



WEEKLY BULLETIN

SUNDAY, OCTOBER 18, 2026

عيد القديس لوقا الإنجيلي البشير

THE FEAST OF THE HOLY APOSTLE AND EVANGELIST LUKE



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



Saint George Antiochian Orthodox Church كنيسة القديس جاورجيوس الانطاكية الارثوذكسية

The Most Reverend Metropolitan **SABA, Primate**

Antiochian Orthodox Christian Archdiocese of North America

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

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

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

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

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Dn. John Zayed

Dn. Moses Bynum

Sdn. Mazen Khalifeh

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Matthew Ablan, *CHANTER*

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Ryan McMahon, *HEAD USHER*

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CHURCH OFFICE:

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Samar Rihani, *ADMINISTRATIVE SECRETARY*

Holly Goljić, *GRAPHIC DESIGNER*

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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!

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 اتِّكَلِّنَا عَلَيْكَ.
مُبَارَكَ أَنْتَ يَا رَبُّ عَلَّمَنِي حَقُوقَكَ. (ثَلَاثًا)
يَا رَبُّ مَلْجَأُ كُنْتُ لَنَا فِي جِيلٍ وَجِيلٍ، أَنَا قُلْتُ
يَا رَبُّ ارْحَمْنِي وَاشْفِ نَفْسِي لِأَنَّنِي قَدْ خَطِئْتُ
إِلَيْكَ

يَا رَبُّ إِلَيْكَ لَجَأْتُ فَعَلَّمَنِي أَنْ أَعْمَلَ رِضَاكَ،
لَأَنَّكَ أَنْتَ هُوَ 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 3)

Let the heavens rejoice; let earthly things be glad; for the Lord hath wrought might with His arm, He hath trampled upon death by death. The firstborn of the dead hath He become. From the belly of Hades hath He delivered us, and hath granted great mercy to the world.

لِتَفْرَحِ السَّمَاوِيَّاتُ وَتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكَرِّ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنْحَ الْعَالَمِ الرَّحْمَةَ الْعُظْمَى.

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.

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

RESURRECTIONAL TROPARION (TONE 3)

Let the heavens rejoice; let earthly things be glad; for the Lord hath wrought might with His arm, He hath trampled upon death by death. The firstborn of the dead hath He become. From the belly of Hades hath He delivered us, and hath granted great mercy to the world.

لِتَفْرَحِ السَّمَاوِيَّاتُ وَتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكَرِّ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنْحَ الْعَالَمِ الرَّحْمَةَ الْعُظْمَى.

TROPARION OF THE FEAST OF SAINT LUKE (TONE 3)

O holy Apostle and Evangelist Luke, intercede with the merciful God, to grant our souls forgiveness of sins.

أَيُّهَا الرَّسُولُ الْقَدِيسُ الْبَشِيرُ لَوْقَا، تَشْفَعْ إِلَى الْإِلَهِ الرَّحِيمِ، أَنْ يُنْعِمَ بِغُفْرَانِ الزَّلَّاتِ لِنُفُوسِنَا.

TROPARION OF SAINT GEORGE THE GREAT MARTYR (TONE 4)

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

بِمَا أَنْتَ لِلْمَأْسُورِينَ مُحَرِّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشُّهَدَاءِ جَاورِ جِيُوسُ اللَّابِسُ الظُّفَرِ تَشْفَعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نُفُوسِنَا.

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 الْمَرْدُودَةِ، لَا تُعْرِضِي عَنْ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْتَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ 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 والدة الإله * اكتبُ لكِ راياتِ الغلبة يا
جنديةً مُحاميةً * وأقدمُ لكِ الشكرَ كَمُنْقَذَةٍ مِنَ الشَّدَائِدِ *
لكن بما أنَّ لكِ العِزَّةَ التي لا تُحَارَبُ * اعتقيني من
صُنُوفِ الشَّدَائِدِ * حتى أصرُخَ إليكِ إفرحي يا عروساً
لا عروسَ لها.

EPISTLE READERS

English

Arabic

Mariella Khoury

Today

Alice Saba

Liza Aygul

Oct 25

Diala Moaqad

THE SYNAXARION

On October 18th in the Holy Orthodox Church, we commemorate the holy Apostle and Evangelist Luke.

*Though near Emmaus I was kept from Thy vision,
Yet now, saith Luke, I see Thee, O Christ, distinctly.
On the eighteenth Luke reached the limit of his life.*

He was born in Antioch. In his youth, he excelled in his studies of Greek philosophy, medicine and art. During the ministry of the Lord Jesus on earth, Luke came to Jerusalem, where he saw the Savior face to face, heard His saving teaching and was witness to His miraculous works. Coming to believe in the Lord, Luke was numbered among the Seventy Apostles, and was sent out to preach. With Cleopas, he saw the resurrected Lord on the road to Emmaus (Luke 24). After the descent of the Holy Spirit, Luke returned to Antioch and there became a fellow worker of the Apostle Paul and traveled to Rome with him, converting Jews and pagans to the Christian Faith. At the request of Christians, he wrote his Gospel in about the year 60. Following the martyrdom of the great Apostle Paul, Luke preached the Gospel throughout Italy, Dalmatia, Macedonia and other regions. He painted three icons of the Most-holy Theotokos—one of which is protected by the nuns of the Antiochian Orthodox Christian Convent of Our Lady of Saydnaya in Syria. He also painted icons of the Holy Apostles Peter and Paul. Hence, Luke is considered to be the founder of Christian iconography. In old age, he visited Libya and Upper Egypt. From Egypt he returned to Greece, where he continued to preach and convert many with great zeal despite his old age. In addition to his Gospel, Luke wrote the Acts of the Apostles and dedicated both works to Theophilus, the governor of Achaia. Luke was 84 years old when the wicked idolaters tortured him for the sake of Christ and hanged him from an olive tree in the town of Thebes, in Boethia. The miracle-working relics of this wonderful saint were transported to Constantinople in the reign of Emperor Constantius, the son of Constantine.

On this day, we also commemorate Martyr Marinos the Elder at Anazarbos; and Venerable Theodore, Simeon and Euphrosyne, founders of the Monastery of the Great Cave in the Peloponnesus. By the intercessions of Thy saints, O Christ our God, have mercy upon us. Amen.

His voice has gone out into all the earth.

The heavens declare the glory of God.

**The Reading from the Epistle of
Saint Paul to the Colossians (4:5-11, 14-18)**

Brethren, conduct yourselves wisely toward outsiders, making the most of the time. Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer everyone. Tychicus will tell you all about my affairs; he is a beloved brother and faithful minister and fellow servant in the Lord. I have sent him to you for this very purpose, that you may know how we are and that he may encourage your hearts, and with him Onesimus, the faithful and beloved brother, who is one of you. They will tell you of everything that has taken place. Aristarchus my fellow prisoner greets you, and Mark the cousin of Barnabas (concerning whom you have received instructions—if he comes to you, receive him), and Jesus who is called Justus. These are the only men of the circumcision among my fellow workers for the kingdom of God, and they have been a comfort to me. Luke the beloved physician and Demas greet you. Give my greetings to the brethren at Laodicea, and to Nympha and the church in her house. And when this letter has been read among you, have it read also in the church of the Laodiceans; and see that you read also the letter from Laodicea. And say to Archippus, “See that you fulfill the ministry which you have received in the Lord.” I, Paul, write this greeting with my own hand. Remember my fetters. Grace be with you. Amen.

الى كل الأرض خرَجَ صوتهُ.

السموات تَدِيعُ مجدالله.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ

الرَّسُولِ إِلَى أَهْلِ كُولُوسِي (4:5-11, 14-18)

يَا إِخْوَةَ، اسْلُكُوا بِحِكْمَةٍ مِنْ جِهَةِ الَّذِينَ فِي الْخَارِجِ مُفْتَدِينَ الْوَقْتَ. وَلْيَكُنْ كَلَامُكُمْ كُلَّ حِينٍ ذَا لُطْفٍ، مُصْلِحاً بِمِلْحٍ حَتَّى تَعْلَمُوا كَيْفَ يَنْبَغِي لَكُمْ أَنْ تُجَابُوا كُلَّ وَاحِدٍ. جَمِيعُ أَحْوَالي سَيُعْلِمُكُمْ بِهَا تِيخِيكُوسَ الْأَخَ الْحَبِيبَ وَالْخَادِمَ الْأَمِينُ وَالْعَبْدُ مَعِيَ فِي الرَّبِّ. الَّذِي بَعَثْتُهُ إِلَيْكُمْ لِهَذَا بَعَيْنِهِ لِيَعْرِفَ أَحْوَالَكُمْ وَيُعَزِّي قُلُوبَكُمْ. مَعَ أَنْيْسِيمُسَ الْأَخِ الْأَمِينِ الْحَبِيبِ الَّذِي هُوَ مِنْكُمْ. فَهُمَا يُعْلِمَانِكُمْ بِالْأَحْوَالِ هَهُنَا. يُسَلِّمُ عَلَيْكُمْ أَرِسْتَرُخُسُ الْأَسِيرُ، وَمَرْقُسُ ابْنُ أُخْتِ بَرْنَابَا الَّذِي أَخَذْتُمْ فِي حَقِّهِ وَصَايَاتٍ. فَإِذَا قَدِمَ إِلَيْكُمْ فَاقْبَلُوهُ. وَيَسُوعُ الْمُسَمَّى يُوسْتُسَ، الَّذِينَ هُمْ مِنْ أَهْلِ الْخِتَانِ. هَؤُلَاءِ وَخَذَهُمْ مُعَاوِنِي فِي مَلَكُوتِ اللَّهِ وَهُمْ قَدْ صَارُوا لِي تَعْزِيَةً. يُسَلِّمُ عَلَيْكُمْ لَوْقَا الطَّبِيبِ الْحَبِيبِ وَدِيمَاسُ. سَلِّمُوا عَلَى الْإِخْوَةِ الَّذِينَ فِي اللَّادِيقِيَّةِ وَعَلَى نِمْفَاسَ وَالْكَنِيسَةِ الَّتِي فِي بَيْتِهِ. وَمَتَى تُلِيَتْ الرِّسَالَةُ عَنْدَكُمْ، فَاعْتَنُوا بِأَنْ تُنْتَلَى فِي كَنِيسَةِ اللَّادِيقِيِّينَ أَيْضاً، وَأَنْ تُتْلَا أَنْتُمْ تِلْكَ الَّتِي مِنَ اللَّادِيقِيَّةِ. وَقُولُوا لِأَرْخِطُسَ، “تَأْمَلِ الْخِدْمَةَ الَّتِي تَسَلَّمْتَهَا فِي الرَّبِّ حَتَّى تُتِمَّهَا.” السَّلَامُ بِيَدِي أَنَا بُولُسَ. اذْكُرُوا قِيُودِي. النِّعْمَةُ مَعَكُمْ. آمِينَ

The Reading from the Holy Gospel

according to Saint Luke (10:16-21)

The Lord said, "He who hears you hears Me, and he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me." The Seventy returned with joy, saying, "Lord, even the demons are subject to us in Thy Name!" And Jesus said to them, "I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions and over all the power of the enemy; and nothing shall hurt you. Nevertheless, do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven." In that same hour Jesus rejoiced in the spirit and said, "I thank Thee, Father, Lord of heaven and earth, that Thou hast hidden these things from the wise and prudent and revealed them to babes; yea, Father, for such was Thy gracious will."

فصل شريف من بشارة القديس لوقا

الإنجيلي البشير والتلميذ الطاهر (10:16-21)

قال الرب لتلاميذه: مَنْ سَمِعَ مِنْكُمْ فَقَدْ سَمِعَ مِنِّي، وَمَنْ رَدَّكُمْ فَقَدْ رَدَّنِي، وَمَنْ رَدَّنِي فَقَدْ رَدَلَ الَّذِي أَرْسَلَنِي. فَرَجَّعَ السَّبْعُونَ بِفَرَحٍ قَائِلِينَ: يَا رَبُّ، إِنَّ الشَّيَاطِينَ أَيْضاً تَخَضَعُ لَنَا بِاسْمِكَ. فَقَالَ لَهُمْ: إِنِّي رَأَيْتُ الشَّيْطَانَ سَاقِطاً مِنَ السَّمَاءِ كَالْبَرْقِ. وَهَا أَنَا أُعْطِيكُمْ سُلْطَاناً أَنْ تَدُوسُوا الْحَيَّاتِ وَالْعَقَارِبَ وَقُوَّةَ الْعَدُوِّ كُلَّهَا وَلَا يَضُرُّكُمْ شَيْءٌ، وَلَكِنْ لَا تَفْرَحُوا بِهَذَا، أَنَّ الْأَرْوَاحَ تَخَضَعُ لَكُمْ، بَلْ بِالْآخَرَى افْرَحُوا بِأَنَّ أَسْمَاءَكُمْ كُتِبَتْ فِي السَّمَاوَاتِ. وَفِي تِلْكَ السَّاعَةِ تَهَلَّلَ يَسُوعُ بِالرُّوحِ وَقَالَ: أَعْتَرِفُ لَكَ يَا أَبَتِ، رَبَّ السَّمَاءِ وَالْأَرْضِ، لِأَنَّكَ أَخْفَيْتَ هَذِهِ عَنِ الْحُكَمَاءِ وَالْعُقَلَاءِ، وَكَشَفْتَهَا لِلْأَطْفَالِ. نَعَمْ، يَا أَبَتِ، لِأَنَّكَ هَكَذَا ارْتَضَيْتَ

COMMUNION HYMN FOR THE FEAST OF SAINT LUKE (TONE 8)

His sound hath gone out into all the earth;
and his words to the ends of the world.
Alleluia.

إِلَى كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُ. السَّمَاوَاتُ تُذِيعُ مَجْدَ اللَّهِ. هَلِّلُوبِيا.

Holy Bread Offered By:

Today – 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**

Nov 22 – **OPEN**

Nov 29 – **OPEN**

Dec 6 – **OPEN**

Dec 13 – **OPEN**



SCAN ME

Coffee Hour Sponsors:

Today – Mary Homsy and
Family

Oct 25 – **OPEN**

Nov 1 – Peter and Amani Isaid and
Family

Nov 8 – **OPEN**

Nov 15 – **OPEN**

Nov 22 – **OPEN**

Nov 29 – **OPEN**

Dec 6 – **OPEN**

Dec 13 – **OPEN**



SCAN ME

BAPTISMS

Last Sunday ZANDER and SOPHIA, children of
Nathan and Katelyn Fakhouri.

Today ISABELLA, daughter of Fady and
Jenna Mseih.

Oct 25 LORENZO, son of Jerry and
Amanda Haddad.

Nov 14 ELIAS, son of Ramez and Vanessa
Fakhoury.

YAF Coffee AND Fellowship SPONSORS

↳ Oct 25 – **OPEN**

↳ Nov 8 – **OPEN**



SCAN ME

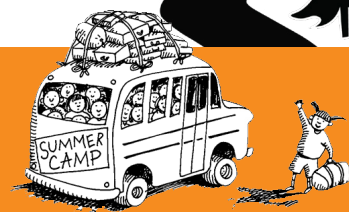
MEMORIALS

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



Camp St. George I-OWA July 4-10, 2027

Summer
Camp



- Program and Administrative Staff applications open Nov 1.
- Camper Registration and Counselor applications open Dec 1.
- Summer Staff applications are due Jan 1.
- Visit the camp website (csgiowa.org) for details and registration.

REFLECTION

"Everyone has a cross to carry in this life. Why? Since Christ endured the Cross, we must also endure it. On the one hand, the Cross is sweet and light, but on the other hand, it can also be bitter and heavy. How we experience it depends on our will. If we choose to bear Christ's Cross with love, then it will be very light... But if we have a negative attitude about our Cross, it will become very heavy--too heavy to life."

— Saint Ephraim of Katounakia
+1998

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 pg. 14-15</i>)	After Communion
	• God's Little Lights (<i>see pg. 28</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	• Saint Romanos the Melodist 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. 19</i>)	After Vespers
	• Young Adult Fellowship (YAF) Board Games and Baking (<i>see pg. 21</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. 14-15</i>)	After Communion
	• God's Little Lights (<i>see pg. 28</i>)	After Communion
	• Coffee Hour	After Liturgy
Tue, Oct 27	• Finance Committee Zoom Meeting	5:30 pm
	• Saint Romanos the Melodist Byzantine Choir Zoom Training	7:30 pm
Wed, Oct 28	West Campus Ministry (<i>see pg. 31</i>)	6:30 pm
Thu, Oct 29	Saint Katherine Mission Evening Program (<i>see pg. 30</i>)	6:30 pm
Sat, Oct 31	Great Vespers Service	5:00 pm
Sun, Nov 1	• 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. 14-15</i>)	After Communion
	• God's Little Lights (<i>see pg. 28</i>)	After Communion
	• Coffee Hour	After Liturgy
Mon, Nov 2	• Finance Committee Zoom Meeting	6:00 pm
	• Teen SOYO Officers' Meeting	7:00 pm
	• Sunday School Teachers' Zoom Training Session	8:00 pm
Tue, Nov 3	Saint Romanos the Melodist Byzantine Choir Zoom Training	7:30 pm
Wed, Nov 4	West Campus Ministry (<i>see pg. 31</i>)	6:30 pm
Thu, Nov 5	Saint Katherine Mission Evening Program (<i>see pg. 30</i>)	6:30 pm

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 Concealed Theology
By His Eminence Metropolitan Saba (Isper)

Holy Scripture is not a book of historiography. It is a book of theology; it speaks of God's work among human beings while God acts within human reality and human life. When believers read and understand what God has done for them, they read their history in light of this divine action, for the believer has no life apart from God. It is in this sense that we approach the historical dimension of Holy Scripture.

History books are concerned with historiography: recording events in detail, determining as accurately as possible when they occurred, gathering the various accounts of a single event, and comparing and examining them in order to arrive at the most precise possible knowledge of what happened, when, and how. In this sense, Holy Scripture is not a book of history, even though it contains information useful for historical study.

The journey of the people of the Old Covenant—and, consequently, of every believer—is like that of a poor man who suddenly discovered that his only son needed a costly operation, while he himself did not possess a single penny. He turned to his Lord, offering a prayer from a sorrowful and afflicted heart and placing his suffering in God's hands. The following day, a money transfer arrived from his brother abroad, who had not been in contact with him for years. When he opened it, he found that the amount sent was exactly what he needed. If this man is truly a believer, his experience will lead him to see what God has done for him as more significant than his son's illness. Indeed, his son's illness becomes a means through which God's work is revealed.

The believer does not see such an event as a coincidence, but as providence—indeed, as God's providential care prepared beforehand for him. When he tells others what happened, he is speaking primarily about God's action and intervention in his life. How numerous are the events through which God speaks to us and enters into our lives!

The believer reads his past—that is, his history—in the light of God's presence in his life and His companionship with him; glory be to Him. Otherwise, he blinds himself to God's works. In recounting this divine action, he may sometimes exaggerate, sometimes misread it, and at other times clothe God in human culture. This is how things happen among human beings.

Take several witnesses to an accident in which a car strikes a person, and you will receive several accounts, all of them true. Yet each witness recounts what he saw through the lens of his own reaction to the event. Many factors shape his account: his psychological disposition and temperament, the accuracy of his observation, his ability to analyze, whether he has a personal relationship with the driver or the victim, and so forth.

So it was with the people of the Old Covenant. God accompanied them in order to establish the foundation through which He would reveal Himself to humanity. Throughout this companionship, the people were often astonished by His works; they frequently misunderstood His intentions. At times, they corrected their wayward conduct, but often they disregarded both Him and His commandments.

The Old Covenant taught humanity divine truths practically, not theoretically. The people understood that they prevailed when they obeyed God and were defeated when they abandoned or disobeyed Him. This, for example, is the theological rhythm of the Book of Judges. The people learned that God could feed them out of nothing when they received manna and quail, and that they would go hungry if they trusted in His gifts rather than in Him personally, when they discovered that the manna spoiled whenever they stored it as provisions for themselves.

You must read the history of the Old Covenant in order to understand how God works with you personally. Yet you must approach it not only in its human dimension, but also in its divine dimension. Why? Because it is not merely ordinary human history. It is, on the one hand, the history of humanity's dealings with God and, on the other, the history of God's action within humanity.

The historical event is not the ultimate purpose; rather, it is the theology concealed within the folds of the event and lying beyond it. Scripture mentions the event primarily to disclose its theological meaning, not to chronicle it. When Scripture recounts the fall of Jericho, for example, it narrates it in a liturgical style. Why? Because, according to many prominent scholars, the city had already been completely destroyed and abandoned at least two centuries before Joshua and his people entered it.

How are we to understand this? Centuries after the people had settled in the land, and after the rise of its monarchy and its administrative institutions, the religious writing of the community's history began. The scribes started recording traditions that had been preserved orally for centuries. This was not unique to the Hebrews. All ancient peoples wrote their histories on the basis of traditions handed down orally from a time before writing had been invented. Yet what was preserved and transmitted orally centered primarily upon God and His role in the community's life. With the passage of time, therefore, it becomes more a theological reading of events than a precise chronicle of them. Thus, in the eyes of later generations, the settlement of the ruined city became a divine gift.

When the community of the Old Covenant enjoyed stability and prosperity, it saw greatness and power in its heritage and regarded God as its support and protector. When it was humiliated and defeated, it perceived God as having abandoned it, as well as punishing and disciplining it. God played His part in shaping the people, just as an artist carves a stone to create a beautiful statue. In the end, God fashioned a faithful remnant from which Christ came and opened the door to all nations.

The history of the Old Covenant is the history of every human soul that journeys with God. Every soul, engaged in spiritual struggle, understanding God's purposes well, errs and falls, repents and rises again, then strays and comes to its senses. Throughout this entire journey, God accompanies it as guide, shepherd, and disciplinarian, gentle and severe, present and sometimes seemingly absent, caressing and striking. He knows how to draw us along until He brings us to the pastures of salvation.

But the problem with humans, generally speaking, is that they often treat God as merely a miraculous being, wishing Him to be a dazzling magician. They demand miracles from Him, but they stipulate them according to their own understanding, not His. They want to see in the manna and quails only divine rain, and they refuse to see God's miracle in the simultaneous arrival of the fleeing, hungry, and exhausted people on the shore, and the migration of birds from north to south!

They want to see in the drowning of Pharaoh's chariots a miraculous parting and return of the waters of the Red Sea, as depicted in the famous film *The Ten Commandments*[1.1]. Yet they refuse to recognize God's wondrous action in His use of the tides in the marshlands of the Red Sea lakes to impede the movement of Pharaoh's chariots. This is precisely what the Book of Exodus says in chapter fourteen.

God is able to perform a spectacular miracle, but He is also capable of making nature which He created serve His divine purposes.

An elderly Polish woman suffering from severe toothache complained to her parish priest about Saint Anthony—the patron saint of toothaches in Poland—because he had not answered her prayers and healed her. The priest prayed and asked the saint for an answer. The saint appeared to him and said, “What am I to do for her, Father? I have sent her a dentist three times!”

Do not many people deal with God in precisely this way?

اللاهوت المخبوء المتروبوليت سابا (اسبر)

ليس الكتاب المقدس كتاب تاريخ. إنه كتاب لاهوت؛ يتكلم عن عمل الله مع البشر. والله يعمل في واقع البشر وفي حياتهم. وعندما يقرأ المؤمنون، ويعون، ما فعله الله معهم، فهم يقرؤون تاريخهم انطلاقاً من هذا الفعل، إذ ما من حياة للمؤمن من دون الله. بهذا المعنى نقارب البعد التاريخي للكتاب المقدس

تهتم كتب التاريخ بالتاريخ، أي بتسجيل الأحداث بالتفصيل، والتدقيق في معرفة زمن حدوثها الأقرب إلى الصحة، وجمع الروايات المتعددة للحدث الواحد، ومقارنتها وتحصيلها، بغية الوصول إلى معرفة ما قد حدث، ومتى، وكيف، بأكبر دقة ممكنة. بهذا المعنى، ليس الكتاب المقدس كتاب تاريخ، وإن احتوى على معلومات تفيد في التاريخ

مثل مسيرة شعب العهد القديم، ونالياً كل مؤمن، كمثال ذلك الفقير، الذي استفاق على ضرورة إجراء عملية جراحية مكلفة لابنه الوحيد، وهو لا يملك قرشاً واحداً. فتوجه إلى ربّه، رافعاً صلاته النابعة من قلب حزين ومكروب، واضعاً معاناته بين يديه. وإذ بحالة مالية تصله، في اليوم التالي، من أخيه المغترب، الذي لم ينفقه منذ سنوات، فيفتحها ويجد أن كمّ المال المرسل هو ما يحتاج إليه بالضبط. خيرة هذا الإنسان، إن كان مؤمناً حقاً، تجعله يرى في ما فعله الله له أهمية تفوق مرض ابنه. لا بل يصير مرض ابنه وسيلة لإعلان عمل الله

لا يرى المؤمن في حدث كهذا، مصادفة، بل رعاية، ورعاية مسبقة له. وعندما يحدث الآخرين بما صار معه، فهو يتحدث، بالأحرى، عن عمل الله وتدخله في حياته. وما أكثر الأحداث التي يخاطبنا الله بواسطتها، فيتدخل في حياتنا عبرها

يقرأ المؤمن ماضيه، أي تاريخه، على ضوء حضور الله في حياته ومرافقته، له المجد. وإلا فهو يتعامى عن أفعال الله. في سرده لعمل الله هذا، قد يبالغ مرّة، وقد يخطئ القراءة مرّة، وقد يلبس الله ثقافة بشرية مرّة أخرى. هكذا تحدث الأمور عند البشر

خذ عدّة شهود لحادثة اصطدام سيارة بشخص، فتحصل على عدّة روايات، جميعها صحيح. لكن كل شاهد يروي ما قد رأى انطلاقاً من تفاعله مع الحدث. وتلعب عوامل عديدة دورها في روايته: نفسيته وطباعه لهما دور، وكذلك دقة ملاحظته، ومقدرته على التحليل، ووجود علاقة شخصية له مع السائق أو المصدوم... الخ

هكذا كان شعب العهد القديم. يرافقه الله من أجل تأسيس نواة لانكشافه تعالى للبشر. وفي مرافقته هذه، كثيراً ما اندهش الشعب بأعماله، وكثيراً ما أخطأ في فهم مقاصده، وكثيراً ما قوّم ما قد انحرّف من سلوكه، وكثيراً ما تغاضى عنه وعن وصاياه.

علم العهد القديم البشر الإلهيات عملياً، لا نظرياً. فهم الشعب أنه غالباً لأنهم ينتصرون حينما كانوا مطيعين لله، وأنهم يهزمون حينما يهجرّونه أو يعصونه. هذا إيقاع لاهوت سفر القضاة، على سبيل المثال. عرفوا أن الله يقيتهم من لا شيء عندما وجدوا المَن والسلوى، وأنهم يجوعون إن اتكلوا على عطايه لا عليه شخصياً، عندما وجدوا أن المَن يفسد حين يخزنونه مؤونة لهم

أنت مضطر لقراءة تاريخ العهد القديم، كي تفهم طريقة عمل الله معك شخصياً. لكنك تقاربه، لا من بعده البشري فقط، بل الإلهي أيضاً. لماذا؟ لأنه ليس تاريخاً بشرياً عادياً، بل تاريخ تعامل البشر مع الله من جهة، وتاريخ فعل الله في البشر من جهة ثانية

ليس الحدث التاريخي هو الهدف، بل اللاهوت الكامن في ثنايا الحدث وما وراءه. ويذكر الكتاب المقدس الحدث، أساساً، لكي يقول المغزى اللاهوتي منه، لا لكي يورّخه. فعندما يذكر الكتاب سقوط أريحا، مثلاً، يسرده بأسلوب ليتورجي. لماذا لأن المدينة كانت قد دُمرت كلياً وهُجرت، قبل قرنين، على الأقل، من تاريخ دخول يسوع وجماعته إليه، على مايقول كثر من الدارسين الكبار

كيف نفهم الأمر؟ بعد قرون من الاستقرار في الأرض، ونشوء الملكية والدواوين، بدأت كتابة تاريخ الجماعة دينياً، فبدأ الكتبة بتدوين ما كان محفوظاً شفهيّاً لقرون خلت. هذا لا يخص العبرانيين فقط، فجميع الشعوب القديمة كتبت تاريخها انطلاقاً من تراثها المتناقل شفويّاً، في زمن لم تكن الكتابة قد اكتشفت بعد. لكن ما قد حُفظ، وتناقله الناس شفهيّاً، متمحور، أساساً، حول الله ودوره في حياة الجماعة. ولذلك يصير، عبر الزمن، قراءة لاهوتية للأحداث، أكثر ممّا هو تاريخ لها. فيصبح استيطان المدينة المدمّرة عطية إلهية، في نظر الأجيال اللاحقة

رأت جماعة العهد القديم في تراثها عظمة وقوة، وفي الله سنداً وحامياً، عندما كانت في استقرار وازدهار. ورأت في الله تخليّاً، كما ومُعاقباً ومؤدّباً، عندما كانت مذلولة مهزومة. لعب الله دوره في نحتها، كما ينحت الفنان الحجر ليصنع تمثالاً جميلاً منه. نحت الله، في المطاف الأخير، بقية أمينة، أتى المسيح منها، وفتح الباب لجميع الشعوب

تاريخ العهد القديم هو تاريخ كل نفس بشرية تسير مع الله. وكل نفس مجاهدة روحياً تدرك مقاصد الله جيّداً، تخطئ وتسقط، وتتنوب وتنهض، ومن ثم تزوغ وتعني نفسها... والله يرافقه طوال هذه المسيرة، هادياً وراعياً ومؤدّباً، ليناً وقاسياً، حاضراً وأحياناً يبدو غائباً، ملاطفاً وصافعاً. يعرف كيف يلاعبنا حتى يأتي بنا إلى مراعي الخلاص

لكن مشكلة البشر، عموماً، أنهم غالباً ما يتعاطون مع الله بصفته كائناً إعجازياً فقط، ويريدونه ساحراً مدهشاً. يطلبون منه معجزة، ويشترطونها بحسب مفهومهم، لا بحسب مفهومه هو. يريدون أن يروا في المَن والسلوى، إِمطاراً إلهياً فقط، ويرفضون أن يروا إعجاز الله في تزامن وصول الهاربين، الجوعى والمنهكين، إلى الساحل، مع هجرة الطيور من الشمال إلى الجنوب على سبيل المثال!!

يريدون أن يروا في غرق مركبات فرعون، انفلاق وعودة عجائبية لمياه البحر الأحمر، كما في فيلم الخروج الشهير، ويرفضون أن يردّوا يروا إعجاز الله، في عرقلة سير مركبات جيش فرعون، إلى استخدامه، تعالى، لحركة المدّ والجزر في مستنقعات بحيرات البحر الأحمر. وهذا ما يقوله سفر الخروج حرفياً في الإصحاح الرابع عشر.

الله قادر على صنع عجيبة ساحرة (سحرية)، ولكنه قادر، أيضاً، على جعل الطبيعة، التي خلقها، خادمة لمقاصده الإلهية.

صارحت عجوز بولندية، تعاني من وجع أسنانها الشديد، كاهن الرعية بعبثها على القديس أنطونيوس (شفيع آلام الأسنان في بولندا)، لأنه لم يستجب لطلباتها وبشفيها. فصلّى الكاهن، وطلب من القديس جواباً. فظهر القديس له وقال: ماذا أفعل لها أيها الأب، وقد أرسلت لها طبيب الأسنان ثلاث مرات؟!

ألا يتعاطى كثيرون مع الله هكذا؟!



The Scroll

A Newsletter of Saint George Church Sunday School

THE BIBLE AS A SOURCE FOR THE FAITH

Last week, we delved deeper into the Bible and its role as one of our five sources of faith. The Bible is the inspired word of God and contains Divine Revelation within it—these are the truths that God has made known to us through the inspiration of the Holy Spirit. The Scriptures were made official thousands of years ago and written down for us to pass on to each generation.

The Scriptures are our perfect guide to salvation, however they are not meant for mere study or academic prowess. They are meant to transform us from the inside out and be lived through our actions. Living according to Scripture is a daily and active choice, one that takes time and effort—just like growing fruit!

Galatians 5:22-23 paints a picture of what living the faith looks like through the “Fruit of the Spirit”—“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” This passage from Galatians is a perfect summary of the Word of God and the ways in which it should inspire us to live out our faith.

** Lesson 5 summary reflects last week's lesson from Sunday, October 11, 2026.*

Did You Know?

Rehearsals for the Annual Christmas Concert have already begun! They are Sundays directly after Sunday School classes. Register your students for Youth Choir right away, if you have not already done so, and send them to rehearsal each week, so they are well-prepared for the performance.

Creating Memories



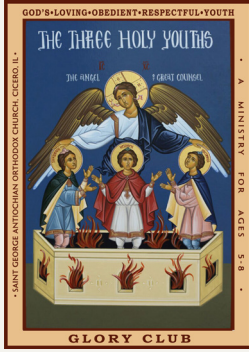
REGISTER FOR
SUNDAY SCHOOL
TODAY



Save the Date



- | | |
|--------------|---|
| 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 |
| Mon Nov 2 | Sunday School Teachers' Zoom Training |
| Sun Nov 8 | <ul style="list-style-type: none">• Sunday School Classes / God's Little Lights• Youth Choir / Christmas Concert Rehearsal |



Glory Club

Give Thanks Give Hope

Sat, Nov 21 2026

9:45 AM – 11:30 AM

Phil's Friends

1150 N. Swift Road, Addison, IL 60101

Free
Event

Space is
limited to
36 people

Humanitarian Event

- Pack care packages for friends facing cancer
- Color and decorate care packages boxes and Cards of Hope
- **Bring 1 NEW BLANKET or WOMEN'S HAT PER CHILD as a donation**
- Each child must be accompanied by a parent
- Water bottles permitted – No Food allowed



INVITING
– ALL KIDS –
(ages 5-8)



SCAN ME

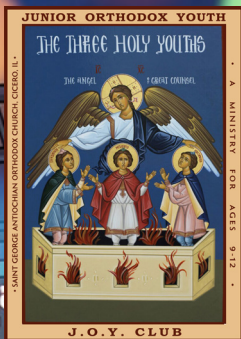
RSVP REQUIRED
by Sun | Nov 15



phil's friends

cancer is strong. **hope is stronger.**





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

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)

PILGRIMAGE TO ANTIOCHIAN VILLAGE

THU-SAT | OCT 8-10 2026

MEMORIES FROM THE PARTICIPANTS

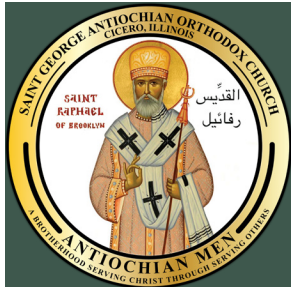
Thursday-Saturday, October 8-10, 2026, the Antiochian Men (A-MEN) of Saint George Church in Cicero, Illinois, went on a pilgrimage to Antiochian Village in Bolivar, Pennsylvania. At the conclusion of the pilgrimage, each participant was asked to share, as listed below.

What was your favorite memory of this 2026 A-MEN AV Pilgrimage?

Adel Alfakhori	<i>"Going to the festival with my brothers."</i>
Khalil Barbari	<i>"Great Group. We bonded together. We had real fun, lots of laugh[s] and jokes. What a great time."</i>
Michael Barbari	<i>"Getting to know more about my brothers during the bonfire."</i>
Azzam Barhoumeh	<i>"Spending time with my Church brothers."</i>
George Barhoumeh	<i>"Getting to know Deacon George."</i>
George Conopeotis	<i>"Seeing the Deacons' passion for teaching and sharing their faith."</i>
Ala' Imseeh	<i>"We were one hand in Jesus Christ."</i>
Daoud Kahoush	<i>"Bonfire hanging [out] with A-MEN."</i>
Jeries Kahoush	<i>"Connecting with other men from Church and strengthening my relationship with them, personally and spiritually."</i>
Ryan McMahon	<i>"The valuable teaching and joyful fellowship."</i>
Cesar Montesinos	<i>"To get to know other brothers from the Church."</i>
Herbert Obah, Jr.	<i>"Enjoy a good drink and laugh with the brothers at the bonfire."</i>
Suhail Qumri	<i>"Bonding with my brothers and getting to now some of them at a deeper level."</i>
Hector M. Rodriguez	<i>"Love and friendship. Thanks everyone."</i>
Bassam Saba	<i>"At the bonfire when every[one] shared his stories about life outside Church and we bonded as one family."</i>

Samar Shunnarah	<i>"Ice breakers and morning walks."</i>
Akram Zanayed	<i>"The starting of the bonfire which quickly grew to a roaring flame was symbolic of the growing brotherhood during the entire event."</i>
Fadlallah Zanayed	<i>"To share this experience with everyone in this group with the love of Christ."</i>
Rammy Issa Zanayed	<i>"Truly meeting and getting to know better my brother in Christ, Herbert."</i>
Ronnie Zanayed	<i>"The new connections and bonds that I have created with my new brothers."</i>
Samer Zanayed	<i>"To be able to experience this retreat with my 78-year[-old] father and build my spiritual connections with my brothers to be a better father, son, husband, follower of Christ."</i>
Yacoub Zayed	<i>"Spending time with my brother at a wonderful facility."</i>
Dn Moses Bynum	<i>"One of the brothers apologizing for not knowing the names of some of his brothers. He promised to know more people going forward."</i>
Dn John Zayed	<i>"Prayers outside in the outdoor chapel."</i>
Dn George Nassief	<i>"The 5-part presentation and discussion about Joseph from the book of Genesis."</i>
Fr Gabriel Coronel	<i>"Seeing everyone engaged, joyful, and eager to grow in Christ."</i>
Fr Fouad Saba	<i>"Real men pray and submit to being a body, a Church. I saw this consistently throughout the pilgrimage. Love, respect, joy, kindness, brotherhood."</i>





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

"AS IRON SHARPENS IRON, SO ONE MAN SHARPENS ANOTHER." — PROVERBS 27:17

"ال حديدي بال حديدي حدد وال انسان ي حدد وجهه صاحب."
— امثال ٢٧:١٧



ANTIOCHIAN WOMEN

Upcoming Events



SPIRITUAL SISTERS CIRCLE
October 24, 2026



ANNUAL THANKSGIVING DINNER
November 14, 2026

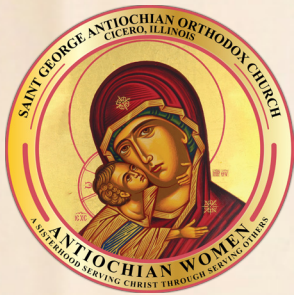


SPIRITUAL RETREAT
December 5, 2026



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.

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.

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



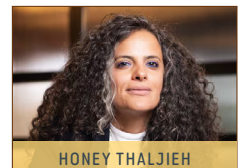
FR. BASHAR FAWADLEH



FR. PAUL ABERNATHY



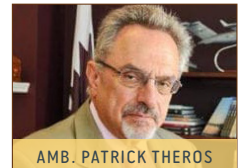
JONATHAN JACKSON



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 Isrealites 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



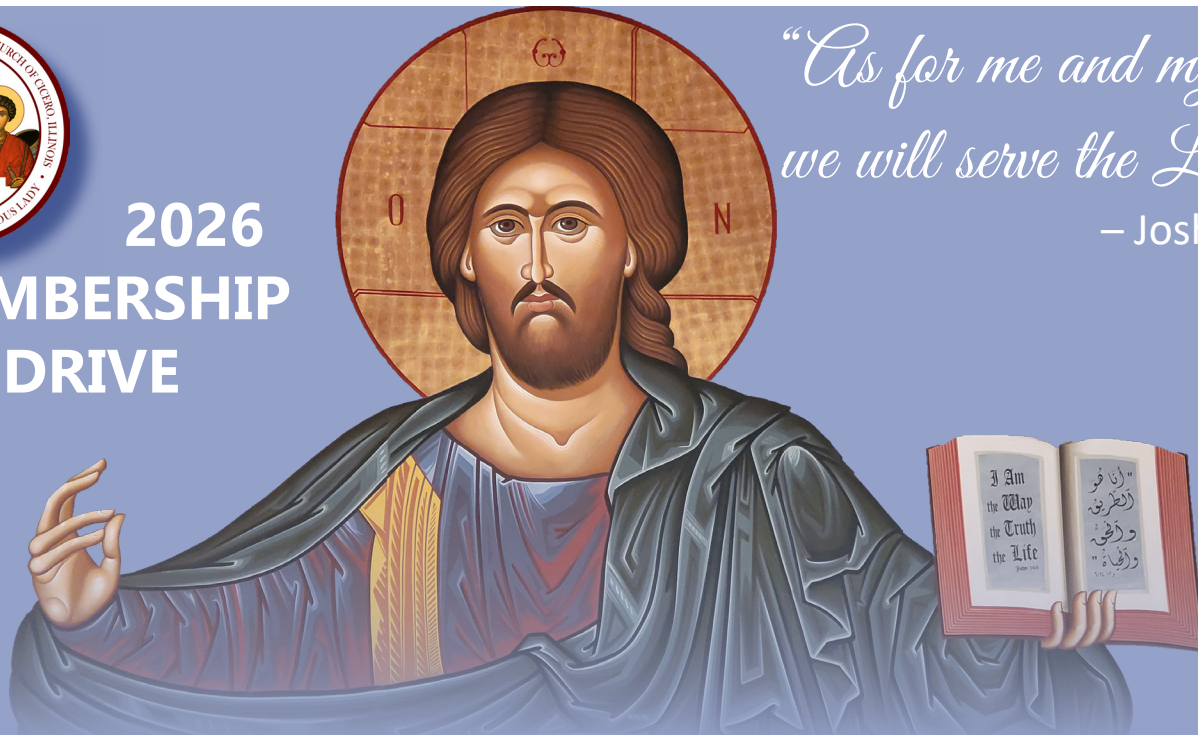
**Theme Days (optional)*

- *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,

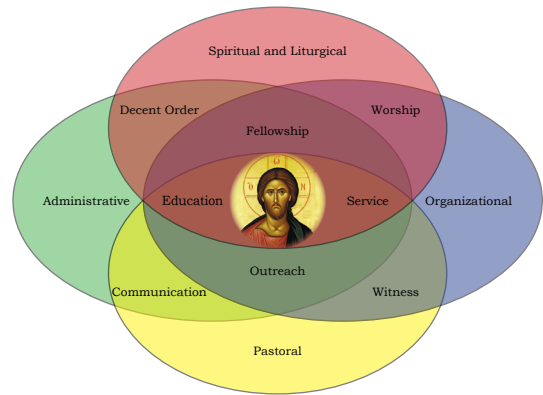
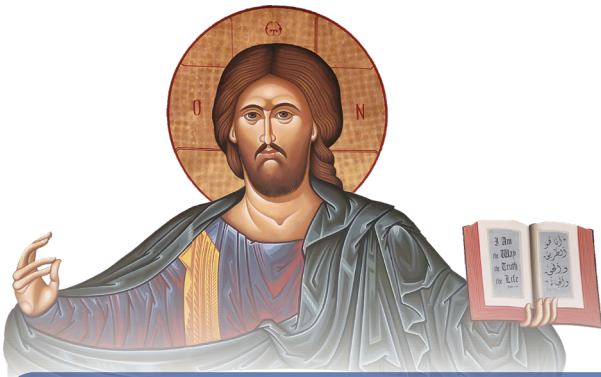
we are called to be one Body in Christ — united
in worship, stewardship, service, and love.

- 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

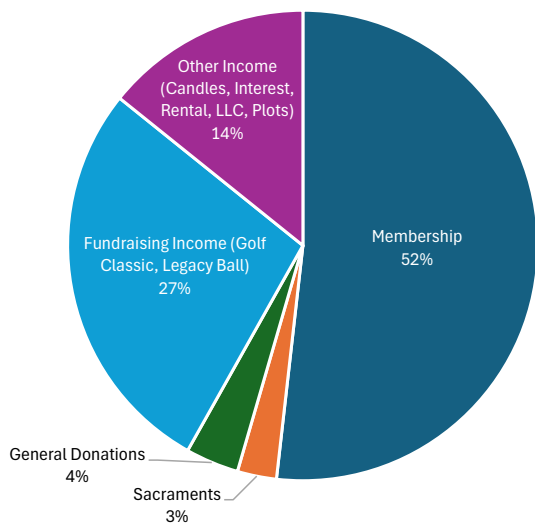
- Sunday School and youth programs
- Adult education
- Ministries for children and families

OUTREACH AND COMMUNITY CARE

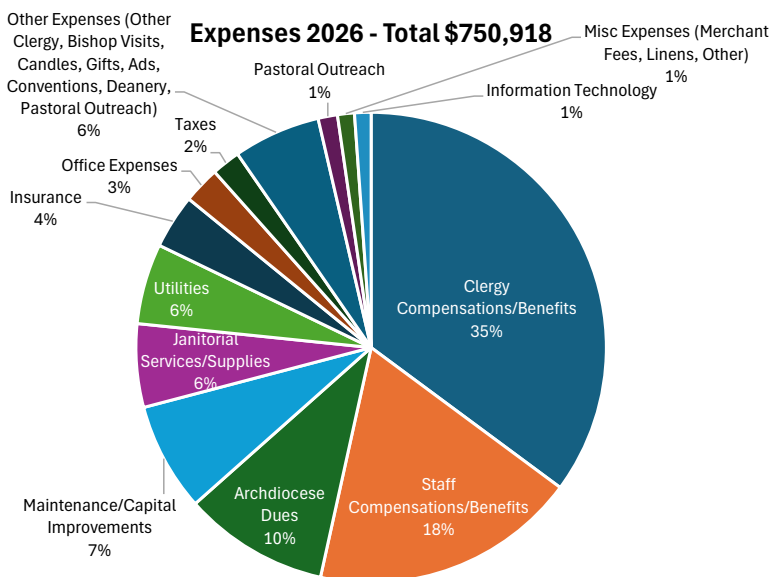
- Assistance to families in need
- Community support initiatives
- Charitable ministries

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



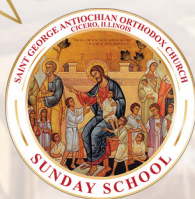
MAIL
to Church address



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** ♪

