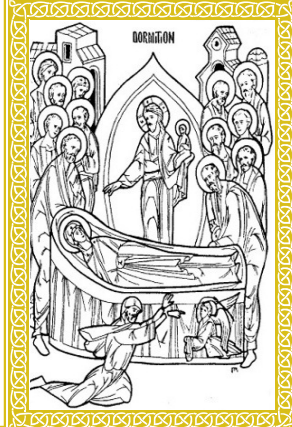




St. Mary Orthodox Church

كنيسة العذراء مريم الأنطاكية الأرثوذكسية

Antiochian Orthodox Christian Archdiocese
of North America



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

June 3, 2012

Sunday of Pentecost

أحد العنصرة

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Fr. Malek Rihani - cell phone: (708) 516-6417, email: myrihani@hotmail.com

Weekly Schedule of Services

Saturday: 5:30 p.m. Great Vespers

Sunday: 9:15 a.m. Matins -- 10:30 a.m. Divine Liturgy

*Wednesday: 10:00 a.m. Matins -- 10:30 a.m. Bible Study
(Confessions by Appointment)*

Welcome to the Church of the Virgin Mary! We extend our warmest and heartfelt greetings to you and your family. If this is your first time with us, we pray that you feel at home. After all, we are gathered together in our Father's house. Please see one of the ushers at the end of the service for a "Welcome Packet" for more information. May God bless you and give you many healthy years in His service.

أهلاً بكم في كنيسة العذراء مريم! يُسعدنا أن نُقدّم لكم ولعائلاتكم تحياتنا القلبية الحارّة. إذا كانت هذه زيارتكم الأولى لكنيستنا، نرجو أن تشعروا بأنكم في بيتكم الذي هو بيت أبنينا جميعاً. أَلرّجاء أن تسألوا أحد المساعدين في الكنيسة في نهاية الخدمة الالهية عن "رزمة معلومات الترحيب" التي تحتوي على المعلومات المطلوبة. اللهُ يبارككم وينعم عليكم بالصحة لسنين عديدة في خدمة الرب.

Clergy, Parish Council, Committees, and Ministries

Parish Clergy:

Rev. Fr. Mousa Haddad, Pastor
Rev. Fr. Malek Rihani
Subdeacon Matthew Sweis

Parish Council:

Presiding Officer

Rev. Fr. Mousa Haddad

Chairman

Fadi Abu Manneh

Vice Chairman

Rashid Sweis

Treasurer

Abdullah Tadros

Financial Secretary

Samer Tadros

Secretary

Abeer Khouri

Council Members:

George Barakat

Maher Ibrahim

CJ Kari

Bassam Salman

Faris Samawi

Ramzi Sweis

Committees:

Altar / Liturgics

Mazen Ammari & Steve Rihani

PLC 2012

Abdullah Tadros & CJ Kari

Expansion & Maintenance

Luai Sweiss

Fundraising & Stewardship

Rashid Sweis & Bassam Salman

Financial

Abdullah Tadros

Communication

Abeer Khouri

Constitution

Ramzi Sweis

Humanitarian

Shireen Salman

Ushering

Fadi Abu Manneh

Web Master

Sana Sweis

Office Administrator

Katia Haddad

Organizations and Ministries:

Sunday School Director

Omar Sweiss

Sunday School Spiritual Director

Fr. Mousa Haddad

Ladies Guild President

Kholoud Swais

Ladies Guild Spiritual Director

Fr. Mousa Haddad

Fellowship President

Khalil Haddad

Fellowship Spiritual Director

Fr. Mousa Haddad

SOYO President

Hadeel Sweis

SOYO Advisor

Orieb Sweis & Steve Rihani

SOYO Spiritual Director

Fr. Malek Rihani

Handmaids of the Lord

Mansoura Khouri & Lina Haddad

Handmaids Spiritual Director

Fr. Malek Rihani

Choir Director

Michael Rascia

Chanter

Khaled Salman & Faris Samawi

Church Hall Rental - Call the church office or email: katiahaddad@virginmaryoc.org

تغييرات في القداس

Changes in the Liturgy

First Antiphon

The heavens tell the glory of God, and the firmament declareth the work of His hands. Day to day pours forth speech and night to night proclaims knowledge.

Through the intercessions of the Theotokos, Savior, save us!

There are no languages nor words in which their voices are not heard. Their voice hath gone unto all the earth and their words to the end of the world.

Through the intercessions of the Theotokos, Savior, save us!

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

Through the intercessions of the Theotokos, Savior, save us!

الانتيفونا الأولى

السموات تُذيعُ مجدَ الله والفلَكُ يخبرُ بأعمالِ يديه. يومٌ إلى يومٍ يُبدي كلمةً وليلاً إلى ليلٍ يخبرُ علماً.

بشفاعاتِ والدةِ الإلهِ يا مخلصِ خلصنا.

ليسَ قولٌ ولا كلامٌ الذينَ لا تُسمعُ أصواتهم. إلى كلِّ الأرضِ خرجَ صوتهم، وفي أقطارِ المسكونةِ انبثَّتْ كلامهم.

بشفاعاتِ والدةِ الإلهِ يا مخلصِ خلصنا.

المجدُ للآبِ والابنِ والروحِ القدس، الآنَ وكلَّ أوانٍ وإلى دهرِ الداهرينَ. آمين.

بشفاعاتِ والدةِ الإلهِ يا مخلصِ خلصنا.

Second Antiphon

The Lord hear thee in the day of tribulation; may the name of the God of Jacob protect thee.

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

Let him send forth unto Thee help from his sanctuary and support thee out of Zion.

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

May he remember all thy sacrifice and enrich thy burnt offering.

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

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

O Only-begotten Son and Word of God...

الانتيفونا الثانية

يَسْتَجِيبُ لَكَ الرَّبُّ فِي يَوْمِ الضِّيقِ وَيُنصِرُكَ اسْمُ اللَّهِ يَعْقُوبَ.

خلصنا أيها المعزي الصالح، لنرتل لك، هلوليا.

يرسلُ لك عوناً من قدسه، ومن صهيون يقبلُك.

خلصنا أيها المعزي الصالح، لنرتل لك، هلوليا.

يذكرُ لك الربُّ كلَّ ذبائحك ويستسمنُ محرقاتك.

خلصنا أيها المعزي الصالح، لنرتل لك، هلوليا.

المجدُ للآبِ والابنِ والروحِ القدس، الآنَ وكلَّ أوانٍ وإلى دهرِ الداهرينَ. آمين.

يا كلمةِ الله...

Third Antiphon

Their sound hath gone forth into all the earth and their words unto the end of the world.

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!

الانتيفونا الثالثة

إلى كلِّ الأرضِ خرجَ صوتهم، وفي أقطارِ المسكونةِ انبثَّتْ كلامهم.

مباركٌ أنتَ أيها المسيحُ إلهنا. يا مَنْ أظهرتَ الصيادينَ غزيرتي الحكمة. إذ سكبتَ عليهم الروحَ القدس. وبهم المسكونة افتتحت. يا محبَّ البشرِ المجدُ لك!

Changes in the Liturgy

تغييرات في القداس

Entrance Hymn

Be thou exalted, O Lord, in thine own strength. We will sing and praise thy powers. Save us, O Good Comforter, as we sing to thee, Alleluia!

ارتفع يا ربُّ بقوتِكَ، نُسبحُ ونرتلُ لعزَّتِكَ. خلصنا أيها المعزي الصالح، لنرتلُ لك، هلوليا!

Troparion of Pentecost (Tone Eight)

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 الصَّيَادِينَ غَزِيرِي الْحِكْمَةِ. إِذْ سَكَبْتَ عَلَيْهِمُ الرُّوحَ الْقُدُسَ. وَبِهِمُ الْمَسْكُونَةَ اقْتَنَصْتَ. يَا مُحِبَّ الْبَشَرِ الْمَجْدُ لَكَ!

Kontakion of Pentecost (Tone Eight)

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.

عندما انحدَرَ العَلِيُّ مُبَلِّلاً الألسنةِ كانَ للأُمَّمِ مُقَسِّمًا. وَلَمَّا وَزَعَ الألسنةِ النَّارِيَةِ دَعَا الكُلَّ إِلَى اتِّحَادٍ وَاحِدٍ. فَذَلِكَ نُمَجِّدُ بِأَصْوَاتٍ مُتَّفِقَةٍ الرُّوحَ الكَلِّيَّ قَدْسُهُ.

Instead of the Trisagion Hymn, the following is sung:

“As many as have been Baptized into Christ, have put on Christ.
Alleluia!”

“أنتم الذين بالمسيح اعتمدتم المسيح قد لبستم، هلوليا!”

Epistle of Pentecost

الرسالة لأحد العنصرة

Their voice has gone out into all the earth!

The heavens declare the glory of God!

The Reading is from the Acts of the Apostles (2:1-11).

When the day of Pentecost had come, they 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 other 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 they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

إلى كُلِّ الأَرْضِ خَرَجَ صَوْتُهُمْ!

السَّمَاوَاتُ تُذَيِّعُ مَجْدَ اللهِ!

فصلٌ من أعمال الرُّسُلِ القُدِّيسِينَ الأَطْهَارِ (11-2:1)

لَمَّا حَلَّ يَوْمُ الخَمْسِينَ كَانَ الرُّسُلُ كُلُّهُمْ مَعًا فِي مَكَانٍ وَاحِدٍ * فَحَدَّثَتْ بَعْتَهُ صَوْتُ مِنَ السَّمَاءِ كصوتِ رِيحٍ شَدِيدَةٍ تَعْسِفُ وَمَلَأَتْ كُلَّ البَيْتِ الَّذِي كَانُوا جَالِسِينَ فِيهِ * وَظَهَرَتْ لَهُمْ أَلْسِنَةٌ مُنْقَسِمَةٌ كَأَنَّهَا مِنْ نَارٍ فَاسْتَقَرَّتْ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ * فَامْتَلَأُوا كُلُّهُمْ مِنَ الرُّوحِ القُدُسِ وَطَفِقُوا يَتَكَلَّمُونَ بِلُغَاتٍ أُخْرَى كَمَا أَعْطَاهُمُ الرُّوحُ أَنْ يَنْطَفُؤا * وَكَانَ فِي أُورُشَلِيمَ رِجَالٌ يَهُودٌ أَتْقِيَاءُ مِنْ كُلِّ أُمَّةٍ تَحْتَ السَّمَاءِ * فَلَمَّا صَارَ هَذَا الصَّوْتُ اجْتَمَعَ الجَمْهُورُ فَتَحَيَّرُوا لِأَنَّ كُلَّ وَاحِدٍ كَانَ يَسْمَعُهُمْ يَنْطَفُونَ بِلُغَتِهِ * فَدَهَشُوا جَمِيعُهُمْ وَتَعَجَّبُوا قَائِلِينَ بَعْضُهُمْ لِبَعْضٍ أَلَيْسَ هَؤُلَاءِ المَتَكَلِّمُونَ كُلُّهُمْ جَلِيلِيِّينَ * فَكَيْفَ نَسْمَعُ كُلُّ مَنَا لُغَتَهُ الَّتِي وُلِدَ فِيهَا * نَحْنُ الْفِرْتِيِّينَ وَالْمَادِيِّينَ وَالْعِيلَامِيِّينَ وَسُكَّانَ مَا بَيْنَ النَهْرَيْنِ وَالْيَهُودِيَّةِ وَكِبَادُوكِيَّةَ وَبَنْطُسَ وَأَسِيَّةَ * وَفَرِيجِيَّةَ وَبِمْفِيلِيَّةَ وَمِصْرَ وَنَوَاحِي لِيبِّيَّةَ عِنْدَ القَيْرَوَانِ وَالرُّومَانِيِّينَ المَسْتَوطينَ * وَالْيَهُودَ وَالدُّخَلَاءَ وَالكُرِينِيِّينَ وَالعَرَبَ نَسْمَعُهُمْ يَنْطَفُونَ بِأَلْسِنَتِنَا بِعِظَائِمِ اللهِ.

Gospel of Pentecost

الإنجيل لأحد العنصرة

The Reading of the Holy Gospel according to St. John (7:37-52, 8:12).

On the last day of the feast, the great day, Jesus stood up and proclaimed, "If any one 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."

*فصلٌ شريفٌ من بشارة القديس يوحنا الإنجيليِّ البشيرِ، التلميذِ الطاهرِ (7:37-52، 8:12) *

في اليومِ الآخرِ العظيمِ مِنَ العيدِ كانَ يسوعُ واقفاً فصاحَ قائلاً إنَّ عَطِشَ أَحَدٍ فليأتِ إليَّ وَيَشْرَبْ * مَنْ آمَنَ بي فكما قالَ الكتابُ سَتَجْرِي مِنْ بَطْنِهِ أَنْهَارٌ مَاءٍ حَيٍّ * (إِنَّمَا قَالَ هَذَا عَنِ الرُّوحِ الَّذِي كَانَ الْمُؤْمِنُونَ بِهِ مُزْمِعِينَ أَنْ يَقْبَلُوهُ إِذْ لَمْ يَكُنِ الرُّوحَ الْقُدْسَ بَعْدُ. لِأَنَّ يَسُوعَ لَمْ يَكُنْ بَعْدُ قَدْ مُجِّدَ) * فكثيرونَ مِنَ الْجَمْعِ لَمَّا سَمِعُوا كَلَامَهُ قَالُوا هَذَا بِالْحَقِيقَةِ هُوَ النَّبِيُّ. وَقَالَ آخَرُونَ هَذَا هُوَ الْمَسِيحُ * وآخرونَ قالوا أَلَعَلَّ الْمَسِيحَ مِنَ الْجَلِيلِ يَأْتِي * أَلَمْ يَقُلْ الْكِتَابُ إِنَّهُ مِنْ نَسْلِ دَاوُدَ مِنْ بَيْتِ لَحْمِ الْقَرْيَةِ حَيْثُ كَانَ دَاوُدُ يَأْتِي الْمَسِيحُ * فَحَدَّثَ شَقَاقُ بَيْنَ الْجَمْعِ مِنْ أَجْلِهِ * وكانَ قَوْمٌ مِنْهُمْ يُرِيدُونَ أَنْ يُمَسِّكُوهُ وَلَكِنْ لَمْ يُلْقِ أَحَدٌ عَلَيْهِ يَدًا * فَجَاءَ الْخُدَّامُ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالْفَرِيسِيِّينَ فَقَالَ هَوْلَاءِ لَهُمْ لِمَ لَمْ تَأْتُوا بِهِ * فَأَجَابَ الْخُدَّامُ لَمْ يَتَكَلَّمْ قَطُّ إِنْسَانٌ هَكَذَا مِثْلَ هَذَا الْإِنْسَانِ * فَأَجَابَهُمُ الْفَرِيسِيُّونَ أَلَعَلَّكُمْ أَنْتُمْ أَيْضاً قَدْ ضَلَلْتُمْ * هل أَحَدٌ مِنَ الرُّؤَسَاءِ أَوْ مِنَ الْفَرِيسِيِّينَ آمَنَ بِهِ * أَمَّا هَوْلَاءِ الْجَمْعُ الَّذِينَ لَا يَعْرِفُونَ النَّامُوسَ فَهُمْ مَلْعُونُونَ * فَقَالَ لَهُمْ نِيقُودِيمُسُ الَّذِي كَانَ قَدْ جَاءَ إِلَيْهِ لَيْلاً وَهُوَ وَاحِدٌ مِنْهُمْ * أَلَعَلَّ نَامُوسَنَا يَدِينُ إِنْسَاناً إِنْ لَمْ يَسْمَعْ مِنْهُ أَوَّلًا وَيَعْلَمَ مَا فَعَلَ * أَجَابُوا وَقَالُوا لَهُ أَلَعَلَّ أَنْتَ أَيْضاً مِنَ الْجَلِيلِ. إِبْحَثْ وَانظُرْ إِنَّهُ لَمْ يَقُمْ نَبِيٌّ مِنَ الْجَلِيلِ * ثُمَّ كَلَّمَهُمْ أَيْضاً يَسُوعُ قَائِلاً أَنَا هُوَ نُورُ الْعَالَمِ مَنْ يَتَّبِعْنِي فَلَا يَمْشِي فِي الظَّلَامِ بَلْ يَكُونُ لَهُ نُورُ الْحَيَاةِ.

Changes in the Liturgy

تغييرات في القداس

The Megalynarion of Pentecost (Tone Seven)

O Mother that hath known no man, thou didst conceive, not experiencing corruption, lending a body to the Word, the Creator of all, becoming a receptacle to thine insupportable Creator, a dwelling-place to thine incomprehensible Maker. Wherefore, O Virgin Theotokos, thee do we magnify.

التعظيمة لوالدة الإله لعيد العنصرة (بالحن السابع)

لقد حبَلتِ ولم تمارسي خبرة فسادٍ. وأقرضتِ جسداً للكلمة البارئ الكَلَّ أيتها الأم التي لم تعرف رجلاً الصائرة خزانةً لخالقها الذي لا يوسع. ومَسَكْنَا لمبدعها الذي لا يُدْرَك. لأجلِ هذا يا والدة الإله العذراء لك نعظم.

Koinonikon

Thy good Spirit shall lead me into the right land. Alleluia!

الكينونيكون

روحك الصالح يهديني في ارضٍ مستقيمة. هليلويا!

Instead of “We have seen the true light...”, sing:

Troparion of Pentecost (Tone Eight)

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.

بدلاً من "قد رأينا النور الحقيقي...", نرتل:

طروبارية العنصرة (بالحن الثامن)

مُبَارَكُ أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهُنَا. يَا مَنْ أظْهَرْتَ الصَّيَادِينَ غَزِيرِي الْحِكْمَةِ. إِذْ سَكَبْتَ عَلَيْهِمُ الرُّوحَ الْقُدُسَ. وَبِهِمُ الْمَسْكُونَةَ اقْتَنَصْتَ. يَا مُحِبَّ الْبَشَرِ الْمَجْدُ لَكَ!



The Self-Ruled
Antiochian Orthodox Christian Archdiocese of North America
The Diocese of Toledo and the Midwest

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TOLEDO, OH 43606-2903

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BPANTHONYMICHAELS@GMAIL.COM

TO BE PRINTED IN THE CHURCH BULLETIN

Pentecost 2012

Dear Metropolitan Philip, brothers and members of our local Synod, beloved clergy, brothers and sisters in Christ:

Today, I greet you on the great feast of Pentecost at the coming of the Holy Spirit to the Church, the Body of Christ.

As Jesus Christ has restored the image of God in us through the work the Father has assigned Him, given to each of us in the sacrament of Holy Baptism, the Holy Spirit has the task of regenerating the likeness of God in us, through the sacrament of Holy Chrismation, as the Father has directed Him. Christ has given us the opportunity of full communion with God by fixing our nature, our created human elements, objectively. And this applies to all human beings: "Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men (Rom. 5.18), for as by a man [Adam] came death, by a man [Jesus Christ] has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive (1 Cor. 15.21)."

Salvation of our human nature in Christ, sanctification of each human person in the Holy Spirit, this is the complete picture of redemption in the teachings of our Church. The conversion of our personal will, the right use of our energy, a new and better energy, is accomplished by the Holy Spirit in co-operation with our spirit. "The Spirit intercedes for the saints according to the will of God (Rom. 8.27)." Christ is concerned with the content of what we are. The Holy Spirit is involved in the character of who we are: "the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Gal. 5.22)."

The Most Holy Spirit makes us like Christ in a marvelous way which is seen in the saints. We become more and more ourselves, more uniquely me, as we put on Christ. As the spokes are attached to the rim of a bicycle wheel, the machined threads perfectly placed in the rim, and run to the hub of the wheel in synchronized integrity and structural interdependence and unity, so each human person is positioned in the cycle of the created order and moves to the center of Life, Our Lord Jesus Christ, and clusters around Him with the other persons, the other spokes in the wheel. As the wheel turns the individual spokes cannot be seen. They merge to shimmer in one light reflecting motion. But the hub appears motionless and still, holding all of them in order. So we merge in Christ, but must maintain our own unique place at the same time for the wheel to move correctly, and for the Icon of the Father to be seen.

Your Servant in Christ,

+Bishop ANTHONY

**Bishop of Toledo and the Midwest
Antiochian Orthodox Christian Archdiocese of North America**

"...the Disciples were first called Christians in Antioch!" ACTS 11:26



Honoring your loved ones: Please consider signing up for one or more Sundays to provide Holy Bread and Coffee hour. It's this gift of Holy Bread that we use to prepare communion and to share with our parishioners at the end of the service.

What better way to honor your loved ones on their birthday, anniversary, graduation or memorial. It takes minimal effort, and it encourages fellowship among our community.

Hospitality Teams

“Let us love one another that with one mind we may confess, Father, Son, and Holy Spirit; the Trinity one in essence and undivided.” - From the Divine Liturgy

<i>Holy Bread and Coffee Hour</i>	القداس والقهوة
06/03: Emile and Eideh Haddad & Family	06/03: إميل وعيده حداد والعائلة
06/10: Ziad and May Sweis & Family	06/10: زياد ومي صويص والعائلة
06/17: Fr. Mousa and Delia Haddad & Family	06/17: الاب موسى وداليا حداد والعائلة

Epistle Readers:

Today: *English* - Grace Riske , *Arabic* - Mazen Ammari
Next Week: *English* - Omar Sweis , *Arabic* - Khaled Salman

Altar Server Ministry:

06/03: Team A (Captain Jordan Rihani): Odeí Sweís, Yousif Saigh, Jimmy Salman, Jai Riske, Sean Rihani, Daniel Al- Nemri, Joseph Sweis, Matthew Ibrahim, Gabe Corey, Sam Corey, David Sweis

06/10: Team B (Captain Ramiz Riadi): Rami Sweis, , Yazen Swais, Anthony Rihani, Saleem Swais, Sharbél Samawi, Kyse Dahdal, Joseph Fallouh, Louis Corey, Alexander Corey

06/17: Team C (Captain Murad Salman): Omar Nemri, Mathew Nemri, Samer Sweis , Elia Sweis, Simon Tadros, , George Corey, Woody Corey, Mark Sweis

“Bible Verse of the Week”

“May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ.” [Romans 15:5-6](#)

وَلِيُعْطِكُمْ إِلَهُ الصَّبْرِ وَالتَّعَزِيَةِ أَنْ تَكُونُوا مُتَوَافِقِينَ بَعْضُكُمْ مَعَ بَعْضٍ بِحَسَبِ الْمَسِيحِ يَسُوعَ، لِكَيْ تُمَجِّدُوا اللَّهَ أَبَا رَبِّنَا يَسُوعَ الْمَسِيحِ بِنَفْسٍ

وَاحِدَةٍ وَفَمٍ وَاحِدٍ. [رومية 15:5-6](#)

Comedy Show & Dinner



Amer Zahr is an Arab-American stand-up comedian and writer. Drawing on his experiences growing up as a child of Palestinian refugees, he finds the humor in everyday cultural situations. Politics also fall victim to his comedic ways. He is currently producing his latest tour, "*Where Are You From From?*" where Amer will be starring with Ahmed Ahmed, a founder of the world-acclaimed "Axis of Evil Comedy Tour."

Friday June 29, 2012 at 7:00pm

Double Tree Hotel in Oakbrook, (Grand Ball Room)

***Adult \$65**

***Children (12 & under) \$35**

Banquet & Hafli

Grand Hafli and Banquet welcomes Fadi Hanani & ensemble!!!



Fadi Hanani was born in Damascus, Syria. Syria is known for its traditional "Mouwashahat , Koudoud Halabiam and Jabaliyat which is a style of classical Arabic music. To this day, singers and musicians from Syria still treasure the classical Arabic music and strive to keep it alive. Syria has many Great talents and accomplished singers like Sabah Fakhry, Mouhamad Khairy, Ali Aldarwish, and Bakry Kurdi.

Saturday, June 30, 2012 at 6:30pm

Double Tree Hotel in Oakbrook, (Grand Ball Room)

***Adult \$75**

***Children (12 & under) \$40**

Price does not include a mandatory one-time \$10 processing fee for the Parish Life Conference. Unless you are already registered, you will have to pay the \$10 processing fee at the door. (Children 12 & under are exempt from this processing fee.)

PLC 2012 Chapel Committee needs YOU!!!
Please contact Deacon Saed at srihani6@cs.com

The Chapel is the Center of our Worship activities at the PLC (Parish Life Conference) which we are hosting for the Diocese of the Midwest! We need volunteers to assist in the set up and care of the Chapel during the PLC from Wednesday June 27th through Sunday July 1st, 2012. Services are held at 9am and 5pm each day. If you would like to volunteer your time to assist in the set-up, in Ushering and to assist in the overall aspects of the Chapel, please contact Deacon Saed at 773-454-2191 or by email at srhani6@cs.com. If you would like to donate items for the Chapel such as Wine, Candles, Holy Bread or Plants/Flowers to decorate the Chapel at the Hotel, please let me know. Blessings to all!

ARABIC SCHOOL IS BACK!!!

Dear families and friends, we are glad to announce that Arabic school is back. It will start September 15th, 2012 and it will be held on Saturdays from 3:30pm to 5:30pm (Great Vespers from 5:30pm-6:16pm is optional).

The fees for 2012 will be as follows:

<u>Pledged Members</u>	<u>Non-Pledged Members</u>
1 st child - \$200	1 st child - 250
2 nd child - \$150	2 nd child - 200
3 rd child - \$100	3 rd child - 150
4 th child - free	4 th child - 100
	5 th free



Adults are welcome too.

If you need financial assistance, please don't hesitate to ask. God bless!

Fellowship of St. John the Divine Humanitarian

The Fellowship of St. John the Divine is looking for ten volunteers to cook and serve food at the Ronald McDonald Children's House in Oak Lawn on Friday, July 6 at 6:00 p.m. Must be over the age of 19. Please contact any of the fellowship officers to reserve your spot.

Call: 708-208-3039 or

Email: saintmaryfellowship@gmail.com



Friday July 6th at 6pm!

Teen SOYO

!!!IMMEDIATELY AFTER LITURGY!!!

JOIN US & HELP SUPPORT YOUR SOYO BY ENJOYING A FALAFEL SANDWICH

Falafel Sandwich Sale



Today, June 3, 2012

2012 Midwest Parish Life Conference

Diocese of Toledo & the Midwest

Antiochian Orthodox Christian Archdiocese of North America



June 27th - July 1st, 2012

Save the Date! Reserve Your Room NOW!

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OR

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See www.VirginMaryOC.org for event information!

*Hosted by Saint Mary Antiochian Orthodox Church
Palos Heights, IL (formerly of Alsip, IL)*

www.VirginMaryOC.org VirginMary@VirginMaryOC.org (708)239-0004



Midwest Parish Life Conference 2012

Commemorative Journal

Antiochian Orthodox Christian Archdiocese of North America

Church of the Virgin Mary, Alsip, IL, Host Parish

June 27 - July 1, 2012



Pages range from
\$200 - \$1500

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Would you like to commemorate
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individual?

Questions? Contact Isa Riadi
(219-985-4433) or you can email
adbook2012@aol.com

55 Maxims for Christian Living

By Fr. Thomas Hopko

1. Be always with Christ.
2. Pray as you can, not as you want.
3. Have a keepable rule of prayer that you do by discipline.
4. Say the Lord's Prayer several times a day.
5. Have a short prayer that you constantly repeat when your mind is not occupied with other things.
6. Make some prostrations when you pray.
7. Eat good foods in moderation.
8. Keep the Church's fasting rules.
9. Spend some time in silence every day.
10. Do acts of mercy in secret.
11. Go to liturgical services regularly
12. Go to confession and communion regularly.
13. Do not engage intrusive thoughts and feelings. Cut them off at the start.
14. Reveal all your thoughts and feelings regularly to a trusted person.
15. Read the scriptures regularly.
16. Read good books a little at a time.
17. Cultivate communion with the saints.
18. Be an ordinary person.
19. Be polite with everyone.
20. Maintain cleanliness and order in your home.
21. Have a healthy, wholesome hobby.
22. Exercise regularly.
23. Live a day, and a part of a day, at a time.
24. Be totally honest, first of all, with yourself.
25. Be faithful in little things.
26. Do your work, and then forget it.
27. Do the most difficult and painful things first.
28. Face reality.
29. Be grateful in all things.
30. Be cheerful.
31. Be simple, hidden, quiet and small.
32. Never bring attention to yourself.
33. Listen when people talk to you.
34. Be awake and be attentive.
35. Think and talk about things no more than necessary.
36. When we speak, speak simply, clearly, firmly and directly.
37. Flee imagination, analysis, figuring things out.
38. Flee carnal, sexual things at their first appearance.
39. Don't complain, mumble, murmur or whine.
40. Don't compare yourself with anyone.
41. Don't seek or expect praise or pity from anyone.
42. We don't judge anyone for anything.
43. Don't try to convince anyone of anything.
44. Don't defend or justify yourself.
45. Be defined and bound by God alone.
46. Accept criticism gratefully but test it critically.
47. Give advice to others only when asked or obligated to do so.
48. Do nothing for anyone that they can and should do for themselves.
49. Have a daily schedule of activities, avoiding whim and caprice.
50. Be merciful with yourself and with others.
51. Have no expectations except to be fiercely tempted to your last breath.
52. Focus exclusively on God and light, not on sin and darkness.
53. Endure the trial of yourself and your own faults and sins peacefully, serenely, because you know that God's mercy is greater than your wretchedness.
54. When we fall, get up immediately and start over.
55. Get help when you need it, without fear and without shame.



St. Mary Orthodox Church

Palos Heights, IL

Antiochian Orthodox Christian Archdiocese of North America

Church Etiquette

WHEN YOU ARRIVE AT CHURCH:

- Remind yourself why you are here: Jesus Christ. You have an appointment every Sunday morning at 10:30am with Him, so you should not be late. Would you be late to any other appointment? Get extra rest so that you can make it to church on time.
- Shut off all beepers, phones, and electronic devices. NO text messaging!
- As we sing in the Liturgy, “Let us lay aside all earthy care.”
- When entering the church, kiss the icon at the entrance, cross yourself in prayer, and light a candle.

YOU MAY NOT ENTER THE CHURCH AT THE FOLLOWING PERIODS:

- During the Little Entrance with the Holy Gospel
- During the reading of the Epistle and the Holy Gospel
- During the Sermon
- During the Great Entrance

If you arrive during the above mentioned times, please wait in the Narthex (back) until the particular period is over.

YOU SHOULD NOT BE SEATED DURING THE FOLLOWING MOMENTS:

- The singing of the Great Doxology (“Glory to Thee who has shown us the Light”)
- At “Blessed is the Kingdom of the Father, Son, and of the Holy Spirit...”
- During the Little Entrance with the Holy Gospel
- During the reading of the Holy Gospel
- During the Great Entrance
- During the Creed and the Lord’s Prayer (“Our Father”)
- During the Consecration of the Gifts
- While the priest and deacon are distributing Holy Communion
- Any time the priest blesses you with his hand or the cross

CONDUCT IN CHURCH:

It is important to keep a reverent attitude and demeanor in church at all times.

- Be on time
- You are there to pray, so focus on the prayers and hymns of the Liturgy
- Do not cross your legs
- Do not stand with your hands in your pockets or your arms crossed
- Do not chew gum; absolutely no eating or drinking
- Do not talk during the Divine Liturgy (wait until Fellowship Hour to say hello)
- If your child is being disruptive and you cannot contain him, please calmly take your child out of the church and calm him down without disturbing others.
- Communion is not the end of Liturgy; do not leave until Liturgy is completely over and you have kissed the cross. You may not go to the Fellowship hall during Liturgy.

MAKING THE SIGN OF THE CROSS:

The sign of the Cross is extremely powerful. It is the pious custom of devout people to trace themselves with the sign of the cross at important parts of the Divine Liturgy. We are to put together the first three fingers of the right hand, which symbolizes the unity of the Holy Trinity. The other two fingers should be bent towards the palm signifying the descent of Jesus Christ, the Son of God, from Heaven to Earth (two fingers being symbolic of the two natures of Christ). The fingers put together first touch the forehead, then the chest, then the right shoulder, and finally the left shoulder. Those who make the sign of the Cross inattentively are simply making the demons rejoice.

WHEN TO MAKE THE SIGN OF THE CROSS:

- At the beginning and end of prayers and services
- Upon entering church and leaving church
- At the mention of the “Father, Son, and Holy Spirit”
- When offering glory or blessedness to God
- At any prayerful invocation of God
- During the Trisagion Prayers or Hymn (Holy God, Holy Mighty, Holy Immortal)
- After receiving Holy Communion (after you have taken a few steps away from the chalice)

BOWING YOUR HEAD:

There are certain times in the service when parishioners should bow their heads:

- When the priest exclaims “Peace be to all”
- At the exclamation “Bow your heads unto the Lord”
- When the priest blesses the faithful with his hand or cross
- When the priest or deacon censures the people
- When the priest or deacon bows toward the people during the services
- During the Little Entrance with the Holy Gospel
- When the Holy Gospel is read
- During the Great Entrance

RECEIVING HOLY COMMUNION:

You should NOT receive Holy Communion if you arrive to church after the reading of the Gospel. To receive Holy Communion a person should:

- Prepare by prayer, by repentance, and by fasting from food, from drink, and from smoking upon rising in the morning
- Ask forgiveness of anyone you have wronged
- Offer forgiveness to anyone who has wronged you
- Approach the chalice with reverence and thanksgiving, with arms crossed or hands folded with one’s mind on Christ
- Say your name to the priest as you approach the Holy Chalice
- Tilt your head back and open your mouth as wide as you can

CHURCH ATTIRE: Use Good Judgment!

We should offer Christ our “Sunday Best”, not our everyday or common wear. Our dress should always be becoming of a Christian, and exemplify Christian values.

- No Jeans, No T-Shirts, No Tank-tops, No Sunglasses on head
- No Gym Shoes, No Sandals, No Flip-Flops
- Dresses and skirts must fall below the knee
- Ladies’ blouses should not be revealing and should cover the chest
- Excessive make-up must be avoided. Women who wear lipstick should make sure their lips are dry before they take communion, kiss the cross, or kiss the priest’s hand.

God Bless You!

اللباس فى الكنيسة: (استعمل حُسن تقديرِك!)

علينا أن نتقدم للمسيح بخير ما عندنا من لباس يوم الاحد وليس اللباس اليومي المعتاد.

لباسنا يجب أن يليق بالقيم المسيحية.

- لا بنظون جين, لا فانيلا بدون قميص, لا نظارة شمسية فوق الرأس
- لا حذاء رياضي, لا صندل
- الفستان والتتورة يجب أن تكون تحت الركبة
- بلوزة الست يجب أن لا تكون فاضحة ويجب أن تُغطي الصدر
- أن تكون مادة تجميل الوجه للسيدات في حدود المعقول. أن تتأكد النساء من أن الشفاه خالية من أحمر الشفاه قبل المناولة أو تقبيل الصليب أو يد الكاهن.

الله يبارككم!

St. Mary Orthodox Church

كنيسة العذراء مريم الأنطاكية الأرثوذكسية

Antiochian Orthodox Christian Archdiocese of North America

6330W. 127th St., Palos Heights, IL 60463

Phone : (708) 239-0004, Fax : (708) 221-6449

virginmary@virginmaryoc.org

www.virginmaryoc.org

إحناء الرؤوس

هنالك أوقات معينة يجيب على المصلين إحناء رؤوسهم:

- عندما يقول الكاهن "السلام لجميعكم"
- عندما يقول الكاهن "إحنوا رؤوسكم للرب"
- عندما يبارك الكاهن المصلين بيده أو بالصليب
- عندما يُبخر الكاهن أو الشماس المصلين
- عندما يحني الكاهن أو الشماس رأسه باتجاه المصلين
- عند دورة الدخول الصغرى بالإنجيل المقدس (دورة الإنجيل)
- عند قراءة الانجيل المقدس
- عند دورة الدخول الكبرى (دورة الكأس)

تناول القربان المقدس

لا يجوز تناول القربان المقدس حين الوصول للكنيسة بعد قراءة الإنجيل.

على المتقدم للمناولة أن:

- يهييء نفسه بالصلاة والتوبة والصيام عن الأكل والشراب والتدخين عندما يفيق من النوم في الصباح
- طلب السماح من الذين أساء لهم
- مسامحة الذين أساءوا له
- يتقدم من القربان المقدس بكل تواضع واحترام وشكر، ويدها مثنيتان أو بشكل صليب على صدره وفكره مركّز على المسيح
- أذكر إسمك للكاهن عند وصولك إلى الكأس المقدس
- أمل رأسك للخلف وافتح فمك واسعاً

رسم إشارة الصليب:

رسم إشارة الصليب مهم جداً، إنها رمز الايمان والورع لتكريس الناس في أوقات مهمة من القداس الالهي. تُضمّ أول ثلاثة أصابع من اليد اليمنى والتي تُمثّل الثالوث القدوس. يُضمّ الاصبعان الاخران في إتجاه راحة اليد، دلالة على نزول المسيح من السماء إلى الارض (الاصبعان يرمزان إلى طبيعتي المسيح الالهية والانسانية). ضع الاصابع الثلاثة أولاً على الجبهة ثمّ على الصدر ثمّ على الكتف الايمن وأخيراً على الكتف الايسر. الذين يرسمون إشارة الصليب بدون إحترام، إنما يُفرحون بذلك الشيطان.

في أي وقت تُرسم إشارة الصليب:

- في بداية ونهاية خدمة القداس الالهي
- عند دخول الكنيسة والخروج منها
- عند ذكر "الاب والابن والروح القدس"
- عند تقديم التعظيم والتبريك لله
- عند صلاة الابتهاال
- عند ترتيل صلاة الترصاجيون (قدوس الله، قدوس القوي، قدوس الذي لا يموت)
- بعد تناول القربان المقدس (إرجع قليلاً للوراء ثمّ أرسم إشارة الصليب)

لا يُسمح بالجلوس في الحالات التالية:

- عند صلاة المَجْدَلَةُ الكُبْرَى ("المجدُّ لَكَ يا مُظهِرَ النور")
- عند تلاوة "مباركة هي مملكة الاب والابن والروح القدس..."
- خلال دورة الدخول الصغرى بالإنجيل المقدس (دورة الإنجيل)
- خلال قراءة الإنجيل المقدس
- خلال دورة الدخول الكبرى (دورة الكأس)
- خلال تلاوة قانون الايمان والصلاة الربّانية ("أبانا الذي في السماوات")
- خلال فترة تكريس القربان
- عندما يُناول الكاهن والشماس القربان المقدس للناس
- في جميع الأوقات التي يُبارك فيها الكاهن الناس بيده أو بالصليب

السلوك في الكنيسة:

- من المهم جداً أن نحافظ على السلوك والوقار في الكنيسة في جميع الاوقات.
- أن نحافظ على التوقيت وعدم التأخير
- وجودنا في الكنيسة للصلاة فقط, علينا أن نُركِّز تفكيرنا في القداس الالهي
- لا يجوز تقاطع الارجل
- عند الوقوف, لا يُسمح بوضع الايدي في الجيوب أو ثني الايدي
- لا يُسمح بمضغ البان (علكة) أو الأكل أو الشرب
- ممنوع التحدث بالكنيسة (إنظر حتى ساعة القهوة بعد القداس)
- في حالة الازعاج التي يُسببها طفلك, يُرجى أن تأخذه خارجاً لتهدئته ثم تعودوا إلى الكنيسة.
- تناول القربان المقدس ليس نهاية القداس الالهي. لا تترك الكنيسة حتى ناية القداس وتقبيل الصليب. لا يجوز الذهاب إلى قاعة الكنيسة خلال القداس الالهي.

كنيسة العذراء مريم الأنطاكية الأرثوذكسية

السلوك في الكنيسة

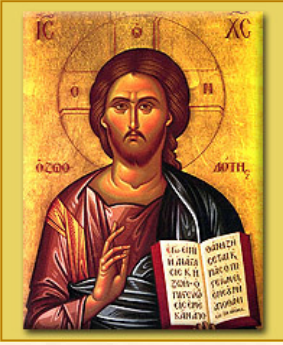


عند الوصول إلى الكنيسة:

- تذكر أنك في الكنيسة من أجل يسوع المسيح. إنك على موعد أسبوعي معه الساعة العاشرة والنصف من صباح كل أحد. لذلك يجب أن لا تتأخر. هل تصل متأخراً على مواعيدك الأخرى؟ إحصل على قسطٍ وافٍ من الراحة حتى تصل إلى الكنيسة على الوقت.
- ممنوع استعمال آلات التنبيه والهاتف وإرسال ال "تكتست".
- كما نرنل في القداس الالهي، "لنطرح عنا كل إهتمام دنيوي".
- عند دخولك الكنيسة تقدم لتقبيل الايقونه التي في بهو المدخل، أرسم إشارة الصليب وأنر شمعة.

لا يُسمح بالدخول إلى داخل الكنيسة في الفترات التالية:

- حين دورة الدخول الصغرى (دورة الإنجيل)
 - خلال قراءة الرسالة والإنجيل المقدس
 - خلال الكرزة
 - حين دورة الدخول الكبرى (دورة الكأس)
- في حال وصولكم خلال هذه الفترات، يُرجى الانتظار في بهو مدخل الكنيسة حتى إنتهاء تلك الفترة.



Weekly Synaxarion



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