



WEEKLY BULLETIN

SUNDAY, OCTOBER 11, 2026

أَحَدُ الْأَبَاءِ الْقَدِيسِينَ فِي الْمَجْمَعِ
الْمَسْكُونِيِّ السَّابِعِ وَالْأَحَدِ الرَّابِعِ مِنْ لَوْقَا

THE SUNDAY OF THE HOLY FATHERS OF
THE SEVENTH ECUMENICAL COUNCIL AND
THE FOURTH 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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Dn. John Zayed

Dn. Moses Bynum

Sdn. Mazen Khalifeh

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Sdn. Mazen Rihani

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Matthew Ablan, *CHANTER*

Faraj Shahrstan, *CHANTER*

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Ryan McMahon, *HEAD USHER*

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Samar Rihani, *ADMINISTRATIVE SECRETARY*

Holly Goljić, *GRAPHIC DESIGNER*

1220 South 60th Court

Cicero, Illinois 60804

PHONE: (708) 656-2927

FAX: (708) 656-1166

EMAIL: Office@StGeorgeChi.org

WEBSITE: www.StGeorgeChi.org

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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)

358 Mountain Road, Englewood, NJ 07631-5238
(201) 871-1355 T Archdiocese@antiochian.org (201) 871-7954 F

THE GREAT DOXOLOGY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

المَجْدُ لِلْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ.
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 2)

When Thou didst descend unto death, O Life Immortal, then didst Thou slay Hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nethermost depths, all the powers in the Heavens cried out: O Life-giver, Christ our God, glory be to Thee.

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَ الْجَحِيمَ بِبَرْقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوُكَ جَمِيعُ الْقَوَاتِ السَّمَاويين: أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةِ 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 ابْنُ اللَّهِ، **يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ**، لِنُرْتِّلَ لَكَ. هَلِّلُويَا

RESURRECTIONAL TROPARION (TONE 2)

When Thou didst descend unto death, O Life Immortal, then didst Thou slay Hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nethermost depths, all the powers in the Heavens cried out: O Life-giver, Christ our God, glory be to Thee.

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَ الْجَحِيمَ بِبَرْقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوُكَ جَمِيعُ الْقَوَاتِ السَّمَاويين: أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةِ الْمَجْدُ لَكَ.

TROPARION OF THE HOLY FATHERS (TONE 8)

Thou, O Christ, art our God of exceeding praise Who didst establish our holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهِنَا الْفَائِقُ التَّسْبِيحِ، يَا مَنْ أَسَّسْتَ آبَاءَنَا الْقِدِّيسِينَ عَلَى الْأَرْضِ كَوَاكِبَ لَامِعَةٍ، وَبِهِمْ هَدَيْتَنَا جَمِيعاً إِلَى الْإِيمَانِ الْحَقِيقِيِّ، يَا جَزِيلَ الرَّحْمَةِ، الْمَجْدُ لَكَ.

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 جِيُوسِ اللَّابِسِ الطُّفَرِ تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِ 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، الْمُتَشَقِّقَةَ 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

Georgina Ablan

Today

Mary Homsy

Mariella Khoury

Oct 18

Alice Saba

Liza Aygul

Oct 25

Diala Moaqad

THE SYNAXARION

On October 11th in the Holy Orthodox Church, we commemorate the Apostle Philip, one of the Seven Deacons; and Venerable Theophanes the branded.

On this day, we commemorate the holy and blessed Fathers who came together for the second time in Nicaea, during the reign of the pious and Christ-loving Sovereigns Constantine and Irene, against those who impiously, ignorantly and foolishly asserted that the Church of God worshippeth idols, and rejected the august and holy icons.

*Thy champions, O Word, with words as their weapons,
Turn to flight the foes of the venerable icons.*

The Council met in 787 to refute the Iconoclast heresy, whose camp believed that all depictions of Christ, His Mother and the saints should be destroyed. The iconophiles believed that icons served to preserve the doctrinal teachings of the Church; and they considered icons to be man's dynamic way of expressing the divine through art and beauty. The council decreed that the veneration of icons was not idolatry (Exodus 20:4-5), because the honor shown to them is not directed to the wood or paint, but passes to the prototype, or the person depicted. It also upheld the possibility of depicting Christ, Who became man and took flesh at His Incarnation. The Father, on the other hand, cannot be represented in His eternal nature, because "no man has seen God at any time" (John 1:18).

By the intercessions of all Thy saints, O Christ God, have mercy upon us. Amen.

Blessed are Thou, O Lord, the God of our Fathers.

For Thou art just in all that Thou hast done to us.

The Reading from the Epistle of

Saint Paul to Saint Titus (3:8-15)

Titus, my son, faithful is the saying, and concerning these things I desire you to affirm confidently, that those who have believed in God may be thoughtful of how to preside in honorable occupations. These things are good and profitable to men. But avoid foolish disputes, and genealogies, and contentions, and controversies about the Law; for they are unprofitable and vain.

A man who is a heretic after the first and second admonition reject, knowing that such a one is subverted, and sins, being self-condemned. When I send Artemas to you, or Tychicós, give diligence to come to me to Nicopolis; for I have determined to winter there. Set forward Zenas the lawyer and Apollos on their journey diligently, that they may be lacking in nothing. And let our people also learn how to preside in honorable occupations, so as to help in cases of urgent need, that they should not be unfruitful. All who are with me salute you. Salute those who love us in the faith. Grace be with you all. Amen.

مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا.

لَأَنَّكَ عَدْلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ

الرَّسُولِ إِلَى تَيْطُسَ (3:8-15)

يَا وَلَدِي تَيْطُسَ، صَادِقَةٌ هِيَ الْكَلِمَةُ وَإِيَّاهَا أُرِيدُ أَنْ تُقَرِّرَ حَتَّى يَهْتَمَّ الَّذِينَ آمَنُوا بِاللَّهِ فِي الْقِيَامِ بِالْأَعْمَالِ الْحَسَنَةِ، فَهَذِهِ هِيَ الْأَعْمَالُ الْحَسَنَةُ وَالنَّافِعَةُ. أَمَّا الْمُبَاحَثَاتُ الْهَذْيَانِيَّةُ وَالْأَنْسَابُ وَالْخُصُومَاتُ وَالْمُمَاحَاكَاتُ النَّامُوسِيَّةُ فَاجْتَنِبْهَا، فَإِنَّهَا غَيْرُ نَافِعَةٍ وَبَاطِلَةٌ. وَرَجُلُ الْبِدْعَةِ بَعْدَ الْإِنْذَارِ مَرَّةً وَأُخْرَى أَعْرَضَ عَنْهُ. عَالِمًا أَنَّ مَنْ هُوَ كَذَلِكَ قَدْ اغْتَسَفَ، وَهُوَ فِي الْخَطِيئَةِ يَقْضِي بِنَفْسِهِ عَلَى نَفْسِهِ. وَمَتَى أَرْسَلْتُ إِلَيْكَ أَرْتِيمَاسَ أَوْ تِيخِيكُسَ، فَبَادِرْ أَنْ تَأْتِيَنِي إِلَى نِيكُوبُولِسَ لِأَنِّي قَدْ عَزَمْتُ أَنْ أَشْتِيَ هُنَاكَ. أَمَّا زِينَاسُ مُعَلِّمُ النَّامُوسِ وَأَبْلُوسُ، فَاجْتَهِدْ أَنْ تُشَيِّعَهُمَا مُتَأَهِّبَيْنِ لِنَلَّا يُعَوِّزَهُمَا شَيْءٌ. وَلْيَتَعَلَّمْ ذَوُنَا أَنْ يَقُومُوا بِالْأَعْمَالِ الصَّالِحَةِ لِلْحَاجَاتِ الضَّرُورِيَّةِ حَتَّى لَا يَكُونُوا غَيْرَ مُثْمِرِينَ. يُسَلِّمُ عَلَيْكَ جَمِيعُ الَّذِينَ مَعِيَ، سَلِّمُ عَلَى الَّذِينَ يُحِبُّونَنَا فِي الْإِيمَانِ،

الْبَعْمَةُ مَعَكُمْ أَجْمَعِينَ. آمِينَ

**The Reading from the Holy Gospel
according to Saint Luke (8:5-15)**

The Lord spoke this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold." And when His Disciples asked Him what this parable meant, Jesus said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience." As Jesus said this, He called out, "He who has ears to hear, let him hear."

فصلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا

الْإِنْجِيلِيّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ (8:5-15)

قَالَ الرَّبُّ هَذَا الْمَثَلُ: خَرَجَ الزَّارِعُ لِيَزْرَعَ زَرْعَهُ. وَفِيمَا هُوَ يَزْرَعُ، سَقَطَ بَعْضُ عَلَى الطَّرِيقِ، فَوُطِئَ وَأَكَلَتْهُ طُيُورُ السَّمَاءِ. وَبَعْضُ سَقَطَ عَلَى الصَّخْرِ، فَلَمَّا نَبَتَ يَبَسَ لِأَنَّهُ لَمْ تَكُنْ لَهُ رُطُوبَةٌ. وَبَعْضُ سَقَطَ بَيْنَ الشُّوكِ، فَنَبَتَ الشُّوكُ مَعَهُ فَخَنَّقَهُ. وَبَعْضُ سَقَطَ فِي الْأَرْضِ الصَّالِحَةِ، فَلَمَّا نَبَتَ أَثْمَرَ مِائَةَ ضِعْفٍ. فَسَأَلَهُ تَلَامِيذُهُ مَا عَسَى أَنْ يَكُونَ هَذَا الْمَثَلُ. فَقَالَ: لَكُمْ قَدْ أُعْطِيَ أَنْ تَعْرِفُوا أَسْرَارَ مَلَكُوتِ اللَّهِ، وَأَمَّا الْبَاقُونَ فَبِأَمْثَالٍ، لِكَيْ لَا يَنْظُرُوا وَهُمْ نَاطِرُونَ، وَلَا يَفْهَمُوا وَهُمْ سَامِعُونَ. وَهَذَا هُوَ الْمَثَلُ: الزَّرْعُ هُوَ كَلِمَةُ اللَّهِ. وَالَّذِينَ عَلَى الطَّرِيقِ هُمُ الَّذِينَ يَسْمَعُونَ، ثُمَّ يَأْتِي إِبْلِيسُ وَيَنْزِعُ الْكَلِمَةَ مِنْ قُلُوبِهِمْ لِنَلَّا يُؤْمِنُوا فَيَخْلُصُوا. وَالَّذِينَ عَلَى الصَّخْرِ هُمُ الَّذِينَ يَسْمَعُونَ الْكَلِمَةَ وَيَقْبَلُونَهَا بِفَرَحٍ، وَلَكِنْ لَيْسَ لَهُمْ أَصْلٌ، وَإِنَّمَا يُؤْمِنُونَ إِلَى حِينٍ، وَفِي وَقْتِ التَّجَرُّبَةِ يَزْتَدُونَ. وَالَّذِي سَقَطَ فِي الشُّوكِ، هُمُ الَّذِينَ يَسْمَعُونَ ثُمَّ يَذْهَبُونَ فَيَخْتَنِقُونَ بِهُمُومِ هَذِهِ الْحَيَاةِ وَغِنَاهَا وَمَلَذَّاتِهَا، فَلَا يَأْتُونَ بِثَمَرٍ. وَأَمَّا الَّذِي سَقَطَ فِي الْأَرْضِ الْجَيِّدَةِ، فَهُمْ الَّذِينَ يَسْمَعُونَ الْكَلِمَةَ فَيَحْفَظُونَهَا فِي قَلْبٍ جَيِّدٍ صَالِحٍ، وَيُثْمِرُونَ بِالصَّبْرِ. وَلَمَّا قَالَ هَذَا نَادَى: مَنْ لَهُ أُذُنَانِ لِلسَّمْعِ فَلْيَسْمَعْ

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 – Fayrouz Haddad and Family

- Mary Homsy and Family
- Wisaf Ghanma and Family

Oct 18 – Dr. Carlos and Marwa (Shammas) Bechara and Family

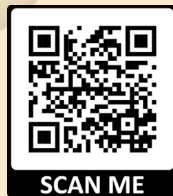
Oct 25 – **OPEN**

Nov 1 – Samar Rihani and Family

- Peter and Amani Isaid and Family

Nov 8 – **OPEN**

Nov 15 – **OPEN**



SCAN ME

Coffee Hour Sponsors:

Today – Fayrouz Haddad and Family

Oct 18 – Mary Homsy and Family

Oct 25 – **OPEN**

Nov 1 – Peter and Amani Isaid and Family

Nov 8 – **OPEN**



SCAN ME

YAF Coffee AND Fellowship SPONSORS

Today – **OPEN**

↳ Oct 25 – **OPEN**



SCAN ME

CHRISMATIONS

Last Sunday MICHAEL Kvam.

BAPTISMS

Last Sunday ISMAIL, son of Andres and Reem Tiburcio.

Today ZANDER and SOPHIA, children of Nathan and Katelyn Fakhouri.

Oct 18 ISABELLA, daughter of Fady and Jenna Mseih.

Oct 25

- LORENZO, son of Jerry and Amanda Haddad.
- MAYA, daughter of Ryan and Rahaf Medley.

Nov 14 ELIAS, son of Ramez and Vanessa Fakhoury.

WEDDINGS

Last Week Congratulations MATTHEW, son of Luai and Suha Sweiss, and DIANA, daughter of Elias and Elaine Makdah.

MEMORIALS

Today 1-Year Memorial Service for †YACoub S. GHANMA, offered by Wisaf Ghanma and family.

COMMEMORATIONS

Today

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

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 †FAWZIEH MARJI (RIHANI), this past week. †FAWZIEH was the mother of Samir (Rwida) and Souzan (Sdn. Mazen).

Memory Eternal!

REFLECTION

“No act of virtue can be great if it does not result in advantage for others. So, not matter how much time you spend fasting, no matter how much you sleep on a hard floor and eat ashes and sigh continually, if you do no good to/for others, you do nothing great.”

– Saint John Chrysostom
+407



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
	• Teen SOYO – SOYO Hour (<i>see pg. 20</i>)	After Liturgy
	• Young Adult Fellowship (YAF) Coffee and Fellowship (<i>see pg. 22</i>)	After Liturgy
Mon, Oct 12	• Finance Committee Zoom Meeting	5:30 pm
	• Antiochian Women (AW) Officers' Meeting	7:30 pm
	• Human Resources Budget Zoom Meeting	7:30 pm
	• Outreach Officers' Zoom Meeting	8:30pm
Tue, Oct 13	• Parish Council Monthly Meeting	7:00 pm
	• Saint Romanos the Melodist Byzantine Choir Zoom Training	7:30 pm
Wed, Oct 14	West Campus Ministry (<i>see pg. 31</i>)	6:30 pm
Thu-Sat, Oct 15-17	Young Adult Fellowship (YAF) Pilgrimage to Antiochian Village (<i>see pg. 22</i>)	
Sun, Oct 18	• 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 pg. 16-17</i>)	After Communion
	• God's Little Lights (<i>see pg. 18</i>)	After Communion
	• Coffee Hour	After Liturgy
Mon, Oct 19	Sunday School Officers' Zoom Meeting	7:00 pm
Tue, Oct 20	Saint Romanos the Melodist Byzantine Choir Zoom Training	7:30 pm
Wed, Oct 21	West Campus Ministry (<i>see pg. 31</i>)	6:30 pm
Sat, Oct 24	• Byzantine Choir Rehearsal	3:00 pm
	• Great Vespers Service	5:00 pm
	• Teen SOYO Pumpkin Painting and Preparation for Christmas Card Letter Mailing (<i>see pg. 21</i>)	After Vespers
	• Young Adult Fellowship (YAF) Board Games and Baking (<i>see pg. 23</i>)	After Vespers
	• Spiritual Sisters Circle Ministry (<i>see pg. 26</i>)	After Vespers
Sun, Oct 25	• 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 pg. 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. 22</i>)	After Liturgy

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 Mind of the Saints
By His Eminence Metropolitan Saba (Isper)

On the feast day of Saint Silouan the Athonite on September 24, I remembered an incident that illustrates how saints who have been touched by divine grace deal with others. In the account of his life written by his disciple, Saint Sophrony Sakharov, we read the following:

“We once learned of a conversation between the staretz—the spiritual elder—and an archimandrite engaged in missionary work among non-Orthodox communities. This archimandrite greatly respected the staretz and often came to speak with him during his visits to the Holy Mountain of Athos. The staretz asked him how he preached. The archimandrite, who was still young and inexperienced, became animated, gesturing emphatically as he said:

““Your faith is corrupt. Everything among you is distorted and wrong, and unless you repent, you will not be saved.”

“After listening to him, the staretz asked:

““Tell me, Father Archimandrite, do they believe in Jesus Christ? Do they believe in the true God?”

““Yes, they do.”

““And do they venerate the Mother of God?”

““Yes, they venerate her, but their doctrine concerning her is mistaken.”

““Do they venerate the saints?”

““Yes, they do. But what saints can they have after separating from the Church?”

““Do they hold services in their churches and read the word of God?”

““Yes, they hold services and have churches. But if you could only see what their services are like compared with ours—how cold and dry they are, and how devoid of spirit and life!”

““Then, Father Archimandrite, it is good that they believe in Jesus Christ, venerate the Mother of God and the saints, and seek their intercessions in prayer. If you tell them that their faith is “corrupt,” they will no longer listen to you. Instead, tell these people: “It is good that you believe in God, that you venerate the Mother of God and the saints, that you go to church and participate in the services, and that you pray in your homes and read the word of God.” Then tell them that they are mistaken in this or that belief and that they need to correct it. Then everything will be well. The Lord will rejoice over them, and all of us will be saved by the mercy of God, Father Archimandrite. God is love. Therefore, every distortion must be corrected through love. In this way, all those who listen to you and to the word of God will be saved—and so will all who preach to them. But if you condemn them, their hearts will not hear you, and the result will bring blessing to none of you.””

Saint Silouan did not condemn those people, nor did he claim that their faith was sound and correct. His concern was their salvation. Therefore, he did not focus on debating their doctrines, but on the manner in which those doctrines might be corrected and brought to completion, so that their faith might become sound and true and thus lead them to salvation.

He did not withhold salvation from them. And how could he, when he understood perfectly well that salvation belongs to God and not to him?

Saint Silouan knew that the path he followed was, in principle, a sure path to salvation—provided that the believer walked it faithfully and with a sensitive attentiveness to the Spirit of God. He therefore desired this salvation for every human being. His distinctive and constant prayer was: “O Lord Jesus Christ, grant that all people may know Thee by the Holy Spirit.”

There is a theoretical knowledge of God that is entirely different from the knowledge for which the saint prayed. It is a knowledge derived solely from texts, which imagines that once it has intellectually understood the truth and chosen to live according to that understanding, salvation is already within its grasp. Saint Silouan teaches us that true knowledge of God does not come through information, however sound, profound, or precise it may be. Rather, it comes when the Holy Spirit touches the person who has been purified and cleansed, who has opened his entire being to the Holy Spirit and placed God’s will in the place of his own. Such a person becomes wholly concerned with the salvation of all people and suffers whenever he encounters someone who does not desire to know God or the true life, but instead follows a mistaken path.

Saint Silouan did not personally encounter on Mount Athos the challenges posed by adherents of other confessions, religions, and philosophies, nor did he engage in defending the true faith before them. Nevertheless, throughout his life in general, and in this incident in particular, he clearly reveals that the genuine correction of anything is accomplished not through condemnation, but solely through a spirit of love.

This teaching of Saint Silouan did not originate with him. Neither did it come from universities where he had studied, nor from the movements that considered him a defender of the church or the Orthodox faith. It came directly from God—from his experience of the Holy Spirit, who touched him many times.

He saw Christ alive “in the place where the icon of the Savior stands, in the Church of the Prophet Elias, located at the monastery mill.” This divine appearance occurred at the beginning of his monastic journey, and divine grace touched his entire being. After some time, divine grace visited him again, though with less intensity. From that point onward, God began to “play” with him—at times visiting him and at other times withdrawing—so as to mature him and help him grow until he attained “the measure of the stature of the fullness of Christ.” (Eph. 4:13)

With every luminous experience, he grew in humility. Not once do we read, either in his own writings or in the writings of those who knew him and wrote about him, that he considered himself entitled to speak about why divine grace is bestowed upon some or withheld from others, whether because of mistaken belief or a wayward life. Through genuine and living experience, he truly knew that God alone bestows His grace or withholds it for reasons known to Him alone.

It never occurred to our saint to interfere in the work of God. Through its visitations, divine grace transformed him into a creature overflowing with meekness, tenderness, and love. Thus, he sought only one thing: “that all the peoples of the earth might know God by the Holy Spirit.”

He knew with certainty, from experience, that the person who had not been touched by this grace could still be his brother. He often repeated: “The Holy Spirit is love, and He grants the soul the ability to love—even to love one’s enemies. Whoever has not acquired this love does not yet know God.” He also said: “The person who ‘only believes’ has not yet experienced within himself the touch of grace and has not clearly ‘tasted’ eternal life. He may preserve himself from sin in proportion to his love for God, but his love remains far from perfect, and he may still cause sorrow to his brother.”

فكر القديسين المتروبوليت سابا (اسبر)

تحضرني في عيد القديس سلوان الأثوسي، (٢٤ أيلول)، تلك الحادثة، التي تشير إلى الطريقة التي يتعاطى فيها القديسون الذين مستهم النعمة الإلهية. جاء في كتاب سيرته، لتلميذه القديس صفروني زخاروف، ما يلي:

“لقد اطلعنا على حديث بين الستاريتز (الأب الروحي) وأرشمندريت (رتبة كهنوتية) كان يعمل في خدمة رسولية، بين الجماعات غير الأرثوذكسية. هذا الأرشمندريت كان يحترم الستاريتز كثيراً، وغالباً ما كان يأتي للتباحث معه، في أثناء زيارته للجبل المقدس (أثوس). سأله الستاريتز كيف يعظ؟ فانتفض الأرشمندريت، الذي كان في ريعان شبابه وقليل الخبرة، بإشارات وحركات جسده، قائلاً: “إن إيمانكم هو الفسق. كل شيء عندكم معوج وخاطئ، وأنتم لن تخلصوا إن لم تتوبوا”

بعد أن استمع الستاريتز إليه، سأله: قل لي أيها الأب الأرشمندريت، هل يؤمنون بيسوع المسيح؟ وهل يؤمنون بالإله الحق؟ فأجاب ذلك: نعم إنهم بذلك يؤمنون

- وهل يكرّمون والدة الإله؟
- نعم إنهم يكرّمونها، لكن عقيدتهم بشأنها خاطئة.
- وهل يكرّمون القديسين؟
- نعم إنهم يكرّمونهم. لكن أيّ قديسين لدى هؤلاء، بعد أن انشقوا عن الكنيسة؟
- هل يقومون بالخدم (الصلوات المشتركة) في كنائسهم، ويقرأون الكلمة الإلهية؟
- نعم إنهم يقومون بالخدم وعندهم كنائس، لكن إذا أحببت أن تعرف ما هي خدمهم - أي بالمقارنة مع خدمنا - فأني برودة أو جفاف أو فقدان للروح والحياة تلقى فيها ...

- هكذا إذاً، أيها الأب الأرشمندريت، جيد أنهم يؤمنون بيسوع المسيح، ويكرّمون والدة الإله والقديسين، ويتشفعون بهم في صلواتهم. وإذا قلت لهم إن إيمانهم “فاسق”، فلن يصغوا إليك في ما بعد ... لكن قل لهؤلاء البشر: جيد أنكم تؤمنون بالله، وتكرّمون والدة الإله والقديسين، وحسناً أنكم تذهبون إلى الكنيسة للاشتراك في الخدم، وحسناً أنكم تصلّون في منازلكم وتقرأون الكلمة الإلهية؛ لكن قل لهم إنهم يخطئون في هذه الفكرة أو تلك، وأن عليهم إصلاحها، وكل شيء عندها سيكون على ما يرام. إن السيّد سيفرح ويتهلّل بهم، وكلنا سنخلص برحمة الله، أيها الأب الأرشمندريت ... الله محبة، لذلك كل أعوجاج عليه أن يُصلح بالحب، وهكذا يخلص جميع الذين يصغون إليك وإلى الكلمة الإلهية، وكلّ المبشرين أيضاً. لكنك إذا أدنّتهم، فقلوبهم لن تسمعك، ولن تكون النتيجة مباركة لأي منكم”

لم يَدِن القديس سلوان أولئك البشر، ولم يقل، أيضاً، إن إيمانهم سليم ومستقيم. كان تركيزه على خلاصهم، ولذلك ما اهتم بمناقشة عقائدهم، وإنما بطريقة إصلاحها وإكمالها، لتصير مستقيمة وسليمة، وتقودهم، تالياً، إلى الخلاص

لم يحجب الخلاص عنهم. وكيف يحجبه وهو يدرك، تماماً، أن الخلاص يعود إلى الله لا إليه!؟

عرف القديس سلوان أن الطريق الذي يسير فيه، طريقاً مضمون الخلاص، نظرياً. أي إذا ما سلك المؤمن فيه بأمانة ورهافة لروح الله. ولذلك كان يطلب هذا الخلاص لجميع البشر. صلاته الدائمة المميّزة كانت: “يا ربّي يسوع المسيح اجعل البشر يعرفونك بالروح القدس”

ثمّة معرفة نظرية لله مختلفة تماماً عن تلك التي يطلبها القديس؛ معرفة تنطلق من النصوص فقط وتصدّق أنّها إذا ما عرفت عقلياً، واختارت العيش بحسب هذه المعرفة، فالخلاص أضحي في يدها. يعلمنا القديس سلوان أن معرفة الله الحقيقية لا تكون بالمعلومات، مهما كانت هذه سليمة وعميقة ودقيقة، بل بملامسة الروح القدس للإنسان المنتقي المتطهر، الذي فتح كيانه كله للروح القدس، ووضع مشيئة الله محلّ مشيئته. هذا يصير همّه أن يخلص جميع البشر، ويتألم إذا ما التقى إنساناً، لا يريد معرفة الله ولا الحياة الحقّة، بل يسلك طريقاً مغلوطة

لم يختبر القديس سلوان، شخصياً، في جبل أثوس، تحدّيات ذوي المذاهب والأديان والفلسفات الأخرى، ولم يخطر في الدفاع عن الإيمان المستقيم أمامهم. لكنّه في سيرته، بعامّة، وفي هذه الحادثة، بخاصّة، يكشف بوضوح أن الإصلاح الحقيقي لأي شيء، لا يتمّ بالإدانة، بل بروح الحبّ فقط

تعليم القديس سلوان هذا ما كان من عنده، ولا من جامعات درس فيها، ولا من تيارات رأى فيها المُدافع الأمين عن الكنيسة والإيمان الأرثوذكسي، بل من الله مباشرة، من اختباره الروح القدس، الذي لمسّه مرّات كثيرة

لقد رأى المسيح حبّاً “في المكان الذي توجد فيه أيقونة المخلص في كنيسة النبي إيليا، المقامة في مطحنة الدبر”. حدث هذا الظهور الإلهي له، ومستّ النعمة الإلهية كيانه، في بدء مسيرته الرهبانية. وبعد وقت، زارته النعمة الإلهية، ثانية، ولكن بقوة أقل. ومذّ ذلك بدأ الله “يلاعبه” بزيارته تارةً، واحتجابه تارةً، حتّى يُضججه وينمّيه، ليبلغ “ملء قامة المسيح” (أف ٤: ١٣)

ومع كلّ اختبار نوراني كان يزداد تواضعاً بحيث لا نقرأ، مرّة واحدة، في كتاباته، أو في كتابات الذين عاصروه وكتبوا عنه أنّه اعتبر نفسه مستحقاً لأن يتكلّم عن منح النعمة الإلهية أو حجبتها عن بعضهم، لسبب أو لآخر، أكان يخصّ إيماناً مغلوطة أو سيرة منحرفة! لقد عرف حقّاً وبالخبرة الحيّة، أن الله وحده من يمنح نعمته أو يحجبها، لأسباب هو فقط من يعرفها

ما خطر لقديسنا مرّة أن يتدخّل في عمل الله. لقد جعلته النعمة الإلهية، بزياراتها له، مخلوقاً طافحاً بالوداعة والرقّة والحبّ، ما جعله لا ينشد إلا أمراً واحداً، وهو “أن تعرف جميع شعوب الأرض الله بالروح القدس”

لقد اختبر، يقيناً، أن من لم تلمسه هذه النعمة يمكن له أن يكون أخاه. وردّد مراراً “إنّ الروح القدس حبٌّ هو، ويمنح النفس القدرة على الحبّ، حتّى على حبّ الأعداء. والذي لم يقتن هذا الحبّ لم يعرف الله بعد”. وإنّ الذي “يؤمن فقط” لم يُختبر بعد، في نفسه، لمسة النعمة، ولم “يُذق” الحياة الأبديّة بوضوح، وإن حفظ نفسه من الخطيئة بمقدار حبّه لله؛ لكن يبقى حبّه بعيداً عن الكمال، وبإمكانه أن يُحزن أخاه أيضاً.”



The Scroll

A Newsletter of Saint George Church Sunday School

THE BIBLE, THE FIRST SOURCE

The Bible is the first of the Five Sources through which the Orthodox Church has received and preserved the Christian faith. It contains God's divine revelation and is the main written source of Christian doctrine.

The Bible is divided into the Old and New Testaments, which correspond to the Old and New Covenants. The Old Testament records God's revelation to the people of Israel and includes the Law, the history of Israel, the Wisdom books, and the writings of the prophets. The Orthodox Church also recognizes the Deuterocanonical books as part of the Old Testament, although other Christian traditions view them differently.

God's revelation reaches its fullness in Jesus Christ. Christ taught His disciples about God and entrusted the Apostles with the mission of preserving and proclaiming His Gospel. After His Resurrection, the Apostles continued this mission through preaching and writing, giving us the New Testament.

The heart of the New Testament is found in the four Gospels—Matthew, Mark, Luke, and John—which proclaim the Good News of Jesus Christ. It also includes the Acts of the Apostles, the letters of Saint Paul and the other Apostles, and the Book of Revelation attributed to Saint John.

For the Orthodox Church, therefore, Sacred Scripture is much more than a collection of ancient writings. It is the inspired Word of God, preserving and transmitting His revelation and the truth of the Christian faith from the Old Covenant to its fulfillment in Christ.

** Lesson 4 summary reflects last week's lesson from Sunday, October 4, 2026.*

Did You Know? The Book of the Gospels rests upon the Holy Altar

In the Orthodox tradition, the Gospel Book is placed upon the Holy Table, at the center of the Sanctuary. It is not merely a place where a sacred book is kept; its presence reminds us that Christ, the Word of God, is at the very center of the life of the Church. That same Gospel is carried in procession during the Small Entrance. This sacred procession manifests that Christ and His Gospel come forth to meet His people as the real "Wisdom".

Creating Memories



REGISTER FOR
SUNDAY SCHOOL
TODAY



Save the Date



- | | |
|--------------|---|
| Sun Oct 11 | <ul style="list-style-type: none">• Sunday School Classes / God's Little Lights• Youth Choir / Christmas Concert Rehearsal |
| Sun Oct 18 | <ul style="list-style-type: none">• Sunday School Classes / God's Little Lights• Youth Choir / Christmas Concert Rehearsal |
| Sun Oct 25 | <ul style="list-style-type: none">• Sunday School Classes / God's Little Lights• Youth Choir / Christmas Concert Rehearsal |
| Sun Nov 1 | <ul style="list-style-type: none">• Sunday School Classes / God's Little Lights• Youth Choir / Christmas Concert Rehearsal |

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

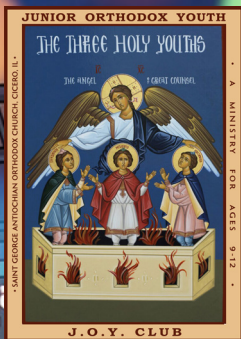
Why Join?

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

JOY Club

Junior Orthodox Youth

BOWLING BASH

Sat, Nov 7 | 1^{PM} - 4^{PM}

LUCKY STRIKE BOWLING

7333 N MILWAUKEE AVE, NILES

\$30/youth

*includes shoe rental, cheese pizza,
chicken tenders, french fries,
unlimited soft drinks, arcade
card w/20 credits*



RSVP HERE
by Tue, 11/3



SCAN ME

All youth (ages 9-12) welcome!



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

\$10/Teen

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



Saint George Antiochian Orthodox Church, Cicero, IL

Young Adult Fellowship (YAF)

BOARD GAMES AND BAKING

Saturday, October 24th
5:00 PM Vespers

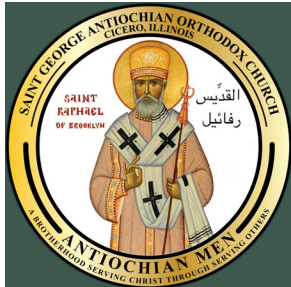
Join us for Vespers, Board Games,
Baking Desserts, and lots of Fun!

Complimentary Event

RSVP by
Thu | Oct 22



Inviting all Young Professionals, Young Married
Couples, and College Students (Ages 18+)



Saint George Antiochian Orthodox Church, Cicero, IL

Antiochian Men (A-MEN)

SAVE THE DATE

Sat, DEC 12/2026: A-MEN Advent Spiritual Retreat

Sat, JAN 9/2026: A-MEN Annual Shawerma Night

ALL Gentlemen 18+ Invited



ANTIOCHIAN WOMEN

Upcoming Events



SPIRITUAL SISTERS CIRCLE
October 24, 2026



ANNUAL THANKSGIVING DINNER
November 14, 2026

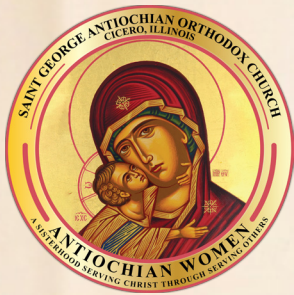


SPIRITUAL RETREAT
December 5, 2026



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

SATURDAY, NOVEMBER 14TH
VESPERS 6:00 PM

Followed by Dinner & Entertainment

ADULTS
\$50

CHILDREN
\$25
(12 and under)



SCAN ME

RSVP By: Sunday, November 8th

ALL PROCEEDS WILL BENEFIT THE FAMILY, MARRIAGE,
AND YOUTH MINISTRIES AT SAINT GEORGE CHURCH

Saint George Antiochian Orthodox Church
Cicero, IL

All Ladies 18+ Welcome to Prepare for the Event

Friday, November 13th 9:00 AM - 3:00 PM
& Saturday, November 14th 12:00 PM - 6:00 PM

No Tickets Sold at the Door and No Refunds for Cancellations
After the Deadline.

Tickets Available Online Only.

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

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



JOHN KIRIAKOU



ABP. CHRISTOPHOROS



MOTHER AGAPIA



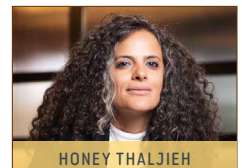
FR. BASHAR FAWADLEH



FR. PAUL ABERNATHY



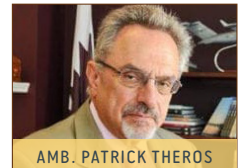
JONATHAN JACKSON



HONEY THALJIEH



JASON JONES



AMB. PATRICK THEROS



AMB. MANUEL HASSASSIAN

SAINT KATHERINE ANTIOCHIAN ORTHODOX MISSION

FALL PROGRAM



October 29 • November 5 • November 12 • November 19 • December 3 • December 10



COFFEE & REFRESHMENTS • EVENING PRAYERS
BIBLE STUDY • GROUP ACTIVITY

“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 letter to the Corinthians calling them to remain faithful to God’s teachings. Although the Israelites 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.

The next session of this season will be held on **Thursday, October 29 at 6:30 pm**
All are welcome!

7313 N. Waukegan Road, 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



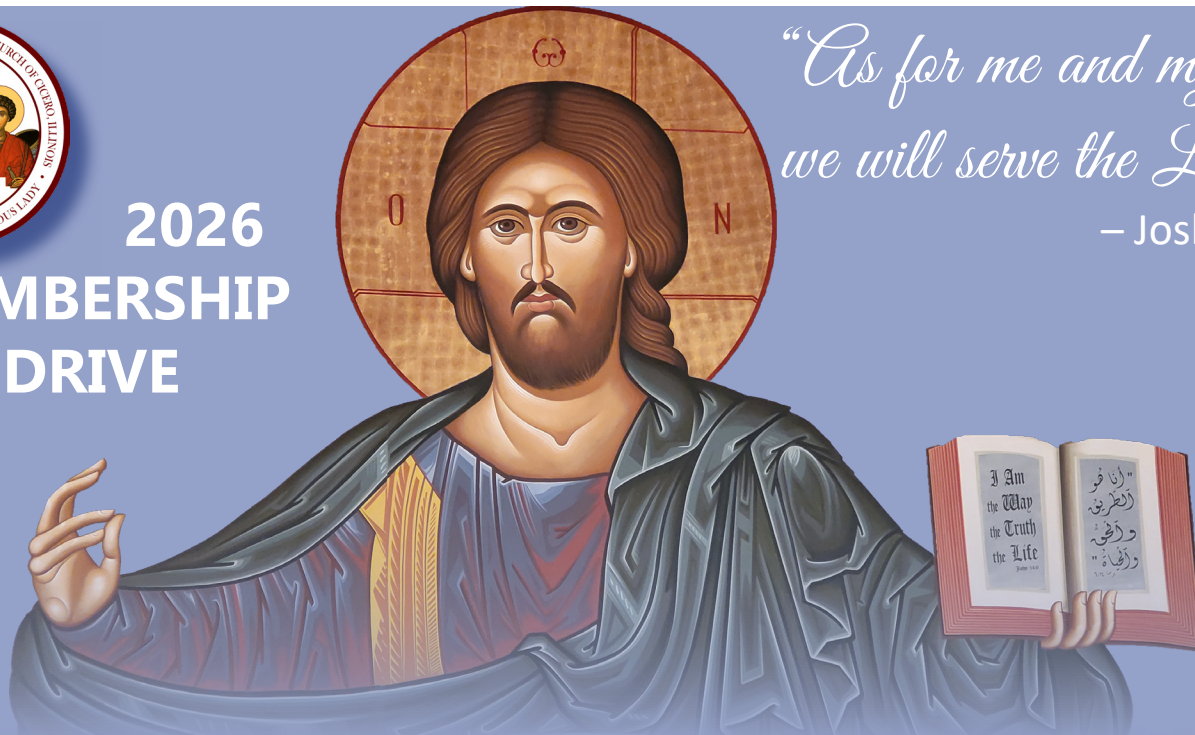
**Theme Days (optional)*

- *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,

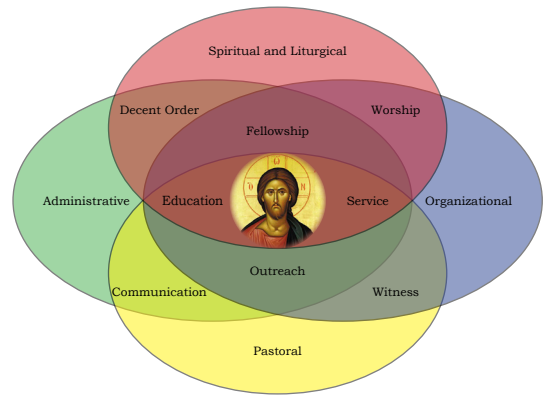
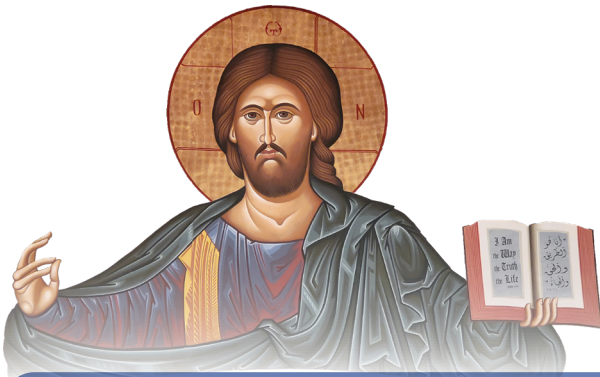
we are called to be one Body in Christ — united in worship, stewardship, service, and love.

- 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

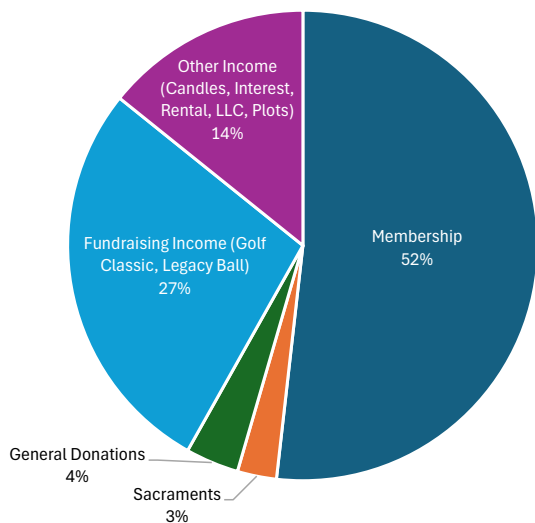
- Sunday School and youth programs
- Adult education
- Ministries for children and families

OUTREACH AND COMMUNITY CARE

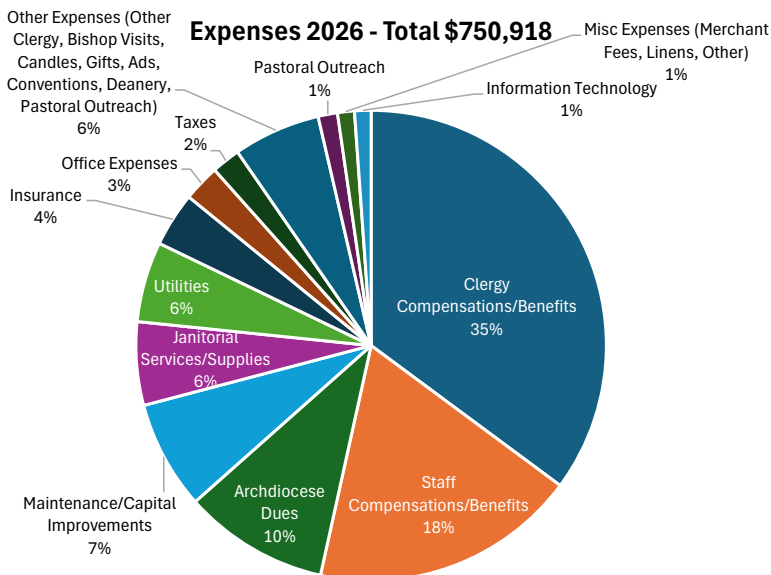
- Assistance to families in need
- Community support initiatives
- Charitable ministries

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



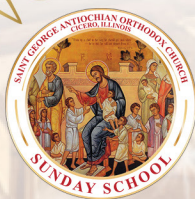
MAIL
to Church address



CALL
708.656.2927, x0



CONSIDER INCLUDING
SGC IN YOUR WILL



SAINT GEORGE ANTIOCHIAN ORTHODOX CHURCH, CICERO, IL

SUNDAY SCHOOL

REGISTRATION OPEN

Christmas Concert

to be held

SUNDAY, DECEMBER 20, 2026

following Divine Liturgy

♪ Rehearsals ♪

Sundays, Oct 11-Dec 13 after Sunday School
(12:30^{pm}-1:00^{pm})

♪ **ANGEL CHOIR** (Grades PreK-1st)

♪ **YOUTH CHOIR** (Grades 2nd-7th)

♪ **TEEN CHOIR** (Grades 8th-12th)

♪ *REGISTER HERE* ♪

