

CSI CHRIST CHURCH OF CHICAGO

Parish Messenger

CELEBRATE
Easter & Resurrection Day



JOIN US FOR WORSHIP AND FELLOWSHIP

Malayalam service: 1st and 3rd Sundays.

English service: 2nd Sunday

Youth and Young Adults (YAYA) Worship 4th Sunday

Sunday services can be attended in-person or online.

[Zoom Link](#)

pwd=VjZoSHVvSnhmceIwSmJIYm0xL0paQT09 Or audio only

at 1 312 626 6799, Meeting ID: 757 719 2513 # #, password

5857 #

Sun 9:15 - 9:50 AM : Sunday School

Sun 9:30 - 9:50 AM : Bible Study

Sun 10 AM - 12 NOON : Worship Service

Fri 9:00 AM : Fasting Prayer

Sat Evenings : Cottage Prayer

Be still, and know that I am God. Psalms 46:10a.

1095 E Thacker St, Des Plaines, IL-60016. PHONE : 773-234-1034





-Rev. Joe Varghese Malayil

Then their eyes were opened.

Luke 24:13-33

The road to Emmaus is one of the most touching resurrection narratives—a journey that mirrors our own spiritual experiences. It begins not with joy, but with disappointment.

The crucifixion of Jesus shattered the hopes and dreams of His disciples. They had expected victory, restoration, and glory—but instead, they witnessed suffering and death. Confused, broken, and disheartened, they scattered. The One who had always led them toward Jerusalem—the city of promise—was no longer visibly with them. And so, two of them began walking away from Jerusalem to Emmaus. It was more than a physical journey; it was a movement from hope to despair. One of them is named—Cleopas. The other remains unnamed. Perhaps intentionally so, inviting each of us to step into that place. We too have walked that road—burdened by unanswered prayers, broken expectations, and silent struggles. As they walked, they discussed and argued, trying to make sense of what had happened. And in that very moment, the risen Lord drew near and walked with them.

This is the beauty of the resurrection: even when we walk away from hope, Christ walks toward us.

The turning point of the passage is found in Luke 24:31: “Then their eyes were opened.” This phrase echoes another moment in Scripture—Genesis 3:7—when the eyes of Adam and Eve were opened after their disobedience. But that opening led to shame, guilt, and the realization of sin. They saw their nakedness and hid from God. In a similar way, the Emmaus journey reflects a movement that began long ago—a journey from Eden to exile, from communion to separation. Just as Adam and Eve fled from God’s presence in the Garden, these disciples were walking away from Jerusalem, the place of salvation. Both journeys begin in brokenness.

But here is the profound difference: in Eden, humanity hid from God; on the Emmaus road, they opened their hearts to Him. As evening approached, the disciples urged the stranger, “Stay with us.” This simple invitation becomes the doorway to revelation.

They did not yet recognize Him, but they made room for Him.

And that made all the difference. When Jesus entered their home, something extraordinary happened. The guest became the host. He took the bread, blessed it, broke it, and gave it to them. In that familiar act—so similar of the Last Supper—their eyes were opened. They recognized Him not merely in His presence, but in His action.

The breaking of bread became the moment of revelation. What Adam and Eve lost in the garden—fellowship with God—is being restored here at the table. Some traditions even suggest that the unnamed disciple could have been Cleopas’ wife, symbolizing a redeemed household—a reversal of the fall. Where a man and woman once fell into sin, now a man and woman recognize the Savior. What was broken in Eden is being restored in Emmaus. And in that moment of recognition, everything changes.

Their despair turns into joy. Their confusion turns into clarity. Their direction changes completely. They immediately leave Emmaus and return to Jerusalem—the very place they had fled. The journey of retreat becomes a journey of witness. This is what happens when we encounter the risen Lord. We cannot remain the same. We cannot keep the experience to ourselves. Resurrection faith compels us to go back—to our “Jerusalem”—to the place of calling, community, and testimony. The Emmaus story reminds us that Christ meets us in our confusion, walks with us in our pain, speaks through His Word, and reveals Himself in fellowship. Even when our eyes are blinded by sorrow, He is near.

In this Easter season, we are invited to reflect on our own journeys. Are we walking away from hope? Are we burdened with disappointment? The risen Lord is already walking beside us. He waits for our invitation.

Because Easter is not just the story of an empty tomb—it is the story of a present Savior. The risen Christ still walks our roads, still enters our homes, still breaks bread, and still opens blind eyes. And when our eyes are opened, we cannot remain in Emmaus. We rise. We turn. We run back. From despair to hope. From silence to witness. From brokenness to resurrection life.

This Easter, don’t stay in Emmaus—return to your Jerusalem. For the risen Lord is not only alive... He is walking with you.

Happy Easter

Joe Achen

A Blessed Lenten Journey -2026

Dearly beloved in Christ,

The Lenten season of 2026 has not been an ordinary season in the life of CSI Christ Church of Chicago. It has truly been a time of grace, renewal, and deeper communion with God and one another.

We began this sacred journey on February 18, Ash Wednesday, with a combined worship with our sister church, CSI Congregation, Chicago. It was a beautiful and meaningful service, as many families, especially from Elmhurst, gathered together in our church. By God's grace, the very next Saturday we were able to conduct a Lenten retreat. Throughout this season, we were blessed to spend more time in prayer meetings. Our weekly gatherings became moments of strength and encouragement-Wednesday evening prayer and Bible study at 7 PM, Friday morning fasting prayer at 9 AM, and Saturday evening cottage prayer meetings at 6:30 PM.

We are especially thankful to the families who opened their homes for the cottage prayer meetings: Vinod Skariah and Thushara, Babu Philip and Valsamma, Mathew Karottu and Thankamma, Lovy George and Jain, and Shaji Kurian and Sachu. Their hospitality became a channel of God's blessing, and their homes turned into sanctuaries of prayer. We also extend our heartfelt gratitude to S. Christudas and Deri, Thomas Koshy and Omana, and Sujith Kurian and Jincy for hosted the vesper services. Your willingness and dedication added beauty and depth to our Lenten observances.

On Maundy Thursday, we are blessed to join in a combined service at CSI Congregation, Chicago [Elmhurst]. This shared worship will be more than a gathering-it will be a sign of unity and a hopeful beginning for greater fellowship among our CSI churches in Chicago. May the Lord continue to strengthen this bond in the days ahead.

We also thank God for the blessed observance of International Women's Day on March 8, enriched by the presence of Rev. Dr. Chrisida Rajesh and Rev. Rajesh Kumar from McCormic Seminary. It was truly an inspiring occasion.

As we anticipate Mother's Day and our Church Family Retreat, may our journey of faith continue to grow stronger. Above all, this Lent reminds us: when we seek God together, He works powerfully among us. May the risen Lord, whom we celebrate this Easter, continue to guide us, and strengthen us as a church family.

Joe Achen

Notice of Transfer:

Dearly beloved in Christ,

With a heart filled with gratitude and humility, I wish to share that I have received my transfer order from the Bishop of the Malabar Diocese. I have been appointed to serve at CSI Holy Immanuel Church, Meppady, in Wayanad District.

I am prayerfully planning to return to India on the evening of May 19th to begin this new chapter in my ministry. As I stand at this moment, I realize that only about 50 days remain with you all.

When I look back over the past four years, my heart overflows with thanksgiving. These years have been nothing less than a blessed journey, filled with cherished and joyful memories. The love, care, and blessings that you have showered upon me and my family are far beyond what we could ever deserve.

I thank God for granting me the privilege of serving among you-such a loving and faith-filled congregation. You will always remain close to our hearts and in our prayers.

May the Lord continue to bless and guide each one of you abundantly.

With love and gratitude,

Rev. Joe Varghese Malayil

Vicar, CSI Christ Church of Chicago.

The Affirmation and Confusion of Palm Sunday

By: Rev. Dr. Reuben Manohar

(Matthew 21:1-11)

Palm Sunday is one of the most dramatic scenes in the Gospels. It is a story of praise that hides deeper uncertainty. As Jesus approaches Jerusalem, crowds gather along the road. Cloaks are spread before him. Branches wave in the air. Voices rise together in celebration: "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord!" (Matthew 21:9). It looks like the arrival of a king. The scene resembles a royal procession, filled with hope and anticipation.

Yet Matthew quietly unsettles the celebration with a question. When Jesus enters Jerusalem, the Gospel tells us that "the whole city was in turmoil, asking, 'Who is this?'" (Matthew 21:10). The same moment that appears triumphant is also marked by uncertainty. Palm Sunday, therefore, holds together two realities that rarely sit comfortably together: affirmation and confusion.

Matthew's narrative itself hints that more than one response to Jesus is present in this scene. The crowds accompanying Jesus proclaim him as the "Son of David," a royal and messianic title. Yet the city of Jerusalem reacts with uncertainty, asking, "Who is this?" The Gospel, therefore, portrays not a single unified response but a mixture of recognition and questioning. Some perceive in Jesus the hope of liberation, while others remain unsure about his identity. This tension reflects a deeper human pattern. Communities often recognize the need for justice, deliverance, and hope. Yet the way people imagine liberation is frequently shaped by the political and social worlds they inhabit.

Paulo Freire's reflections on social consciousness help illuminate this dynamic. Freire reminds us that human beings interpret reality through patterns formed by their historical and social environments. Without critical reflection, communities may internalize the assumptions of the systems that shape their lives. In societies formed by structures of domination, the very meaning of power is often defined through conquest and control. As Freire observes, people who long for liberation may still interpret freedom through the same frameworks of power within which they have experienced oppression. Palm Sunday reveals such a moment. The crowd affirms Jesus enthusiastically, but their understanding of salvation remains shaped by the political imagination of empire.

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The crowd's praise (affirmation) is sincere. For generations, Israel had lived under the domination of imperial power. Roman occupation brought political humiliation, economic inequality, and social uncertainty. In such circumstances, the hope for a Messiah carried enormous significance. Many longed for a leader who would restore justice and dignity. The cry of "Hosanna," meaning "Save us now," expresses that longing.

Matthew's Gospel also emphasizes that this moment fulfills prophetic expectation. Jesus enters Jerusalem riding a donkey, recalling Zechariah's vision of a king who comes "humble and riding on a donkey" (Zechariah 9:9). The image signals that this king embodies peace rather than military conquest. When Jesus enters Jerusalem, the crowd recognizes something hopeful in him. Their praise reflects a genuine desire for deliverance.

Matthew's gospel shows Jesus quietly disrupting that imagination. Instead of entering Jerusalem on a war horse, he rides a donkey. Instead of displaying military authority, he embodies humility. His kingship will ultimately be revealed not through conquest but through suffering. From the perspective of conventional political imagination, such power appears weak. Yet the Gospel suggests that this apparent weakness exposes the illusion on which violent power depends.

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The tension of Palm Sunday becomes clearer when we read the story within the wider narrative of Holy Week. The crowds who welcome Jesus into Jerusalem express hope and expectation, yet the city itself remains unsettled. As the week unfolds, the responses to Jesus become increasingly divided. Some mock and condemn him, while others follow him on the road to the cross in grief and bewilderment. Matthew's narrative does not present a single unified reaction but a community struggling to understand the kind of king Jesus truly is. The movement from "Hosanna" to "Crucify him" reveals the depth of the confusion surrounding Jesus' mission. The Passion narrative reveals a community caught between recognition and misunderstanding. When he refuses to embody the political expectations that many people had for the Messiah, the affirmation surrounding him begins to fracture. The king who enters Jerusalem does not resemble the savior many expected. I have occasionally seen a similar tension reflected in pastoral conversations.

Not long ago, I was part of a discussion among several Christian leaders responding to a political event in the Middle East. News had spread that a powerful political figure associated with violence had been killed in a sudden military operation. In the conversation, one participant expressed strong approval. The event was interpreted as justice finally being served. The removal of an enemy was seen as a necessary step toward restoring order.

Another voice in the conversation responded differently. Rather than celebrating the event, he spoke about the suffering that often follows such acts of violence. Whenever conflict escalates, he reminded us, ordinary people – families, children, and communities – often bear the consequences.

What struck me about that exchange was that both responses emerged from a concern for justice. Both individuals believed they were defending what was right. Yet their imagination of justice differed. One response interpreted justice through the language of decisive power and the removal of enemies. The other saw justice through the lens of human vulnerability and the fragile lives caught within political conflict.

Reflecting on that conversation, I realize how closely it resembled the tension present on Palm Sunday. The crowd in Jerusalem also affirmed the hope of salvation. Yet their imagination of liberation remained shaped by the political patterns of their world.

Freire argues that liberation begins when people learn to see differently. What he calls conscientization is the awakening of awareness that allows individuals and communities to recognize how our assumptions have been shaped by the structures around us.

Palm Sunday invites precisely such an awakening. Yet such awakening should not be mistaken for a call to quiet disagreement or to avoid confronting injustice. Freire insists that liberation requires exposing the structures of domination that shape our social imagination and entering into solidarity with those who suffer under them. In the Gospel narrative, Jesus does not simply invite people to see the world differently; he embodies a form of kingship that stands with the poor, the excluded, and the vulnerable while challenging the systems that sustain inequality. To see differently, therefore, is not to soften the pursuit of justice but to recognize how easily even our desire for liberation can mirror the patterns of domination we seek to overcome. For the kingdom Jesus announces does not secure privilege; it unsettles it.

Palm Sunday, therefore, confronts every community that confesses Christ. The king who enters Jerusalem does not resemble the rulers people had learned to recognize. He does not arrive with armies or weapons. Instead, he embodies a kingdom grounded in humility, service, and reconciliation.

Matthew ends the story with a question: "Who is this?" Palm Sunday leaves that question deliberately open. Perhaps, this is where the affirmation and confusion of Palm Sunday can help us meet our own lives. In many congregations today, communities find themselves divided by political conviction, national loyalties, and competing visions of justice. Members often affirm the same Christ while imagining different paths towards peace and justice.

From the perspective of pastoral care, seeing differently may begin with something simple yet difficult: listening without immediately condemning, acknowledging fear without dismissing conviction, and seeking solidarity even when agreement feels distant.

Palm Sunday reminds us that communities can affirm Christ while still living in confusion about the nature of his kingdom. Yet the Gospel also suggests that transformation begins precisely there. We may sing "Hosanna" with conviction. Yet the story invites us to keep asking the question the city asked that day: "Who is this?"

A CALL TO SECOND GENERATION AND ADMINISTRATORS/LEADERS IN A WOUNDED CHURCH

We've all heard through our preachers or have read the story of the "Good Samaritan" many times. Usually we all connect with this story on a person-to-person level as preachers or teachers emphasize helping the individual who is helpless. Even though this can be understood as the basic principle behind this story, I don't know if many of us follow this principle in our life. Most of the time, we try to stay away from such situations, calculating the risk or financial commitments behind it. Though it is quite natural, as a Christian who follows Jesus, we shouldn't be avoiding the call to action.

If we apply this principle in a broader sense and connect it to our church congregations today, we can see that all our communities are like the wounded person in the story of the "Good Samaritan." Our churches are wounded with corruption everywhere from the administrations to the leadership. If we look into the situation of churches across North America (across denominations) we can see that many churches are wounded by unacceptable, unjust, or unrighteous activities. Such activities have hurt the growth of the congregations resulting in the second generation's repulsion, rejection, and subsequent relocating.

Here is the call to the Administrators and Leaders of the Church not to be like the people who hurt/injured and robbed that person in the story.

Like it says in Jeremiah 23:2

"This is what the LORD, the God of Israel, says about the rulers who were supposed to take care of his people: 'You have not taken care of my people; you have scattered them and driven them away. Now I am going to punish you for the evil you have done.'"

We need to be truthful in all our deeds. We need to practice what we preach. Then only we can be a True Christian.

Here is the call to the second generation to be a "Good Samaritan." Don't walk away. Get involved and commit to carry the burden; taking on responsibility to correct such unacceptable activities from within instead of leaving your church. It is crucial to apply the "Good Samaritan Principle" to minister to your wounded church.

In the Gospel of *Matthew 10:16*, it is written: *'Behold, I am sending you out like sheep among wolves'.*

Take this challenge with prayer to gain the strength to work amongst the corrupted administrators and leaders as well as those wounded in your church until we are all healed together and begin to exercise righteousness and justice.

This has to be the role of the second generation and I hope they can take this seriously and stand firm to fight for truth, justice and righteousness in our churches as we move forward.

Mathew Karottu, Pannikuzhyil

847-702-3065

MARCH MEMORIES

Womens Sunday



Palm Sunday





LECTIONARY & DISTRIBUTION OF ELEMENTS

April 5, 2026, Easter Sunday (Holy Eucharist- Malayalam)

Theme: Resurrection: Victory over Death

Old Testament	Ezekiel 37:1–14	Biju Kurien
Psalm	Psalm 49	Nathan Chacko
New Testament/Epistle	2 Corinthians 5:1–10	Shibu Philip
Gospel	John 20:1–18	Presbyter
Kiss of Peace/Elements		Koshy Mathew & Sahaja Koshy
Offertory		Abraham Joseph (Abuji) & Sheela Abraham

April 12, 2026, 1st Sunday after Easter (Holy Eucharist-English) |

Theme: My Lord and My God

Old Testament	Isaiah 45: 21–25	Shaji Kurian
Psalm	Psalm 35: 18–28	Rian Varghese
New Testament/Epistle	Philippians 2: 5–11	Bini William
Gospel	John 20: 24–29	Presbyter
Kiss of Peace/Elements		Mathew Varghese & Jasmine George
Offertory		Jaden and Ethan Karottu

April 19, 2026, 2nd Sunday after Easter (Holy Eucharist in Malayalam)

Theme: Come and Dine: Invitation by the Risen Lord

Old Testament	1 Kings 19:1–8	Sheela Thomas
Psalm	Psalm 23	Shiloh Philips
New Testament/Epistle	Acts 27:27–36	Premjit William
Gospel	John 21:1–14	Presbyter
Kiss of Peace/Elements		Richard David & Annie George
Offertory		Vinod Winston & Anita Winston

April 26, 2026, 3rd Sunday after Easter (Holy Eucharist in English)

Theme: Risen Lord: The Co-traveler (YAYA Sunday)

Old Testament	Exodus 33:12–16	Shawn Mathew
Psalm	Psalm 121	Elisha Chacko
New Testament/Epistle	Acts 18:1–11	Shane Joy
Gospel	Luke 24:13–33	Presbyter
Kiss of Peace/Elements		Thomas Koshy & Omana Koshy
Offertory		Joji & Deepa Philip

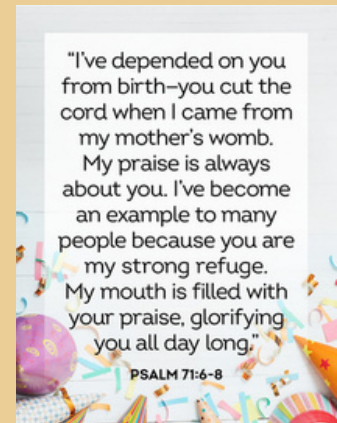
APRIL CELEBRATIONS



Birthdays



- 2 Benjamin Mathew (Ben)
- 4 Evan Alex Karottu
- 8 Philip Chacko (Roy)
- 9 Jasmine George
- 11 Mariamma Koshy
- 11 Shaji Kurian
- 13 Sheela Thomas
- 14 Shiloh Philips
- 16 Premjit William (Eby)
- 16 Marina Winston
- 18 Anney George
- 19 Nithin Winston
- 20 Vinod Winston
- 24 Abigail Rachel Pati
- 25 Vinod Isaac
- 28 Rajan Mathew
- 29 George Jacob (Sajan)
- 29 Edwin Meresh



*May God's blessing
be on each and
everyone of you !!!*

Anniversaries



- 8 Mathew Varghese & Jasmine George
- 3 Richard David & Anney George
- 12 Jerin Mathew Koshy & Harmony Koshy
- 18 Joy T. C. & Teena Livingstone
- 20 Rajan Mathew & Elizabeth Mathew
- 23 Thomas Philip & Aleyamma Philip
- 24 Thomas Koshy & Omana Thomas
- 25 Dennis Chacko & Susan Chacko
- 26 Sunil John & Sayona John

*Those who remain in Love,
remain in God and God remains
in them.*

John 4:16

Happy Anniversary





Monthly Accounts 2026			
CSI Christ Church of Chicago February Accounts 2025		INCOME	EXPENSE
Category	February	February	
Subscription	\$5,675.00		\$0.00
Offertory	\$1,243.00		\$0.00
Thanks Offering	\$980.00		\$0.00
Tithe	\$1,110.00		\$0.00
Special Donation	\$0.00		\$0.00
St. Martin's rent	\$0.00		\$2,200.00
Church Supplies/Communion Elements	\$0.00		\$75.40
Car Insurance	\$0.00		\$0.00
Church Car Maintenance	\$0.00		\$20.00
Church Maintenance/Emergency Repair	\$0.00		\$0.00
Church Cleaning, Land scape, Snow removal	\$0.00		\$200.00
Ch:ComEd	\$0.00		\$0.00
Ch:Peoples Energy	\$0.00		\$0.00
Ch&Psng Insurance	\$0.00		\$0.00
Ch:Water	\$0.00		\$0.00
Ch:Garbage	\$0.00		\$0.00
Psng:ComEd	\$0.00		\$118.83
Psng:Nicor	\$0.00		\$643.32
Psng:Clean/Maint	\$0.00		\$0.00
Psng:Internet	\$0.00		\$80.63
Psng:Phone, cell	\$0.00		\$147.51
Psng:Water	\$0.00		\$0.00
Presbyter's Honorarium	\$0.00		\$2,200.00
Presbyter healthcare	\$0.00		\$1,259.00
Hospitality/Refreshments	\$0.00		\$70.00
Mission/Charity	\$550.00		\$0.00
Women's Fellowship	\$300.00		\$0.00
Mens Fellowship	\$450.00		\$680.00
Sunday School	\$0.00		\$0.00
Youth	\$0.00		\$0.00
Choir	\$0.00		\$0.00
Visiting Pastor	\$0.00		\$200.00
Presbyter gift/Visiting Pastors	\$0.00		\$0.00
Legal/Tax/Visa Processing-W2/W3	\$0.00		\$6.39
Miscellaneous	\$0.00		\$0.00
Carol Rounds	\$0.00		\$0.00
Family Retreat	\$0.00		\$0.00
Building Fund	\$0.00		\$0.00
Kerala Fest Fundraising	\$0.00		\$0.00
CSI Council Membership / Conf	\$0.00		\$0.00
Ecumenical Council	\$0.00		\$0.00
Family Sunday/Harvest	\$0.00		\$0.00
Confirmation	\$0.00		\$0.00
Cottage Prayer	\$0.00		\$0.00
Parsonage Maintenance special Fund			\$0.00
Presbyter's PF in India	\$0.00		\$0.00
Presbyter-Visa Amendement/Processing	\$0.00		\$1,185.00
Sub Total	\$10,308.00		\$9,086.08
Ledger Summary	General	Reserve	Building Fund
Opening balance at the beginning of the month	\$9,598.19	\$16,915.65	\$742,025.52
Add Income Feb 26	\$10,308.00		
Move building fund donations to building fund	\$0.00		\$0.00
Less (Expenses) Feb 26	\$9,086.08		
Interest credited and moved to building fund			\$0.00
Move Tithe to Building Fund	\$0.00		\$0.00
Move Harvest Fund to Building Fund			
Move Kerala Fest to Building Fund			
Move Caroling contributions to Reserve Fund			
Closing Ledger balance end of the month	\$10,820.11	\$16,915.65	\$742,025.52

CSI Christ Church of Chicago
Calendar Of Events Of The Year 2026

DATES	EVENTS
Jan 18	Annual General Body
Jan 25	Council Sunday
Feb 1	Installation of the Executive Committee for 2026
Feb 8	Healing Ministry Sunday
Feb 14/21	Lenten Retreat 10 am-12 pm
Feb 18	Ash Wednesday – Service at 6:30 PM
Mar 7	Ecumenical Council World Day of Prayer
Mar 8	International Women's Sunday
Mar 29	Palm Sunday
Mar 30-Apr 1	Vespers
April 2	Maundy Thursday - Holy Communion Service
April 3	Good Friday - Service 6:00 PM-9:30 PM
April 4	Women's Fellowship Chain Prayer & Evening Prayer at Church 6:00 PM to 7:00 PM
April 5	Easter Sunday
May 10	Mother's Day
TBD	Chicago Ecumenical Council Family Night
TBD	Youth Gathering at Parsonage
TBD	Regional Youth Retreat
June 7	Education Sunday/Celebrating Graduates
June 21	Father's Day
June 19-21	Weekend Family Retreat
July 12 	Theological Sunday
July 17-18	Unity VBS
July 23-26	35th CSI North American Family Conference (Dallas, TX)
Aug 1	Church Picnic
Aug 2/9	Back to School Prayer
Aug 9	Student Sunday
Aug 30	Harvest Sunday/Family Sunday
Sept 12	Women's Retreat
Sept 13	Women's Sunday
TBD	Choir Retreat

Sept 20	Senior Citizen Sunday
Sept 27	CSI Formation Day
Oct 16-17	Annual Convention 6pm-9pm
Oct 18	Choir Sunday/Parish Day
TBD	Ecumenical Council Convention
Nov 1	World Sunday School Day (Daylight Savings Day)
Nov 22	General Body Meeting for the Election of Executive Committee members for 2025
Nov 27, 28, 29	Christmas Carol Rounds
Dec 5, 6, 12, 13	Christmas Carol Rounds
Dec 5	Ecumenical Council Christmas Celebration 5pm
Dec 12/19	Carols and Lessons Service -5:30pm
Dec 12/19	CSI Unity Carol Service -5:00pm
Dec 25	Christmas / Sunday School Christmas Program 10 am
Dec 31	Watch night service -10:30 pm
Jan 17	Annual General Body meeting
Jan 31	Installation of New Church Executive Committee/Joint Committee Meeting

ANNOUNCEMENTS

Let's pray together for an own
place of worship!
Join our prayer programs until we
buy the church. 🏠 🏛️

JOIN ZOOM TONIGHT: 7. PM
WEDNESDAY PRAYER

Many Spl.
Prayer Events

Full Bible Reading
Plan by Church

Wednesday Prayer
Through Zoom - 7 pm

CSI CHRIST CHURCH OF CHICAGO



You're Invited To

EASTER *Service*

I AM THE RESURRECTION AND THE
LIFE. THE ONE WHO BELIEVES IN ME
WILL LIVE, EVEN THOUGH THEY DIE.

SUN, APR 5

@ 10:00 AM

SELF-DENIAL OFFERTORY WILL BE RECEIVED

Easter Egg Hunt by Sunday School Dipt.

CSI Christ Church of Chicago

