

WEEKLY BULLETIN

SUNDAY, JANUARY 4, 2026

تقدمة عيد الظهور الإلهي
واللأحد 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 الانطاكيه الارثوذكسيه

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

BROTHERHOOD OF THE NOBLE JOSEPH:

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Trevor Lenhart, *CHOIR DIRECTOR*
Ryan McMahon, *HEAD USHER*
All Choir Members, Ushers, & Acolytes

CHURCH OFFICE:

Veronica Egan, *OFFICE ADMINISTRATOR*
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OFFICE HOURS:

Monday-Friday: 8:30 am-5:00 pm
Saturday: By Appointment
Sunday: Closed

2025 PARISH COUNCIL:

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Dn. John Zayed, *CLERGY*
Dn. Moses Bynum, *CLERGY*
Lillian Rihani, *SUNDAY SCHOOL*
Dena H. Fasheh, *THE ORDER OF SAINT IGNATIUS*
Jeries Kahoush, *ANTIOCHIAN MEN (A-MEN)*

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 و سهلا!

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، الْمَجْدُ لِلَّهِ فِي الْعَلَاءِ،
وَعَلَى الْأَرْضِ السَّلَامُ، وَفِي النَّاسِ الْمَسَرَّةُ
تُسَبِّحُكَ نُبَارِكُكَ، تَسْجُدُ لَكَ نُمَجِّدُكَ، تَشْكُرُكَ مِنْ
أَجْلِ عَظِيمِ جَلَالِ مَجِدِكَ

أَيُّهَا الرَّبُّ الْمَلِكُ، السَّمَوَيُّ، إِلَهُ، الْأَبُ الصَّابِطُ
الْكُلُّ. أَيُّهَا الرَّبُّ الْإِبْنُ الْوَحِيدُ، يَا يَسُوعُ الْمَسِيحُ،
وَيَا أَيُّهَا الرَّوْحُ الْقَدْسُ

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

لَأَنَّكَ أَنْتَ وَحْدَكَ قُدُّوسُ، أَنْتَ وَحْدَكَ الرَّبُّ
يَسُوعُ الْمَسِيحُ، فِي مَجْدِ اللَّهِ الْأَبِ، أَمِينٌ.
فِي كُلِّ يَوْمٍ أَبْارِكُكَ، وَأَسْبَحْ اسْمَكَ إِلَى الْأَبَدِ،
وَإِلَى أَبَدِ الْأَبَدِ

أَهْلَنَا يَا رَبُّ أَنْ تُحْفَظَ فِي هَذَا الْيَوْمِ بِغَيْرِ خَطِيئَةٍ.
مُبَارَكُ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا، وَمُسَبَّحٌ وَمُمَجَّدٌ
اسْمُكَ إِلَى الْأَبَدِ، أَمِينٌ
لِتَكُنْ يَا رَبُّ رَحْمَتَكَ عَلَيْنَا، كَمِثْلِ اتِّكَالِنَا عَلَيْكَ.

مُبَارَكُ أَنْتَ يَا رَبُّ عَلَمْنِي حُقُوقَكَ. (ثَلَاثَةً)
يَا رَبُّ مَلْجَأً كُنْتَ لَنَا فِي جَيْلٍ وَجَيْلٍ، أَنَا قُلْتُ
يَا رَبُّ ارْحَمْنِي وَاشْفِ نَفْسِي لَأَنَّنِي قَدْ خَطَّنْتُ
إِلَيْكَ

يَا رَبُّ إِلَيْكَ لَجَأْتُ فَعَلَمْنِي أَنْ أَعْمَلَ رَضَاكَ،
لَأَنَّكَ أَنْتَ هُوَ إِلَهِي
لَأَنَّ مِنْ قِبِيلَكَ عَيْنُ الْحَيَاةِ، وَبِنُورِكَ نَعَايْنُ النُّورِ.
فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرُفُونَكَ.

قُدُّوسُ اللَّهُ، قُدُّوسُ الْقَوْيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ
أَرْحَمْنَا! (ثَلَاثَةً)

الْمَجْدُ لِلْأَبِ وَالْإِبْنِ وَالرَّوْحِ الْقَدْسِ.
الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، أَمِينٌ.
قُدُّوسُ الَّذِي لَا يَمُوتُ أَرْحَمْنَا.

قُدُّوسُ اللَّهُ، قُدُّوسُ الْقَوْيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ
أَرْحَمْنَا

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.

لِنُسْبِّحْ نَحْنُ الْمُؤْمِنُونَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِلَّابِرِ
وَالرُّوحِ فِي الْأَرْلَيَّةِ وَعَدَمِ الْابْتِدَاءِ، الْمَوْلُودُ مِنَ الْعَذْرَاءِ
لِخَلَاصِنَا، لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يَعْلُوَ عَلَى الصَّلِبِ،
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.

هَلْمُوا لِنَسْجُدْ وَنَرْكَعْ لِلْمَسِيحِ، مَلِكُنَا وَإِلَهُنَا. خَلَصْنَا يَا
ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِتُرْتَلِّ لَكَ. هَلْلُو يَيَا

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.

لِنُسْبِّحْ نَحْنُ الْمُؤْمِنُونَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِلَّابِرِ
وَالرُّوحِ فِي الْأَرْلَيَّةِ وَعَدَمِ الْابْتِدَاءِ، الْمَوْلُودُ مِنَ الْعَذْرَاءِ
لِخَلَاصِنَا، لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يَعْلُوَ عَلَى الصَّلِبِ،
وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

TROPARION OF THE FOREFEAST OF EPIPHANY (TONE 4)

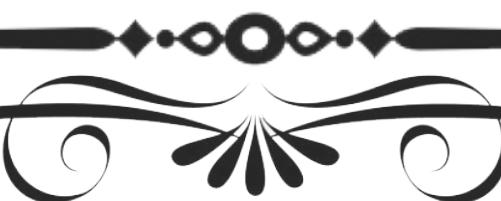
Be thou ready, Zabulon; prepare thyself, O Nephthalim. * River Jordan, stay thy course and skip for gladness to receive * the Sovereign Master, Who cometh now to be baptized. * O Adam, be thou glad with our first mother, Eve; * hide not as ye did of old in Paradise. * Seeing you naked, He hath appeared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

إِسْتَعِدِي يَا زَبُولُونَ، وَتَهَيَّأْ يَا نَفْتَالِيمَ. وَأَنْتَ يَا نَهْرَ
الْأَرْدُنْ، قِفْ مُمْسِكًا عَنْ جَرِيكَ، وَاقْبِلْ السَّيِّدَ بِفَرَّاحِ،
آتِيًّا لِيَعْتَمِدْ. إِطْرَبْ يَا آدَمُ وَابْتَهِجْ مَعَ الْأُمِّ الْأُولِيِّ وَلَا
تُخْفِي ذَاتَكُمَا، كَمَا اخْتَفَيْتُمَا فِي الْفِرْدَوْسِ قَدِيمًا، لِأَنَّهُ
لَمَّا رَأَكُمَا عُرَاءً، ظَهَرَ لِكَيْ يُلْسِكُمَا الْحُلَّةَ الْأُولَى.
الْمَسِيحُ ظَهَرَ مُرِيدًا 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 أَنَّكَ لِلْمَأْسُورِينَ مُحْرِرٌ وَمُعْتَقِّ، وَلِلْفُرَارِ
وَالْمَسَاكِينِ عَاصِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافِ
وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيَّهَا الْعَظِيمُ فِي
الشُّهُدَاءِ جَاوِرْ جِيُوسُ الْلَّاِبِسُ الظَّفَرُ تَشَعَّعَ إِلَى الْمَسِيحِ
إِلَهِ فِي خَلَاصِنَا نُفُوسِنَا.



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.

اليوم حضرَ الرَّبُّ في مَجاريِ الْأَرْدُنْ، هَاتِفًا نَّحْوَ يَوْحَنَّا قَائِلًا: لَا تَجْرَعْ مِنْ تَعْمِيَّدِي، لَأَنِّي أَتَبَّثُ لِأَخْلِصِ 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.

إِنِّي أَنَا عَبْدُكِ يَا وَالدَّةَ الْإِلَهِ * اكْتُبْ لِكِ رَأِيَاتِ الْغَلْبَةِ يَا جَنْدِيَّةَ مُحَامِيَّةِ * وَأَقْدُمْ لِكِ الشُّكْرَ كَمُنْقَذَةٍ مِّنَ الشَّدَائِدِ * لَكُنْ بِمَا أَنَّ لَكِ الْعِزَّةَ الَّتِي لَا تُحَارِبُ * اعْتَقِنِي مِنْ صُنُوفِ الشَّدَائِدِ * حَتَّى أَصْرُخَ إِلَيْكِ إِفْرَحِي يَا عَرْوَسًا لَا عَرْوَسَ لَهَا.

THE SYNAXARION

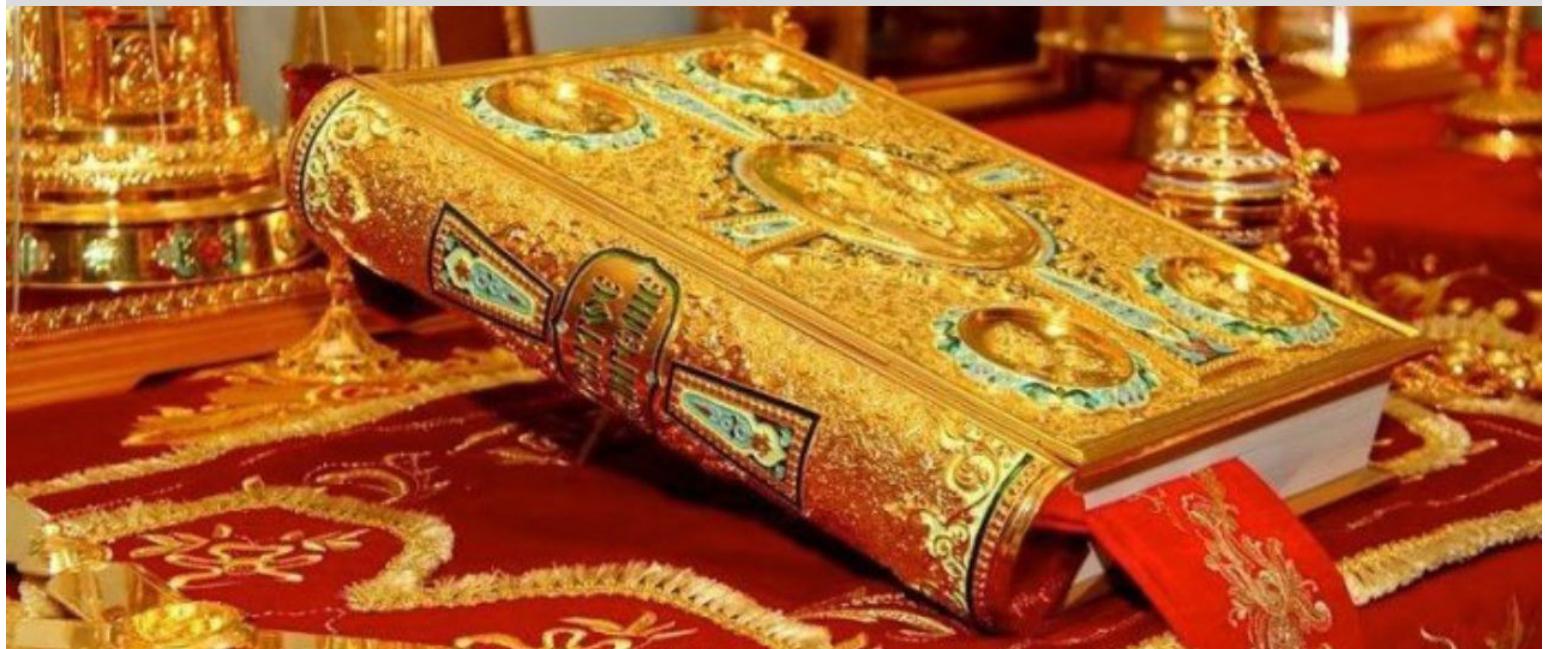
On January 4th in the Holy Orthodox Church, we prepare to celebrate the Theophany (Epiphany) of our Lord Jesus Christ, and we celebrate the Synaxis of the holy Seventy Apostles.

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.

خَلْصُنْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ.

إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي.

فَصْلٌ مِنْ رِسَالَةِ الْقِدِيسِ بُولُسَ

الرَّسُولِ الثَّانِيَةِ إِلَى تِيمُوْثَاوُسِ (4:5-8)

يَا وَلَدِي تِيمُوْثَاوُسَ، تَيَقَّظْ فِي كُلِّ شَيْءٍ وَاحْتَمِلِ الْمَشَقَّاتِ، وَاعْمَلْ عَمَلَ الْمُبَشِّرِ، وَأُوفِ خَدْمَتَكَ. أَمَّا أَنَا فَقَدْ أَرِيقَ السَّكِيبُ عَلَيَّ وَوَقْتٌ اِنْحِلَالِيَّ قَدْ اقتَرَبَ. وَقَدْ جَاهَدْ الْجِهَادَ الْحَسَنَ، وَأَتَمَّمْتُ شَوْطِي، وَحَفِظْتُ الْإِيمَانَ. وَإِنَّمَا يَبْقَى مَحْفُوظًا لِي إِكْلِيلُ الْعَدْلِ الَّذِي يَجْزِينِي بِهِ فِي ذِلِّكَ الْيَوْمِ الرَّبُّ، الْدَّيَانُ الْعَادِلُ، لَا إِيَّاهِي 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."

فصلٌ شَرِيفٌ مِنْ بِشَارَةِ الْقِدِيسِ مَرْقُسِ

الْأَنْجِيلِيِّ الْبَشِيرِ وَالْتَّلْمِيِّ الطَّاهِرِ (1:1-8)

بَدْءُ إِنْجِيلِ يَسُوعَ الْمَسِيحِ ابْنَ اللَّهِ كَمَا هُوَ

مَكْتُوبٌ فِي الْأَنْبِيَاءِ: "هَاءَنَا مُرْسِلٌ مَلَكِيَّ أَمَّا

وَجْهِكَ يُهَبِّئُ طَرِيقَكَ قَدَّامَكَ، صَوْتٌ صَارِخٌ

فِي الْبَرِّيَّةِ: أَعِدُّوا طَرِيقَ الرَّبِّ وَاجْعَلُوا سُبُّلَهُ

قَوِيمَةً." كَانَ يُوحَنَّا يُعْمَدُ فِي الْبَرِّيَّةِ وَيَكْرِزُ

بِمَعْمُودِيَّةِ التَّوْبَةِ لِغُفْرَانِ الْخَطَايَا. وَكَانَ يَخْرُجُ

إِلَيْهِ جَمِيعُ أَهْلِ بَلْدِ الْيَهُودِيَّةِ وَأُورْشَلِيمَ فَيَعْتَمِدُونَ

جَمِيعُهُمْ مِنْهُ فِي نَهْرِ الْأَرْدَنِ، مُعْتَرِفِينَ بِخَطَايَاهُمْ.

وَكَانَ يُوحَنَّا يَلْبِسُ وَبَرَ الْإِبْلِ وَعَلَى حَقْوَيْهِ مِنْطَقَةً

مِنْ جِلْدِهِ، وَيَأْكُلُ جَرَادًا وَعَسَلًا بَرِّيًّا. وَكَانَ يَكْرِزُ

قَائِلًا: إِنَّهُ يَأْتِي بَعْدِي مَنْ هُوَ أَقْوَى مِنِّي، وَأَنَا لَا

أَسْتَحْقُ أَنْ أَنْهَنَّيَ وَأَحْلَّ سَيْرَ حِذَائِهِ. أَنَا عَمَدْتُكُمْ

بِالْمَاءِ، وَأَمَّا هُوَ فَيَعْمَدُكُمْ بِالرُّوحِ الْقُدُّسِ

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

BAPTISMS

Thu, Jan 8 **ANGUS** Allan

CHRISMATIONS

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

Coffee Hour Sponsors:

Today – Daoud and Hania
Kahoush and Family



Jan 11 – *OPEN*

Jan 18 – *OPEN*

Jan 25 – *OPEN*

Feb 1 – *OPEN*

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SCAN ME

CALENDAR OF EVENTS

| | | |
|-------------|--|--|
| Today | <ul style="list-style-type: none"> Pre-Communion Prayers Orthros (Matins) followed by Great Doxology and Divine Liturgy Choir Rehearsal Sunday School Classes (<i>see pg. 12</i>) God's Little Lights (<i>see pg. 14</i>) Young Adult Fellowship (YAF) Induction of Officers Coffee Hour Young Adult Fellowship (YAF) Coffee and Fellowship (<i>see pg. 16</i>) Missions and Evangelism Committee Meeting | 9:00 am 9:15 am 9:15 am After Communion After Communion After Liturgy After Liturgy After Liturgy 12:30 pm |
| Mon, Jan 5 | <ul style="list-style-type: none"> Pre-Communion Prayers (<i>see pg. 32</i>) Evening Divine Liturgy for Feast of Epiphany (<i>see pg. 32</i>) Great Blessing of Waters (<i>see pg. 32</i>) Antiochian Men (A-Men) Officers' Monthly Zoom Meeting | 6:45 pm 7:00 pm After Liturgy 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 | <ul style="list-style-type: none"> Outreach Meeting Great Vespers Service Antiochian Men (A-Men) Shawarma Night (<i>see pg. 18</i>) | 9:30 am 5:00 pm After Vespers |
| Sun, Jan 11 | <ul style="list-style-type: none"> Pre-Communion Prayers Orthros (Matins) followed by Great Doxology and Divine Liturgy Choir Rehearsal Sunday School Classes (<i>see pg. 12</i>) God's Little Lights (<i>see pg. 14</i>) Coffee Hour | 9:00 am 9:15 am 9:15 am After Communion After Communion 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 | <ul style="list-style-type: none"> Marriage Ministry Officers' Coordinator's Meeting Great Vespers Service Feed My Starving Children sponsored by Teen SOYO (<i>see pg. 15</i>) | 9:00 am 5:00 pm 6:45 pm |
| Sun, Jan 18 | <ul style="list-style-type: none"> Pre-Communion Prayers Orthros (Matins) followed by Great Doxology and Divine Liturgy Choir Rehearsal Sunday School Classes (<i>see pg. 12</i>) God's Little Lights (<i>see pg. 14</i>) Coffee Hour Young Adult Fellowship (YAF) Coffee and Fellowship (<i>see pg. 16</i>) Annual General Assembly Meeting (<i>see pg. 27</i>) | 9:00 am 9:15 am 9:15 am After Communion After Communion After Liturgy After Liturgy 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 المتر وبوليت سانا (اسبر)

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

كلّ فن، يُستخدم الفن الديني لأغراض التثمير، والتعليم، والتثقيف، وترويج الاعتقاد الذي تناوله الجهة التي تقف وراء إنتاجه. الجيادي نادر، خاصة في هذا الميدان. وقد وصل الأمر، في زمننا الحالي، حدّاً بات فيه هيئات، خاصة، وعامة، ورسمية، تتبارى في تقديم هذا النوع من الفن، لأنّه يجذب عدداً وافراً من المشاهدين، ويدعو مشاعر المتنبيين عموماً. فبّلا تكاد ترى شاشة تخلو، من حين إلى آخر، من هذا النوع من ملامسة قضايا دينية، خاصة في هذه الأيام الدينية، التي باتت مخاطبة المشاعر الدينية رائجة فيها على نطاق واسع

طالما كان الدين حذراً تجاه تصوير المشاهد الدينية، خاصة، تلك التي تصور مؤسس الدين والشخصيات الرئيسية فيه. في حين يلقى تصوير المواضيع التاريخية والفكريّة والفنية قبولاً أفضل. لكن هيئة الصورة، عموماً، على التقافة الحديثة، وسهولة الإنتاج، بسبب التقدّم التقني، الذي لحق بهذا الفن، وعودة طرح الدين حلاًّ للكثير مما يعنيه إنسان اليوم، وتناول الشركات الفنية الخاصة للمواضيع الدينية، وحرّيّة تناولها، حسبما يرى أي إنسان، وتلّف الناس للنتاج التصويري، كما هو، دونما فحص أو تدقيق، بات أمراً يستجلب إشكالات وانفعالات ومواقف مؤثرة، وخطيرة في بعض الأحيان، خاصة في المجتمعات المتديّنة المتعدّدة الأديان والمذاهب

يُخفّف التصوير كثيراً من روح التقوى والتخشّع الذي يوليه المؤمنون أهميّة كبيرة. فحين يرى المؤمن الشخصيات التي يبجلها ويسمّو بها إلى العلا، متجمّدة في شخص ممثّل (أو ممثّلة)، وتحمل ملامحه ونفسه، مهما كان بارعاً في أداء دوره، فإنه لا بدّ من أن يصاب بخيبة، ولو للوهلة الأولى. ناهيك عن مراجعة صورة الممثّل لمخيّلته، وتأثيرها على صفاء صلاته

لا شك في أن التعرّف إلى شخصية أيّ نبي أو رسول، وإلى تعلّمه، 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 يعتمل في النفس البشرية، لا يمكن أن يوجز في ساعتين مصورتين أو أكثر، ولا يمكن أن يُنقل بالغنى ذاته، الذي ينقله قلم الكاتب أو المؤلّف

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

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

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

يُعتبر الإنتاج السينمائي وسيلةً واسعة الانتشار لبث الأفكار الخاصة والخاطئة، وتشكيل الانطباعات المزيفة، وتوجيه الرأي العام بشأن أيّ موضوع، في السياسة والتاريخ والأخلاق وغيرها، وخاصة وكذلك في الموضوع الديني. لذّ ذكر فيلم تجربة المسيح الأخيرة، والضجة التي أثارها. إنه تصوير سينمائي لكتاب يحمل العنوان ذاته، كتبه أديب مشهور، في القرن العشرين، قضى حياته يتّساع حول الصراع بين الإنسان الشهوانى 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 إلهًا متجمّساً

يحتاج المؤمنون في زمن الدعاية الطاغي هذا، الذي نحيّ فيه، إلى أن يكونوا صاحين، ومتيقظين، وناقدين لكلّ ما يرونّه، حتّى يكونوا أحراراً من هيئة الصورة السينمائية، ومن تأثيرها، سلباً، على معتقداتهم

بات الإنتاج السينمائي في الغرب بخاصة، حرّاً جداً، وتحكم فيه أمور مختلفة، وأحياناً، متّجرون ملحدون، أو ي يريدون محاربة دين ما، أو التبشير بمذهب ما، فيدخلون، في سياق الفيلم، ما يناسب أهدافهم، من صور وكلام وموسيقى، إلخ. وقد لا يتّرددون عن اتّباع أساليب غير حقيقة، في سبيل نشر أفكارهم

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

خلال الكلام، إن التصوير التمثيلي للقضايا الدينية غالباً ما يكون مشوباً بمعغالطات، مقصودة أو غير مقصودة، يجب إعمال النقد الجديّ فيها، لا مشاهتها ببساطة وسذاجة. لا يمكن حماية نفسك من المغالطات بإسكات صوت غيرك، وإنما بتنمية 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
- Photography
- Creative Writing
- Poetry

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

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



Calendar

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!**

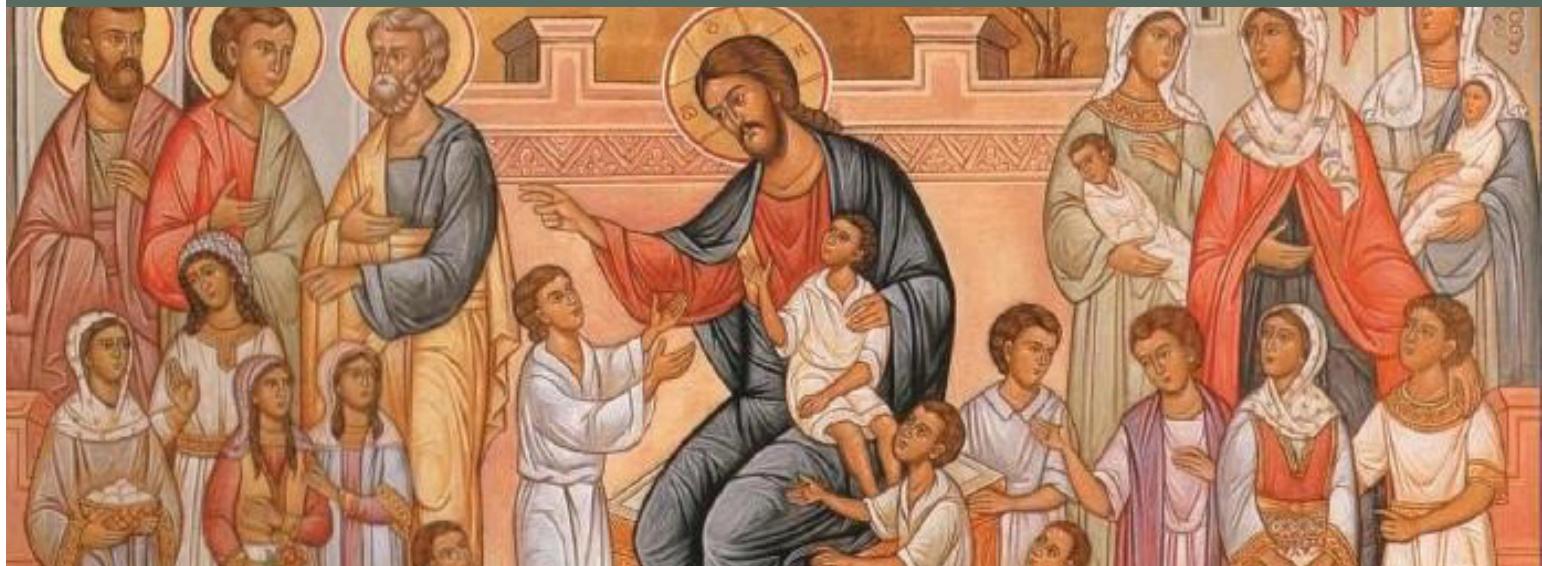
God's Little Lights

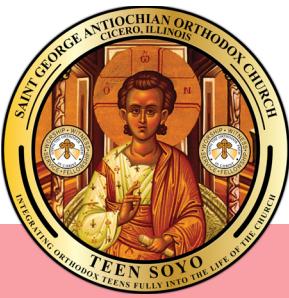


a Pastoral Ministry for 3- and 4-year-olds of
Saint George Antiochian Orthodox Church | Cicero, IL

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

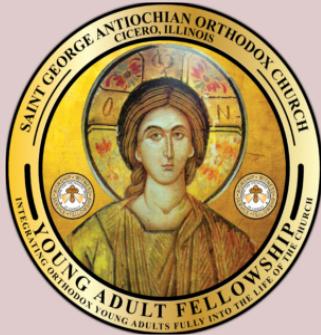


SCAN ME

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

RA
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24
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5



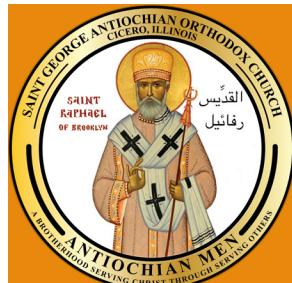
- **AL BAWADI GRILL**
8501 W DEMPSTER ST, NILES, IL
- \$20 / PERSON

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**

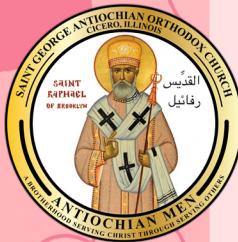
RSVP by
Thu | Jan 8



SCAN ME



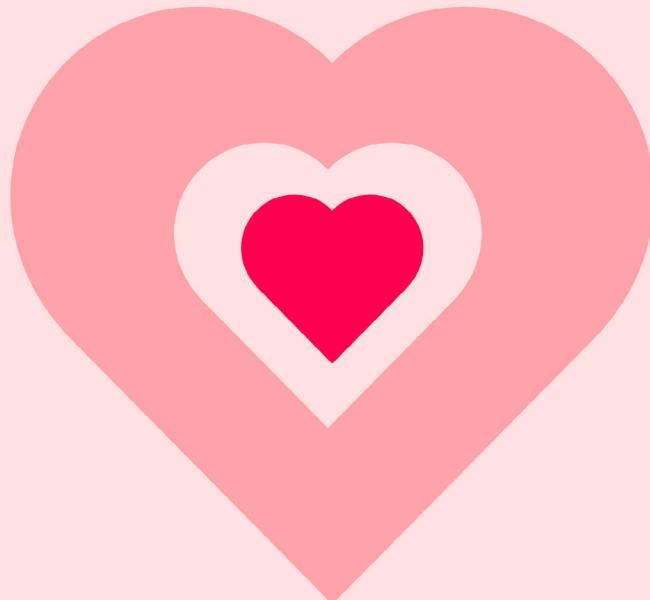
ALL Gentlemen 18+ Invited



Saint George Antiochian Orthodox Church, Cicero, IL

Antiocian Men (A-Men)

PRESENTS...



A Night of Love **سهرة حب**
Una Noche de Amor

**CELEBRATING
FAMILY AND LOVE**

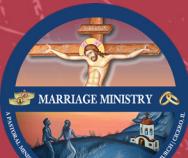
Feb 14 **5:00 pm**

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^{PM}

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

MENU

Dinner ~ Fellowship ~ Spiritual Talk ~ Fun

\$110/COUPLE



RSVP

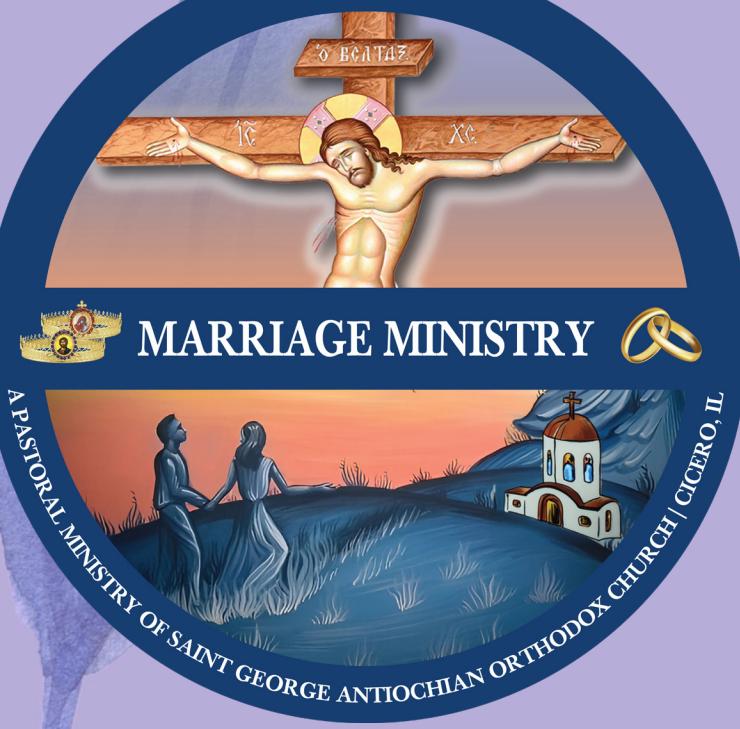
by Sun, Jan 18

INVITING ALL

Married ~ Engaged ~ Courting Couples

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

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

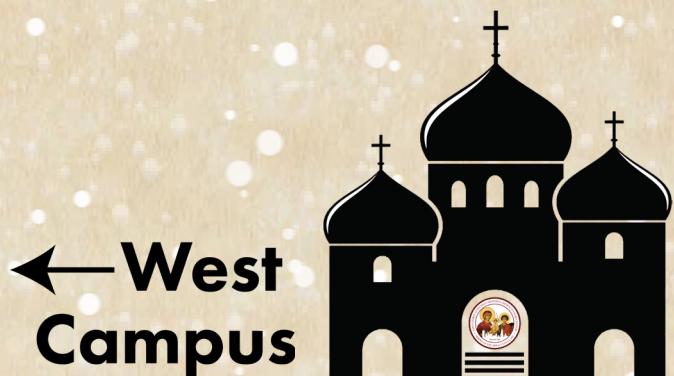
"GOD TEACHES US HUMILITY BY REMINDING US TO SERVE AND NOT TO BE SERVED." (MARK 18:45)

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)



Winter SCHEDULE



SAINT KATHERINE THE GREAT
ANTIOCHIAN ORTHODOX
MISSION

7313 NORTH
WAUKEGAN RD.
NILES, IL 60714



BY AGE GROUP

Wed
14 JAN

HUMILITY 6:30 PM

ANTIOCHIAN WOMEN AND YAF

"GOD TEACHES US HUMILITY BY REMINDING US TO
SERVE AND NOT TO BE SERVED." (MARK 10:45)

Wed
21 JAN

GENEROSITY 6:30 PM

A-MEN AND TEEN SOYO

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

Wed
28 JAN

PATIENCE 6:30 PM

ANTIOCHIAN WOMEN AND YAF

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

Wed
04 FEB

CHASTITY 6:30 PM

A-MEN AND TEEN SOYO

"GOD TEACHES US TO BE PURE AND TO HONOR OURSELVES,
OTHERS, AND HIM IN OUR CHOICES." (PSALM 50:10)

Wed
11 FEB

CHARITY 6:30 PM

ANTIOCHIAN WOMEN AND YAF

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

Wed
18 FEB

TRUST 6:30 PM

A-MEN AND TEEN SOYO

"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

**EUCARIST 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 26:28-29)

Thurs
29 JAN

**HOLY PENANCE AND
CONFESION** 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



Registration
Opens
Wed | Jan 21



Sessions **SELL OUT** in 15 MINUTES!

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

REGISTER HERE



**Camp St. George
I-OWA**

June 28-July 4, 2026

**Summer
Camp**



**Registration Opens
SOON!**



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



“As for me and my house, we will serve the Lord.”

– Joshua 4:15



Saint George Antiochian Orthodox Church

كنيسة القديس جاورجيوس الانطاكيه الارثوذكسيه

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



Saint George Antiochian Orthodox Church

1220 S. 60th Ct, Cicero, IL





SAINT GEORGE GOLF CLASSIC

25th Annual **GOLF CLASSIC**

Golfing for a purpose

Save the Date!

SATURDAY,
JUNE 13, 2026



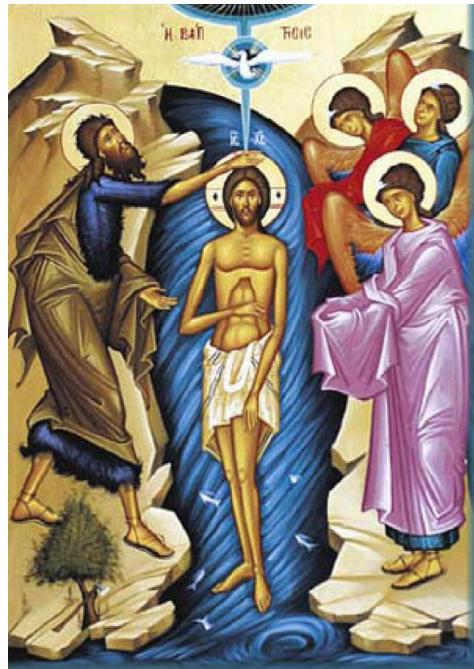
Registration and Sponsorships
COMING SOON!

CANTIGNY
GOLF

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 6th, 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 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.





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

FEAST OF THE EPIPHANY

Traditionally, at the feast of the Lord's Epiphany (Baptism) on January 6th, 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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