



WEEKLY BULLETIN

SUNDAY, SEPTEMBER 21, 2025

الأحد الذي بَعْد عيد رَفْع
الصَلِيب 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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OFFICE HOURS:

Monday–Friday: 8:30 am–5:00 pm

Saturday: By Appointment

Sunday: Closed

WEEKLY SERVICES SCHEDULE:

Saturdays: Great Vespers as announced

Sundays: 9:15am Orthros (Matins) and

10:20am Great Doxology and 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 has 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، السَّمَائِيُّ، الإِلَهُ، الْآبُ الضَّابِطُ
الْكُلَّ. أَيُّهَا الرَّبُّ الْإِبْنُ الْوَحِيدُ، يَا يَسُوعَ الْمَسِيحُ،
وَيَا أَيُّهَا الرُّوحُ الْقُدُسُ

أَيُّهَا الرَّبُّ الإِلَهُ، 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، كَمَا تَكُنْ عَلَيْنَا.
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 إِلَهِي

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

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 أَنْظِرْ إِلَيَّ لِمَاذَا تَرَكْتَنِي؟ لِمَاذَا ابْتَعَدْتَ عَنْ نُصْرَتِي وَعَنْ كَلِمَاتِ أَنْبِيَايَ.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.

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

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.

الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُّوسِ. الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرٍ الدَّاهِرِينَ، آمِينَ.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ 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...

اللَّهُمَّ لِمَاذَا أَفْصَيْتَنَا إِلَى الْأَبَدِ؟ أَذْكَرُ جَمَاعَتَكَ الَّتِي أَقْتَنَيْتَ مِنْذُ الْقَدَمِ.

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

جَبَلُ صِهْيُونِ هَذَا الَّذِي فِيهِ سَكَنْتَ.

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

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

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

الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرٍ الدَّاهِرِينَ. آمِينَ.

يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدَ...

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 فَلْتَرْتَعِدِ الشُّعُوبُ، وَاسْتَوَى عَلَى
الشُّرُوبِيمِ فَلْتَنْزَلِ الْأَرْضُ. الرَّبُّ عَظِيمٌ
فِي صِهْيُونَ وَمُتَعَالٍ عَلَى جَمِيعِ الشُّعُوبِ.
فَلْيَحْمَدُوا اسْمَكَ الْعَظِيمَ لِأَنَّهُ رَهيبٌ وَقُدُّوسٌ

TROPARION OF THE FEAST 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 مِيرَاتَكَ، وَأَمْنَحْ عِبِيدَكَ
الْمُؤْمِنِينَ الْعَلْبَةَ عَلَى الشِّرِيرِ، وَأَحْفَظْ بِقُوَّةِ صَلِيبِكَ
جَمِيعَ الْمُخْتَصِينَ بِكَ.

ENTRANCE HYMN OF THE GOSPEL

Exalt ye the Lord our God, and worship at His footstool; for He is holy. Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

إِرْفَعُوا الرَّبَّ إِلَهَنَا وَاسْجُدُوا لِمَوْطِي قَدَمَيْهِ، لِأَنَّهُ
قُدُّوسٌ هُوَ. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ
الْأَمْوَاتِ، لِنُرِثَ لَكَ هَلُوبِيَا.

RESURRECTIONAL TROPARION (TONE 6)

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

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

TROPARION OF THE FEAST 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 مِيرَاتَكَ، وَأَمْنَحْ عِبِيدَكَ
الْمُؤْمِنِينَ الْعَلْبَةَ عَلَى الشِّرِيرِ، وَأَحْفَظْ بِقُوَّةِ صَلِيبِكَ
جَمِيعَ الْمُخْتَصِينَ 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 لِلْمَأسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ
وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ
وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي
الشُّهَدَاءِ جَاورِ جِيُوسُ اللَّابِسُ الظَّفَرَ تَشْفَعُ إِلَى الْمَسِيحِ
الِإِلَهِ فِي خَلَاصِ نَفُوسِنَا.



KONTAKION OF THE FEAST 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 إِلَهُ.
وَفَرِّحْ بِقُوَّتِكَ عِبِيدَكَ الْمُؤْمِنِينَ، فَتَمْنَحَهُمُ الْفَوْزَ
عَلَى مُحَارِبِهِمْ، وَلِتَكُنْ مَعُونَتَكَ لَهُمْ سِلَاحَ سَلَامٍ،
وَضَفَرًا لَا يُقْهَرُ.

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

EPISTLE READERS

English		Arabic
Hanna Saba	Today	Lana Sulaiman
Amber Zayed	Sep 28	Sally Esber
Tamara Issam Maatouk	Oct 5	Alice Saba

THE SYNAXARION

On September 21st in the Holy Orthodox Church, we take leave of the celebration of the Elevation of the Holy Cross of our Lord Jesus Christ. On this day, we commemorate the holy, glorious and all-laudable Apostle Quadratos of the Seventy.

*Since in no wise would he offer stones his worship,
The unwise cast stones at worshipful Quadratos.
On the twenty-first Quadratos found a crown in contests.*

He preached the Gospel in Athens, and was at first bishop in Athens after St. Publius, and then in the city of Magnesia. Quadratos was considered a “morning star among the clouds,” shining forth the light of Christ to the Hellenes in the midst of their dark paganism and evil practices. But darkness always hates the light, and the pagans hated holy Quadratos. They first stoned him, and then imprisoned him, leaving him without bread until his holy soul left his body and entered into the Kingdom of Christ his God in 130. Before that, Quadratos wrote a defense of Christianity and gave it to the pagan Emperor Hadrian, who was so moved that he decreed that Christians should not be persecuted without special cause.

On this day, we also commemorate the Prophet Jonah. By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.

EPISTLE

Sing praises to our God, sing praises.

Clap your hands all ye peoples.

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.

رَتِّلُوا لِلَّهِ تَرَنُّمًا.

يا جميع الأمم صفقوا بالأيادي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ

الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَّةِ (2:16-20)

يا 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 وَجِدْنَا نَحْنُ أَيْضًا خُطَاةً،
أَفَيَكُونُ الْمَسِيحُ إِذَنْ خَادِمًا لِلْخَطِيئَةِ؟ حَاشَى. فَإِنِّي
إِنْ عُدْتُ أَبْنِي مَا قَدْ هَدَمْتُ، أَجْعَلُ نَفْسِي مُتَعَدِّيًا.
لَأَنِّي بِالنَّامُوسِ مُتُّ 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."

فصل شريف من بشارة القديس مرقس

الإنجيلي البشير والتلميذ الطاهر (8:34-9:1)

قال الرب: "مَنْ أَرَادَ أَنْ يَتَّبِعَنِي، فَلْيَكْفُرْ بِنَفْسِهِ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعَنِي. 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 مَجْدٍ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِيسِينَ." وَقَالَ لَهُمْ: "الْحَقُّ أَقُولُ لَكُمْ، إِنَّ قَوْمًا مِنَ الْقَائِمِينَ هَهُنَا لَا يَذُوقُونَ الْمَوْتَ، حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ."

MAGNIFICATION HYMN OF THE LEAVE-TAKING (TONE 8)

Magnify, O my soul, the Elevation of the life-giving Cross of the Lord.

Verily, death which befell the human race by eating from the tree, hath been abolished today by the Cross; for the curse of the first mother and all her descendants hath been undone by Him Who was born of the undefiled Theotokos, whom all the powers of Heaven do magnify.

عَظِّمِي يَا نَفْسِي رَفَعَ الصَّلِيبِ الْمُعْطِي الْحَيَاةَ.

إِنَّ الْمَوْتَ الَّذِي نَتَجَ لِجِنْسِ الْبَشَرِ، بِسَبَبِ الْأَكْلِ مِنَ الْعُودِ، قَدْ أُبْطِلَ الْيَوْمَ بِالصَّلِيبِ، لِأَنَّ لَعْنَةَ الْأُمِّ الْأُولَى وَكُلِّ ذُرِّيَّتِهَا، قَدْ انْحَلَّتْ بِمَوْلُودِ أُمِّ الْإِلَهِ النَّقِيَّةِ، الَّتِي كُلُّ قُوَّاتِ السَّمَاوَاتِ لَهَا تُعْظَمُ.

COMMUNION HYMN OF THE FEAST (TONE 8)

The light of Thy countenance, O Lord, hath been signed upon us. Alleluia.

لَقَدْ أَرْتَسَمَ عَلَيْنَا نُورٌ وَجْهَكَ يَا رَبِّ. هَلْلُويَا

Holy Bread Offered By:



Today – Samar Rihani and
Etihad Rihani and their
Families

Sep 28 – OPEN

Oct 5 – The Homsy and Haddad
Families

Oct 12 – Fayrouz Haddad and Family

Oct 19 – Dr. Johnny and Dr. Vera Kuttab
and Family

Oct 26 – OPEN

Nov 2 – OPEN

Nov 9 – OPEN

Nov 16 – OPEN

Nov 23 – OPEN

Nov 30 – OPEN



SCAN ME

Coffee Hour Sponsors:



Today – Samar Rihani and
Etihad Rihani and their
Families

Sep 28 – OPEN

Oct 5 – Mary Homsy and Family

Oct 12 – Fayrouz Haddad and Family

Oct 19 – Dr. Johnny and Dr. Vera Kuttab
and Family

Oct 26 – OPEN

Nov 2 – OPEN

Nov 9 – OPEN

Nov 16 – OPEN

Nov 23 – OPEN

Nov 30 – OPEN



SCAN ME

CHURCHINGS

Today LEA, daughter of Antoine and Lisa Rezko.

BAPTISMS

Nov 2 LEO, son of Jesse and Deala Torres.

YAF COFFEE AND FELLOWSHIP SPONSORS

TODAY – Erick Guzman

↳ **Oct 12 – OPEN**

↳ **Oct 26 – OPEN**



SCAN ME

REMOVAL OF CROWNS

Today CJ Kari and NOOR Dababneh.

Donate to Your Church Today



SCAN ME

COMMEMORATIONS

Oct 5 6-Year Commemoration for †GEORGE
J. HOMSY, offered by the Homsy and
Haddad families.

CALENDAR OF EVENTS

SUNDAY SCHOOL REGISTRATION IS OPEN (*see pgs. 14-15*)

SEPTEMBER IS YOUNG ADULT FELLOWSHIP (YAF) MONTH

Sun, Sep 21	• Pre-Communion Prayers	9:00 am
	• Orthros (Matins) followed by Great Doxology and Divine Liturgy	9:15 am
	• Choir Rehearsal	9:15 am
	• Sunday School Classes	After Communion
	• God's Little Lights Ministry (3- and 4-year-olds) (<i>see pg. 11</i>)	After Communion
	• Coffee Hour	After Liturgy
	• Young Adult Fellowship (YAF) Coffee and Fellowship	After Liturgy
	• Young Adult Fellowship (YAF) General Assembly Meeting and elections (<i>see pg. 17</i>)	12:30 pm

Sat, Sep 27	Great Vespers Service	5:00 pm
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Sun, Sep 28	• Pre-Communion Prayers	9:00 am
	• Orthros (Matins) followed by Great Doxology and Divine Liturgy	9:15 am
	• Choir Rehearsal	9:15 am
	• Sunday School Classes	After Communion
	• God's Little Lights Ministry (3- and 4-year-olds) (<i>see pg. 11</i>)	After Communion
	• Coffee Hour	After Liturgy

Mon, Sep 29	Sunday School Teachers' Zoom Training	8:00 pm
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OCTOBER IS TEEN SOYO MONTH

Sat, Oct 4	• IOCC 19th Annual Walk-the-Walk (<i>see pg. 20</i>)	9:00 am
	• Young Adult Fellowship (YAF) Social Outing (<i>see pg. 16</i>)	10:30 am
	• Great Vespers Service	5:00 pm

Sun, Oct 5	• Pre-Communion Prayers	9:00 am
	• Orthros (Matins) followed by Great Doxology and Divine Liturgy	9:15 am
	• Choir Rehearsal	9:15 am
	• Sunday School Classes	After Communion
	• God's Little Lights Ministry (3- and 4-year-olds) (<i>see pg. 11</i>)	After Communion
	• Coffee Hour	After Liturgy

Thu, Oct 9	Parish Council Officers' Zoom Meeting	6:00 pm
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Sat, Oct 11	• Great Vespers Service	5:00 pm
	• Teen SOYO Fall Social Event	After Vespers

Sun, Oct 12	• Pre-Communion Prayers	9:00 am
	• Orthros (Matins) followed by Great Doxology and Divine Liturgy	9:15 am
	• Choir Rehearsal	9:15 am
	• Sunday School Classes	After Communion
	• God's Little Lights Ministry (3- and 4-year-olds) (<i>see pg. 11</i>)	After Communion
	• Coffee Hour	After Liturgy
	• Young Adult Fellowship (YAF) Coffee and Fellowship (<i>see pg. 16</i>)	After Liturgy

Tue, Oct 14	Parish Council Month Meeting	7:00 pm
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Sat, Oct 18	• Great Vespers Service	5:00 pm
	• Young Adult Fellowship (YAF) Orthodox Trivia Night and Dinner	After Vespers

God's

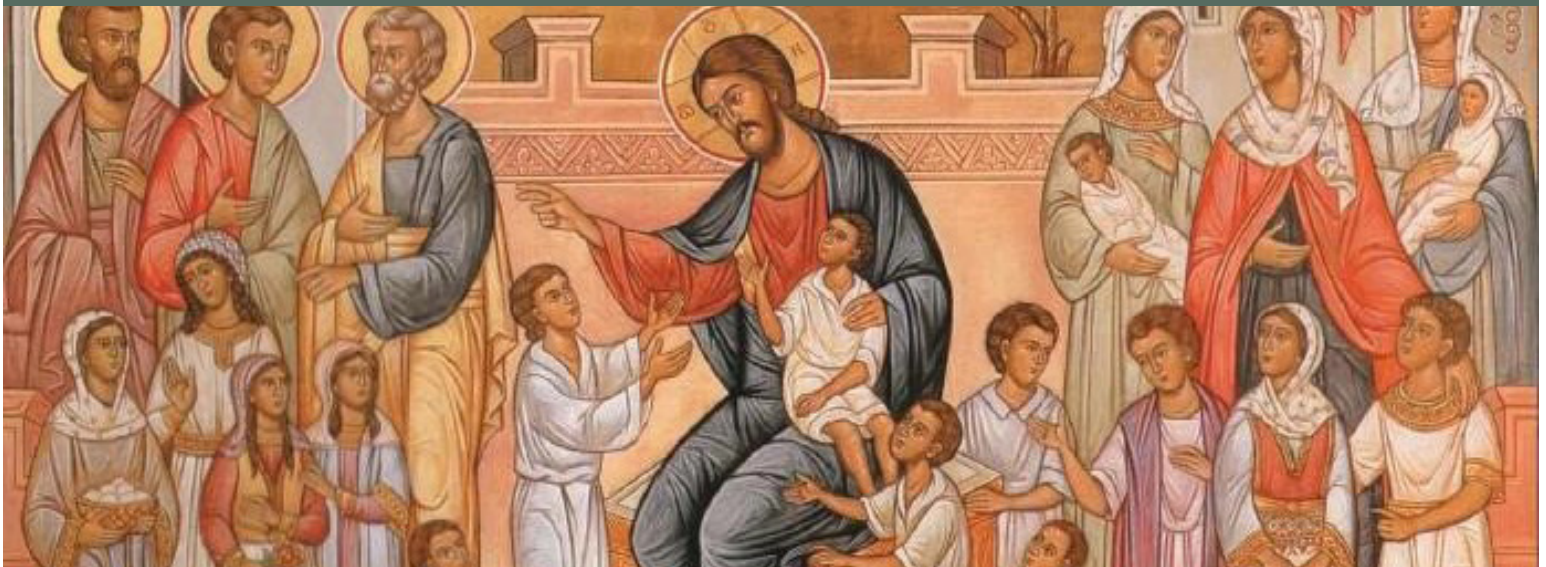


Little Lights

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

Immediately after Communion, the children's ministry, **"GOD'S LITTLE LIGHTS"**, will take place in the cry room *(2nd floor by elevator)* every Sunday.

This ministry serves all **3-YEAR-OLDS** and **4-YEAR-OLDS** *(born after September 1, 2021)*. At least one parent, father or mother, must attend along with their children. Younger siblings are welcome with the parents.



The Little Churches
By His Eminence Metropolitan Saba (Isper)

The family is considered the first church of every believer. It is there that one learns the first steps of faith and reverence, the love of God, and the practice of virtue. The larger church, the parish, is nothing other than the union of these smaller “domestic churches.” The more faithfully our families live out their faith, the more they will raise men and women filled with love, zeal, and devotion. In turn, the Church of God is strengthened, producing saints and witnesses, men and women committed to serving both God and society.

Within the Church, believers experience the communion of one faith, which makes them one body, a single family. Christians are called to live with a deep awareness of this spiritual kinship, for in the Holy Eucharist, Christ Himself establishes a bond stronger than blood or tribe.

This communion must not remain an idea; it must be lived out. When it is broken by division or offense, the Gospel commands us to refrain from approaching the holy chalice or offering sacrifice until reconciliation has taken place: “If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift” (Matthew 5:23–24).

From here comes the very meaning of the parish: one temple for a community of believers living in the same area. When someone worships in their parish church, they are called to form genuine spiritual bonds with its members. Commitment to one’s parish strengthens responsibility toward brothers and sisters in Christ, nurturing a deeper sense of the Church and the importance of communion. This lived experience should, in turn, extend outward to embrace all humanity.

Sadly, this sense of communion is often weak. One reason is that many approach communal prayer without deep understanding, reducing it to a mere “duty” instead of living it as the shared expression of faith. Another reason is an overemphasis on ritual and celebration at the expense of the personal, spiritual communion that should exist between the believer and God, between one another, and ultimately with all people.

For these reasons, the Church encourages the formation of small groups made up of a few individuals or families who share a common concern, goal, or ministry. These groups gather first for prayer, and then also for a particular service either spiritual or humanitarian. United by a shared purpose, their relationships grow deeper, and they come to experience more fully their spiritual kinship, provided they remain rooted in the truth of the Gospel.

This emphasis on small communities was one of the great contributions of the Antiochian Orthodox Youth Movement¹. It taught its members to live in communion with one another, and through this, to discover the wider communion of the Church. Many who grew within the Movement tasted the beauty and sweetness of Christian fellowship, carrying one another’s burdens just like the first Christians, and learning in practice—not merely in theory—that the Church is truly the family of God.

In our own time, when individualism is exalted above all else, people often live in a crushing loneliness. They may have colleagues at work, classmates, or neighbors, but what they lack most are deep, heartfelt relationships built on spiritual foundations, relationships that sustain and are sustained in return. Even genuine friendship has become rare in today’s world. Sociologists sometimes describe this reality with the phrase “loneliness in the crowd.”

An old story illustrates this. In the 1970s, the Soviet newspaper Pravda reported on why many Russians, after retirement, were returning to the Church. One such man, a factory director, had been honored upon retirement but soon found himself alone. Divorced, with children living far away, he grew increasingly sad and isolated. Day after day, he sat in the neighborhood café with his newspaper and coffee, his face marked by loneliness. Another retired man noticed his sorrow and asked the reason. After hearing his story, he simply told him, “Come to church, and you will not be alone.” And it was so. In the church, fellow worshippers welcomed him, cared for him, and bonded in friendship with him.

Many people today seek this same care from the Church, but they often place the entire burden on the priest, forgetting that love for the Lord also requires love for one another, expressed through real care and support. While the priest is indeed the shepherd and primarily responsible, the parish does not belong to him alone. The Church is Christ’s, and all her children are called to share in her life and ministries whether educational, pastoral, social, and charitable.

For this reason, it has become urgent that believers form small groups of prayer and service, united not only by faith but also by a shared concern, so that together they may labor to address it. The needs today are many, and the opportunities for service are countless, especially in these difficult times!

If you carry your burden alone, it will weigh you down. But when you share it with your brothers and sisters, working together under the guidance of a spiritual father, you will find joy as you bring joy to others. In sharing, you will experience the warmth of communion and the happiness that comes from selfless love.

How much we need workshops of prayer and service—communities that radiate the joy of Christ’s Resurrection in our suffering world. These are to be rooted in prayer, reflection on the Word of God, and the effort to live it daily first and foremost in personal life, then in family, parish, and society.

Such “little churches,” when they exist, become leaven, bringing the living presence of Christ ever more powerfully into our lives, our families, and our communities.

¹ Founded in 1942, the Orthodox Youth Movement revitalized the Church in the Middle East. It maintains a vital role to this day.

الطقوسية والاحتفالات على حساب العيش الشخصي - للشركة الروحية، المطلوب وجودها بين المؤمنين والله، وبينه وبين سائر المؤمنين، وتالياً، بينه وبين باقي البشر يساهم في غياب ذلك الوعي الروحي.

من هنا تبرز أهمية تشكيل جماعات صغيرة تتألف من بضع عائلات، تشترك في هم أو هدف أو خدمة واحدة. هي جماعات صلاة بالدرجة الأولى، ومن ثم تلتقي على خدمة إنسانية أو روحية محددة. هؤلاء إذ يجمعهم الهم الواحد، المطلوب تجسيده في حياتهم، تتقوى العلاقات في ما بينهم، وتزداد عمقاً، فيختبرون، إن كانوا مؤسسين على صدق عيش البعد الروحي للإنجيل، قرباتهم الروحية ويتقوون بها.

يُعَدّ التشديد على اختبار هذه الشركة في فرقة صغيرة، أهم ما جاءت به حركة الشبيبة الأرثوذكسية الأنطاكية^١. قامت الحركة على عيش الشركة الكنسية في ما بين الإخوة، فكانت للكثيرين سبباً لاكتشاف الشركة الكنسية العامة. فاختبر الكثيرون، ممن عاشوا في الحركة، حلاوة الشركة الكنسية وجمالها. وشاركوا، كالمسيحيين الأوائل، في حمل أثقال بعضهم بعضاً. وفهموا فعلياً، لا نظرياً، كيف تكون الكنيسة عائلة الله حقاً.

في زمننا، الذي يُعَلِي روح الفردية على جميع القيم، يعيش الإنسان، ضمن المجتمع، في وحدة قاتلة. له زملاء في العمل أو الدراسة أو الجيرة، لكن أكثر ما يفتقده، هو العلاقة المتينة القلبية مع أشخاص آخرين؛ العلاقة القائمة على أسس روحية، يشعر المرء فيها بالجماعة التي تسنده، ويشارك هو في مساندتها. حتى الصداقة الأصلية باتت نادرة في عالمنا المعاصر. يستعمل بعض علماء الاجتماع عبارة "العزلة وسط الجمهور" لكي يصفوا الوحدة، التي يعاني منها الإنسان المعاصر.

في سبعينيات القرن الماضي، ذكرت جريدة البرافدا الشيوعية، في إطار تحزّ واسع حول أسباب عودة الروس إلى الكنيسة، بعد بلوغهم سن التقاعد، هذه القصة. أحيل مدير معمل كبير إلى التقاعد، بعد حصوله على التكريم والمكافأة، وعاد ليحيا وحده. كان الطلاق من زوجته قد تمّ قبل تقاعده بعدة سنوات، وابناه يعملان في مناطق بعيدة عن سكنه. فبدأ يتردّد على مقهى الحي، يقرأ الجريدة، ويرتشف القهوة، وعلامات الكآبة

تُعتبر العائلة الكنيسة الأولى للمؤمن، ففيها يتعلّم أولى خطوات الإيمان والتقوى ومحبة الله والفضيلة. والكنيسة الكبرى، كنيسة الرعية، ما هي إلا مجموع هذه الكنائس الصغرى. ويقدر ما تكون كنائسنا البيئية أمينة في عيش إيمانها، فإنها تقدّم رجالاً ونساءً مملوئين بالمحبة والغيرة والتقوى، وتالياً تتقوى كنيسة الله وتنتج قديسين وقديسات، وشهوداً، عاملين وعاملات، غيورين وملزمين في حقلي الله والمجتمع.

يختبر المؤمنون في الكنيسة شركة الإيمان الواحد، التي تجعلهم جسداً واحداً، أي عائلة واحدة. يُفترض أن يبي المؤمنين قرباتهم الروحية بحدّة ورهافة، وأن يعيشوها، إذ إنّ المسيح المُطَي لهم في سرّ الإفخارستيا، يقيم فيما بينهم رابطة أقوى من رابطة الدم والقبيلة والعشيرة.

شركة المؤمنين هذه يجب أن تظهر وتُعاش حقيقةً في ما بينهم. وإذا ما خدشت الإساءة هذه الشركة، يطلب الإنجيل الامتناع عن الاقتراب من الكأس المقدسة، والتوقف عن تقديم الذبيحة، حتى تعاد هذه الشركة. "وإذا كنت تقدّم قربانك إلى المذبح وتذكّرت هناك أنّ لأخيك شيئاً عليك، فترك قربانك عند المذبح هناك، واذهب أولاً وصالح أخاك، ثمّ تعال وقدم قربانك" (متى ٥/٢٣-٢٤).

من هنا، في التعليم الرعوي، يأتي مفهوم الرعية، القائل بمعبد واحد لمجموعة من المؤمنين، الذين يتواجدون في منطقة واحدة. إذ حين يصلي المؤمن في كنيسة رعيته لا بدّ له من أن يقيم روابط وعلاقات روحية مع أبنائها. التزامه برعيته يقوي التزامه تجاه إخوته وأخواته فيها، وتالياً ينمي حسّه الكنسي- بأهمية الشركة المسيحية، ومسؤوليته تجاه إخوة وأخوات له، ومسؤوليتهم تجاهه. كما يُفترض أن تصير هذه الخبرة سبباً لمدّ الأخوة لتشمل كلّ البشر.

هذا الحسّ ضعيف في الواقع. ومن أسباب ضعفه عدم ممارسة جميع المؤمنين الصلاة الجماعية بفهم، واكتفاء المصلّين منها بتتميم ما يعتبرونه "واجبهم" الديني، وغياب الوعي الروحي بتجسيد هذا الإيمان وهذه الشركة في الحياة اليومية. كما أنّ طغيان روح

والحزن تزداد يوماً فيوماً على وجهه. لاحظته رجل متقاعد مثله، فسأله عن سبب شروده وحزنه، فصارحه بالوحدة التي يعاني. فقال له: "تعال إلى الكنيسة ولن تبقّ وحيداً". وهذا ما حدث. إذ أحاطه بعض المصلّين بالاهتمام وأقاموا علاقة صداقة معه.

يطلب الكثيرون هذا الاهتمام من الكنيسة، ويحصرونه بشخص الكاهن، متناسين أنّ محبتهم لربّهم تُلزمهم بمحبة بعضهم أيضاً، وتجسيدها في رعاية حقيقية لبعضهم بعضاً. ليس كل شيء مطلوباً من الكاهن وحده وإن كان هو المسؤول الأول. ليست الكنيسة مزرعة شخصية له، بل هي كنيسة المسيح وجميع أبنائه. وأبناء الرعية يشاركون الكاهن في إتمام الخدمات التعليمية والرعوية والاجتماعية والإنسانية.

بات سعي المؤمنين إلى تشكيل جماعات صغيرة، تشترك إلى جانب الإيمان، في همّ واحد، وتسعى إلى التعاون في ما بينها من أجل تحقيقه، أمراً ضرورياً وملحاً. ما أكثر الحاجات والخدمات المطلوبة، خاصة في هذا الزمن العصيب!!

أنّ تذبل إنّ بقيت في همّك، لكنك تخضوض وتزهر، إن انضممت إلى إخوة يشاركونك إياه، فتعاونت وإياهم، بإرشاد أب روعي، إلى جلب الفرح لغيركم. إذ ذاك ستفرحون بمقدار ما تُفرحون الآخريين. تختبر أنذاك دفء الشركة، وفرح العطاء.

كم نحتاج إلى تشكيل ورشات صلاة وعمل، تثبّ فرح قيامة المسيح، في هذا العالم المعذب. ورشات قائمة على الصلاة والتأمل في كلمة الله، والسعي إلى تجسيدها، في الحياة اليومية، وفي المجتمع، الذي يعيشون فيه، وتجسيدها، قبل أي شيء آخر، في حياتهم الشخصية.

هذه "الكنائس الصغرى"، إن وجدت، ستصير خميرة، لحضور للمسيح أكثر فعالية، في حياتنا وعائلاتنا ومجتمعنا.

^١ تأسست حركة الشبيبة الأرثوذكسية سنة ١٩٤٢ وأعطت للكنيسة حيويها مجدداً حينذاك وما تزال تلعب دوراً كنسياً رائداً حتى اليوم.



SUNDAY SCHOOL

Curriculum Update

Lesson 1: Expecting the Savior



Before we can dive into the New Testament, we need to briefly review the Old Testament. The Israelites were not happy and requested a king, but all of the kings failed them. Israel was divided and went to war with itself and other nations. There was no peace and much violence. The kingdoms of Israel and Judah grew weak. The Israelites instead of being a kingdom were now ruled by the Romans. They were awaiting a Savior, the Messiah, a King who would deliver them.

As part of God's plan, a special person was needed to prepare the way for the Savior. Elizabeth, wife of Zacharias, was a relative to Mary. She was unable to have children. She and her husband prayed for a child. One day when they were both old, the Archangel Gabriel visited Zacharias and told him that his prayer has been heard and his wife will conceive a very special son and they are to name him John. He doubted the Archangel Gabriel because of their old age and because of this he was struck mute until after the birth of the baby. When the baby was born, Zacharias was asked what the name of the baby would be, and he wrote on a tablet "John". And he was instantly able to speak again. John would become a wilderness prophet one day calling the people to repent and baptizing many, including Jesus.

REGISTRATION IS
OPEN!

DON'T MISS ANOTHER WEEK!



SCAN ME

Calendar of Events

Sunday School Classes ----- Sun | Sep 21

Sunday School Classes ----- Sun | Sep 28

Sunday School Classes and

Youth Choir Begins ----- Sun | Oct 5

Sunday School Classes and

Youth Choir ----- Sun | Oct 12

StGeorgeChi.org/register-student

CREATING MEMORIES

smile!



Meet

the

Staff

NADINE QUMRI

POSITION IN SS: 3rd and 4th grade Sunday School Assistant

BOOK YOU HAVE RECENTLY READ: Land and Covenant

FAVORITE SS DAY OR ACTIVITY: Trivia

FAVORITE GAME OR SPORT: Soccer



SANDRA IMSEEH BARBARI

POSITION IN SS: Secretary

BOOK YOU HAVE RECENTLY READ: From I-ville to You-ville by Mersine Vingopoulou

FAVORITE SS DAY OR ACTIVITY: Christmas Concert

FAVORITE GAME OR SPORT: Tennis

Did you
KNOW?

Youth Choir rehearsals begin Sunday, October 5th for students in grades 2-12. The Youth Choir is invited to sing alongside the adult choir and many do each week! We are blessed to have such talented students at the Church, led by Mrs. Olga Karam, the Youth Choir Director.



Saint George Antiochian Orthodox Church, Cicero, IL

Young Adult Fellowship (YAF)

Fall Social Outing



at County Line Orchard in Hobart, Indiana



Saturday, October 4th 10:30 am - 6:00 pm

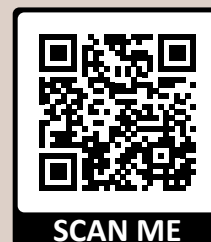
***Join us for apple picking, pumpkin
picking, corn maze, and more!***

***\$15 Entry fee upon arrival
Bring spending money!***



***10:30 am Meet at Saint George Church
11:00 am Carpool to County Line Orchard
12:00 pm Arrive and have fun!
3:45 pm Drive back to Saint George Church
5:00 pm Great Vespers Service***

RSVP by Wed, 10/1



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



Saint George Antiochian Orthodox Church, Cicero, IL

Antiochian Orthodox Christian Archdiocese of North America
Diocese of Toledo and the Midwest
Very Reverend Father Fouad Saba, Pastor

YAF



August 17, 2025

Dear Members of YAF,

Christ is in our midst! He is and ever shall be!

We hope this letter finds you well. This letter is to inform you of the **Annual General Assembly Meeting and Elections for the Young Adult Fellowship (YAF)** to be held on **Sunday, September 21, 2025**, after Liturgy (Coffee and Fellowship at 12:00pm and the Annual General Assembly at 12:30pm) in **The YAF House**.

At this YAF General Assembly Meeting, the last meeting of the term, all members in good standing will be able to hear reports on the progress of the organization and participate in discussion on how to enhance the work which YAF does for the Glory of God!

However, the highlight of the meeting will be the **Election** of the Officers for the 2025-2026 term. The positions include: President, Vice President, Secretary, Treasurer, and Outreach Officer. If any young adult (college age and up – 18+) is interested in running for any of these positions, please contact Father Saba or Father Gabriel by Sunday, September 14, 2025.

Per the Constitution, only members in good standing, both spiritually and financially, will be eligible to be nominated or vote on all decisions including Elections in the General Assembly Meeting. However, all are welcome to attend the meeting.

The Nominating Committee will receive nominations until Sunday, September 14, 2025. A member of the Committee will then speak with the person nominated to get their acceptance (you can nominate yourself). ***Per the Constitution, there will be NO nominations accepted from the floor of the meeting on Sunday, September 21, 2025.***

We look forward to a great meeting! See you all there! Until then, we remain

Yours in Christ,

V. Rev. Fr. Fouad Saba

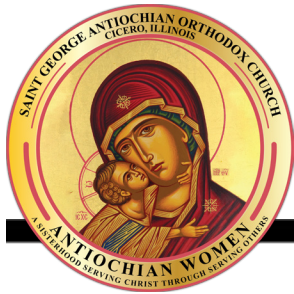
V. Rev. Fr. Fouad Saba
Pastor

V. Rev. Fr. Gabriel Coronel

V. Rev. Fr. Gabriel Coronel
Spiritual Advisor

Nina Ghanayem

Nina Ghanayem
YAF President



Saint George Antiochian Orthodox Church, Cicero, IL

ANTIOCHIAN WOMEN

UPCOMING EVENTS

Mark Your Calendars



OCTOBER...

- **Sun, Oct 19 – General Assembly Meeting and Elections | After Liturgy**
- **Sat, Oct 25 – Fall Event | 5:00 PM**

NOVEMBER...

- **Fri, Nov 7 – Thanksgiving Preparation | 10:00 AM**
- **Sat, Nov 8 – Thanksgiving Dinner | 6:00 PM**

DECEMBER...

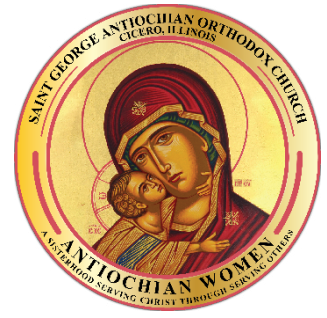
- **Sat, Dec 6 – Advent Retreat | Morning (TBD)**
- **Fri, Dec 12 – Spiritual Sisters Circle | 7:00 PM**

ALL WOMEN 18+ WELCOME!



Saint George Antiochian Orthodox Church, Cicero, IL

Antiochian Orthodox Christian Archdiocese of North America
Diocese of Toledo and the Midwest
Very Reverend Father Fouad Saba, Pastor



Antiochian Women

September 14, 2025

Dear Members of the Antiochian Women,

Christ is in our midst! He is and ever shall be!

We hope this letter finds you well. This letter is to inform you of the **Annual General Assembly Meeting and Elections for the Antiochian Women (AW)** to be held on **Sunday, October 19, 2025**, at 12:30 p.m. in the Church Library.

At this Antiochian Women General Assembly Meeting, the last meeting of the term, all members in good standing will be able to hear reports on the progress of the organization and participate in discussion on how to enhance the work which Antiochian Women does for the Glory of God!

However, the highlight of the meeting will be the **Election** of the Officers for the 2025-2026 term. The positions include: President, Vice President, Secretary, Treasurer, and Public Relations. If any woman (age 18+) is interested in running for any of these positions, please contact the Nominating Committee by Sunday, October 12, 2025. The members of the Nominating Committee are Father Saba, Father Gabriel, and Deacon John.

Per the Constitution, only members in good standing, both spiritually and financially, will be eligible to be nominated or vote on all decisions including Elections in the General Assembly Meeting. However, all are welcome to attend the meeting.

The Nominating Committee will receive nominations until Sunday, October 12, 2025. A member of the Committee will then speak with the person nominated to get their acceptance (you can nominate yourself). ***Per the Constitution, there will be NO nominations accepted from the floor of the meeting on Sunday, October 19, 2025.***

The Antiochian Women Membership Dues are \$30.00 annually for each member. If you haven't already done so, please see the Antiochian Women Treasurer, Kathy Kahoush, or pay online at www.StGeorgeChi.org/Pay, to submit your dues prior to the meeting date. If you have any questions, please feel free to contact any one of the Officers.

We look forward to a great meeting! See you all there! Until then, we remain

Yours in Christ,

V. Rev. Fr. Fouad Saba

V. Rev. Fr. Fouad Saba
Pastor

V. Rev. Fr. Gabriel Coronel

V. Rev. Fr. Gabriel Coronel
Spiritual Advisor

Abeer Kari

Abeer Kari
AW President

19TH ANNUAL

Walk the Walk for IOCC

Saturday, October 4, 2025

*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 AM • Walk/Run Begins 9:00 AM • Breakfast following the race

\$25 – Registration before 9/19 | \$35 – Registration after 9/19 | \$10 – Children under 12

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

To guarantee a t-shirt, register by 9/19/2025.

Register or sponsor online at

ioccc.org/chicago

Questions? Contact iocccchicago5K@gmail.com





2025 MEMBERSHIP OUTREACH

DID YOU KNOW?

During the season of Great Lent 2025 the Organizations of Saint George Church provided 8 unique complimentary Lenten Retreats and 2 Campus Ministries with different opportunities to be edified in the faith, be in fellowship with the Church family, and to dive deeper into Great Lent.



Antiochian Women

40 AW attend *Lenten Retreat*
30 attend 2 Spiritual Discussions



Antiochian Men

26 A-MEN attend *Spiritual Retreat* to 2 Monasteries and Relics of Saint Mardarije



Teen SOYO

30 Teens ages 13-18 attend Q&A *Lenten Retreat* and Service Project for "Phil's Friends"



Young Adult Fellowship

22 Young adults 18+ attend *Spiritual Retreat* and Monastery Pilgrimage



JOY Club

27 attend *Lenten Retreat* for youth ages 9-12



GLORY Club

18 attend *Lenten Retreat* for kids ages 5-8



Sunday School

17 Staff attend *Lenten Retreat* and 8 Students 3rd grade and older attend *Confession Retreat*



North and West Campuses

200+ individuals attend 4-week *Lenten Session* (combined)

To continue to support Saint George Church and its growing ministry in serving 1000 families, register to be a **Committed Member today!** To get involved in one or more of these Organizations, reach out to a member of the Membership Outreach Committee, You Belong! All these events were just what was held during the season of Great Lent...Stay tuned to hear more on what Saint George Church is doing to continue to serve!

Consider prayerfully and sincerely your 2025 Membership Commitment/Recommitment Today!

"Where your treasure is, there will your heart be also." - Matthew 6:21

لَآئِنَّهُ حَيْثُ يَكُونُ كَنْزُكُمْ هُنَاكَ يَكُونُ قَلْبُكُمْ أَيْضًا. (مَتَّى 6:21)

**PICK UP A MEMBERSHIP BROCHURE
IN THE CHURCH HALL OR
SCAN NOW AND COMPLETE!**



SCAN ME

2025 MEMBERSHIP DRIVE

YOU BELONG



ON THE TREE OF LIFE



"Where your treasure is, there will your heart be also." - Matthew 6:21

لَأَنَّهُ حَيْثُ يَكُونُ كَنْزُكُمْ هُنَاكَ يَكُونُ قَلْبُكُمْ أَيْضًا. (مَتَّى 6:21)

Stewardship is an annual and prayerful commitment to the Church. The following list, in alphabetical order, are those individuals or households to date who have completed their 2025 Membership Registration and Commitment to Saint George Church, Cicero. This list does not reflect all who are giving or eligible to be a voting member.

This is an ongoing campaign, if you would like to commit for the 2025 year, kindly complete your Membership registration online. If you have any questions, please reach out to the Membership Committee via email Membership@StGeorgeChi.org.

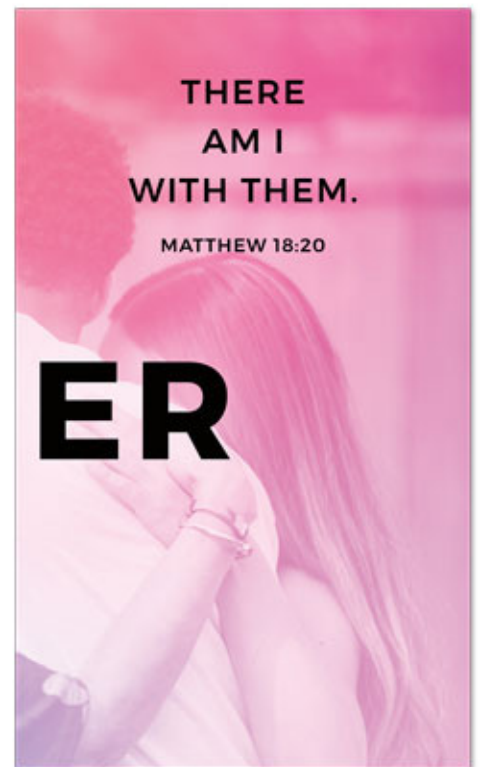
Fr. Fouad and Kh. Diana Saba	Jack and Sawsan Baqleh	Nicola and Angela Eseed
Fr. Gabriel and Kh. Amelia Coronel	Steven and Julia Baqleh	Dr. Anton and Lena Fakhouri
Dn. George Nassief	Ibrahim and Norma Barbari	Gus Fakhouri
Dn. John and Sh. Alice Zayed	Khalil and Mary Barbari	Hani and Randa Fakhouri
Dn. Moses and Sh. Linda Bynum	Michael and Sandra Barbari	Mary Fakhouri
Gloria Abboud	Nick and Brittany Barbari	Michael Fakhouri
Michael and Jennifer Abdo	Azzam and Norma Barhoumeh	Robby Fakhouri
Roger and Aline Abdo	Edward and Noura Barhoumeh	Salameh and Caroline Fakhouri
Matthew and Georgina Ablan	George and Hiba Barhoumeh	Suhail and Jomana Fakhouri
Jennifer Aboukhair	Joseph and Rosel Barhoumeh	Suleiman and Ahlam Fakhouri
Elias and Raida Abuelizam	Basil and Isabel Batmani	Amir and Nicole Fakhoury
Elias and Maggie Akkari	Dr. Carlos and Marwa Bechara	Amthal and JoAnn Fakhoury
Yaacoub and Antoinette Akkari	George and Carol Bitar	Dr. Nader and Cindy Fakhoury
Dr. George and Samar Alamir	Jalal and Manal Bitar	Tareq and Stephanie Farhat
Dr. Ghassan and Renee Aldurra	Omar and Enas Bitar	Salvador and Rema Farias
Adel and Sheilia Alfakhori	Samir and Samar Bitar	Mike and Dena Fasheh
Suleiman and Caroline Alhabash	Mazen and Victorita Bittar	George Fashho
William Allan	Drs. Dany and Manal Ibrahim Boulos	Patrick Fay
Sdn. Raymond and Dr. Rachel Antypas	Ehab and Faten Butros	Kathy Faycurry
Johnny and Christina Araj	Alfonso Campos	Shehada and Rana Fino
Dr. Lillian Armoush	George and Donna Conopeotis	Richard and Christina Georgios
Haitiam and Rawan Asbah	Majed and Dima Dalloul	Malik and Linda Ghanayem
Maher and Abeer Asfour	Antoinette Daoud	Nina Ghanayem
Basri and Sibel Aygul	Hazem Dawani	Andrew and Briana Ghannam
Nuha Ayoub	Christopher and Jessica Dedow	Julio and Nyssa Gomez
Hussam and Dr. Rand Bachour	Kamel and Afaf Egal	Ibrahim and Shereen Habash
Dr. Marwan and Sausan Baghdan	Sali Esber	Jeanette Habash
Fares Bannourah	Maher and Jennifer Eseed	Mark Habash
Hussam and Miram Bannourah	Nabeel and Bulin Eseed	Nicola and Mary Habash
Issa and Hanadi Bannourah	Najeeb and Sandy Eseed	Darlene Haddad

Fady Haddad
 Fayrouz Haddad
 Sara Haddad
 Yasmin Haddad
 Sophia Hani
 Maher and Hala Harb
 Hanna and Tanya Hinnawi
 †Rosalie Hoffman
 Joseph and Dr. Nicole Homsy
 Mary Homsy
 Nathaniel Humphrey
 Salem and Marilyn Husary
 Tony and Muna Husary
 Victor and Jackie Imreibe
 Sami and Ruba Imsaih
 Abdo and Suhaila Imseeh
 Ala and Faten Imseeh
 Francis and Amal Imseih
 Sami and Amanda Imseih
 Ghassan and Nevin Iqal
 Issa Iqal
 Odeh and Raja Iqal
 Crystal Isaac
 Peter and Amani Isaid
 Nakhleh and Margarette Issa
 Samaan and Myra Issa
 Tina Issa
 Dana Jabaji
 Marwan and Anna Jamalieh
 Richard and Fadia Jugovich
 Daoud and Hania Kahoush
 Jeries and Kathy Kahoush
 Anthony and Dr. Huda Kandah
 Dr. Walid and Randa Kandah
 Chadi and Olga Karam
 Sam and Tammi Karam
 David and Abeer Kari
 Sdn. Mazen and Amal Khalifeh
 Samer and Jihan Khalifeh
 Sonhero and Amanda Khoshaba
 Fadel Khoury
 †Joanna Khoury
 Kareem and Dina Khoury
 Nancy Khoury
 Christopher and Jessica Kosrow
 Jehad Ksairi
 Ibrahim and Claudette Kuttub
 Drs. Johnny and Vera Kuttub
 Michael and Sue Lagattolla
 Jeffrey and Lamia Landers
 Joseph and Diana Layous
 Trevor and Jaime Lenhart

Thomas and Azizat Lithgow
 Dennis and Constance Luisi
 Nuha Lussi
 Suad Lussi
 Elias and Elaine Makdah
 Anthony and Gina Massih
 Johnny and Renata Massih
 Ryan McMahon
 Dimitrios and Betty Mestousis
 Akhilesh and Jessica Mishra
 Anees Mitri
 Taoufik and Diala Moaqad
 Anthony Montesinos
 Michael and Diane Moukheiber
 Elias Moussi
 Dr. Daniel and Amanda Mseih
 Fady Mourice and Jenna Mseih
 Mourice and Hanan Mseih
 Sami and Abby Mseih
 Samer Mubayed
 Albeir and Roula Mufarreh
 Michael and Ida Mufarreh
 Nuha Mufarreh
 George and Meysoon Musa
 Phillip and Marina Musa
 Salim and Rania Najjar
 Issa and Margarette Nakhleh
 Shadi and Maha Nasrawi
 Dr. Sammy and Karen Nawas
 Yousef and Rima Nimry
 Karla Palafox
 Reem Pashan
 Victor and Marlene Perez
 Mark and Mary Petrelli
 Rajaei and Amber Qubrosi
 Suhail and Dima Qumri
 Khader and Fadwa Rantisi
 Mina Rantisi
 Naheel Rantisi
 Abraham and Lubna Rayan
 Dr. David and Alexa Rayan
 Fairouz Rayan
 Mansour and Wafa Rayan
 Michael and Mariana Rayan
 Oudeh Rayan
 John and Lama Rayyan
 Amir Rihani
 Fadi and Diana Rihani
 Hani and Samar Rihani
 Hazem and Nareman Rihani
 Imad and Violette Rihani
 Joseph and Mais Rihani

Kamal and Etihad Rihani
 Michelle Rihani
 Omar and Lillian Rihani
 Sdn. Mazen and Souzan Rihani
 James and Anoulla Ryan
 Bechara and Nengagran Saad
 Bassam and Alice Saba
 Hanna Saba
 Michael and Mariam Saba
 Mousa and Amal Saba
 Sameer and Mariana Saba
 Steve and Reem Saba
 Peter and Susan Sakleh
 Charlie and Rasha Salamy
 Sam and Afaf Salamy
 Norma Samaan
 Harry Saunders
 Adib and Evelyn Shaheen
 Faraj Shahrstan
 Johnny and Rasha Sisan
 Marc and Maha Swanson
 Sarah Sweilem
 Matthew Sweiss
 Ryan and Natalie Sweiss
 George Talhami
 Dr. Peter and Rosana Thompson
 Vicki Tollefsrud
 John Ulrey
 Hayze and Tracy Webster
 Leonard and Nadine Youel
 Abeer Zanayed
 Akram and Liza Zanayed
 Gus Zanayed
 Jerry and Emily Zanayed
 Mazen and Juwana Zanayed
 Rammy Zanayed
 Ronnie Zanayed
 Samer and Joanna Zanayed
 Bryan and Dena Zarou
 Abeer Zayed
 Hanna and Tamara Zayed
 Nick Zayed
 Samir and Lena Zayed
 Sumayya Zayed
 Yacoub and Rozette Zayed
 Yousef and Mary Zayed
 Joe and Laureen Zureikat
 Raif and Rowa Zureikat





On September 21, Churches all across the country are coming together to help people rediscover the heart of the Church...

– COMMUNITY, FAITH, AND HOPE –

Whether you've been away for a while or never stepped into Church before, this day is for you.

Saint George Church is ready to welcome you home!

YOU BELONG!

WEEKLY SERVICES SCHEDULE:

Saturdays: Great Vespers as announced

Sundays: 9:15am Orthros (Matins) and

10:20am Great Doxology and Divine Liturgy

Confession by Appointment

