

WEEKLY BULLETIN

SUNDAY, JANUARY 11, 2026

اللأحد الذي بعد عيد الظهور
الإلهي (الغطاس)

THE SUNDAY AFTER 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

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Ryan McMahon, *HEAD USHER*
All Choir Members, Ushers, & Acolytes

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OFFICE HOURS:

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

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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، آمِينٌ.
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، آمِينٌ
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، آمِينٌ.
قُدُّوسُ الَّذِي لَا يَمُوتُ أَرْحَمْنَا.
قُدُّوسُ اللَّهُ، قُدُّوسُ الْقَوْيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ
أَرْحَمْنَا

TODAY'S LITURGY INSERTS

FIRST ANTIPHON

When Israel went out of Egypt, and the house of Jacob from among a barbarous people; Judah became His sanctuary; Israel His dominion.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

The sea beheld and fled: Jordan turned back. What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back?

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

عِنْدَ حُرُوجِ إِسْرَائِيلَ مِنْ مِصْرَ وَبَيْتِ يَعْقُوبَ مِنْ شَعْبِ أَغْجَمِيِّ، صَارَ يَهُوَدَا مَقْدِسًا لَهُ وَإِسْرَائِيلَ سَلْطَنَتَهُ.

اللَّازْمَةُ: بِشَفَاعَاتِ وَالِدَةِ إِلَهِ، يَا مُخْلِصُ خَلْصَنَا. أَبْصَرَ الْبَحْرُ هَذَا فَهَرَبَ وَالْأَرْدُنُ رَجَعَ إِلَى الْوَرَاءِ. مَاذَا دَهَاكَ يَا بَحْرُ حَتَّى هَرَبْتَ؟ وَيَا أَرْدُنُ حَتَّى رَجَعْتَ إِلَى الْوَرَاءِ؟

اللَّازْمَةُ: بِشَفَاعَاتِ وَالِدَةِ إِلَهِ، يَا مُخْلِصُ خَلْصَنَا. الْمَجْدُ لِلَّآبِ وَالْإِبْنِ وَالرَّوْحَنِ الْقُدْسِ. الْآنَ وَكُلُّ أَوَانٍ إِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.

اللَّازْمَةُ: بِشَفَاعَاتِ وَالِدَةِ إِلَهِ، يَا مُخْلِصُ خَلْصَنَا.

I am filled with love, for the Lord will hear the voice of my supplication. For He hath inclined His ear unto me, and in my days will I call upon Him.

Refrain: Save us, O Son of God, Who wast baptized by John in the Jordan; who sing to Thee. Alleluia.

The pangs of death have encompassed me; the perils of hades have found me. Tribulation and sorrow have I found, and I called upon the name of the Lord.

Refrain: Save us, O Son of God, Who wast baptized by John in the Jordan; who sing to Thee. Alleluia.

Merciful is the Lord, and righteous; and our God hath mercy.

Refrain: Save us, O Son of God, Who wast baptized by John in the Jordan; who sing to Thee. Alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

O, only begotten Son and Word of God...

فَرِحْتُ جِدًا لِأَنَّ الرَّبَّ يَسْمَعُ صَوْتَ تَضَرُّعِي. إِنَّهُ أَمَّا أَذْنُهُ إِلَيَّ فَأَنَادِيهُ مَا حَيَّتْ.

اللَّازْمَةُ: خَلْصَنَا يَا أَبْنَ اللَّهِ، يَا مَنْ اعْتَمَدَ مِنْ يُوحَنَّا فِي الْأَرْدُنَ، لِنُرَبِّلَ لَكَ. هَلَّوِيبَا.

غَمَرَاتُ الْمَوْتِ اكْتَفَتِي وَأَهْوَالُ الْجَحِيمِ أَدْرَكَتِي. لَقِيتُ الضَّيْقَ وَالْأَسَى، فَدَعَوْتُ بِاسْمِ الرَّبِّ.

اللَّازْمَةُ: خَلْصَنَا يَا أَبْنَ اللَّهِ، يَا مَنْ اعْتَمَدَ مِنْ يُوحَنَّا فِي الْأَرْدُنَ، لِنُرَبِّلَ لَكَ. هَلَّوِيبَا.

الرَّبُّ رَحِيمٌ وَصِدِيقٌ، إِلَهُنَا رَوْفٌ.

اللَّازْمَةُ: خَلْصَنَا يَا أَبْنَ اللَّهِ، يَا مَنْ اعْتَمَدَ مِنْ يُوحَنَّا فِي الْأَرْدُنَ، لِنُرَبِّلَ لَكَ. هَلَّوِيبَا.

الْمَجْدُ لِلَّآبِ وَالْإِبْنِ وَالرَّوْحَنِ الْقُدْسِ، الْآنَ وَكُلُّ أَوَانٍ إِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

يَا كَلِمَةَ اللَّهِ الْإِبْنِ الْوَحِيدِ...



THIRD ANTIphon

O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the house of Israel now confess that He is good; for His mercy endureth forever. Let the house of Aaron confess that He is good; for His mercy endureth forever. Let them now who fear the Lord confess that He is good; for His mercy endureth forever.

إِحْمَدُوا الرَّبَّ لِأَنَّهُ صَالِحٌ، لَأَنَّ إِلَى الْأَبْدَ رَحْمَتُهُ.
لِيَقُلْ بَيْتُ إِسْرَائِيلَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبْدَ
رَحْمَتُهُ. لِيَقُلْ بَيْتُ هَرُونَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبْدَ
رَحْمَتُهُ. لِيَقُلْ خَائِفُ الْرَّبِّ جَمِيعًا إِنَّهُ صَالِحٌ، وَإِنَّ
إِلَى الْأَبْدَ رَحْمَتُهُ.

TROPARION OF THE FEAST OF EPIPHANY (TONE 1)

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the likeness of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.

بِاعْتِمَادِكَ يَا رَبُّ فِي نَهْرِ الْأَرْدُنَ، ظَهَرَ السُّجُودُ
لِلْتَّالِوْثِ، فَإِنَّ صَوْتَ الْأَبِ أَتَاكَ بِالشَّهَادَةِ، مُسَمِّيًّا
إِيَّاكَ ابْنًا مَحْبُوبًا، وَالرُّوحُ بِهَيْئَةِ حَمَامَةِ، يُؤِيدُ
حَقِيقَةَ الْكَلِمَةِ، فِيَا مَنْ ظَهَرَ وَأَنَارَ الْعَالَمَ، أَيُّهَا
الْمَسِيحُ إِلَلَهُ الْمَجْدُ لَكَ.

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.

هَلَمُوا لِتَسْجُدُ وَتَرْكَعُ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. حَلَّصْنَا يَا
ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِتَرْتَلِ لَكَ. هَلَّوْبِيَا

RESURRECTIONAL TROPARION (TONE 6)

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

إِنَّ الْقُوَّاتِ الْمَلَائِكَيَّةِ ظَهَرُوا عَلَى قَبْرِكَ الْمُوَقَّرِ،
وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرْيَمَ وَقَفَتْ عِنْدَ الْقَبْرِ
طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَبَتِ الْجَحِيمَ وَلَمْ تُجَرِّبْ
مِنْهَا، وَصَادَقَتِ الْبَتُولَ مَانِحًا الْحَيَاةِ. فِيَا مَنْ قَامَ مِنْ
بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.

TROPARION OF THE FEAST OF EPIPHANY (TONE 1)

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the likeness of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.

بِاعْتِمَادِكَ يَا رَبُّ فِي نَهْرِ الْأَرْدُنَ، ظَهَرَ السُّجُودُ
لِلْتَّالِوْثِ، فَإِنَّ صَوْتَ الْأَبِ أَتَاكَ بِالشَّهَادَةِ، مُسَمِّيًّا
إِيَّاكَ ابْنًا مَحْبُوبًا، وَالرُّوحُ بِهَيْئَةِ حَمَامَةِ، يُؤِيدُ
حَقِيقَةَ الْكَلِمَةِ، فِيَا مَنْ ظَهَرَ وَأَنَارَ الْعَالَمَ، أَيُّهَا
الْمَسِيحُ إِلَلَهُ الْمَجْدُ لَكَ.



TROPARION FOR SAINT THEODOSIOS (TONE 8)

The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundredfold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father Theodosios, intercede with Christ God to save our souls.

لِلْبَرِّيَّةِ غَيْرِ الْمُثْمِرَةِ بِمَجَارِي دُمُوعِكَ أَمْرَعْتَ،
وَبِالنَّتَّهَادِاتِ الَّتِي مِنَ الْأَعْمَاقِ أَثْمَرْتَ بِأَثْعَابِكَ
إِلَى مِنَّهُ ضِعْفٍ، فَصَرْتَ كَوْكَبًا لِلْمَسْكُونَةِ مُتَلَائِمًا
بِالْعَجَائِبِ، يَا أَبَانَا الْبَارَ ثَيُوذُو سِيُوسُ، فَتَسْعَفْ إِلَى
الْمَسِيحِ إِلَهِ أَنْ يُخْلِصَ نُفُوسَنَا.

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 مُهْرِزٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ
وَالْمَسَاكِينِ عَاصِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ
وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيَّهَا الْعَظِيمُ فِي
الشُّهُدَاءِ جَاوِرْ جِيُوسُ الْلَّا يُبَصِّرُ تَشَفَّعَ إِلَى الْمَسِيحِ
إِلَهِ فِي خَلَاصِ نُفُوسِنَا.

KONTAKION OF THE FEAST OF EPIPHANY (TONE 4)

On this day Thou hast appeared * unto the whole world, * and Thy light, O Sovereign Lord, * is signed on us who sing Thy praise * and chant with knowledge: Thou hast now come, * Thou hast appeared, O Thou Light unapproachable.

قَدْ ظَهَرْتَ لِلْدُنْيَا، ذَا الْيَوْمَ يَا رَبُّ، وَضِيَاؤُكَ ارْتَسَمَ
عَلَيْنَا نَحْنُ الْمُرْسِلِينَ لَكَ التَّسْبِيحُ عَنْ مَعْرِفَةِ قَائِلِينَ:
جَنْتَ وَبِنْتَ يَا نُورًا لَا يُدْنِي مِنْهُ.

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 وَالِدَةَ إِلَهِ، أَكْثُرُ لَكِ رَأِيَاتِ الْغَلَبةِ يَا
جَنْدِيَّةَ مُحَامِيَّةَ، وَأُقْدِمُ لَكِ الشُّكْرَ كَمُنْقَذٍ مِنَ الشَّدَائِدَ.*
لَكَ بِمَا أَنَّ لَكِ الْعِزَّةَ الَّتِي لَا تُحَارَبَ.* اعْتَقِنِي مِنْ
صُنُوفِ الشَّدَائِدَ.* حَتَّى أَصْرُخَ إِلَيْكِ إِفْرَاحِي يَا عَرْوَسًا
لَا عَرْوَسَ لَهَا.

EPISTLE READERS

English

Arabic

Tamara Issam Maatouk

Today

Sally Esber

Francesca Haig

Jan 18

Alice Saba

Fadel Khoury

Jan 25

Sandy Eseed

EPISTLE

Precious in the sight of the Lord is the death of
His saint.

What shall we render to the Lord for all that He
hath rendered unto us?

The Reading from the Epistle of Saint Paul to the Hebrews (13:7-16)

Brethren, remember your leaders, those who spoke to you the Word of God; consider the outcome of their life, and imitate their faith. Jesus Christ is the same yesterday and today and forever. Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents. We have an altar from which those who serve the tent have no right to eat. For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. So Jesus also suffered outside the gate in order to sanctify the people through His own blood. Therefore, let us go forth to Him outside the camp and bear the abuse He endured. For here we have no lasting city, but we seek the city, which is to come. Through Him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge His Name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

كريمٌ بينَ يديِّ الربِّ موتٌ أَبْرَارٌ.

بِمَاذَا نَكَافِيُّ الربَّ عَنْ كُلِّ مَا أَعْطَانَا.

فَصُلٌّْ مِنْ رِسَالَةِ الْقِدَسِ بُولُسَ

الرَّسُولِ إِلَى الْعَبْرَانِيِّينَ (13:7-16)

يَا إِخْوَةُ، اذْكُرُوا مُدَبِّرِيْكُمُ الَّذِينَ كَلَمُوكُمْ بِكَلْمَةِ اللهِ. تَأْمَلُوا فِي عَاقِبَةٍ تَصَرَّفُهُمْ وَاقْتَدُوا بِإِيمَانِهِمْ. إِنَّ يَسُوعَ الْمَسِيحَ هُوَ هُوَ، أَمْسٌ وَالْيَوْمُ وَإِلَى مَدِيَّ الدَّهْرِ. لَا تَتَقَادُوا لِتَعَالِيمَ مُتَنَوِّعَةٍ غَرِيبَةٍ. فَإِنَّهُ يَحْسُنُ أَنْ يُثْبِتَ الْقَلْبُ بِالنِّعْمَةِ لَا بِالْأَطْعَمَةِ الَّتِي لَمْ يَنْتَفِعُ الَّذِينَ تَعَاطَوْهَا. إِنَّ لَنَا مَذْبَحًا، لَا سُلْطَانًا لِلَّذِينَ يَخْدُمُونَ الْمَسْكِنَ أَنْ يَأْكُلُوا مِنْهُ. لِأَنَّ الْحَيَّانَاتِ الَّتِي يُدْخِلُ بِدَمِهَا عَنِ الْخَطَبِيَّةِ إِلَى الْأَقْدَاسِ بِيَدِ رَئِيسِ الْكَهْنَةِ، تُحْرَقُ أَجْسَامُهَا خَارِجَ الْمَحَلَّةِ. فَلِذِلِكَ يَسُوعُ أَيْضًا تَالِمَ خَارِجَ الْبَابِ لِيُقَدِّسَ الشَّعْبَ بِدَمِ نَفْسِهِ. فَلَنْخُرُجْ إِذْنَ إِلَيْهِ، إِلَى خَارِجِ الْمَحَلَّةِ، حَامِلِينَ عَارَةً. لَأَنَّهُ لَيْسَ لَنَا هَنَا مَدِينَةٌ بِاقِيَّةٌ، بَلْ نَطْلُبُ الْآتِيَّةَ. فَلَنَقْرَبْ بِهِ إِذْنَ ذَبِيَّةَ التَّسْبِيْحِ كُلَّ حِينٍ، وَهِيَ ثَمَرُ شِفَاهِ مُعْتَرِفَةٍ لَاسْمِهِ. لَا تَنْسُوا الْإِحْسَانَ وَالْمَوَاسِيَّةَ، فَإِنَّ

اللهُ يَرْتَضِي مِثْلَ هَذِهِ الْذَّبَائِحَ

GOSPEL FOR THE FEAST OF THE NATIVITY

The reading from the Holy Gospel
according to Saint Matthew (4:12-17)

At that time, when Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulon and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled: “The land of Zebulon and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned.” From that time Jesus began to preach, saying, “Repent, for the kingdom of Heaven is at hand.”

فصلٌ شرِيفٌ مِنْ بِشَارَةِ الْقِدِيسِ مَتَّى

الْأَنْجِيلِيِّ الْبَشِيرِ وَالْتَّلْمِيِّ الطَّاهِرِ (4:12-17)

فِي ذَلِكَ الزَّمَانَ، لَمَّا سَمِعَ يَسُوعُ أَنَّ يُوْحَنَّا قَدْ أُسْلِمَ، اُنْصَرَفَ إِلَى الْجَلِيلِ. وَتَرَكَ النَّاصِرَةَ، وَجَاءَ فَسَكَنَ فِي كَفْرَنَاحُومَ الَّتِي عَلَى شَاطِئِ الْبَحْرِ فِي ثُخُومِ زَبُولُونَ وَنَفْتَالِيمَ. لِيَتَمَّ مَا قِيلَ بِأَشْعِيَاءِ النَّبِيِّ الْقَائِلِ: أَرْضُ زَبُولُونَ وَأَرْضُ نَفْتَالِيمَ، طَرِيقُ الْبَحْرِ، عَبْرَ الْأَرْدُنَ، جَلِيلُ الْأَمْمَمِ، الشَّاغِبُ الْجَالِسُ فِي الظُّلْمَةِ أَبْصَرَ نُورًا عَظِيمًا، وَالْجَالِسُونَ فِي بُقْعَةِ الْمَوْتِ وَظِلَالِهِ أَشْرَقَ عَلَيْهِمْ نُورًا. وَمُنْذِدِّي ابْتَدَأَ يَسُوعُ يَكْرِزُ وَيَقُولُ: تَوْبُوا، فَقَدِ اقْتَرَبَ مَلَكُوتُ السَّمَاوَاتِ

THE SYNAXARION

On January 11th in the Holy Orthodox Church, we continue to celebrate the Theophany (Epiphany) of our Lord Jesus Christ, and we commemorate our righteous Father Theodosius the Cenobiarach, the instructor of the wilderness.

*Theodosius was the leader of monks' common life;
And his departure from this life was monks' common loss.
On the eleventh the Cenobiarach left this ruinous life.*

Theodosios the Great lived in Palestine. The founder and organizer of cenobitic (communal) monasticism, as a young man he visited Simeon Stylites, who blessed him and predicted for him great spiritual glory. Once Theodosios founded his monastery, many monks of different nationalities and languages quickly gathered around him. He built churches for each language group, but on a day when they were to receive Communion, all the brethren gathered in the great church. Together with Saint Sabbas, he defended Palestine from the heresy of the Monophysites. God endowed Theodosios with the gifts of wonderworking, to heal the sick, to be present and help from a distance, to tame wild beasts, among other gifts. Theodosios entered peacefully into rest in the Lord in the year 529, at the age of 105.

On this day, we also commemorate the Venerable Theodosios of Philotheou monastery on Athos; and Venerable Agapios of Apamea in Syria. By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.

Holy Bread Offered By:

Today – Reimoon and Jumana
Imsaih and Family



- Nicola and Janette Kahoush and Family
- Adel Alfakhori and Family
- The Children of †Jalileh Fakhouri and their Families
- George and Meysoon Musa and Family
- Sdn. Youssef and Mary Selim and Family
- George and Ibtisam Imreibe and Family

Jan 18 – Bechara and
Natividad Saad and
Family



SCAN ME

CONDOLENCES

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

- Reimoon and Jumana Imsaih and Osama, Siham (Dr. Khalid Jumeau), and Stephanie Imsaih, on the falling asleep of their son and brother, †TAMER REIMOON IMSAIH, this past week at the age of 33. Also, to his aunt, Hanan (Mourice) Mseih, and to the entire Imsaih and Abualzulouf families.
- Lucy (Kahoush) Saati and family on the falling asleep of her husband, †CASTRO SAATI, at the age of 63 in California last week. Also, to Nicola and Janette Kahoush, Daoud and Hania Kahoush, Jeries and Kathy Kahoush, and their families.

Memory Eternal!

Coffee Hour Sponsors:

Today – Nicola and Janette
Kahoush and Family



Jan 18 – **OPEN**

Jan 25 – Dr. George and
Samar Alamir and
Family



SCAN ME

MEMORIALS

Today 3/9-Day Memorial Service for **†TAMER IMSAIH**, offered by Reimoon and Jumana Imsaih and family.

COMMEMORATIONS

Today

- Commemoration for **†CASTRO SAATI**, offered by Nicola and Janette Kahoush and family.
- 40-Day Commemoration for **†SHEILIA ALFAKHORI**, offered by Adel Alfakhori and family.
- 4-Year Commemoration for **†JALILEH FAKHOURI**, offered by her children and their families.
- 38-Year Commemoration for **†PHILIP FARHAN MUSA**, offered by George and Meysoon Musa and family.
- Commemorations for **†ARCHIMANDRITE CHARLES SELIM** and **†SAMIR SELIM**, offered by Sdn. Youssef and Mary Selim and family.

YAF COFFEE AND FELLOWSHIP SPONSORS



SCAN ME

↳ Jan 18 – **OPEN**

↳ Feb 1 – **OPEN**

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. 14</i>) God's Little Lights (<i>see pg. 20</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. 30</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. 19</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. 14</i>) God's Little Lights (<i>see pg. 20</i>) Coffee Hour Young Adult Fellowship (YAF) Coffee and Fellowship (<i>see pg. 16</i>) Annual General Assembly Meeting (<i>see pg. 29</i>) 	9:00 am 9:15 am 9:15 am After Communion After Communion After Liturgy After Liturgy 12:30 pm
Mon, Jan 19	Antiochian Women (AW) Officers' Meeting	6:30 pm
Tue, Jan 20	West Campus Ministry (<i>see pg. 24</i>)	6:30 pm
Fri, Jan 23	Marriage Ministry Couples' Dinner – A Night in Italy (<i>see pg. 22</i>)	7:30 pm
Sat, Jan 24	<ul style="list-style-type: none"> Great Vespers Service Young Adult Fellowship (YAF) Movie Night (<i>see pg. 17</i>) 	5:00 pm After Vespers
Sun, Jan 25	<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. 14</i>) God's Little Lights (<i>see pg. 20</i>) Induction of 2026 Parish Council Coffee Hour 	9:00 am 9:15 am 9:15 am After Communion After Communion After Liturgy After Liturgy
Tue, Jan 27	West Campus Ministry (<i>see pg. 24</i>)	6:30 pm
Fri, Jan 30	Deanery Meeting and Clergy Retreat	3:00 pm
Sat, Jan 31	<ul style="list-style-type: none"> Deanery Leadership Retreat Great Vespers Service Deanery SOYO Retreat hosted by Saint Mary's Church, Palos Heights, IL 	9:00 am 5:00 pm 6:00 pm





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

In Suffering
By His Eminence Metropolitan Saba (Isper)

After Pascha of 2025, I went to St. Nektarios Greek Orthodox Monastery in New York for a few days of spiritual retreat, accompanied by Elder Ephraim of Arizona's book "Counsels from the Holy Mountain." At the monastery, I met a pious family from one of our parishes. During our conversation, the topic of pain came up, and they told me that one of our priests, in stressing that we must "rejoice in suffering," had unintentionally alienated some young people from him and from the Church.

I corrected the phrase, saying: "I believe the priest meant that as Christians, pain does not prevent us from rejoicing, or we rejoice in spite of the sufferings we endure, not because of them." One of the young men present responded immediately: "I accept that—and I understand it."

From that exchange I wish to reflect briefly on the importance of precision in expression when presenting the Christian message. Often, we intend to convey true teaching, yet through our human, linguistic, or cultural limitations we end up saying something that contradicts our own intent.

The Christian faith affirms that God is not the cause of evil, yet much of our spiritual literature emphasizes accepting trials and pains as sent from God. How can these teachings be reconciled?

First, I must say that there is much confusion about what we mean by the "Fathers of the Church." Not all whom we call "Fathers" are of the same kind. Some are called Teachers of the Church — such as St. Basil the Great and St. Athanasius — whose writings are doctrinal, written to explain or defend the faith. Others are spiritual guides, such as St. Paisios of Athos, St. Joseph the Hesychast, and others, whose words are pastoral, directed to the healing of souls.

We therefore need discernment when reading their works. When a holy father writes about doctrine or dogma—clarifying or defending the faith—his teaching is universal and objective. But when he offers spiritual counsel, it is personal, intended to comfort or strengthen a particular struggler to help that person endure a trial, whether spiritual or material.

For this reason, we cannot extract isolated sentences from any spiritual father's counsel and use them to build doctrinal positions. Much of today's confusion arises from mixing personal spiritual guidance with dogmatic teaching.

Orthodox spiritual life is characterized by dealing with each person according to his or her need, capacity, and spiritual maturity. The general rule is applied with wisdom and discretion, according to what the spiritual father perceives to be beneficial for that person.

Thus, the great spiritual elders show flexibility in applying general principles. But those who attempt to become "spiritual fathers through books" often fall — and cause others to fall — into serious errors.

We believe that the source of evil and suffering lies in the fallen state of humanity. Christ came and accomplished our salvation so that we might return to the paradisal condition for which we were created.

Therefore, God is not the sender of suffering, disasters, or misfortunes; these are the consequences of sin that dominate our world.

Yet we also believe that when we entrust our lives completely to God, we accept all that happens to us as His permission for our own good. The word "permission" means that God, being able to intervene, sometimes allows events to unfold for our benefit.

As St. Paul writes, "All things work together for good for those who love God" (Romans 8:28). In this way, we live in peace despite tribulation, drawing spiritual strength to face, overcome, and even benefit from our trials. Such an attitude requires great faith and near-total surrender — but it is the best path for confronting every kind of distress.

The Book of Proverbs says, "My son, do not despise the Lord's discipline or be weary of His reproof, for the Lord reprobates the one He loves, as a father the son in whom he delights" (3:11-12). The word translated as "discipline" in Greek (paideia) literally means education or training — the upbringing of a child through command, advice, reproof, and sometimes punishment. For this reason, some modern translations render it as "corrects" or "reproves." In Arabic, ta'dib carries the same sense—refinement or correction, a gentle form of blame or chastisement intended for improvement.

These two verses present divine discipline as an expression of paternal love, not hard punishment. In the Christian understanding, suffering accepted with trust in God becomes a form of divine pedagogy, by which means He guides His children toward wisdom and righteousness.

In this positive context, Christians see the trials that befall them—and that they accept in surrender to God—as occasions to draw strength and inner peace. This is also what spiritual fathers do when they comfort and strengthen their spiritual children.

In the same spirit, Elder Ephraim offers words of personal consolation to his own disciples. Let us read some of his comforting counsels, remembering that each must be understood within the broader pastoral context in which he and other holy elders speak.

"How much a person loses when he suffers and forgets his sonship, failing to realize that he is being disciplined as a child of God." (p. 13)

"Trials come to teach us to become bearers of hardship, trained fighters, followers of Christ who was crucified for us, brothers of all the saints who walked the thorny path of the Cross... the faithful, through keeping the holy commandments and enduring the trials brought by the world, the devil, and the flesh." (p. 19)

"Trials come to bring us closer to God, for tribulations sadden and darken the heart, making it soft, smooth, and humble." (p. 20)

"He who bears his sorrows with joy and understanding is freed from his sins and their punishments. A spiritual mark is created within him; he becomes compassionate, humble, meek... But the one who lacks true understanding of his trials falls into sadness and depression when he should rejoice—for he walks the road of Golgotha with the saints." (p. 20)

"Trials of every kind purify the person who accepts them with wisdom and understanding. Every trial that befalls a Christian is a divine visitation for his salvation, sent by the sweet right hand of our heavenly Father, even though our nature does not like such things—just as a sick man does not enjoy bitter medicine." (p. 23)

"A doctor causes pain to a sick person—through surgery, bitter medicine, even amputation—not out of malice, but for healing. Likewise, God, the Physician of our souls and bodies, heals us through every kind of remedy, trial, and pain, to grant us spiritual health in the highest possible degree." (p. 33)

لجأت إلى دير القديس نكتاريوس في نيويورك لبضعة أيام في خلوة روحية، بعد عيد الفصح الماضي ٢٠٢٥، برفقة كتاب الشيخ أفرام الأربزوني “نصائح من الجبل المقدس.” التقى في الدير بعائلة تقية من إحدى رعایاتا، وورد في حديثا ذكر الألم، فأخبروني أن أحد كهنتنا، في تشديده على وجوب أن نفرح في الألم، نفر بعض الشبيبة منه ومن الكنيسة.

أصلحت العبارة قائلاً: أعتقد أن قصد الكاهن هو أننا كمسيحيين لا يعيقنا الألم عن الفرح، لا بل نفرح بـ الرغم من الآلام التي قد نعانيها، ولا يقصد أننا نفرح بالألم بـ حد ذاته. أجاب أحد الشباب الحاضرين بعفوية سريعة: “أقبل هذه العبارة وأفهمها!”

أطلق من هذا الحديث قليلاً في أهمية الدقة في التعبير أثناء تقديم البشارة المسيحية. كثيراً ما نقصد تعليماً صحيحاً، لكننا، بسبب قصورنا البشري واللغوي والثقافي، نتكلم بما يضاد ما نريد إيصاله

يؤكد الإيمان المسيحي على أن الله ليس سبب الشرور، بينما نجد الأدب الروحي الكنسي يشدد على قبول المحن والآلام، باعتبارها مرسلة من الله، فكيف نوفق بين التعليمين؟

أقول بدءاً: **ثمة لغط وتشوش** في فهم الكثيرين لمصطلح آباء الكنيسة. فليس جميع من نسمّيهم آباء الكنيسة من نوع واحد؛ **ثمة آباء كنيسة ندعوههم معلمين**، كالقديسين: باسيليوس الكبير وأثناسيوس الإسكندراني وغيرهما. **ثمة آباء كنيسة مرشدون روحيون** كالقديسين سلوان وبابيسيوس الأثوسيين ويوسف الهدوئي وغيرهم.

نحتاج إلى التمييز عند قراءة كتاباتهم. فعندما يعلم أب ما بخصوص العقيدة والإيمان، لتبسيط الإيمان أو شرحه أو الدفاع عنه أمام هرطقة ما، يكون سياق تعليمه عاماً وشاملاً. بينما يكون الإرشاد الروحي شخصياً، يهدف إلى تعزية المعترض أو المتألم وتقويمه ومساعدته على اجتياز محنته، أكانت روحية أم مادية.

من هنا لا يمكننا اقتطاع كلمات من تعليم هذا الأب أو ذلك والاكتفاء بها لبناء موقف عقائدي إيماني من الأمر الذي نناقشه. **اللغط السادس** هو نتيجة الخلط ما بين الإرشاد الروحي الشخصي، وبين التعليم الإيماني أو العقائدي.

تتميز الحياة الروحية الأرثوذكسية بالتعامل مع كل شخص بحسب حاجته وإمكاناته وقدراته الروحية والجسدية. فالقانون العام يطبق بحكمة وتدبر على كل إنسان، بحسب ما يرى الأب الروحي فيه مفعمة ذلك الإنسان. من هنا، **ثمة مرونة في تطبيق التوجيه الروحي العام** عند الآباء الروحيين الكبار. أئمة الذين يصبحون آباء روحيين عن طريق الكتب فيقعنون ويوقعون أبناءهم الروحيين في أخطاء كثيرة.

نؤمن أن سبب الشرور هي حالة السقوط التي نحن فيها. كما نؤمن بأن المسيح أتى وأتم خلاصنا كي نعود ثانية إلى الحالة الفردوسية التي خلق الإنسان لينمو فيها. إذن، باختصار، ليس الله مرسل الآلام والمصائب والكوارث، بل حالة الخطيئة التي شود عالمنا.

نؤمن أيضاً بأننا عندما نسلم حياتنا كلياً، نقبل كل ما يحدث معنا على أنه سماح من الله من أجل خيرنا. **كلمة “سماح”** تعني بأن الله قادر، إن أراد التدخل، على أن يمنعه. بهذا المعنى جاء في الرسالة إلى روما “كل شئ يبُولُ للخير بالنسبة للذين يحبُون الله” (رومية ٨: ٢٨). وبهذه الطريقة نعيش في سلام بالرغم من المحن، وهكذا نستمد القوة الروحية لمواجهةها والتغلب عليها والاستفادة منها. بالطبع، يحتاج هذا الموقف إلى إيمان عظيم وتسليم شبه تام؛ لكنه أيضاً الطريق الأمثل لمواجهة الصيقات على أنواعها

جاء في سفر الأمثال: “الذى يحبه رب يؤدبه، وكأبٍ يابن يُؤرَّبه” (3: 11-12). **كلمة “يؤدبه”** كما وردت في الأصل اليوناني “paideia”， تفيد معنى تربية وتدريب الولد عن طريق استعمال الوصية والنصح أو التوبيخ والعقوبة. لذلك جاء في بعض الترجمات الحديثة “يُوبخه” بدلاً من “يؤدبه”. وقد جاء في معجم المعاني الجامع بالعربية أن “التاهيـب” يعني التهـيـب، نوع مـخـفـف من اللوم والعقوبة يـرـاد به الإـصلاح.

هاتان الآياتان تتحدثان عن تأديب الله كجزء من محبته الأبوية. الفكرة الأساسية هي أن التأديب ليس عقاباً، بل وسيلة لتوجيه الإنسان نحو الطريق الصحيح. في السياق الديني، يُنظر إلى التأديب الإلهي على أنه تعبير عن محبة الله، حيث يقوم بتعويض من يحبهم كما يفعل الأب مع ابنه ليجعله أكثر حكمة واستقامة

في هذا السياق الإيجابي يرى المسيحيون أن الشدائـد التي تحصل لهم، ويواجهونها بـتسليـم كامل الله، تـسـاعـدهـم على استـمـادـ القـوـةـ والـسـلـامـ الدـاخـلـيـ لـمـواجهـتهاـ. وـهـذـاـ ماـ يـفـعـلـهـ الآـبـاءـ الـرـوـحـيـونـ فـيـ سـبـيلـ تـشـدـيدـ وـتـعـزـيـزـ أـوـلـادـهـ الـرـوـحـيـينـ.

في هذا السياق أيضاً يوجه الشـيخـ أـفـرامـ، عـلـىـ سـبـيلـ المـثالـ لـاـ الحـصـرـ، أـوـلـادـهـ وـيـعـزـبـهـمـ شـخـصـياًـ. فـلـنـقـرـأـ بـعـضـاًـ مـنـ إـرـشـادـاتـهـ المـعـزـيـةـ هـذـهـ، وـلـاـ بـنـبـيـ مـوـقـفـاـ إـيمـانـيـاـ مـنـ وـاحـدةـ مـنـهـاـ بـمـعـزـلـ عـنـ السـيـاقـ الـعـامـ الـذـيـ يـرـشـدـ وـيـوـجـهـ فـيـهـ هـوـ وـالـكـثـيرـ مـنـ الشـيـوخـ الـقـدـيـسـينـ

“كم يخسر الإنسان عندما يتالم وينسى بتوته ولا يعي أنه يؤدب باعتباره ابن الله” (13).

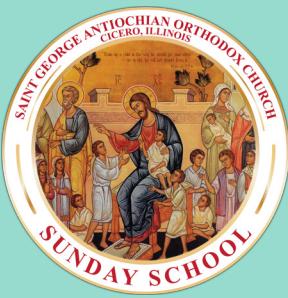
“تأنى المحن كي تعلمنا أن نصير حملة مساقات، مقاتلين مذربين، أتباع المسيح الذي صلب من أجلنا، إخوة لكل القديسين الذين ساروا على طريق الصليب الشانك... والمؤمنون بحفظ الوصايا المقدسة، وبواسطة المحن التي يسببها العالم والشيطان والجسد” (19)

“تأنى المحن كي تقربنا من الله، لأن البلايا تُحزن القلب و تُظلمه فتجعله ناعماً ملساً متواضعاً” (20).

“من يحمل أحزانه بفرح و معرفة يتحرر من خطایاه و عقوباته. تُخلق فيه سمة روحية، فيصير إنساناً رحيمًا، متواضعاً، وديعاً، إلخ. من لا يملك معرفة حقة لمحنه يكتب وبحزن، في الوقت الذي يجب أن يفرح فيه لأنه يسير في طريق الجلجلة والقديسين” (20)

“تأنى المحن بأنواعها المختلفة الإنسان الذي يقبلها بحكمة و معرفة. أي، كل محنـةـ تـصـبـ المـسـيـحـ هيـ زيـارـةـ إـلـهـيـةـ منـ أجلـ خـلاـصـهـ أـرـسـلـتـهـ يـمـينـ أـبـيناـ السـماـويـ الـحـلوـةـ، وـلـوـ أـنـ طـبـيعـتـناـ لـاـ تـحـبـ هـذـهـ الأـشـيـاءـ، كـماـ أـنـ المـرـيـضـ لاـ يـسـتـيـعـ الأـدوـيـةـ المـرـةـ” (23)

“يسـبـبـ الطـبـيـبـ الـمـاـ لـلـإـنـسـانـ الـمـرـيـضـ، وـذـكـرـ الـعـلـمـاتـ وـالـأـدوـيـةـ الـمـرـةـ وـالـبـرـ أـحـيـاـنـاـ...ـ إـلـخـ، بـهـدـفـ شـفـائـهـ، لـاـ بـدـافـعـ شـرـيرـ. هـكـذاـ اللهـ أـيـضاـ، باـعـتـارـهـ طـبـيـبـ نـفـوسـناـ وـأـجـسـادـناـ، يـشـفـيـنـاـ بـكـلـ أـنـوـاعـ الـأـدوـيـةـ وـالـمـحـنـ وـالـآـلـامـ، كـيـ يـعـطـيـنـاـ صـحـةـ رـوـحـيـةـ بـأـحـسـنـ وـأـعـظـمـ درـجـةـ مـوـجـودـةـ مـمـكـنةـ” (33)



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 — <<<

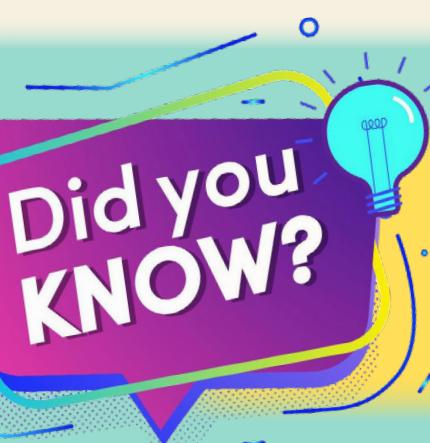
Creative Arts Festival classroom hours are held on Sundays from 12:30PM – 1:00PM. Please bring your projects and questions.



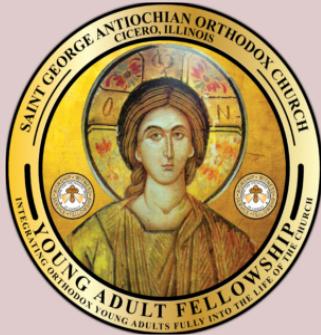
Sunday School Classes	-----	Sundays after Communion
CAF Projects Workdays	-----	Sundays 12:30pm – 1:00 pm
AV CAMP REGISTRATION @ 7:00 PM	-----	WED JAN 21
CAF Projects Due Date	-----	Sun Mar 8

CREATING MEMORIES

smile!



In 2025, the Sunday School students submitted 35 projects to the Creative Arts Festival. Awards were handed out at the Diocesan Parish Life Conference and collectively they won 22 awards for their work. We are hoping to submit more projects this year! Registration will begin soon.



SAINT GEORGE ANTIOCHIAN ORTHODOX CHURCH, CICERO, IL

Young Adult Fellowship

SAVE-THE-DATE

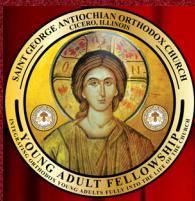
Sun, Jan 18th YAF Coffee Hour

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

Sun, Feb 1st YAF Coffee Hour

Sun, Feb 15th YAF Coffee Hour

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



Saint George Antiochian Orthodox Church, Cicero, IL

Young Adult Fellowship (YAF)



MOVIE NIGHT PAUL, APOSTLE OF CHRIST

Sat | 01.24.2026

5PM Great Vespers Service

\$5/person

RSVP HERE

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



SCAN ME



Saint George Antiochian Orthodox Church, Cicero, IL

Teen SOYO

Save the Date...

TEEN SOYO ACTIVITIES

SUN, JAN 18

Saint George Church Annual General Assembly Meeting and Elections
All Teens invited to participate

SAT, JAN 31

Deanery SOYO Retreat *hosted by Saint Mary's Antiochian Orthodox Church, Palos Heights, IL*

SAT, FEB 21

Teen SOYO Social Event @ Dave & Buster's

SUN, FEB 22

Teen SOYO – SOYO Hour

SUN, MAR 15

Teen SOYO – SOYO Hour

SAT, MAR 21

Teen SOYO Lenten Treat to Saint John Chrysostomos Monastery

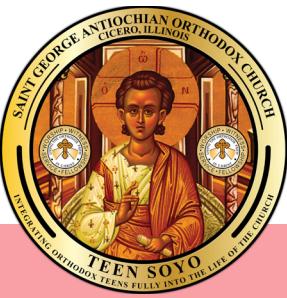
FRI, APR 10

All-Day Vigil for Great and Holy Friday

SUN, APR 19

Teen SOYO – SOYO Hour

ALL TEENS (13-18) WELCOME!



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

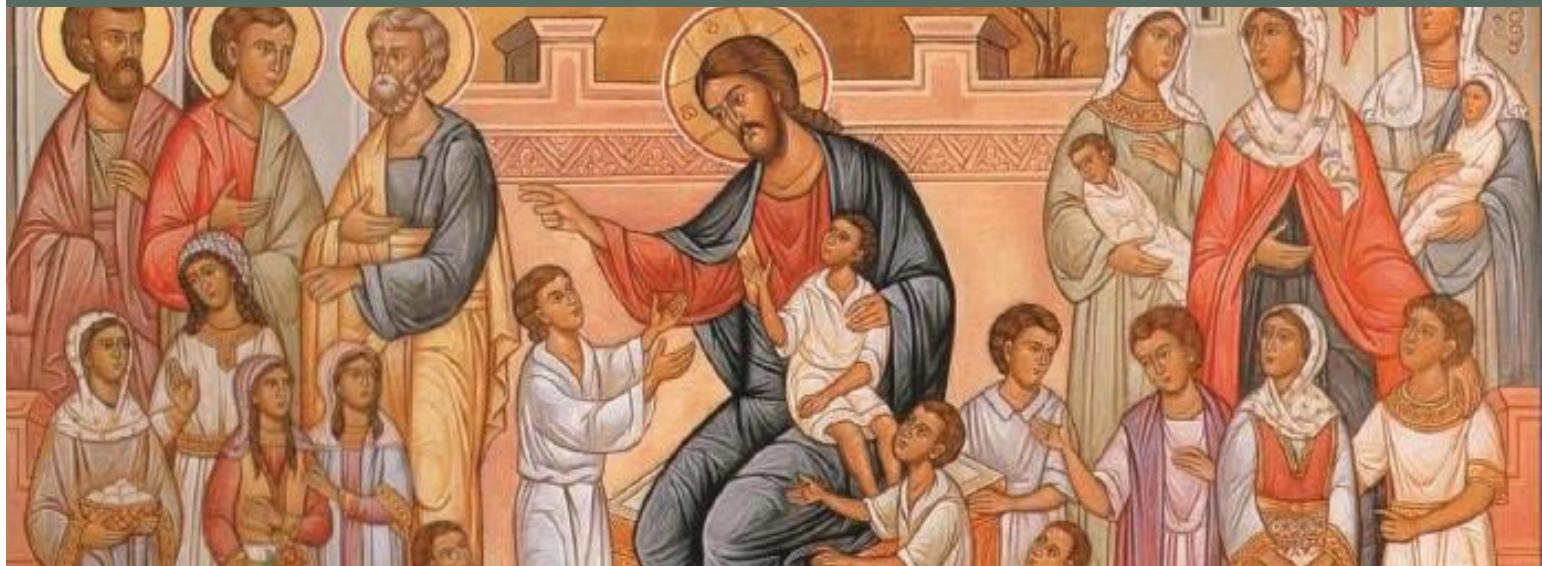
God's Little Lights

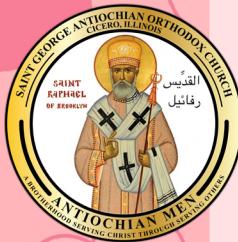


a Pastoral Ministry for 3- and 4-year-olds of
Saint George Antiochian Orthodox Church | Cicero, IL

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.

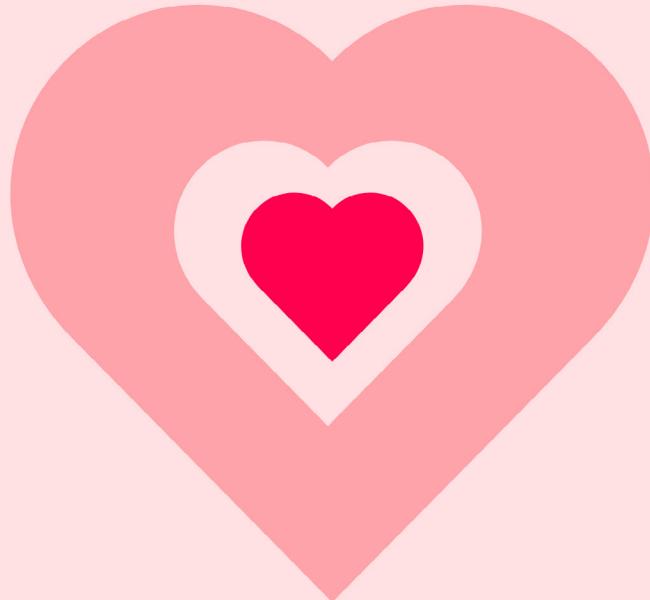




Saint George Antiochian Orthodox Church, Cicero, IL

Antiocian Men (A-Men)

PRESENTS...



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

**CELEBRATING
FAMILY AND LOVE**

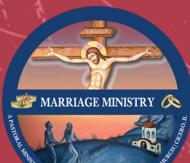
Feb 14 **5:00 pm**

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

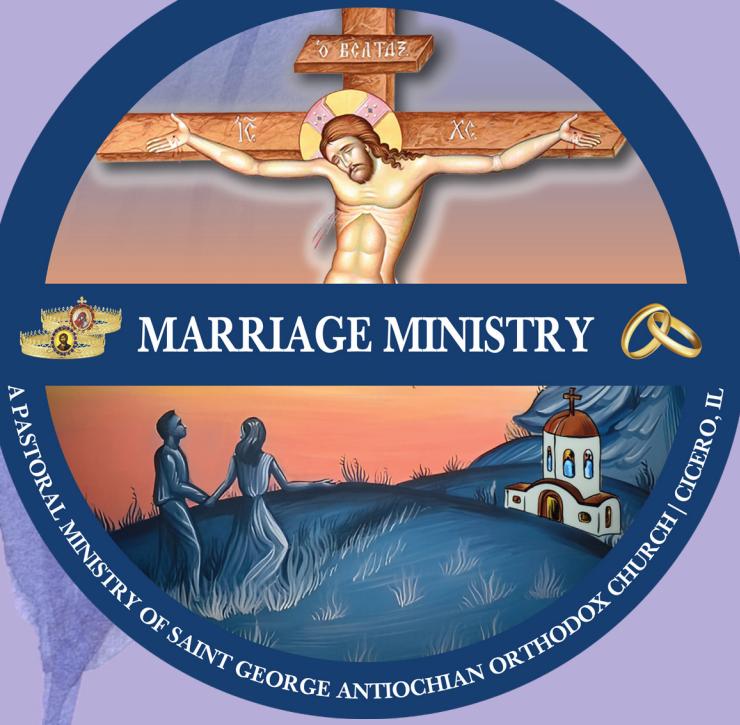
by Sun, Jan 18

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

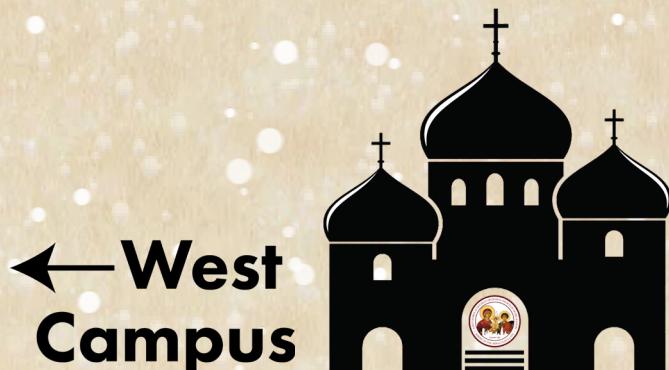
"GOD TEACHES US HUMILITY BY REMINDING US TO SERVE AND NOT TO BE SERVED." (MARK 18:45)

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



**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

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.



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

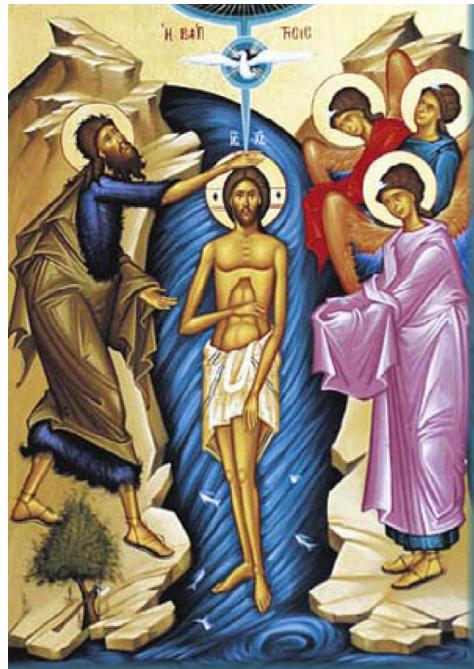
Save the Date!

SATURDAY,
JUNE 13, 2026



Registration and Sponsorships
COMING SOON!

CANTIGNY
GOLF



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.

