



WEEKLY BULLETIN

SUNDAY, AUGUST 30, 2026

الأحد الثالث عشر بعد العنصرة
والأحد الثالث عشر من متى

THE THIRTEENTH SUNDAY AFTER PENTECOST
AND THE THIRTEENTH 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

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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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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
الْكُلِّ. أَيُّهَا الرَّبُّ الْإِبْنُ الْوَحِيدُ، يَا يَسُوعَ الْمَسِيحُ،
وَيَا أَيُّهَا الرُّوحُ الْقُدُسُ

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

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

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

لِتَكُنْ يَا رَبُّ رَحْمَتَكَ عَلَيْنَا، كَمِثْلِ اتِّكَلَانَا عَلَيْكَ.
مُبَارَكَ أَنْتَ يَا رَبُّ عَلَّمَنِي حَقُوقَكَ. (ثَلَاثًا)
يَا رَبُّ مَلَجَأُ كُنْتُ لَنَا فِي جِيلٍ وَجِيلٍ، أَنَا قُلْتُ
يَا رَبُّ ارْحَمْنِي وَاشْفِ نَفْسِي لِأَنَّنِي قَدْ خَطِئْتُ
إِلَيْكَ

يَا رَبُّ إِلَيْكَ لَجَأْتُ فَعَلَّمَنِي أَنْ أَعْمَلَ رِضَاكَ،
لَأَنَّكَ أَنْتَ هُوَ إِلَهُي
لَأَنَّ مِنْ قِبَلِكَ عَيْنَ الْحَيَاةِ، وَبِنُورِكَ نَعَايُنُ النُّورَ.
فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ.

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

المَجْدُ لِلْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ.
الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.
قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.

قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ
ارْحَمْنَا

TODAY'S LITURGY INSERTS

RESURRECTIONAL TROPARION (TONE 4)

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 تَلْمِذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَزَ بِالْقِيَامَةِ
الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرُّسُلَ
مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّحَ الْمَوْتُ وَقَامَ الْمَسِيحُ
الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.

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.

هَلِّمُوا لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا يَا
ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ. هَلِّلُوبِيَا

RESURRECTIONAL TROPARION (TONE 4)

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الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.

TROPARION OF THE BAPTIST'S BEHEADING (TONE 2)

The memory of the righteous is celebrated with songs of praise, but the Lord's testimony is sufficient for thee, O Forerunner. Thou wast shown indeed to be the most honorable of the prophets, for in the waters thou didst baptize Him Whom they had proclaimed. After suffering with joy in behalf of the truth, thou didst proclaim even to those in Hades the God Who appeared in the flesh, Who taketh away the sin of the world, and granteth us Great Mercy.

تَذْكَارُ الصِّدِّيقِ بِالْمَدِيحِ، أَمَّا أَنْتَ أَيُّهَا السَّابِقُ فَتَكْفِيكَ
شَهَادَةُ الرَّبِّ، لِأَنَّكَ ظَهَرْتَ بِالْحَقِيقَةِ أَشْرَفَ مِنْ كُلِّ
الْأَنْبِيَاءِ، إِذْ قَدْ اسْتَأْهَلْتَ أَنْ تُعَمِّدَ فِي الْمَجَارِي مَنْ
كَرَزُوا هُمْ بِهِ. وَمِنْ ثَمَّ إِذْ جَاهَدْتَ عَنِ الْحَقِّ مَسْرُورًا،
بَشَّرْتَ الَّذِينَ فِي الْجَحِيمِ بِالْإِلَهِ الظَّاهِرِ بِالْجَسَدِ، الرَّافِعِ
خَطِيئَةَ الْعَالَمِ، وَالْمَانِحِ إِيَّانَا الرَّحْمَةَ الْعَظْمَى.

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.

بِمَا أَنْتَ لِلْمَأْسُورِينَ مُحَرِّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ
وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ
وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي
الشُّهَدَاءِ جَاورِ جِيُوسُ اللَّابِسُ الظُّفْرَ تَشْفَعُ إِلَى الْمَسِيحِ
الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.

KONTAKION OF THE NATIVITY OF THE THEOTOKOS (TONE 4)

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.

إِنَّ يُوَاكِيمَ وَحَنَّةَ مِنْ عَارِ الْعُفْرِ أُطْلِقَا، وَآدَمَ وَحَوَاءَ
مِنْ فَسَادِ الْمَوْتِ، بِمَوْلِدِكَ الْمُقَدَّسِ يَا طَاهِرَةً أُعْتِقَا. فَلَهُ
يُعَيِّدُ شَعْبُكَ، وَقَدْ تَخَلَّصَ مِنْ وَصْمَةِ الزَّلَّاتِ، صَارِخًا
نَحْوَكَ: الْعَاقِرُ تَلِدُ وَالِدَةَ الْإِلَهِ الْمُغَذِّيَّةَ حَيَاتِنَا.

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 لِي رَايَاتِ الْغَلْبَةِ يَا
جَنْدِيَّةَ مُحَامِيَّةَ * وَأَقْدِمْ لِي الشُّكْرَ كَمُنْقَذَةٍ مِنَ الشَّدَائِدِ *
لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ * اعْتَقِنِي مِنْ
صُنُوفِ الشَّدَائِدِ * حَتَّى أَصْرُخَ إِلَيْكَ إِفْرَحِي يَا عُرُوسًا
لَا عُرُوسَ لَهَا.

EPISTLE READERS

English

Arabic

Hanna Saba

Today

Alice Saba

Nai Bechara

Sep 6

Mary Homsy

THE SYNAXARION

On August 30th in the Holy Orthodox Church, we commemorate our fathers among the saints Alexander, Paul the New, and John, Patriarchs of Constantinople.

*Having escaped the flesh's bonds, O Alexander,
Thou hast found the Lord's inheritance as thy portion.
The faces of the Church are gloomy with sorrow,
For they cannot bear blessed John's deprivation.
Paul, leaving behind him life's pathways and its courses,
Found a pall for his casket and rest from his labors.
On the thirtieth, three before the Trinity now stand.*

Alexander took part in the First Ecumenical Council in Nicaea in 325, in place of the aged Patriarch Metrophanes, whom he then succeeded. When certain philosophers tried to dispute with him about faith, he said to one of them: "In the name of my Lord Jesus Christ, I command you to remain silent!" The philosophers became dumb from that moment. Alexander died at the age of 98 in the year 340. Paul the New governed the Church for almost six years and renounced the throne to receive the Great Habit secretly, to repent of his sins when he first supported the iconoclasts. He was the predecessor of the great Tarasius and entered into rest in 784. John was nicknamed "Scholasticus" because he was originally a lawyer. He became Patriarch in 565. He wrote Canons which have been included in the Nomocanon. In his day, the Cherubic Hymn and the prayer "At Thy mystical supper" were introduced into the Liturgy. He departed this life peacefully and gave his soul to God in 577.

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

O Lord, how marvelous are Thy works.

In wisdom hast Thou made them all.

Bless the Lord, O my soul!

The Reading from the First Epistle of

Saint Paul to the Corinthians (16:13-24)

Brethren, be watchful, stand firm in your faith, be courageous, and be strong. Let all that you do be done in love. Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer. I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; for they refreshed my spirit as well as yours. Give recognition to such men. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. All the brethren send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If anyone has no love for the Lord, let him be accursed. Our Lord, come! The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen.

ما أعظمَ أعمالَكَ يا رَبُّ. كُلُّهَا بِحِكْمَةٍ صَنَعْتَ.

بارِكي يا نَفْسي الرَّبَّ!

فصلٌ من رسالة القديس بولس الرسول

الأولى إلى أهل كورنثوس (16:13-24)

يا إِخْوَةُ، إِسْهَرُوا، أَثْبُتُوا عَلَى الْإِيمَانِ، كُونُوا رَجَالًا، تَشَدَّدُوا. وَلِتَكُنْ أُمُورُكُمْ كُلُّهَا بِالْمَحَبَّةِ. وَأَطْلُبُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ: تَعْرِفُونَ أَنَّ إِسْتِفَانَسَ وَفُرْتُنَاتُسَ وَأَكَائُكُسَ هُمْ بَاكُورَةُ أَخَائِيَّةَ وَقَدْ خَصَّصُوا أَنْفُسَهُمْ لخدمَةِ الْقَدِيسِينَ. فَعَلَيْكُمْ، أَنْ تَخْضَعُوا أَنْتُمْ أَيْضًا لِمِثْلِ هَؤُلَاءِ وَلِكُلِّ مَنْ يُعَاوَنُ وَيَتَعَب. إِنِّي فَرِحْتُ بِخُضُورِ إِسْتِفَانَسَ وَفُرْتَانُوسَ وَأَخَائِكُوسَ فَقَدْ قَامُوا مَقَامَكُمْ فِي غِيَابِكُمْ، فَأَرَا حُوا رُوحِي وَأَرْوَا حَكْمًا. فَقَدِّرُوا أَمْثَالَهُمْ. تُسَلِّمُ عَلَيْكُمْ كَنَائِسُ أَسِيَّةَ. يُسَلِّمُ عَلَيْكُمْ فِي الرَّبِّ كَثِيرًا أَكِيلا وَبِرْسِكَلَّةَ وَالْكَنِيسَةُ الَّتِي فِي بَيْتِهِمَا. يُسَلِّمُ عَلَيْكُمْ جَمِيعُ الْإِخْوَةِ. سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقُبْلَةٍ مُقَدَّسَةٍ، السَّلَامُ بِيَدِي أَنَا بُولُسَ. إِنْ كَانَ أَحَدٌ لَا يُحِبُّ رَبَّنَا يَسُوعَ الْمَسِيحَ فَلْيَكُنْ مَفْرُوزًا. مَارَانَ أَنَا. نِعْمَةُ رَبَّنَا يَسُوعَ الْمَسِيحَ مَعَكُمْ. مَحَبَّتِي لَكُمْ جَمِيعًا فِي الْمَسِيحِ يَسُوعَ. آمِينَ

The Reading from the Holy Gospel

according to Saint Matthew (21:33-42)

The Lord spoke this parable: "There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.' And they took him and cast him out of the vineyard, and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons." Jesus said to them, "Have you never read in the Scriptures: 'The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes?'"

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى

الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ (21:33-42)

قَالَ الرَّبُّ هَذَا الْمَثَلُ: إِنْسَانٌ رَبُّ بَيْتٍ غَرَسَ كَرْماً وَحَوَّطَهُ بِسِيَاجٍ، وَحَفَرَ فِيهِ مَعْصَرَةً، وَبَنَى بُرْجاً، وَسَلَّمَهُ إِلَى عَمَلَةٍ وَسَافِرٍ. فَلَمَّا قَرُبَ أَوَانُ الثَّمَرِ، أَرْسَلَ عَبِيدَهُ إِلَى الْعَمَلَةِ لِيَأْخُذُوا ثَمَرَهُ* فَأَخَذَ الْعَمَلَةُ عَبِيدَهُ، وَجَلَدُوا بَعْضاً، وَقَتَّلُوا بَعْضاً، وَرَجَمُوا بَعْضاً. فَأَرْسَلَ عَبِيداً آخَرِينَ أَكْثَرَ مِنَ الْأَوَّلِينَ، فَصَنَعُوا بِهِمْ كَذَلِكَ. وَفِي الْآخِرِ، أَرْسَلَ إِلَيْهِمْ ابْنَهُ قَائِلاً: «سَيَهَابُونَ ابْنِي.» فَلَمَّا رَأَى الْعَمَلَةُ الْإِبْنَ قَالُوا فِيمَا بَيْنَهُمْ «هَذَا هُوَ الْوَارِثُ. هَلُمَّ نَقْتُلْهُ وَنَسْتَوِلِي عَلَى مِيرَاثِهِ.» فَأَخَذُوهُ وَأَخْرَجُوهُ خَارِجَ الْكَرْمِ وَقَتَّلُوهُ. فَمَتَى جَاءَ رَبُّ الْكَرْمِ مَاذَا يَفْعَلُ بِأُولَئِكَ الْعَمَلَةِ؟ فَقَالُوا لَهُ: إِنَّهُ يُهْلِكُ أُولَئِكَ الْأَرْدِيَاءَ أَرْدَاءً هَلَاكٍ، وَيُسَلِّمُ الْكَرْمَ إِلَى عَمَلَةٍ آخَرِينَ يُؤَدُّونَ لَهُ الثَّمَرَ فِي أَوَانِهِ. فَقَالَ لَهُمْ يَسُوعُ: أَمَا قَرَأْتُمْ قَطُّ فِي الْكُتُبِ إِنَّ الْحَجَرَ الَّذِي رَذَلَهُ الْبَنَاءُونَ هُوَ صَارَ رَأْساً لِلزَّوَايَةِ. مِنْ قِبَلِ الرَّبِّ كَانَ ذَلِكَ وَهُوَ عَجِيبٌ فِي أَعْيُنِنَا؟

Holy Bread Offered By:

Today – Afaf Fino and Family
– Aniseh Hinnawi and Family

Sep 6 – Laila Shunnarah and Family

Sep 13 – **OPEN**

Sep 20 – Michael and Sandra
Barbari and Family
– The Karam Family
and Elias Ajami and Family

Sep 27 – **OPEN**



SCAN ME

Coffee Hour Sponsors:

Today – Hanna and Tanya
Hinnawi and Family

Sep 6 – Laila Shunnarah and Family

Sep 13 – Sdn. Mazen and Souzan
Rihani and Family

Sep 20 – Michael and Sandra
Barbari and Family

Sep 27 – **OPEN**



SCAN ME

CHURCHINGS

Today **LEILA**, daughter of Jeff and Lamia Landers.

BAPTISMS

Last Week **HELENA**, daughter of Rajat and Katherine Khanna.

Sep 12 **JAMES**, son of Bryan and Dena Zarou.

Sep 20 **CHARBEL**, son of Hanna and Marlene Shunnarah.

WEDDINGS

Sep 5

- **KHALID**, son of Walid Yousif Gebrael and Lubna Esho, and **STEIFANY**, daughter of Reimoon and Jumana (Abualzulouf) Imsaih.
- **PATRICK**, son of John and Tamara Fay, and **BRIANNA**, daughter of Vincent Sommer and Carolyn Cozzi, and stepmother Johna Sommer.

REMOVAL OF CROWNS

Sep 6 **YACOUB** and **JEANETTE** Awwad.

Sep 20 Dr. **JUSTIN** and **DANIELLA** Rayyan.

Sep 27 **PATRICK** and **BRIANNA** Fay.

YAF Coffee AND Fellowship SPONSORS

Today – The Windus Family

↳ **Sep 13** – **OPEN**



SCAN ME

MEMORIALS

Today

- 6-Month Memorial Service for †**ELIAS FINO**, offered by Afaf Fino and family.
- 8-Year Memorial Service for †**NABIL HINNAWI**, offered by Aniseh Hinnawi and family.

Sep 6 40-Day Memorial Service for †**HANNA NICOLA SHUNNARAH**, offered by Laila Shunnarah and family.

Sep 20 40-Day Memorial Service for †**JANET KARAM**, offered by Chadi Karam and Sam Karam and their families and Elias Ajami and family.

Donate to
Your Church
Today



SCAN ME



REFLECTION

“Blessed are those who give and forget, and Blessed are those who receive and remember.”

~Metropolitan +PHILIP
Saliba of Thrice-Blessed
Memory



Prayer Requests

To request prayers be said during Liturgy for the *health* of loved ones or *in memory* of the dearly departed...



...email the Church Office by Thursday of that week at:

Office@StGeorgeChi.org
stating “*Health of*” or “*Memory of*” and the names in each category, as well as the name of the person offering prayers.

OR

...complete a **Prayer Request Card** that is in the back of the Church and give it to an Usher by 10:15AM (if a Sunday).

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
	• Creative Arts Festival (CAF) Awards Ceremony (<i>see pgs. 28-29</i>)	After Liturgy
	• Coffee Hour	After Liturgy
	• Teen SOYO – SOYO Hour (<i>see pg. 20</i>)	After Liturgy
	• Young Adult Fellowship (YAF) Coffee and Fellowship (<i>see pg. 18</i>)	After Liturgy
Mon, Aug 31	Safety Protocol Subcommittee Zoom Meeting	7:00 pm
Tue, Sep 1	HOLY INDICTION (ECCLESIASTICAL NEW YEAR)	
	• Clergy and Antiochian Men (A-MEN) Officers' Meeting	7:00 pm
Wed, Sep 2	Parish Council Officers' Zoom Meeting	8:30 am
Thu, Sep 3	Saint Katherine Mission Evening Program (<i>see pg. 22</i>)	6:00 pm
Sat, Sep 5	• Great Vespers Service in Spanish (<i>see pg. 31</i>)	6:30 pm
	• Bible Study in Spanish (<i>see pg. 31</i>)	After Vespers
Sun, Sep 6	• 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
Mon, Sep 7	OFFICE CLOSED – LABOR DAY HOLIDAY	

CONDOLENCES

The clergy and parishioners of Saint George Antiochian Orthodox Church of Cicero offer their sincerest condolences to:

- William and Kawkab Haddad and Nadim and Reham Haddad and their families on the falling asleep of their sister, †**MARYAM HADDAD**, this past week.
- Sam and Tammi Karam and family on the falling asleep of her father, †**JOHN JOSEPH SAVINI**, this past week.
- Najeeb and Sandy Eseed and family on the falling asleep of her grandfather, †**ISSA GIRGIE ISSA**, in Syria this past week.
- Yousef and Grace Billeh and Steven and Carrie Fakhoury, and their families on the falling asleep of their mother, †**JILFEH ISSA FAKHOURY**, this past week at 100 years old. †**JILFEH** was the sister of †Matuk, Salwa (Mureibe), †George, †Lodi (Tannous), Lily (Sobieski), †Sister Rima, Antoinette (Estephan), †Yvette (Sharshar), †Tony, †Eli, Amal (Mousa Saba), and †Joseph Rantisi; cousin to †Ibrahim, †Tuhfeh (Billeh), †Salem, †George, Janette (Nicola) Kahoush, Bassem, and Mousa (Amal) Saba; aunt to Naheel, Dr. Norma, and Mina Rantisi, Fr. Fouad (Kh. Diana) Saba, and Evelyn (Eddy) Shaheen. Also, to the entire Fakhoury and Rantisi families.

Memory Eternal!

Dates to Remember!



Saint George Antiochian Orthodox Church, Cicero, IL



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 Laborers Are Few!

By His Eminence Metropolitan Saba (Isper)

The Lord says in the Gospel: “The harvest is plentiful, but the laborers are few. Pray therefore to the Lord of the harvest to send out laborers for his harvest” (Matt. 9:37–38). These words come after the Gospel describes Jesus going throughout all the cities and villages, teaching, proclaiming the Gospel of the Kingdom, and healing the sick. “And when he saw the multitudes, his heart was filled with compassion for them, because they were poor and scattered among themselves, like sheep without a shepherd” (Matt. 9:36).

Did He mean that the laborers needed for His harvest would always remain few? Or that the faithful among them would be few?

The Gospel gives no answer to this question. It simply continues by recounting the calling of the twelve disciples and, in the tenth chapter of Matthew, presenting the Lord Jesus’ instructions to them—instructions that are far from easy, for they demand a great deal of asceticism and self-denial.

Many who began their priestly ministry with enthusiasm and sincerity were unable to sustain that same fervor. “The cares of life,” the abundance of hardships, and the scarcity of human consolation around them caused their zeal to grow cold. They consequently entered the cycle of routine and the mere performance of services—nothing more.

A priest is an apostle; otherwise, he becomes an employee who attends to religious affairs. An apostle bears a message: he has a purpose, a consuming concern, and a determination to convey his message in the best ways possible. The priest-apostle is consumed by the word of God and the salvation of souls. He can find no rest and never ceases laboring for their sake. His love for his flock springs from his love for his Lord: “Simon, son of Jonah, do you love Me more than these? ... Yes, Lord; You know that I love You.” He said to him, “Tend My sheep” (John 21:16).

Where does a priest’s apostolic spirit come from? How does he keep it burning within him? How does he confront its hardships and temptations without allowing the coldness of his flock—or of the ecclesiastical institution in its human aspect—to seep into him? What does he need most, given that he is, in the end, a human being who bears his own sins and weaknesses, even as he aspires to overcome them through his faithful love for his Lord and his devotion to Him? How can the flock help him remain faithful? And what is required of the ecclesiastical institution in this regard?

There is yet another pressing question: Why are “the laborers” few? Where do they come from? How do they know that God is calling them to dedicate themselves to His service in His living Body, the Church?

These are but a few of the questions that must be placed before both the personal and the ecclesial conscience. If we desire a Church that is “glorious, not having spot or wrinkle or any such thing” (Eph. 5:27), then we must ask the question—and search for the answer!

In the past, families took pride in offering their finest sons to the Lord. In the Old Testament, the firstborn was set apart and consecrated to the Lord. In the New Testament, however, all believing men and women have become consecrated to the Lord. Consequently, all are responsible for carrying forward the Church’s spiritual ministry—each, of course, according to his or her gift and calling. “But you are a chosen race, a **royal priesthood**, a holy nation, God’s own special people, that you may declare His wonderful deeds” (1 Pet. 2:9).

The history of the Church shows that priestly vocations increase in direct proportion to the abundance of devout families and to the practice of daily prayer and fasting in the home, together with participation in the Church’s liturgical worship alongside the rest of the faithful.

Therefore, when the number of priests declines and the need for them becomes urgent, our families will face a question on the Last Day—and it may be a difficult one: “What about you? Where was your part? What did you do with your children? How did you raise them? Did you nurture them in the love of God and His Church, and in the desire for Him and His Kingdom? Or were you content to educate them only in academics, sports, music, languages, and everything else you thought would benefit them in this world—and this world alone?”

It is indeed true that the priesthood is a calling. The Lord said to His disciples: “You did not choose Me, but I chose you and appointed you, that you should go and bear fruit, and that your fruit should remain, so that whatever you ask the Father in My name He may give you” (John 15:16). Yet another question arises here: How does the Lord call new apostles to Himself today? How does He call me? How do I know that He wants me to be His priest? How does He call my son? What are the signs that point to such a calling? And so forth.

For this reason, the Archdiocese, in cooperation with Ancient Faith Ministries, organized a spiritual retreat titled “Do You Want to Be a Priest?” It invited those young men of the Archdiocese who sense a desire for the priesthood but need to discern and deepen their calling.

I say to the young men: Remember the Lord’s words, “The laborers are few,” and do not wait for a stronger calling than this. What more do you need than His request: “Pray the Lord of the harvest to send out laborers into His harvest”? Perhaps He has called you many times, my son, but you have not heard His voice. Listen to Him in the stillness of your prayer. Place yourself in His hands and ask Him to do with you as He wills. What other calling are you awaiting, in the face of the Church’s need and the growing number of converts, before casting yourself into this adventure of love—until He raises you into His Kingdom?

Take care, however, not to enter this ministry unless you are filled with love for God and His people.

May God have mercy on my father, who resisted my decision until the very last moment. Yet once he became convinced of my determination, he said in the commanding tone of a master: “Finish your university studies first, my son. The priesthood is a ministry that will either raise you to heaven or cast you down into hell. I want your path to be secure. If you discover that you are unable to continue along this path, or that you have made the wrong choice, your university degree will keep you from being forced to continue in it against your will and, consequently, from doing harm to it. I do not want my son to **make a profession of priestly ministry.**”

He wanted me to be an apostle, not a functionary performing religious services. His words greatly troubled me at the time, but I later came to understand their truth and importance during my theological studies. I thanked God—and my father—for them many times, and I still do.

الفعلَةُ قليلون!

المتروبوليت سابا (اسبير)

جاء في الإنجيل على لسان الرب: ”الحصادُ كثيرٌ والفعلَةُ قليلون. فاطلبوا إلى ربِّ الحصاد أن يرسل فعلَةً لحصاده“ (متى 9/37). جاء هذا الكلام بعد كلام الإنجيل عن تنقّل يسوع، في جميع المدن والقرى، يعلم، ويعلن بشاراة الملكوت، ويشفي المرضى، “ولمّا رأى الجموع تحنّ عليهم، إذ كانوا منزّعين ومنطرحين كغنمٍ لا راعي لها“ (متى 9/36)

أتراه قصّد أنّ العمال المطلوبين لحصاده سيقفون قلائل؟ أم أنّ الأمانء منهم هم القلائل؟

لا يعطي الإنجيل جواباً على هذا السؤال. فقط يتابع الكلام، ليتحدّث عن دعوة التلاميذ الاثني عشر، ويورد، في الإصحاح العاشر من متى، توصيات الرب يسوع لهم؛ توصيات ليست بالسهلة، لأنها تتطلّب من الزهد ونكران الذات الشيء الكثير

كثيرون ممّن انطلقوا، في بدء خدمتهم الكهنوتية، بحماسة وصدق، ما استطاعوا الاستمرار في الوهج إيّاه. ”هموم الحياة“، وكثرة المتاعب، وقلة التعزيات البشرية من حولهم، جعلت حميتهم تبرّد، فدخلوا في دوامة الروتين وتتميم الخدمات، لا أكثر.

الكاهن رسولٌ، وإلاّ فإنّه يصير موظفاً يُعنى بالشؤون الدينية. الرسول حاملٌ رسالَةٍ، أي عنده هدفٌ وهمٌّ وسعيٌّ لإيصال رسالته بالطرق الفضلى الممكنة. الكاهن الرسول تتأكله كلمة الله وخلص النفوس. لا يهدأ له بالٌ ولا يتوقّف عن العمل في سبيلهما. حبّه لرعيّته من حبّه لربّه: ”يا سمعان بن يونا، أتُحِبُّني أكثر من هؤلاء؟... نعم يارب، أنت تعرف أنّي أحبّك. فقال له: ارعُ خرافي“ (يو 21: 16)

من أين تأتي رسوليّة الكاهن؟ وكيف يحفظها متّقدة في داخله؟ وكيف يواجه متاعبها وتجاربها، فلا يسمح لبرودة الرعيّة والمؤسسة الكنسية، بوجهها البشري، بالتسرّب إليه؟ ما الذي يحتاجه على الأكثر، وهو في النهاية، إنسانٌ حاملٌ خطاياها وضعفاته، وإن كان يرنو إلى أن يتجاوزها، بحبه الأمين لربّه، وإخلاصه له؟ كيف تساعد الرعيّة كي يبقى على الأمانة؟ وما المطلوب من المؤسسة الكنسية في هذا الصدد؟

ثمة سؤالٌ مُلِحٌّ آخر: لماذا ”الفعلَةُ“ قليلون؟ ومن أين يأتون؟ وكيف يعرفون أنّ الله يدعوهم إلى تكريس ذواتهم، لخدمته في جسده الحيّ، الكنيسة؟

هذه عيّنة من أسئلة لا بدّ من طرحها على الضمير الشخصي والكنسي. إن أردنا كنيسة ”مجيّدة لا عيب فيها ولا تجعّد، ولا ما أشبه ذلك“ (أف 5: 27)، فعلياً أن نطرح السؤال، ونبحث عن الجواب!

كانت العائلات قديماً تتفخر بتقديم أفضل أبنائها للرب. كان البكر مخصّصاً للرب، ومكرّساً له في العهد القديم. أمّا في العهد الجديد فصار جميع المؤمنين والمؤمنات مكرّسين للرب، وتالياً كلّهم مسؤولون عن تسيير الخدمة الروحية في الكنيسة. طبعاً، كلّ بحسب موهبته ودعوته. “وأما أنتم فنسلّ مختار وكهنوتٌ ملوكيٌّ وأمةٌ مقدّسة وشعبٌ اقتناه الله لإعلان فضائله“ (1بط 2: 9).

يُظهر تاريخ الكنيسة أنّ توافر الدعوات الكهنوتية يتنامى طردياً مع وفرة العائلات التقية، وممارسة الصلاة اليوميّة والأصوام في البيوت، بالتزامن مع الاشتراك في الصلوات الطقسية في الكنيسة مع سائر المؤمنين

لذلك، عندما يتناقص عدد الكهنة وتصبح الحاجة ماسّة إليهم، ستواجه عائلاتنا سؤالاً في اليوم الأخير، وقد يكون سؤالاً صعباً: “ماذا عنكم؟ أين دوركم؟ ماذا فعلتم بأولادكم؟ وكيف ربّيتهم؟ هل نشأتموهم على حبّ الله وكنيسته، والسعي إليه وإلى ملكوته؟ أم اكتفيتم بتنشئتهم على العلم والرياضة والموسيقى واللغات... وكلّ ما تظنّونه ينفعهم في هذه الدنيا فقط لا غير؟

إنّه لصحيح أنّ الكهنوت دعوة، وقد قال الربّ لتلاميذه: “ليس أنتم اخترتموني بل أنا اخترتكم، وأقمّكم لتذهبوا وتأتوا بثمرٍ، ويدوم ثمركم، لكي يعطيكم الأب كلّ ما طلبتم باسمي“ (يو 15: 16). لكن ثمة سؤالٌ يُطرح هنا أيضاً. كيف يدعو الربّ رسلاً جديداً له الآن؟ كيف يدعوني أنا؟ كيف أعرف أنّه يريدني كاهناً له؟ كيف يدعو ولدي؟ ما هي العلامات التي تشير إلى هذه الدعوة؟ إلخ

من أجل ذلك أقامت الأبرشية بالتعاون مع منظمة ”الإيمان القديم“ خلوةً روحيةً بعنوان ”هل تريد أن تصبح كاهناً“، دعت إليها شبيبة الأبرشية من الذين يشعرون بالرغبة في الكهنوت، لكنهم يحتاجون إلى التثبّت من دعوتهم والتعمّق فيها

أقول للشباب: تذكّروا قول الربّ: ”الفعلَةُ قليلون“، ولا تنتظروا دعوة أقوى منها. ماذا تريدون أكثر من طلبه: “اطلبوا إلى ربِّ الحصاد أن يرسل فعلَةً لحصاده.“ لعلّه دعاك كثيراً، يا بُنيّ، ولم تسمع صوته. أصغ إليه في هدأة صلاتك. ضغّ ذاتك بين يديه، وادعه ليفعل بك ما يشاء. أيّ دعوة أخرى تنتظر، إزاء حاجة الكنيسة ونمو عدد المهتدين، لترمي ذاتك في مغامرة الحبّ هذه، إلى أن يرفعك إلى ملكوته؟!

انتبه فقط ألا تدخل هذه الخدمة، إلّا وأنت مُشَبَّع بحبّ الله وشعبه.

رحم الله أبي، الذي مانعني، حتّى اللحظة الأخيرة. لكنّه، وحين تأكّد من إصراري، قال بلهجة السيّد الأمر: “أنّه دراستك الجامعيّة أولاً، يا بُنيّ. فالكهنوت خدمةٌ ترفعك إلى السماء، أو تُحدرك إلى الجحيم. أريد أن تكون طريقك آمنة. فإذا اكتشفت أنّك غير قادر على متابعة هذه الطريق، أو أنّك قد أخطأت الاختيار، فشهادتك الجامعيّة تحفظك من أن تجبر نفسك على الاستمرار قسراً فيه، وتالياً تسبيء إليه. لا أريد لابني أن يمتنّ الخدمة الكهنوتية“.

لقد أرادني رسولاً لا رجل خدمات دينية. ضايقتني جدّاً بكلامه آنذاك، لكنّي استوعبت صحّته وأهميته في ما بعد؛ أثناء دراستي اللاهوتية. وشكرت الله وأبي عليه كثيراً، ولا أزال.



Saint George Antiochian Orthodox Church, Cicero, IL

Liturgy for the Feast of the Nativity of the Theotokos



Tuesday, September 8th

9:15^{AM} Pre-Communion Prayers | 9:30^{AM} Divine Liturgy



Saint George Antiochian Orthodox Church, Cicero, IL

Liturgy for the Feast of the Elevation of the Holy Cross



Monday, September 14th

9:15^{AM} Pre-Communion Prayers | 9:30^{AM} Divine Liturgy



SUNDAY SCHOOL

»»»»»»»» AUGUST 30, 2026 ««««««««

REGISTRATION!

Sunday School Registration is OPEN!

Grades PreK-12! Sign-up your student(s) TODAY!

Sunday School REGISTRATION
online only. Use the QR Code
in the next column → → →

SUNDAY SCHOOL STAFF RECEIVED TRAINING

Our dedicated Sunday School staff completed teaching and curriculum training on Saturday, August 22, and are eagerly preparing to welcome students for another enriching Church school year of faith and learning. Equipped with knowledge, enthusiasm, and a heart for service, the teachers are ready to guide the students as they grow in religious understanding and strengthen their faith. We look forward to a wonderful year of learning, fellowship, and spiritual growth!

ORIENTATION PACKETS DISTRIBUTED

Last Sunday, August 23, after the Divine Liturgy, the Sunday School orientation packets were distributed to all parents present whose children are registered for the 2026-2027 Sunday School year.

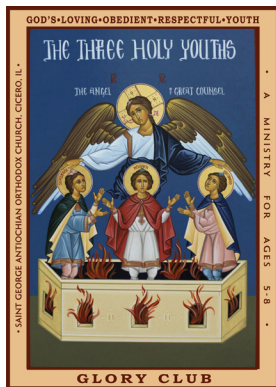


SUN, SEP 13, 2026

FIRST DAY OF
CLASSES and
BLESSING of the
Sunday School
Building, Students,
and Parents



ALL CHILDREN BORN BEFORE 09/01/2022 ARE WELCOME TO REGISTER



Saint George Antiochian Orthodox Church, Cicero, IL

Glory Club

Celebrate the Cross, Celebrate His Love

📅 Sat, Sep 19th

🕒 Drop-off 5:00^{PM}; Pick-up 8:00^{PM}

✝️ Great Vespers Service *followed by*
Dinner, Spiritual Talk, Activities

RSVP by
Sat, Sep 12

\$15/child



SCAN ME

INVITING ALL KIDS (AGES 5-8)



August

Sunday - 16
YAF Coffee Hour

Saturday - 29
YAF Summer Picnic

Sunday - 30
YAF Coffee Hour



September

Saturday - 12
*Annual Feast of the Cross
Bonfire*

Sunday - 13
YAF Coffee Hour

Saturday - 26
*Annual Legacy Ball
63rd Anniversary*

Sunday - 27
YAF Coffee Hour

October

Thursday-Saturday - 15-17
*YAF Pilgrimage to Antiochian
Village*

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



Saint George Antiochian Orthodox Church, Cicero, IL

Young Adult Fellowship

Presents: A YAF Fundraiser

THE FEAST OF THE ELEVATION OF THE CROSS AND ANNUAL BONFIRE

**Saturday,
September 12,
Vespers at 6pm**

**followed by
Dinner and Games**

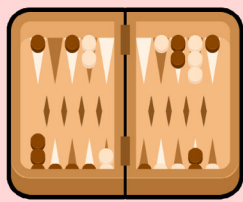
**Bring the whole
family for food
and fun!**



Enter a tournament!



Tarneeb



Backgammon



Chess



Ping Pong



Super Smash Bros

Compete to win prizes!*

**Tournament fee: Adults (18+) \$10 - Kids (6-17) \$5*

Evening admission fee

\$25 (ages 13+)

\$10 (ages 6-12)

5 and under - free



RSVP by 9/9



Saint George Antiochian Orthodox Church, Cicero, IL



Teen SOYO

Save the Date...

TEEN SOYO ACTIVITIES

SUN, AUG 30

Teen SOYO – SOYO Hour

SAT, SEP 19

Teen SOYO Event

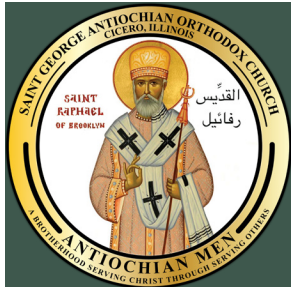
SUN, SEP 20

Teen SOYO – SOYO Hour

SAT, OCT 24

Teen SOYO preparation of Christmas Card letter mailing and dinner

ALL TEENS (13-18) WELCOME!



Saint George Antiochian Orthodox Church, Cicero, IL

Antiochian Men (A-MEN)

SAVE THE DATE

Thu-Sat,
OCT 8-10/2026: A-MEN Pilgrimage to Antiochian Village in Pennsylvania

Sat, DEC 12/2026: A-MEN Advent Spiritual Retreat

Sat, JAN 9/2026: A-MEN Annual Shawerma Night

ALL Gentlemen 18+ Invited

WEST CAMPUS *Ministry*

2026 FALL SESSION

Kingswood Academy
133 Plainfield Road, Darien, IL 60561



Saint Paul's First Letter to the Corinthians

"Do everything in love."
(I Corinthians 16:14)

In his grand effort to preach to the nations (gentiles) about God's will, the Apostle Paul writes this detailed letter to the Corinthians instructing them to adhere to God's Old Testament law even though the Israelites did not follow the law. This law is valid forever and all the nations in the world are called to conduct themselves according to God's will and not by human nature.

Program

6:30^{pm} – 9:00^{pm}



Coffee and
Refreshments



Evening Prayers



Adults' Lesson



Kids' Club



Social Time and
Games (in gymnasium)

Thursdays

Oct 7 ♦ Oct 14 ♦ Oct 21* ♦ Oct 28*
Nov 4* ♦ Nov 11



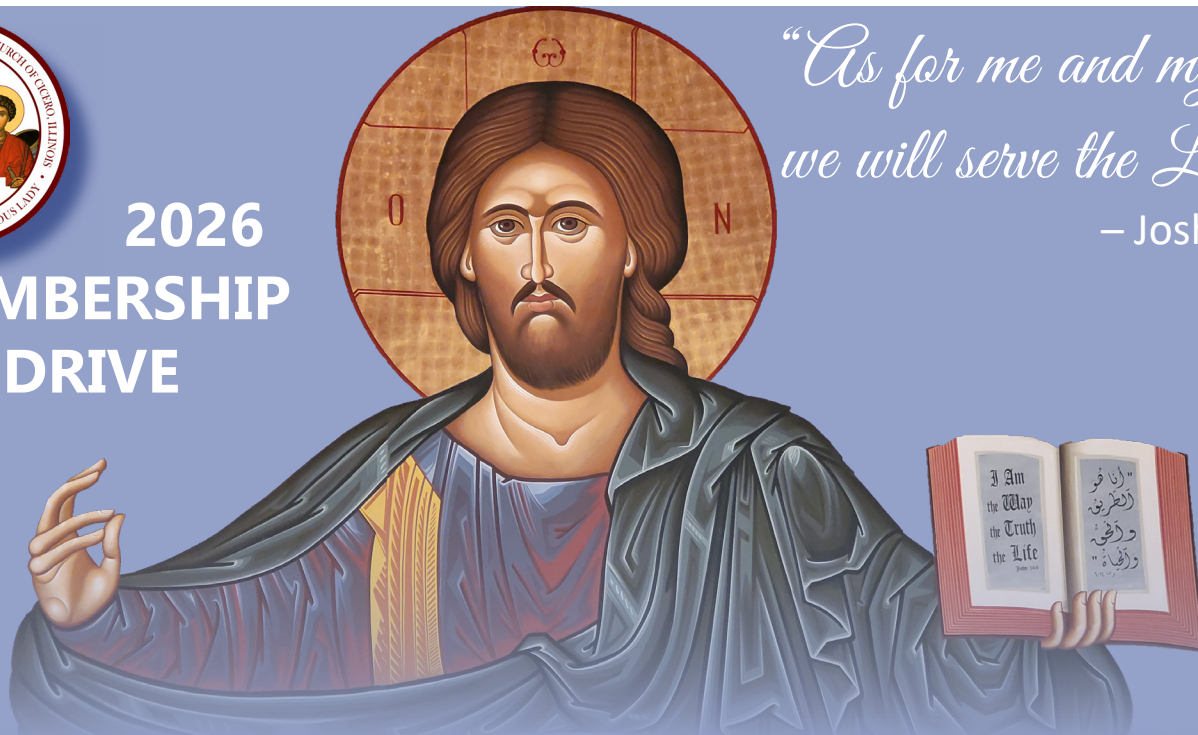
**Theme Days (optional)*

- *Oct 21 –  Wear Fall Colors/Cozy Outfits
- *Oct 28 –  Dress up (Church appropriate) for a Halloween Costume Contest
- *Nov 4 –  Wear your favorite sports team gear

ALL ARE WELCOME!



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,

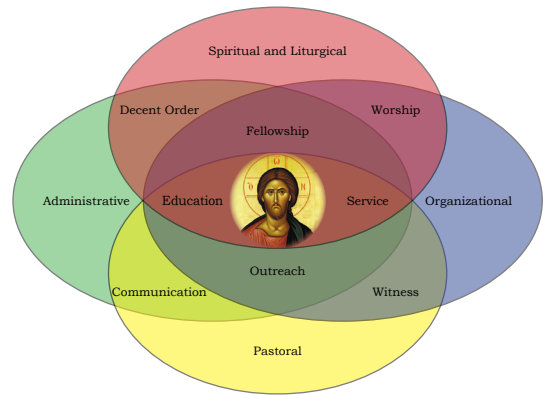
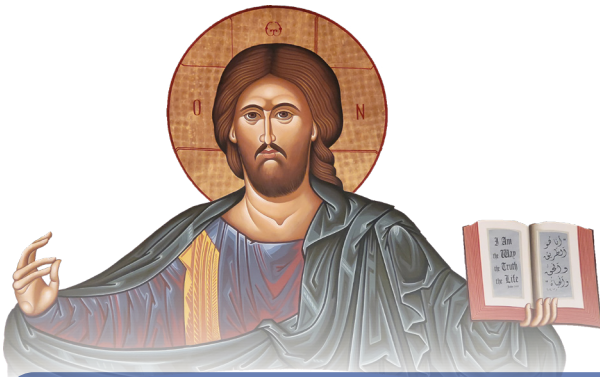
we are called to be one Body in Christ — united in worship, stewardship, service, and love.

- 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

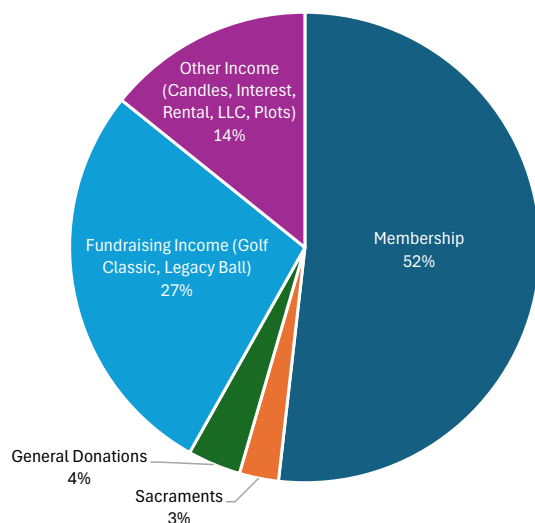
- Sunday School and youth programs
- Adult education
- Ministries for children and families

OUTREACH AND COMMUNITY CARE

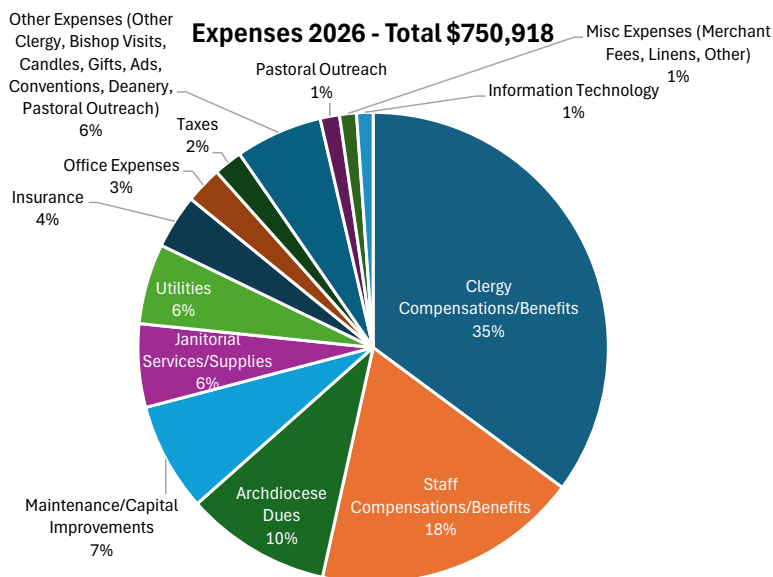
- Assistance to families in need
- Community support initiatives
- Charitable ministries

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



SAINT GEORGE ANTIOCHIAN ORTHODOX CHURCH
CICERO, ILLINOIS

CONGRATULATIONS

MIDWEST DIOCESE BIBLE BOWL

THURSDAY, JUNE 18, 2026

4TH PLACE

PRE-TEEN TEAM

MARIELLA KHOURY
AVA MASSIH
ELENA RIHANI

ALTERNATES

RANEEM KARAM
CELINE MRAIBE

STUDY-BUDDY

SOPHIA LUSSI



1ST PLACE

TEEN TEAM

ANA CORONEL
JOHN KARAM
MENA KHOURY

ALTERNATE

CATALINA CORONEL

STUDY-BUDDY

NATALIA LUSSI



1ST PLACE

ADULT TEAM

NATHANIEL HUMPHREY
KAREEM KHOURY

ALTERNATE

SH. LINDA BYNUM

STUDY-BUDDY

ANTHONY MASSIH



ORATORICAL CONTESTANTS

Friday, June 19, 2026

JUNIOR ORATORICAL

✦ SOPHIA KHOURY ✦

SENIOR ORATORICAL

✦ MENA KHOURY ✦



SAINT GEORGE ANTIOCHIAN ORTHODOX CHURCH

CICERO, ILLINOIS

CONGRATULATIONS

CREATIVE ARTS FESTIVAL

2026 MIDWEST DIOCESE PARISH LIFE CONFERENCE

ART

1ST PLACE

Niveen Shaheen, Grade 10

2ND PLACE

Ana Coronel, Grade 10

3RD PLACE

Lorene Butros, Grade 3

Katherine Conopeotis, Grade 9

Katherine Saba, Grade 10

CONTESTANTS

Mia Imreibe, Grade 1

Ava Imreibe, Grade 3

Sophia Lenhart, Grade 3

Amelia Youel, Grade 4

Julianna Zayed, Grade 5



POETRY

1ST PLACE

Jonah Youel, Grade 1

2ND PLACE

Ava Massih, Grade 6

3RD PLACE

Sam Shaheen, Grade 7

Katherine Conopeotis, Grade 9

Katherine Saba, Grade 10

CONTESTANTS

Mousa Saba, Grade 7

Jacob Zayed, Grade 7



PHOTOGRAPHY

1ST PLACE

Evelyn Khoshaba, Grade 2

Celine Mraibie, Grade 5

Celine Qumri, Grade 8

2ND PLACE

Catalina Coronel, Grade 7

Katherine Conopeotis, Grade 9



WRITING

2ND PLACE

Raneem Karam, Grade 6

John Karam, Grade 8



ALL PROJECTS of ALL CATEGORIES

will be displayed in the
Church Hall on
Sunday, August 30, 2026.

Saint George Antiochian Orthodox Church, Cicero, IL



The Brotherhood of
the Noble Joseph



BYZANTINE CHOIR

- Introductory Meeting Sun, Sep 13 @ 1^{pm}
- Weekly Zoom Classes
- Monthly In-Person Rehearsal @ 3^{pm}
followed by Great Vespers Service @ 5^{pm}

REGISTRATION
DEADLINE

SUN, AUG 30

NO ONE WILL BE ACCEPTED AFTER DEADLINE!



SCAN ME

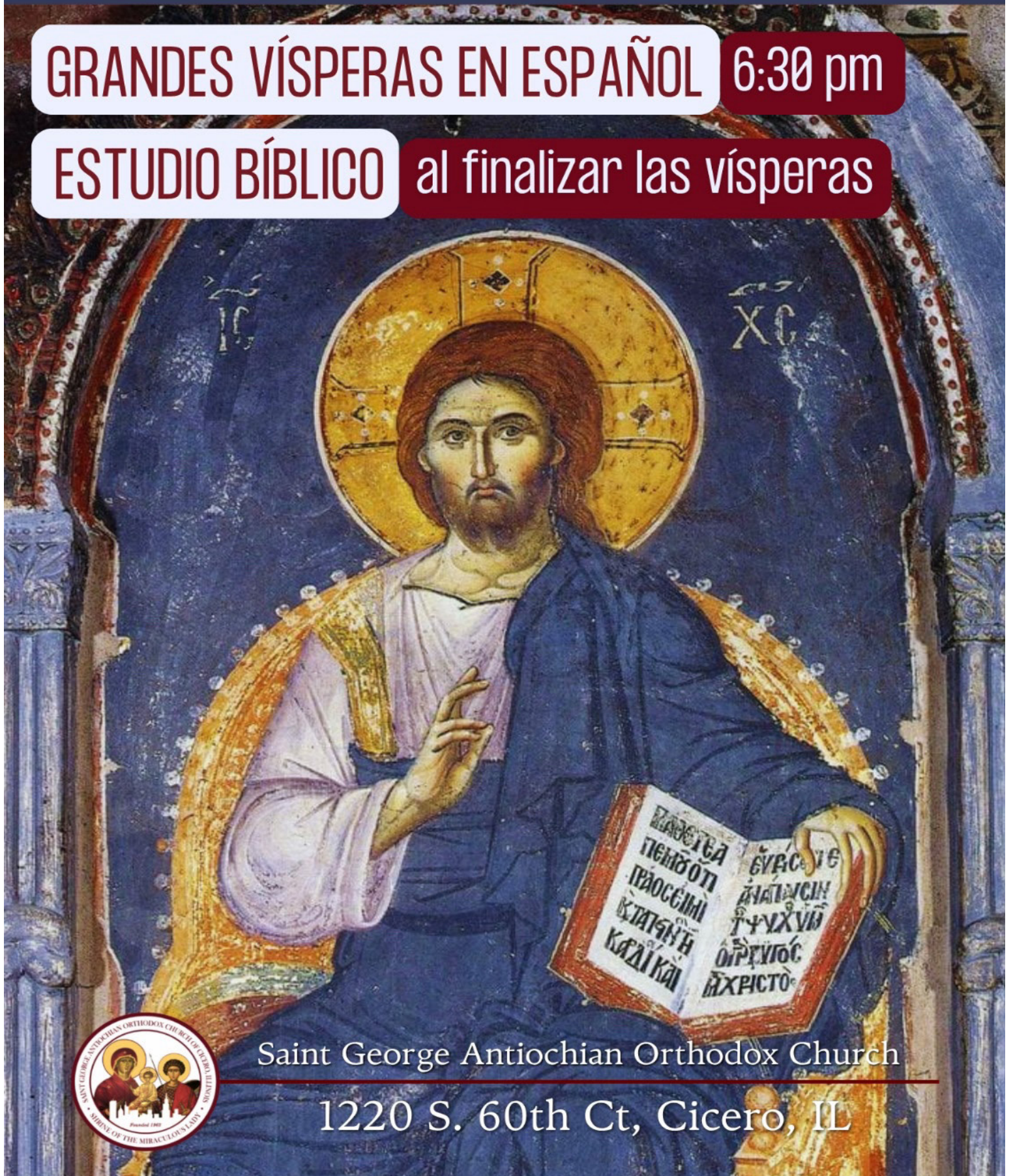
ALL AGES 13+ ARE
WELCOME!



SÁBADO 5 DE SEPTIEMBRE

GRANDES VÍSPERAS EN ESPAÑOL 6:30 pm

ESTUDIO BÍBLICO al finalizar las vísperas



Saint George Antiochian Orthodox Church

1220 S. 60th Ct, Cicero, IL

20TH ANNUAL

Walk the Walk for IOCC

Saturday, October 3, 2026



Elios Photography

*Join us for our 5K Walk/Run and make a difference
for those in need around the world!*

St. Andrew's Greek Orthodox Church
5649 N. Sheridan Rd. • Chicago, IL 60660

Registration 8:00 a.m. • Walk/Run Begins 9:00 a.m. • Breakfast following the race
\$25—Registration by 9/18 | \$35—Registration after 9/18 | \$10—Children under 12

Sponsorship levels: Titanium \$2,500 | Platinum \$1,000 | Gold \$500 | Silver \$250

To guarantee a t-shirt, register by 9/18/2026

Register or sponsor online at
iocc.org/chicago



SCAN ME

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



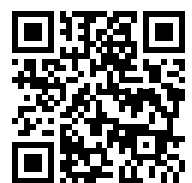
SCAN ME



*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