

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
15	Henriette Azar	20
15	Derek Ellies	63
16	Hekmat Kelada	20
16	Nahil Kakish	20
16	Gabraha Barbara	20
18	Moses Chamandy	44
18	George Zidde	29
19	Badawi Sabbouh	5
19	Edward Dabous	43
19	Nellie Deratnay	32
19	Nawal Jahshan	21
20	Jeries Qaqish	44
20	Alice Sayegh	16
20	Seham Al Bajali Henn	12

ETERNAL LIGHT

- **August 11:** in loving memory of Nahida Irbib from Nadim Irbib and family
- **September 22:** in loving memory of Ernest Younes from his family
- **October 13:** in loving memory of Yvonne Younes from her family

- **Ushers for July 21:** Edward Abboud, Nahla Dahdaly, Issa Besharat and Colette El-Hajj
- **Ushers - July 28:** Richard Smith, George Boutros, Raja Shnoudeh and Samar Shuhaibar

- Please, pray for the health of the following parishioners: Attiah, Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Adel, Valentine, Lucy, Adele and Nina. If you have any names of people who need prayers, email them to father.
- **Fr. George resumed blessing homes. Please call Father to schedule**
- **Wine and Holy Bread Donations:** if you like to donate towards the wine or holy bread, please see the office. \$350 for Holy Bread, and \$300 for wine. We wish to thank **Kathy & Majde Qaqish** who sponsored the Holy Bread for July.
- **Father is out of town to attend the convention** at Grand Rapids from July 22- July 27th. Father can be reached via phone or email in case of an emergency.
- **One Year Memorial** for Rene Tabangi will be next Sunday offered by her children.
- **One Year memorial** for Ky. Manal Dahdouh will be on Sunday September 8th.
- **University Students:** if your son/daughter are starting their university this coming September, please send Father their names and which university. Some universities have OCF chapters, your child can connect with other Orthodox people through Orthodox Christian Fellowship.
- **August Schedule:**
 - **Paraklesis service at 7 PM:** August 1st Thursday, 7th Wednesday, 9th Friday, 12th Monday.
 - **Feast of the Transfiguration:** will be celebrated on Monday August 5th.
 - **The Dormition of the Theotokos:** will be celebrated on August 14th with Orthros at 6 PM followed by the Divine Liturgy.
 - **The Dormition Fast:** The fast during the dormition of the Theotokos is a strict fast like great lent: **no dairy products, no fish, no meat, no poultry, no alcohol and no eggs.**
 - **The Feast of the Beheading of St. John the Baptist:** will be celebrated with the Divine Liturgy on August 28th at 7 PM.

ST. GEORGE SUMMER FESTIVAL 2019

- We are happy to announce that St. George Orthodox Church will be holding its sixth summer festival event on Saturday, September 7th (1:00 - 10:00pm) and Sunday, September 8th (12:00 – 9:00pm). The event will offer variety of Middle Eastern food and sweets, music and live entertainment for all ages. The festival committee is looking for volunteers to assist where needed. Shifts will be assigned over the 2 days period. It is important to have as much help as possible in order to make this year a greater success. For sponsorship contact George Boutros 416-688-9994

Ten Steps to a Better Prayer Life

Designate A Prayer Space: Whether it is in the corner of your desk or a little stand in your room, it is important to have a place where you can put your Bible, Icons, etc. Dedicate the use of that space for God alone.

Acquire A Time: Incorporate prayer in your routine and set time aside to center your thoughts to God.

Acquire A Library: Start with a Bible, then get a small Orthodox Prayer Book, after that start collecting books. Here are some suggestions: ‘Living the Liturgy’ (Fr. Stanley Harakas), ‘The Way of a Pilgrim’ (Monk of the Eastern Church), ‘For the Life of the World’ (Fr. Alexander Schmemmann), ‘Beginning to Pray’ (Metropolitan Anthony Bloom), ‘Bread for Life’ (Fr. Theodore Stylianopoulos), ‘The Orthodox Way’ (Bishop Kallistos Ware), ‘Way of the Aesthetic’ (Tito Collander).

Assemble An Altar: In your prayer center gather icons (Christ, Theotokos, Guardian Angel and patron saint), service books, incense, votive light, a cross, a prayer rope, etc. Incorporate your five senses in prayer.

Pray: Speak from your heart. Learn prayers of the Church. Try the Jesus Prayer or the Lord’s Prayer. Also incorporate your own prayers and thoughts.

Acquire A Spiritual Guide: This is a very important step. One should build a relationship with either a member of the clergy, monk or nun, who will become your spiritual guide. He/she will help guide and pace you to a balanced prayer life. The Sacrament of Confession can be arranged through your priest.

Fasting and Almsgiving: Fasting adds a dimension to your prayer life. Your fasting practice should be regulated to avoid physical and spiritual harm. As for alms, give where you see a need and trust that the Lord will provide.

Build on What You Already Have: If you already have a routine, build on it. If, for example, you pray before you go to sleep, it will be easier to read a chapter from the Bible before your bedtime prayers, than to set up some time during the day to read.

Sanctify All That You Do. You may have set aside a time and space for a prayer routine, but that doesn’t mean you should separate your life into sacred and secular. Privately thank God for what you have at all times, and make Him aware of your every concern. Dedicate everything you do to Him.

Remember the power of the Life-giving Cross, the sign of the Cross is a reminder of Christ in our lives. Blessing oneself with the cross by holding the first two fingers of the right hand and thumb together represents the Holy Trinity. The last two fingers held to the palm represent the two natures of Christ – God and man. Orthodox Christians cross themselves from the head to the breast and from shoulder to shoulder, right to left. This unique and all-embracing symbol shows that the cross is the inspiration, power and indeed the very content of our lives.

Baptismal sponsors (Taken from the OCA.org website)

Question

My wife and I recently made enquiry concerning having our new born son baptized. When we enquired as to whether my wife's cousin, who believes in Jesus Christ but is not a member of the Orthodox—or any—Church, could serve as a baptismal sponsor, we were informed that this would not be possible. This may cause problems within our family as we had hoped to honor her cousin in this capacity. Why must a baptismal sponsor be of the Orthodox Christian faith?

Answer

As clearly implied by the term itself, a “baptismal sponsor” is a pious, practicing Orthodox Christian who would be “sponsoring,” in this case, your infant son as he is initiated into the life of the Church through the sacraments of Baptism, Chrismation and the Eucharist. As such, the sponsor “sponsors” the child into a reality—the worshipping faith community, the very Body of Christ—that the sponsor himself or herself already embraces in its fullness. Hence, the sponsor, at the outset of the Rite of Baptism, speaks on behalf of the child in denouncing Satan, professing the Nicene-Constantinopolitan Creed, and acknowledging belief in and acceptance of Jesus Christ “as King and God.” Properly speaking, then, one cannot “sponsor” someone into “something” that one does not fully acknowledge and embrace himself or herself.

The focus in selecting a baptismal sponsor must always be on ensuring the spiritual growth and formation of the child, who surely will benefit from the example of a pious sponsor as he or she grows in “life, faith and spiritual understanding.” When choosing a baptismal sponsor, “honoring” a family member or close friend should never be a determining factor. What is crucial is selecting a sponsor who can stand as a model with regard to living a faithful Orthodox Christian life, not only in word, but also by example.

**DIVINE LITURGY VARIABLES ON SUNDAY, JULY 21, 2019
TONE 4 / EOTHINON 5; FIFTH SUNDAY AFTER PENTECOST
& FIFTH SUNDAY OF MATTHEW**

RIGHTEOUS FATHERS JOHN OF EDESSA IN MESOPOTAMIA AND SIMEON OF HOMS (EMESA),
THE FOOL-FOR-CHRIST; PARTHENIOS, BISHOP OF RADOVIZLIOS; MARTYR VICTOR OF MARSEILLES

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.
Choir: Lord, have mercy.

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُوْلُسَ وَالْمِطْرَانَ
يُوحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتَيْهِمَا سَالِمَيْنِ، إِلَى الرَّبِّ
نَطْلُبُ.
الجوقة: يَا رَبُّ ارْحَمْنَا.

- *During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." After the Little Entrance, chant the apolytikia in the following order:*

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

إِنَّ تَلْمِيذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَّرَ بِالْقِيَامَةِ
الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِيَّ، وَخَاطَبْنَ الرُّسُلَ
مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّحَ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ،
وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

- *Now sing the apolytikion of the patron saint or feast of the temple.*

ORDINARY KONTAKION IN TONE TWO

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

يَا شَفِيعَةَ الْمَسِيحِيِّينَ الْغَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى
الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنِّ أَصْوَاتِ
طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْكَ
صَالِحَةَ، نَحْنُ الصَّارِحِينَ نَحْوِكَ بِإِيْمَانٍ: بَادِرِي إِلَى
الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلْبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ
دَائِمًا بِمُكْرَمِيكَ.

THE EPISTLE

(For the Fifth Sunday after Pentecost)

How great are Thy works, O Lord! In wisdom hast Thou made them all.

Bless the Lord, O my soul.

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

Brethren, my heart's desire and prayer to God for Israel is that it may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and

ما أعظمَ أعمالَكَ يَا رَبُّ. كُلُّهَا بِحِكْمَةٍ صَنَعْتَ.
بَارِكِي يَا نَفْسِي الرَّبِّ.
فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُوْلُسَ الرِّسُولِ إِلَى أَهْلِ
رُومِيَةِ. (10:1-10)

يَا إِخْوَةَ، إِنَّ مَسَرَّةَ قَلْبِي وَطَلْبَتِي إِلَى اللَّهِ لِأَجْلِ
إِسْرَائِيلَ هِيَ لِلْخَلَاصِ. لِأَنِّي أَشْهَدُ لَهُمْ أَنَّ لَهُمْ

seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that everyone who has faith may be justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says: Do not say in your heart, "Who will ascend into Heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

غَيْرَةَ لِلَّهِ، وَلَكِنْ لَيْسَ حَسَبَ الْمَعْرِفَةِ. لِأَنَّهُمْ إِذْ كَانُوا يَجْهَلُونَ بَرَّ اللَّهِ، وَيَطْلُبُونَ أَنْ يُنْبِتُوا بَرَّ أَنْفُسِهِمْ، لَمْ يَخْضَعُوا لِبَرِّ اللَّهِ. لِأَنَّ غَايَةَ النَّامُوسِ هِيَ الْمَسِيحُ لِلْبَرِّ لِكُلِّ مَنْ يُؤْمِنُ. لِأَنَّ مُوسَى يَكْتُبُ فِي الْبِرِّ الَّذِي بِالنَّامُوسِ: «إِنَّ الْإِنْسَانَ الَّذِي يَفْعَلُهَا سَيَحْيَا بِهَا». وَأَمَّا الْبِرُّ الَّذِي بِالْإِيمَانِ فَيَقُولُ هَكَذَا: «لَا تَقُلْ فِي قَلْبِكَ: مَنْ يَصْعَدُ إِلَى السَّمَاءِ؟» أَيْ لِيُحْدِرَ الْمَسِيحَ، «أَوْ: مَنْ يَهْبِطُ إِلَى الْهَوَايَةِ؟» أَيْ لِيُصْعِدَ الْمَسِيحَ مِنَ الْأَمْوَاتِ. لَكِنْ مَاذَا يَقُولُ؟ «الْكَلِمَةُ قَرِيبَةٌ مِنْكَ، فِي فَمِكَ وَفِي قَلْبِكَ» أَيْ كَلِمَةُ الْإِيمَانِ الَّتِي نَكْرِرُ بِهَا: لِأَنَّكَ إِنْ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ يَسُوعَ، وَأَمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ مِنَ الْأَمْوَاتِ، خَلَصْتَ. لِأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبَرِّ، وَالْفَمَ يُعْتَرَفُ بِهِ لِلْخَلَاصِ.

THE GOSPEL

(For the Fifth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (8:28-9:1)

At that time, when Jesus came to the country of the Gergesenes, two demoniacs met Him, coming out of the tombs, so fierce that no one could pass that way. And behold, they cried out, "What have we to do to Thee, O Son of God? Art Thou come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged Him, "If Thou castest us out, send us away into the herd of swine." And He said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw Him, they begged Him to leave their neighborhood. And getting into a boat He

فصلٌ شريفٌ من بشارَةِ القديسِ متى الإنجيلي البشيرِ والتلميذِ الطاهرِ. (8:28-9:1)

في ذلكَ الزمانِ لما أتى يسوعُ إلى كورةِ الجُرجُسيينِ استقبلَهُ مَجْنُونانِ خارجانِ مِنَ الْقُبُورِ، شَرَسانِ جِدًّا، حَتَّى إِنَّهُ لَمْ يَكُنْ أَحَدًا يَقْدِرُ أَنْ يَجْتَازَ مِنْ تِلْكَ الطَّرِيقِ * فَصَاحَا قَائِلَيْنِ: "ما لنا ولكَ يا يسوعُ ابنَ اللهِ. أَجِئْتَ إِلى ههنا قَبْلَ الزَّمانِ لَتُعَذِّبنا؟" * وكانَ بَعِيدًا مِنْهُمُ قَطِيعُ خَنازيرٍ كَثيرةٍ تَرعى * فَأَخَذَ الشَّيَاطِينُ يَطْلُبُونَ إِلَيْهِ قَائِلِينَ: "إِنْ كُنْتَ تُخْرِجنا، فَأُذِّنْ لَنَا أَنْ نَذْهَبَ إِلى قَطِيعِ الخَنازيرِ" * فَقَالَ لَهُمُ: "اذْهَبوا". فَخَرَجُوا وَذَهَبُوا إِلى قَطِيعِ الخَنازيرِ. فَإِذا بِالْقَطِيعِ كُلِّهِ قَدْ وَثَبَ عَنِ الْجُرْفِ إِلى البَحْرِ وماتَ في المِياهِ * أَمَّا الرُّعاةُ فَهَرَبُوا وَمَضُوا إِلى المَدِينَةِ، وأخبروا بِكُلِّ شَيْءٍ وبِأَمْرِ المَجْنُونينِ * فَخَرَجَتِ المَدِينَةُ كُلُّها لِلِقائِ يَسوعَ. ولَمَّا رَأوهُ، طَلَبوا إِلَيْهِ أَنْ يَتَحَوَّلَ عَنِ ثُخومِهِمْ * فَدَخَلَ السَّفِينَةَ واجتازَ وأتى إلى

crossed over and came to His own city.

مدینتہ.

- *The Divine Liturgy of St. John Chrysostom continues as usual.*

THE DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; **of our Righteous Fathers John of Edessa in Mesopotamia, and Simeon of Homs (Emesa), the Fool-for-Christ; Parthenios, bishop of Radovizlios; and Martyr Victor of Marseilles**, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

Pronunciation Guide

Radovizlios: rah-doh-VEEZ-lee-ohs

Marseilles: mar-SY

These texts have been prepared by St George Antiochian Orthodox Church

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