



WEEKLY BULLETIN

SUNDAY, SEPTEMBER 27, 2026

الأحد السابع عشر بعد العنصرة
والأحد الأول من لوقا

THE SEVENTEENTH SUNDAY AFTER PENTECOST
AND THE FIRST SUNDAY OF LUKE



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



Saint George Antiochian Orthodox Church كنيسة القديس جاورجيوس الانطاكية الارثوذكسية

The Most Reverend Metropolitan **SABA, Primate**

Antiochian Orthodox Christian Archdiocese of North America

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

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

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

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V. Rev. Fr. Gabriel Coronel, *ASSISTANT PRIEST*

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Dn. John Zayed

Dn. Moses Bynum

Sdn. Mazen Khalifeh

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Matthew Ablan, *CHANTER*

Faraj Shahrstan, *CHANTER*

Trevor Lenhart, *CHOIR DIRECTOR*

Ryan McMahon, *HEAD USHER*

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CHURCH OFFICE:

Veronica Egan, *OFFICE ADMINISTRATOR*

Samar Rihani, *ADMINISTRATIVE SECRETARY*

Holly Goljić, *GRAPHIC DESIGNER*

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Dn. Moses Bynum, *CLERGY*

Lillian Rihani, *SUNDAY SCHOOL*

Dena H. Fasheh, *THE ORDER OF SAINT IGNATIUS*

Jerjes Kahoush, *ANTIOCHIAN MEN (A-MEN)*

OFFICE HOURS:

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

Saturday: By Appointment

Sunday: Closed

WEEKLY SERVICES SCHEDULE:

Saturdays: Great Vespers as announced

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

Confession: By Appointment

Welcome to Saint George Antiochian Orthodox Church!

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

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

Welcome! Ahlan wa Sahlan! أهلا وسهلا!

THE GREAT DOXOLOGY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

O continue Thy mercy unto them that know Thee.

Holy God, Holy Mighty, Holy Immortal: have
mercy on us. (thrice)

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

Both now and ever, and unto ages of ages. Amen.

Holy Immortal, have mercy on us.

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

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

أَيُّهَا الرَّبُّ الْمَلِكُ، السَّمَاوِيُّ، 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، كَمِثْلِ اتِّكَلِّنَا عَلَيْكَ.
مُبَارَكَ أَنْتَ يَا رَبُّ عَلَّمَنِي حَقُوقَكَ. (ثَلَاثًا)

يَا رَبُّ مَلْجَأُ 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 إِلَهِي

لَأَنَّ مِنْ قِبَلِكَ عَيْنَ الْحَيَاةِ، وَبِنُورِكَ نَعَايُنُ النُّورَ.
فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ.

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

المَجْدُ لِلْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ.

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

RESURRECTIONAL TROPARION (TONE 8)

From on high didst Thou descend, O Compassionate One; to burial of three days hast Thou submitted that Thou mightest free us from our passions. O our Life and Resurrection, Lord, glory be to Thee.

أَنْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنٍ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ
الْأَيَّامِ، لِكَيْ تُعْتَقِنَا مِنَ الْآلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا
رَبُّ الْمَجْدُ لَكَ.

ENTRANCE HYMN OF THE GOSPEL BOOK

Come, let us worship, and fall down before Christ. Save us, O Son of God, **Who art risen from the dead**; who sing to Thee. Alleluia.

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

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رَبُّ الْمَجْدُ لَكَ.

TROPARION OF THE MARTYRS (TONE 4)

Thy Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For, since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

شَهِدَاؤُكَ يَا رَبُّ بِجَهَادِهِمْ نَالُوا مِنْكَ الْأَكَالِيلَ غَيْرَ الْبَالِيَةِ
يَا إِلَهِنَا. لِأَنَّهُمْ أَحْرَزُوا قُوَّتَكَ، فَحَطَّمُوا الْمُغْتَصِبِينَ
وَسَحَقُوا بِأَسَ الشَّيَاطِينِ الَّتِي لَا قُوَّةَ لَهَا. فَبِتَوَسُّلَاتِهِمْ
أَيُّهَا الْمَسِيحُ إِلَهُ خَلِّصْ نَفُوسَنَا.

TROPARION OF SAINT GEORGE THE GREAT MARTYR (TONE 4)

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

بِمَا أَنْتَ لِلْمَأْسُورِينَ مُحَرِّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ
وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ
وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي
الشُّهَدَاءِ جَاورِ جِيُوسُ اللَّابِسِ الظَّفَرِ تَشَفَّعْ إِلَى الْمَسِيحِ
إِلَهُ فِي خَلَاصِ نَفُوسِنَا.



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

KONTAKION (TONE 2)

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

يا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرَ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرَ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنْ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْتَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَيَّ الشَّفَاعَةَ وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُنْشَقَّةَ دَائِمًا بِمُكْرَمِيكَ.

KONTAKION FOR THE MIRACULOUS WEeping ICON (TONE 8)

Only at Saint George Church in Cicero

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

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

EPISTLE READERS

English	Arabic
Tamara Issam Maatouk	Sally Isber
Sh. Alice Zayed	Sandy Eseed
Georgina Ablan	Mary Homsy

THE SYNAXARION

On September 27th in the Holy Orthodox Church, we commemorate holy Martyr Kallistratos and the holy 49 martyrs with him.

*When Kallistratos' neck with a sword was sundered,
He was joined to the Martyrs' triumphant army.*

On the twenty-seventh Kallistratos and company were taken up hence.

Kallistratos was a soldier. One night, one of his colleagues caught him praying and reported him to the harsh commander Persentinus. He ordered Kallistratos to offer sacrifice to idols, which Kallistratos immediately refused to do. Then Kallistratos was harshly beaten and thrown into the sea, but God's power preserved him, and he emerged from the sea unharmed. Seeing Kallistratos' endurance and his miracles, 49 soldiers came to believe in Christ the Lord, and they were beaten and thrown into prison along with him. In prison, Kallistratos instructed his companions in the Faith and encouraged them. They showed great courage in suffering, and the Lord showed great power through them. The wicked torturer sent soldiers to the prison at night, and they slew Kallistratos and the other 49. They suffered for the truth in 304.

On this day, we also commemorate the Apostles Aristarchos, Zenon and Mark of the Seventy. By the intercessions of Thy saints, O Christ God, have mercy on us. Amen.

Make your vows to the Lord our God

and perform them. God is known in Judah;

His Name is great in Israel.

The Reading from the Second Epistle of

Saint Paul to the Corinthians (6:16-7:1)

Brethren, we are the temple of the living God;

as God said, “I will live in them and move among

them, and I will be their God, and they shall be

My people. Therefore, come out from them, and

be separate from them,” says the Lord, “and

touch nothing unclean; then I will welcome you,

and I will be a father to you, and you shall be My

sons and daughters, says the Lord Almighty.”

Since we have these promises, beloved, let us

cleanse ourselves from every defilement of body

and spirit, and make holiness perfect in the fear

of God.

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا.

اللهُ مَعْرُوفٌ فِي أَرْضِ يَهُوذَا.

إِسْمُهُ عَظِيمٌ فِي إِسْرَائِيلَ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ

الْثَانِيَةِ إِلَى أَهْلِ كُورِنْثُوسَ (6:16-7:1)

يَا إِخْوَتِي، أَنْتُمْ هَيْكَلُ اللَّهِ الْحَيِّ، كَمَا قَالَ اللَّهُ،

“إِنِّي سَأَسْكُنُ فِيهِمْ، وَأَسِيرُ فِيهِمْ بَيْنَهُمْ، وَأَكُونُ

لَهُمْ إِلَهًا وَهُمْ يَكُونُونَ لِي شَعْبًا. فَلِذَلِكَ اخْرُجُوا

مِنْ بَيْنِهِمْ وَاعْتَزِلُوا”، يَقُولُ الرَّبُّ “وَلَا تَمَسُّوا

نَجَسًا. فَاقْبَلَكُمْ وَأَكُونْ لَكُمْ أَبًا وَتَكُونُوا أَنْتُمْ لِي

بَنِينَ وَبَنَاتٍ، يَقُولُ الرَّبُّ الْقَدِيرُ. ” وَإِذْ لَنَا هَذِهِ

الْمَوَاعِدُ، أَيُّهَا الْأَحِبَّاءُ، فَانْطَهِّرْ أَنْفُسَنَا مِنْ كُلِّ

أَدْنَسِ الْجَسَدِ وَالرُّوحِ، وَتُكْمِلِ الْقَدَاسَةَ بِمَخَافَةِ

**The Reading from the Holy Gospel
according to Saint Luke (5:1-11)**

At that time, Jesus was standing by the lake of Gennesaret. And He saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, Jesus asked him to put out a little from the land. And He sat down and taught the people from the boat. And when Jesus had finished speaking, He said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at Thy word I will let down the nets." And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." For he was astonished, and all that were with him, at the catch of fish, which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth you will be catching men." And when they had brought their boats to land, they left everything and followed Him.

فصلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا

الْإِنْجِيلِيِّ الْبَشِيرِ وَالتِّلْمِذِ الطَّاهِرِ (5:1-11)

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ وَقَفَ عِنْدَ بَحِيرَةٍ جَنِّيَسَارَتَ، رَأَى سَفِينَتَيْنِ وَاقِفَتَيْنِ عِنْدَ شَاطِئِ الْبَحِيرَةِ، وَقَدْ انْحَدَرَ مِنْهُمَا الصِّيَادُونَ يَغْسِلُونَ الشِّبَاكَ. فَدَخَلَ إِحْدَى السَّفِينَتَيْنِ، وَكَانَتْ لِسِمْعَانَ، وَسَأَلَهُ أَنْ يَتْبَاعَهُ قَلِيلًا عَنِ الْبَرِّ، وَجَلَسَ يُعَلِّمُ الْجُمُوعَ مِنَ السَّفِينَةِ. وَلَمَّا فَرَغَ مِنَ الْكَلَامِ، قَالَ لِسِمْعَانَ: «تَقَدَّمْ إِلَى الْعُمُقِ وَأَلْقُوا شِبَاكَكُمْ لِلصَّيْدِ». فَأَجَابَ سِمْعَانُ وَقَالَ لَهُ: «يَا مُعَلِّمُ، إِنَّا قَدْ تَعَبْنَا اللَّيْلَ كُلَّهُ وَلَمْ نُصِبْ شَيْئًا، وَلَكِنْ بِكَلِمَتِكَ أُلْقِي الشَّبَكَةَ.» فَلَمَّا فَعَلُوا ذَلِكَ، اخْتَارُوا مِنَ السَّمَكِ شَيْئًا كَثِيرًا حَتَّى تَخَرَّقَتْ شَبَكَتُهُمْ. فَأَشَارُوا إِلَى شُرَكَائِهِمْ فِي السَّفِينَةِ الْأُخْرَى أَنْ يَأْتُوا وَيُعَاوَنُوهُمْ. فَأَتُوا وَمَلَأُوا السَّفِينَتَيْنِ حَتَّى كَادَتَا تَغْرَقَانِ. فَلَمَّا رَأَى ذَلِكَ سِمْعَانُ بُطْرُسُ، خَرَّ عِنْدَ رُكْبَتَيْ يَسُوعَ قَائِلًا: «أَخْرِجْ عَنِّي يَا رَبُّ، فَإِنِّي رَجُلٌ خَاطِي.» لِأَنَّ الْإِنْذِهَالَ اعْتَرَاهُ هُوَ وَكُلُّ مَنْ مَعَهُ لِصَيْدِ السَّمَكِ الَّذِي أَصَابُوهُ. وَكَذَلِكَ يَعْقُوبُ وَيُوحَنَّا ابْنَا زَبْدَى اللَّذَانِ كَانَا رَفِيقَيْنِ لِسِمْعَانَ. فَقَالَ يَسُوعُ لِسِمْعَانَ: «لَا تَخَفْ، فَإِنَّكَ مِنَ الْآنَ تَكُونُ صَيَّادًا لِلنَّاسِ.» فَلَمَّا بَلَّغُوا بِالسَّفِينَتَيْنِ إِلَى الْبَرِّ، تَرَكُوا كُلَّ شَيْءٍ وَتَبِعُوهُ

Holy Bread Offered By:



Today – Odeh and Raja Iqal and Family

– Salwa Awwad and Family

– Samar Rihani and Family

Oct 4 – Michael and Sandra Barbari and Family

– The Mufarreh Family

Oct 11 – Fayrouz Haddad and Family

– Mary Homsy and Family



SCAN ME

Coffee Hour Sponsors:



Today – Odeh and Raja Iqal and Family

Oct 4 – Michael and Sandra Barbari and Family

Oct 11 – Fayrouz Haddad and Family

Oct 18 – Mary Homsy and Family

Oct 25 – **OPEN**



SCAN ME

CHURCHINGS

Today **GEORGE**, son of Phillip and Marina Musa.

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

BAPTISMS

Last Week **CHARBEL**, son of Hanna and Marlene Shunnarah.

Oct 3 **KATELYN** Wesley Fakhouri.

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

Oct 11 **ZANDER** and **SOPHIA**, children of Nathan and Katelyn Fakhouri.

Oct 18 **ISABELLA**, daughter of Fady and Jenna Mseih.

CHRISMATIONS

Oct 4 **MICHAEL** Kvam.

REMOVAL OF CROWNS

Today **PATRICK** and **BRIANNA** Fay.

YAF Coffee AND Fellowship SPONSORS

Today – **OPEN**

↳ **Oct 11** – **OPEN**



SCAN ME

MEMORIALS

Today 3/9-Day Memorial Service for †**HANI ZAHY RIHANI**, offered by Samar Rihani and family.

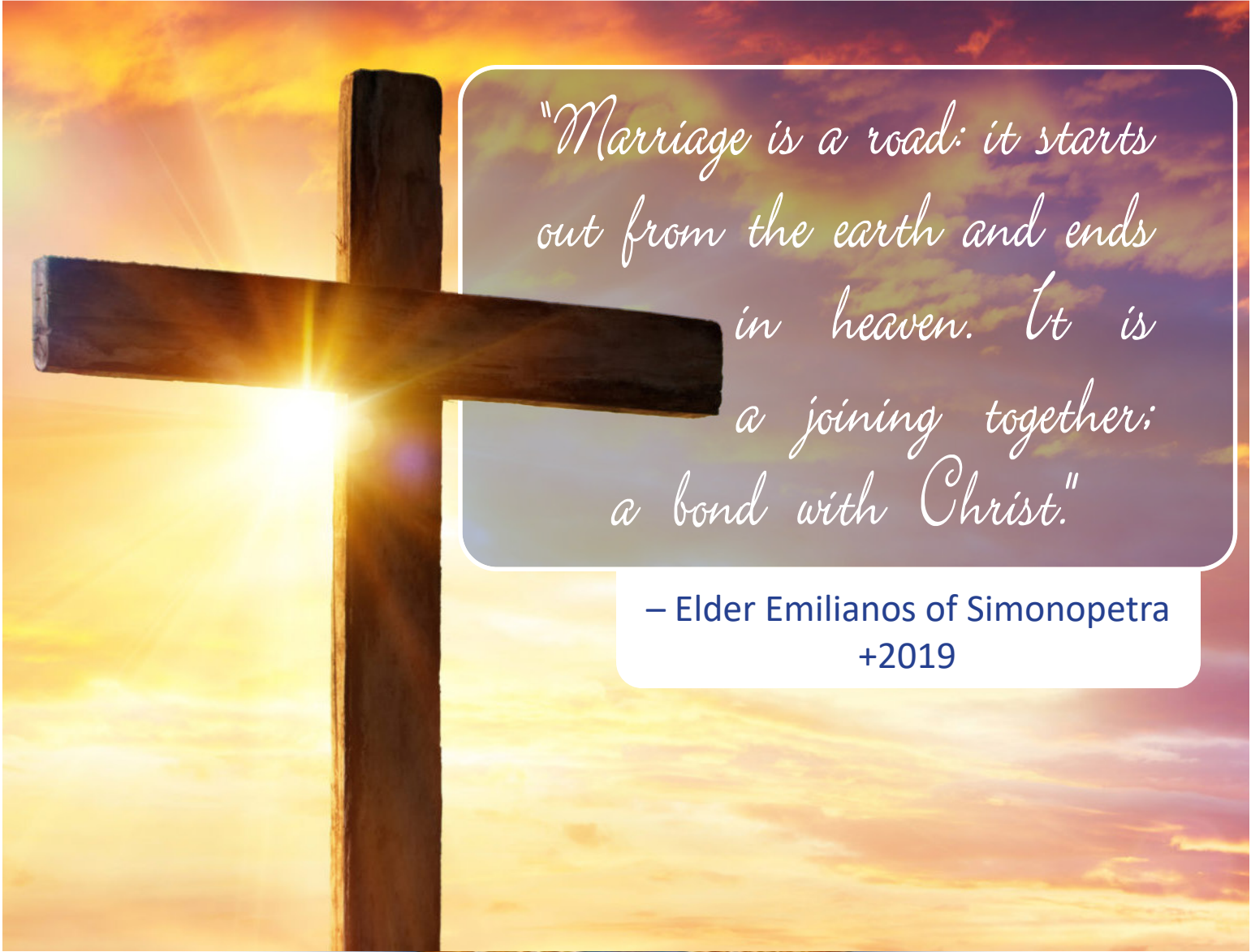
COMMEMORATIONS

Today

- 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.

Oct 4 40-Day Commemoration for †**ADEL IBRAHIM MUFARREH**, offered by the Mufarreh family.

REFLECTION



"Marriage is a road: it starts out from the earth and ends in heaven. It is a joining together: a bond with Christ."

— Elder Emilianos of Simonopetra
+2019

Prayer Requests

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



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

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

OR

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

CALENDAR OF EVENTS

Today	• Pre-Communion Prayers	8:45 am
	• Orthros (Matins)	9:00 am
	• Great Doxology	10:15 am
	• Divine Liturgy	10:20 am
	• Sunday School Classes (<i>see pgs. 16-17</i>)	After Communion
	• God's Little Lights (<i>see pg. 18</i>)	After Communion
	• Coffee Hour	After Liturgy
	• Young Adult Fellowship (YAF) Coffee and Fellowship (<i>see pg. 20</i>)	After Liturgy
	• Byzantine Choir Introductory Meeting	12:30 pm
Mon, Sep 28	Glory Club Officers' Zoom Meeting	7:30 pm
Thu, Oct 1	Saint Katherine Mission Evening Program (<i>see pg. 24</i>)	6:30 pm
Sat, Oct 3	• 20th Annual IOCC Walk the Walk (<i>see pg. 30</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. 18</i>)	After Communion
	• Coffee Hour	After Liturgy
	• Young Adult Fellowship (YAF) Antiochian Village Pilgrimage Orientation	12:30 pm
Mon, Oct 5	• Finance Committee Zoom Meeting	5:30 pm
	• Teen SOYO Officers' Zoom Meeting	7:00 pm
	• Sunday School Teachers' Zoom Training Session	8:00 pm
Tue, Oct 6	Antiochian Women (AW) Thanksgiving Dinner Planning Zoom Meeting	7:30 pm
Wed, Oct 7	West Campus Ministry (<i>see pg. 25</i>)	6:30 pm
Thu-Sat, Oct 8-10	Antiochan Men (A-MEN) Pilgrimage to Antiochian Village (<i>see pg. 19</i>)	

CONDOLENCES

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

The Rihani family on the falling asleep of †**HANI ZAHİ RIHANI**, at the age of 79 this last week. †**HANI** was the father of two children, Omar (Lillian) and Nora (Farid) Rihani, grandfather to seven, brother to five siblings, Nasri (Ibtissam), †Emily, Majda (†Kamel Ayoub), Fida (Dr. Saliba Abu Manneh), and Ramzi (Najwa), uncle and friend to many.

Memory Eternal!

Dates to Remember!



Saint George Antiochian Orthodox Church, Cicero, IL



MON-FRI
NOV 15-DEC 25

HOLY ADVENT SEASON



THU
DEC 24

Christmas Liturgy



TUE
JAN 5

**THE GREAT FEAST OF
EPIPHANY**



MON-SAT
MAR 15-MAY 1

GREAT LENT



SUN
MAY 2

Great and Holy Pascha (Easter)

The Family Meal

*From the September–October 2026 issue of The Word Magazine, Fr. Peter Kavanaugh reflects on the sacred place of the family table.
The Word (Al-Kalima) Magazine – Sep 21, 2026*

A family united in prayer before a meal, honoring God as their Heavenly Father and source of all blessings, is a truly beautiful sight. When the head of the household gives thanks to God for the food, it brings a sacred spirit to the table.” – St. John Kronstadt.

The dining table is the most sacred icon in the Orthodox faith. There was once a traveling monk spending a few days at a parish. After liturgy, the parishioners bustled about to prepare coffee hour, when someone spotted a broken light. In an instant, a kind fellow climbed up onto a small table to replace the lightbulb. The monk gasped. “Oh no! Please don’t step on the table. Tables are sacred. They are icons of the holy altar.”

The dining table is the holiest object in a house. It is the focal point of a Christian’s life; a place for reverence, communion, and peace. It is the symbol of God’s love for family. It is the Eden given us to guard and protect, where we must nurture seedlings of holiness. We Orthodox Christians love to celebrate the beauty and symbolism of our exotic icons. We would do well to also reconsider the significance of the more basic building blocks of holiness: the family dinner.

“Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.”¹

From the beginning, God’s covenant with man was symbolized in the sacred meal spread across the dining table. Thou shalt prepare “a feast of rich food for all peoples,” Isaiah prophesizes. “A banquet of aged wine—the best of meats and the finest of wines.”² The prophecy was fulfilled in the Holy Eucharist. Agriculture, art, science, and all the poetry of man’s heart raise and ferment crops. We take the fruit of our labor, bread and wine, bring it to God’s table and offer it up. The dew of heaven drops down and changes that bread and wine into the presence of God. “This is my body. This is my blood,” the minister incants. The congregation falls down in adoration. Never forget, the sacrament does not end here. It flows out from the altar into our day to day.

In Orthodoxy, sacred things merge into and transform ordinary things. The sacrament of our Lord’s Supper pours out into all of our food and drink. Every table becomes sacramental. All food shared between Christian people takes on the sweetness of heaven. Every feast day and every coffee hour becomes a participation in our eternal feasting together. The family act of gathering at the dining table, praying, and giving thanks is the pinnacle of a Christian household.

If the family meal is the symbol of Christianity, modern dining is the symbol of anti-Christianity. Overwhelming studies show that family meals are increasingly rare, the dining table is cluttered, and food is consumed in the midst of interruptions, noise, television, and iPhone scrolling. In such households, children are more likely to have low self-esteem, lower grades at school, poor health, increased psychological problems, and a higher likelihood of drug use and social failure.³

On December 29, the Church commemorates the Holy Innocents. Two events transpire, one beautiful and the other tragic. The holy family shines in majesty, and the anti-family cries out with ferocity. A child is born and the holy innocents are murdered. Christmas arrives with mirth and wonder. It is a time for feasting together, caroling, and dancing. We bow before the Nativity crèche, and we contemplate the holiness of family. In the same breath, the Church reminds us: behold, the anti-family.

“When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea ... [Herod] was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem.”⁴

God saves us with a baby. The devil lashes out to murder babies. God elevates the family. The world desecrates it.

“In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.”⁵

Even in the midst of our Christmas jubilee, the Church calls us to be sober. Remember the sacredness of family. Remember the holiness of the dining table.

“A great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head. She was pregnant and cried out in pain as she was about to give birth. Then another sign appeared in heaven: an enormous red dragon ... The dragon stood in front of the woman who was about to give birth, so that it might devour her child the moment he was born ... [and] the woman fled into the wilderness.”⁶

We are in a war. It is a war between good and evil. It is a war between those who hate family life and those who cherish it. It is a war expressed with such lucidity in the contrast between these two scenes: a peaceful, loving meal, over which a family prays, shares, and reflects, and a disordered, chaotic “grazing” in the glare of TV and frantic texting.

Christmas arrives with a wonderful invocation. Celebrate the simple, old-fashioned things. Return to family meals.

We conquer the devil by celebrating what is good and beautiful. So remember, in the months ahead, this timeless message: the Kingdom of God is at hand with the breaking of bread. The Christian parish and the Christian family are most real and vibrant, when loving souls are dining together and giving thanks.

“There is nothing more pleasant than divine teaching,” St. John Chrysostom instructs. “Listen to what the prophet says about it: ‘How sweet to my throat are Thy words, more than honey and the honeycomb to my mouth’ (Ps. 118:103). Put this honeycomb on the evening table, so as to fill all of it with spiritual gladness.”

“When we have returned home, let us offer a double meal—one of food, the other of [divine teaching]; let the husband pass on what was said, and let the wife learn; let the children also listen ... let there be offered at your house a spiritual repast together with the bodily one.”

“Sing hymns ... especially at the table. Since the devil constructs his crafty designs mostly at times of banqueting with the help of intoxication, overeating, indecent laughter, and emotional relaxation, it is especially then, and before the meal and after the meal, that one must protect oneself from him with a fence of psalms, and, having risen from the table, together with wife and children, sing holy songs to God.”⁷

Was the monk wrong, who shuddered when a man stepped on a table? There is much to learn from the traditions of old. Our grandparents passed down something sacred, often in little rituals as small and unnoticeable as table manners and family gatherings. Surely, the dining table is the holiest object in our house. It is the place for reverence, communion, and peace. It is our connection with God. It is a return to Eden.

1 Ps. 23:5

2 Isa. 25:6

3 Department of Psychology, Brigham Young University, Provo, UT 84602, USA

4 Matt. 2:3-15

5 Matt. 2:18

6 Rev. 12:1-4

7 Saint John Chrysostom, *Expositiones in psalmos*.

Patriarch John X Meets Pope Leo XIV

Report from the Patriarchate of Antioch

VATICAN CITY, 14 SEPTEMBER 2026

His Beatitude John X, Greek Orthodox Patriarch of Antioch and All the East, met with Pope Leo XIV at the Apostolic Palace in Vatican City.

During the private meeting, the two leaders discussed the situation of Christians in the Middle East in all its aspects. They also addressed the historic relationship between their two Churches, a relationship founded on mutual respect.

His Beatitude presented to His Holiness an overview of the general situation in the region, with particular emphasis on Syria and Lebanon.



Regarding the situation in Syria, His Beatitude stressed that Christians are an integral component of the Syrian social fabric and do not seek citizenship as a favor from anyone. He emphasized that the current circumstances require cooperation among all parties to strengthen the values of civil peace, coexistence, and national unity, while rejecting both minority and majority mentalities in addressing public affairs. He further underscored the principle of equal citizenship, in which all people enjoy the same rights and responsibilities.



Concerning Lebanon, His Beatitude highlighted the necessity of putting an end to the aggression targeting southern Lebanon. He stressed the importance of Lebanese unity in addressing the social challenges resulting from the ongoing escalation in the south. He also emphasized the need to support dialogue and encounter among all communities in dealing with the issues facing the Lebanese state.

Patriarch John X also acknowledged the role of the Holy See in promoting stability in Syria, Lebanon, and throughout the Middle East.

The meeting further addressed the case of the two kidnapped Aleppo bishops, Paul Yazigi and Yohanna Ibrahim, and the need to find a solution to this unresolved issue, which has remained pending for more than a decade.

For his part, His Holiness praised the leading role of the Church of Antioch in its surroundings and its historic mission, which continues to be alive and active in the Middle East and throughout the world. He reaffirmed the Holy See's commitment to supporting all efforts aimed at the well-being of the region and its peoples. Pope Leo XIV also emphasized the historic role entrusted to the Church of Antioch in building bridges of encounter and dialogue between East and West, as well as fostering tolerance toward the Arab and Islamic worlds.

Accompanying His Beatitude on the Antiochian side were Metropolitan Ignatios Al-Houshi (France and Western and Southern Europe), Metropolitan Antonios Al-Soury (Zahle and Baalbek), Archimandrite Parthenios Al Laty, Archimandrite Meletios Chattahi, and Deacon Hilarion Beshara.



The Cross in Our Life – (3) The Cross of Pleasure

By His Eminence Metropolitan Saba (Isper)

Most believers associate the cross with pain, trials, and hardships of every kind. Yet few realize that the cross produced by seeking pleasure apart from God is heavier and harsher than other crosses.

When received in the name of Christ, the cross of trials produces steadfastness, strength, patience, tenderness of heart, and a refined human sensitivity. It also brings abundant grace. It is truly and genuinely a cross that leads to resurrection—a cross whose consolation makes it sweet.

Pleasure sought apart from God, however, creates a deadly emptiness. A person tries to fill this emptiness by returning to the same pleasure and immersing himself in it more intensely. He imagines that, by returning to it with greater force and abandoning himself to it more completely, he will escape his boredom and weariness. He believes that he is satisfying a longing for fullness, without realizing that he is seeking it in the wrong place. In reality, he gradually discovers that he has become enslaved to pleasure. He grows weak before it, surrenders to it, and despairs of ever being delivered from it. This cross leads to death and not to resurrection.

Why does a person experience pleasure as a cross? Is pleasure not a sensation of delight and exhilaration, both of which are joyful? Because reality shows us that every indulgence in pleasure is followed by pain and sorrow. Pleasure is temporary; its glow fades as soon as it ends. A person then discovers that he was deceived and has returned to the same condition in which he began.

Before the act, the evil one portrays pleasure as promising every delight for which the person longs, satisfying everything he seeks, and bringing him the peace of which he dreams. Yet in practice, he discovers that he has not merely returned to his former state: he now feels an even greater emptiness, a harsher weariness, and a darker despair.

Nevertheless, in order to avoid confronting this new reality, he rushes into yet another attempt to immerse himself in a still greater pleasure. Thus, the words of Saint John Climacus are fulfilled in him: “The dog has returned to its vomit.”

Let us calmly examine the power that one or more pleasures exercise over us. If we find it difficult to scrutinize ourselves, let us consider those who are addicted to sex, drugs, and the like. Did not the sexual revolution begin by demanding the right to engage in sexual activity and declaring it permissible whenever a person desired it? What was the result? Human beings were not satisfied with what they had attained. They went beyond it, devising new forms of sexual activity, then turning to same-sex relations, until we began hearing, from time to time, even of ceremonies supposedly uniting a human being in marriage to a pet!

Saint Maximus the Confessor speaks of “blind pleasure”—pleasure from which spiritual vision is absent. Such pleasure does not consider our responsibility before God and our neighbor. It is concerned only with satisfying the desires and inclinations of the individual solely on the individual level. It is selfish pleasure in the fullest sense. It uses the body to satisfy what the soul demands. As bodily passions spread unchecked within a person, they enslave him and draw him into excess, until he reaches the point of deadly addiction.

All pleasures that a person seeks apart from God tend to become blind pleasures. They do not look beyond themselves but are content with the immediate moment. They are bodily in the fullest sense. Through them, a person falls into sensuality without any limit. He falls into the darkness of the ego, which descends to a level of sensuality that can find expression only in the material world. The material world thereby becomes increasingly heavy and can no longer serve as a path leading the human person toward the greater Truth.

With your strong body, for example, you can serve others and accomplish great things. Or you can subject it to your selfish pleasures without caring in the least about anyone else. If you put your mind to work, you may use it to spread joy around you and develop better ways of living for yourself and others. Or you may exploit it merely to secure what is best for yourself, even at the expense of others.

The problem lies neither in the body nor in matter. The problem lies within you—in your being and in your soul. What does your soul seek, and how does it attempt to satisfy its needs? Where is God in your life? How is the Gospel of Christ embodied in you? And how far are you prepared to continue walking with Christ?

Although a person can freely reject pleasure, he can never escape the pain and sorrow that come from it. He is left with two choices, both bitter. Either he flees from them by throwing himself into the pursuit of still more pleasures and devising new ways of seeking and experiencing them, until his body withers and can no longer respond to the demands of his soul. At that point, he discovers that his soul has become immeasurably more lustful than his body. He then loses the consolation he has spent his entire life seeking and begins to look for it from others, only to experience ever greater anguish.

Or he surrenders to despair and depression, which cause him to lose the meaning of life. They deprive him of the ability to recognize the love others have for him and prevent him from loving them in return. He thus spends his life in suffocating psychological isolation and deadly loneliness.

A person can overcome his sorrow only when he is touched by the grace of God and experiences the joy of living with Him. He then begins to seek true and lasting pleasure—the pleasure that springs from within him, specifically from the presence of God dwelling in him. When he replaces his love for earthly things with love for divine things, he discovers that he has gained both. But this occurs only after he has entered into the experience of repentance, which means a “change of mind.”

As long as we remain attached to earthly things, our cross remains too heavy for us to carry—unless we encounter God, who awaits us at every crossroads, seeking to set us free and opening His arms to embrace us.

Our longing for divine things—for the presence of God within us—transforms our inner vision of everything, and everything acquires a different meaning. This cannot happen without struggle or without a cross. Until a person is freed from enslavement to earthly things, he cannot experience temptations and hardships as crosses that liberate and enliven. In this way, he rises from one spiritual state to a higher one, until he reaches the state described by the Apostle Paul in these beautiful words: “We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed” (2 Corinthians 4:8–9).

The Cross prevents the fundamental inclinations of the world and the flesh from swelling beyond measure. Yet it also grants them the possibility of being transfigured—to pass through the Cross into true vision and complete freedom. Then the Apostle’s description is fulfilled in us: “As unknown, and yet well known; as dying, and behold, we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things” (2 Corinthians 6:9–10).

The Fathers of the Church teach us that whoever is nourished by the Cross is nourished by the Tree of Life.

الصليب في حياتنا - (٣) صليب المتعة المتروبوليت سابا (اسبير)

يربط معظم المؤمنين الصليب بالألم والمحن والشدائد، على أنواعها. بينما، قلائل هم الذين يعرفون أنّ الصليب، الناجم عن طلب المتعة خارج الله، أثقل وأقسى من الصليب الأخرى

يُنتج صليب المحن شدةً وقوةً وصبراً، ورهافةً مشاعر وحساً إنسانياً رقيقاً، إنّ استقبلناه باسم المسيح. كذلك يستجلب نِعماً غزيرة. إنّهُ صليب يقود إلى القيامة، حقاً وفعلاً. صليب معزٍ، وتعزيتة تجعله عذاباً.

أما المتعة، خارج الله، فتسبب فراغاً قاتلاً، يسعى الإنسان إلى ملئه باسترجاع المتعة إيّاه، والاستغراق فيها، ظناً منه أنّه، بالعودة إليها والانغماس فيها، بطاقة أقوى، يتخلّص من الشعور بالضجر والملل، واعتقاداً منه بأنّه يُشبع التوق إلى ملءٍ، يجهل أنّه يطلبه في المكان الخاطئ. لكنّه، في الواقع، يستكشف، شيئاً فشيئاً، استعباد ذاته للمتعة، ويخور أمامها مستسلماً لها، ويأثّر من إمكانية النجاة منها. هذا صليب قاتل، لا قيامي

لماذا يشعر الإنسان بالصليب في المتعة؟ فالمتعة شعور بالذّة والنشوة، وكلاهما بهيج؟ لأنّ الواقع يقول إنّ كلّ انغماس في المتعة، يجلب الألم وحزناً في أعقابها. فالمتعة وقتيّة، ينتهي وهجها بانتهائها، ليكتشف المرء أنّه كان واهماً، وها قد عاد إلى ما كان عليه وفيه. والشرير يصوّرها، قبل تنفيذها، واعدة، محققة لكلّ المباح، التي يبحث الإنسان عنها، وملبّية ما يطلبه، وجالبة له السلام الذي يحلم به. لكنّه، في الحقيقة والواقع، يختبر أنّه، ما عاد إلى ما كان عليه فقط، بل عاد ليشعر بفراغ أكبر، وضجر أقسى، ويأس أشدّ سواداً ومع ذلك، ولكي يهرب من مواجهة واقعه الجديد هذا، يندفع، في محاولة أخرى، إلى الاستغراق في متعة أبعد. وهكذا يصحّ فيه ما يقوله القديس يوحنا السلمي: "عاد الكلب إلى قبئه."

لننظر بهدوء إلى تسلّط متعة أو أكثر علينا. وإذا ما صعب علينا التدقيق في الأمر، فلننظر إلى المدمنين على الجنس أو المخدرات... إلخ. ألم تبدأ الثورة الجنسيّة بالمطالبة بحقّ الإنسان بممارسته، وتحليله له حينما يرغب في ذلك؟ ماذا كانت النتيجة؟ لم يشبع الإنسان ممّا حصله، فتعدّاه إلى ابتكار فنون في ممارسته، ومن ثمّ اتجه إلى الجنس الأحادي، حتّى يتنا نسمع، بين الحين والآخر، بأن حفل زواج قد تمّ بين إنسان وحيوان أليف!!!

يتحدّث القديس مكسيموس المعترف عن المتعة العمياء، وهي متعة تغيب عنها رؤية الروح، متعة لا تتطلّع إلى مسؤوليتنا أمام الله والقريب. متعة لا تهتمّ إلا بإشباع رغبات صاحبها وميوله، باعتباره فرداً، وعلى صعيده الفردي فقط. إنّها متعة أنانيّة بامتياز. تستخدم الجسد لتأمين متطلبات الروح وتحقيقها. فتستعبد الشهوات الجسديّة صاحبها، من جراء انفلاشها فيه، وتجرّه إلى الإفراط فيها، حتّى يصل إلى درجة الإدمان القاتل.

كلّ المتع التي يطلبها الإنسان خارج الله، تتحوّل لتكون متعاً عمياء. لا تنظر إلى ما بعدها، بل تكتفي باللحظة الأننيّة. إنّها جسديّة بامتياز. فيها يسقط الإنسان في الشهوانيّة من دون أيّ أفق. يسقط في ظلام الأنا التي تتخفّض إلى مستوى شهوانيّة لا تجد تعبيراً لها، إلّا في العالم المادّي، الذي يزداد، بواسطتها، ثقلاً، ولا يعود يصلح سبيلاً موصلاً إلى الإنسان إلى الحقيقة الأعظم

يمكنك، على سبيل المثال، بجسدك القويّ، أن تخدم، وأن تأتي بأفعال عظيمة، ويمكنك أن تسخره لمتعة الأنانيّة، غير أبيه بغيرك البتّة! عقلك إنّ شغلته، قد تستخدمه في نشر البهجة في ما حولك، وتطوير سبل عيش أفضل، لك ولغيرك، وقد تستغله لتأمين ما هو أفضل لك فقط، ولو على حساب غيرك!

ليست العلّة في الجسد أو المادّة. العلّة فيك، في روحك، في نفسك. ماذا تطلب روحك، وكيف تسعى إلى تأمين متطلباتها؟ أين الله في حياتك، وكيف يتجسّد إنجيل المسيح فيك؟ وإلى أيّ حدّ أنت مستعد للمضي قدماً مع المسيح؟

بينما يستطيع الإنسان أن يرفض المتعة بمشيتته، لا يستطيع، أبداً، أن يتفادى الألم والحزن الناجمين عنها. هو يبقى أمام واحد من خيارين، أحلاهما مرّ. فإمّا أن يهرب منهما، بإلقاء ذاته في طلب المزيد من المتع، وابتكار طرق جديدة في طلبها وتاديتها، إلى أن يذبل الجسد، ولا يعود قادراً على التجاوب مع ما تطلبه نفسه، التي يكتشف، آنذاك، أنّها باتت شهوانيّة، أكثر من جسده بما لا يقاس. آنذاك يفقد التعزية التي قضى عمره في طلبها، فيبدأ بطلبها عند غيره، ليزداد قهراً على قهر. أو أن يستسلم لليأس والكآبة، اللذين يقودانه إلى فقد معنى الحياة، فيحرمانه من رؤية محبة الآخرين له، كما يمنعانه من أن يحبّ غيره، فيقضي حياته في عزلة نفسيّة خانقة، ووحدانية قاتلة.

يستطيع الإنسان أن يتغلّب على حزنه، فقط، إذا لمستّه نعمة الله، واختبر فرح العيش معه. آنذاك يبدأ بالبحث عن المتعة الحقّة، التي تدوم، وتتبع من داخله، وبالتحديد من حضور الله فيه. حين يستبدل عشقه للراضيات بعشقه للإلهيات، يرى أنّه ربح الاثنين معاً، ولكن بعدما يكون قد دخل في خبرة التوبة، التي تعني "تغيير ذهنه". طالما أننا ملتصقون بالراضيات، يبقى صليبنا أثقل من أن نحمله، إلّا إذا قابلنا الله، الذي ينتظرنا عند كل مفترق طرق، محاولاً تحريرنا، وفتحاً يديه لمعانفتنا

يغيّر توقنا إلى الإلهيات، إلى حضور الله فينا، نظرتنا الداخليّة إلى كلّ شيء، فيصير لكلّ شيء معنىً مختلفاً. هذا لا يتحقّق من دون تعب، أو صليب. فإلى أن يتحرّر الإنسان من استعباده للراضيات، يختبر التجارب والأتعاب صلباناً محرّرة ومأنحة للحياة. وهكذا يترقى من حالة إلى أخرى أسمى، حتّى يبلغ الحالة التي يصفها الرسول بولس بهذا الكلام الجميل: "يشدّ علينا الضيق من كلّ جانب ولا ننسحق، نحار في أمرنا ولا نياس، يضطهدنا الناس ولا يتخلّى عنا الله، نسقط في الصراع ولا نهلك" (2كو9-4/8)

يمنع الصليب ميول العالم والجسد الأساسيّة من التضخّم، لكنّه يمنحها، أيضاً، إمكانية التجلّي، والعبور بالصليب إلى الرؤى الحقيقيّة، والحرية الكاملة، فيصحّ فينا وصف الرسول: "مجهولين ونحن معروفون، مائنين وهما نحن أحياء، معاقبين ولا نُقتل، محزونين ونحن دائماً فرحون، فقراء ونغني كثيراً من الناس، لا شيء لنا ونحن نملك كلّ شيء" (2كو10-6/9)

يعلّمنا آباء الكنيسة أنّ من يتغذى بالصليب يتغذى من شجرة الحياة.



The Scroll

A Newsletter of Saint George Church Sunday School

Acts of the Apostles “The Church Grows”

The Apostles went out of the land with the help of the Holy Spirit and God’s Word. The Church began and brought the Gospel of Jesus Christ and His Good News to people in every century. As the Christian



faith spread, so did the persecutions of the Christians by the Romans and the Jews. But the Church still continued to grow. The Church began with the mission of Saint Paul and the other Apostles “going out” and teaching and preaching and beginning Churches all over the land. The Gospel is for everyone – Jews and Gentiles alike, not based on culture, language, or heritage.

** Lesson 2 summary reflects last week’s lesson from Sunday, September 20, 2026.*

Did You Know?

We are all called to be witnesses and missionaries for the Gospel. All baptized Orthodox Christians carry this responsibility and must practice their faith in order to be witnesses.

Creating Memories



REGISTER FOR
SUNDAY SCHOOL
TODAY



Save the Date



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

Sun | Sep 27 Youth Choir Registration and Christmas Concert Auditions

Sun | Sep 27 Sunday School Officers' Meeting

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

Sun | Oct 4 Youth Choir Registration and Christmas Concert Auditions

Mon | Oct 5 Staff Zoom Training Session

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

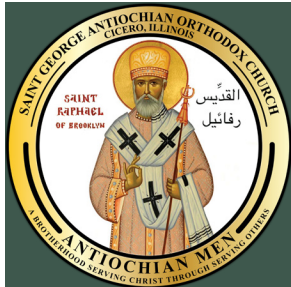
Why Join?

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.



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!

Sunday - 27
YAF Coffee Hour

October

Sunday - 11
YAF Coffee Hour

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

Saturday - 24
Board Games and Baking Night

Sunday - 25
YAF Coffee Hour

November

Sunday - 8
YAF Coffee Hour

Friday - 20
YAF Humanitarian Event

Sunday - 22
YAF Coffee Hour

December

Saturday - 5
YAF Ice Skating Social Event

Sunday - 6
YAF Coffee Hour

Saturday - 19
YAF Spiritual Retreat

Sunday - 20
YAF Coffee Hour



ANTIOCHIAN WOMEN

Upcoming Events



SPIRITUAL SISTERS CIRCLE
October 24, 2026



ANNUAL THANKSGIVING DINNER
November 14, 2026

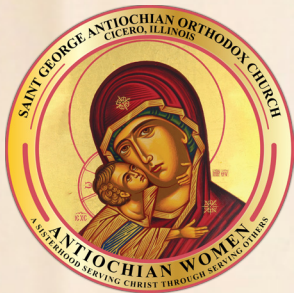


SPIRITUAL RETREAT
December 5, 2026



EPIPHANY DINNER
January 16, 2027

More information to come!



*"Be strong and courageous...
for the Lord your God
will be with you
wherever you go."*
Joshua 1:9



Spiritual Sisters

CIRCLE MINISTRY

FAITH ✦ FELLOWSHIP ✦ GROWTH ✦ TOGETHER

*You are warmly invited to join us for an inspiring evening
of faith, fellowship, and sisterhood.*

Topic:

**When Faith
Takes the Lead:**
*The Woman Who Chose
Not to Fear*

*Learning the story of
Deborah in the Bible*



DATE

October 24, 2026



TIME

5:00 PM



LOCATION

Saint George
Antiochian Orthodox Church
Cicero, IL

COMPLIMENTARY EVENT
RSVP by October 22, 2026

Coffee, Tea & Light Snacks

Ladies 18 and Plus



SCAN ME



ANTIOCHIAN WOMEN

PRESENT

ANNUAL *Thanksgiving Dinner*

Save the Date



**SATURDAY
NOVEMBER 14, 2026**



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

More details to follow.

We look forward to celebrating
together in gratitude!



Saint Katherine Mission

Antiochian Orthodox Christian Archdiocese of North America

A new season of faith and fellowship

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

Thursday, September 17

Thursday, September 24

Thursday, October 1

Thursday, October 29

Thursday, November 5

Thursday, November 12

Thursday, November 19

Thursday, December 3

Thursday, December 10

Saint Paul's First Letter to the Corinthians

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

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

Coffee & Refreshments • Evening Prayers
Bible Study • Group Activity

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

WEST CAMPUS *Ministry*

2026 FALL SESSION

Kingswood Academy
133 Plainfield Road, Darien, IL 60561



Saint Paul's First Letter to the Corinthians

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

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

Program

6:30^{pm} – 9:00^{pm}



Coffee and Refreshments



Evening Prayers



Adults' Lesson



Kids' Club



Social Time and Games (in gymnasium)

Wednesdays

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



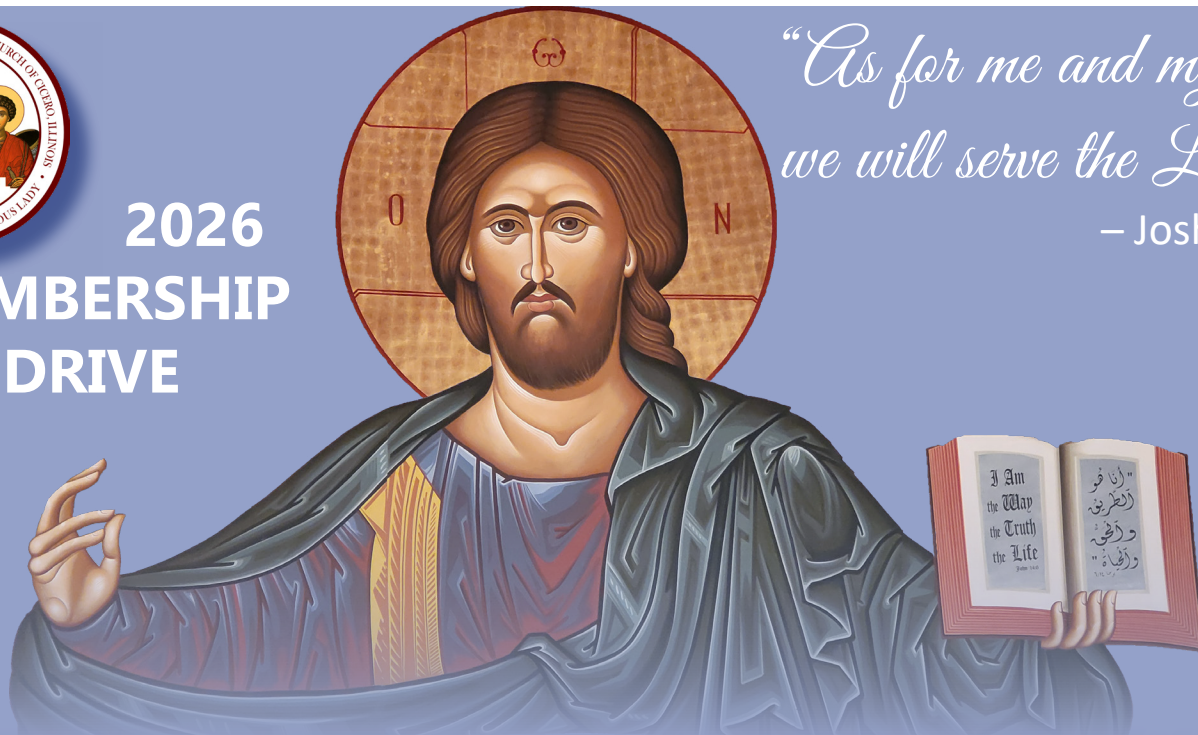
**Theme Days (optional)*

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

ALL ARE WELCOME!



2026 MEMBERSHIP DRIVE



*"As for me and my house,
we will serve the Lord."*

— Joshua 4:15

DO YOU BELONG?

- Belonging is more than attending.
- Belonging is committing.
- Belonging is living the Orthodox Faith together.

AT SAINT GEORGE CHURCH,

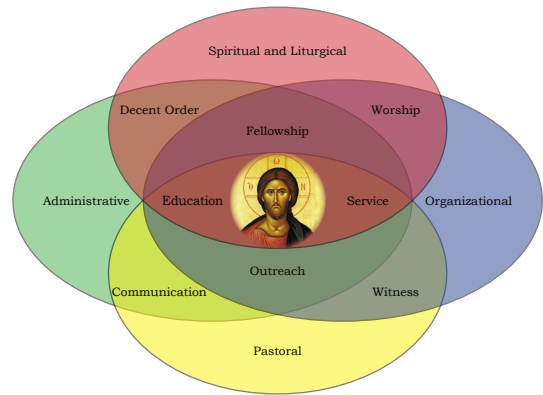
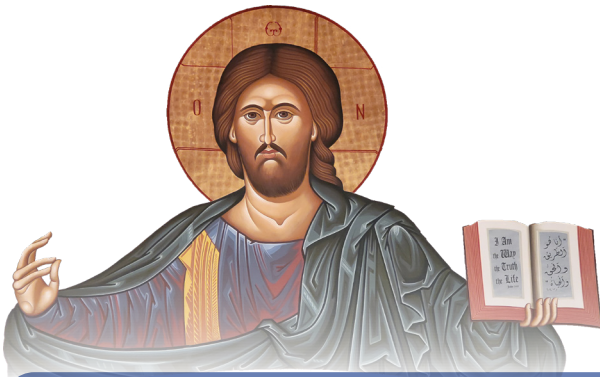
we are called to be one Body in Christ — united in worship, stewardship, service, and love.

- If this is your spiritual home...
- If you are nourished here...
- If you want your children rooted in the Orthodox Faith...

YOU DO BELONG!

SAINT GEORGE ANTIOCHIAN ORTHODOX CHURCH

1220 S 60th Court • Cicero, Illinois 60804 • 708.656.2927 • www.StGeorgeChi.org • Office@StGeorgeChi.org



WHAT DOES IT MEAN TO BELONG?

Through Orthodox Baptism and Chrismation, we are joined to Christ and His Holy Church. Membership is how we actively live that calling.

TO BELONG MEANS:

- Worshiping faithfully
- Participating in the Sacramental life
- Supporting the Church through stewardship
- Offering your time and talents
- Strengthening one another as one Body
- Building a legacy for the next generation

Membership is not simply administrative — it is spiritual.

The Church is not “someone else’s responsibility.”

IT IS OUR CHURCH!

WHAT DOES MY MEMBERSHIP SUPPORT?

Your stewardship sustains the life and mission of the Church.
Membership contributions help provide:

WORSHIP AND SACRAMENTAL LIFE

- Liturgical supplies
- Beautification of services
- Feast-day celebrations

CHURCH OPERATIONS

- Utilities and insurance
- Building maintenance and repairs
- Administrative and office support
- Diocesan obligations

FAITH FORMATION

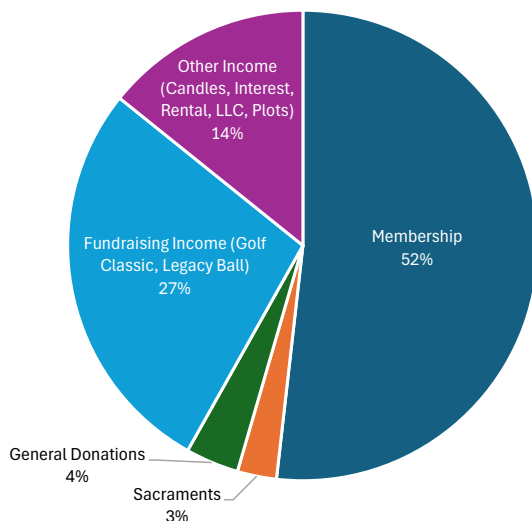
- Sunday School and youth programs
- Adult education
- Ministries for children and families

OUTREACH AND COMMUNITY CARE

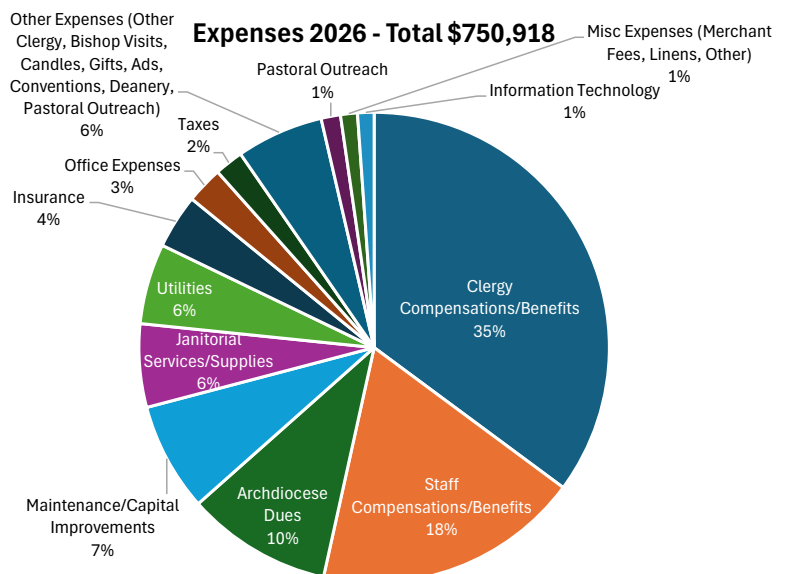
- Assistance to families in need
- Community support initiatives
- Charitable ministries

YOUR GENEROSITY MAKES MINISTRY POSSIBLE.

Revenue 2026 - Total \$723,962



Expenses 2026 - Total \$750,918



HOW CAN I BELONG?

We invite every household to:

1. Complete an Annual Membership Form.
2. Make a Stewardship Pledge.
3. Participate faithfully in worship.
4. Offer your gifts in service.

WAYS TO GIVE...

- Annual Stewardship Commitment
- Monthly Recurring Giving
- Special Feast-Day Offerings
- Memorial Donations
- Legacy and Endowment Gifts
- Building and Maintenance Support

Giving is not a fee. It is an offering of gratitude to God.

BELONG. COMMIT. BUILD.

When you belong, you strengthen the Orthodox Faith, support the work of the Church, and help carry forward the legacy entrusted to us.

DO YOU BELONG?

Join us in building a firm foundation for today – and for generations to come.

REGISTER TO BE A MEMBER/STEWARD!

Consider prayerfully and sincerely your 2026 Membership Commitment Today!

IN GRATITUDE FOR GOD'S BLESSINGS, I/WE OFFER THE FOLLOWING 2026 MEMBERSHIP COMMITMENT:					
STEWARD OPTIONS		ANNUALLY	MONTHLY	WEEKLY	DAILY
☐	Seraphim Steward	\$25,000+	\$2000+	\$500+	\$68+
☐	Cherubim Steward	\$18,000+	\$1500+	\$345+	\$49+
☐	Thrones Steward	\$15,000+	\$1250+	\$285+	\$41+
☐	Powers Steward	\$12,000+	\$1000+	\$230+	\$32+
☐	Dominions Steward	\$9,000+	\$750+	\$172+	\$24+
☐	Authorities Steward	\$6,000+	\$500+	\$115+	\$16+
☐	Preserver Steward	\$4,800+	\$400+	\$92+	\$13+
☐	Guardian Steward	\$3,600+	\$300+	\$68+	\$9+
☐	Protector Steward	\$2,400+	\$200+	\$46+	\$6+
☐	Archangel Steward	\$1,800+	\$150+	\$35+	\$5+
☐	Angel Steward	\$1200+	\$100+	\$23+	\$3+

**To be a VOTING MEMBER, a member must be an Orthodox Christian in good standing Spiritually and Financially (minimum giving of \$1200/year).*

**WAYS
TO
GIVE!**



ONLINE
www.StGeorgeChi.org



MAIL
to Church address



CALL
708.656.2927, x0



CONSIDER INCLUDING
SGC IN YOUR WILL

20TH ANNUAL

Walk the Walk for IOCC

Saturday, October 3, 2026



Elios Photography

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

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

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

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

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

Register or sponsor online at
iocc.org/chicago



SCAN ME

PROGRAM

9:15–9:30 AM **WELCOME ADDRESS**
Mother Agapia

9:30–10:30 AM **PANEL 1**
What the Tour Bus Won't Show You: Voices from the Ground

10:30–11:30 AM **PANEL 2**
The Status of the Holy Land: The Places, the Pious, and the Pilgrims

11:30 AM–12:30 PM **PANEL 3**
Whose Voice Is Speaking for Christians? Christian Zionism and the Orthodox Response

12:30–2:00 PM **LUNCH/KEYNOTE**
John Kiriakou

2:00–3:00 PM **PANEL 4**
The Nuts and Bolts of Advocating on the Hill

3:00–4:00 PM **PANEL 5**
Mobilizing the Next Generation

4:00–5:00 PM **PANEL 6**
Organizing & Activating Your Communities and Parishes

5:00–5:30 PM **CLOSING REMARKS**

5:30 PM **VESPERS & CHANTERS**



NOT IN CHRIST'S NAME

Join us!

SATURDAY, NOVEMBER 14, 2026

AN ORTHODOX CHRISTIAN SUMMIT FOR PALESTINE

KEYNOTE SPEAKER: JOHN KIRIAKOU

IN PERSON: 9:00 AM – 5:30 PM, EST

Ss. Peter & Paul Orthodox Church, 10620 River Rd, Potomac, MD

Join us for vespers following the summit

Orthodox Christians from every jurisdiction, along with those who share concern for justice and peace, are invited to gather for a one-day summit on Palestine.

As the suffering, ongoing persecution, and displacement of our brothers and sisters in the Holy Land persists, we believe our Orthodox community and all people of conscience are called to respond. This summit brings our communities together to learn how we can put our faith into action. Inaction is not an option.

At the Summit, we will:

- ❖ **Learn about the realities facing Palestinians** and the intensifying persecution of the indigenous population
- ❖ **Hear from people with direct knowledge** and experience of the situation
- ❖ **Connect with Orthodox Christians and friends** from other faith traditions who are committed to justice and peace
- ❖ **Equip ourselves to advocate on Capitol Hill** and in our parishes, communities, and wider networks
- ❖ **Leave with practical ways to act** in support of our brothers and sisters in Palestine

www.OrthodoxChristiansForPalestine.info

REGISTER
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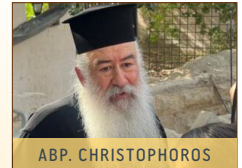
ALL ARE WELCOME

including those new to the Orthodox faith and part of other faith traditions.

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Sep 27 & Oct 4 for both speaking and instrumental parts

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