Judaea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

لَتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا.
ابْتَهِجُوا أَيُّهَا الصَّادِقُونَ بِالرَّبِّ.
فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ
الْقَدِيسِينَ الْأَطْهَارِ (11:19-30)

في تلك الأيام، لما تَبَدَّدَ الرُّسُلُ مِنْ أَجْلِ الضيق الذي حَصَلَ بِسَبَبِ اسْتِفْقَانُوسَ، اجْتَازُوا إِلَى فِينِيقِيَّةَ وَقُبْرُصَ وَأَنْطَاكِيَّةَ، وَهُمْ لَا يُكَلِّمُونَ أَحَدًا بِالْكَلِمَةِ إِلَّا الْيَهُودَ فَقَط. وَلَكِنْ قَوْمًا مِنْهُمْ كَانُوا قُبْرُصِيِّينَ وَقَيْرَوَانِيِّينَ. فَهَؤُلَاءِ لَمَّا دَخَلُوا أَنْطَاكِيَّةَ، أَخَذُوا يُكَلِّمُونَ الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ. وَكَانَتْ يَدُ الرَّبِّ مَعَهُمْ، فَآمَنَ عَدَدٌ كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ. فَبَلَغَ خَبَرُ ذَلِكَ إِلَى آذَانِ الْكَنِيسَةِ الَّتِي بِأُورُشَلِيمَ، فَأَرْسَلُوا بَرْنَابَا لِكَي يَجْتَازَ إِلَى أَنْطَاكِيَّةَ. فَلَمَّا أَقْبَلَ وَرَأَى نِعْمَةَ اللَّهِ، فَرِحَ وَوَعَظَهُمْ كُلَّهُمْ بِأَنْ يَثْبُتُوا فِي الرَّبِّ بِعَزِيمَةِ الْقَلْبِ. لِأَنَّهُ كَانَ رَجُلًا صَالِحًا مُمْتَلِنًا مِنَ الرُّوحِ الْقُدُسِ وَالْإِيمَانِ. وَانْضَمَّ إِلَى الرَّبِّ جَمْعٌ كَثِيرٌ. ثُمَّ خَرَجَ بَرْنَابَا إِلَى طَرْسُوسَ فِي طَلَبِ شَاوُلَ. وَلَمَّا وَجَدَهُ أَتَى بِهِ إِلَى أَنْطَاكِيَّةَ. وَتَرَدَّدَا مَعَ سَنَةٍ كَامِلَةٍ فِي هَذِهِ الْكَنِيسَةِ، وَعَلَّمَا جَمْعًا كَثِيرًا، وَدُعِيَ التَّلَامِيذُ مَسِيحِيِّينَ فِي أَنْطَاكِيَّةَ أَوَّلًا. وَفِي تِلْكَ الْأَيَّامِ، انْحَدَرَ مِنْ أُورُشَلِيمَ أَنْبِيَاءُ إِلَى أَنْطَاكِيَّةَ. فَقَامَ وَاحِدٌ مِنْهُمْ اسْمُهُ أَغَابُوسَ، فَأَنْبَأَ بِالرُّوحِ أَنْ سَتَكُونُ مَجَاعَةٌ عَظِيمَةٌ فِي جَمِيعِ الْمَسْكُونَةِ، وَقَدْ وَقَعَ ذَلِكَ فِي أَيَّامِ كَلُودِيُوسَ قَيْصَرَ. فَعَزَمَ التَّلَامِيذُ، بِحَسَبِ مَا يَتَيَسَّرُ لِكُلِّ وَاحِدٍ مِنْهُمْ، أَنْ يُرْسِلُوا خِدْمَةً إِلَى الْإِخْوَةِ السَّاكِنِينَ فِي أُورُشَلِيمَ. فَفَعَلُوا ذَلِكَ، وَبَعَثُوا إِلَى الشُّيُوخِ عَلَى أَيْدِي بَرْنَابَا وَشَاوُلَ

The Reading from the Holy Gospel

according to Saint Matthew (4:18-23)

At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people.

فصل من بشارة القديس متى الإنجيلي

البشير والتلميذ الطاهر (4:18-23)

في ذلك الزمان، فيما كان يسوع ماشياً على شاطئ بحر الجليل، رأى أخوين وهما سمعان المدعو بطرس وأندراؤس أخوه، يلقيان شبكة في البحر (لأنهما كانا صيادين)، فقال لهما هلم ورائي فأجعلكما صيادي الناس. فلوقت تركا كل شيء وتبعاه. وجاز من هناك، فرأى أخوين آخرين وهما يعقوب بن زبدي ويوحنا أخوه، في سفينة مع أبيهما زبدي يصلحان شباكهما فدعاهما، ولوقت تركا السفينة وأباهما وتبعاه. وكان يسوع يطوف الجليل كله يعلم في مجامعهم ويكرز ببشارة المكوت ويشفي كل مرض وكل ضعف في الشعب



THE SYNAXARION

On June 14th in the Holy Orthodox Church, we commemorate the Prophet Elisha; and Methodios the Confessor, patriarch of Constantinople.

On the Second Sunday after Pentecost, we celebrate the memory of the holy, glorious and all-laudable apostles, the Christ-loving shepherds and hierarchs, the holy and God-bearing Fathers, the glorious and victorious Martyrs and New Martyrs, and all the Saints who have shone as stewards of the Most Holy Patriarchate of Antioch, the Great City of God, from time immemorial to the present.

*Thou hast, O Antioch, as an impregnable wall
Prayers and shelter of the multitude of thy Saints.*

Most precious in the eyes of the Church is her choir of heavenly intercessors which stand before the throne of the Lord of hosts. The See of Antioch, whose apostolic establishment is recorded in the book of Acts (11:26), is especially blessed with an abundance of Saints in this glorified assembly. Being drastically reduced in both geographic area and numbers, having endured the ravages of time and wars, and bearing the loss of her finest church buildings and earthly goods, Antioch knows full well the worth of having laid up its treasures in heaven. The harvest of Antioch includes the Chief Apostles Peter and Paul; the Martyrs Ignatius, Artemios and Julian; and Barbara, Christina and Marina; the Melodists Romanos and Cosmas; John Chrysostom and John of Damascus; Ephraim and Isaac the Syrians; Joseph of Damascus and Raphael of Brooklyn; the Hieromartyrs Nicholas and Habib Khasha; and countless other saints known and unknown. For two millennia, the light of Christ has shown brilliantly upon the See of Antioch through these glorified children and heirs of their Heavenly Father.

On the Second Sunday after Pentecost, we also celebrate the memory of the Saints of North America.

*All the friends of my Lord in all lands do I praise;
If any would, let them make mention of those in North America.*

Holy Orthodoxy in North America has produced saints in nearly all of the major categories of saints: Apostles (and Equals of the Apostles); Martyrs (and Confessors); Hierarchs; Monastic Saints; and the Righteous. We honor the holy ones whom Almighty God has revealed to us: the first revealed is the blessed elder Herman of Alaska. We also have the holy martyrs Juvenaly of Iliamna and Peter the Aleut; the holy hierarchs and enlighteners: Metropolitan Innocent Veniaminov, Patriarch Tikhon Belavin, Archbishop John Maximovitch, Bishop Nicholai Velimerovich of Zhicha; the righteous priests Yakov Netsvetov of Alaska and Alexis Toth; the archpriests John Kochurov and Alexander Hotovitsky who labored in America; and most recently, our Righteous Mother Olga of Alaska. We also honor those saints who are known only to God and we pray that He will reveal them to us one day. As we contemplate the lives of these saints, let us remember that we are also called by God to a life of holiness.

By the intercessions of Thy Saints, O Christ our God, have mercy upon us. Amen.

Holy Bread Offered By:

Today – Reimoon and Jumana
Imaih and Family

– The Khoury Family

– Kathy Tingwald and Family and
Archdeacon Saed Rihani

– Kamal and Etihad Rihani and
Family

Jun 21 – **OPEN**

Jun 28 – **OPEN**

Jul 5 – **OPEN**

Jul 12 – **OPEN**

Jul 19 – **OPEN**

Jul 26 – **OPEN**



SCAN ME

Coffee Hour Sponsors:

Today – Dr. Sammy and Karen
Nawas and Family

Jun 21 – **OPEN**

Jun 28 – **OPEN**

Jul 5 – **OPEN**

Jul 12 – **OPEN**

Jul 19 – **OPEN**



SCAN ME

YAF COFFEE AND FELLOWSHIP SPONSORS

Today – **OPEN**

↳ **Jun 28** – **OPEN**



SCAN ME

BAPTISMS

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

Jun 27 **EMILIA**, daughter of Christopher and
Jessica Kosrow.

Jul 26 **JOSHUA**, son of Jaime and Theresa
Valle.

Aug 15 **NATALIE**, daughter of Nicholas and
Lydia Mufarreh.

CHRISMATIONS

Jun 28 **KHALID** Gabrael

WEDDINGS

Jun 27 **EMIL**, son of Imad and Sanaa Natour,
and **REEM**, daughter of George and
Famia Habeeb.

Jul 18 **JUSTIN**, son of Munther and Nancy
Rayyan, and **DANIELLA**, daughter of
Mazen and Juwana Zanayed.

MEMORIALS

- Today**
- 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.

Aug 30 6-Month Memorial Service for †**ELIAS FINO**, offered by Afaf Fino and family.

Donate to
Your Church
Today



SCAN ME

CALENDAR OF EVENTS

Today	• 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. 17</i>)	After Liturgy
Mon, Jun 15	• Bible Bowl Study Session (lunch provided)	10:00 am
	• Teen SOYO Officers' Zoom Meeting	4:00 pm
Tue, Jun 16	Bible Bowl Placement Exam	10:00 am
Wed-Sun, Jun 17-21	Parish Life Conference (PLC) – Midwest Diocese (<i>see pg. 26</i>)	
Sun, Jun 21	• 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
	• Teen SOYO – SOYO Hour (<i>see pg. 14</i>)	After Liturgy
	• Byzantine Choir Meeting	12:45 pm
Tue, Jun 23	Safety Protocol Subcommittee Meeting	7:00 pm
Wed, Jun 24	• Legal Committee Insurance Review Meeting	5:00 pm
	• Teen SOYO Brainstorming Meeting	6:00 pm
Thu, Jun 25	Saint Katherine Mission Evening Program (<i>see pg. 23</i>)	6:00 pm
Fri, Jun 26	Teen SOYO Golf Event (<i>see pg. 15</i>)	6:30 pm
Sat, Jun 27	• Great Vespers in Spanish (<i>see pg. 22</i>)	5:00 pm
	• Bible Study in Spanish (<i>see pg. 22</i>)	After Vespers
Sun, Jun 28	• 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) Coffee and Fellowship (<i>see pg. 16</i>)	After Liturgy
Fri, Jul 3	OFFICE CLOSED – 4TH OF JULY HOLIDAY	
Sun, Jul 5	• 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
Thu, Jul 9	Saint Katherine Mission Evening Program (<i>see pg. 23</i>)	6:00 pm
Sat, Jul 11	Deanery Picnic and Great Vespers Service (<i>see pg. 34</i>)	12:00 pm

Dates to Remember!



Saint George Antiochian Orthodox Church, Cicero, IL



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



TUE
JAN 5

**THE GREAT FEAST OF
EPIPHANY**



MON-SAT
MAR 15-MAY 1

GREAT LENT



SUN
MAY 2

Great and Holy Pascha (Easter)

The Faithful and Secularism (1)
By His Eminence Metropolitan Saba (Isper)

Secularism[1.1] refers to a purely earthly way of thinking, that is, a philosophy of life based only on the givens of earthly existence. In Arabic, according to Al-Munjid dictionary, a dahri is an atheist who says that the world has existed from eternity and will remain forever, having no Creator. In this sense, the word is similar to the word “world” as it appears in the Gospel of John. The Christian is in this world, but he is not of it. In other words, he lives in the world, but he draws his way of life from the Gospel, not from the world.

In its contemporary practical sense, secularism means managing the affairs of life by human ability alone, without God. Man alone becomes the reference point, starting point, and source of the secular world. This concept began to grow stronger and to prevail, becoming a philosophy and policy adopted by people, societies, and states, roughly three hundred years ago. And the more technological abilities have developed, granting man power to overcome the difficulties of life, and means to confront and eliminate them, the more the secular manner of life has become established and deeply rooted in human consciousness.

I remember the son of an American priest, of Middle Eastern origin, who wrote in his memoirs, with astonishment, after spending three months with me learning Arabic: “God is present in people’s daily life here in the East! They bring Him into every matter of their lives, and they do not restrict Him to Sunday only!”

The danger of secularism does not lie only in the fact that it replaces God with man as the reference point of humanity. Its danger also allows one to deny God’s action in the world not only theoretically but practically. Secularism turns God into something into nothing more than an image, a form, or a theoretical belief. It may preserve religious practice, but it empties that practice of its essence and replaces it with something purely worldly. It separates life from faith and confines the life of faith to a few religious practices. Thus, the secular man does not live according to the demands of his faith so much as he lives according to the demands of secular culture.

According to secularism, the affairs of life are handled in a worldly manner, while the affairs of God are handled in the temple on Sunday. That behavior becomes separated from faith, as do morals, values, and ways of living. Man becomes confined to the earthly dimension of his life, and he turns the spiritual dimension into a kind of perfume that gives him the feeling that his conscience has been satisfied, while preventing him from examining himself in the light of the Gospel and, consequently, from demanding of himself more than what he already is.

There is nothing sacred in secularism. Man no longer lives in the anticipation and realization of eternity—or, more precisely, in the experience of it, even as a whisper, here and now. His earthly life no longer becomes an imitation of the things above and an embodiment of the things to come. Rather, the present world charts the path, direction, and aim of life. Indeed, quite the opposite happens: earthly life itself becomes the goal and the end, and all available possibilities, including religious and spiritual ones, are placed at its service. The happiness of earthly life becomes the framework within which this philosophy imprisons man, neglecting his non-material dimensions.

Secularism is a completely materialistic way of life. It is another face of Marxist materialism. It forms man within a world whose material demands never end, drawing for him a consumer society that makes him constantly pant as he chases his worldly affairs that have no end. Marxism openly opposes religion, while secularism outwardly accepts it, but at the same time absorbs it and strips it of its essence.

This approach, which dominates man in general, has created a schism between faith and life. It is not always easy for the believer to distinguish between what befits him as a believer and what does not. This confusion has entered deeply into human consciousness, and human communities have absorbed it to different degrees, according to each community and the extent of secularism’s influence within its society.

The more technological progress develops, the more man’s ability to control his reality increases. Consequently, he comes to depend on his own energy and capabilities, replacing God with them.

Man used to turn to God, asking for healing from any pain or bodily illness, no matter how simple. Our ancestors were accustomed to calling the priest to pray over their sick and anoint them with holy oil. The sacrament of Holy Unction was a lived sacrament. Today, however, the believer turns immediately to the appropriate medicine, and few even make the sign of the Cross, asking God’s blessing before taking the medicine. Prayer, meanwhile, has become the last refuge, when hope in medicine has come to an end.

A quick survey of how weddings are conducted, both inside and outside the Church, shows the liturgical sacrament has become folklore! The reverent prayer of the Crowning has become a party! Attention is focused on everything except preparation to receive the blessing of God. This raises crucial questions: How many people practice the sacrament of repentance and confession before their marriage? What percentage approach the sacrament of the Eucharist before the celebration of their Crowning?

How do the bride and groom today, while immersed in preparations for their wedding celebration, distinguish between what befits them as Christians and what does not? And if they do distinguish this, how can they face the influence of parents and friends? Do they have the ability to go against the customs that accompany the wedding celebration? What are the essential traditions that cannot be dispensed with, and what are the external formalities that can be abandoned? How do they understand the sacrament of marriage and, consequently, the Christian understanding of marriage?

Has not entering the church for the celebration of the Crowning become, for many, completely empty of spiritual awareness? Does it not seem, in their consciousness, that they are participating in a sacred and reverent prayer, even though its rites are exceedingly beautiful? Do not the shameful clothes with which some enter the church point to a real divorce between real Christianity and their own form of Christianity? Does this behavior not indicate the domination of the worldly festive spirit over the sanctifying spirit?

The secular spirit turns everything sacred into folklore or into a religious color that, in its outward form, contradicts the essence of the reality itself. We organize a church charity event during a fast, and we invite people to a luxurious fasting dinner! Does not the word “luxurious,” that is, extravagant, contradict the very essence of fasting? And the agape meals, which are authentic in our tradition and which fundamentally express the familial sense of the faithful in the Church, become banquets in which only the well-to-do can participate.

The secular spirit presents death as the natural end of life, and so reconciles man with it. It gives great importance to funeral rituals. In some countries, they cover the face of the deceased in makeup so that he may appear beautiful in his sleep and so that his appearance may not disturb others. Christianity, however, confronts death and exposes it as the final enemy of life, and transforms it into a passage toward fullness in the true life, as Father Alexander Schmemmann says.

This spirit of secularism has entered into the heart of the Church. This is no surprise, for the people of the Church, whether pastors or flocks, are children of this age. If the influence of this age upon them is stronger than the influence of the Gospel, they will behave secularly, even in the Church, perhaps unknowingly in many cases.

To be continued.

المؤمن والدهرية (١) المتربوليت سبابا (اسبر)

الدهرية، صفة العالم الحالي، لفظة مشتقة من لفظة "دهر"، وتعني الفكر الأرضي المحض، أي فلسفة العيش وفق معطيات الحياة الأرضية فقط. جاء في معجم "المنجد" أن الدهري هو الملحد القائل إن العالم موجود أزلاً أبداً لا صانع له. بهذا المعنى تكون اللفظة مشابهة للفظ "العالم" كما وردت في إنجيل يوحنا. المسيحي في هذا العالم، ولكنه ليس منه. أي يعيش فيه لكنه يستمد فكره المعيشي من الإنجيل لا من العالم.

تعني الدهرية، بمعناها المعيشي المعاصر، تدبير أمور الحياة بقدرته الإنسان وحده، لا الله. الإنسان، وحده، مرجع العالم الدهري ومنطقه ومصدره. بدأ هذا المفهوم يتقوى ويسود، ليصير فلسفة وسياسة يعتمد بها البشر، وكذلك المجتمعات والدول، منذ ثلاثمائة سنة تقريباً. وكلما تطورت القدرات التكنولوجية، التي تمنح الإنسان قوة للتغلب على صعاب الحياة، وإمكانيات لمواجهةها والقضاء عليها، ترسخ وتجذر نمط العيش دهرياً، في الوجدان الإنساني، أكثر فأكثر.

أذكر ابن كاهن أميركي، من أصل شرق أوسطي، كتب في مذكراته، مستغرباً، بعد أن قضى معي فترة ثلاثة أشهر، يتعلم العربية، ما يلي: "الله حاضر في حياة الناس يومياً هنا، (في الشرق)!! إنهم يُدخلونه في كل أمر من أمور حياتهم، ولا يقصرونه على يوم الأحد فقط!!"

لا يكمن خطر الدهرية، فقط، في أنها تستغني عن الله مرجعاً للبشرية، وتضع الإنسان محلّه، بل في أنها تسمح بعدم نكران الله نظرياً، لكنّها، في الواقع، تنكر، عملياً، فعله في العالم. تجعل الدهرية الله نوعاً من مجرد صورة، شكل، إيمان نظري لا غير. قد تحافظ على الممارسة الدينية، لكنّها تفرغها من جوهرها، الذي يُستبدل بأخر دنيوي محض. فهي تفصل بين الحياة والإيمان، وتحصر حياة الإيمان ببضع ممارسات دينية. فلا يعيش الإنسان، دهرياً، وفق متطلبات إيمانه، بقدر ما يعيش وفق متطلبات الثقافة الدهرية.

فأمور الحياة، بحسب الدهرية، تُقضى دنيوياً، أما أمور الله فتُقضى في المعبد، يوم الأحد. والنتيجة، أن السلوك ينفصل عن الإيمان، وكذلك الأخلاق، والقيم، وطرق العيش. فينحصر الإنسان في البعد الأرضي لحياته، ويجعل البعد الروحي بمثابة عطر يمنحه شعوراً بإرضاء الضمير، وعدم مساءلة الذات على ضوء الإنجيل، وتالياً عدم مطالبته بأكثر ممّا هو في الواقع.

ما من مقدس في الدهرية. لأنّ الإنسان لا يحيا في توقّع الأبدية وتحقيقها، أو بالأدقّ اختبارها، ولو تمتعاً، منذ الآن. لا تعود حياته الأرضية اقتداءً بالعلويات، وتجسيدا للآليات، بقدر ما ترسم الدنيا الحاضرة، مسار الحياة وتوجهها ومسعاها. لا بل على العكس من ذلك، تصير الحياة الأرضية هي الهدف والغاية، ولها تُسخّر كل الإمكانيات المتوفرة، بما فيها الدينية والروحية. هناء الحياة الأرضية هو الإطار الذي تسجن فيها هذه الفلسفة الإنسان، مهملة أبعاده غير المادية. الدهرية طريقة حياة مادية كلياً. هي وجه آخر للمادية الماركسية. فهي تنشئ الإنسان في عالم لا تنتهي متطلباته المادية، فترسم له مجتمعاً استهلاكياً، تجعله يلهث، باستمرار، ركضاً وراء أموره المعاشية، التي لا تنتهي. استعدت الماركسية الدين علناً، أما الدهرية فتقبله ظاهرياً، غير أنها تستوعبه وتفقده جوهره في آن.

هذا الشكل من العيش، الذي طغى على الإنسان، بعامّة، ساهم في خلق ازدواجية، بين الإيمان والحياة. فليس من السهل، على المؤمن أن يميّز، دوماً، بين ما يوافق، كمؤمن، وما لا يوافق. ودخل هذا الالتباس إلى عمق الوجدان البشري، وتشربته الجماعات البشرية، وإن بدرجات، حسب كلّ جماعة، ومدى تأثير الدهرية في مجتمعها.

كلما ازداد التقدم التكنولوجي تطوراً، ازدادت إمكانيّة الإنسان في التحكم بواقعه أكثر فأكثر، وتالياً، صار معتمداً على طاقته وإمكانيته، مستبدلاً الله بهما.

+ اعتاد الإنسان على اللجوء إلى الله طلباً لشفاؤه، من أيّ وجع أو مرض جسديّ، مهما كان بسيطاً. فقد اعتاد أجدادنا على استدعاء الكاهن لكي يصلي على مرضاهم، ويمسحهم بالزيت المقدس. كان سرّ مسحة المرضى سرّاً معاشاً. بينما يلجأ المؤمن، اليوم، مباشرة، إلى الدواء المناسب، وقلّ من يرسم إشارة الصليب، طالباً بركة الله، قبل تناول الدواء. أما الصلاة فصارت الملجأ الأخير، حينما ينقطع الأمل من الطب.

+ مسخّ سريع لكيفية إتمام مناسبات الزواج، ضمن الكنيسة وخارجها، فالسرّ الليتورجي صار فولكلور!! وصلاة الإكليل الخشوعية حفلاً! والاهتمام منصّب على كلّ شيء ما عدا التحضير لتقبّل بركة الله. هذا يطرح تساؤلات حاسمة: كم هو عدد الذين يمارسون سرّ التوبة والاعتراف قبل زواجهم؟ ما هي نسبة الذين يتقدمون من سرّ الإفخارستيا قبل إتمام إكليلهما؟

كيف يميّز العروسان اليوم، وهما في غمرة تحضيرهما لحفل زواجهما، بين ما يليق بهما كمسيحيين وما لا يليق؟ وإذا ميّزا، كيف يمكنهما أن يواجها تأثيرات الوالدين والأصدقاء؟ هل يملكان القدرة على مخالفة العادات المرافقة لحفل الزواج؟ وما هي التقاليد الجوهريّة التي لابدّ منها، وما هي الشكليات التي يُمكن الاستغناء عنها؟ كيف يفهمان سرّ الزواج، وتالياً المفهوم المسيحي للزواج؟

أما بات الدخول إلى الكنيسة لإتمام الإكليل، عند الكثيرين، خالياً تماماً من الحسّ الروحي، ولا يبدو في وجدانهم أنهم يشاركون في صلاة خاشعة مقدّسة، ولو كانت طقوسها في غاية الجمال؟ ألا تشير الثياب المخجلة، التي يدخل بها بعضهم إلى الكنيسة، إلى طلاق حقيقي بين المسيحية وبين مسيحيّتهم؟ ألا يدلّ هذا المسلك على طغيان الروح الاحتفالية العالمية على الروح التقديسية؟

+ تحوّل الروح الدهرية كلّ مقدّس إلى فولكلور أو لون ديني، بضادّة، في شكله، جوهر الأمر الحقيقي. نقيم حفلاً خيرياً كنسياً، في الصوم، فنَدعو إلى عشاء صيامي فاخر!! ألا تتناقض، جوهرياً، كلمة فاخر، أي باذخ، مع جوهر الصوم؟ وتصير موائد المحبة، الأصيلة في تقليدنا، والمعبرة، أساساً، عن الحسّ العائليّ للمؤمنين في الكنيسة، ولائم، لا يستطيع المشاركة فيها إلا الميسور؟

+ تقدّم الروح الدهرية الموت نهايةً طبيعيّة للحياة، فتصالح الإنسان معه. فتولي طقوس الدفن أهميّة كبرى. في بعض البلدان يُخضعون وجه الميت لعملية ميكياج حقيقية، لكي يبدو جميلاً في نومه، ولا يزعج منظره الآخرين. بينما تواجه المسيحية الموت وتكشفه باعتباره العدو الأخير للحياة، وتصيّرهِ معبراً إلى الاكتمال في الحياة الحقّة (الأب ألكسندر شممين).

روح الدهرية هذا دخل إلى قلب الكنيسة، ولا عجب، فأهل الكنيسة، رعاة كانوا أم رعيّة، هم أبناء هذا الدهر، فإن كان تأثيره عليهم أقوى من تأثير الإنجيل، فسيسلكون دهرياً، حتّى، في الكنيسة، عن غير دراية، ربّما، في حالات كثيرة.

(للمقال صلة)



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

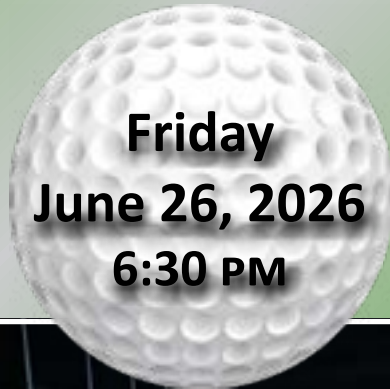
Teen SOYO – SOYO Hour

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, 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
General Meeting & Elections
BBQ Lunch & Annual Softball Game

Sat-Sun, August 1-15

Dormition Season

Sat, September 12

Feast of the Cross Annual Bonfire

Sat, September 26

Annual Legacy Ball - 63rd Anniversary

Thurs-Sat, October 15-17

YAF Pilgrimage to the Antiochian Village

Mon, Nov 15-Fri, Dec 25

Holy Advent Season

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

YAF



June 7, 2026

Dear Members of YAF,

Christ is in our midst! He is and ever shall be!

We hope this letter finds you well. This letter is to inform you of the **Annual General Assembly Meeting and Elections for the Young Adult Fellowship (YAF)** to be held on **Sunday, July 12, 2026**, after Liturgy in **The YAF House**, followed by a Welcome BBQ in the Courtyard, and the Annual Softball Game at a nearby park (bring a change of clothes).

At this YAF 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 YAF 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 Outreach Officer. If any young adult (college age and up – 18+) is interested in running for any of these positions, please contact Father Saba or Father Gabriel by Sunday, July 5, 2026.

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, July 5, 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, July 12, 2026.***

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

Nina Ghanayem

Nina Ghanayem
YAF President



YOUNG ADULT FELLOWSHIP (YAF)

- Annual General Assembly Meeting and Elections
- Welcome BBQ
- Annual Softball Game
(bring a change of clothes)

SUNDAY – JULY 12, 2026
AFTER LITURGY



The YAF House...
The Courtyard...
A Nearby Park



\$10/person
RSVP by Thursday –
July 9, 2026

MTG/ELECTIONS BBQ SOFTBALL GAME





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!

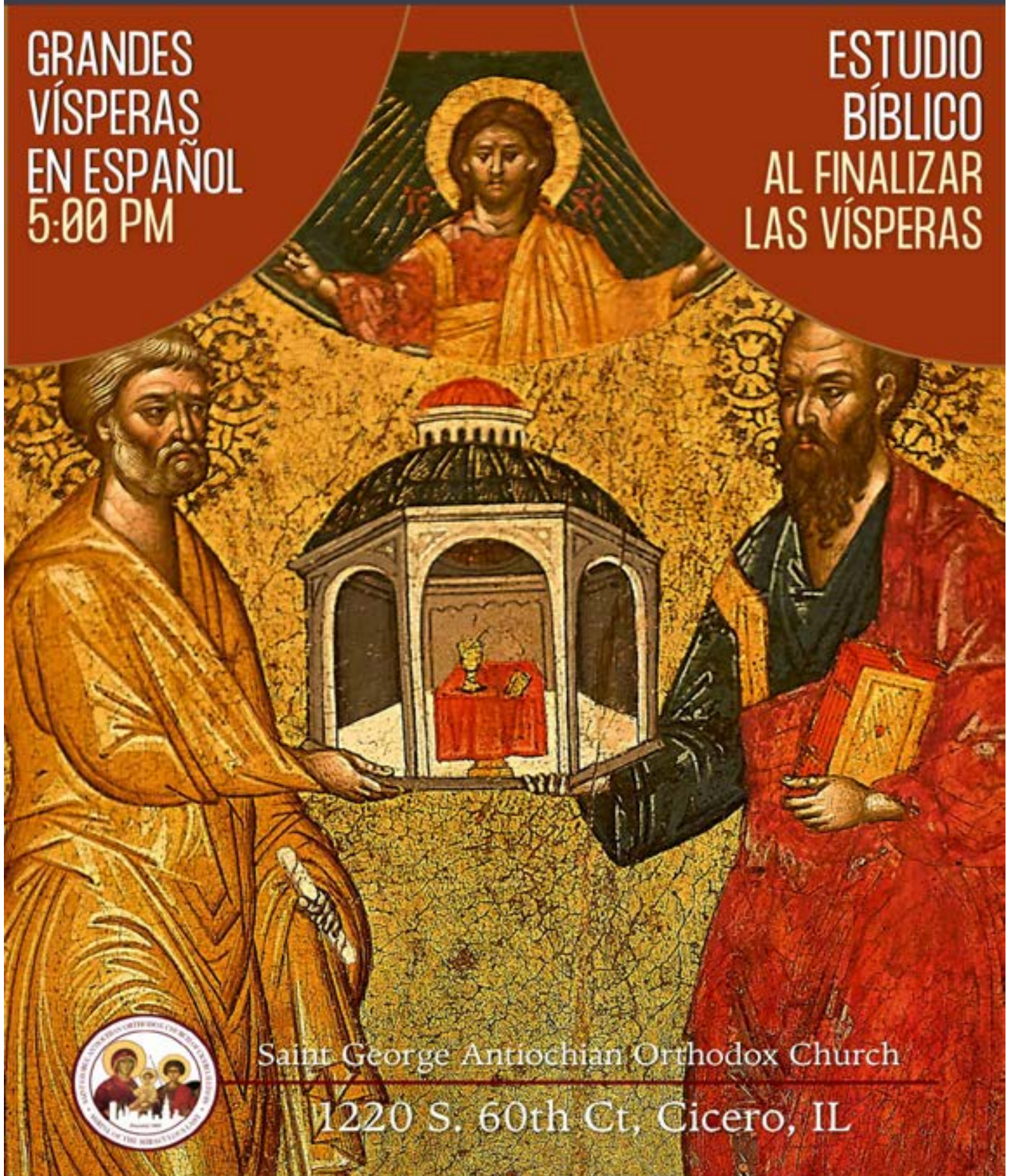
SAVE ★ THE ★ DATE

★ PARISHIONERS OF ALL AGES AND THEIR FAMILIES INVITED! ★

SÁBADO 27 DE JUNIO

GRANDES
VÍSPERAS
EN ESPAÑOL
5:00 PM

ESTUDIO
BÍBLICO
AL FINALIZAR
LAS VÍSPERAS



Saint George Antiochian Orthodox Church

1220 S. 60th Ct, Cicero, IL



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, September 3

All are Welcome!

7313 N Waukegan Rd. Niles, IL 60714





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

RESERVE ONLINE AT
WWW.STGEORGECHI.ORG/LEGACY
RESERVATIONS DEADLINE SUNDAY, AUGUST 23, 2026



SCAN ME



*NO TICKETS SOLD AT THE DOOR ON
SATURDAY, SEPTEMBER 26, 2026*
ALL TRANSACTIONS ARE NON-REFUNDABLE
QUESTIONS: CONTACT THE CHURCH OFFICE
708.656.2927 OR LEGACY@STGEORGECHI.ORG



SCAN ME

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



LEARN HOW YOU COULD SAVE A LIFE

Join NMDPSM at our event to
find out more!

Searching Patient:
Isaac Nonah



75% of patients needing a blood stem cell transplant don't have a fully matched donor in their family. They depend on NMDP to find an unrelated donor.

Date Sunday, June 14th

Time 12:00pm–2:00pm

Location St. George Antiochian
Orthodox Church
1220 S 60th CT, Cicero IL, 6080

Can't attend the event?
Scan the QR code to join
the NMDP RegistrySM today!



To learn more, contact
Amber Jack 708-943-8536

or text TeamIsaac to 61474



Saint George Antiochian Orthodox Church, Cicero, IL

25th Annual GOLFCLASSIC

Golfing for a purpose

Sponsors

Premier

- Assisted Senior Living 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 †Rimona 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
- Gaming Productions
- Dr. Malik Zayed
- Michael and Diane Moukheiber and Family
- Fady and Jenna Mseih

Friend of Event

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

Community

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

General

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

– Premier Sponsors –



– Platinum Sponsors –



– Corporate Sponsors –



– Patron Sponsors –



– Friend of Event Sponsors –



– Community Sponsors –

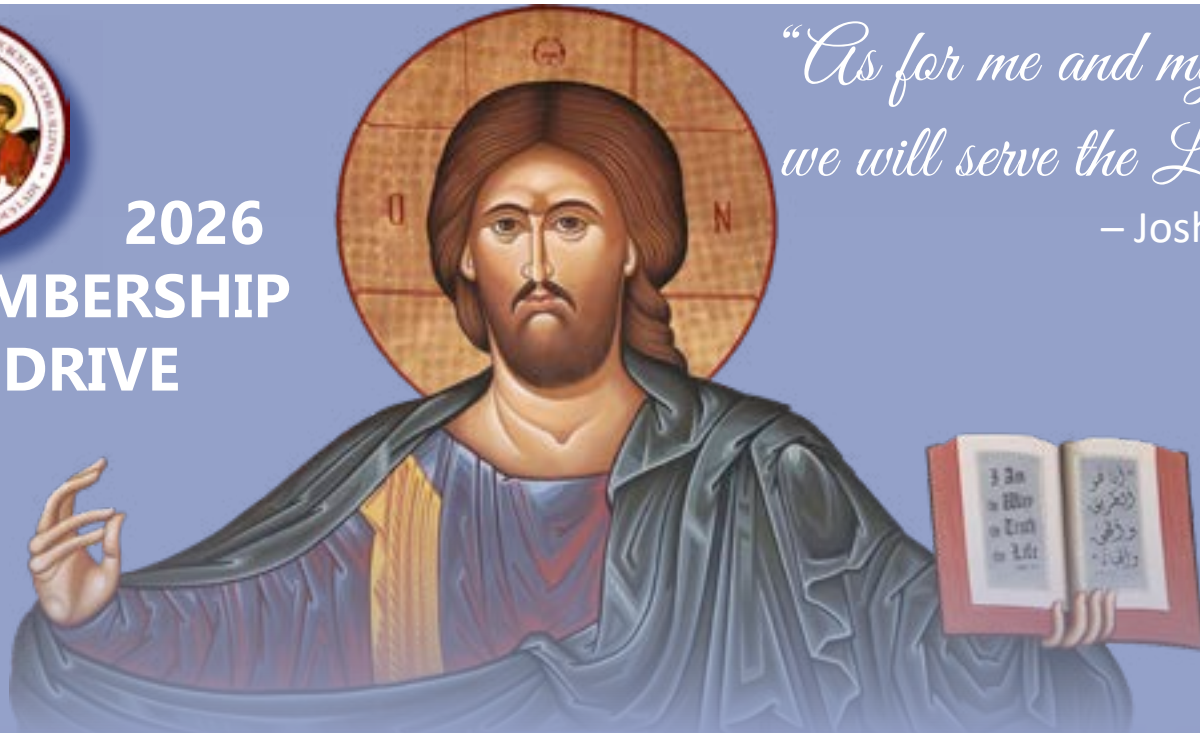


– General Sponsors –





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,

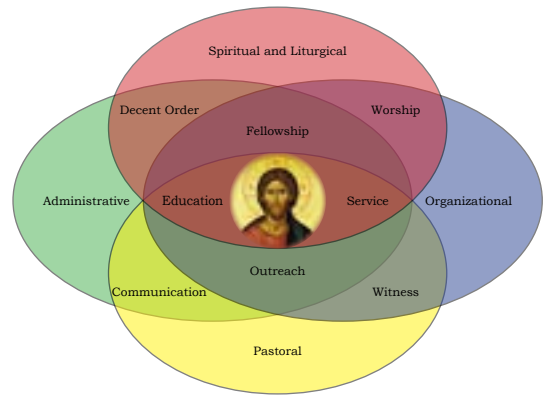
we are called to be one Body in Christ — united
in worship, stewardship, service, and love.

- 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

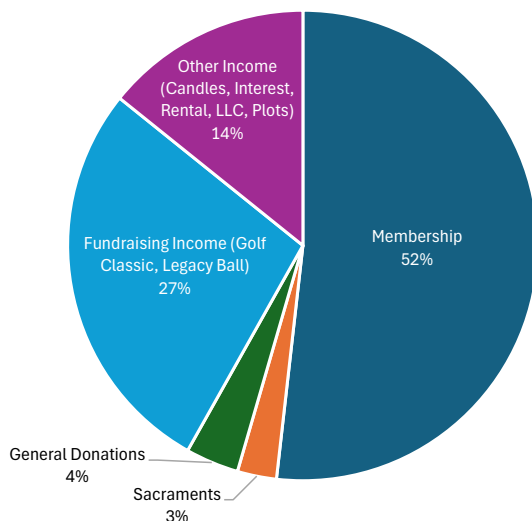
- Sunday School and youth programs
- Adult education
- Ministries for children and families

OUTREACH AND COMMUNITY CARE

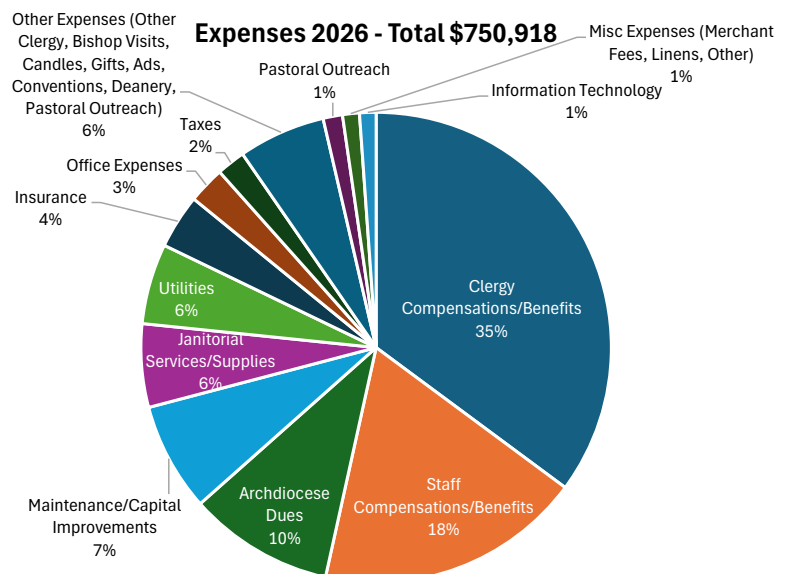
- Assistance to families in need
- Community support initiatives
- Charitable ministries

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

*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