Weekly Bulletin

Sunday, November 1, 2026

عيد القديسين الماقتي الفضة قزما ودميانوس والأحد الخامس من لوقا

THE FEAST OF THE HOLY UNMERCENARIES COSMAS AND DAMIAN AND THE FIFTH 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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Samar Rihani, *ADMINISTRATIVE SECRETARY*
Holly Goljić, *GRAPHIC DESIGNER*

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

OFFICE HOURS:

Monday-Friday: 8:30am-5:00pm

Saturday: By Appointment

Sunday: Closed

WEEKLY SERVICES SCHEDULE:

Saturdays: Great Vespers as announced
Sundays: 9:00am Orthros (Matins), 10:15am Great Doxology, 10:20am 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 و سهلا!***

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.: 651/2026

Monastery of Our Lady of Balamand, Lebanon, October 23, 2026

To our beloved, Most Reverend Archbishop Christophoros of Amman and Jordan,

On my behalf and the children in the Archdiocese of North America, I extend to you personally, the father of all Orthodox Christians in the Hashemite Kingdom of Jordan, and to all our brothers and sisters in beloved Jordan, especially the families of the martyrs and the wounded, my heartfelt condolences and sympathy. I condemn this brutal attack.

Our Lord said, "In the world you have tribulation; but be of good cheer, I have overcome the world" (John 16:33). We, the Christians of this afflicted East, still bear the marks of our Lord's physical suffering, and in this we take pride, to share in His suffering so that we may share in His resurrection. I also remember the many sons and daughters of the Archdiocese of Hauran who were martyred in a similar brutal attack at St. Elias Church in Damascus last year.

From Lebanon, where I am participating in the work of the Holy Synod of Antioch, I join my prayers with those of my sons and daughters in Christ in the Archdiocese of North America for the martyrs, all the wounded, their families, and all those who care for them in beloved Jordan, North America, and everywhere.

May God protect you and your flock everywhere. We Christians are children of the Resurrection, which we cannot separate from the Cross; therefore, we share the cry, "Christ is risen! Truly, He is risen!" Despite the violence inflicted upon us, He alone is victorious.

With love and respect, your brother in Christ,



+SABA
Archbishop of New York and Metropolitan of All North America

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

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دير سيدة البلمند، لبنان ٢٣ تشرين الاول ٢٠٢٦

سيدنا خريستوفوروس المحبوب بالرب، سيادة ميتروبوليت عمان والاردن الجزيل الاحترام،

باسمي واسم ابناءنا في ابرشية اميركا الشمالية أتقدم منكم شخصيا بصفتكم ابا لجميع الارثوذكس في المملكة الهاشمية الأردنية ومن كل إخوتنا واخواتنا في الأردن الحبيب وخاصة عاءلات الشهداء والجرحى بتعزيتي القلبية وتعاطفي معكم جميعا وادانتي لهذا الهجوم الوحشي.

قال ربنا ستكون لكم ضيقات كثيرة في هذا العالم لكن ثقوا بي فقد غلبت العالم (يوحنا١٦:٣٣). وها نحن مسيحيي هذا الشرق المنكوب لا نزال نحمل سمات الام ربنا الجسدية إلى الآن وفي هذا فخر لنا أن نشاركه في الامه حتى نشاركه في قيامته. واستذكر هنا الكثير من أبناء في ابرشية حوران الذين استشهدوا بهجوم وحشي مماثل في كنيسة مار الياس، دمشق في السنة الماضية.

من لبنان حيث اشارك في اعمال المجمع الانطاكي المقدس اضم صلواتي إلى صلوات ابناءي وبناتي في المسيح في ابرشية اميركا الشمالية من أجل الشهداء و جميع الجرحى وعاءلاتهم والمختصين بهم في الاردن الحبيب واميركا الشمالية وكل مكان.

حماكم الله وحمى رعاياكم في كل مكان. نحن المسيحيون أبناء القيامة التي لا نفصلها عن الصليب لذا فاننا نتشارك هتاف المسيح قام حقا قام. وحده الغالب على الرغم من العنف المقابل.

بكل محبة واحترام، اخوكم في المسيح،



+سابا
ميتروبوليت نيويورك وساءر اميركا الشمالية

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 يا مُظهِرَ النور، المَجْدُ للهِ في العَلاءِ، وعلى الأرْضِ السَّلامُ، وفي النّاسِ المَسَرّة

نُسَبِّحُكَ نُبارِكُكَ، نَسْجُدُ لَكَ نُمَجِّدُكَ، نَشْكُرُكَ مِنْ أجلِ عظيمِ جَلالِ مَجْدِك

أيُّها الرَّبُّ المَلِكُ، السَّماويُّ، الإلهُ، الآبُ الضابِطُ الكُلّ. أيُّها الرَّبُّ الإبْنُ الوَحيدُ، يا يَسوعُ المَسيحُ، ويا أيُّها الرّوحُ القُدُس

أيُّها الرَّبُّ الإلهُ، يا حَمَلَ اللهِ يا ابنَ الآبِ، يا رافِعَ خطيئةِ العالَمِ ارْحَمْنا، يا رافِعَ خَطايا العالَم

تَقَبَّلْ تَضَرُّعَنا أيُّها الجالِسُ عَنْ يمينِ الآبِ وارْحَمْنا

لأنَّكَ أنْتَ وَحْدَكَ قُدُّوسٌ، أنْتَ وَحْدَكَ الرَّبُّ يَسوعُ المَسيحُ، في مَجْدِ اللهِ الآبِ، آمين.

في كُلِّ يَومٍ أُبارِكُكَ، وأُسَبِّحُ اسْمَكَ إلى الأبَدِ، وإلى أبَدِ الأبَد

أهِّلْنا يا رَبُّ أنْ نُحْفَظَ في هذا اليَومِ بِغيرِ خَطيئةٍ.

مُبارَكٌ أنْتَ يا رَبُّ إلهَ آبائِنا، وَمُسَبَّحٌ ومُمَجَّدٌ اسْمُكَ إلى الأبدِ، آمين

لِتَكُنْ يا رَبُّ رَحْمَتُكَ علَيْنا، كَمِثْلِ اتِّكالِنا عَليك.

مُبارَكٌ أنْتَ يا رَبُّ عَلِّمْني حُقوقَك. (ثلاثاً)

يا رَبُّ مَلْجأً كُنْتَ لنا في جيلٍ وجيلٍ، أنا قُلْتُ يا رَبُّ ارْحَمْني واشْفِ نَفسي لأنَّني قد خَطِئْتُ إليك

يا رَبُّ إليكَ لجأتُ فَعَلِّمْني أنْ أعْمَلَ رضاكَ، لأنَّكَ أنتَ هُوَ إلهي

لأنَّ مِنْ قِبَلِكَ عيْنَ الحياةِ، وبِنورِكَ نعاينُ النور.

فابسُطْ رَحْمَتَكَ على الذين يعرِفونَكَ.

قُدّوسٌ اللهُ، قُدّوسٌ القويّ، قُدّوسٌ الذي لا يموتُ ارحَمْنا. (ثلاثاً)

المَجْدُ لِلآبِ والإبنِ والرّوحِ القُدُسِ.

الآنَ وكُلَّ أوانٍ وإلى دَهْرِ الداهِرينَ، آمين.

قُدّوسٌ الذي لا يَموتُ ارحَمْنا.

قُدّوسٌ اللهُ، قُدّوسٌ القَويّ، قُدّوسٌ الذي لا يَموتُ ارْحَمْنا

TODAY'S LITURGY INSERTS

RESURRECTIONAL TROPARION (TONE 5)

Let us worship the Word, O ye faithful, praising Him * that with the Father and Spirit is co-beginningless God, * Who was born of a pure Virgin that we all be saved; * for he was pleased to mount the Cross * in the flesh that He assumed, accepting thus to endure death. * And by His glorious rising, He also willed to resurrect the dead.

لِنُسبِّحْ نَحْنُ المُؤْمِنينَ ونَسْجُدْ لِلْكَلِمَةِ، المُساوِي لِلآبِ والروحِ في الأزَلِيَّةِ وعَدَمِ الابْتِداء، المَوْلودِ مِنَ العَذْراءِ لِخَلاصِنا، لأنَهُ سُرَّ بالجَسَدِ أنْ يَعْلوَ على الصليبِ، ويَحْتَمِلَ الموتَ، ويُنْهِضَ المَوْتى بِقِيامَتِهِ المَجيدة.

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.

هَلُمّوا لِنَسْجُدْ ونَرْكَعْ لِلْمَسيحِ، مَلِكِنا وإلهِنا. خَلِّصْنا يا ابْنَ الله، **يا مَنْ قامَ مِنْ بَيْنِ الأموات**، لِنُرَتِّلَ لَكَ. هَلِلوييا

RESURRECTIONAL TROPARION (TONE 5)

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TROPARION OF SAINTS COSMAS AND DAMIAN (TONE 8)

O ye silver-hating, wonderworking saints, Cosmas and Damian, visit our sicknesses. Freely ye received, freely give unto us.

أيُّها القِدِّيسانِ المَاقِتَا الفِضَّةَ والصَّانِعا العَجائِب، مَجَّاناً أخَذْتُما مَجَّاناً أعْطِيَانا.

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.

بما أنَّكَ للمأسُورينَ مُحَررٌ ومُعتِقٌ، وللفُقَراءِ والمَساكينِ عاضِدٌ ونَاصِرٌ وللمَرضَى طبيبٌ وشَافٍ وعنِ المؤمِنينَ مُكافِحٌ ومُحَارِبٌ أيها العظيمُ في الشُهداءِ جاورجيوسُ اللاّبِسُ الظَفَر تَشَفَّع إلى المسيحِ الإلهِ في خَلاصِ نُفُوسِنا.



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 شَفيعَةَ المَسيحيينَ غَيْرَ الخازِيَة، الوَسيطَةَ لَدَى الخالِقِ غَيْرَ المَرْدُودة، لا تُعْرِضي عَنْ أصْواتِ طَلِبَاتِنا نحْنُ الخَطَأَة، بَلْ تَدارَكينا بالمَعونَةِ بِما أنَّكِ صالِحَة، نحْنُ الصارِخِينَ إليْكِ بإيمانٍ: بادِري إلَى الشَفاعَةِ وأسْرِعِي في الطِلْبَةِ، يا والِدَةَ الإلَه، المُتَشَفِّعَةَ دائِمًا بِمُكَرِّمِيكِ.

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 عبدُكِ يا والدةَ الإله* اكتُبُ لكِ راياتِ الغلبة يا جنديَّةً مُحامية* وأُقدمُ لكِ الشُكرَ كَمُنقذةٍ منَ الشَّدائد* لكن بما أنَّ لكِ العِزَةَ التي لا تُحارَب* اعتقِيني من صُنوفِ الشدائد* حتى أصرُخَ إليكِ إفرحي يا عروساً لا عروسَ لها.

EPISTLE READERS

English		Arabic
Omar Rihani	***Today***	**Sdn. Mazen Rihani**
Celina Saba	Nov 8	Mariana Saba
Fadel Khoury	Nov 15	Mais Rihani
Sophia Abodeely	Nov 22	Dr. Manal Ibrahim
Mahlet Yared	Nov 29	Amanda Imseih

THE SYNAXARION

On November 1st in the Holy Orthodox Church, we commemorate the holy and wonderworking Unmercenaries Cosmas and Damian, the sons of Theodota of Asia.

The two Unmercenaries, from earth departed,
Yet again, as before, fill the earth with wonders.
November first they flew from earth, O healing Light.

The brothers were from Mesopotamia in Asia Minor. After the death of their pagan father, their Christ-loving mother Theodota reared them in piety and in all manner of virtue, and had them instructed in every science, especially that of medicine. This became their vocation, and they went about healing every illness and malady, bestowing healing freely on both men and beasts alike; because of this, Cosmas and Damian are called "Unmercenaries." They fulfilled Christ's command: "Freely have ye received; freely give" (Matthew 10:8). And thus, having completed the course of their life, they reposed in peace. Even after their deaths, Cosmas and Damian worked healing miracles for all who called upon their names.

On this day, we also commemorate the Venerable-martyr James and his disciples James the deacon and Dionysios of Prodromou Skete on Athos; and Venerable David of Evia in Greece. By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.

EPISTLE

In the saints that are in His earth hath the Lord been wondrous. I beheld the Lord ever before me.

The Reading from the First Epistle of Saint Paul to the Corinthians (12:27-13:8)

Brethren, you are the body of Christ and individually members of it. And God has appointed in the Church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the higher gifts. And I will show you a still more excellent way. If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing. Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends.

الـرَّبُّ قَـدْ صَنَـعَ العَجائِـبَ لِلْقِدِّيسِـينَ الذيـنَ فـي أَرْضِـهِ. سَبَقْتُ فَأَبْصَرْتُ الرَّبَّ أمامي فـي كُلِّ حين

فَصْلٌ مِنْ رِسالَةِ القِدِّيسِ بولُسَ الرَسولِ

الأولى إلى أَهْلِ كورِنْثوس (12:27-13:8)

يـا إخـوةُ، أَنْتُـمْ جَسَـدُ الْمَسِـيحِ، وَأَعْضَـاؤُهُ أَفْـرَادًا.* وقـدْ وَضَـعَ اللهُ فِـي الْكَنِيسَـةِ: أَوَّلاً رُسُلاً، ثَانِيًـا أَنْبِيَـاءَ، ثَالِثًـا مُعَلِّمِيـنَ، ثُـمَّ قُـوَّاتٍ، وَبَعْـدَ ذلِـكَ مَوَاهِـبَ شِـفَاءٍ، فإغاثـاتٍ فتَدَابِيـرَ، فأَنْـوَاعَ أَلْسِـنَةٍ.* أَلَعَـلَّ الْجَمِيـعَ رُسُـلٌ؟ أَلَعَـلَّ الْجَمِيـعَ أَنْبِيَـاءُ؟ أَلَعَـلَّ الْجَمِيـعَ مُعَلِّمُـونَ؟ أَلَعَـلَّ الْجَمِيـعَ صانِعـوا قُـوَّاتٍ؟* أَلَعَـلَّ لِلْجَمِيـعِ مَوَاهِـبَ الشِـفَاءِ؟ أَلَعَلَّ الْجَمِيـعَ يَنْطِقُونَ بالأَلْسِـنَةِ؟ أَلَعَـلَّ الْجَمِيـعَ يُتَرْجِمُـونَ؟* وَلكِـنْ تَنَافَسُـوا فـي الْمَوَاهِـبِ الْفُضْلـى وأنَـا أُرِيكُـمْ طَرِيقًـا أَفْضَـلَ جِـدّاً. * إِنْ كُنْـتُ أَنْطِـقُ بِأَلْسِـنَةِ النَّـاسِ وَالْمَلاَئِكَـةِ وَلَمْ تَكُـن فِـيَّ المحَبَـةُ فإنّمـا أنـا نُحَـاسٌ يَطِـنُّ أَوْ صِنْـجٌ يَـرِنُّ.* وَإِنْ كَانَـتْ لِـي النُبُـوَّةُ وكُنْـتُ أَعْلَـمُ جَمِيـعَ الأَسْـرَارِ والعِلْـمَ كلَّـهُ، وَإِنْ كَانَ لِـي الإيمَـانُ كُلَّـهُ حَتَّـى أَنْقُـلَ الْجِبَـالَ، وَلكِـنْ لَيْـسَ لِـي مَحَبَّـةٌ، فَلَسْـتُ بشَـيءٍ.* وَإِنْ أَطْعَمْـتُ جميـعَ أَمْوَالِـي، وأسَـلَّمْتُ جَسَـدِي لأُحْـرَقَ، ولَـمْ تَكُـنْ فِـيَّ المَحَبّـةُ لَيْـسَ لِـي مَحَبَّـةٌ، فَلاَ أَنْتَفِـعُ شَـيْئًا.* الْمَحَبَّـةُ تَتَأَنَّـى وَتَرْفُـقُ. الْمَحَبَّـةُ لاَ تَحْسُـدُ. الْمَحَبَّـةُ لاَ تَتَبَاهـى وَلاَ تَنْتَفِخُ،* وَلاَ تأتِـي قَباحَـةً وَلاَ تَلْتَمِسُ مَـا هُوَ لَهَـا، وَلاَ تَحْتَـدُّ، وَلاَ تَظُـنُّ السُّـوَءَ،* وَلاَ تَفْـرَحُ بِالظُّلْـمِ بَـلْ تَفْـرَحُ بِالْحَـقِّ،* وَتَحْتَمِـلُ كُلَّ شَـيْءٍ، وَتُصَـدِّقُ كُلَّ شَـيْءٍ، وَتَرْجُـو كُلَّ شَـيْءٍ، وَتَصْبِـرُ عَلَـى كُلِّ شَـيْءٍ.* اَلْمَحَبَّـةُ لاَ تَسْـقُطُ أَبَـدًا

The Reading from the Holy Gospel according to Saint Luke (16:19-31)

The Lord said, “There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man’s table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham’s bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, ‘Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.’ But Abraham said, ‘Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.’ And he said, ‘Then I beg you, father, to send him to my father’s house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.’ But Abraham said, ‘They have Moses and the prophets; let them hear them.’ And he said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’ He said to him, ‘If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.’”

فَصْلٌ شَرِيفٌ مِنْ بِشارَةِ القِدّيسِ لوقا الإنْجيلِيّ البَشيرِ والتِلميذِ الطاهِر (16:19-31)

قالَ الرَّبُّ: كانَ إنسانٌ غَنِيٌّ يَلْبَسُ الأُرْجُوانَ والبَزَّ ويتَنَعَّمُ كُلَّ يوْمٍ تَنَعُّماً فاخِراً* وكانَ مِسْكينٌ اسْمُهُ لَعازَرَ مَطْروحاً عِنْدَ بابِهِ مُصاباً بالقُروحِ* وكانَ يَشْتَهِي أنْ يَشْبَعَ مِنَ الفُتاتِ الذي يَسْقُطُ مِنْ مائِدَةِ الغَنِيّ. بَلْ كانَتِ الكِلابُ تأْتي وتلْحَسُ قُرُوحَهُ* ثُمَّ ماتَ المِسْكينُ، فنَقَلَتْهُ المَلائكَةُ إلى حِضْنِ إبراهيمَ. وماتَ الغَنِيُّ أيضاً فَدُفِنَ* فَرَفَعَ عَيْنَيْهِ في الجَحيمِ وهُوَ في العَذابِ، فَرأَى إبْراهيمَ مِنْ بَعيدٍ ولَعازَرُ في حِضْنِهِ* فَنادى قائِلاً «يا أَبَتِ إبْراهيمُ ارحَمْني وأرسِلْ لَعازَرَ لِيُغَمِّسَ طَرَفَ إصْبَعِهِ في الماءِ ويُبَرِّدَ لِساني لأنّي مُعَذَّبٌ في هذا اللهيب»* فقالَ إبراهيمُ «تَذَكَّرْ يا ابنِي أنَّكَ نِلْتَ خيراتِكَ في حياتِكَ ولَعازَرُ كذلِكَ بلايا. والآنَ فهوَ يَتَعَزّى وأنتَ تَتَعَذّبْ* وعَلاوةً على هذا كلِّهِ فَبَيْنَنا وبيْنَكُمْ هُوَّةٌ عظيمةٌ قدْ أُثْبِتَتْ حتى إنَّ الذينَ يُريدونَ أنْ يجتازوا مِنْ هُنَا إليكُمْ لا يَسْتَطيعونَ، ولا الذينَ هُنَاكَ أنْ يَعْبُرُوا إلَيْنا»* فقالَ «أسألُكَ إذَنْ يا أَبَتِ أنْ تُرْسِلَهُ إلى بَيْتِ أبي* فإنَّ لِي خَمْسَةَ إخْوَةٍ حتَّى يشْهَدَ لهُمْ لِكَي لا يَأتُوا هُمْ أيضاً إلى موضِعِ العَذابِ هذا»* فقالَ لَهُ إبراهيمُ «إنَّ عِنْدَهُمْ موسى والأنبياءُ، فَلْيَسْمَعُوا مِنْهُم»* قالَ «لا يا أَبَتِ إبراهيمُ، بَلْ إذا مَضَى إليهِمْ واحِدٌ مِنَ الأمواتِ يَتوبون»* فقالَ لَهُ «إنْ لَمْ يَسْمَعُوا مِنْ مُوسى والأنبياءِ، فإنَّهُمْ ولا إنْ قامَ واحِدٌ مِنَ الأمْواتِ يُصَدِّقُونَهُ».*

Holy Bread Offered By:

Today – Samar Rihani and Family

– Sdn. Mazen and Souzan Rihani and Family

– Peter and Amani Isaid and Family

Nov 8 – Zayed Zayed and Family

Nov 15 – ***OPEN***

Nov 22 – ***OPEN***

Nov 29 – ***OPEN***

Dec 6 – Zayed Zayed and Family

Dec 13 – Kamal and Etihad

SCAN ME

Coffee Hour Sponsors:

Today – Peter and Amani Isaid and Family

Nov 8 – Zayed Zayed and Family

Nov 15 – ***OPEN***

Nov 22 – ***OPEN***

Nov 29 – ***OPEN***

SCAN ME

YAF Coffee AND Fellowship SPONSORS

↳ Nov 8 – ***OPEN***

↳ Nov 22 – ***OPEN***

SCAN ME

CHURCHINGS

Today	**BASIL**, son of Hayze and Tracy Webster.

BAPTISMS

Last Sunday	**LORENZO**, son of Jerry and Amanda Haddad.
Nov 6	**ANDREW** and **EMILY** Hamwi, children of Fayez Hamwi and May Doumet.

MEMORIALS

Today	• 40-Day Memorial Service for **†HANI ZAHI RIHANI**, offered by Samar Rihani and family. • 40-Day Memorial Service for **†FAWZIEH MARJI RIHANI**, offered by her son, Samir Rihany and his family, and her daughter, Souzan Rihani and her family.
Nov 8	3/9-Day Memorial Service for **†DALIEH ZAYED**, offered by Zayed Zayed 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

"Obedience is necessary, not only for monks, but for all people. Even the Lord was obedient. The proud do not allow grace to live in them, and therefore they never have spiritual peace. In the obedient soul the grace of the Holy Spirit enters easily and gives joy and peace. Whoever bears even a little grace in himself joyfully submits to all direction. He knows that God directs everything and therefore he is always at peace."

– Saint Silouan the Athonite
+1994

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

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 *(see pgs. 16-17)*	After Communion
	• God's Little Lights *(see pg. 19)*	After Communion
	• Induction of Sunday School Officers *(see pgs. 16-17)*	After Liturgy
	• Coffee Hour	After Liturgy
Mon, Nov 2	• Teen SOYO Officers' Meeting	7:00 pm
	• Antiochian Women (AW) Thanksgiving Preparation and Planning Committee Zoom Meeting	7:30 pm
	• Sunday School Teachers' Zoom Training Session *(see pgs. 16-17)*	8:00 pm
Tue, Nov 3	Saint Romanos the Melodist Byzantine Choir Zoom Training	7:30 pm
Wed, Nov 4	West Campus Ministry *(see pg. 37)*	6:30 pm
Thu, Nov 5	Saint Katherine Mission Evening Program *(see pg. 36)*	6:30 pm
Sat, Nov 7	• JOY Club Bowling Bash *(see pg. 21)*	1:00 pm
	• Great Vespers Service in Spanish *(see pg. 31)*	6:00 pm
	• Bible Study in Spanish *(see pg. 31)*	After Vespers
Sun, Nov 8	• Pre-Communion Prayers	8:45 am
	• Orthros (Matins)	9:00 am
	• Great Doxology	10:15 am
	• Divine Liturgy	10:20 am
	• Sunday School Classes *(see pg. 16-17)*	After Communion
	• God's Little Lights *(see pg. 19)*	After Communion
	• Coffee Hour	After Liturgy
	• Teen SOYO – SOYO Hour *(see pg. 22)*	After Liturgy
	• Young Adult Fellowship (YAF) Coffee and Fellowship *(see pg. 26)*	After Liturgy
Mon, Nov 9	• Finance Committee Zoom Meeting	5:30 pm
	• Legacy Ball Committee Post-Event Recap Meeting	7:00 pm
Tue, Nov 10	• Parish Council Monthly Meeting	7:00 pm
	• Saint Romanos the Melodist Byzantine Choir Zoom Training	7:30 pm
Wed, Nov 11	West Campus Ministry *(see pg. 37)*	6:30 pm

CONDOLENCES

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

- Hazem and Nareman Rihani and their family on the falling asleep of his mother, **†JAMILA EID SULEIMAN RIHANI (UMM HAZEM)**, at the age of 90, in Jordan this past week.
- Zayed Zayed and children Lauren, Hanna, and Joseph, on the falling asleep of their wife and mother, **†DALIEH ZAYED**, at the age of 45, this past week. Also, to her parents, Yousef and Mary Zayed, her sisters and their families, her mother-in-law, Sawsan Zayed and her family, and to the entire Zayed family.

Memory Eternal!

Dates to Remember!

Saint George Antiochian Orthodox Church, Cicero, IL

NOV 15	**MON-FRI** NOV 15-DEC 25	HOLY ADVENT SEASON
DEC 24	**THU** DEC 24	Christmas Liturgy
JAN 5	**TUE** JAN 5	THE GREAT FEAST OF EPIPHANY
MAR 15	**MON-SAT** MAR 15-MAY 1	GREAT LENT
MAY 2	**SUN** MAY 2	Great and Holy Pascha (Easter)

On Demons

By His Eminence Metropolitan Saba (Isper)

There is a widespread tendency to deny the existence of the devil and to refuse to regard him as a real being. Some people—especially among those considered intellectuals—believe that the devil is a human invention and that evil exists essentially within man alone, not also outside him. Yet those who hold this view do not adequately explain the origin of man's inclination toward evil. Nor do they offer a clear answer to the perennial question: How can finite man possess such seemingly limitless energy for immensely destructive evil?

It would be understandable if those who denied the devil were found only among unbelievers. Recently, however, it appears that some preachers and teachers have also begun either to deny the devil or to exclude him and his influence from the lives of believers. They are driven to this either by personal conviction—forgetting that they belong to an integrated system of faith—or by a desire to remove the fear of the devil from the consciousness of believers. Secular thought has begun to invade the Church, and the matter under discussion is but one sign of this invasion.

Opposed to this tendency is the inclination to attribute the cause of every evil to the devil, thereby absolving human beings of personal responsibility and neglecting the effort to understand the evils that occur and investigate their various causes.

What does the Christian faith say about this matter and about these two opposing tendencies?

According to the Christian faith, demons are living, bodiless beings. They were originally angels who rejected God, fell away from His presence, and became enemies of Him and His followers.

Divine revelation does not disclose to us how or why the demons fell. Holy Scripture merely alludes to a great catastrophe that occurred at the dawn of creation—after the creation of the angels and before the creation of the visible world—of which we know only the results and consequences. Some of the angels set themselves in opposition to God. They fell and became enemies of everything good and holy:

> "War arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought, but they were defeated and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him" (Rev. 12:7–9).

Likewise, the Revelation of John says:

> "... a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the fountains of water" (8:10).

Christian tradition therefore calls the leader of this rebellion "Lucifer," a word meaning "bearer of light." This indicates that he was an angel who fell because, by his own free will, he changed from his natural state to an unnatural one. He set himself against God and fell from goodness into evil.

To deny the existence, activity, and influence of the devil is incompatible with the Gospel. The teaching of the Lord Jesus is perfectly clear on this matter. He called him "the ruler of this world" (John 14:30), and He confronted him personally during His temptation following His baptism and forty-day fast (Matthew 4 and Luke 4). He also spoke explicitly about him in the parable of the wheat and the tares (weeds):

> "The field is the world, and the good seed means the children of the Kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels" (Matt. 13:38–39).

We shall also cite two passages from the Apostle Paul:

> "Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:11–12).

And:

> "Satan disguises himself as an angel of light" (2 Cor. 11:14).

In its Hebrew and Greek origins, the word "Satan" conveys several meanings, all of which express some aspect of evil: the adversary, because he is the enemy of man; the opponent, because he resists God and His will; the divider, because he stands behind every division and separation; and the deceiver, because he schemes against man in countless ways in order to lead him into sin. Christ called him in the Gospel "a liar and the father of lies" (John 8:44).

Many people ask: Why do we not see the devil or encounter him personally? The Christian answer is very simple: he has no need to reveal himself to human beings. It is enough for him merely to suggest something to them or whisper a thought, and they readily respond. In other words, the spiritual weakness of human beings makes it unnecessary for the devil to confront them personally. From the experiences of the great spiritual fathers, however, we know that they encountered him personally and that he attacked and fought against them. This was because he could not overcome them through thoughts and suggestions.

This does not mean that an ordinary person does not experience the devil's existence and activity around and within him. Any one of us, by attentively observing himself in the spiritual life, can perceive an unseen power pushing him—wholly or partially—toward evil. Decide, for example, to give a certain sum of money to a needy person who deserves it. Then notice how many thoughts come to you, from the moment you make the decision until you carry it out, urging you to reduce the amount!

The practical question remains: What attitude should we adopt toward the devil?

The Christian spiritual tradition, particularly the Orthodox tradition, advises us neither to exaggerate his role nor to underestimate him and his activity. Nor should we use him as an excuse to avoid investigating the personal, individual, and social causes that lead to evil and misery, or the natural causes that produce disasters, epidemics, and diseases.

Exaggerating the devil's role and absolving ourselves of personal responsibility for the evil surrounding us both contribute to the growth of the tendency to deny his existence. They also place man in a state of terror before him and consequently render him incapable of resisting him. At the same time, underestimating the devil and his influence places us, without our realizing it, beneath his power and influence. He then directs us while we remain unaware.

Our spiritual tradition also counsels us not to use the devil as an excuse to absolve ourselves of personal responsibility for the evil around us. We believe that, after the fall of Adam and Eve, humanity became vulnerable to the evil that gained mastery over it. Yet we also believe that, through Christ risen from the dead, we are no longer under the evil one's direct dominion—unless we deny Christ and our baptism and willingly surrender ourselves to the devil.

The Christian, therefore, must confront the evil within himself and strive earnestly to be delivered from it by replacing it with good. Our spiritual tradition teaches that merely uprooting a vice from the soul is insufficient; it calls us to replace that vice with its opposite virtue.

Thus, man's struggle to purify and elevate his soul rests upon his care to acquire the virtues. There is a direct relationship here: the more you are filled with the love of God and with virtue, the less evil remains within you.

Our world will remain the arena of conflict between the victorious power of God and the powers of the demons until the last day. We encounter this conflict first of all within ourselves, on the personal level. The Lord revealed this to us in the parable of the wheat and the tares, which will be separated on the last day (Matt. 13:40).

The great spiritual fathers attribute every evil in the world to themselves, believing that, had they been purified as they ought, the condition of the world would have been better. As one contemporary theologian said:

> "The problem is not that not all human beings are Christians, but that not all Christians are saints."

This is how believers confront the evil one.

في الشياطين

المتروبوليت سابا (اسبر)

ثمّة نزعة سارية، تنحو إلى إنكار الشيطان، وعدم إعتباره كائناً موجوداً. يعتقد بعض الناس، خاصّة بين المعتَبَرين مثقّفين، أنّ الشيطان خليقة الإنسان، وأنّ الشرّ، في الأساس، موجود في الإنسان فقط، لا خارجاً عنه أيضاً. لكن أصحاب هذا التيّار لا يفسّرون، كفايةً، سبب وجود الميل نحو الشرّ عند الإنسان. ولا يجيبون، بوضوح، عن السؤال المطروح دوماً: من أين للإنسان المحدود هذه الطاقة اللامحدودة نحو الشرّ الهائل التدمير؟

يبقى الأمر عاديّاً لو بقي منكرو الشيطان من بين غير المؤمنين. لكن يبدو، في الآونة الأخيرة، أنّ بعضاً من الوعّاظ والمعلّمين باتوا ينكرون الشيطان، أو يلغونه وتأثيره من حياة المؤمنين. يدفعهم إلى ذلك، إمّا قناعةً شخصيّة، ناسين أنّهم ينتمون إلى منظومة إيمانيّة متكاملة، أو رغبةً في إبعاد الخوف منه عن وجدان المؤمنين. إنّ تأثير الفكر الدنيوي بات يغزو الكنيسة، وما الأمر الذي نتكلّم عنه سوى أحد علامات هذا الغزو

يقابل هذه النزعة نزعة أخرى تنحو نحو رمي كلّ أسباب الشرور على الشيطان، وتبرئة الإنسان من مسؤوليّته الشخصية عنها، وإهمال السعي نحو تفسير الشرور الحاصلة، والبحث في أسبابها المتنوّعة.

ماذا يقول الإيمان المسيحيّ في هذا الخصوص، وإزاء هاتين النزعتين المتضادتين؟

الشياطين، بحسب الإيمان المسيحيّ، كائنات حيّة لا جسدانيّة. كانت في الأصل ملائكة رفضت الله، فسقطت من حضرته وصارت عدوّة له ولكلّ من يتبعه.

> لا يكشف لنا الوحي الإلهي كيف ولماذا سقطت الشياطين؟ يكتفي الكتاب المقدّس بالتلميح إلى حدوث كارثة كبرى في فجر الخليقة، قبل خلق العالم المنظور، وبعد خلق الملائكة، لا نعرف عنها سوى نتائجها أو عواقبها. نصّب بعض الملائكة أنفسهم في موقع معارضة الله، فسقطوا، وصاروا أعداء لكلّ ما هو صالح ومقدّس. "ووقعت حرب في السماء بين ميخائيل وملائكته وبين التنين، فقاتلهم التنين بملائكته، لكنّهم انهزموا وخسروا مكانهم في السماء...وسقط التنين العظيم إلى الأرض، وهو تلك الحيّة القديمة والمُسَمَّى إبليس أو الشيطان، خادع الدنيا كلّها، وسقط معه ملائكته" (رؤ9-12/7)

كما جاء في رؤيا يوحنا:

> "...فهوت من السماء نجمة كبيرة كأنّها شعلة من نار، ووقعت على ثلث الأنهار وعلى الينابيع" (8/10).

لذلك يسمّي التقليد المسيحيّ زعيم هذا التمرّد "لوسيفر،" وتعني اللفظة حامل النور. ما يعني أنّه كان ملاكاً وسقط، لأنّه تغيّر، بإرادته الشخصيّة، من حالته الطبيعيّة إلى شخص في حالة غير طبيعيّة. فوضع نفسه ضدّ الله، وسقط من الصلاح إلى الشرّ

إنكار وجود الشيطان، وفعله، وتأثيره، لا يتوافق والإنجيل. فتعليم الربّ يسوع واضح جدّاً في هذا الأمر. فقد سمّاه "سيّد هذا العالم"(يو14/30)، كما واجهه، شخصيّاً، في التجربة بعد اعتماده وصومه الأربعينيّ (متى 4 ولوقا 4). كذلك قال عنه قولاً صريحاً في مَثَل الحنطة والزؤان:

> "والحقل هو العالم، والزرع الجيّد هو أبناء الملكوت، والزؤان هو أبناء الشرّير، والعدو الذي زرع الزؤان هو إبليس، والحصاد هو نهاية العالم، والحصّادون هم الملائكة" (مت13/38-39)

ونكتفي من بولس الرسول باستشهادين فقط. "تسلّحوا بسلاح الله الكامل، لتقدروا أن تقاوموا مكائد إبليس. فنحن لا نحارب أعداء من لحم ودم، بل أصحاب الرئاسة والسلطان والسيادة على هذا العالم، عالم الظلام والأرواح الشرّيرة في الأجواء السماويّة" (أف6/11-12).

و"فالشيطان نفسه يظهر بمظهر ملاك النور" (2كو11/14).

تعني لفظة الشيطان، في الأصلين العبري واليوناني، معاني عدّة، تفيد كلّها معنى الشرّ: الخصم، لأنّه عدوّ الإنسان؛ المُعانِد: لأنّه يقاوم الله ومشيئته؛ المُقسِّم: لأنّه وراء كلّ انقسام وانفصال؛ المحتال: لأنّه يحتال على الإنسان، لكي يوقعه في الخطيئة، بطرق وأساليب لا تُعَد ولا تُحصى. وقد سمّاه المسيح في الإنجيل "الكذّاب وأبو الكذب" (يو8/44)

السؤال المطروح عند الكثيرين: لماذا لا نرى الشيطان أو نواجهه شخصيّاً؟ والجواب المسيحي بسيط جدّاً، وهو أنّه ليس بحاجة إلى إظهار ذاته للبشر. بل يكفي أن يومئ لهم، أو يوحي إليهم بفكرة ما، حتّى يتجاوبوا معه بسهولة. معنى الجواب أنّ ضعف البشر روحيّاً، لا يدعو الشيطان إلى منازلتهم شخصيّاً. في حين أنّنا نعرف، من خبرات الروحانيّين الكبار، أنّهم واجهوه شخصيّاً، وأنّه تعرّض لهم وقاتلهم. ذلك لأنّه لم يقدر على غلبتهم بالفكر والإيحاء

لا يعني هذا الكلام أنّ الإنسان العادي لا يختبر وجود الشيطان وفعله حوله وفيه. ذلك أنّ أيّاً منّا قادر، بمراقبة ذاته روحيّاً،على أن يرى قوّة غير منظورة تدفعه نحو الشرّ، كلّياً أو جزئيّاً. قرّرْ أن تعطي مبلغاً ما لمعوز يستحقّه. ولاحظ كمّ الأفكار التي تأتيك، بغية دفعك إلى الإنقاص من المبلغ، من حين اتخاذك هذا القرار وحتّى تنفيذه!!

يبقى السؤال حياتيّاً، ما هو الموقف الواجب علينا اتّخاذه من الشيطان؟ ينصح التراث المسيحيّ الروحيّ، الأرثوذكسيّ بخاصّة، بأن لا نضخّم دوره، من جهة، وأن لا نستخفّ به وبأفعاله، من جهة أخرى. كذلك أن لا نتّخذه ذريعة للاستعفاء من التفتيش عن الأسباب الشخصيّة والفرديّة والاجتماعيّة، التي تؤدي إلى الشرّ والبؤس، أو عن الأسباب الطبيعيّة، التي تؤدي إلى الكوارث والأوبئة والأمراض.

إنّ تضخيم دور الشيطان، والاستعفاء من المسؤوليّة الشخصيّة عن الشرّ المحيق بنا، يساهمان في نمو النزعة القائلة بإنكار وجوده، كما يجعل الإنسان في موقع المرتعب منه، وتالياً عاجزاً عن مقاومته. كما أنّ الاستخفاف به وبتأثيره، يجعلاننا، دونما وعي، تحت سلطته وتأثيره. يسيّرنا آنذاك ونحن غافلون

كذلك ينصحنا تراثنا الروحي بأن لا نتخذه ذريعة لتبرير ذواتنا من مسؤوليّتنا الشخصيّة عن الشرّ المحيط بنا. نؤمن بأنّ الإنسان، بعد سقوط "آدم وحواء"، صار عرضة للشرّ الذي سيطر عليه. لكنّنا نؤمن أيضاً بأنّنا، بالمسيح القائم من بين الأموات، لم نعد تحت سلطة الشرّير المباشرة، ما لم ننكر المسيح ومعموديتنا، ونسلّم أنفسنا بطواعية للشيطان

إذن، على المسيحي أن يواجه الشرّ الذي فيه، ويسعى بجدّ للتخلّص منه، وذلك باستبداله بالخير المعاكس له. يقول تراثنا الروحيّ بعدم كفاية نزع الرذيلة من النفس، ويطالب بالعمل على استبدالها بالفضيلة المقابلة لها.

من هنا يقوم سعي الإنسان في سبيل تطهير نفسه والسموّ بها، على الاهتمام باقتناء الفضائل. فالعلاقة طردية في هذا المجال: بمقدار ما تمتلئ من محبّة الله والفضيلة، يقلّ الشرّ الذي فيك

ستبقى دنيانا مسرحاً للصراع بين قوّة الله الغالبة، وقوى الشياطين إلى اليوم الأخير. نواجه هذا الصراع، أوّلاً، في داخلنا، وعلى مستوانا الشخصيّ. أخبرنا الربّ بمَثَل الحنطة والزؤان، اللذين سوف يُفصلان في اليوم الأخير (مت13/40)

ينسب الروحانيّون الكبار كلّ شرّ في عالمنا إلى أنفسهم، مؤمنين بأنّهم لو تنقّوا بالشكل المطلوب لكانت أمور هذا العالم أفضل. قال أحد اللاهوتيين المعاصرين:

> "ليست المشكلة في أن ليس كلّ البشر مسيحيّين، بل في أن ليس جميع المسيحيّين قدّيسين."

هكذا يتعاطى المؤمنون مع الشرّير.

November 1, 2026 – Lesson 7

The Scroll

A Newsletter of Saint George Church Sunday School

THE LITURGY, PART 1

Last week we discussed the first part of the Liturgy. Before the Liturgy begins, there is the Prothesis (literally meaning "preparation") which occurs at the oblation table. The priest puts on his vestments, prepares the bread and wine, and offers prayers for the entire unified Church—including Christ, the Theotokos, the saints, the living and the dead. During this time, we also hear readings, hymns, and prayers at Matins. Our minds and hearts are also being prepared for the Liturgy. The Liturgy begins with the proclamation of the Kingdom of God—"Blessed is the Kingdom of the Father and the Son and the Holy Spirit"—to which we respond, "Amen." Amen is a way we collectively agree and align our hearts and wills to God's kingdom. It is a word which can mean "so be it," or "I agree." The Great Litany comes next as the deacon leads us through a series of petitions and prayers for universal peace and wellness. We respond to each one with the phrase "Lord have mercy." We pray for our Church community, civil authorities, favorable weather, travelers, and the suffering. After this we sing or chant three Antiphons, which come from the Bible, the psalms, and the hymns of the Church.

** Lesson 7 summary reflects last week's lesson from Sunday, November 1, 2026.*

Did You Know?

There are only **7 REHEARSALS** to go until the Christmas Concert! We have found all of our narrators for the concert, but are still looking for more singers—***REGISTER YOUR CHILD NOW!***

Creating Memories











REGISTER FOR SUNDAY SCHOOL TODAY

SCAN ME

Save the Date

Sun | Nov 1	• Sunday School Classes / God's Little Lights • Youth Choir / Christmas Concert Rehearsal • Sunday School Officers' Induction
Mon | Nov 2	Sunday School Teachers' Zoom Training
Sun | Nov 8	• Sunday School Classes / God's Little Lights • Youth Choir / Christmas Concert Rehearsal
Sun | Nov 15	• Sunday School Classes / God's Little Lights • Youth Choir / Christmas Concert Rehearsal

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

(12:30pm-1:00pm)

- **ANGEL CHOIR** (Grades PreK-1st)
- **YOUTH CHOIR** (Grades 2nd-7th)
- **TEEN CHOIR** (Grades 8th-12th)

REGISTER HERE

SCAN ME

God's Little Lights



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

BEGINS SUNDAY, SEPTEMBER 13

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.



Glory Club

INVITING
– ALL KIDS –
(ages 5-8)

Give Thanks Give Hope

Free Event

Space is limited to 36 people

Sat, Nov 21 2026

9:45 AM – 11:30 AM

Phil's Friends
1150 N. Swift Road, Addison, IL 60101

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

SCAN ME

RSVP *REQUIRED*
by Sun | Nov 15





phil's friends
cancer is strong. hope is stronger.


JUNIOR ORTHODOX YOUTH
THE THREE HOLY YOUTHS
J.O.Y. CLUB
Saint George Antiochian Orthodox Church, Cicero, IL
JOY Club
Junior Orthodox Youth
Bowling Bash
Sat, Nov 7 | 1PM - 4PM
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, 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
كنيسة القديس جاورجيوس الانطاكية الارثوذكسية

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

TEEN SOYO

WORSHIP WITNESS SERVICE FELLOWSHIP

October 24, 2026

Dear Brothers and Sisters in Christ,

Christmas is a time of giving and remembrance. A time of exchanging greetings between friends and loved ones, near and far. In keeping with this spirit, Teen SOYO is asking that you join in subscribing to the 2026 Church Christmas Card. Let us do the work and take this off your busy to-do list!

Teen SOYO (ages 13-18) sponsors this card every year as the major fundraiser and to give all of us the opportunity to send Christmas greetings to everyone at Saint George Church. Your donation will help support the following Teen SOYO programs:

- Spiritual Retreats
- SOYO Social Outings
- Meetings
- Bible Studies
- Diocesan Events
- Outreach
- Field Trips
- Humanitarian Projects
- ...and much, more!

Please complete the subscription form below so that you may be included as one of the subscribers to the 2026 Church Christmas Card. A minimum donation will be appreciated by Sunday, November 29, to help support this Christmas Card Fundraiser. Forms received after Sunday, November 29, will not be included in the card, however, will be published in the *Weekly Bulletin* in December.

Thank you in advance for your participation.

Yours in Christ,

V. Rev. Fr. Fouad Saba
V. Rev. Fr. Fouad Saba
Pastor

V. Rev. Fr. Gabriel Coronel
V. Rev. Fr. Gabriel Coronel
Spiritual Advisor

Juliana Nawas
Juliana Nawas
Teen SOYO President

---------- *Please cut here* ---------- *Please cut here* ---------- *Please cut here* ----------

Please make checks payable to **"Saint George Church – SOYO"** and return with this form to Church Office by **Sunday, November 29, 2026**, (or you may subscribe to the Christmas Card online at www.StGeorgeChi.org/teen-soyo or scan QR code).

SCAN ME

Please prayerfully consider one of the following donations to Teen SOYO for Christmas:

Manger Gift $50 ☐ Shepherd Tidings $75 ☐ Heart of Christmas $100 ☐

Angel of Love $150 ☐ Bethlehem Blessings $200 ☐ Mary's Miracle Over $200 *(indicate amount)* $_____

Please complete the 4 points below. The name(s) will be included in the Church Christmas Card **exactly as shown below.** **Please print clearly.**

1. CHOOSE ONE (1) CATEGORY: ☐ For Good Health... ☐ In Memory of...
2. Please PRINT one word that reminds you of Teen SOYO: _____
3. Please PRINT Name(s) to display on card: _____
4. Contact Information: _____
   Name *Phone*

Have a Blessed Nativity Season!

1220 South 60th Court, Cicero, Illinois 60804 • Phone: (708) 656-2927 • Fax: (708) 656-1166 • Office@StGeorgeChi.org • www.StGeorgeChi.org

Saint George Antiochian Orthodox Church, Cicero, IL

TEEN SOYO

THANKSGIVING TURKEY DRIVE

SPONSORS NEEDED

- $50/Meal *or* $20/Turkey
- All donations due by WED|NOV 18
- Supporting local homeless shelter



Sponsor Here

SCAN ME

Saint George Antiochian Orthodox Church, Cicero, IL

Teen SOYO

GRATEFUL and GIVING

Humanitarian Event

Sat 11/21 @ 5pm

- Vespers
- Turkey Drive Packing
- Dinner
- Tying Blankets



RSVP by Wed, 11/18

SCAN ME

Free Event

SAINT GEORGE ANTIOCHIAN ORTHODOX CHURCH, CICERO, IL



YAF SAVE THE DATE



November

Saturday - 7
YAF Museum of Science and Industry Trip

Sunday - 8
YAF Coffee Hour

Friday - 20
YAF Humanitarian Event and Spiritual Talk

Sunday - 22
YAF Coffee Hour

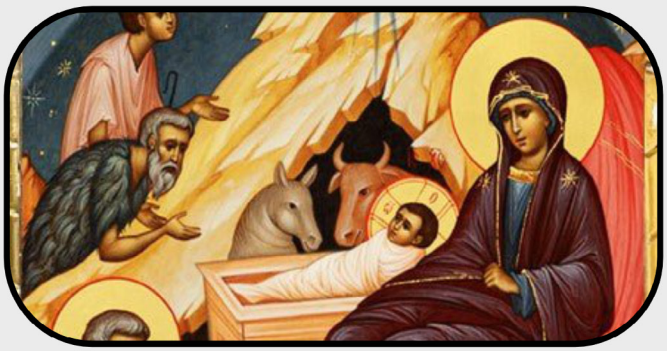
December

Saturday - 5
YAF Ice Skating Social Event

Sunday - 6
YAF Coffee Hour

Saturday - 19
YAF Spiritual Retreat to Saint Sava and New Gračanica Monastery

Sunday - 20
YAF Coffee Hour



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

SAINT GEORGE ANTIOCHIAN ORTHODOX CHURCH, CICERO, IL

YOUNG ADULT FELLOWSHIP (YAF)

Museum Trip

CHRISTMAS AROUND THE WORLD

TREE LIGHTING CEREMONY

SAT, NOV 7 | 8:30AM – 4:30PM

Breakfast @ Saint George Church; carpool to Museum of Science & Industry – Tree Lighting – U-Boat Tour Return to Church*

* > > > To Help Prepare Breakfast, Arrive 8:00AM < < <

$35 EACH

RSVP by Fri, Nov 6

SCAN ME

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

Saint George Antiochian Orthodox Church, Cicero, IL

Young Adult Fellowship (YAF)

Pilgrimage to Antiochian Village

Thu-Sat | Oct 15-17 2026

Memories from the Participants

Thursday-Saturday, October 15-17, 2026, the Young Adult Fellowship (YAF) 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.

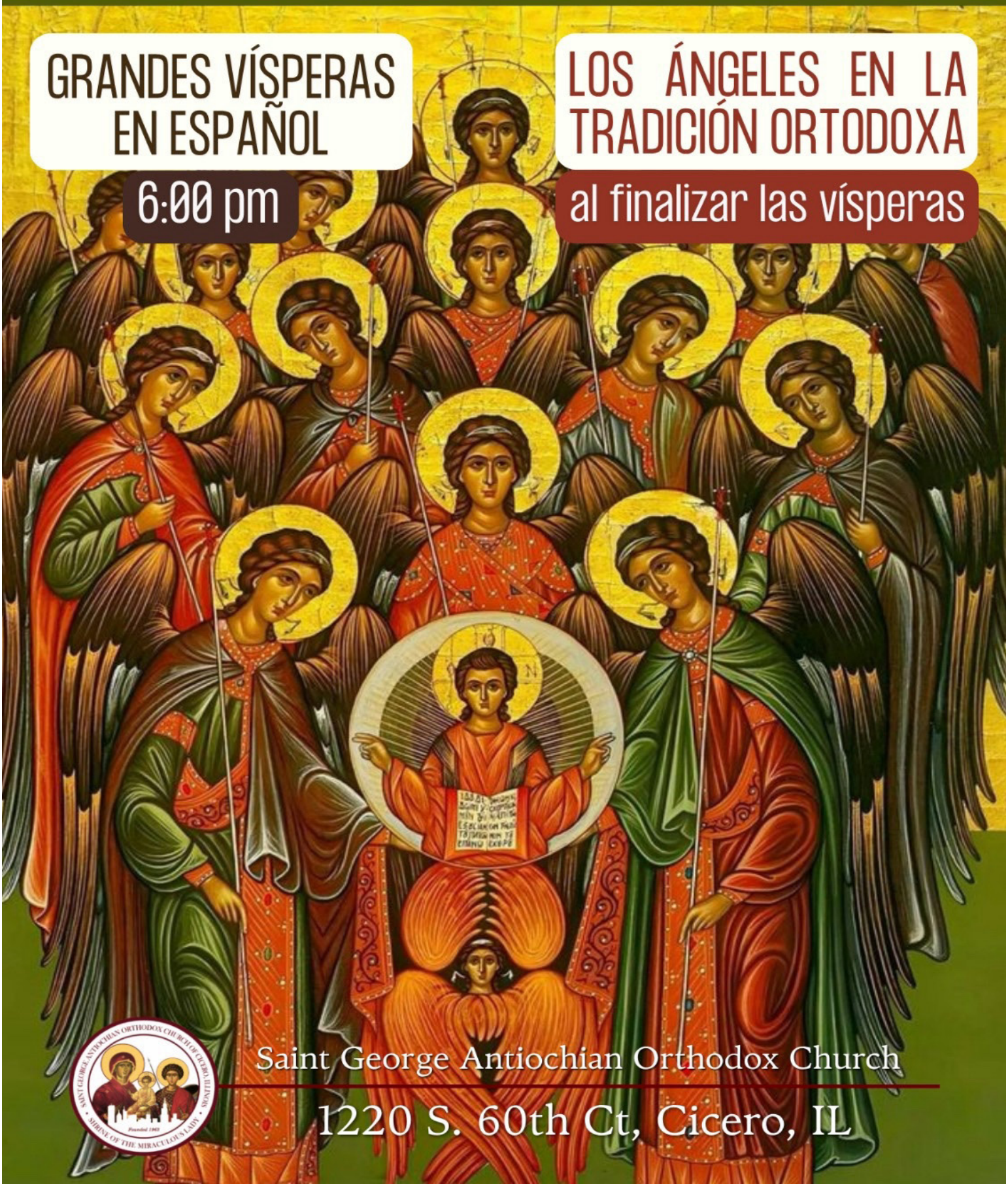
What was your favorite memory of this 2026 YAF AV Pilgrimage?	
Sarah Alamir	*"Meeting and speaking to people I hadn't met before in our icebreakers. Everyone had a part in making this trip so joyful."*
Anthony Araj	*"The walks around the Village seeing the scenery and shrines."*
George Bonkowski	*"Seeing the relics of Saint Raphael and venerating them."*
Cooper Brown	*"Spending time with my wonderful friends in the town of Ligonier."*
Alfonso Campos	*"When we said the evening prayers outside in the rain then visited the grave of †Metropolitan Philip."*
Theo Conopeotis	*"Spending time with everyone, bonding, and meeting new people."*
Daniel DiMartino	*"Staying up late on the last night talking to Abouna and playing games."*
Mikey Elmughrabi	*"The fellowship we had during the sessions. I got to see people's opinions and get to know them."*
Amanda N. Eseed	*"The nature walk and seeing all of [the] icons within the forest."*
Crystal Eseed	*"Leading the youth of our Church to strengthen their spiritual lives. The growth in such a short amount of time was beautiful and inspiring."*
Nancymarie Eseed	*"Spending time with the YAF."*
George Fashho	*"I really enjoyed hearing the extensive history of how AV came to be. Also, exploring around the campus (nature walks, outside chapel, camp chapel). Lastly, learning about how much effort and passion went into making AV what it is today."*
Nina Ghanayem	*"Deacon Moses' lesson, playing games at night, and bonding with new friends."*
Erick Guzman	*"The chapel full of young adults all singing and praising the Lord in unison."*

David Habash	*"Being able to be intimate with the people on my van on the way over, felt good to be open and honest with each other!"*
Mark Habash	*"On the bus ride receiving knowledge and wisdom from Deacon Moses, as young men planning for our future."*
Nabeel H. Hinnawi	*"V (Value) – This was very valuable as I was able to strengthen my faith. Q (Quality) – The quality of the pilgrimage was very eye opening as I was able to reflect on my faults and how I can improve in my day to day life. P (Presence) – Being surrounded by others from the Church was a great way to teach and learn from each other."*
Nathaniel Humphrey	*"All of the group discussions we've had with our clergy and connecting more deeply with my peers."*
Angelina Imseeh	*"The double U activity. I was opening up to people and sharing my experiences with people I normally wouldn't."*
Faris Jabaji	*"The nature walk and the lectures in the Chestnut Room were very effective as well as the prayers in the Chapel. Also the Village and the bookshop are great."*
Nicola Kahoush	*"Witnessing 40 young adults come together around the bonfire and look like one community and one family."*
Marina Kari	*"In the evenings when we would all come together and play board games, cards, and spend time in each other's company."*
Tamara Issam Maatouk	*"Enjoying the beautiful nature with lovely company – both new companions and old friends :-) As well as the Bible study discussions – very invigorating."*
Michael Johnny Massih	*"The lectures/chats that we had with Abouna Fouad, Abouna Gabriel, and Deacon Moses that went into deep beneficial topics."*
Anthony Montesinos	*"Exploring the town of Ligonier."*
Christian Najjar	*"I enjoyed the morning walks with Abouna and the YAF members. I liked seeing the icons and shrines spread through the camp."*
Justin Najjar	*"The amazing prayers together."*
Alex Nawas	*"Walking the camp grounds both mornings and specifically going into Saint Ignatius Chapel to venerate all the relics."*
Michael Nawas	*"Being in nature, away from all distractions. Seeing the history of our faith and Orthodoxy in America."*
Karla Palafox	*"Getting to spend quality time with everyone, and discussing our faith."*
Yacoub Rayan	*Our incredible discussions and the lessons learned during our sessions."*
Dia Rihani	*"Watching my brothers and sisters connecting, laughing, and making beautiful memories, throughout the weekend!"*

Hanna Saba	*"Praying with the YAF community every morning, evening, and night. Proof of the growth of our future in Orthodoxy."*
Peter Saba	*"Praying and attending services in a Chapel where the relics of Saint Raphael lay."*
Philip B. Saba	*"The discussions we had with each other. I believe we had the chances to learn more about each other and that made us grow in the faith."*
Hanna Shunnarah	*"The fantastic DJ sets during the car ride with DJ Mikey Massih."*
Layla Shunnarah	*"Morning walks with Abouna."*
Shouki Shunnarah	*"The free time that we did get, we spent getting to know each other having deep convos about one another and the Bible."*
Nicholas Sweis	*"I loved being able to revisit the memories I made with Saint George [Church] and spend time with my long-time friends. I also enjoyed meeting new people and make new friends that I'm sure will last a long time."*
Nick Zureikat	*"Friday night, when all activities were done, and a small group and I sat around Abouna Saba and listened to his stories and helped interpret our questions."*
Dn Moses Bynum	*"Riding to the retreat and hearing people share their hopes and challenges and how they asked me to share about my Orthodox journey."*
Fr Gabriel Coronel	*"Seeing everyone engaged, joyful, and eager to grow in Christ."*
Fr Fouad Saba	*"Hearing the Young Adults' voices in the Church services – seeing their faces as they discussed the topics at every session. Formation at every point. Thanks be to God.*



SÁBADO 7 DE NOVIEMBRE



GRANDES VÍSPERAS EN ESPAÑOL

6:00 pm

LOS ÁNGELES EN LA TRADICIÓN ORTODOXA

al finalizar las vísperas

Saint George Antiochian Orthodox Church

1220 S. 60th Ct, Cicero, IL



Antiochian Women

Upcoming Events

Annual Thanksgiving Dinner
November 14, 2026

Spiritual Retreat
December 5, 2026

Epiphany Dinner
January 16, 2027

More information to come!

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 9/2027: **A-MEN Annual Shawerma Night**

ALL Gentlemen 18+ Invited

"As iron sharpens iron, so one man sharpens another" — Proverbs 27:17

«الحديد بالحديد يحدّد والانسان يحدّد وجه صاحبه.»
— امثال ٢٧:١٧

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

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





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, November 5 at 6:30 pm**

All are welcome!

7313 N. Waukegan Road, Niles, IL 60714

stkchurch.org • info@stkchurch.org

Saint George Antiochian Orthodox Church, Cicero, IL

WEST CAMPUS *Ministry*

2026 FALL SESSION

Kingswood Academy
133 Plainfield Road, Darien, IL 60561

Program

6:30pm – 9:00pm

- Coffee and Refreshments
- Evening Prayers
- Adults' Lesson
- Kids' Club
- Social Time and Games (in gymnasium)

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.

Wednesdays

Oct 7 ✦ Oct 14 ✦ Oct 21* ✦ Oct 28*

Nov 4* ✦ Nov 11

**Theme Days* *(optional)*

*Oct 21 – Wear Fall Colors/Cozy Outfits

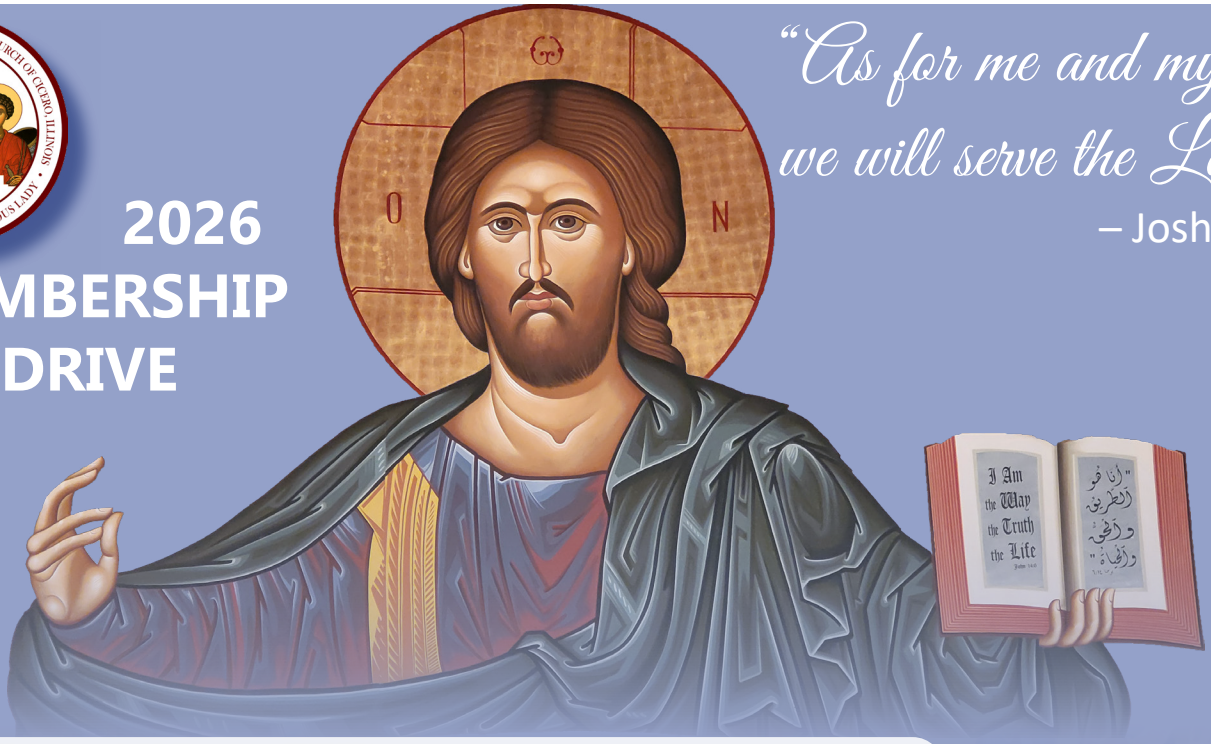
*Oct 28 – Dress up (Church appropriate) for a Halloween Costume Contest

*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.

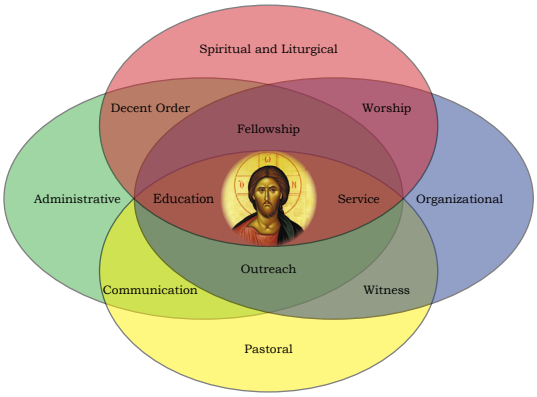
- If this is your spiritual home...
- If you are nourished here...
- If you want your children rooted in the Orthodox Faith...

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

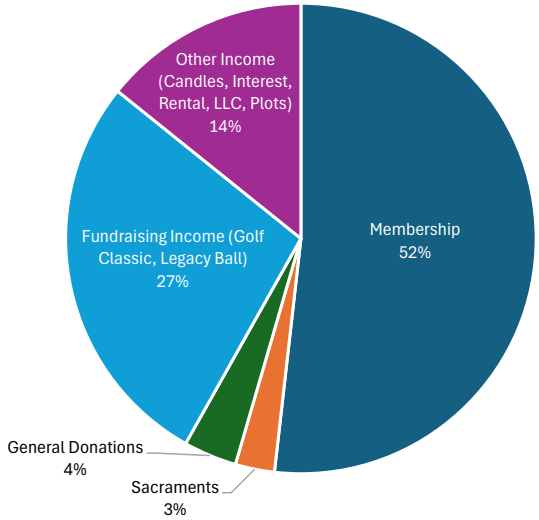
- Sunday School and youth programs
- Adult education
- Ministries for children and families

OUTREACH AND COMMUNITY CARE

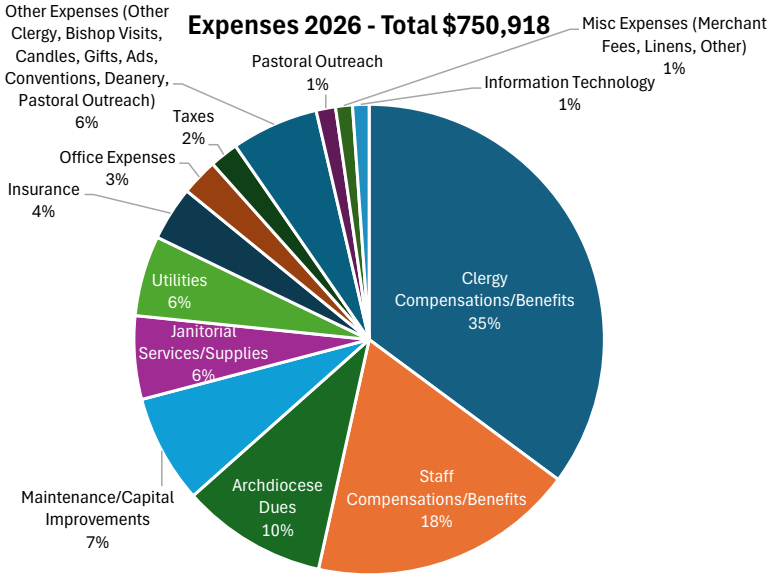
- Assistance to families in need
- Community support initiatives
- Charitable ministries

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

What Time Do I Arrive to Church on Sunday? What Am I Missing?

What time do I arrive?	What part did I miss?	I have deprived myself of the opportunity to…
10:15	Orthros (Matins)	Attend an entire service (beginning at 9:00 AM). Hear the hymns of the week and prepare for the Liturgy.
10:25	Great Doxology	Begin the week properly by giving Glory to God and concluding the final preparation for the Divine Liturgy.
10:30	Blessed is the Kingdom	Proclaim that God's Kingdom is blessed and to respond, "Amen."
10:45	Litanies and Prayers	Pray for peace, the Church, the sick. Participate in the Entrance of the Holy Gospel.
10:55	Epistle, Gospel, Sermon	Hear the Word of God, and think of how it applies to my daily life.
11:10	Cherubic Hymn	Participate in the procession of the Holy Gifts among the people.
11:20	The Creed and Offering	Proclaim what "I believe" and acknowledge the One Who is being offered.
11:30	The Lord's Prayer	Prepare to receive the Body and Blood of Christ.
11:40	The Eucharist	Receive the Body and Blood of Christ from His table from which we hear His Gospel in the reading earlier in the service.
11:45	Thanksgiving Prayers	Give praise and thanks to God for the Gift we have received from Him.
11:50	The Dismissal	Commemorate Christ's saving work, and the prayers and intercession of all the saints.

مسيحيون أرثوذكس من أجل فلسطين
Orthodox Christians for Palestine

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.OrthodoxChristians**ForPalestine**.info

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**

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

ANTIOCHIAN WOMEN PRESENT

Annual THANKSGIVING DINNER

SATURDAY, NOVEMBER 14TH

VESPERS 6:00 PM

Followed by Dinner & Entertainment

SCAN ME

ADULTS $50

CHILDREN $25 *(12 and under)*

RSVP By: Sunday, November 8th

Portion of 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 RSVP Date.
Tickets Available Onilne Only.