



# WEEKLY BULLETIN

SUNDAY, JANUARY 4, 2026

تَقْدِمَة عيد الظهور الإلهي  
والأحد الذي قبل عيد الغطاس

THE FOREFEAST OF AND THE SUNDAY  
BEFORE THE GREAT FEAST OF EPIPHANY  
(THEOPHANY) OF CHRIST



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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All Choir Members, Ushers, & Acolytes

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Samar Rihani, *ADMINISTRATIVE SECRETARY*  
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Lillian Rihani, *SUNDAY SCHOOL*  
Dena H. Fasheh, *THE ORDER OF SAINT IGNATIUS*  
Jerjes Kahoush, *ANTIOCHIAN MEN (A-MEN)*

## **OFFICE HOURS:**

Monday–Friday: 8:30 am–5:00 pm

Saturday: By Appointment

Sunday: Closed

## **WEEKLY SERVICES SCHEDULE:**

Saturdays: Great Vespers as announced

Sundays: 9:15am Orthros (Matins) and

10:20am Great Doxology and Divine Liturgy

Confession by Appointment

## **Welcome to Saint George Antiochian Orthodox Church!**

This Church is one community of many in the One, Holy, Catholic (Universal), and Apostolic Church. The Antiochian Orthodox Christian Church belongs to two thousand years of evangelization, teaching, history, and tradition, which express the continued commitment of its members to the Orthodox Christian faith in **The Lord and Savior Jesus Christ!** Receiving Holy Communion in this Church is to adhere and commit to the One True Church, the Orthodox Church.

Visitor(s), please feel at home in prayer and worship. Please submit your name(s) to the Ushers and introduce yourself to Father Saba at the end of the service so he may welcome you personally.

**Welcome! Ahlan wa Sahlan! أهلا وسهلا!**



## THE GREAT DOXOLOGY

Glory to Thee, who has shown us the Light. Glory to God in the highest, and on earth peace, good will among men.

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

O Lord, heavenly King, God the Father Almighty; O Lord, the only begotten Son, Jesus Christ; and the 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 God of our Fathers, and praised and glorified be Thy Name forever. Amen.

Let Thy mercy, O Lord, be upon us, as we do put our hope in thee.

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

Lord, Thou hast been our refuge in all generations. I said: 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 lovingkindness unto them that know Thee.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

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

Both now and ever, and unto ages of ages. Amen.

Holy Immortal, have mercy on us.

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

المَجْدُ لَكَ يَا مُظْهِرَ النُّورِ، المَجْدُ لِلَّهِ فِي الْعَلَاءِ،  
وعلى الأرضِ السَّلامُ، وفي النَّاسِ المَسْرَّةُ  
نُسَبِّحُكَ نُبَارِكُكَ، نَسْجُدُ لَكَ نُمَجِّدُكَ، نَشْكُرُكَ مِنْ  
أَجْلِ عَظِيمِ جَلَالِ مَجْدِكَ

أَيُّهَا الرَّبُّ الْمَلِكُ، السَّمَاوِيُّ، الإلهُ، الآبُ الضَّابِطُ  
الْكُلِّ. أَيُّهَا الرَّبُّ الْإِبْنُ الْوَحِيدُ، يَا يَسُوعَ الْمَسِيحُ،  
ويا أَيُّهَا الرُّوحُ الْقُدُسُ

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

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

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

لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا، كَمِثْلِ اتِّكَالِنَا عَلَيْكَ.  
مُبَارَكَ أَنْتَ يَا رَبُّ عَلِّمْنِي حَقُوقَكَ. (ثلاثاً)

يَا رَبُّ مَلْجَأُ كُنْتُ لَنَا فِي جِيلٍ وَجِيلٍ، أَنَا قُلْتُ  
يَا رَبُّ ارْحَمْنِي وَاشْفِ نَفْسِي لِأَنَّنِي قَدْ خَطِئْتُ  
إِلَيْكَ

يَا رَبُّ إِلَيْكَ لَجَأْتُ فَعَلِّمْنِي أَنْ أَعْمَلَ رِضَاكَ،  
لَأَنَّكَ أَنْتَ هُوَ إِلَهِي

لَأَنَّ مِنْ قِبَلِكَ عَيْنَ الْحَيَاةِ، وَبِنُورِكَ نَعَايُنُ النُّورَ.  
فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ.

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

المَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ.

الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.  
قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.

قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ  
ارْحَمْنَا

# TODAY'S LITURGY INSERTS

## RESURRECTIONAL TROPARION (TONE 5)

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِلآبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلُو عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

## ENTRANCE HYMN OF THE GOSPEL BOOK

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

هَلُمُّوا لِنَسْجُدْ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ. هَلْلُويَا

## RESURRECTIONAL TROPARION (TONE 5)

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

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## TROPARION OF THE FOREFEAST OF EPIPHANY (TONE 4)

Be thou ready, Zabulon; prepare thyself, O Nephthalim. \* River Jordan, stay thy course and skip for gladness to receive \* the Sovereign Master, Who cometh now to be baptized. \* O Adam, be thou glad with our first mother, Eve; \* hide not as ye did of old in Paradise. \* Seeing you naked, He hath appeared now \* to clothe you in the first robe again. \* Christ hath appeared, for He truly willeth to renew all creation.

إِسْتَعِدِّي يَا زَبُولُون، وَتَهَيَّيْ يَا نَفْتَالِيم. وَأَنْتِ يَا نَهْرَ الْأُرْدُنِّ، قِفْ مُمَسِكاً عَنْ جَرِيكِ، وَاقْبَلِ السَّيِّدَ بِفَرَحٍ، آتِياً لِيَعْتَمِدَ. اطْرَبْ يَا آدَمُ وَابْتَهِجْ مَعَ الْأُمِّ الْأُولَى وَلَا تُخْفِياً ذَاتَكُمَا، كَمَا اخْتَفَيْتُمَا فِي الْفِرْدَوْسِ قَدِماً، لِأَنَّهُ لَمَّا رَأَاكُمَا عُرَاةً، ظَهَرَ لَكُمَا الْيَسَكُمَا الْحُلَّةَ الْأُولَى. الْمَسِيحُ ظَهَرَ مُرِيداً أَنْ يُجَدِّدَ الْخَلِيقَةَ كُلَّهَا.

## TROPARION OF SAINT GEORGE THE GREAT MARTYR (TONE 4)

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

بِمَا أَنْتَ لِلْمَأْسُورِينَ مُحَرِّرٌ وَمُعْتِقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشُّهَدَاءِ جَاورِ جِيُوسُ اللَّابِسُ الظَّفَرَ تَشْفَعُ إِلَى الْمَسِيحِ إِلَهِ فِي خَلَاصِ نَفُوسِنَا.



## KONTAKION OF THE FOREFEAST OF EPIPHANY (TONE 4)

In the running waters of \* the Jordan River, \* on this day the Lord of all \* crieth to John: Be not afraid \* and hesitate not to baptize Me, \* for I am come to save Adam, the first-formed man.

اليومَ حضرَ الرَّبُّ في مَجاري الأُرْدُن، هاتِفاً نَحْوَ يوحنا قائلاً: لا تَجْزَعُ مِنْ تَعْمِيدِي، لِأَنِّي أَتَيْتُ لِأَخْلَصَ آدَمَ الْمَجْبُولَ أَوَّلًا.

## 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 والدَةَ الإله \* اكتبُ لِكَ رايَاتِ الغلبة يا جندِيَّةَ مُحامية \* وأقدمُ لِكَ الشُّكْرَ كَمُنْقَذَةٍ مِنَ الشَّدائد \* لكن بما أَنَّ لِكَ العِزَّةَ التي لا تُحارَبُ \* اعتقيني من صنوفِ الشَّدائد \* حتى أصرُخَ إِلَيْكِ إفرحي يا عروساً لا عروسَ لها.

## THE SYNAXARION

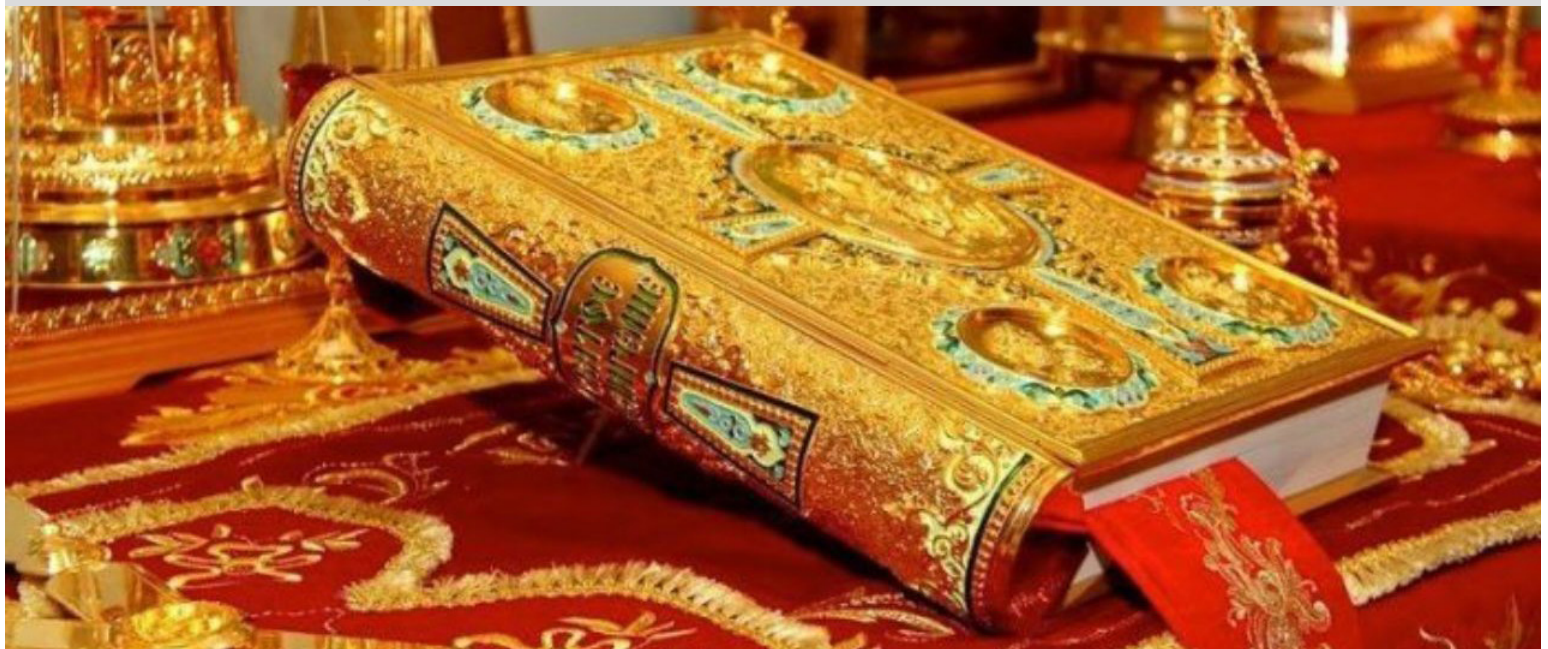
On January 4th in the Holy Orthodox Church, we prepare to celebrate the Theophany (Epiphany) of our Lord Jesus Christ, and we celebrate the Synaxis of the holy Seventy Apostles.

*It is right to acclaim with songs all together all of the Seventy glorious Apostles.*

*On the fourth we glorify men of mighty renown.*

In addition to the twelve Great Apostles, the Lord chose seventy other, lesser apostles and sent them to preach to the Jews. He sent them out two by two before His face, to each town and place, saying: "Behold, I send you as sheep among wolves" (Luke 10:1-5). But as Judas, one of the Twelve, fell away from the Lord, so some among these Seventy withdrew from Him, not with the intention of betraying Him but from human weakness and lack of faith (John 6:66). The apostles elected new ones to take the fallen apostles' places. These Seventy labored in the same way as the twelve Great Apostles; they were the assistants of the Twelve in the spreading and strengthening of the Church of God in the world. They suffered much torture and malice, from men and from demons, but their firm faith and burning love for the risen Lord made them conquerors of the world and heirs of the Kingdom of Heaven.

On this day, we also commemorate Venerable Theoktistos of Sicily. By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.



# EPISTLE READERS

English

Arabic

Mena Khoury

Today

Dina Khoury

Tamara Issam Maatouk

Jan 11

Sally Esber

## EPISTLE

*O Lord, save Thy people and bless Thine*

*inheritance. Unto Thee will I cry, O Lord, my God.*

**The Reading from the Second Epistle of**

**Saint Paul to Saint Timothy (4:5-8)**

Timothy, my son, always be steady, endure

suffering, do the work of an evangelist, fulfill your

ministry. For I am already on the point of being

sacrificed; the time of my departure has come.

I have fought the good fight, I have finished the

race, and I have kept the faith. Henceforth there is

laid up for me the crown of righteousness, which

the Lord, the righteous judge, will award to me

on that Day, and not only to me but also to all

who have loved His appearing.

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيراثَكَ.

إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ

الرَّسُولِ الثَّانِيَةِ إِلَى تِيموثَاوَسَ (4:5-8)

يَا وَلَدِي تِيموثَاوَسَ، تَيَقَّظْ فِي كُلِّ شَيْءٍ

وَاحْتَمِلِ الْمَشَقَّاتِ، وَاعْمَلْ عَمَلَ الْمُبَشِّرِ، وَأَوْفِ

خِدْمَتَكَ. أَمَّا أَنَا فَقَدْ أُرِيقُ السَّكِبُ عَلَيَّ وَوَقْتُ

انْحِلَالِي قَدْ اقْتَرَبَ. وَقَدْ جَاهَدْتُ الْجِهَادَ الْحَسَنَ،

وَأَتَمَمْتُ شَوْطِي، وَحَفِظْتُ الْإِيمَانَ. وَإِنَّمَا يَبْقَى

مَحْفُوظًا لِي إِكْلِيلُ الْعَدْلِ الَّذِي يَجْزِينِي بِهِ فِي

ذَلِكَ الْيَوْمِ الرَّبِّ، الدَّيَّانُ الْعَادِلُ، لَا إِلَيَّي فَقَطْ،

بَلْ جَمِيعَ الَّذِينَ يُحِبُّونَ ظُهُورَهُ أَيْضًا



# GOSPEL FOR THE FEAST OF THE NATIVITY

The Reading from the Holy Gospel

according to Saint Mark (1:1-8)

The beginning of the Gospel of Jesus Christ, the Son of God. As it is written in Isaiah the prophet, "Behold, I send my messenger before thy face, who shall prepare thy way; the voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight." John the Baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. And there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey. And he preached, saying, "After me comes He Who is mightier than I, the strap of Whose sandals I am not worthy to stoop down and untie. I have baptized you with water; but He will baptize you with the Holy Spirit."

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقَسِ

الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ (1:1-8)

بَدَأُ إِنْجِيلَ يَسُوعَ الْمَسِيحِ ابْنِ اللَّهِ كَمَا هُوَ مَكْتُوبٌ فِي الْأَنْبِيَاءِ: "هَاءَنْذَا مُرْسِلٌ مَلَائِكِي أَمَامَ وَجْهِكَ يَهَيِّئُ طَرِيقَكَ قُدَّامَكَ. صَوْتُ صَارِخٍ فِي الْبَرِّيَّةِ: أَعِدُّوا طَرِيقَ الرَّبِّ وَاجْعَلُوا سُبُلَهُ قَوِيْمَةً." كَانَ يُوْحَنَّا يُعَمِّدُ فِي الْبَرِّيَّةِ وَيَكْرِزُ بِمَعْمُودِيَّةِ التَّوْبَةِ لِغُفْرَانِ الْخَطَايَا. وَكَانَ يَخْرُجُ إِلَيْهِ جَمِيعُ أَهْلِ بَلَدِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ فَيَعْتَمِدُونَ جَمِيعُهُمْ مِنْهُ فِي نَهْرِ الْأُرْدُنِّ، مُعْتَرِفِينَ بِخَطَايَاهُمْ. وَكَانَ يُوْحَنَّا يَلْبَسُ وَبَرَ الْإِبِلِ وَعَلَى حَقْوِيهِ مِنْطَقَةٌ مِنْ جِلْدٍ، وَيَأْكُلُ جَرَادًا وَعَسَلًا بَرِّيًّا. وَكَانَ يَكْرِزُ قَائِلًا: إِنَّهُ يَأْتِي بَعْدِي مَنْ هُوَ أَقْوَى مِنِّي، وَأَنَا لَا أَسْتَحِقُّ أَنْ أَنْحَنِي وَأَحْلَ سَيْرَ حِذَائِهِ. أَنَا عَمَّدْتُكُمْ بِالماءِ، وَأَمَّا هُوَ فَيُعَمِّدُكُمْ بِالرُّوحِ الْقُدُسِ

## Holy Bread Offered By:



**Today** – Mousa and Amal Saba

– Daoud and Hania  
Kahoush and Family

– Anthony and Gina Massih and  
Family

**Jan 11** – Adel Alfakhori and Family

– George and Ibtisam Imreibe  
and Family

**Jan 18** – Bechara and Natividad Saad  
and Family

**Jan 25** – **OPEN**

**Feb 1** – **OPEN**

**Feb 8** – **OPEN**

**Feb 15** – **OPEN**

**Feb 22** – **OPEN**



SCAN ME

## Coffee Hour Sponsors:



**Today** – Daoud and Hania  
Kahoush and Family

**Jan 11** – **OPEN**

**Jan 18** – **OPEN**

**Jan 25** – **OPEN**

**Feb 1** – **OPEN**

**Feb 8** – **OPEN**

**Feb 15** – **OPEN**

**Feb 22** – **OPEN**



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## **BAPTISMS**

Thu, Jan 8    **ANGUS** Allan

## **CHRISMATIONS**

Sat, Dec 20    **ERICK** Guzman  
                    **COREY** Scott

## **YAF COFFEE AND FELLOWSHIP SPONSORS**

**TODAY** – **OPEN**

↳ **Jan 18** – **OPEN**



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## **Donate to Your Church Today**



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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](http://www.StGeorgeChi.org/holy-bread) or scan QR-Code



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# CALENDAR OF EVENTS

Today	• Pre-Communion Prayers	9:00 am
	• Orthros (Matins) followed by Great Doxology and Divine Liturgy	9:15 am
	• Choir Rehearsal	9:15 am
	• Sunday School Classes ( <i>see pg. 12</i> )	After Communion
	• God's Little Lights ( <i>see pg. 14</i> )	After Communion
	• Young Adult Fellowship (YAF) Induction of Officers	After Liturgy
	• Coffee Hour	After Liturgy
	• Young Adult Fellowship (YAF) Coffee and Fellowship ( <i>see pg. 16</i> )	After Liturgy
	• Missions and Evangelism Committee Meeting	12:30 pm
Mon, Jan 5	• Pre-Communion Prayers ( <i>see pg. 32</i> )	6:45 pm
	• Evening Divine Liturgy for Feast of Epiphany ( <i>see pg. 32</i> )	7:00 pm
	• Great Blessing of Waters ( <i>see pg. 32</i> )	After Liturgy
	• Antiochian Men (A-Men) Officers' Monthly Zoom Meeting	9:00 pm
Wed, Jan 7	Sunday School Teachers' Zoom Training	8:00 pm
Thu, Jan 8	Parish Council Officers' Zoom Meeting	6:00 pm
Fri, Jan 9	Young Adult Fellowship (YAF) General Meeting and Dinner ( <i>see pg. 17</i> )	7:00 pm
Sat, Jan 10	• Outreach Meeting	9:30 am
	• Great Vespers Service	5:00 pm
	• Antiochian Men (A-Men) Shawerma Night ( <i>see pg. 18</i> )	After Vespers
Sun, Jan 11	• Pre-Communion Prayers	9:00 am
	• Orthros (Matins) followed by Great Doxology and Divine Liturgy	9:15 am
	• Choir Rehearsal	9:15 am
	• Sunday School Classes ( <i>see pg. 12</i> )	After Communion
	• God's Little Lights ( <i>see pg. 14</i> )	After Communion
	• Coffee Hour	After Liturgy
Mon, Jan 12	Sunday School Officers' Meeting	6:00 pm
Tue, Jan 13	Parish Council Monthly Meeting	7:00 pm
Fri, Jan 16	Paraklesis Service and Bible Study in Spanish ( <i>see pg. 28</i> )	6:30 pm
Sat, Jan 17	• Marriage Ministry Officers' Coordinator's Meeting	9:00 am
	• Great Vespers Service	5:00 pm
	• Feed My Starving Children sponsored by Teen SOYO ( <i>see pg. 15</i> )	6:45 pm
Sun, Jan 18	• Pre-Communion Prayers	9:00 am
	• Orthros (Matins) followed by Great Doxology and Divine Liturgy	9:15 am
	• Choir Rehearsal	9:15 am
	• Sunday School Classes ( <i>see pg. 12</i> )	After Communion
	• God's Little Lights ( <i>see pg. 14</i> )	After Communion
	• Coffee Hour	After Liturgy
	• Young Adult Fellowship (YAF) Coffee and Fellowship ( <i>see pg. 16</i> )	After Liturgy
	• Annual General Assembly Meeting ( <i>see pg. 27</i> )	12:30 pm
Tue, Jan 20	West Campus Ministry ( <i>see pg. 22</i> )	6:30 pm
Fri, Jan 23	Marriage Ministry Couples' Dinner ( <i>see pg. 20</i> )	7:30 pm

**On Religious Cinema**  
*By His Eminence Metropolitan Saba (Isper)*

With the ongoing rise and spread of movies and television series, the production of religious films follows this trend. The approach to depicting religious events on screen varies depending on the production entity behind them. As the “seventh art” developed, the number of production houses multiplied, and cinematic technology reached levels close to the fantastic. Because religious matters are among the most significant fields of human concern, across religions and sects, it is natural that the dramatic arts would follow religious themes though for different reasons.

Like any art form, religious art is used for purposes of evangelization, education, documentation, and to promote the beliefs upheld by the producers. Neutrality is rare, especially in this field. In our times, both private and public institutions, even official bodies, compete to present this type of art because it attracts large audiences and stirs the emotions of the religiously inclined in general. Thus, it is now almost impossible to find a screen that does not occasionally present something that touches on religious themes, especially in these troubled days, when appealing to religious emotions has become widely popular.

Religion has always been cautious regarding the depiction of sacred scenes, especially those involving the founder of the faith or its principal figures. Depicting historical, intellectual, or artistic topics usually receives greater acceptance. Yet the dominance of imagery in modern culture, the ease of production brought about by technological advancement, the renewed tendency to look to religion as a solution for the sufferings of contemporary humanity, the freedom with which private companies approach religious topics, and the eagerness of people to consume visual productions as they are—without examination or discernment—have all combined to produce serious problems, emotional reactions, and impactful (sometimes dangerous) stances, especially in religious societies marked by diversity of faiths and sects.

Cinematic portrayal often diminishes the spirit of reverence and devotion to which believers attach great importance. When a believer sees holy figures, whom he venerates and elevates, embodied by an actor (or actress), carrying the actor’s features and personality, no matter how skilled, disappointment is almost inevitable, at least initially. Not to mention that the actor’s image may persist in the believer’s imagination and influence the purity of his prayer.

It is beyond doubt that learning about the personality of any prophet or messenger—and his teaching—through dramatic art does not allow the viewer to enter deeply into the authenticity and precision of that personality. The difference between encountering a world-renowned story through a book or through a film is immense. Describing emotions, situations, psychological analysis, motives, and the inner workings of the human soul cannot be condensed into approximately two hours of film, nor can they be conveyed with the richness that the writer’s pen offers.

Dramatic art also requires sets, costumes, music, movements, excitement, and other elements intended to attract the viewer. When these are applied to a religious film, they inevitably serve the perspective of the producer or director. They may be inappropriate, inaccurate, or even falsified or fabricated. Watching a film is not the same as reading a book; the image remains imprinted in the viewer’s mind, confined to the limited time of the screening, and plays upon the imagination in ways that can harm faith and spiritual disposition. Likewise, a wrong image can spread a distorted understanding of the religious doctrine portrayed.

Wherever images appear, whether in cinema, television, or modern social media, they form a vast field for implanting ideas that the producer wishes to promote through his work. Not all viewers can follow, notice, or discern these ideas, nor recognize their falsehood. Such implants are etched into the minds of viewers, who then believe them to be true, while they may be the exact opposite.

For example, in one film about the life of Christ, Joseph the Betrothed is shown as a handsome young man, whereas Christian tradition considers him elderly. The same film depicts the Virgin Mary dancing with him at their engagement celebration!

Cinematic production has become a widely used means to spread biased or incorrect ideas, forming false impressions and shaping public opinion about any subject political, historical, moral, and especially religious. Consider *The Last Temptation of Christ* and the uproar it caused. It is a cinematic rendering of a novel of the same name, written by a famous twentieth-century author who spent his life wrestling with the conflict between the sensual human being and the spiritual human being—between body and spirit. He projected his personal struggles onto the person of Christ—portraying Him merely as a man—while hundreds of millions of believers confess Him as God incarnate.

Believers today, living in an age overwhelmed by propaganda, must remain awake, alert, and discerning in all they see, lest they fall under the domination of the cinematic image and its potentially harmful influence on their faith.

Cinematic production in the West, in particular, has become extremely free, driven by various forces, and at times controlled by producers who are atheists, hostile to a particular religion, or intent on promoting a certain ideology. They insert into the film whatever images, words, music, or elements suit their aims. They may not hesitate to use deceptive methods to spread their ideas.

If we recognize the power that imagery has attained today, especially through modern propaganda, and acknowledge how difficult it has become to distinguish truth from falsehood, particularly in news media, then the necessary awareness becomes an urgent need.

In conclusion, dramatic portrayals of religious matters are often marred by inaccuracies—sometimes intentional, sometimes not. They must be approached with serious critical discernment, not watched naively or casually. You cannot protect yourself from falsehood by silencing the voice of others, but by growing in knowledge and continually seeking the truth.



## حول السينما الدينية (المتروبوليت سابا اسبر)

مع انطلاق السينما، وانتشار المسلسلات التلفزيونية، راجت ظاهرة إنتاج الأفلام الدينية، واختلفت طريقة مقاربة الحدث الديني المصوّر بحسب جهة الإنتاج، التي تقف وراءه، وتعددت جهات الإنتاج، مع تطور الفن السابع، وبلغ فن التصوير السينمائي تطوراً تقنياً وصل إلى حد الخيال. ولأن الأمور الدينية تشكل أحد الميادين الهامة عند البشر، على اختلاف أديانهم ومذاهبهم، فمن الطبيعي أن يلحق الفن التمثيلي بالمواضيع الدينية، لدوافع مختلفة

ككل فن، يُستخدم الفن الديني لأغراض التبشير، والتعليم، والتوثيق، وترويج الاعتقاد الذي تنادي به الجهة التي تقف وراء إنتاجه. الحيايدي نادر، خاصة في هذا الميدان. وقد وصل الأمر، في زمننا الحالي، حداً باتت فيه هيئات، خاصة، وعمامة، ورسمية، تتبارى في تقديم هذا النوع من الفن، لأنه يجتذب عدداً وافراً من المشاهدين، ويدغدغ مشاعر المتدينين عموماً. فبت لا تكاد ترى شاشة تخلو، من حين إلى آخر، من هذا النوع من ملامسة قضايا دينية، خاصة في هذه الأيام الرديئة، التي باتت مخاطبة المشاعر الدينية راجحة فيها على نطاق واسع

لطالما كان الدين حذراً تجاه تصوير المشاهد الدينية، خاصة، تلك التي تصوّر مؤسس الدين والشخصيات الرئيسية فيه. في حين يلقي تصوير المواضيع التاريخية والفكرية والفنية قبولاً أفضل. لكن هيمنة الصورة، عموماً، على الثقافة الحديثة، وسهولة الإنتاج، بسبب التقدم التقني، الذي لحق بهذا الفن، وعودة طرح الدين حلاً للكثير مما يعانيه إنسان اليوم، وتناول الشركات الفنية الخاصة للمواضيع الدينية، وحرية تناولها، حسبما يرى أي إنسان، وتلقّف الناس للنتائج التصويرية، كما هو، دونما فحص أو تدقيق، بات أمراً يستجلب إشكالات وانفعالات ومواقف مؤثرة، وخطيرة في بعض الأحيان، خاصة في المجتمعات المتديّنة المتعددة الأديان والمذاهب

يخفف التصوير كثيراً من روح التقوى والتخشع الذي يوليه المؤمنون أهمية كبرى. فحين يرى المؤمن الشخصيات التي يبجلها ويسمو بها إلى العلا، متجسدة في شخص ممثل (أو ممثلة)، وتحمل ملامحه ونفسيته، مهما كان بارعاً في أداء دوره، فإنه لا بدّ من أن يصاب بخيبة، ولو للوهلة الأولى. ناهيك عن مرافقة صورة الممثل لمخيلته، وتأثيرها على صفاء صلاته

لا شك في أنّ التعرّف إلى شخصية أي نبي أو رسول، وإلى تعليمه، بواسطة الفن التمثيلي، لا يسمح للمشاهد بالدخول إلى عمق هذه الشخصية ومعرفتها بدقة. الفارق شاسع بين التعرّف على رواية عالمية من الكتاب أو من السينما. فوصف المشاعر، والمواقف، والتحليل النفسي، ووصف الدوافع وما يعمل في النفس البشرية، لا يمكن أن يوجز في ساعتين مصورتين أو أكثر، ولا يمكن أن يُنقل بالغنى ذاته، الذي ينقله قلم الكاتب أو المؤلف

كذلك، يلزم الفن التمثيلي الديكور، والأزياء، والموسيقى، والحركات، والإثارة وما إليها من تشويقات تجذب المشاهد. هذه عندما توضع في خدمة فيلم ديني، فإنها تستعمل بما يخدم وجهة نظر المنتج أو المخرج، وقد لا تكون مناسبة، ولا صحيحة، لا بل قد تكون مزورة ومزيفة مرّات كثيرة. كما أنّ مشاهدة الفيلم ليست كقراءة الكتاب؛ فتبقى الصورة منطبعة في ذهن المشاهد، المحصور بوقت العرض المحدود، وتلعب في مخيلته، بما قد يؤدي إيمانه وموقفه الروحي أحياناً. كذلك تنشر الصورة الخاطئة مفهوماً مغلوطاً عن العقيدة التي يمسّها الفيلم

يشكّل الصورة، وإنما وجدت سواء في السينما أو التلفزيون أو وسائل التواصل الحديثة، حقلاً واسعاً لإدخال الأفكار، التي يريد المنتج ترويجها، من خلال إنتاجه. ولا يسع جميع المشاهدين متابعتها أو التنبّه إليها، أو معرفة زيفها. تنطبع هذه الإدخالات في ذهن المشاهدين، فيصدقونها، معتبرينها حقيقية، بينما قد تكون عكس ذلك تماماً

كمثال نجد في أحد الأفلام التي تروي سيرة المسيح يوسف الخطيب شاباً وسيماً، بينما يعتبره التراث المسيحي متقدماً في السن. كذلك يصوّر الفيلم السيدة العذراء، وهي ترقص معه في حفل خطوبتهما!!!!

يُعتبر الإنتاج السينمائي وسيلة واسعة الانتشار لبث الأفكار الخاصة والخاطئة، وتشكيل الانطباعات المزيفة، وتوجيه الرأي العام بشأن أي موضوع، في السياسة والتاريخ والأخلاق وغيرها، وخاصةً وكذلك في الموضوع الديني. لنذكر فيلم تجربة المسيح الأخيرة، والضجة التي أثارها. إنه تصوير سينمائي لكتاب يحمل العنوان ذاته، كتبه أديب مشهور، في القرن العشرين، قضى حياته يتساءل حول الصراع بين الإنسان الشهواني والإنسان الروحاني، وبين الجسد والروح. أسقط مفاهيمه الخاصة، الناجمة عن نزاعه الرئيس هذا، على شخص المسيح باعتباره إنساناً فقط. بينما مئات الملايين من البشر يؤمنون به إلهاً متجسداً

يحتاج المؤمنون في زمن الدعاية الطاغية هذا، الذي نحيا فيه، إلى أن يكونوا أصحابين، ومتيقّظين، وناقدين لكلّ ما يرونه، حتّى يكونوا أحراراً من هيمنة الصورة السينمائية، ومن تأثيرها، سلباً، على معتقداتهم

بات الإنتاج السينمائي في الغرب بخاصة، حرّاً جداً، وتتحكّم فيه أمور مختلفة، وأحياناً، منتجون ملحدون، أو يريدون محاربة دين ما، أو التبشير بمذهب ما، فيدخلون، في سياق الفيلم، ما يناسب أهدافهم، من صور وكلام وموسيقى، إلخ. وقد لا يترددون عن اتباع أساليب غير حقيقية، في سبيل نشر أفكارهم

إذا ما عرفنا ما بلغه دور الصورة، التي توليها الدعاية، اليوم، أهمية عظمى، واعترفنا بصعوبة تمييز الصحيح فيها من الكاذب، وعلى الأخصّ في مجال الدعاية الإخبارية، سيصير الوعي المطلوب حاجة عظمى.

خلاصة الكلام، إن التصوير التمثيلي للقضايا الدينية غالباً ما يكون مشوباً بمغالطات، مقصودة أو غير مقصودة، يجب إعمال النقد الجدي فيها، لا مشاهدتها ببساطة وسذاجة. لا يمكنك حماية نفسك من المغالطات بإسكات صوت غيرك، وإنما بتتمية معرفتك، وبالبحث الدائم عن الحقيقة



# SUNDAY SCHOOL

## Welcome to Creative Arts Festivals 2026!

The Creative Arts Festivals were instituted by His Eminence Metropolitan PHILIP of Thrice-Blessed Memory, as a way for the Church School students to express their faith. His Eminence Metropolitan SABA chooses the theme for each year. The 2026 theme is:



***"You shall be to Me a royal priesthood  
and a holy nation." ~Exodus 19:6***

The categories include:

- Art
- Creative Writing
- Photography
- Poetry

**> > > — PROJECTS ARE DUE BY SUNDAY, MARCH 8<sup>TH</sup> — < < <**

**Creative Arts Festival classroom hours are held on Sundays from 12:30PM – 1:00PM. Please bring your projects and questions.**



## UPCOMING EVENTS



**Sunday School Classes Resume ----- Sun | Jan 4**

**Sunday School Teachers' Zoom Training ----- Wed | Jan 7**

**AV CAMP REGISTRATION @ 7:00 PM ----- WED | JAN 21**





**HAPPY NEW YEAR FROM  
SUNDAY SCHOOL!**

**PRAYING THAT THE YEAR TO COME IS  
FILLED WITH MANY BLESSINGS!**

# God's

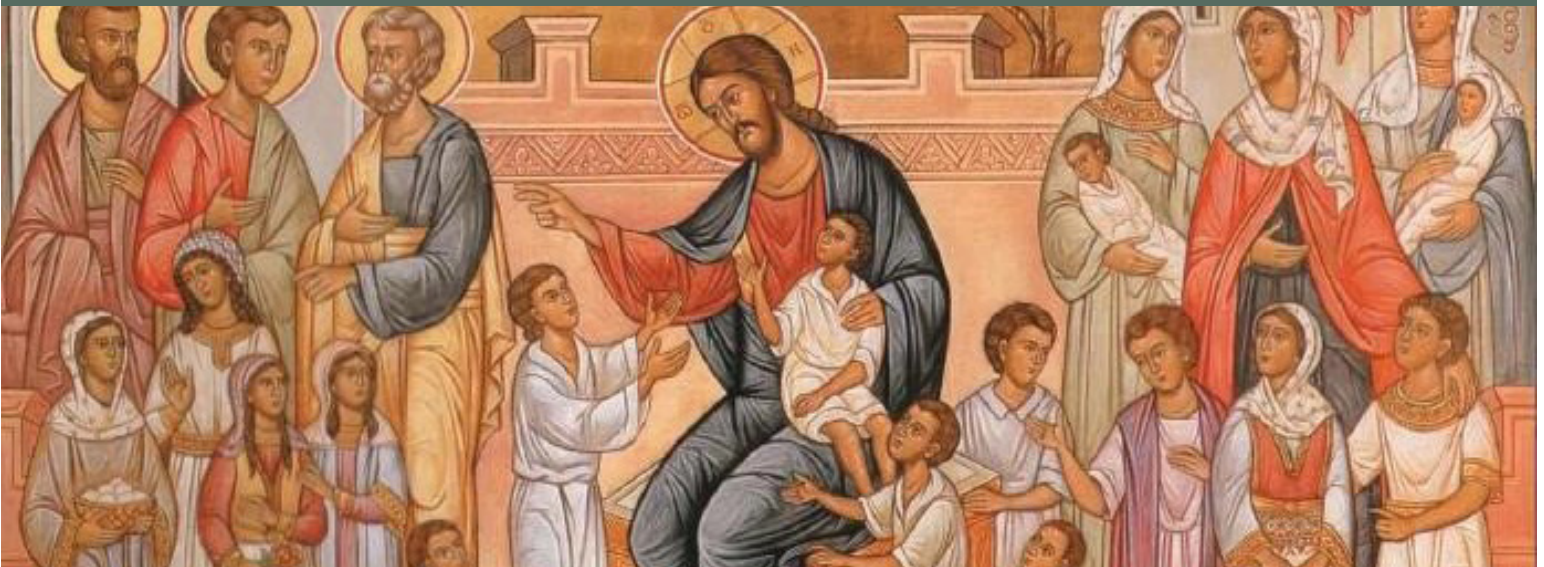


# Little Lights

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

Immediately after Communion, the children's ministry, **"GOD'S LITTLE LIGHTS"**, will take place in the cry room *(2nd floor by elevator)* every Sunday.

This ministry serves all **3-YEAR-OLDS** and **4-YEAR-OLDS** *(born after September 1, 2021)*. At least one parent, father or mother, must attend along with their children. Younger siblings are welcome with the parents.





Saint George Antiochian Orthodox Church, Cicero, IL

# Teen SOYO

SAT, JAN 17, 2026  
6:45 PM - 9:00 PM

*"A generous person will prosper;  
whoever refreshes others will  
be refreshed."* ~ Proverbs 11:25

Join **TEEN SOYO** for an evening of helping others in need!  
**ALL 5 YEARS AND OLDER ARE WELCOME!**

PLEASE SCAN QR-CODE OR SIGN-UP AT  
[WWW.FMSC.ORG/JOIN-GROUP?JOINCODE=K1D2W2](http://WWW.FMSC.ORG/JOIN-GROUP?JOINCODE=K1D2W2)



FEED MY  
STARVING  
CHILDREN



740 WILEY FARM COURT, SCHAUMBURG, IL 60173





SAINT GEORGE ANTIOCHIAN ORTHODOX CHURCH, CICERO, IL

Young Adult Fellowship

## **SAVE-THE-DATE**

**Sun, Jan 4th      YAF Coffee Hour**

**Fri, Jan 9th      YAF General Meeting & Dinner**

**Sun, Jan 18th      YAF Coffee Hour**

**Sat, Jan 24th      Movie Night: *Paul, Apostle of Christ***

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



Saint George Antiochian  
Orthodox Church, Cicero, IL

## YOUNG ADULT FELLOWSHIP (YAF)

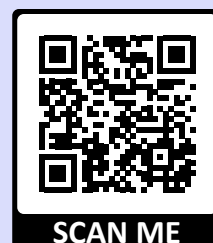
Friday,  
January 9th  
7 PM

# GENERAL MEETING



- **AL BAWADI GRILL**  
8501 W DEMPSTER St, NILES, IL
- \$20/PERSON

RSVP HERE



SCAN ME

Inviting ALL  
Young Professionals,  
Young Married Couples,  
and College Students  
(ages 18+)



Saint George Antiochian Orthodox Church, Cicero, IL

# Antiochian Men (A-MEN)

## SHAWERMA NIGHT

**Saturday**  
**January 10, 2026**  
**5:00 PM**

**IN THE**  
**CHURCH**  
**HALL**

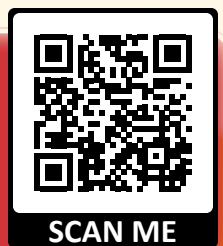
**VESPERS** ~~~~~ **DINNER**

**GAMES** ~~~~~ **SOCIAL**



**\$35/  
GENTLEMAN**

**RSVP by**  
**Thu | Jan 8**



**SCAN ME**

**ALL Gentlemen 18+ Invited**





Saint George Antiochian Orthodox Church, Cicero, IL

**Antiochian Men (A-Men)**

***PRESENTS...***



*A Night of Love*

سهرة حب

*Una Noche de Amor*

**CELEBRATING  
FAMILY AND LOVE**

**Feb 14**

**5:00 pm**

**Saturday**



***SAVE the DATE...***

**All Ages Invited! Registration Coming Soon!**



Saint George Antiochian Orthodox Church, Cicero, IL

Couples' Dinner

# *A Night in Italy*

*A Marriage Ministry Event*

**Fri, Jan 23 – 7:30<sup>PM</sup>**

MAGGIANO'S LITTLE ITALY OAK BROOK | 240 OAKBROOK CTR, OAK BROOK, IL 60523

## **MENU**

Dinner ~ Fellowship ~ Spiritual Talk ~ Fun

**\$110/COUPLE**



SCAN ME

**RSVP**

by Sun, Jan 18

**INVITING ALL**

Married ~ Engaged ~ Courting Couples



Saint George Antiochian Orthodox Church, Cicero,



# Couples' Lenten Spiritual Retreat

*A Marriage Ministry Event*

**SAT, FEB 28 – 4:30PM**

Saint George Church Hall

Vespers

Dinner

Spiritual Talk

Group Activities

Panel Discussion

Fellowship

# SAVE THE DATE

**INVITING ALL**

Married ~ Engaged ~ Courting Couples



Saint George Antiochian Orthodox Church, Cicero, IL

# West Campus Ministry



2026

Winter Session

Location: **Church of the Holy Nativity**  
275 S RICHMOND AVE, CLARENDON HILLS, IL 60514

**TUESDAYS**

Jan 20 — Jan 27 — Feb 3  
"Humility" "Patience" "Trust"

*How to understand humility, patience, and trust from the Bible.*

## PROGRAM

**6:30PM – 7:00PM**



WELCOME  
(COFFEE AND REFRESHMENTS SERVED)

**7:00PM – 8:00PM**



ADULT LESSON  
KIDS' CLUB (AGES 3-8)  
JOY CLUB (AGES 9-12)  
LESSON AND ACTIVITIES/GAMES  
TEEN SOYO (AGES 13-18)  
LESSON AND ACTIVITIES/GAMES

**8:00PM – 8:20PM**



LITTLE COMPLINE SERVICE

**8:20PM – 9:00PM**



SOCIAL TIME  
(COFFEE AND REFRESHMENTS SERVED)

## LESSONS

### HUMILITY

"GOD TEACHES US HUMILITY BY REMINDING US TO SERVE AND NOT TO BE SERVED." (MARK 18:45)

### PATIENCE

"WE MUST TRUST IN GOD AND HIS TIMING AND REMAIN FAITHFUL DURING CHALLENGES." (EXODUS 34:6)

### TRUST

"TRUST MEANS RELYING ON GOD AND HIS WORD COMPLETELY FOR OUR LIVES." (MATTHEW 6:25-34)

← **West  
Campus**



# Winter SCHEDULE



**SAINT KATHERINE THE GREAT  
ANTIOCHIAN ORTHODOX  
MISSION**

7313 NORTH  
WAUKEGAN RD.  
NILES, IL 60714



## BY AGE GROUP

*Wed*  
**14 JAN**

**HUMILITY**  
ANTIOCHIAN WOMEN AND YAF

6:30 PM

"GOD TEACHES US HUMILITY BY REMINDING US TO  
SERVE AND NOT TO BE SERVED." (MARK 16:45)

*Wed*  
**21 JAN**

**GENEROSITY**  
A-MEN AND TEEN SOYO

6:30 PM

"IS GOD GENEROUS? GENEROSITY SHOWS US HOW TO  
SHARE HIS BLESSINGS WITH OTHERS." (PROVERBS 19:17)

*Wed*  
**28 JAN**

**PATIENCE**  
ANTIOCHIAN WOMEN AND YAF

6:30 PM

"WE MUST TRUST IN GOD AND HIS TIMING AND REMAIN  
FAITHFUL DURING CHALLENGES." (EXODUS 34:6)

*Wed*  
**04 FEB**

**CHASTITY**  
A-MEN AND TEEN SOYO

6:30 PM

"GOD TEACHES US TO BE PURE AND TO HONOR OURSELVES,  
OTHERS, AND HIM IN OUR CHOICES." (PSALM 58:18)

*Wed*  
**11 FEB**

**CHARITY**  
ANTIOCHIAN WOMEN AND YAF

6:30 PM

"TRUE CHARITY REFLECTS THE HEART OF GOD, WHO IS LOVE,  
TURNING OUR FAITH INTO ACTION." (JOHN 3:16)

*Wed*  
**18 FEB**

**TRUST**  
A-MEN AND TEEN SOYO

6:30 PM

"TRUST MEANS RELYING ON GOD AND HIS WORD  
COMPLETELY FOR OUR LIVES. (MATTHEW 6:25-34).

## ALL AGES

*Thurs*  
**15 JAN**

**BAPTISM AND  
CHRISMATION**

6:30 PM

"BAPTISM AND CHRISMATION ARE THE SACRAMENTS OF  
INITIATION BRINGING PEOPLE INTO THE LIFE OF THE CHURCH."  
(MATTHEW 28:16-20)

*Thurs*  
**22 JAN**

**EUCCHARIST AND  
HOLY COMMUNION**

6:30 PM

"HOLY COMMUNION UNITES US WITH CHRIST AND THE WHOLE  
CHURCH THROUGH HIS BODY AND BLOOD, FOLLOWING HIS  
COMMANDMENTS AND TRUE TEACHINGS." (MATTHEW 26:26-29)

*Thurs*  
**29 JAN**

**HOLY PENANCE AND  
CONFESSION**

6:30 PM

"THROUGH HOLY PENANCE, WE EXPERIENCE GOD'S MERCY AND  
LEARN TO LIVE WITH A CLEAN HEART." (MATTHEW 9:13)

*Thurs*  
**05 FEB**

**HOLY UNCTION**

6:30 PM

"HOLY UNCTION / OIL BRINGS GOD'S HEALING TO THOSE WHO ARE  
SICK IN BODY AND SOUL." (JAMES 5:14-15)

*Thurs*  
**12 FEB**

**MARRIAGE**

6:30 PM

"HOLY MATRIMONY JOINS A MAN AND WOMAN IN GOD'S LOVE  
AND BLESSES THEIR FAMILY LIFE TO DO HIS WILL."  
(EPHESIANS 5:28-33)

*Thurs*  
**19 FEB**

**HOLY ORDERS AND  
ORDINATION**

6:30 PM

"IS GOD CALLING? HOLY ORDERS SETS MEN APART TO SERVE  
GOD AND HIS CHURCH." (ACTS 6:1-7)





Antiochian  
Village

Pennsylvania



Sessions SELL OUT in 15 MINUTES!

Register AT 7:00PM CST  
ON Wednesday, January 21<sup>st</sup>  
to secure your spot at the  
**Antiochian Village Summer  
Camp in Pennsylvania!**

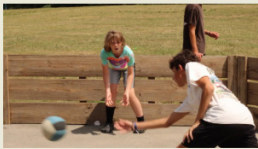
REGISTER HERE



SCAN ME



Registration  
Opens  
Wed | Jan 21



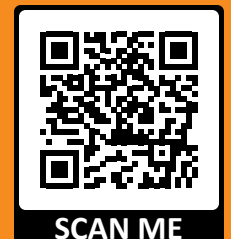
Camp St. George  
I-OWA

June 28-July 4, 2026

Summer  
Camp



Registration Opens  
SOON!



SCAN ME



# NO CAMPER LEFT BEHIND!



In 2025,  
**39 CAMPERS**  
from Saint George Church  
attended Camp!

## SCHOLARSHIPS

available from

The Order of Saint Ignatius  
Cicero Chapter and National!

*No Camper Left Behind*

ALL Campers in need of financial  
assistance will be able to attend!



## SCHOLARSHIP APPLICATIONS

...coming in Spring 2026





Become a  
**Saint George Church Member**  
**THE 2026 MEMBERSHIP DRIVE**  
**COMING SOON!**

*"As for me and my house, we will serve the Lord."*  
— Joshua 4:15



# Saint George Antiochian Orthodox Church كنيسة القديس جارجيوس الانطاكية الارثوذكسية

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

December 14, 2025

Dear Members of Saint George Antiochian Orthodox Church,

Christ in our midst! He is and ever shall be!

A blessed Nativity Season to you and your families! This is to inform you that the 2026 Annual General Assembly Meeting for the voting membership of Saint George Antiochian Orthodox Church will be held on Sunday, January 18, 2026, following the Divine Liturgy. The agenda is on the reverse side of this letter.

To be recognized as a voting member of Saint George Church, a parishioner must be at least eighteen years of age and have fulfilled both the necessary spiritual obligations (as determined by the Pastor) and the financial obligations (as determined by the Financial Secretary), which require a minimum contribution of \$600 per married couple or \$300 per individual received between January 1, 2025, and December 31, 2025. Each married couple attending the meeting will be given two ballots — one for each spouse in attendance — while individual members, over the age of 18, who have met the requirements, will each receive one ballot from the Financial Secretary at the meeting. Only those present at the meeting may vote; no proxy votes are permitted. If you have not already met your financial obligation, please do so before December 31, 2025. If you are experiencing financial hardship, please see the Pastor. Should you have any further questions regarding these requirements, please contact a member of the Parish Council.

The goal of Saint George Antiochian Orthodox Church is to have all eligible members vote.

At this General Assembly, elections will be held for four (4) seats for a three-year term on the Parish Council. A Nominating Committee has been appointed to compile a list of qualified candidates. The members of the committee are Fr. Fouad Saba, Dn. George Nassief, Mr. Victor Imreibe, and Mr. Michael Moukheiber. If you or someone you know is interested in running for the Parish Council and is willing to make the commitment required to fulfill this important obligation, please contact the Nominating Committee.

It is important to note that pursuant to the Saint George Church Constitution, no nominations will be accepted from the floor during the Annual General Assembly Meeting. All candidates' names must be submitted to the Nominating Committee by Wednesday, January 7, 2026, in order for the candidate's name to be included on the Ballot. There can be no exception to this rule.

During this General Assembly Meeting, all members will also receive a full 2025 Financial Report, the proposed 2026 Annual Budget, and reports from the various organizations and hear about all current plans for the coming year. 2025 was an extremely active year in the life of Saint George Church and your attendance will add greatly to the discussion.

The Church is our spiritual home. Your involvement in the affairs of your Church is very important. May God bless you all as we prepare for the birth of the Savior!

Yours in Christ,

*V. Rev. Fr. Fouad Saba*

V. Rev. Fr. Fouad Saba  
Pastor

*Elias Akkari*

Elias Akkari  
Chairman, Parish Council

*"And they were called Christians first in Antioch" (Acts 11:26)*



# VIERNES 16 DE ENERO - 6.30 PM

## Súplicas a la Madre de Dios

Oraciones a la Virgen María en tiempos de necesidad



### ESTUDIO BÍBLICO

Tras la  
finalización  
de las  
Súplicas

MP

ΘΥ

IC XC



Saint George Antiochian Orthodox Church

1220 S. 60th Ct, Cicero, IL





SAINT GEORGE GOLF CLASSIC

# 25<sup>th</sup> Annual GOLF CLASSIC

Golfing for a purpose

Save the Date!

SATURDAY,  
JUNE 13, 2026



Registration and Sponsorships  
COMING SOON!



# 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 9:15 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.





## SEASON OF EPIPHANY

Traditionally, at the feast of the Lord's Epiphany (Baptism) on January 6<sup>th</sup>, the Great Blessing of the waters takes place and then is used to sanctify the homes of all the faithful. In bringing the blessed water to the homes, and sprinkling it in each room, we rid our house of any evil influence, and rededicate it to God in a special way.

As we were once renewed by the waters of our own baptism into Christ, so too our home, and our entire lives, are re-dedicated and renewed unto Christ our God each year at this time.

## HOME BLESSINGS

*Please contact the Church Office at (708) 656-2927 or [Office@StGeorgeChi.org](mailto:Office@StGeorgeChi.org) to schedule your Home Blessing:*

The following should be prepared for the Home Blessing:

- All members of family must be present
- Bible
- Icon
- Lit Candle
- Burning Incense (Optional)
- Small Table (or dining room table)



The visit by Father Saba or Father Gabriel should be approximately **45 minutes**. Several visits will be scheduled on a given day in order to reach and bless all families and homes this season.

Once the Home Blessing Season is mostly over, Father Saba and Father Gabriel will continue regular Pastoral Visits, during which Father Saba or Father Gabriel will spend ample time with each family.



SCAN ME



Saint George Antiochian Orthodox Church, Cicero, IL



*Celebrate the Epiphany (Baptism) of*

**THE LORD AND SAVIOR  
JESUS CHRIST**

*with your*

*Saint George Church Family!*

**احتفالات عيد الغطاس**

**MONDAY, JANUARY 5, 2026**

**PRE-COMMUNION PRAYERS | 6:45 PM**

**EVENING DIVINE LITURGY | 7:00 PM**

**FOLLOWED BY THE BLESSING OF THE WATERS**

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## **FEAST OF THE EPIPHANY**

Traditionally, at the feast of the Lord's Epiphany (Baptism) on January 6<sup>th</sup>, the Great Blessing of the waters takes place and then is used to sanctify the homes of all the faithful. In bringing the blessed water to the homes, and sprinkling it in each room, we rid our house of any evil influence, and rededicate it to God in a special way.

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