



WEEKLY BULLETIN

SUNDAY, SEPTEMBER 13, 2026

الأحد الذي قبل عيد
رفع الصليب المقدس

THE SUNDAY BEFORE THE FEAST OF THE
ELEVATION OF THE HOLY CROSS



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



Saint George Antiochian Orthodox Church كنيسة القديس جاورجيوس الانطاكية الارثوذكسية

The Most Reverend Metropolitan **SABA, Primate**

Antiochian Orthodox Christian Archdiocese of North America

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

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

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

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Dn. John Zayed

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Samar Rihani, *ADMINISTRATIVE SECRETARY*

Holly Goljić, *GRAPHIC DESIGNER*

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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 رَحْمَتُكَ عَلَيْنَا، كَمِثْلِ اتِّكَلَانَا عَلَيْكَ.
مُبَارَكَ أَنْتَ يَا رَبُّ عَلَّمْنِي حَقُوقَكَ. (ثلاثاً)
يَا رَبُّ مَلْجَأُ كُنْتُ لَنَا فِي جِيلٍ وَجِيلٍ، أَنَا قُلْتُ
يَا رَبُّ ارْحَمْنِي وَاشْفِ نَفْسِي لِأَنَّنِي قَدْ خَطِئْتُ
إِلَيْكَ

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

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

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

قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ
ارْحَمْنَا

TODAY'S LITURGY INSERTS

RESURRECTIONAL TROPARION (TONE 6)

Angelic Powers were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate Body. Thou hast despoiled Hades and wast not tried thereby. Thou didst meet the Virgin and didst grant us life. O Thou Who didst arise from the dead, Lord, glory be to Thee.

إِنَّ الْقُوَّاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ،
وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرْيَمَ وَقَفَتْ عِنْدَ الْقَبْرِ
طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَّيْتَ الْجَحِيمَ وَلَمْ تُجَرَّبْ
مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ
بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.

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 لِنَسْجُدْ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا يَا
ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ. هَلِّلُوبِيا

RESURRECTIONAL TROPARION (TONE 6)

Angelic Powers were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate Body. Thou hast despoiled Hades and wast not tried thereby. Thou didst meet the Virgin and didst grant us life. O Thou Who didst arise from the dead, Lord, glory be to Thee.

إِنَّ الْقُوَّاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ،
وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرْيَمَ وَقَفَتْ عِنْدَ الْقَبْرِ
طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَّيْتَ الْجَحِيمَ وَلَمْ تُجَرَّبْ
مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ
بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.

TROPARION OF FOREFEAST OF THE HOLY CROSS (TONE 2)

We offer thee in mediation the life-giving Cross which, of Thy goodness, Thou hast given unto us, the unworthy, O Lord. Save Thy hierarchs and Thy flock, and grant Thou peace through the Theotokos, O only Lover of mankind.

أَيُّهَا الرَّبُّ، إِنَّا نُقَدِّمُ لَكَ لِلْإِسْتِشْفَاعِ صَلِيبَ صَلاَحِكَ
الْمُحْيِي، الَّذِي وَهَبْتَهُ لَنَا نَحْنُ غَيْرِ الْمُسْتَحِقِّينَ. فَخَلِّصِ
الْمُلُوكَ وَمَدِينَتَكَ، جَاعِلًا لَهُمْ سَلَامًا، مِنْ أَجْلِ الْوَدَّةِ
الْإِلَهِيَّةِ، يَا مُحِبَّ الْبَشَرِ وَحَدِّكَ.

TROPARION OF THE CONSECRATION (TONE 4)

Thou hast revealed the earthly majesty of the dwelling place of the holy glory, O Lord, as the brilliance of the firmament on high. Make firm its foundation unto ages of ages and receive our fervent supplications which are offered to thee therein; through the intercessions of the Theotokos, O Life and Resurrection of all.

كَمَثَلِ بَهَاءِ الْجَدِّ الْعُلُويِّ أَظْهَرْتَ الْجَمَالَ السُّفْلِيَّ
لِمَسْكَنِ مَجْدِكَ الْأَقْدَسِ يَا رَبُّ. فَثَبِّتْهُ إِلَى دَهْرٍ
الْدَّاهِرِينَ، وَتَقَبَّلْ طِلْبَاتِنَا الْمُقَدَّمَةَ لَكَ فِيهِ بِغَيْرِ فُتُورٍ،
بِشَفَاعَةِ الْوَدَّةِ الْإِلَهِيَّةِ، يَا حَيَاةَ الْكُلِّ وَقِيَامَتَهُمْ.

EPISTLE READERS

English

Arabic

Lillian Rihani

Today

Amanda Imseih

Sh. Alice Zayed

Sep 20

Mariana Saba

TROPARION OF SAINT GEORGE THE GREAT MARTYR (TONE 4)

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

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

KONTAKION OF THE CONSECRATION (TONE 4)

The Church is shown to be * a many-lighted heaven * that doth shine a guiding light * upon all them that do believe; * wherein while standing, we cry aloud: * Do Thou Thyself now establish this house, O Lord.

إِنَّ الْكَنِيسَةَ قَدْ ظَهَرَتْ سَمَاءٌ كَثِيرَةٌ الْأَنْوَارِ، مُنِيرَةٌ
جَمِيعَ الْمُؤْمِنِينَ. فَإِذْ نَحْنُ وَاقِفُونَ فِيهَا، نَصْرُخُ
هَاتِفِينَ: ثَبَّتْ هَذَا الْبَيْتَ، يَا رَبِّ.

KONTAKION FOR THE MIRACULOUS WEeping ICON (TONE 8)

Only at Saint George Church in Cicero

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

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

THE SYNAXARION

On September 13th in the Holy Orthodox Church, we celebrate the Forefeast of the Elevation of the Holy Cross, and commemorate the Consecration of the Church of the Holy Resurrection of Christ our God.

*New Israel, fulfilling a law that is ancient,
Doth honor thy tomb, O Word, with this consecration.
On the thirteenth befell the consecration of the Resurrection's fane.*

Holy Resurrection in Jerusalem is honored above all others. Constantine the Great constructed it at the place of Golgotha, where our Savior was crucified and buried, then arose. For a long time this place had been purposely buried beneath the earth by the Jews and heathen; furthermore, during the reign of Hadrian (117-138), a temple dedicated to Aphrodite was built over the site so that this sacred place might be even further desecrated and fall into utter oblivion. It was here that the Cross was hidden. However, at the command of the pious Emperor Constantine, excavations were made and the tokens of the saving Passion were found. It was here, then, that the very great and magnificent temple named in honor of Christ God's Resurrection was built under the supervision of the blessed Helen, while Macarius was Archbishop of Jerusalem. Macarius exalted the venerable Cross and consecrated this temple in the year 336.

On this day, we also commemorate the Hieromartyr Cornelius the centurion; and Venerable Hierotheos the Younger of Iviron monastery on Athos. By the intercessions of Thy Saints, O God, have mercy on us. Amen.

O Lord, save Thy people

and bless Thine inheritance.

Unto Thee, O Lord, will I cry, O Lord my God.

The Reading from the Epistle of

Saint Paul to the Galatians (6:11-18)

Brethren, see how large a letter I have written to you with my own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised, only that they may not be persecuted for the Cross of Christ. For not even those who are circumcised do themselves keep the Law; but they desire to have you circumcised, that they may boast in your flesh. But God forbid that I should boast, except in the Cross of our Lord Jesus Christ, through Whom the world is crucified to me, and I to the world. For in Christ Jesus, neither circumcision counts for anything, nor uncircumcision, but a new creation. And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God. Henceforth, let no one trouble me; for I bear in my body the brand-marks of the Lord Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيراثَكَ.

إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي.

فَصْلٌ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ

الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَّةِ (6:11-18)

يَا إِخْوَةُ، أَنْظُرُوا مَا أَعْظَمَ الْكِتَابَاتِ الَّتِي كَتَبْتُهَا إِلَيْكُمْ بِيَدِي. إِنَّ كُلَّ الَّذِينَ يُرِيدُونَ أَنْ يُرْضُوا بِحَسَبِ الْجَسَدِ يُلْزِمُونَكُمْ أَنْ تَخْتَنُوا، وَإِنَّمَا ذَلِكَ لِنَلَّا يُضْطَهَدُوا مِنْ أَجْلِ صَلِيبِ الْمَسِيحِ. لِأَنَّ الَّذِينَ يَخْتَنُونَ هُمْ أَنْفُسُهُمْ لَا يَحْفَظُونَ النَامُوسَ بَلْ إِنَّمَا يُرِيدُونَ أَنْ تَخْتَنُوا لِيَفْتَخَرُوا بِأَجْسَادِكُمْ. أَمَّا أَنَا، فَحَاشَى لِي أَنْ أَفْتَخَرَ إِلَّا بِصَلِيبِ رَبِّنَا يَسُوعَ الْمَسِيحِ، الَّذِي بِهِ صُلِبَ الْعَالَمُ لِي وَأَنَا صُلِبْتُ لِلْعَالَمِ. لِأَنَّهُ فِي الْمَسِيحِ يَسُوعَ لَيْسَ الْخِتَانُ بِشَيْءٍ وَلَا الْقَلْفُ بَلْ الْخَلِيقَةُ الْجَدِيدَةُ. وَكُلُّ الَّذِينَ يَسْلُكُونَ بِحَسَبِ هَذَا الْقَانُونِ، فَعَلَيْهِمْ سَلَامٌ وَرَحْمَةٌ وَعَلَى إِسْرَائِيلِ اللَّهِ. فَلَا يَجْلِبُ عَلَيَّ أَحَدٌ أَتْعَاباً فِيمَا بَعْدُ، فَإِنِّي حَامِلٌ فِي جَسَدِي سِمَاتِ الرَّبِّ يَسُوعَ. نِعْمَةُ رَبِّنَا يَسُوعَ الْمَسِيحِ مَعَ رُوحِكُمْ أَثَمًا الْإِخْوَةُ. آمِينَ

The Reading from the Holy Gospel

according to Saint John (3:13-17)

The Lord said, "No one has ascended into heaven but He who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God sent His Son into the world, not to condemn the world, but that the world might be saved through Him."

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يوحنا

الإنجيلي البشير والتلميذ الطاهر (3:13-17)

قال الربُّ: لَمْ يَصْعَدْ أَحَدٌ إِلَى السَّمَاءِ إِلَّا الَّذِي نَزَلَ مِنَ السَّمَاءِ، ابْنُ الْبَشَرِ الَّذِي هُوَ فِي السَّمَاءِ. وَكَمَا رَفَعَ مُوسَى الْحَيَّةَ فِي الْبَرِّيَّةِ، هَكَذَا يَنْبَغِي أَنْ يُرْفَعَ ابْنُ الْبَشَرِ، لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ، بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. لِأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَذَلَ ابْنَهُ الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. فَإِنَّهُ لَمْ يُرْسِلِ اللَّهُ ابْنَهُ الْوَحِيدَ إِلَى الْعَالَمِ لِيَدِينِ الْعَالَمَ، بَلْ لِيُخَلِّصَ بِهِ الْعَالَمَ

Holy Bread Offered By:

Today – Alexandra Sakha and Family

– Sami and Amanda Imseih and Family

– Nadim and Reham Haddad and William and Kawkab Haddad and their Families

– Sdn. Mazen and Souzan Rihani and Family



SCAN ME

Coffee Hour Sponsors:

Today – Sdn. Mazen and Souzan Rihani and Family



Sep 20 – Sana Alsweis and Basil Alsweis and their Families

Sep 27 – Odeh and Raja Iqal and Family

Oct 4 – Michael and Sandra Barbari and Family

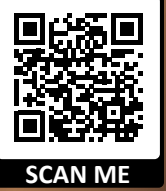


SCAN ME

YAF Coffee AND Fellowship SPONSORS

Today – Michelle Rihani

↳ **Sep 27** – **OPEN**



SCAN ME

COMMEMORATIONS

- Today**
- 40-Day Commemoration for †**MARYAM HADDAD**, offered by Nadim and Reham Haddad and William and Kawkab Haddad and their families.
 - 13-Year Commemoration for †**NAJAH HADDAD**, offered by Nadim and Reham Haddad and William and Kawkab Haddad and their families.

CHURCHINGS

Sep 27 **GEORGE**, son of Phillip and Marina Musa.

BAPTISMS

Yesterday **JAMES**, son of Bryan and Dena Zarou.

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

REMOVAL OF CROWNS

Sep 20

- Dr.**JUSTIN** and **DANIELLA** Rayyan.
- **KHALID** and **STEIFANY** Gebrael.

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

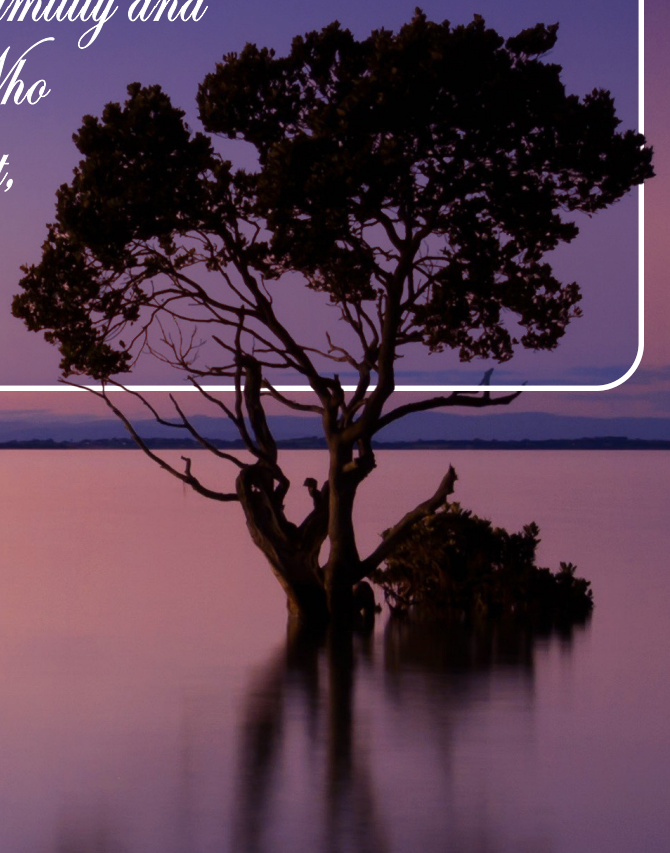
MEMORIALS

- Sep 20**
- 40-Day Memorial Service for †**JANET KARAM**, offered by Chadi Karam and Sam Karam and their families and Elias Ajami and family.
 - 6-Month Memorial Service for †**HANNA FARAH SABA**, offered by Siham Saba and family.
 - 1-Year Memorial Service for †**FADWA ALSWEIS**, offered by Sana Alsweis and Basil Alsweis and their families.
 - 10-Year Memorial Service for †**DN. BASSAM ALSWEIS**, offered by Sana Alsweis and Basil Alsweis and their families.

REFLECTION

"The root of all evil: selfishness and stubbornness, mixed with envy and seasoned with delusion of the enemy. Therefore, one must in every way strive to extract the evil root with humility and obedience, imitating the Lord, Who humbled Himself to the form of a servant, and was obedient unto crucifixion and death."

– Saint Ambrose of Optina
+1891



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

Sun, Sep 13	• Pre-Communion Prayers	8:45 am
	• Orthros (Matins)	9:00 am
	• Great Doxology	10:15 am
	• Divine Liturgy	10:20 am
	• Sunday School First Day of Classes (<i>see pg. 16</i>)	After Communion
	• God’s Little Lights (<i>see pg. 15</i>)	After Communion
	• Antiochian Women (AW) Induction of Officers	After Liturgy
	• Antiochian Men (A-MEN) Induction of Officers	After Liturgy
	• Blessing of the Sunday School Building, Students, and Parents (<i>see pg. 16</i>)	After Liturgy
	• Coffee Hour	After Liturgy
	• Young Adult Fellowship (YAF) Coffee and Fellowship (<i>see pg. 19</i>)	After Liturgy
	• Antiochian Men (A-MEN) Antiochian Village Pilgrimage Orientation	12:30 pm
Mon, Sep 14	• Pre-Communion Prayers (<i>see pg. 14</i>)	9:15 am
	• Divine Liturgy for Feast of Elevation of the Holy Cross (<i>see pg. 14</i>)	9:30 am
	• Teen SOYO Committee Chairs Zoom Meeting	6:00 pm
	• Teen SOYO Officers’ Zoom Meeting	7:00 pm
	• Antiochian Women (AW) Officers’ Zoom Meeting	8:00 pm
Thu, Sep 17	Saint Katherine Mission Evening Program (<i>see pg. 22</i>)	6:00 pm
Sat, Sep 19	• Great Vespers Service	5:00 pm
	• GLORY Club Spiritual Event (<i>see pg. 18</i>)	After Vespers
	• Teen SOYO “Ask Abouna” (<i>see pg. 21</i>)	After Vespers
Sun, Sep 20	• Pre-Communion Prayers	8:45 am
	• Orthros (Matins)	9:00 am
	• Great Doxology	10:15 am
	• Divine Liturgy	10:20 am
	• Sunday School Classes	After Communion
	• God’s Little Lights (<i>see pg. 15</i>)	After Communion
	• Coffee Hour	After Liturgy
	• Youth Choir Registration	After Liturgy
Thu, Sep 24	Saint Katherine Mission Evening Program (<i>see pg. 22</i>)	6:00 pm
Sat, Sep 26	Annual Legacy Ball for 63rd Anniversary (<i>see pg. 29</i>)	5:30 pm

CONDOLENCES

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

- Dn. George Nassief and family on the falling asleep of his cousin, †**PHILIP NASSIEF**, in California, at the age of 96, last week.
- Kareem and Dina Khoury and family on the falling asleep of his uncle, †**MICHAEL ISA**, in Michigan last week.

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 Cross in Our Life – (1) The Cross of the World and Its Gifts

By His Eminence Metropolitan Saba (Isper)

Blessed Augustine says: “I know three categories: One saves through the cross, another is saved through the cross, and the third is condemned by the cross.” Christ alone belongs to the first category. The rest of us belong to one of the other two.

The cross stands before every human being. There is no one who does not have one cross—or more. As long as death is present, crosses will remain part of our personal lives. Because this present world is passing away, and because our own existence is passing away with it, we experience pain, anguish, and sorrow. This is because we bind our feelings—which form part of our very being—to the image of this transitory world.

We therefore face one of two choices: either to flee from the cross and avoid it, or to confront it with courage, faith, and acceptance. Fleeing only increases the cross’s weight; it does nothing more than change its name. In reality, it means exchanging one cross for another—one that may appear lighter to the person fleeing, but that is, in truth, heavier than the cross from which he fled. Confronting the cross, on the other hand, means accepting it willingly at the beginning of the journey—even if not yet joyfully—and seeking to discover its meaning and its role in forming and shaping the person who bears it.

Before Christ, the cross was an instrument of death; through Christ, it became a source of life. Pain and suffering once led to despair, and despair is spiritual death. In Christ, however, they have become a path toward liberation and the discovery of true life—a life that transcends the familiar conditions of this temporal existence. Every Sunday morning we proclaim: “Through the Cross, joy has come into all the world.” Did not the Cross precede the Resurrection and the life that burst forth from the tomb?

Our contemporary way of life may hinder our encounter with true life. A person often stands before the beautiful gifts of this world, becomes immersed in them, and confines himself to the desire to possess them, without noticing what lies beyond them—or even the One who gave them. Their brilliance entices him to acquire more and more, until, with time, he becomes their captive. His life thus passes within a narrow framework devoted solely to satisfying the desires of this earthly life.

This beautiful world in which we live is a gift from God—or, at least, this is how we ought to regard it. Just as we care for a gift, receive it with joy and delight, strive to preserve it, and feel gratitude toward the one who gave it to us, so too must we care for this world, preserve it, and remain constantly grateful to God for it.

In reality, our “beautiful planet has been transformed into a slaughterhouse,” as Saint Justin Popović expressed it, because of humanity’s greed and selfish appetite for exploiting its resources in a deadly pursuit of profit and consumption.

When we receive a gift from someone, we ought first to look toward the person who gave it, rather than allowing our eyes to remain fixed on the gift itself. Consumer society has weakened the spirit of gratitude in modern man while cultivating his desire to possess. His gaze has thus become fixed solely upon the product. Little by little, and without noticing it—often even unintentionally—he becomes enslaved to the gift.

Health is a gift. The beauty of nature is a gift. Clean air is a gift. Family is a gift. Work and productivity are gifts. Income is a gift. Wholesome recreation is a gift. Friends are gifts—and the list goes on. How numerous are God’s gifts to us! But are we aware of them? Do we receive them with joy and thanksgiving, drawing ever closer to their Giver? Do they lead us to Him?

Naturally, a healthy person loves the giver personally for who he is and not merely because of his gift. Likewise, a Christian loves God for who He is, not merely for His gifts. The wise person does not stop at the gift as though it were the ultimate reality. He knows that it will eventually pass away and that the joy it gives is temporary, having its season before its radiance fades. He therefore turns toward the Giver—the everlasting and ever-present source of every gift—namely, God.

In truth, every gift entails a certain cross. This cross reveals to us that none of these gifts constitutes the final and ultimate reality. Herein lies the true cross of the gifts of our world: the cross that arises from the alternation between receiving a gift and losing it. Not all our dreams are fulfilled, nor are they fulfilled whenever we desire. Thus, our lives move between success and failure, eagerness and weariness, joy and sorrow. What we desire may be fulfilled entirely or only partially; conversely, we may lose it in part or altogether. This cross is especially painful for those who have not learned gratitude, who have not yet understood the meaning of true life, and who continue to confine it within the limits of this earthly existence.

The absence or loss of a gift leads us to ask why. Its loss also makes us more aware of its place and role in our lives. The more important and essential the lost gift is, the greater and higher the possibility of spiritual growth for the person who has lost it.

In my youth, I was deeply moved by a virtuous woman who fell asleep in the Lord many years ago. She spent a year and a half in the hospital and underwent several successive operations. Her husband divorced her while she was hospitalized, and she had no children. She suffered greatly and her heavy cross moved her to question the meaning of all that had happened to her. With the help of her spiritual father and faithful friends, she discovered that she was being called to a noble mission. She dedicated her life to nursing education at a time when no nursing schools existed, and also to teaching a pure spiritual theology, which was rare in those days.

The Christian bears this cross of the world—and the cross of his own existence—not only with acceptance but also with a certain joy, because he knows that beyond this cross there is a life that does not perish. Through this faith, the Christian sees the world as crucified and dead to him. He also sees himself, together with all his inclinations, as crucified and dead to this present world. The believer works to improve this present world, even as it moves toward decay and death. He cultivates within it the seeds of the coming resurrection by striving toward his own personal resurrection and toward the resurrection of this world, which is the gift.

Throughout this journey of life, a person may discover, through tragedy and suffering, the meaning behind losing certain things that had seemed essential to him. Many times, however, he may also discover grace within their loss. He then gives thanks to God, because he would never have noticed the things that are truly more essential had he continued to enjoy those things that were taken from him.

Such was the experience of some who spent years in solitary confinement because of their faith. Amid the tragedy of what they endured, they experienced and tasted a divine grace that filled them with a profound peace—a peace they found themselves missing after they were released from prison. Their crosses refined their characters and made them more illumined, preparing them to fulfill an essential role later in life.

In this sense, the Romanian priest and theologian, Saint Dumitru Stăniloae, who was himself imprisoned because of his Christian faith, says that the world, together with our existence within it, is the cross that we must bear until the end of our earthly lives. We experience the transitory nature of this world as an unceasing cross. Yet through our Christian faith and the grace of God, we can live this cross in the hope of the Resurrection. For this reason, we bear it with joy.

الصليب في حياتنا - (١) صليب العالم وعطاياه المتروبوليت سابا (اسبر)

يقول المغبوط أغسطين: "أعرف ثلاثة فئات. الأولى واحدٌ يُخلَص بالصليب، وآخر يُخلَص بالصليب، والثالث يُدان بالصليب". المسيح هو الوحيد الذي ينتمي إلى الفئة الأولى. وكلنا، البشر الآخرون، ننتمي إلى واحدة من الفئتين الأخريين.

الصليب منتصبٌ أمام جميع البشر. ما من أحدٍ إلّا وله صليبٌ أو أكثر. طالما أنّ الموت حاضر، فالصلبان موجودة في حياتنا الشخصية. يشعر الإنسان، بسبب زوال العالم الحاضر، وزوال وجوده هو، بالهم ووجعٍ وحزن، لأنّه يربط المشاعر، التي تشكّل جزءاً من كيانه، بصورة هذا العالم الزائل

والإنسان أمام خيارٍ من اثنين: إمّا أن يهرب من الصليب ويتجنّب، أو أن يواجهه بجرأة وإيمان ورضى. الهروب يزيد من ثقل الصليب، ولا يفعل أكثر من تغيير اسمه. إنّه، في الواقع، استبدال صليبٍ بآخر، يزين للهارب أنّه أخفّ وزناً، لكنّه، في الحقيقة، أثقل من الصليب الذي يهرب منه. أمّا المواجهة، فتقضي بقبول الصليب، برضى، في بداية الطريق، إن لم يكن بفرح، سعياً إلى استخراج معنى له، ودور في تشكيل شخص حامله ونحته.

كان الصليب، قبل المسيح، سبباً للموت؛ فصار، بالمسيح، سبباً للحياة. كان الألم والوجع يقودان إلى اليأس، واليأس موتٌ روحي؛ فصارا، في المسيح، طريقاً إلى التحرر واكتشاف الحياة الحقّة، التي تتجاوز معطيات الحياة الوقتيّة المتعارف عليها. نقول في صباح كلّ أحد: "بالصليب أتى الفرح لكلّ العالم". ألم يسبق الصليب القيامة، والحياة المتفجرة البارزة من القبر؟!

قد يعيق نمط الحياة الحالي التلاقي مع الحياة الحقّة. فكثيراً ما يقف المرء أمام عطايا هذا العالم الجميلة، فيغرق فيها، وينحصر في شهوة امتلاكها، غير منتبه إلى ما وراءها، ولا، حتّى، إلى معطيها. وهي ببريقها تشدّه لكي يستزبد منها، ويصبح مع الوقت أسيراً لها. وهكذا تنقضي حياته في إطار ضيق قائم على تأمين شهوات الحياة الدنيويّة لا غير

هذا العالم الجميل، الذي نحن فيه، هدية من الله، أو هكذا ينبغي علينا التعامل معه. فكما نعتني بالهدية، ونستقبلها بفرح وابتهاج، ونهتمّ كثيراً في الحفاظ عليها، وبغمرنا الامتنان تجاه من قدّمها لنا، هكذا علينا العناية بهذا العالم، والمحافظة عليه، والامتنان الدائم لله، من أجله.

في الواقع، لقد تحوّل "كوكبنا الجميل إلى مسلخ"، على حدّ تعبير القديس يوستينوس بوبوفيتش، وذلك بفعل جشع البشر ونهمهم الأناني في استغلال موارده، استغلالاً ربحياً استهلاكياً قاتلاً.

عندما نتلقّى عطيةً من أحدهم، ينبغي أن نتطلّع، أولاً، إلى الشخص الذي قدّمها، وأن لا نتسّمر عيوننا على العطية بحدّ ذاتها. لقد أضعف المجتمع الاستهلاكيّ روح الشكر في الإنسان المعاصر، على حساب تميّته لحبّ الاقتناء. فبات نظر الإنسان مُسَمَّراً على المُنتَج فقط. وهكذا بدأ يُستعبد للهدية، شيئاً فشيئاً، ودونما انتباه، وفي أحوال كثيرة عن غير قصد

الصّحة هديّة. جمال الطبيعة هديّة. الهواء النقيّ هديّة. العائلة هديّة. العمل والإنتاج هديّة. المدخول هديّة. الترفيه الهادف هديّة. الأصدقاء هديّة... إلخ. ما أكثر هدايا الله لنا. فهل نحن واعون لها؟ وهل نعيشها بفرح وشكران والتصاق أكثر بمعطيها؟ وهل نصل منها إليه؟

الإنسان الطبيعيّ يحبّ المعطي لشخصه، لذاته، لا لهديته فقط. والمسيحيّ يحبّ الله، لشخصه، لا لعطاياه فقط. الحكيم هو الذي لا يقف عند الهدية، وكأنّها الحقيقة الأخيرة، بل يعرف أنّها زائلة في النهاية، وأنّ الفرح الذي تعطيه، إنّما وقتي وله زمن يخفت وجهه فيه. فيتطلّع إلى المُعطي، مصدر الهدية الدائم والحاضر أبداً، أعني الله

في الحقيقة، تستلزم كلّ عطية صليباً معيّناً. بمعنى أنّ هذا الصليب يُرينا أنّ كلّ هذه العطايا ليست هي الحقيقة النهائيّة والأخيرة. هنا يكمن صليب هدايا عالمنا الحقيقي. إنّهُ صليبٌ ناجمٌ عن التناوب بين الحصول على الهدية وفقدانها. لا تتحقّق أحلامنا كلّها، وفي كلّ مرّة نريدها فيها. لذلك ترى حياتنا بين نجاح وإخفاق، همّة وفقر، فرح وحزن. ما نرغب فيه، قد يتحقّق بالكلية، وقد يتحقّق جزء منه، وبالمقابل قد نفقده جزئياً أو كلياً. هذا صليبٌ أكثر إيلاً لمن لم يعتد على الشكر، ولمن لم يفقه، بعد، معنى الحياة الحقّة، وبقي حاصراً إيّاها في إطار الحياة الدنيا.

غياب العطية، أو فقدانها، يجعلنا نطرح السؤال حول السبب. كذلك يجعلنا نفقدها أكثر وعياً لمكانتها ودورها في حياتنا. وبمقدار ما تكون العطية المفقودة مهمّة وأساسيّة، تكون إمكانيّة ترقّي الذي فقدها أسمى وأرفع.

تأثرت، في شبابي، بسيدة فاضلة، رقدت بالربّ منذ زمن. هذه قضت سنة ونصف في المستشفى، وأجرت عدّة عمليات متتابعة، وطلّقها زوجها في أثناء استشفائها، ولم ترزق بأولاد. تألمت كثيراً، وكان صليبها الثقيل دافعاً لها للتساؤل عن معنى ما حدث لها، واكتشفت، بمساعدة أبيها الروحي، وأصدقائها الخُصّ، أنّها مدعوة إلى رسالة سامية. فكرست حياتها لتعليم التمرّض، في وقت لم تكن ثمة مدارس له، وللتعليم اللاهوتي الروحي الصافي، وكان نادراً آنذاك!

يحمل المسيحيّ صليب العالم هذا، وصليب وجوده هو، لا برضى فقط، بل بنوع من الفرح، لأنّه يعرف أنّ ثمة حياة لا تفنى، بعد هذا الصليب. بهذا الإيمان، يرى المسيحيّ العالم مصلوباً وميتاً بالنسبة له. كما يرى أنّه هو، وكلّ ميوله، مصلوبٌ وميتٌ عن العالم الحالي. يعمل المؤمن على تطوير وضع العالم الحالي، السائر إلى الزوال والموت. فيطوّر بذور القيامة المستقبلية الكامنة فيه، عبر سعيه إلى قيامته الشخصية وقيامة هذا العالم - الهدية.

في مسيرته الحياتيّة هذه، يكتشف الإنسان، عبر المآسي والمعاناة، معنى فقدان بعض الأمور، التي هي أساسيّة في نظره. لكنه قد يكتشف، مرّات عديدة، نعمة في خسارتها. فيوجّه شكره لله، لأنّه ما كان ليلحظ الأمور الأكثر أساسيّة، لو بقي متنعماً بتلك التي فقدها. هذه حال بعض الذين قضوا سنين في سجون انفراديّة بسبب إيمانهم. لقد اختبروا وذاقوا، في مأساة ما عاشوه، نعمة إلهيّة أمّدتهم بسلاّم عميق، افتقدوه حينما خرجوا من السجن. فصقل هذا الصليب شخصياتهم وجعلها أكثر شفافية، ما هيأهم للعب دورٍ جوهريّ في ما بعد.

بهذا المعنى، يقول الأب، اللاهوتي الروماني، القديس ديمتري ستانيلوي، وهو سجين سابق بسبب إيمانه المسيحي، إنّ العالم وجودنا فيه هما الصليب، الذي يجب أن نحمله، حتّى نهاية حياتنا الأرضيّة. نشعر بطبيعة هذا العالم الوقتيّة صليباً مستمراً. لكن بإمكاننا، انطلاقاً من إيماننا المسيحي، ونعمة الله، أن نعيش هذا الصليب برجاء القيامة. لهذا نعيشه بفرح!



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

God's Little Lights

a Pastoral Ministry for 3- and 4-year-olds of Saint George Antiochian Orthodox Church | Cicero, IL



READY, SET, SHINE!

What is God's Little Lights?

God's Little Lights is a special ministry for our **3-year-old** and **4-year-old children** to grow in the love of Christ. Together, we will help share the love and the light of the Gospel, to make our children "little lights" in their families, their Church, and their everyday lives.

When and Where

- Sundays – right after Holy Communion
- Location – Cry Room
- Time – Short lessons, generally lasting 15-20 minutes
- Schedule – Follows the Sunday School calendar and curriculum
- Must attend with adult

What Will Children Learn?

Our time together is flexible and fun, focusing on:

- Simple prayers and Church practices
- Bible stories
- Celebrating feast days and holy seasons
- Special Church celebrations

Why Join?

God's Little Lights is a wonderful way to:

- Build a strong foundation for Sunday School
- Strengthen the faith life of families
- Help children feel at home in the Church

ALL FAMILIES WITH YOUNG CHILDREN ARE WELCOME!

Let's help our little ones grow together in Christ's light.



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!

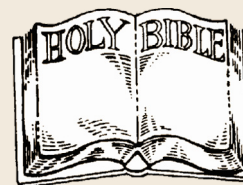
ORIENTATION PACKETS DISTRIBUTED

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.

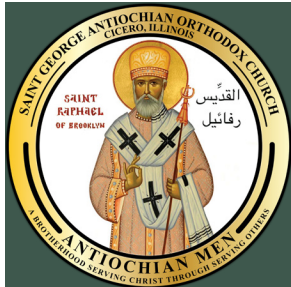


TODAY—SUN, SEP 13, 2026

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

Antiochian Men (A-MEN)

SAVE THE DATE

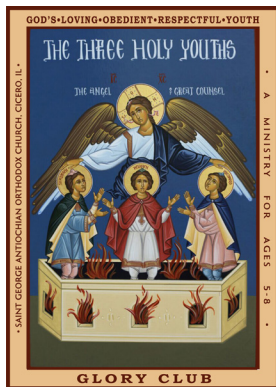
Thu-Sat,
OCT 8-10/2026:

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



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)



September

September is YAF Month!

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

Sunday - 11
YAF Coffee Hour

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

Sunday - 25
YAF Coffee Hour





ANTIOCHIAN WOMEN

PRESENT

ANNUAL *Thanksgiving Dinner*

Save the Date



**SATURDAY
NOVEMBER 14, 2026**



**SAINT GEORGE
ANTIOCHIAN ORTHODOX CHURCH
CICERO, IL**

More details to follow.

We look forward to celebrating
together in gratitude!



Saint George Antiochian Orthodox Church, Cicero, IL

Teen SOYO "Ask Abouna"

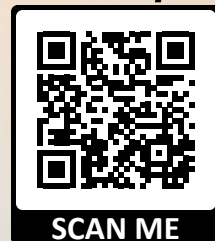


Sat | Sep 19 @ 5^{PM}

Vespers, Dinner, Discussion, Games

**RSVP by
Thu 9/17**

Complimentary



Inviting ALL Teens (ages 13-18)



Saint Katherine Mission

Antiochian Orthodox Christian Archdiocese of North America

A new season of faith and fellowship

Fall Program Schedule **All Sessions Begin at 6:30 PM**

Thursday, September 17

Thursday, September 24

Thursday, October 1

Thursday, October 29

Thursday, November 5

Thursday, November 12

Thursday, November 19

Thursday, December 3

Thursday, December 10

Saint Paul's First Letter to the Corinthians

"Do everything in love."— 1 Corinthians 16:14

In his great mission to preach God's will to the nations, the Apostle Paul wrote this detailed letter to the Corinthians, calling them to remain faithful to God's teachings. Although the Israelites often failed to follow His commandments, God's will remains eternal. All nations are called to live according to His will rather than their own human desires.

Coffee & Refreshments • Evening Prayers
Bible Study • Group Activity

7313 N. Waukegan Rd, Niles, IL 60714
Stkchurch.org - Info@stkchurch.org

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)

Wednesdays

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



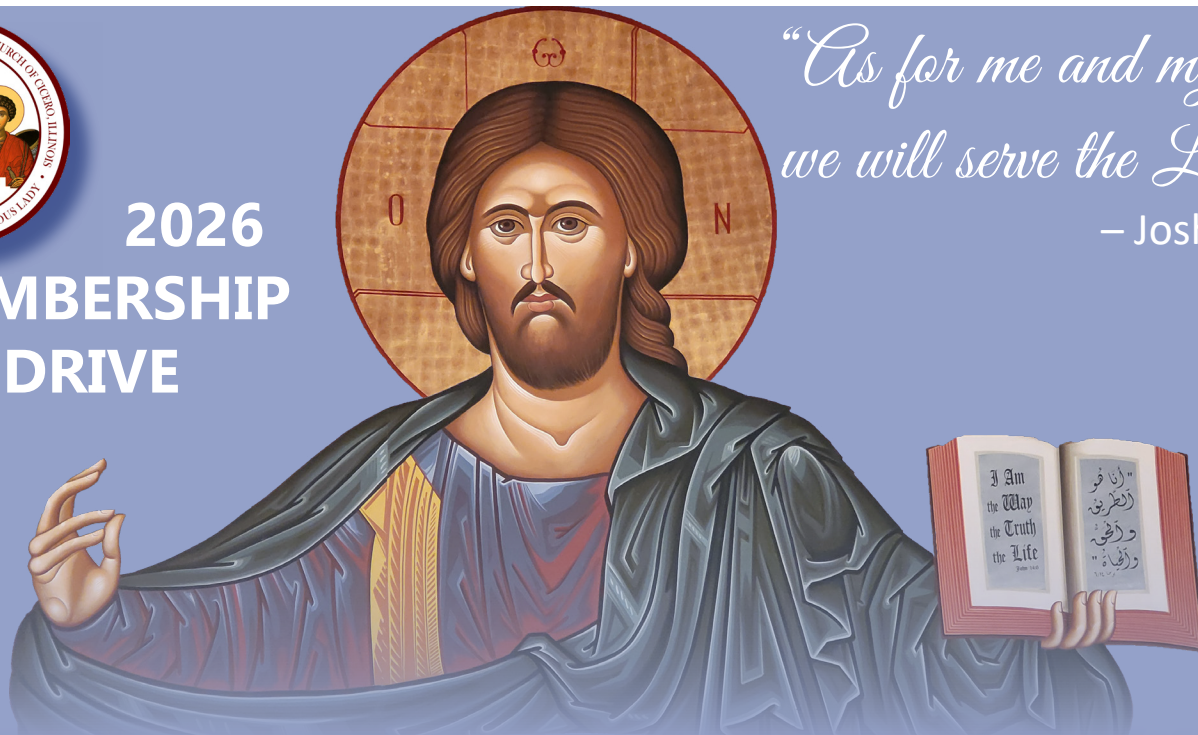
**Theme Days (optional)*

- *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,

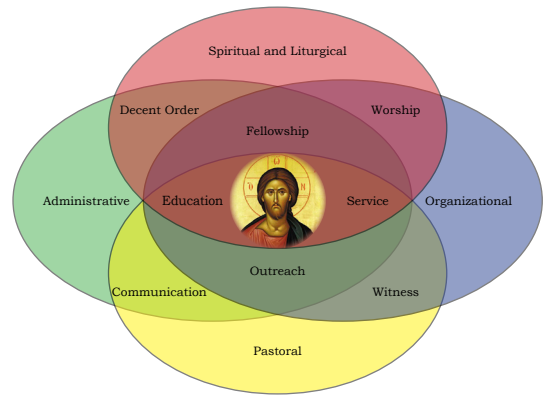
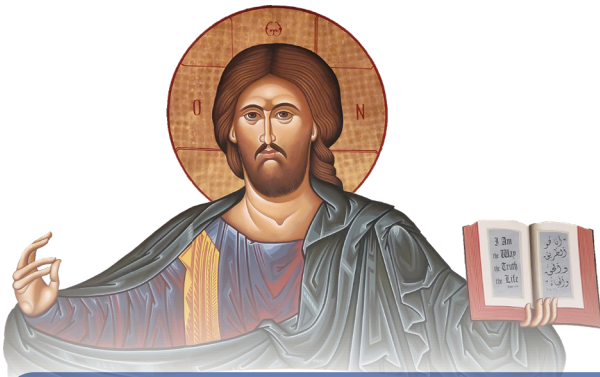
we are called to be one Body in Christ — united
in worship, stewardship, service, and love.

- 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

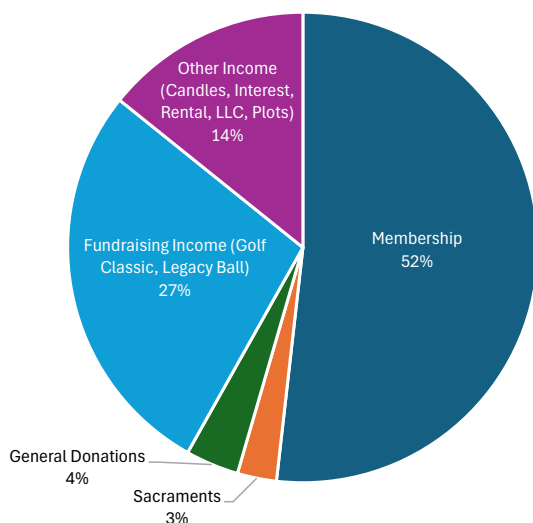
- Sunday School and youth programs
- Adult education
- Ministries for children and families

OUTREACH AND COMMUNITY CARE

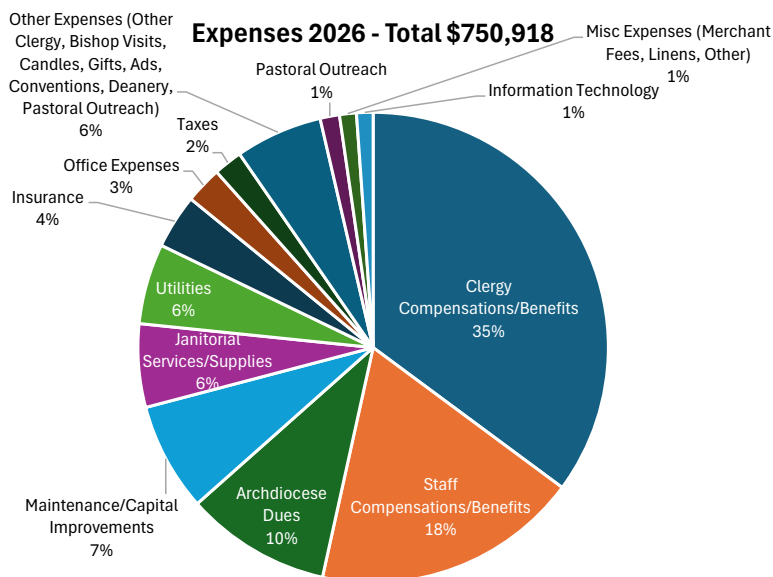
- Assistance to families in need
- Community support initiatives
- Charitable ministries

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

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



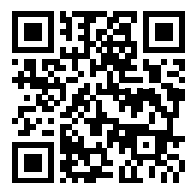
SCAN ME



*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