

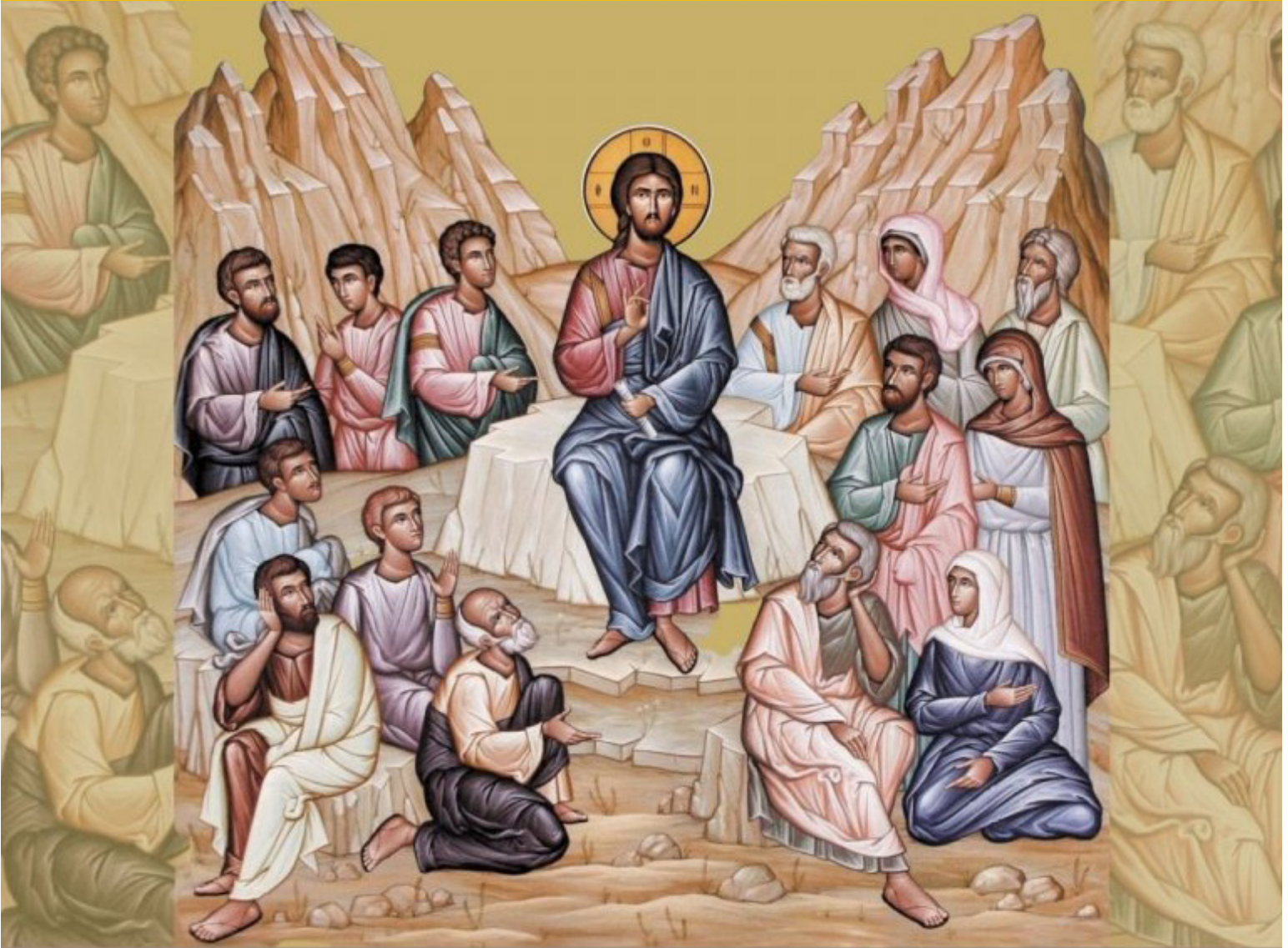


WEEKLY BULLETIN

SUNDAY, OCTOBER 4, 2026

الأحد الثامن عشر بعد العنصرة
والأحد الثاني من لوقا

THE EIGHTEENTH SUNDAY AFTER PENTECOST
AND THE SECOND 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

BROTHERHOOD OF THE NOBLE JOSEPH:

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

Dn. George Nassief

Dn. John Zayed

Dn. Moses Bynum

Sdn. Mazen Khalifeh

Sdn. Raymond Antypas

Sdn. Youssef Selim

Sdn. Mazen Rihani

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Chadi Karam, *CHANTER / BYZANTINE CHOIR DIRECTOR*

Matthew Ablan, *CHANTER*

Faraj Shahrstan, *CHANTER*

Trevor Lenhart, *CHOIR DIRECTOR*

Ryan McMahon, *HEAD USHER*

All Choir Members, Ushers, & Acolytes

CHURCH OFFICE:

Veronica Egan, *OFFICE ADMINISTRATOR*

Samar Rihani, *ADMINISTRATIVE SECRETARY*

Holly Goljić, *GRAPHIC DESIGNER*

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Eli Haig, *ARCHDIOCESE TRUSTEE*

Mansour Rayan, *ARCHDIOCESE TRUSTEE /*
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Dn. John Zayed, *CLERGY*

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!

**His Eminence
The Most Reverend
Metropolitan SABA**



**Archbishop of New York
and Metropolitan of
All North America**

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

Prot. no.: 536/2026

October 2026

Youth Month and Seminary Month

Beloved clergy and faithful of our God-protected Archdiocese,

Greetings in the Name of our Lord and Savior, Jesus Christ!

The Church is always called to look toward the future—not simply by preserving what we have received, but by faithfully handing the Orthodox Christian life to those who will come after us. St. John Chrysostom reminds us of this sacred responsibility: “The care of children is the greatest of all arts.” The formation of our young people and the formation of those who will shepherd them are therefore inseparable responsibilities.

In the Antiochian Archdiocese, October is traditionally observed as “Youth Month and Seminary Month.” These two observances belong together because the young people of today are the faithful, parents, parish leaders, and clergy of tomorrow. At the same time, the seminarians of today are preparing to become the priests who will baptize and chrismate our children, teach the faith, celebrate the Divine Mysteries, counsel families, comfort the suffering, visit the sick, reconcile the penitent, and proclaim the Gospel of Christ to a world that desperately needs His truth and mercy.

Priests must possess knowledge of the Holy Scriptures, the teachings of the Fathers, theology, history, and pastoral ministry. But they must also be formed in prayer, humility, repentance, compassion, and love for the people whom they will one day serve. Education and spirituality must work together so that our future priests are prepared not only to speak about Christ, but to live and proclaim life in Christ.

Our seminarians depend upon the generosity of the faithful, and so do the institutions who help form them: St. Vladimir's Orthodox Theological Seminary, St. Tikhon's Orthodox Theological Seminary, Holy Cross Greek Orthodox School of Theology, and the Archdiocese's own Antiochian House of Studies. Supporting these institutions is an investment in the spiritual life of our parishes.

Prayerfully consider making a generous contribution through your parishes to help prepare the shepherds who will serve our parishes and strengthen the Church that will nurture our children and grandchildren.

May our Lord bless our youth and our seminaries. May He bless you and your families and reward your generosity.

Your Father in Christ,

+SABA

Archbishop of New York and Metropolitan of all North America

“The disciples were first called Christians in Antioch” (Acts 11: 26)

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THE GREAT DOXOLOGY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا، كَمِثْلِ اتِّكَالِنَا 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 إِلَهُي
لَأَنَّ مِنْ قِبَلِكَ عَيْنَ الْحَيَاةِ، وَبِنُورِكَ نَعَايُنُ النُّورَ.
فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ.

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

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

قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ
ارْحَمْنَا

TODAY'S LITURGY INSERTS

RESURRECTIONAL TROPARION (TONE 1)

When the stone had been sealed by the Jews, and the soldiers were guarding Thine immaculate body, Thou didst arise on the third day, O Saviour, granting the life unto the world. Wherefore, the powers of the heavens cried out to Thee, O Life-giver: Glory to Thy Resurrection, O Christ. Glory to Thy Kingdom, Glory to Thy dispensation, O only Friend of man.

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حُفِظَ
مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخَلِّصُ، مَانِحاً
العَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّاتُ السَّمَاوَاتِ، هَتَفُوا إِلَيْكَ يَا
وَاهِبَ الْحَيَاةَ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ
لِمُلْكِكَ، الْمَجْدُ لِنَدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدِّكَ.

ENTRANCE HYMN OF THE GOSPEL BOOK

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

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

RESURRECTIONAL TROPARION (TONE 1)

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العَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّاتُ السَّمَاوَاتِ، هَتَفُوا إِلَيْكَ يَا
وَاهِبَ الْحَيَاةَ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ
لِمُلْكِكَ، الْمَجْدُ لِنَدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدِّكَ.

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 وَمُعْتِقٌ، وَلِلْفُقَرَاءِ
وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ
وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي
الشُّهَدَاءِ جَاورِ جُيُوشِ اللَّابِسِ الظَّفَرِ تَشَفَّعْ إِلَى الْمَسِيحِ
الِإِلَهِ فِي خَلَاصِ نَفُوسِنَا.

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.

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرَ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى
الْخَالِقِ غَيْرَ الْمَرْذُودَةِ، لَا تُعْرِضِي عَنِ أَصْوَاتِ
طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْتَ
صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى
الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ
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.

إني أنا عبدك يا والدّة الإله * اكتبُ لكِ راياتِ الغلبة يا
جنديةً مُحاميةً * وأقدمُ لكِ الشكرَ كَمُنْقَذَةٍ مِنَ الشَّدَائِدِ *
لكن بما أنّ لكِ العِزّةَ التي لا تُحَارَبُ * اعتقيني من
صُنُوفِ الشَّدَائِدِ * حتى أصرُخَ إليكِ إفرحي يا عروساً
لا عروسَ لها.

EPISTLE READERS

English		Arabic
Sh. Alice Zayed	Today	Sandy Eseed
Georgina Ablan	Oct 11	Mary Homsy
Mariella Khoury	Oct 18	Alice Saba
Liza Aygul	Oct 25	Diala Moaqad

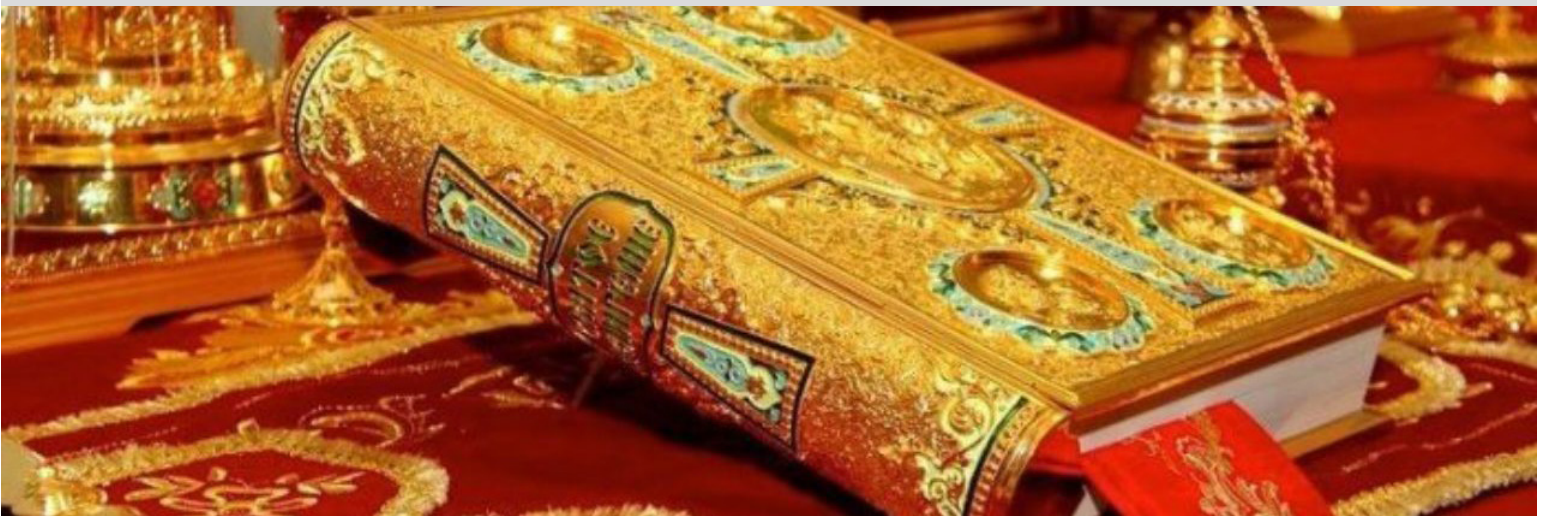
THE SYNAXARION

On October 4th in the Holy Orthodox Church, we commemorate the Hieromartyr Hierotheos, bishop of Athens.

*Of old Hierotheos to Thee was consecrated;
Now gone hence, O Word, he hath to Thee been united.
On the fourth dawn, the grave covered Hierotheos.*

He was a friend of Dionysios the Areopagite, and received the Christian faith from the Apostle Paul a little after Dionysios. This Apostle later made Hierotheos the first bishop of Athens. At the time of the Dormition of the most holy Mother of God, Hierotheos arrived in Jerusalem, carried by the clouds, and took part in the funeral. With his divine singing, he brought heartfelt joy to many and showed himself to be greatly inspired. He labored greatly for the sake of the Gospel, brought many pagans to the truth, governed his flock well and finally ended a martyr for Christ in the first century.

On this day, we also commemorate the Hieromartyr Peter of Capitolia in Syria; and Martyrs Domnina and her daughters of Syria. By the intercessions of thy saints, O Christ God, have mercy on us. Amen.



Let Thy mercy, O Lord, be upon us.

Rejoice in the Lord, O ye righteous.

**The Reading from the Second Epistle of
Saint Paul to the Corinthians (9:6-11)**

Brethren, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. As it is written, "He scatters abroad, he gives to the poor; his righteousness endures forever." He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. You will be enriched in every way for great generosity, which through us will produce thanksgiving to God.

لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا.

ابْتَهِجُوا أَيُّهَا الصَّادِقُونَ بِالرَّبِّ.

فصل من رسالة القديس بولس الرسول

الثانية إلى أهل كورنثوس (9:6-11)

يَا إِخْوَةٌ، إِنَّ مَنْ يَزْرَعُ شَحِيحاً، فَشَحِيحاً
أَيْضاً يَحْصُدُ؛ وَمَنْ يَزْرَعُ بِالْبَرَكَاتِ، فَبِالْبَرَكَاتِ
أَيْضاً يَحْصُدُ. كُلُّ وَاحِدٍ كَمَا نَوَى فِي قَلْبِهِ، لَا
عَنْ ابْتِئَاسٍ أَوْ اضْطِرَارٍ. فَإِنَّ اللَّهَ يُحِبُّ الْمُعْطِيَ
الْمُتَهَلِّلَ. وَاللَّهُ قَادِرٌ أَنْ يَزِيدَكُمْ كُلَّ نِعْمَةٍ، حَتَّى
تَكُونَ لَكُمْ كُلُّ كِفَايَةٍ، كُلَّ حِينٍ، فِي كُلِّ شَيْءٍ،
فَتَزْدَادُوا فِي كُلِّ عَمَلٍ صَالِحٍ. كَمَا كُتِبَ، "إِنَّهُ بَدَّدَ،
أَعْطَى الْمَسَاكِينَ، فَبِرُّهُ يَدُومُ إِلَى الْأَبَدِ." وَالَّذِي
يَرْزُقُ الزَّارِعَ زَرْعاً وَخُبْزاً لِلْقَوْتِ، يَزْرُقُكُمْ
زَرْعَكُمْ وَيُكَثِّرُهُ وَيَزِيدُ غِلَالَ بَرِّكُمْ. فَتَسْتَغْنُونَ فِي
كُلِّ شَيْءٍ، لِكُلِّ سَخَاءٍ خَالِصٍ يُنْشِئُ شُكْرًا لِلَّهِ

The Reading from the Holy Gospel

according to Saint Luke (6:31-36)

The Lord said: "As you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and the selfish.

Be merciful, even as your Father is merciful."

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ لُوقَا

الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ (6:31-36)

قَالَ الرَّبُّ: كَمَا تُرِيدُونَ أَنْ يَفْعَلَ النَّاسُ بِكُمْ، كَذَلِكَ افْعَلُوا أَنْتُمْ بِهِمْ. فَإِنَّكُمْ إِنْ أَحَبَبْتُمْ الَّذِينَ يُحِبُّونَكُمْ، فَآيَةُ مَنَّةٍ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضاً يُحِبُّونَ الَّذِينَ يُحِبُّونَهُمْ. وَإِذَا أَحْسَنْتُمْ إِلَى الَّذِينَ يُحْسِنُونَ إِلَيْكُمْ، فَآيَةُ مَنَّةٍ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضاً هَكَذَا يَصْنَعُونَ. وَإِنْ أَقْرَضْتُمْ الَّذِينَ تَرْجُونَ أَنْ تَسْتَوْفُوا مِنْهُمْ، فَآيَةُ مَنَّةٍ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضاً يُقْرِضُونَ الْخَطَاةَ لِكَيْ يَسْتَوْفُوا مِنْهُمْ الْمِثْلَ. وَلَكِنْ، أَحِبُّوا أَعْدَاءَكُمْ، وَأَحْسِنُوا وَأَقْرَضُوا غَيْرَ مُؤَمِّلِينَ شَيْئاً، فَيَكُونَ أَجْرُكُمْ كَثِيراً، وَتَكُونُوا بَنِي الْعَلِيِّ. فَإِنَّهُ مُنْعِمٌ عَلَى غَيْرِ الشَّاكِرِينَ وَالْأَشْرَارِ. فَكُونُوا رُحَمَاءَ كَمَا أَنَّ أَبَاكُمْ هُوَ رَحِيمٌ

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*.

Holy Bread Offered By:

Today – Michael and Sandra
Barbari and Family

– The Mufarreh Family

– Murhaf and Lana Kuaidi and
Family

– Dr. Dany and Manal Boulos
and Family

Oct 11 – Fayrouz Haddad and Family

– Mary Homsy and
Family

Oct 18 – **OPEN**

Oct 25 – **OPEN**



SCAN ME

Coffee Hour Sponsors:

Today – Michael and Sandra
Barbari and Family

Oct 11 – Fayrouz Haddad and Family

Oct 18 – Mary Homsy and Family

Oct 25 – **OPEN**

Nov 1 – **OPEN**

Nov 8 – **OPEN**

Nov 15 – **OPEN**



SCAN ME

CHURCHINGS

Today **GEORGE ALEXANDER**, son of Murhaf
and Lana Kuaidi.

CHRISMATIONS

Today **MICHAEL** Kvam.

BAPTISMS

Yesterday **KATELYN** Wesley Fakhouri.

Today **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.

MEMORIALS

- Today**
- 40-Day Memorial Service for †**HANNY FAYAD**, offered by Dr. Dany and Manal Boulos and family.
 - 10-Year Memorial Service for †**WAFIK IBRAHIM**, offered by Dr. Dany and Manal Boulos and family.
 - 52-Year Memorial Service for †**MOUSA MAATOUK**, offered by Dr. Dany and Manal Boulos and family.

Nov 1 40-Day Memorial Service for †**HANI ZAHRI RIHANI**, offered by Samar Rihani and family.

COMMEMORATIONS

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

- Oct 11**
- 7-Year Commemoration for †**GEORGE HOMSY**, offered by Mary Homsy and Family.
 - 8-Year Commemoration for †**CLAIRE HOMSY**, offered by Mary Homsy and Family.

**YAF Coffee AND
Fellowship SPONSORS**

↳ **Oct 11** – **OPEN**

↳ **Oct 25** – **OPEN**



SCAN ME

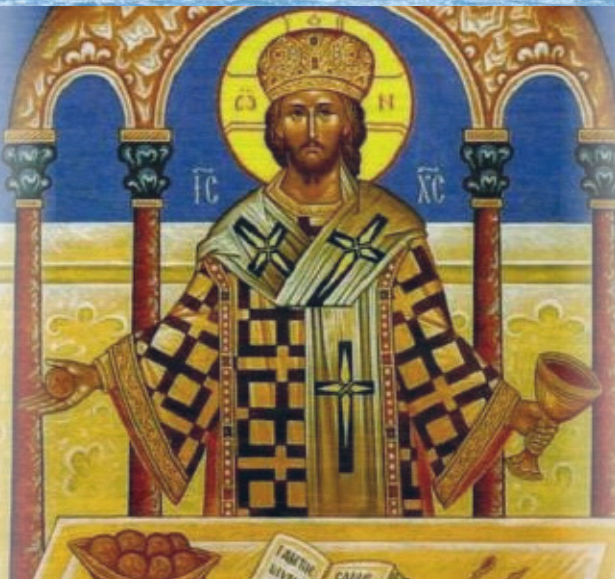
REFLECTION

“Before you go to bed, for a few minutes think quietly about the good things you have done during the day and the sins you have committed. Thank God for the good things, and ask forgiveness for the bad things. Ask for a peaceful morning, so that the good things can be multiplied and the sins can be corrected.”

– Saint Gabriel Urgebadze
+1995

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) 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
	• Saint Romanos the Melodist Byzantine Choir Zoom Training	7:30 pm
Wed, Oct 7	West Campus Ministry (<i>see pg. 29</i>)	6:30 pm
Thu-Sat, Oct 8-10	Antiochan Men (A-MEN) Pilgrimage to Antiochian Village (<i>see pg. 19</i>)	
Sun, Oct 11	• 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
	• Teen SOYO – SOYO Hour (<i>see pg. 20</i>)	After Liturgy
Mon, Oct 12	• Young Adult Fellowship (YAF) Coffee and Fellowship (<i>see pg. 22</i>)	After Liturgy
	• Finance Committee Zoom Meeting	5:30 pm
Tue, Oct 13	• Antiochian Women (AW) Officers' Meeting	7:30 pm
	• Parish Council Monthly Meeting	7:00 pm
Wed, Oct 14	• Saint Romanos the Melodist Byzantine Choir Zoom Training	7:30 pm
	West Campus Ministry (<i>see pg. 29</i>)	6:30 pm
Thu-Sat, Oct 15-17	Young Adult Fellowship (YAF) Pilgrimage to Antiochian Village (<i>see pg. 22</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 †**FOUZIEH MARJI (RIHANI)**, this past week. †**FOUZIEH** was the mother of Samir (Rwida) and Souzan (Sdn. Mazen).

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 Cross in Our Lives (4) The Cross of Spiritual Struggle: *Christ alone bore the Cross without guilt.*

By His Eminence Metropolitan Saba (Isper)

In his fallen condition, the human person is a mixture of evil and good, holiness and impurity, purity and defilement, innocence and guilt. Purity exists within him alongside impurity, and innocence alongside guilt. As a creature made in the image of God, he bears within his being an inclination toward goodness and a longing to live it in all its fullness. Yet, as a fallen creature, he also bears within himself an inclination toward evil and an attraction to becoming firmly rooted in it. Two natures struggle within him. He longs for a Source whom he often neither knows nor apprehends except through sensible things. These, in turn, frequently distract him and lead him away from his original goal. At times he submits to them; at other times he rebels against them and against himself, desiring to fulfill his true self and attain the fullness of life.

“I do not understand what I do. For what I want to do, I do not do; but what I hate, I do. And if I do what I do not want to do, I agree that the law is good. In that case, it is no longer I who do it, but sin dwelling in me... For the desire to do good is within my reach, but the doing of good is not. For the good that I want to do, I do not do; but the evil that I do not want to do, that I do. And if I do what I do not want to do, it is no longer I who do it, but sin dwelling in me” (Romans 7:14–20).

The cross comes to us because of our failure through what we call our sin. In its spiritual sense, sin means “missing the mark.” This is the meaning of the word “sin” in Greek as well as in Arabic. The human person frequently misses the mark because of the confusion arising within him from the mingling of light and darkness—or, in other words, from the presence of impurity amidst the purity that Christ grants him.

Herein lies the human person’s inner conflict. Within himself, he experiences a fierce struggle between good and evil. He is capable of becoming one of the greatest among the good, but he is equally capable of becoming one of the greatest among the wicked. At times, this struggle exhausts him, and in despair he is tempted to surrender to his condition. Yet his soul finds no rest and continues to cry out, even in silence, seeking the stability and peace it has lost. Then that which comes from God within him begins to stir, filling him with zeal and determination—especially when, from time to time, he tastes something of the joy of choosing the divine light, which Christ nourishes within him.

In this inner conflict, the human person does not struggle only against himself, but also against the spiritual forces of evil—the demons. For “we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against the spiritual hosts of wickedness in the heavenly places” (Ephesians 6:12). Through the grace of God and his own steadfastness, therefore, the one who struggles spiritually acquires divine strength and immunity against evil. These free him from it completely, so that he may radiate goodness, joy, and peace wherever he goes and wherever he may be.

The weight of the believer’s cross increases in proportion to the intensity with which he combats the evil within himself. At times, he may ask: Why all this effort? Why must I, in particular, bear this cross? When experiencing severe exhaustion, he may imagine that God is punishing him for one or more sins he has committed. Yet after he passes through one of the rounds of this spiritual warfare and God touches him with divine consolation, he forgets all his weariness and is encouraged to continue the struggle until the roots of evil within him are destroyed. He comes to find this inner struggle sweet, because the joy he tastes through the victories he achieves, through divine consolations and through God’s visitations, cannot be compared with earthly pleasures of any kind.

One night, Saint Anthony the Great wrestled with the devil in an exhausting struggle until he defeated him. At dawn, the Lord appeared to him, clothed in light and gazing upon him tenderly. The saint cried out, “Where were You all night, O Lord, while I was engaged in this battle?” The Lord gently replied, “I was beside you, strengthening you and rejoicing in your victories, O Anthony.”

The cross of this struggle is, preeminently, a cross of purification, cleansing, growth, and maturity. The human person does not mature except through trials. For this reason, some saints would grieve when trials were absent from their lives for a long time, considering this a sign that God was no longer visiting them.

We bear this cross for the sake of our personal growth toward perfection, whereas Christ bore it not for His own sake but entirely for the sake of others, for their perfection and salvation. Therefore, when the believer regards his cross as a participation in the Cross of Christ, its meaning is transformed: from a cross of suffering into a cross of resurrection, freedom, maturity, and glory.

Our cross can be powerfully illumined by the Cross of Christ, who bore it though He is perfectly pure and innocent. He is the One who will raise us up, provided that we do not remain wallowing in our weakness. The perfect purity and innocence of Christ are filled with active power, revealed in the truth of His bearing the Cross out of His overwhelming love for humankind. Since there is absolutely no evil in Christ, the power of His Cross and the power of His love extend themselves before all who desire to open their hearts to Him—the One who suffered for our sake.

Through the Cross of Christ, this power reaches human nature and all those who seek union with Christ. This is why Christians love the Cross so deeply and are so closely bound to it. They cannot forsake it, for in doing so they would reject all growth and progress in their spiritual journey along the path of holiness. The absence of the cross is the absence of Christ working and acting within the human person and accompanying him toward true and eternal life. The Cross possesses saving power. It is a cross that I bear not only because of my own sins but also, following the example of Christ, because of the sins of others.

The person who recognizes his failings and is conscious of his guilt toward others will not fail to become a true human being. Whoever is willing to acknowledge his guilt becomes aware of his personal responsibility and recognizes his inadequacy in his work. He therefore continually looks toward what is better and does not shrink from enduring the hardships of his journey toward perfection in all things.

But if a person does not recognize his mistakes, he will become aware of his responsibility only with the greatest difficulty. By refusing to acknowledge his errors, he shows that he rejects his role as a responsible partner in dialogue and relationship with God. He acts as one who does not acknowledge at all that God addresses him with a word—a word to which he is called to respond.

There is yet another cross here: the cross of selfishness and ignorance. It is a cross that the person does not deliberately seek, yet his ignorance lays it upon him and leaves him without hope. The suffering of the selfish and self-centered person is more severe than that of the person who recognizes his responsibility and desires to develop and elevate himself. In refusing to assume responsibility, we attempt to leap over sin. Yet the truth of the world and the truth of our own personhood can be lived fully and rightly only when we are conscious of our responsibility and our errors, and when we desire to bear our cross with knowledge and understanding.

There is an Arabic proverb: “Whoever seeks the heights must keep vigil through the nights.” Whoever aspires to new life willingly accepts the cross of putting off the old man, so that, through Christ, he may attain the new man.

الصليب في حياتنا (٤) صليب الجهاد الروحي: وحده المسيح حمل الصليب بغير ذنب (المتروبوليت سابا (اسبر))

الإنسان، في واقعه الساقط، خليط من الشرّ والخير، من القداسة والنجاسة، من الطهارة والذنس، من البراءة والذنوب. فالطهارة فيه موجودة إلى جانب عدم الطهارة، والبراءة مع الذنب. كمخلوق على صورة الله يحمل، في كيانه، الميل إلى الخير، والتوق إلى عيشه بملئه. ويحمل فيه وكمخلوق قد سقط، يحمل الميل إلى الشرّ، والانجذاب إلى الرسوخ فيه. فيه طبيعتان تتصارعان. يتوق إلى مصدر لا يعرفه، غالباً، ولا يدركه، إلا عبر المحسوسات، وهذه بدورها كثيراً ما تضلله عن الهدف الأصلي، وتلهيه عنه بها، فيخضع تارةً لها، وتارةً ينتفض عليها، وعلى ذاته، راغباً في تحقيق ذاته، والوصول إلى ملء الحياة.

“لا أفهم ما أعمل، لأنّ ما أريده لا أعمله، وما أكرهه أعمله. وحين أعمل ما لا أريده، أوافق الشريعة على أنّها حقّ. فلا أكون أنا الذي يعمل ما لا يريده، بل الخطيئة التي تسكن فيّ... فإرادة الخير هي بإمكانني، وأمّا عمل الخير فلا. فالخير الذي أريده لا أعمله، والشرّ الذي لا أريده أعمله. وإذا كنت أعمل ما لا أريده، فما أنا الذي يعمله، بل الخطيئة التي تسكن فيّ” (روم 7/14-20)

ويأتي الصليب إلينا، بسبب إخفاقنا، بالذي نسمّيه خطيئتنا. فالخطيئة بمعناها الروحي، تعني “أخطأ الهدف”. هذا هو معنى لفظة “خطيئة” في اللغة اليونانية، كما في العربية. كثيراً ما يخطئ الإنسان الهدف، بسبب التشويش الناشئ، في داخله، عن الخلطة بين النور والظلام، أو بكلام آخر، بين حضور عدم الطهارة، فيه، ضمن الطهارة، التي يعطيها المسيح إيّاها.

هنا يكمن الصراع الداخلي في الإنسان. يعيش في داخله صراعاً عنيفاً بين الخير والشرّ. فالإنسان قادر على أن يصير من كبار الأخيار، وبالمقابل قادر، أيضاً، على أن يصير من كبار الأشرار. ينهكه هذا الصراع أحياناً، فيميل، يائساً، إلى الرضوخ إلى واقعه. لكن نفسه لا ترتاح، وتظل تصرخ، ولو بصمت، طالبة استقراراً وسلاماً مفقودين، فيتحرّك ما فيه من الله، فيمتلئ حماسة وتصميماً، خاصة، إذا ما ذاق، من حين إلى آخر، بعضاً من فرح انتصاره للنور الإلهي، الذي يغذيه المسيح فيه.

في صراعه الداخلي هذا، لا يصارع الإنسان نفسه فقط، بل قوّات الشرّ الروحية أيضاً، الشياطين. لأنّ “مصارعتنا ليست مع لحم ودم، بل مع الرؤساء، مع السلاطين، مع ولاة العالم على ظلمة هذا الدهر، مع أجناد الشرّ الروحية في السماوات” (أفسس 6/12). لذلك يكتسب، المجاهد، روحياً، بنعمة الله، وبثباته، قوّة ومناعة إلهيتين ضدّ الشرّ، تحرّانه منه بالكلية، ليشتعّ خيراً وبهجة وسلاماً، أينما حلّ وحيثما وجد.

يزداد ثقل صليب المؤمن بمقدار ما يحارب الشرّ فيه، وقد يتساءل، أحياناً، لماذا هذا الجهد؟ ولماذا هذا الصليب لي أنا بالذات؟ وفي اختبار إرهاباً قاسياً قد يظن أنّ الله يعاقبه على ذنب أو أكثر قد اقترفه. لكنّه بعدما يجتاز إحدى جولات هذه الحرب الروحية، ويأتيه الله بلمسة تعزية إلهية منه، ينسى كلّ تعب، ويتشجّع على متابعة هذا الصراع، حتّى يقضي على جذور الشرّ فيه. يستعذب هذا الجهاد الداخلي، لأنّ ما يذوقه من فرح، بالانتصارات التي يحققها، وبالتعزيزات الإلهية وافقادات الله له، لا يمكن أن يُقارن بمباهج الأرض، على أنواعها.

ذات ليلة، صارع القديس أنطونيوس الكبير الشيطان صراعاً منهكاً حتّى هزمه. وعند الفجر، ظهر له السيّد، متجلبياً بالنور، وهو ينظر إليه برقة. فصرخ القديس إليه: “أين كنت طوال الليل يا ربّ، وأنا في هذا العراك؟” فأجابه الربّ بعذوبة: “كنت إلى جانبك أشدّك، وأفرح بانتصاراتك، يا أنطونيوس.”

صليب هذا الصراع صليب تنقية وتطهير ونموّ ونضج، بامتياز. لا ينضج الإنسان إلا بالتجارب. لذلك كان بعض القديسين يحزنون عندما تعيب التجارب عنهم لفترة طويلة، معتبرين أنّ الله لم يعد يفتقدهم.

نحمل صليبنا هذا من أجل نموّنا الشخصي في الكمال، بينما المسيح قد حمّله، لا من أجل نفسه، بل من أجل الآخرين، حصراً، من أجل كمالهم، ومن أجل خلاصهم. لذلك، عندما يعتبر المؤمن صليبه مشاركة في صليب المسيح، يتغيّر معناه، من صليب ألم إلى صليب قيامة وحرية ونضج ومجد.

يمكن لصليبنا أن يستنير بقوة صليب المسيح، الذي حمّله، وهو الكليّ الطهارة والبراءة، وهو الذي سيقيمنا، إذا لم نبق راتعين في ضعفنا. إنّ كمال طهارة المسيح وبرأته، مفعم بالقوّة الفاعلة، التي كشفت في حقيقة حمّله الصليب، محبة غامرة للبشر. وحيث إنّ ما من شرّ في المسيح، على الإطلاق، فإنّ قوّة صليبه وقوّة محبته تبسطان ذاتيهما أمام البشر، الذين يريدون أن يفتحوا قلوبهم له، هو الذي تألم من أجلهم.

من خلال صليب المسيح تصل هذه القوّة إلى الطبيعة البشرية، إلى كلّ الذين يسعون إلى الاتحاد بالمسيح. لذا يحبّ المسيحيّون الصليب كثيراً، ويرتبطون به ارتباطاً وثيقاً. ليس بإمكانهم التخلّي عنه، لأنهم، بتخليهم هذا، يرفضون كلّ نموّ وتقدّم في مسيرتهم الروحية، على درب القداسة. غياب الصليب غياب للمسيح العامل والفاعل في الإنسان، والمرافق له إلى الحياة الحقّة والأبدية. للصليب قوّة مخلصّة. هو صليب لا أحمله فقط بسبب خطايي، بل على مثال المسيح، بسبب خطايا الآخرين أيضاً.

الإنسان الذي يعرف عثراته، ويعي ذنبه تجاه الآخرين، لن يفشل في أن يصبح إنساناً حقّاً. من يقبل أن يعترف بذنبه، يعي مسؤوليته الشخصية، ويدرك عدم كفايته في عمله، فيتطّلع، دوماً، إلى الأفضل، ولا يتوان عن تحمّل مشقّات مسيرته نحو الكمال في كل شيء.

لكن إذا لم يدرك الإنسان أخطائه، فلن يعي مسؤوليته، إلا بصعوبة فائقة. يرفضه الاعتراف بأخطائه، يُظهر الإنسان رفضه لدور الشريك المسؤول في الحوار والعلاقة مع الله، ويتصرّف كمن لا يعترف، البتّة، بأنّ الله مرسل له كلمة، وهو مدعو إلى الاستجابة لها.

ثمّة صليب آخر هنا، إنّّه صليب الأنانية والجهل؛ صليب لا يتقصده الإنسان، لكن جهله يحمله إيّاه، ويجعله من دون رجاء. ألم الإنسان الأناني، المتمركز على ذاته، أشدّ من ألم الإنسان الواعي مسؤوليته، والراغب بتطوير ذاته ورفقيها. في رفضنا حمل المسؤولية، نفقز فوق الخطيئة، لأنّ حقيقة العالم وحقيقة شخصنا تعاش، بملئها وبشكل سليم فقط، عندما نكون واعين مسؤوليتنا وأخطائنا، وراغبين في أن نحمل صليبنا بوعي وإدراك.

قيل في أمثالنا: “من طلب العلى سهر الليالي”. من رام الحياة الجديدة، ارتضى لذاته حمل صليب خلع الإنسان القديم، ليبلغ، بالمسيح، إنسانه الجديد.

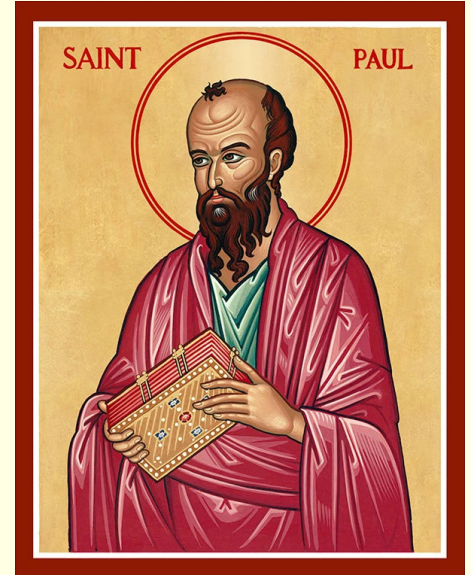


The Scroll

A Newsletter of Saint George Church Sunday School

THE APOSTLE PAUL

We have heard about the early years of the Church over the last couple weeks. The Apostle Paul, as he travelled, wrote many letters to each city, which we find in the Bible today. The ones who were the students of Christ became the teachers and were sent out to teach His message. When they wrote down what they were teaching, the voice became official, not an opinion.



Take Away: The inspired Word of God, the Bible, is the written and revealed truth of God to be lived in our daily lives.

** Lesson 3 summary reflects last week's lesson from Sunday, September 27, 2026.*

Did You Know?

The Scripture is handed on to us
for our salvation.



Creating Memories



REGISTER FOR
SUNDAY SCHOOL
TODAY



Save the Date



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

Sun | Oct 11 Sunday School Classes / God's Little Lights

Sun | Oct 18 Sunday School Classes / God's Little Lights

Sun | Oct 25 Sunday School Classes / God's Little Lights

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

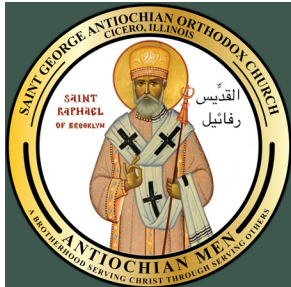
Why Join?

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



Saint George Antiochian Orthodox Church, Cicero, IL



Teen SOYO

Save the Date...

TEEN SOYO ACTIVITIES

SUN, OCT 11 Teen SOYO – SOYO Hour

SAT, OCT 24 Teen SOYO Pumpkin Painting and preparation of
Christmas Card letter mailing

SUN, NOV 8 Teen SOYO – SOYO Hour

SAT, NOV 21 Teen SOYO Humanitarian Day

SUN, NOV 22 Teen SOYO Turkey Drive

SUN, DEC 6 Teen SOYO – SOYO Hour and Kris Kringle Activity

SAT, DEC 12 Teen SOYO Christmas Card Mailing Preparation

MON, DEC 28 Teen SOYO Spiritual Retreat

ALL TEENS (13-18) WELCOME!

Saint George Antiochian Orthodox Church, Cicero, IL



Teen SOYO

Pumpkin Painting

and preparation of

Christmas Card Letter Mailing

Sat | Oct 24 @ 5^{PM}

*Vespers, Dinner,
Mailer Stuffing,
Pumpkin Painting*

RSVP by
Tue 10/20



SCAN ME

Free Event

Inviting ALL Teens (ages 13-18)



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

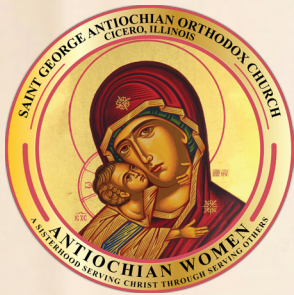


SPIRITUAL RETREAT
December 5, 2026



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!

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

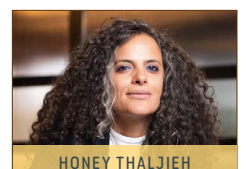
REGISTER
CLICK OR SCAN
QR CODE BELOW



ALL ARE WELCOME

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

@OCPalestine
linktr.ee/OrthodoxChristiansPalestine



OLD HOLY RESURRECTION PRESENTS

ORTHOBER FEST



A PAN-ORTHODOX HARVEST CELEBRATION
A FIRST-OF-ITS-KIND ORTHODOX BEER, WINE & SPIRITS EXPERIENCE

17
OCTOBER
2PM - 9PM

\$20 ENTRANCE

Featuring Orthodox-owned businesses,
traditional food, live music, and the hospi-
tality of our diverse Orthodox communities

3062 W PALMER SQUARE, CHICAGO, IL 60647



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



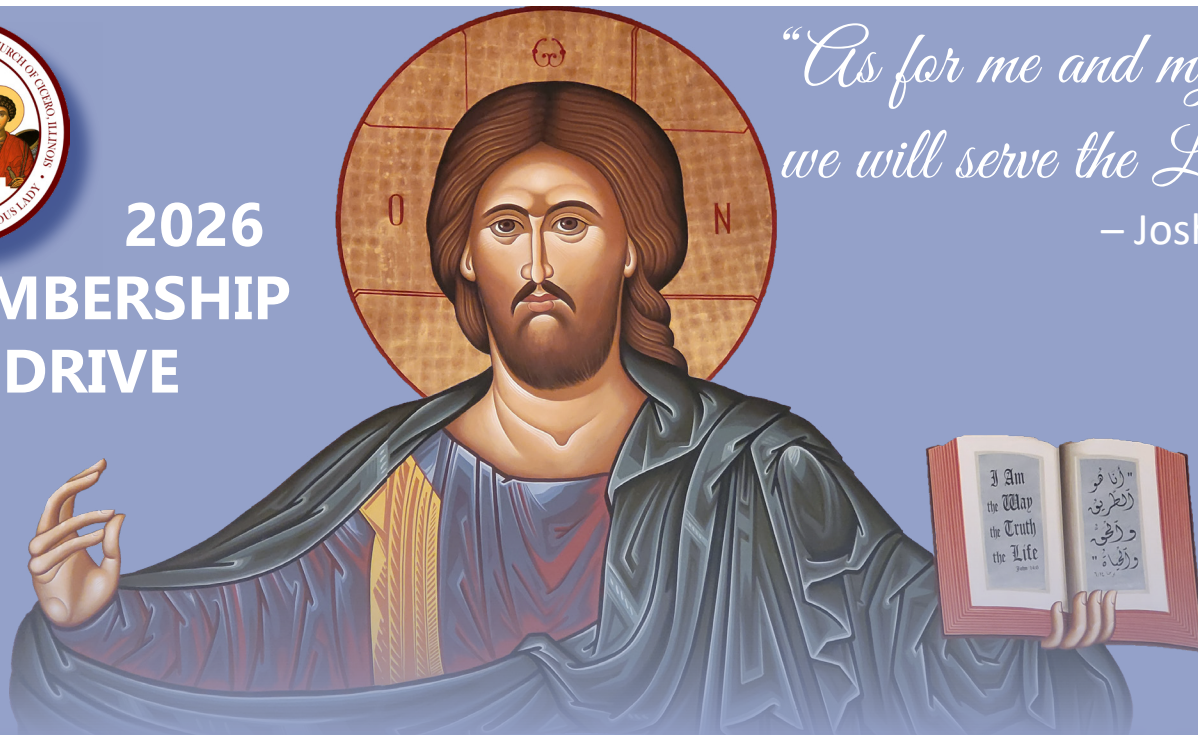
**Theme Days (optional)*

- *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,

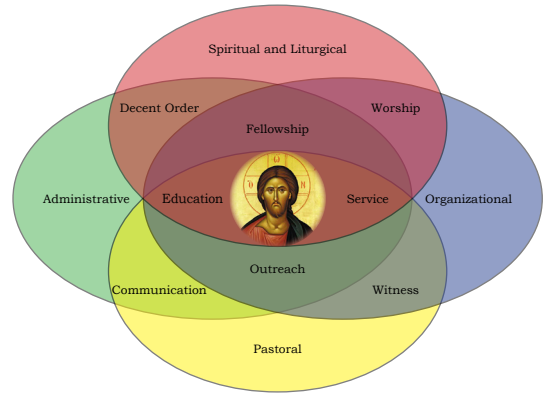
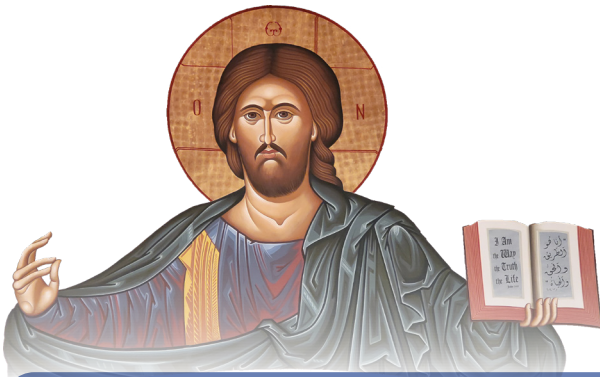
we are called to be one Body in Christ — united
in worship, stewardship, service, and love.

- 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

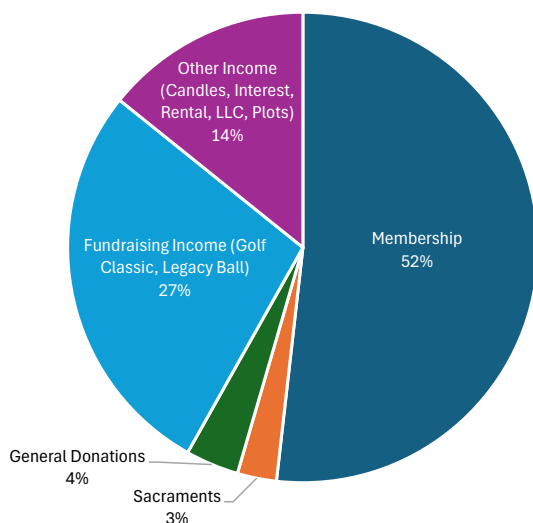
- Sunday School and youth programs
- Adult education
- Ministries for children and families

OUTREACH AND COMMUNITY CARE

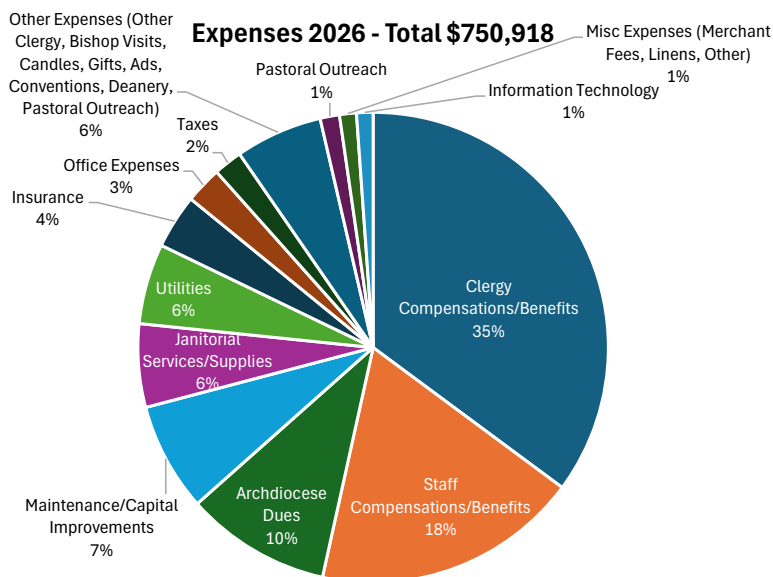
- Assistance to families in need
- Community support initiatives
- Charitable ministries

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



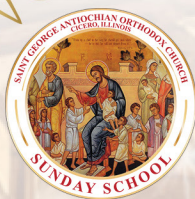
MAIL
to Church address



CALL
708.656.2927, x0



CONSIDER INCLUDING
SGC IN YOUR WILL



SAINT GEORGE ANTIOCHIAN ORTHODOX CHURCH, CICERO, IL

SUNDAY SCHOOL

REGISTRATION OPEN
for YOUTH CHOIR and AUDITIONS

Christmas Concert

to be held

SUNDAY, DECEMBER 20, 2026

following Divine Liturgy

♪ Audition Dates ♪

Sep 27 & Oct 4 for both speaking and instrumental parts

♪ Rehearsals ♪

Sundays, Oct 11-Dec 13 after Sunday School

♪ REGISTER HERE ♪



SCAN ME