



WEEKLY BULLETIN

SUNDAY, SEPTEMBER 20, 2026

الأحد الذي بَعْدَ عيد
رَفَع الصَّلِيب المُقَدَّس

THE SUNDAY AFTER 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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Samar Rihani, *ADMINISTRATIVE SECRETARY*

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OFFICE HOURS:

Monday-Friday: 8:30^{am}-5:00^{pm}

Saturday: By Appointment

Sunday: Closed

WEEKLY SERVICES SCHEDULE:

Saturdays: Great Vespers as announced

Sundays: 9:00^{am} Orthros (Matins), 10:15^{am} Great Doxology,
10:20^{am} Divine Liturgy

Confession: By Appointment

Welcome to Saint George Antiochian Orthodox Church!

This Church is one community of many in the One, Holy, Catholic (Universal), and Apostolic Church. The Antiochian Orthodox Christian Church belongs to two thousand years of evangelization, teaching, history, and tradition, which express the continued commitment of its members to the Orthodox Christian faith in **The Lord and Savior Jesus Christ!** Receiving Holy Communion in this Church is to adhere and commit to the One True Church, the Orthodox Church.

Visitor(s), please feel at home in prayer and worship. Please submit your name(s) to the Ushers and introduce yourself to Father Saba at the end of the service so he may welcome you personally.

Welcome! Ahlan wa Sahlan! أهلا وسهلا!

THE GREAT DOXOLOGY

Glory to Thee, Who hast shown forth the light.
Glory to God in the highest, and on earth peace,
good will among men.

We hymn Thee, we bless Thee, we worship Thee,
we glorify Thee, we give thanks unto Thee for Thy
great glory.

O Lord King, heavenly God, Father almighty; O
Lord, the only-begotten Son, Jesus Christ; and O
Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that
takest away the sin of the world, have mercy on
us, thou that takest away the sins of the world.

Receive our prayer, Thou that sittest at the right
hand of the Father, and have mercy on us.

For Thou only art holy, Thou only art the Lord,
O Jesus Christ, to the glory of God the Father.
Amen.

Every day will I bless Thee, and I will praise Thy
name forever, yea forever and ever.

Vouchsafe, O Lord, to keep us this day without
sin.

Blessed art Thou, O Lord, the God of our Fathers,
and praised and glorified is Thy name forever.
Amen.

Let Thy mercy be upon us, O Lord, even as we
have set our hope on thee.

Blessed art Thou, O Lord; teach me Thy statutes.
(thrice)

Lord, thou hast been our refuge from generation
to generation. I said: Lord, be merciful unto me;
heal my soul, for I have sinned against Thee.

Lord, I have fled unto Thee; teach me to do Thy
will, for Thou art my God.

For with Thee is the fountain of life; in Thy light
shall we see light.

O continue Thy mercy unto them that know Thee.
Holy God, Holy Mighty, Holy Immortal: have
mercy on us. (thrice)

Glory to the Father, and to the Son, and to the
Holy Spirit.

Both now and ever, and unto ages of ages. Amen.
Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal: have
mercy on us.

المَجْدُ لَكَ يَا مُظْهِرَ النُّورِ، المَجْدُ لِلَّهِ فِي الْعَلَاءِ،
وَعَلَى الْأَرْضِ السَّلَامُ، وَفِي النَّاسِ الْمَسَرَّةُ
نُسَبِّحُكَ نُبَارِكُكَ، نَسْجُدُ لَكَ نُمَجِّدُكَ، نَشْكُرُكَ مِنْ
أَجْلِ عَظِيمِ جَلَالِ مَجْدِكَ

أَيُّهَا الرَّبُّ الْمَلِكُ، السَّمَاوِيُّ، إِلَهُ، الْآبُ الضَّابِطُ
الْكُلَّ. أَيُّهَا الرَّبُّ الْإِبْنُ الْوَحِيدُ، يَا يَسُوعَ الْمَسِيحُ،
وَيَا أَيُّهَا الرُّوحُ الْقُدُسُ

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

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

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

لِتَكُنْ يَا رَبُّ 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 قَبْلِكَ عَيْنَ الْحَيَاةِ، وَبِنُورِكَ نَعَايُنُ النُّورَ.
فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ.

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

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

قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ
ارْحَمْنَا

TODAY'S LITURGY INSERTS

FIRST ANTIPHON

O God, my God, attend to me; why hast Thou forsaken me? Far from my salvation are the words of my transgressions.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

My God, I will cry by day, and wilt Thou not hearken? And by night, and it shall not be unto folly for me. But as for Thee, Thou dwellest in the sanctuary, O Praise of Israel.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

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

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

إِلَهِي إِلَهِي أَنْظُرْ إِلَيَّ لِمَاذَا تَرَكْتَنِي؟ لِمَاذَا ابْتَعَدْتَ عَنْ نُصْرَتِي وَعَنْ كَلِمَاتِ أَنْبِي.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخْلِصُ خَلِّصْنَا.

إِلَهِي أَنَا فِي النَّهَارِ أَصْرُخُ إِلَيْكَ فَلَا تَسْتَجِيبُ، أَمَّا أَنْتَ يَا مِدْحَةَ إِسْرَائِيلَ فَتَسْكُنُ فِي الْأَقْدَاسِ.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخْلِصُ خَلِّصْنَا.

الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُسِ. الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخْلِصُ خَلِّصْنَا.

SECOND ANTIPHON

O God, why hast Thou cast us off unto the end? Remember Thy congregation which Thou hast purchased from the beginning.

Refrain: Save us, O Son of God, Who wast crucified in the flesh; who sing to Thee. Alleluia.

This is Mount Zion wherein Thou hast dwelt.

Refrain: Save us, O Son of God, Who wast crucified in the flesh; who sing to Thee. Alleluia.

God is our King before the ages. He hath wrought salvation in the midst of the earth.

Refrain: Save us, O Son of God, Who wast crucified in the flesh; who sing to Thee. Alleluia.

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

O, only begotten Son and Word of God...

اَللّٰهُمَّ لِمَاذَا أَقْصَيْتَنَا إِلَى الْأَبَدِ؟ أَذْكَرُ جَمَاعَتَكَ الَّتِي أَقْتَنَيْتَ مِنْذُ الْقِدَمِ.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ صُلِبَ عَنَّا بِالْجَسَدِ، لِنُرْتِّلَ لَكَ. هَلْلُويَا.

جَبَلُ صِهْيَوْنَ هَذَا الَّذِي فِيهِ سَكَنْتَ.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ صُلِبَ عَنَّا بِالْجَسَدِ، لِنُرْتِّلَ لَكَ. هَلْلُويَا.

اللَّهُ هُوَ مَلِكُنَا مِنْذُ الْقِدَمِ، صَنَعَ الْخَلَاصَ فِي وَسْطِ الْأَرْضِ.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ صُلِبَ عَنَّا بِالْجَسَدِ، لِنُرْتِّلَ لَكَ. هَلْلُويَا.

الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ...

THIRD ANTIPHON

The Lord reigneth, let the people rage; He sitteth upon the cherubim, let the earth be shaken. The Lord is great in Zion; and He is high above all peoples. Let them confess Thy great Name, for it is terrible and holy.

الرَّبُّ قَدْ مَلَكَ فَلْتَرْتَعِْدِ الشُّعُوبُ، وَاسْتَوَى عَلَى الشِّرُوبِيمِ فَلْتَنْتَرِلْزِلِ الْأَرْضَ. الرَّبُّ عَظِيمٌ فِي صِهْيَوْنَ وَتُتَعَالَى عَلَى جَمِيعِ الشُّعُوبِ. فَلْيَحْمَدُوا اسْمَكَ الْعَظِيمِ لِأَنَّهُ رَهيبٌ وَقُدُّوسٌ.

TROPARION OF THE HOLY CROSS (TONE 1)

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ، وَأَمْنَحْ عِبِيدَكَ الْمُؤْمِنِينَ الْغَلْبَةَ عَلَى الشِّرِيرِ، وَأَحْفَظْ بِقُوَّةِ صَلِيبِكَ جَمِيعَ الْمُخْتَصِّينَ بِكَ.

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 مِنَ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ. هَلِّلُوبِيا

RESURRECTIONAL TROPARION (TONE 7)

Thou didst abolish death by Thy Cross; Thou didst open Paradise to the thief; Thou didst transform the myrrh-bearers' lamentation, and didst bid Thine Apostles to preach that Thou art risen, O Christ God, granting great mercy to the world.

حَطَمْتَ بِصَلِيبِكَ الْمَوْتَ، وَفَتَحْتَ لِلصِّ الْفِرْدَوْسَ، وَحَوَّلْتَ نَوْحَ حَامِلَاتِ الطَّيِّبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرِزُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ الْإِلَهَ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

TROPARION OF THE HOLY CROSS (TONE 1)

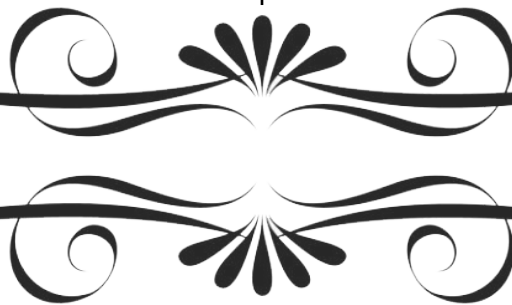
O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ، وَأَمْنَحْ عِبِيدَكَ الْمُؤْمِنِينَ الْغَلْبَةَ عَلَى الشِّرِيرِ، وَأَحْفَظْ بِقُوَّةِ صَلِيبِكَ جَمِيعَ الْمُخْتَصِّينَ بِكَ.

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 أَنَّكَ لِلْمَأْسُورِينَ مُحَرِّرٌ وَمُعْتِقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشُّهَدَاءِ جَاورِ جُيُوشِ اللَّابِسِ الظَّفَرِ تَشْفَعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.



KONTAKION OF THE HOLY CROSS (TONE 4)

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

يَا مَنْ عَلَى الصَّلِيبِ أَرْتَفَعَ طَوْعًا، إِمْنَحْ رَأْفَاتِكَ شَعْبَكَ
الْجَدِيدَ، الْمُسَمَّى بِكَ أَيُّهَا الْمَسِيحُ الْإِلَهَ. وَفَرِّحْ بِقُوَّتِكَ
عَبِيدَكَ الْمُؤْمِنِينَ، فَتَمْنَحَهُمُ الْفَوْزَ عَلَى مُحَارِبِيهِمْ،
وَلْتَكُنْ مَعُونَتُكَ لَهُمْ سِلَاحَ سَلَامٍ، وَظَفَرًا لَا يُفْهَرُ.

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 الْإِلَهَةِ * اكْتُبْ لَكَ رَايَاتِ الْغَلْبَةِ يَا
جَنْدِيَّةَ مُحَامِيَّةٍ * وَأَقْدِمْ لَكَ الشُّكْرَ كَمُنْقَذَةٍ مِنَ الشَّدَائِدِ *
لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ * اعْتَقِينِي مِنْ
صُنُوفِ الشَّدَائِدِ * حَتَّى أَصْرُخَ إِلَيْكَ إِفْرَحِي يَا عَرُوسًا
لَا عَرُوسَ لَهَا.

EPISTLE READERS

English

Arabic

Lorena Saba

Today

Mariana Saba

Tamara Issam Maatouk

Sep 27

Sally Isber

THE SYNAXARION

On September 20th in the Holy Orthodox Church, we commemorate holy Great-martyr Eustathios, Theopiste his wife, and their two sons Agapios and Theopistos.

A bronze bull burned up Eustathios' whole household;

And the whole household Thou, O Word of God, savest.

On the twentieth Eustathios with family was burned in a bull.

Eustathios, before his baptism, was an illustrious Roman general named Placidus in the second century. While hunting in the country one day, he was converted to the Faith of Christ through the apparition of an uncommonly majestic stag, between whose antlers he saw the Cross of Christ, and through which the Lord spoke to him with a human voice. Upon returning home, he learned that his wife Tatiana had also had a similar vision. They sought out the Christian Bishop and were baptized, Placidus receiving the name Eustathios, and Tatiana the name Theopiste; their two sons were baptized Agapios and Theopistos. The family was then subjected to such trials as Job endured. When the family refused to sacrifice to the idols—a public sacrifice from which no Roman general could be absent—the Emperor Hadrian had them put into a large bronze device in the shape of a bull, which was heated with fire until they died. When their holy bodies were removed, they were found to be without harm. The martyrs suffered in the year 126.

On this day, we also commemorate the Venerable-martyr Hilarion of St. Anne Skete on Athos. By the intercessions of Thy Saints, O Christ God, have mercy on us. Amen.

The Lord will give strength to His people.

Ascribe to the Lord, O sons of God,

ascribe to the Lord glory and honor.

The Reading from the Epistle of

Saint Paul to the Galatians (2:16-20)

Brethren, knowing that a person is not justified by the works of the Law, but through faith in Jesus Christ, even we have believed in Jesus Christ, that we might be justified by faith in Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ then a minister of sin? God forbid! For if I build up again those things which I destroyed, I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ, nevertheless I live, yet not I, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself up for me.

الرَّبُّ يُعْطِي قُوَّةً لِشَعْبِهِ. قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ

الله. قَدِّمُوا لِلرَّبِّ مَجْدًا وَكَرَامَةً

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ

الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَّةِ (2:16-20)

يَا إِخْوَةُ، إِذْ نَعْلَمُ أَنَّ الْإِنْسَانَ لَا يُبَرَّرُ بِأَعْمَالِ
النَّامُوسِ، بَلْ إِنَّمَا بِالْإِيمَانِ بِيَسُوعَ الْمَسِيحِ، آمَنَّا
نَحْنُ أَيْضًا بِيَسُوعَ الْمَسِيحِ لِكَيْ نُبَرَّرَ بِالْإِيمَانِ
بِالْمَسِيحِ لَا بِأَعْمَالِ النَّامُوسِ، إِذْ لَا يُبَرَّرُ بِأَعْمَالِ
النَّامُوسِ أَحَدٌ مِنْ ذَوِي الْجَسَدِ. فَإِنْ كُنَّا وَنَحْنُ
طَالِبُونَ التَّبَرِيرَ بِالْمَسِيحِ وَجَدْنَا نَحْنُ أَيْضًا خُطَاةً،
أَفَيَكُونُ الْمَسِيحُ إِذَنْ خَادِمًا لِلْخَطِيئَةِ؟ حَاشَى. فَإِنِّي
إِنْ عُدْتُ أَبْنِي مَا قَدْ هَدَمْتُ، أَجْعَلُ نَفْسِي مُتَعَدِّيًا.
لَأَتِّي بِالنَّامُوسِ مُتً لِلنَّامُوسِ لِكَيْ أَحْيَا لِلَّهِ. مَعَ
الْمَسِيحِ صُلِبْتُ، فَأَحْيَا، لَا أَنَا، بَلِ الْمَسِيحُ يَحْيَا
فِيَّ. وَمَا لِي مِنَ الْحَيَاةِ فِي الْجَسَدِ، أَنَا أَحْيَا فِي
إِيمَانِ ابْنِ اللَّهِ الَّذِي أَحَبَّنِي، وَبَذَلَ نَفْسَهُ عَنِّي

The Reading from the Holy Gospel

according to Saint Mark (8:34-9:1)

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And He said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power."

فصلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقَسَ

الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ (8:34-9:1)

قَالَ الرَّبُّ: «مَنْ أَرَادَ أَنْ يَتَّبَعَنِي، فَلْيَكْفُرْ بِنَفْسِهِ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبَعَنِي. لِأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا، وَمَنْ أَهْلَكَ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ يُخَلِّصُهَا. فَإِنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَبِحَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَمْ مَاذَا يُعْطَى الْإِنْسَانُ فِدَاءً عَنْ نَفْسِهِ؟ لِأَنَّ مَنْ يَسْتَحِي بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِي، يَسْتَحِي بِهِ ابْنُ الْبَشَرِ مَتَى أَتَى فِي مَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِيسِينَ.» وَقَالَ لَهُمْ: «الْحَقُّ أَقُولُ لَكُمْ، إِنَّ قَوْمًا مِنَ الْقَائِمِينَ هَهُنَا لَا يَذُوقُونَ الْمَوْتَ، حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّة.»

Holy Bread Offered By:

Today – Sana Alsweis and
Basil Alsweis and their
Families

- The Karam Family and Elias
Ajami and Family
- Siham Saba and Family

Sep 27 – Odeh and Raja Iqal and Family
– Salwa Awwad and Family

Oct 4 – Michael and Sandra
Barbari and Family

Oct 11 – Fayrouz Haddad and
Family



SCAN ME

Coffee Hour Sponsors:

Today – Sana Alsweis and
Basil Alsweis and their
Families

Sep 27 – Odeh and Raja Iqal and Family

Oct 4 – Michael and Sandra
Barbari and Family

Oct 11 – Fayrouz Haddad and
Family



SCAN ME

COMMEMORATIONS

- Sep 27**
- Commemoration for †**JANETTE IQAL**, offered by Odeh and Raja Iqal and family.
 - Commemoration for †**ISSA IQAL**, offered by Odeh and Raja Iqal and family.
 - Commemoration for †**TAWFIC DABIT**, offered by Odeh and Raja Iqal and family.
 - 4-Year Commemoration for †**MAJED Z. AWWAD**, offered by Salwa Awwad and family.

CHURCHINGS

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

Oct 4 **GEORGE ALEXANDER**, son of Murhaf
and Lana Kuaidi.

BAPTISMS

Today **CHARBEL**, son of Hanna and Marlene
Shunnarah.

Oct 4 **ISMAIL**, son of Andres and Reem
Tiburcio.

REMOVAL OF CROWNS

Today

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

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

MEMORIALS

- Today**
- 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.

CALENDAR OF EVENTS

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 (<i>see pgs. 16-17</i>)	After Communion
	• God's Little Lights (<i>see pg. 13</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. 28</i>)	5:30 pm
Sun, Sep 27	• Pre-Communion Prayers	8:45 am
	• Orthros (Matins)	9:00 am
	• Great Doxology	10:15 am
	• Divine Liturgy	10:20 am
	• Sunday School Classes (<i>see pgs. 16-17</i>)	After Communion
	• God's Little Lights (<i>see pg. 13</i>)	After Communion
	• Coffee Hour	After Liturgy
	• Young Adult Fellowship (YAF) Coffee and Fellowship (<i>see pg. 19</i>)	After Liturgy
	• Byzantine Choir Introductory Meeting	12:30 pm
Thu, Oct 1	Saint Katherine Mission Evening Program (<i>see pg. 22</i>)	6:00 pm
Sat, Oct 3	• 20th Annual IOCC Walk the Walk (<i>see pg. 21</i>)	9:00 am
	• Great Vespers Service	5:00 pm
Sun, Oct 4	• Pre-Communion Prayers	8:45 am
	• Orthros (Matins)	9:00 am
	• Great Doxology	10:15 am
	• Divine Liturgy	10:20 am
	• Sunday School Classes (<i>see pgs. 16-17</i>)	After Communion
	• God's Little Lights (<i>see pg. 13</i>)	After Communion
	• Coffee Hour	After Liturgy
	• Young Adult Fellowship (YAF) Antiochian Village Pilgrimage Orientation	12:30 pm
Mon, Oct 5	• Teen SOYO Officers' Meeting	7:00 pm
	• Sunday School Teachers' Zoom Training Session	8:00 pm
Wed, Oct 7	West Campus Ministry (<i>see pg. 23</i>)	6:30 pm
Thu-Sat, Oct 8-10	Antiochan Men (A-MEN) Pilgrimage to Antiochian Village	



Are you offering **HOLY BREAD** and
need **NAMES REMEMBERED** in the Liturgy?

Sign-Up online with the names by **TUESDAY** of that week
www.StGeorgeChi.org/holy-bread or scan QR-Code



SCAN ME

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)

REFLECTION

"Obedience is necessary, not only for monks, but for all people. Even the Lord was obedient. The proud do not allow grace to live in them, and therefore they never have spiritual peace. In the obedient soul the grace of the Holy Spirit enters easily and gives joy and peace. Whoever bears even a little grace in himself joyfully submits to all direction. He knows that God directs everything and therefore he is always at peace."

– Saint Silouan the Athonite
+1994

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).

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.

The Cross in Our Life – (2) The Cross of Relationships

By His Eminence Metropolitan Saba (Isper)

Atheistic existentialism says, “Hell is other people,” whereas Christian existentialism says, “Paradise is other people.” Saint Silouan the Athonite used to say, “Our brother is our life.” In Christ, the other—who, according to the Gospel, is our “neighbor”—is no longer an outsider. Every stranger becomes your neighbor when you treat him as the Good Samaritan treated the wounded man (Luke 10). Thus, if you strive to approach every human being with love and compassion, you will see that all are your neighbors. Yet it is important to understand that whenever you feel responsible for others, whether individually or collectively, you continually bear the cross of that responsibility.

There is a heavy cross here, specifically in our relationships with others, beginning with the members of our own family and extending even to our enemies. This cross arises from our desire to protect those we love, to help them, and to stand beside them in their trials and distresses, even when they may not want our help, may be unwilling to follow our advice, or may misunderstand us. At times, they may even oppose us in proportion to our love for them, because they demand an expression of our love that differs from ours, and that may contradict our principles and morals.

In this world, we cannot but bear responsibility for whatever may threaten the lives of those entrusted to our care and love; first, those closest to us, and then everyone with whom we come into contact in one way or another.

In sharing their burden, our own cross grows heavier, just as theirs grows heavier. Sharing responsibility for their lives becomes a source of great anxiety and pressure. Can you simply cease caring about your children, your spouse, your parents, or your siblings? You may see them walking along a path that leads to destruction—materially or spiritually, emotionally or relationally—and your love instinctively compels you to stand beside them, strengthen and support them, and share in their pain and suffering.

Your sorrow may be magnified by being so close to them, especially since they might reject your offerings or misinterpret your actions for selfish reasons, although you had different intentions. You grieve for them and bear their burdens to the extent that you know the terrible end they will reach.

It is in this sense that Saint Silouan said, “The greater the love, the greater the suffering.” You cannot simply turn your eyes away from someone you love. At times, you may try to put him out of your mind, but the moment you hear that something bad has happened to him, your suppressed love erupts in anguish. This is a cross that leads you toward openness and selflessness, raising you to become like your Lord in His tender compassion. As the sufferings of your love increase, your heart becomes more tender, more open, and more elevated.

There is a second meaning to the cross of relationships, which we encounter in the many people who behave with open hostility toward us, even when we have done them no wrong. This is a cross we may be required to carry until death. Why do some people feel hostility toward someone who has neither harmed nor offended them? In reality, human beings are pulled by many different impulses of which they are often unaware. They allow these impulses to drive them and consequently deal with others solely according to their feelings—yet feelings are deceptive and changeable. A person’s psychological state often plays a decisive role in shaping his relationships with others.

Some people may oppose you because your uprightness exposes their crookedness, even if you have never behaved offensively toward them. Your very presence disturbs them and says to them, “You are wrong.” They do not want to listen to their conscience, of which you remind them even when you remain silent and keep your distance. Your steadfastness in your convictions brings their evil schemes into the light and exposes their wrongful intentions.

How heavy, too, is the cross of those who do not understand you, who misunderstand you, or who judge you according to assumptions and interpretations that have never even crossed your mind. This cross becomes even heavier when your intentions are the exact opposite of what they read into your conduct. Moreover, they refuse to accept any explanation or clarification from you. You seek their material and physical well-being and strive to help them grow spiritually and humanly, yet they perceive the very opposite.

In such a situation, bear their failure to understand your good intentions as a cross—one that urges you to examine yourself carefully, so that you may discover any weakness, error, or impropriety in your conduct. Leave room within yourself for the possibility that you bear some responsibility for their failure to understand you, even when you are certain that they have treated you unjustly. Your tone of voice, the look in your eyes, the movement of your hands—all or some of these may have provoked them in a way you neither intended nor desired. Once, during a conversation, an atheist struck Saint Tikhon of Zadonsk across the face. The saint bowed down before him and apologized for having provoked him!

In addition, always carry such people in your prayers. Do not allow your memory to dwell continually on the details of what happened, and do not speak about them excessively. Ask the Lord to have mercy on them. Remember them by name in your daily prayers. You will discover that, despite their hostility, they remain close to you and dwell within your heart—at least as far as you are concerned.

Every effort we make to spread goodness, uprightness, and a culture of love and forgiveness is accompanied by a cross that we must bear. If we avoid this cross, however, we are in fact renouncing the struggle and spiritual labor required to do what is good and to serve love. Consequently, we lose its blessing and the grace that God pours out upon us through it.

To avoid the cross is to refuse to carry it, thereby depriving yourself of the discovery of the depth and greatness of the powers and capacities hidden within you. You forget that you were created in the image of God, and that the traces of the divine image lie dormant within you, awaiting your cooperation so that they may be brought forth. God allows the cross to become the instrument by which they are revealed.

Every transformation of the self entails a certain inner rupture, which we experience as a cross. Every advancement requires abandoning that to which we are accustomed or comfortable. The cross is necessary because it refines you, so that you may become a clear mirror reflecting your true, new humanity—the human person fashioned according to the likeness of his Creator.

Saint John Climacus says, in essence: Rejoice when there is among your brethren someone who is harsh and rough, for he brings forth the sleeping serpents hidden within you—anger, pride, vainglory, impatience, lack of endurance, weakness of love, and inability to forgive. Elsewhere, he says that the edges of stones are sharp and cutting at the river’s source, but on their journey toward its mouth, they are gradually broken down as they strike one another under the force of the rushing water. With time, they are polished until, at the river’s end, they become smooth and beautiful pebbles.

Rejoice in your cross, and carry it with courage and patience, that you may taste beauties you never imagined.

الصليب في حياتنا - (٢) صليب العلاقات المتروبوليت سابا (اسبير)

تقول الفلسفة الوجودية الملحدة: "الجحيم هو الآخر"، أما الوجودية المسيحية فتقول: "الفردوس هو الآخر"؛ وقد اعتاد القديس سلوان الأثوسي على القول: "أخانا هو حياتنا". فالآخر، الذي هو "القريب"، بحسب الإنجيل، لم يعد، في المسيح، آخر. فكلّ آخر أو غريب، متى كان موقفك منه كموقف السامري الصالح (لوقا 10)، صار قريباً لك. هكذا، إذا عملت على أن يكون موقفك، من جميع البشر، موقف المحبّ والمتحنّ، ترى أنّهم، جميعاً، أقرباء. لكن من المهم أن تعي، أنّك إن كنت تشعر بالمسؤولية تجاه أحد ما، فرداً أو جماعة، فأنت تحت صليب هذه المسؤولية دائماً

ثمّة صليب ثقيل هنا، في علاقتنا مع الناس، بالتحديد، بدءاً من أفراد عائلتنا، وليس انتهاء بعدونا. يأتي الصليب من رغبتنا في حفظ أحيائنا، ومساعدتهم، والوقوف إلى جانبهم، في محنهم وضيقهم، بينما هم، قد لا يريدون مساعدتنا، وقد لا يرغبون في اتباع نصائحننا، وقد يفهموننا بشكل مغلوط. وأحياناً قد يعادوننا بمقدار محبّتنا لهم، لأنهم يطلبون تعبيراً، لمحبتنا لهم، مختلفاً عن تعبيرنا، وقد يناقض مبادئنا وأخلاقنا

لا يمكن لنا في هذه الدنيا، إلا أن نحمل المسؤولية، تجاه كلّ ما يمكن أن يهدّد حياة الذين نعتني بهم، ونحبّهم من أخصائنا أولاً، ومن الذين نحتك بهم، بشكل أو بآخر

في مشاركتنا إيّاهم حمل صليبهم، يزداد صليبنا ثقلاً، بمقدار ما يكون صليبهم وزناً. فمشاركتنا لهم، في مسؤولية حياتهم، هي مصدر همٍّ وضغط كبيرين لنا. هل لك أن لا تهتمّ بأولادك؟ أو زوجتك؟ أو والديك؟ أو إخوتك؟ تراهم يسلكون في طريق تؤدي بهم إلى الهلاك، مادياً أو روحياً، عاطفياً أو علائقياً، فتدفعك محبتك، عفوية، إلى أن تكون إلى جانبهم، وتعضدهم، وتساندهم، وتشاركهم في الألم والمعاناة وقد تكبر أحزانك بسبب هذا القرب منهم. بالأخص، لأنهم قد يرفضون ما تقدّمه لهم، أو يفسّرون سلوكك بحسب مصلحتهم، كما يرونها هم، والتي قد ترى أنت عكسها. تحزن عليهم، وتحمل همهم بمقدار ما أنت عارف بالنهاية البشعة التي سيصلون إليها.

بهذا المعنى قال القديس سلوان: "تعظم الآلام بمقدار ما تعظم المحبة". لا يمكنك أن تغضّ الطرف عن تحبّه. قد تحاول أحياناً تخفيفه، لكنك، ما إن تسمع سوءاً عنه، حتّى تتفجر محبتك المكبوتة لوعةً عليه. هذا صليب يقودك إلى الشفافية والالافية، ويسمو بك إلى التشبّه بحنان ربك. بمقدار ما تزداد آلام محبتك، ترقّ وتشفّ وترقّي.

ثمّة معنى ثانٍ للصليب في العلاقات، نراه في أناس كثر يتصرّفون بعدوانية واضحة تجاهنا، حتّى لو لم نكن قد أخطأنا بحقهم. هذا صليبٌ قد يضطر إلى حمله حتّى الموت. لماذا يشعر بعضهم بعدوانية تجاه إنسان ما، لم يؤذهم ولم يتعرّض لهم؟ في الواقع تتجاذب الإنسان دوافع مختلفة، وغالباً ما لا يعيها، بل يتركها تسوقه، وتالياً، يتعامل مع غيره انطلاقاً من مشاعره لا غير، والمشاعر خداعة ومزاجية. كثيراً ما تلعب حالة الإنسان النفسية دوراً في رسم العلاقة مع غيره.

غالباً ما يعاديك بعضهم لأنك، باستقامتك، تقضح اعوجاجهم، ولو لم تتصرّف تصرّفاً واحداً مزعجاً تجاههم. وجودك يؤذيمهم، ويقول لهم "أنتم مخطئون". لا يريدون أن يسمعو لضميرهم، الذي تذكّرهم به ولو بقيت صامتاً، وبعيداً عنهم. ارتباطك بقاعاتك يستدعي خطيئهم الشريرة إلى قلب النور، كما يستدعي نواياهم السيئة إلى الظهور

وكم عليك أن تتحمّل صليب الذين لا يفهمونك، أو يسيئون فهمك، أو يتحاملون عليك بناءً على تصوّرات وتحليلات لم تخطر على بالك يوماً. ويزداد ثقل هذا الصليب عندما تكون نيتك على النقيض ممّا يقرّأونه في سلوكك. إلى ذلك، يرفضون منك أيّ تفسير أو توضيح. أنت تنشّد سلامتهم، المادية والجسدية، وتسعى إلى مساعدتهم في تنمية كيانهم روحياً وإنسانياً، وهم يرون العكس.

في حالة كهذه، تتحمّل عدم استيعابهم لنواياك الحسنة، صليباً، يدفعك إلى مراجعة ذاتك، والتدقيق فيها بغية معرفة نقاط ضعفك أو خطئك أو عدم لياقة تصرّفك... أترك مكاناً في داخلك لمسؤوليتك عن عدم استيعابك، ولو كنت متأكداً من ظلمهم لك. نبرة صوتك، نظرة عينيك، حركة يديك... كلّها أو بعضها قد تثير، عندهم، استفزازاً ما، لا تريده ولا تقصده. صفع، مرّة، أحد الملحدّين القديس تيخن الزادونسكي، في أثناء حوار معه. فسجد القديس أمامه معترداً عن تسبّبه باستفزازة!

إلى ذلك احملهم في صلاتك دوماً. ولا تدع ذاكرتك تسترسل في مراجعة تفاصيل ما حدث، ولا تتكلّم فيها كثيراً. اطلب لهم رحمة الرب. اذكرهم، بأسمائهم، في صلاتك يومياً. وستكتشف أنّهم، على الرغم من عدوانيتهم، قريبون منك، وفي قلبك، من جهتك على الأقل

كلّ واحد من جهودنا، في سبيل نشر الصلاح والاستقامة وثقافة الحبّ والغفران، مترافق بصليب نحمله. لكننا إن تجنّبنا، هذا الصليب، فأننا، في الحقيقة، ننتكّر للنضال والجهاد في سبيل القيام بما هو صالح، وفي خدمة المحبة، ونخسر، تالياً، بركته والنعم التي يفوضها الله علينا بسببه

أن تتجنّب الصليب، يعني أنّك ترفض حمله، فتحرم نفسك من اكتشاف عمق القوى والطاقات الكامنة فيك وعظمتها. تنسى أنّك مخلوق على صورة الله، وأثار الصورة الإلهية في داخلك في حالة كمون، والله ينتظر منك أن تخرجها. ويرتضي الصليب لك أداة لإخراجها

أيّ تغيير في الذات يستدعي تمرّناً، نعيشه صليباً. كلّ ترقّ يتطلّب هجراناً، لما اعتدنا عليه وارتحنا إليه. الصليب ضروريّ لأنّه يصفلك، لتصير مرآة صافية تعكس إنسانك الحقيقي الجديد، ذاك الذي على مثال خالقه.

يقول القديس يوحنا السلمي، ما معناه: افرح إذا ما وجد بين إخوتك من هو فظّ وخشن، لأنّه يُخرج من داخلك الأفاعي النائمة، كالغضب والكبرياء والغرور وقلة الصبر والتحمّل، وضعف المحبة وضعف القدرة على المسامحة... إلخ. ويقول، في مكان آخر: تكون حوافّ الحجارة حادة وقاطعة، عند منبع النهر، لكنّها، في طريقها إلى المصبّ، تتكسر شيئاً فشيئاً، بارتطام واحدتها بالأخرى، بسبب تيار الماء الجارف. وهكذا تنصقل مع الوقت، لتصير حصيّ ملساء جميلة، في آخر النهر

افرح بصليبك، واحمله بشجاعة وصبر، لتتوق جمالات ما خطرت على بالك يوماً.



The Scroll

A Newsletter of Saint George Church Sunday School

Pentecost and the Beginning of the Church

The day of Pentecost came fifty days after the resurrection of Jesus. As the Apostles were all gathered in one place praying, a marvelous event occurred. There was a sound like the sound of a strong wind roaring through the place and then what appeared to be tongues of fire fell from heaven and rested on each of the Apostles. Can you imagine ordinary men, fishermen, and laborers, suddenly being able to speak in all the languages of the world and to be understood? That is what happened on Pentecost. In fact, this was so unusual that the whole city soon knew about it and the people flocked to hear them. The Holy Spirit speaks a universal language. The Apostles receiving the Holy Spirit and then being able to go out and speak in different languages, means that the Word can reach everyone and is for everyone, man cannot get in the way. Pentecost was the beginning of the Church and its public ministry. It is up to each of us to continue this tradition through all of our work in the Church life.

** Lesson 1 summary reflects last week's lesson from Sunday, September 13, 2026.*

Did You Know?

Just like the Apostles, we are all called to continue growing the Church and spreading the Word. We see this with every Churching, Baptism, Chrismation, and Wedding. This is also seen with the several missions that are established throughout the world.

Creating Memories



Save the Date



Sun | Sep 20 Sunday School Classes / God's Little Lights

Sun | Sep 20 Youth Choir Registration Begins

Sun | Sep 27 Sunday School Classes / God's Little Lights

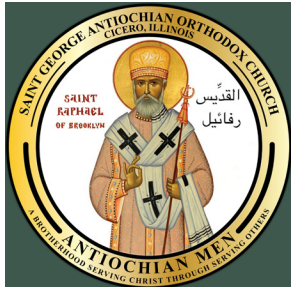
Sun | Sep 27 Sunday School Officers' Meeting

Sun | Oct 4 Sunday School Classes / God's Little Lights

Sun | Oct 5 Staff Zoom Training Session

**REGISTER
TODAY**





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



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



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



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!

20TH ANNUAL

Walk the Walk for IOCC

Saturday, October 3, 2026



*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



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



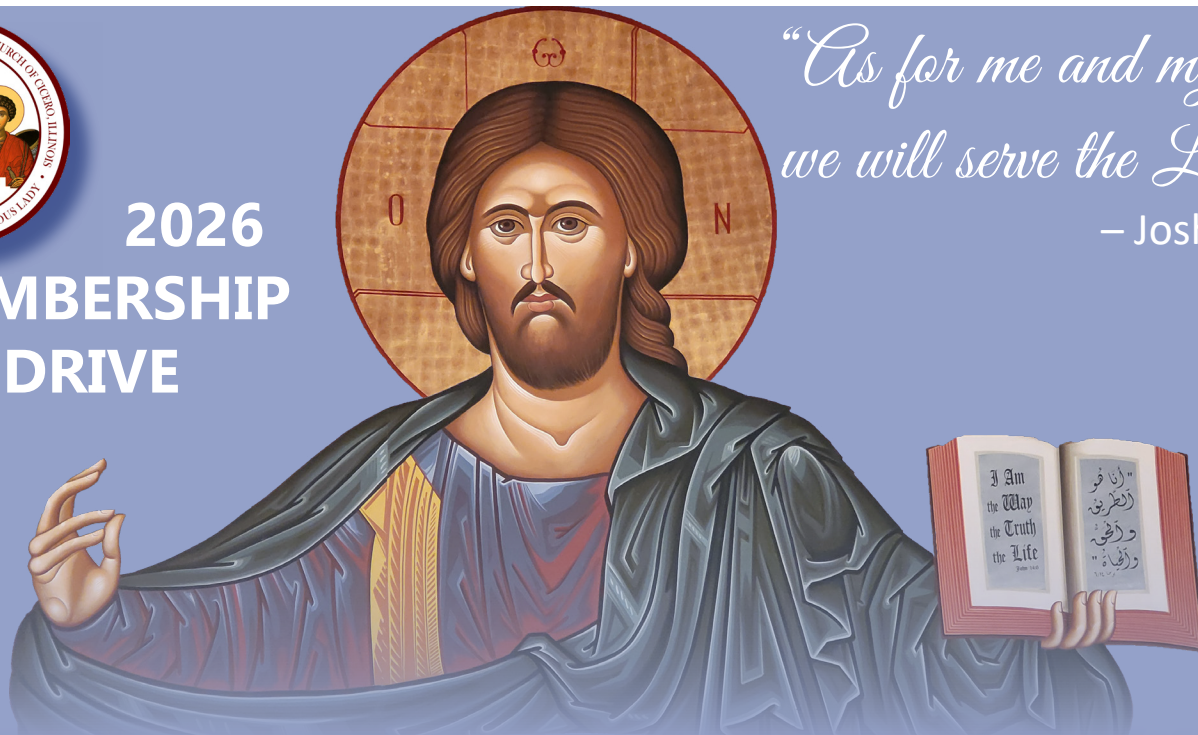
**Theme Days (optional)*

- *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,

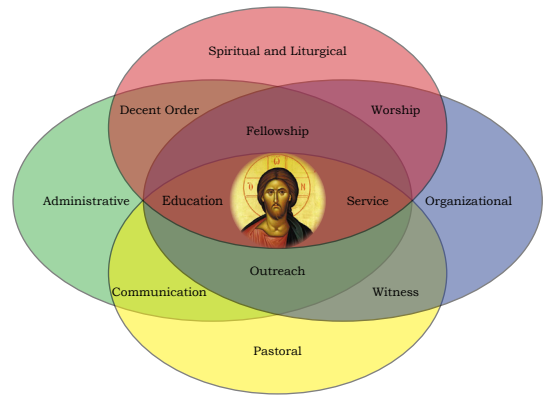
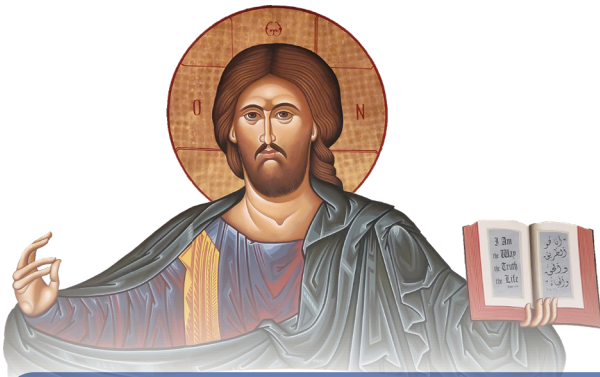
we are called to be one Body in Christ — united
in worship, stewardship, service, and love.

- 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

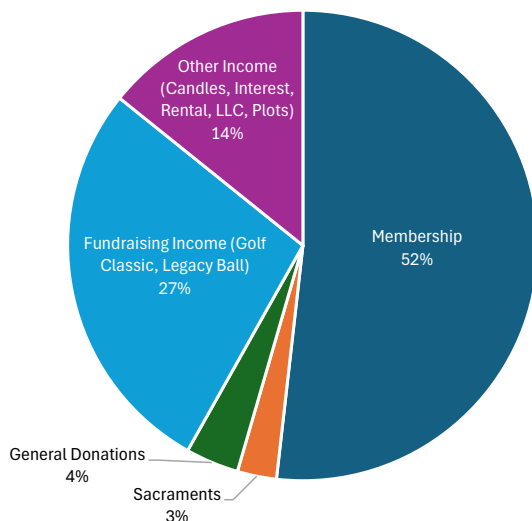
- Sunday School and youth programs
- Adult education
- Ministries for children and families

OUTREACH AND COMMUNITY CARE

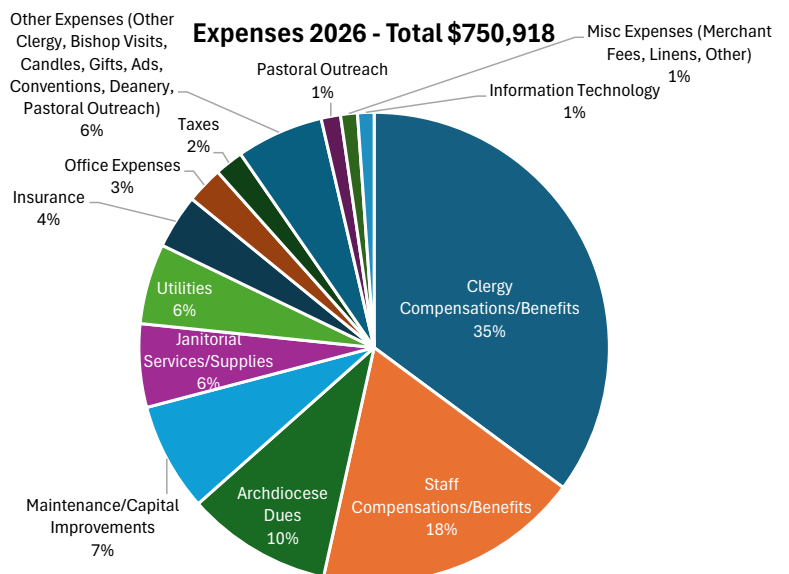
- Assistance to families in need
- Community support initiatives
- Charitable ministries

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

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