



WEEKLY BULLETIN

SUNDAY, JANUARY 25, 2026

عيد القديس غريغوريوس اللاهوتي رئيس
اساقفة القسطنطينية والاحد الخامس عشر
من لوقا ("احد زكّا")

THE FEAST OF SAINT GREGORY THE THEOLOGIAN,
ARCHBISHOP OF CONSTANTINOPLE AND
THE FIFTEENTH SUNDAY OF LUKE (ZACCHAEUS)



The *Weekly Bulletin* is an official publication of
Saint George Antiochian Orthodox Church in Cicero, Illinois.
A parish of the Antiochian Orthodox Christian Archdiocese of North America.



Saint George Antiochian Orthodox Church

كنيسة القديس جاورجيوس الانطاكية الارثوذكسيّة

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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Matthew Ablan, *CHANTER*
Faraj Shahrstan, *CHANTER*
Trevor Lenhart, *CHOIR DIRECTOR*
Ryan McMahon, *HEAD USHER*
All Choir Members, Ushers, & Acolytes

CHURCH OFFICE:

Veronica Egan, *OFFICE ADMINISTRATOR*
Samar Rihani, *ADMINISTRATIVE SECRETARY*
Holly Goljic, *GRAPHIC DESIGNER*

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OFFICE HOURS:

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

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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! أهلاً و سهلاً!

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 8)

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

اَنْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنَ، وَقِيلَتِ الدَّفْنَ ذَا التَّلَاثَةِ
الْأَيَّامِ، لِكَيْ تُعْتَقَنَا مِنَ الْآلامِ، فِيَا حَيَاتَنَا وَقِيَامَتَنَا، يَا
رَبُّ الْمَجْدِ 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، مَلِكُنَا وَإِلَهُنَا. خَلَصْنَا يَا
ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِتُرْتَلِّ لَكَ. هَلَوِيَّا

RESURRECTIONAL TROPARION (TONE 8)

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

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الْأَيَّامِ، لِكَيْ تُعْتَقَنَا مِنَ الْآلامِ، فِيَا حَيَاتَنَا وَقِيَامَتَنَا، يَا
رَبُّ الْمَجْدِ لَكَ.

TROPARION OF SAINT GREGORY THE THEOLOGIAN (TONE 1)

The shepherd's pipe of thy theology conquered the trumpets of the philosophers; for since thou didst search out the depths of the Spirit, beauty of speech was added to thee. But intercede with Christ God, O Father Gregory, that our souls be saved.

إِنَّ مِزْمَارَ لَاهُوَتِكَ الرَّعَائِيَّ غَلَبَ أَبُوَاقَ الْخُطَبَاءِ. فَقَدْ
بَحَثْتَ فِي أَعْمَاقِ الرُّوحِ وَأَضِيفَ لَكَ حُسْنُ التَّكَلُّمِ.
فَتَشَفَّعْ إِلَى الْمَسِيحِ إِلَهِ، يَا أَبَانَا غَرِيغُورِيُّوسَ، فِي
خَلَاصِ نُفُوسِنَا.

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 مُحَرِّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ
وَالْمَسَاكِينِ عَاصِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٌِ
وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيَّهَا الْعَظِيمُ فِي
الشُّهَدَاءِ جَاوِرْ جِيُوسُ الْلَّاْبِسُ الظَّفَرِ تَشَفَّعْ إِلَى الْمَسِيحِ
إِلَهِ فِي خَلَاصِ نُفُوسِنَا.

KONTAKION OF THE PRESENTATION OF CHRIST (TONE 1)

Thou Who didst sanctify the Virgin's womb by Thy birth, and didst bless Simeon's hands as was meet, by anticipation hast even now saved us, O Christ God. But grant peace in the midst of wars unto Thy commonwealth and strengthen the hierarchs whom Thou hast loved, O only Friend of man.

أَيُّهَا الْمَسِيحُ إِلَهُ، يَا مَنْ بِمَوْلَدِهِ قَدَّسَ الْمُسْتَوْدَعَ
البَّتُولِيَّ، وَبِارَكَ يَدَيْ سِمْعَانَ كَمَا لَاقَ، وَأَدْرَكَنَا الْآنَ
وَخَلَصَنَا؛ إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيْدِ
الْمُلُوكِ الَّذِينَ أَحْبَبْتَهُمْ، بِمَا أَنَّكَ وَحْدَكَ مُحِبٌ لِلْبَشَرِ.

KONTAKION FOR THE MIRACULOUS WEEPING ICON (TONE 8)

Only at Saint George Church in Cicero

To thee the champion leader, * I thy city offer thanks of victory. * O Theotokos, thou who hast delivered me from terror. * But as thou hast that power which is invincible, * From all dangers set me free and deliver me. That I may cry unto thee: * Hail, O Bride without Bridegroom.

إني أنا عبدك يا والدة الإله * اكتب لك رايات الغلبة يا جندية محامية * وأقدم لك السكر كمنقذة من الشدائدين * لكن بما أن لك العزة التي لا تحارب * اعتقيني من صنوف الشدائدين * حتى أصرخ إليك إفرحي يا عروس لا عروس لها.

EPISTLE READERS

English

Arabic

Fadel Khoury

Today

Sandy Eseed

THE SYNAXARION

On January 25th in the Holy Orthodox Church, we commemorate our Father among the Saints Gregory the Theologian, Archbishop of Constantinople.

To acknowledge God's essence in Orthodox manner:

Such is this Gregory's legacy unto Christians.

On the twenty-fifth Gregory of divine speech died.

He was born in Nazianzus and studied in Athens with Basil the Great and Julian the Apostate. Gregory correctly prophesied that Julian would become an apostate and a persecutor of the Church. When he completed his studies, Gregory was baptized. Basil consecrated him as bishop of Sasima, and Emperor Theodosius the Great summoned him to fill the vacant archepiscopal throne of Constantinople. Gregory wrote numerous works, of which his most famous are those concerning theology. Especially known because of its depth is his work Homilies on the Holy Trinity. Gregory wrote against the heretic Macedonius who erroneously taught that the Holy Spirit is a creation of God, and against Appolinarius who erroneously taught that Christ did not have a human soul but that His divinity was in lieu of His soul. Gregory died in 390 at age 80.

On this day, we also commemorate Venerable Demetrios the Sacristan; and New-martyr Auxentios of Constantinople. By their intercessions, O Christ God, have mercy upon us. Amen.



EPISTLE

*My mouth shall speak wisdom, and
the meditation of my heart shall be of
understanding. Hear this, all ye people.*

The Reading from the Epistle of Saint Paul to the Hebrews (7:26-8:2)

Brethren, it was fitting that we should have such a High Priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; He did this once for all when He offered up Himself. Indeed, the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son Who has been made perfect forever. Now the point in what we are saying is this: we have such a High Priest, one Who is seated at the right hand of the throne of the Majesty in heaven, a minister in the sanctuary and the true tent which is set up not by man but by the Lord. For every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer.

فَمَنْ يَتَكَلَّمُ بِالْحِكْمَةِ وَقَلْبِي يَهُدُّ بِالْفَهْمِ.

إِسْمَاعِيلُ هَذَا يَا شُعُوبَ.

فَصَلْ مِنْ رِسَالَةِ الْقِدِيسِ بُولُسَ

الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ (7:26-8:2)

يَا إِخْوَةَ، كَانَ يَلِيقُ بِنَا رَئِيسٌ كَهَنَةٌ مِثْلُ هَذَا، قُدُّوسٌ بِلَا شَرٍّ وَلَا دَنَسٍ، قَدْ انْفَصَلَ عَنِ الْخُطَاهِ وَصَارَ أَعْلَى مِنَ السَّمَاوَاتِ الَّذِي لَيْسَ لَهُ اضْطِرَارٌ كُلَّ يَوْمٍ مِثْلَ رُؤْسَاءِ الْكَهَنَةِ أَنْ يُقْدِمَ ذَبَائِحَ أَوَّلًا عَنْ خَطَايَا نَفْسِهِ ثُمَّ عَنْ خَطَايَا الشَّعْبِ، لَأَنَّهُ فَعَلَ هَذَا مَرَّةً وَاحِدَةً، إِذْ قَدَّمَ نَفْسَهُ. فَإِنَّ النَّامُوسَ يُقْيِيمُ أَنَّاسًا بِهِمْ ضَعْفٌ رُؤْسَاءِ الْكَهَنَةِ. وَأَمَّا كَلِمَةُ الْقَسَمِ الَّتِي بَعْدَ النَّامُوسِ فَتُقْيِيمُ أَبْنَاءَ مُكَمَّلًا إِلَى الْأَبَدِ. وَأَمَّا رَأْسُ الْكَلَامِ فَهُوَ: أَنَّ لَنَا رَئِيسَ كَهَنَةٍ مِثْلَ هَذَا، قَدْ جَلَسَ فِي يَمِينِ عَرْشِ الْعَظَمَةِ فِي السَّمَاوَاتِ حَادِيماً لِلْأَقْدَاسِ وَالْمَسْكَنِ الْحَقِيقِيِّ الَّذِي نَصَبَهُ الرَّبُّ لَا إِنْسَانٌ. لَأَنَّ كُلَّ رَئِيسٍ كَهَنَةٍ يُقْامُ لِكَيْ يُقْدِمَ قَرَابِينَ وَذَبَائِحَ. فَمَنْ ثُمَّ يُلْزَمُ أَنْ يَكُونَ لِهَذَا أَيْضًا شَيْءٌ يُقْدِمُهُ

GOSPEL

The Reading from the Holy Gospel according to Saint Luke (19:1-10)

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see Who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see Jesus, for He was to pass that way. And when Jesus came to the place, He looked up and said to him, "Zacchaeus, make haste and come down; for I must stay at your house today." So he made haste and came down, and received Him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham; for the Son of man came to seek and to save the lost."

فَصْلٌ شَرِيفٌ مِنْ بِشَارَةِ الْقَدِيسِ لُوقَّا

الإنجيلي البشير والتبشير الظاهر (19:1-10)

في ذلك الزمان، فيما يسوع مُختار في أريحا، إذا بِرَجُلٍ اسْمُهُ زَكَّا كَانَ رَئِيسًا عَلَى الْعَشَّارِينَ، وَكَانَ غَنِيًّا وَكَانَ يَلْتَمِسُ أَنْ يَرَى يَسُوعَ مِنْ هُوَ، فَلَمْ يَكُنْ يَسْتَطِعُ مِنَ الْجَمْعِ لِأَنَّهُ كَانَ قَصِيرًا الْقَامَةَ فَتَقَدَّمَ مُسْرِعًا، وَصَعَدَ إِلَى جُمِيزةٍ لِيَنْظُرَهُ، لِأَنَّهُ كَانَ مُزِمِّعًا أَنْ يَجْتَازَ بِهَا. فَلَمَّا اتَّهَى يَسُوعُ إِلَى الْمَوْضِعِ، رَفَعَ طَرْفَهُ فَرَآهُ، فَقَالَ لَهُ: يَا زَكَّا أَسْرِعْ أَنْزِلْ، فَالْيَوْمَ يَبْغِي لِي أَنْ أَمْكُثَ فِي بَيْتِكَ. فَأَسْرَعْ وَنَزَلَ وَقِيلَهُ فَرِحًا. فَلَمَّا رَأَى الْجَمِيعَ ذِلِّكَ تَدَمَّرُوا قَائِلِينَ: إِنَّهُ دَخَلَ لِيَحْلَّ عِنْدَ رَجُلٍ خَاطِئٍ." فَوَقَفَ زَكَّا وَقَالَ لِيَسُوعَ: هَاءَنَّذَا، يَارَبُّ، أُغْطِي الْمَسَاكِينَ نِصْفَ أَمْوَالِي. وَإِنْ كُنْتَ قَدْ غَبَّنْتَ أَحَدًا فِي شَيْءٍ، أَرْدُدْ أَرْبَعَةَ أَضْعَافٍ فَقَالَ لَهُ يَسُوعُ: الْيَوْمَ قَدْ حَصَلَ الْخَلاصُ لِهَذَا الْبَيْتِ لِأَنَّهُ هُوَ أَيْضًا ابْنُ إِبْرَاهِيمَ لِأَنَّ ابْنَ الْبَشَرِ إِنَّمَا أَتَى لِيَطْلَبَ وَيُخْلِصَ مَا قَدْ هَلَكَ

Holy Bread Offered By:

Today – Dr. George and Samar
Alamir and Family



- Naheel, Norma and Mina
Rantisi
- Sdn. Mazen and Amal Khalifeh
and Family

Feb 1 – Fairouz Rayan and Family

- Issa and Hanadi Bannourah and
Family
- Michael and Diana Moukheiber
and Family

Feb 8 – Nuha Lussi and Family

Feb 15 – Reimoon and Jumana Imsaih
and Family

Feb 22 – OPEN

Mar 1 – OPEN

Mar 8 – OPEN



SCAN ME

CONDOLENCES

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

Siham, Ibrahim, Khalil, Hiyam, Sdn. Mazen,
Haifa, and Sabah Khalifeh and their families
on the falling asleep of their beloved mother,
†NADA KHALIFEH, this past week in Jordan at
the age of 102. Also, to the entire Khalifeh and
Haddad families. †Nada was the sister of the
late †Nicola Haddad and Jameel Haddad.

Memory Eternal!

COMMEMORATIONS

Today 17-Year Commemoration for **†DR. ZAID
ALAMIR**, offered by Dr. George and
Samar Alamir and family.

Coffee Hour Sponsors:

Today – Dr. George and Samar
Alamir and Family



Feb 1 – Fairouz Rayan and Family

Feb 8 – Nuha Lussi and Family

Feb 15 – OPEN

Feb 22 – OPEN

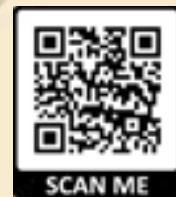
Mar 1 – OPEN

Mar 8 – OPEN

Mar 15 – OPEN

Mar 22 – OPEN

Mar 29 – OPEN



SCAN ME

MEMORIALS

Today 3/9-Day Memorial Service for **†NADA
KHALIFEH**, offered by Sdn. Mazen and
Amal Khalifeh and family.

Feb 1 • 40-Day Memorial Service for
†SALWA SHOMALI, offered by Issa
and Hanadi Bannourah and family.
• 5-year Memorial Service for **†CAROL
MOUKHEIBER**, offered by Michael
and Diane Moukheiber and family.

Feb 8 1-Year Memorial Service for **†NADIA
LUSSI**, offered by Nuha Lussi and
family.

Feb 15 40-Day Memorial Service for **†AMER
IMSAIH**, offered by Reimoon and
Jumana Imsaih and family.

YAF COFFEE AND FELLOWSHIP SPONSORS



SCAN ME

↳ **Feb 1 – Sali Esber**

↳ **Feb 15 – OPEN**

CALENDAR OF EVENTS

Today	• Pre-Communion Prayers	9:00 am
	• Orthros (Matins) followed by Great Doxology and Divine Liturgy	9:15 am
	• Choir Rehearsal	9:15 am
	• Sunday School Classes (<i>see pg. 13</i>)	After Communion
	• God's Little Lights (<i>see pg. 16</i>)	After Communion
	• Induction of 2026 Parish Council	After Liturgy
	• Coffee Hour	After Liturgy
Mon, Jan 26	• Parish Council Leadership Meeting	10:00 am
	• The Order-Cicero Chapter Officers' Zoom Meeting	5:00 pm
Tue, Jan 27	West Campus Ministry (<i>see pg. 27</i>)	6:30 pm
Fri, Jan 30	Deanery Meeting and Clergy Retreat (<i>see pg. 24</i>)	3:00 pm
Sat, Jan 31	• Deanery Leadership Retreat (<i>see pg. 24</i>)	9:00 am
	• Deanery Picnic Committee Meeting	3:00 pm
	• Deanery SOYO Retreat hosted by Saint Mary's Church, Palos Heights, IL (<i>see pgs. 24-25</i>)	5:00 pm
Sun, Feb 1	• Pre-Communion Prayers	9:00 am
	• Orthros (Matins) followed by Great Doxology and Divine Liturgy	9:15 am
	• Choir Rehearsal	9:15 am
	• Sunday School Classes (<i>see pg. 13</i>)	After Communion
	• God's Little Lights (<i>see pg. 16</i>)	After Communion
	• Coffee Hour	After Liturgy
	• Young Adult Fellowship (YAF) Coffee and Fellowship (<i>see pg. 18</i>)	After Liturgy
	• Altar Leadership Meeting	After Liturgy
	• Golf Classic Executive Committee Meeting	12:30 pm
Mon, Feb 2	Antiochian Men (A-Men) Officers' Monthly Zoom Meeting	9:00 pm
Tue, Feb 3	West Campus Ministry (<i>see pg. 27</i>)	6:30 pm
Wed, Feb 4	Sunday School Teachers' Zoom Training	8:00 pm
Sat, Feb 7	• Great Vespers Service	5:00 pm
	• Young Adult Fellowship (YAF) Social Outing (<i>see pg. 19</i>)	7:00 pm
Sun, Feb 8	• Pre-Communion Prayers	9:00 am
	• Orthros (Matins) followed by Great Doxology and Divine Liturgy	9:15 am
	• Choir Rehearsal	9:15 am
	• Sunday School Classes (<i>see pg. 13</i>)	After Communion
	• God's Little Lights (<i>see pg. 16</i>)	After Communion
	• Coffee Hour	After Liturgy
Mon, Feb 9	• Parish Council Officers' Meeting	7:00 pm
	• Sunday School Officers' Zoom Meeting	8:00 pm
Tue, Feb 10	Parish Council Monthly Meeting	7:00 pm
Fri, Feb 13	• Paraklesis Service in Spanish (<i>see pg. 26</i>)	6:30 pm
	• Bible Study in Spanish (<i>see pg. 26</i>)	After Service
Sat, Feb 14	• Great Vespers Service	5:00 pm
	• Pre-Lenten Hafla hosted by Antiochian Men (A-Men) (<i>see pg. 23</i>)	After Vespers

Divine Education: The Old Testament
By His Eminence Metropolitan Saba (Isper)

Divine revelation in Christianity is founded on God's own initiative to reveal Himself. God revealed Himself fully in Jesus Christ: "Whoever has seen Me has seen the Father" (John 14:9); "No one comes to the Father except through Me" (John 14:6); "I and the Father are one" (John 10:30). Yet this divine self-revelation required preparing human beings to become capable of receiving it. God patiently endured centuries of human frailty until He formed a faithful remnant—people who, through the spiritual maturity they attained, were able to respond to His transcendent truth. This spiritual growth came about through a direct, gradual, and formative divine education, beginning with Abraham and culminating in John the Baptist. God's salvific plan required that He Himself take the initiative, drawing near to humanity step by step and revealing, at each stage of human spiritual development, something new about Himself.

After the fall of the first humans from Paradise, humanity lost the path back and became incapable of walking it. Yet the image of God within humanity, though distorted by the fall, continued to long for its original source and archetype. Humanity imagined its god to be found in the forces that frightened it or sustained its life, and so it worshiped the sun, the wind, the rain, and the like. Christianity understands the rise of pagan religions as the expression of humanity's longing for its origin—an origin it no longer recognized. When a child is thirsty, he puts whatever is available into his mouth, thinking it will quench his thirst—whether water or alcohol, because cannot tell the difference. Only when he tastes does he realize his mistake. This is what happened to humanity. For this reason, no people before Christ existed without some form of religion.

We may liken the relationship between God and humanity after the fall of our first parents to two persons separated by many translucent silk curtains. God chose to remove these curtains one by one, to protect the eyes of His beloved—humanity—from the blinding brilliance of His light. This is what we call God's salvific dispensation in the Old Testament. Thus, He began with Abraham, and the process continued until John the Baptist. Then "when the fullness of time had come, God sent forth His Son, born of a woman" (Gal. 4:4). Jesus Christ was born, and "the Word became flesh and dwelt among us" (John 1:14). Humanity's spiritual hardness compelled God to educate it anew, until it reached a level capable of receiving God as He truly is.

Was it by chance that God chose, on the one hand, a backward and uncivilized people? Certainly not. Had He revealed Himself to a highly civilized people, others would have regarded Him as the product of human thought. And was it coincidence, on the other hand, that Christ came at the heart of a civilized world, already prepared by philosophy that had reached the acknowledgment of one God? Many historians agree that the Roman Empire had attained a spiritual stage in which the true but unknown God, in the eyes of many at the time, lay hidden behind idols fashioned by human hands and minds. Consequently, esoteric religions reached their peak just before and during the time of Christ's incarnation. Christ came at the most opportune moment, when humanity was spiritually mature and yearning for the true God. This is what is meant by the "fullness of time."

What did God do in practice? He chose a backward people, distant from civilization, and through them revealed Himself to all humanity. "The Lord your God has chosen you to be a people for His own possession, out of all the peoples who are on the face of the earth—not because you were more numerous than any other people, for you were the fewest of all" (Deut. 7:6–7). Some translations even say, "the most insignificant." Why? So that the power might be shown to belong not to human beings but to God. Some believe that God is a human invention. Our divine revelation teaches the opposite: human beings are God's creation, and He is the One who revealed Himself to them and led them toward His true image.

Did all of them come to know Him? No. And can someone with poor eyesight perceive the delicate beauty of nature? The sight required to know God is spiritual sight. You know God to the extent that you are pure, humble, and loving. God delights in dwelling in pure hearts, and such hearts can taste His sweetness and delight in it.

God first revealed Himself through His actions. Thus the earliest community came to know Him and spoke of Him as "the God of our fathers," "the God who delivered us from slavery," "who drowned Pharaoh and his chariots," "the God who fed us with manna in the wilderness," "who brought water from the rock," "who healed us from the bite of serpents," and so forth. Then, through the Law, He began to raise them from the savage law of vengeance—"Sevenfold vengeance shall be taken on Cain, but on Lamech seventy-sevenfold" (Gen. 4:24)—to the law of justice, "an eye for an eye and a tooth for a tooth" (Deut. 19:21), and finally to the law of mercy: "Learn to do good; seek justice; rescue the oppressed; defend the orphan; plead for the widow" (Isa. 1:17). He moved them from a law written on stone to a law engraved on hearts, from the circumcision of the flesh to the circumcision of the heart. He refined them through exile and dispersion, so that they came to understand that He is not bound to a single temple or a single land. After the exile, they recognized that God is the God of all nations and that "the earth is the Lord's and the fullness thereof" (Psalm 23:1).

It was a long and patient journey, in which God truly manifested His "long-suffering." This practical revelation bore fruit in the "faithful remnant"—those who had matured spiritually to receive His full revelation, disclosed in the incarnation of His Word, Jesus Christ. Among them were the Virgin Mary, John the Baptist, Simeon the Elder, Anna the Prophetess, John the Evangelist, and many others.

Jesus Christ is the center of Holy Scripture. In the Old Testament, there is an expectation of Him that unfolds gradually. In the New Testament, this expectation reaches its fulfillment in His complete manifestation: "that which we have heard, which we have seen with our eyes... and our hands have touched" (1 John 1:1). If we remove Him from our Scriptures, we strip ourselves of the traces of Jesus Christ revealed throughout His long plan of salvation and dispensation, and hand them over to others. Does fidelity in love mean discarding the traces of the beloved? The challenge is not met by casting our heritage aside, but by preserving it and revealing its true meaning.

التربية الإلهية: العهد القديم

المتروبوليت ساين (اسبر)

يقوم الوحي الإلهي في المسيحية على مبادرة من الله، مفادها كشفه عن ذاته. لقد كشف الله ذاته للبشر بشكل كامل في يسوع المسيح “من رأني رأى الآب” (يو 14/9)، “ما من أحد يأتي إلى الآب إلا بي” (يو 14/4)، “أنا والآب واحد” (يو 10: 30). لكن هذا الكشف الإلهي اقتضى تهيئة بشر قادرين على اقباله. هذا صبر الله عليه قرونا، حتى هيأ بقيةً أمنيةً له، وقدرةً، بالسمو الروحي التي بلغته، على التجاوب مع حقيقته تعالى. تحقق هذا السمو الروحي عبر تربية إلهية تدريجية وتنموية مباشرة، ابتداءً بإبراهيم وصولاً إلى يوحنا المعمدان. اقتضى تدبير الله الخلاصي أن يأخذ المبادرة بنفسه. فبدأ يقترب من الإنسان تدريجياً كاشفاً له، في كل تطور روحي بلغه الإنسان، شيئاً جديداً عن ذاته.

بعد سقوط الإنسان الأول من الفردوس، أضاع الطريق إليه، وما عاد قادرًا على سلوكها. لكن صورة الله التي فيه، وإن تشوّهت بالسقوط، إلا أنها بقيت تحنّ إلى أصلها ومثلها. ظنّ الإنسان أنّ إلهه في القوى التي تخيفه، أو تؤمنّ حياته، فبعد الشمس والريح والمطر... الخ. تعزو المسيحية نشوء الأديان الوثنية، إلى حنين الإنسان إلى أصله، الذي بات لا يعرفه. عندما يعطش الطفل يضع في فمه ما تيسّر له ممّا يظنه يرويه، ماءً كان أم كحولاً! هو لا يميز! يعرف خطأ فعلته عندما يذوق، خطأ، ما قد ظنه ماء. هذا ما حدث مع الإنسان. ولذلك، ما وجد شعبٌ قبل المسيح لم يكن له دين.

يمكنا تشبيه الحال بين الله والبشر، بعد سقوط الجدين الأولين، بشخصين بعيدين عن بعضهما، تفصل، بينهما، مجموعة كبيرة من الستائر الحريرية الشفافة. ارتأى الله أن ينزعها ستاراً ستاراً، حفاظاً على عيني محبوبه، الإنسان، من سطوع نوره. هذا ما ندعوه تدبير الله الخلاصي في العهد القديم. وهكذا بدأ بإبراهيم، ومن ثم تالت العملية حتى يوحنا المعمدان. آنذاك، حلّ ملء الزمان فأرسل الله ابنه مولوداً من امرأة” (غل 4/4). فولد يسوع المسيح ”والكلمة صار بيننا“ (يو 14/1). قسوة الإنسان روحيًا اضطررت الله إلى تربيته من جديد، لكي يبلغ إلى مستوى يستطيع فيه تقبل الله على حقيقته

أتراه عبّاً اختار، من جهة أولى، مجموعة متّفقة؟ بالتأكيد لا. لأنّه لو كشف ذاته لشعب متحضّر لا يعتبره البشر نتاج فكر بشري؛ ومن جهة ثانية، أتراه صدفة أتى في قلب عالم متحضّر، كان قد رعاه بالفلسفة، التي وصلت إلى الإقرار بإله واحد؟ يُجمع كثرة من المؤرخين على أن الإمبراطورية الرومانية بلغت مستوى روحيًا، بات فيه الإله الحقيقي غير المعروف، بنظر الكثريين آنذاك، يختبئ وراء أصنام الآلهة المخلوقة بآيدي البشر وفكرهم. ولذلك بلغت نسبة الأديان السرّانية حدها الأعلى قبل زمان تجسد المسيح وخلاله! جاء المسيح في الزمان الأفضل من حيث نضج البشرية روحيًا ونلهمها إلى الإله الحق. هذا هو المقصود بملء الزمان

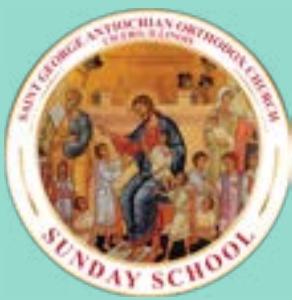
ماذا فعل الله عملياً؟ اختار فئةً متخلّفةً بعيدةً عن الحضارة، ليكشف ذاته، عبرها، لكل البشر. “اختاركم له من بين جميع الشعوب التي على وجه الأرض لا لأنكم أكثر من جمّع الشعوب فأنتم أقلها” (تث 7/7). وفي بعض الترجمات ”علّكم أحقرها“. لماذا؟ ليكون فضل القوّة لا للبشر بل للله. يعتقد البعض أن الله صناعة البشر. بينما العكس هو الصحيح في وحينا الإلهي؛ البشر هم صناعة الله، وهو من عرّفهم بفسمه وقادهم إلى صورته الحق.

أتراه عروفه جميعاً؟ لا. وهل يرى جمال دقائق الطبيعة من لا يملك بصرًا جيداً؟ البصر المطلوب، في ما يخصّ الله، هو الروحي. أنت تعرف الله بقدر ما تكون نقيناً ومتواضعاً ومحباً. يستعبد الله السكنى في القلوب الظاهرة، وتلك بإمكانها تذوق حلوته، وتاليًا استعادبه

كشف عن ذاته أولاً من خلال أفعاله. فعرفته الجماعة الأولى وعرفته بـ”إله آبائنا“، ”الإله الذي نجانا من العبودية“، ”الذي غرّق فرعون ومركتاته“، ”الإله الذي أطعمنا مناً في البرية“؛ ”الذي فجر ماءً من الصخرة“؛ ”الذي شفانا من لدغة الأفاعي“... الخ. ثم بدأ، بواسطة الشريعة، يسمو بهم من شريعة الانتقام المتواحش: ”لقيين يُنتقم سبعة أضعاف وأمّا للامك فسبعة وسبعين“ (تك 4/24)، إلى شريعة العدل: ”العين بالعين والسن بالسن“ (تث 19/21)، إلى شريعة الرحمة: ”تعلّموا الإحسان واطلبوا العدل. أغيثوا المظلوم وأنصروا اليتيم وحاموا عن الأرمّلة“ (أش 17/1). نقلهم من شريعة مكتوبة على الحجر إلى شريعة منقوشة في القلوب. درّجهم من خاتمة الجسد إلى خاتمة القلب. مخصّهم بالغربة والنفي ففهموا أنّه غير مرتب بهيكل محدّد وأرض محددة. وعرفوا، بعد السبي، أنّ الله إلى جميع الأمم ولهم ”الأرض وملوها“ (مز 23: 1).

كانت رحلة طويلة صبورة أظهر فيها، حقاً، ”طول ذاته“. وكان أن أثمر وحيه العملي هذا، ”البقيّة الأمينة“، أي من نضجوا روحيًا لاقبال وحيه الكامل، الذي اكتشف في تجسد كلمته، يسوع المسيح. من هؤلاء مريم العذراء، ويوحنا المعمدان، وسمعان الشيخ، وحثّة النبيّة، ويوحنا الإنجيلي، وكثير غيرهم.

يسوع المسيح محور الكتاب المقدس. في العهد القديم انتظار له يكتشف تدريجياً، وفي العهد الجديد اكتمال هذا الانتظار بظهوره الكامل ”الذي سمعناه، الذي رأيناه بعيوننا، ولمسته أيدينا“ (أيو 1/1). إن حذفه من كتابنا المقدس، نكون قد استغنينا عن آثار يسوع المسيح المكتشفة عبر تدبيره الخلاصي الطويل السنين، وأعطيته لغيرنا. أو هل تفترض أمانة الحبّ رمي آثار المحبوب؟ لا يُواجه التحدّي برمي التراث للغير، بل بالاحتفاظ به، وإظهار معانيه الحقيقة؟



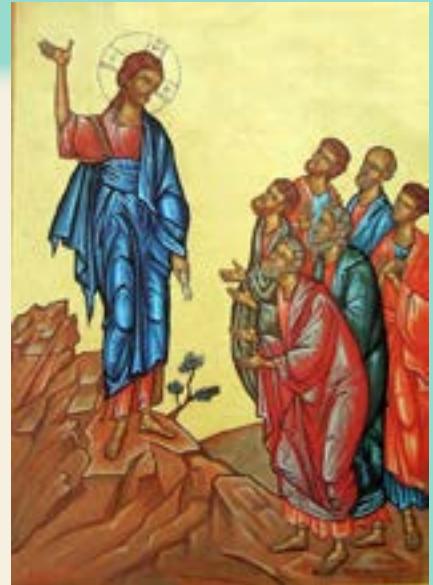
SUNDAY SCHOOL

Curriculum Update

Lesson 16: Salt of the Earth/Love Your Enemies

Last week the students continued their lessons on the Sermon on the Mount. Jesus said, "you are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot" Matthew 5:13. What is salt? Salt is used to make food taste better. Just like salt makes food taste better, we can help make someone's life better. We can tell people about Jesus and do nice things for them to make their life better. We can add some good flavoring to their life. We can be good Christians by following the beatitudes and not putting ourselves first, but being a light in someone else's life. Jesus came to elevate the Law of Moses. The majority of the audience listening were Jews who followed the Law of Moses. Jesus told them that He had come to fulfill the law, not destroy it.

In Matthew 5:43-45, we hear Jesus say, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven...". It is hard to love and pray for someone who has treated you poorly. To achieve this takes humility. This is exactly what Jesus is asking us to do in this part of the Sermon on the Mount.



Late last week we learned that the REGISTRATION for the Antiochian Village Camp has been moved to WEDNESDAY, FEBRUARY 4 at 7:00pm. The office staff at the Village are working hard to get their new registration platform up and ready to go for us all. This means that every family will have to create a new account prior to February 4 to ensure that they can register their child for the session they choose. As soon as there is more information on this, we will share it with you.

CREATING MEMORIES



smile!

UPCOMING EVENTS...

Sundays after Communion	Sunday School Classes
Sundays 12:30pm – 1:00 pm	CAF Projects Workdays
WED FEB 4	AV CAMP REGISTRATION @ 7:00 PM
Sun Mar 1	Sunday of Orthodoxy Procession
Sun Mar 8	CAF Projects Due
Sat Mar 14	Confession Retreat
Sun Mar 15	Adoration of Cross Procession
Sat Mar 28	Sacrament of Confession (grades 3-12)
Sun Apr 5	Palm Sunday – NO CLASSES
Sun Apr 12	Great and Holy Pascha (Easter) – NO CLASSES
Sun May 3	Godparents' Sunday
Sun May 31	Recognition Sunday – LAST DAY OF CLASSES



art

writing

poetry

photography



CREATIVE FESTIVALS 2026

You shall be to Me a royal priesthood and a holy nation.

- Exodus 19:6

ALL SUNDAY SCHOOL STUDENTS

> > > 1ST GRADE AND OLDER < < <

are invited to participate!

Registration

Deadline → **SUNDAY, MARCH 1, 2026**

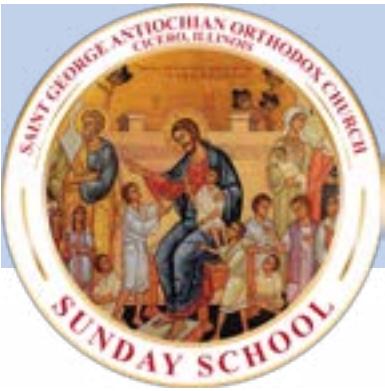
CAF Projects

Due → **SUNDAY, MARCH 8, 2026**

Questions?

NADINE YOUEL, CAF Coordinator → *SundaySchool@StGeorgeChi.org*





SCAN ME

"Therefore, confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects."

~ James 5:16



SUNDAY SCHOOL

Confession Program

for 3rd – 12th Grades

Sacrament of Confession Sermon

SUNDAY, FEBRUARY 8, 2026

Sunday of the Prodigal Son

Retreat Registration Deadline

→ SUNDAY, MARCH 1, 2026 ←

Retreat to Prepare for Confession

SATURDAY, MARCH 14, 2026

3rd Grade and older are all welcome!

10:30 AM-1:00 PM

Sacrament of Confession

SATURDAY, MARCH 28, 2026

Confession and Celebratory Reception

Communion Recognition for

First Confessors

SUNDAY, MARCH 29, 2026

Questions? See Mrs. Marwa Bechara

(marwashammas@gmail.com),

Confession Coordinator

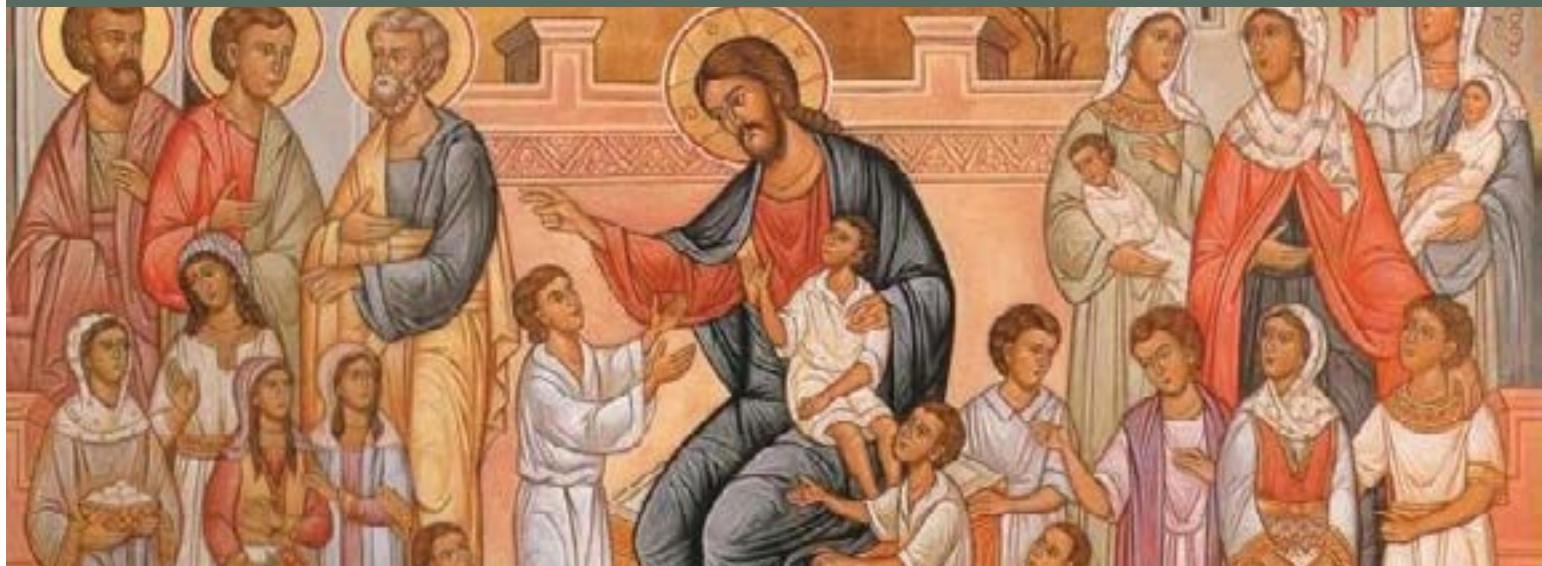
God's Little Lights



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.





Triumph Of Orthodoxy **PAN ORTHODOX VESPERS**

Sponsored by the Orthodox Christian Clergy Association of Greater Chicago



**Sunday, March 1, 2025
at 6:30 p.m.**

**Holy Resurrection
Serbian Orthodox Cathedral
5701 N Redwood Drive, Chicago, IL**



**Homilist:
His Grace Bishop Serafim
of Kostajnica
Vicar of the Diocese of
New Gracanica-Midwestern America**

**Responses by
The Pan Orthodox Choir of Greater Chicago
Gordana Trbuovich, Director**



SAINT GEORGE ANTIOCHIAN ORTHODOX CHURCH, CICERO, IL

Young Adult Fellowship

SAVE-THE-DATE

Sun, February 1st YAF Coffee Hour

Sat, February 7th Social Outing at Activate Games in Oakbrook

Sun, February 15th YAF Coffee Hour

Sat, February 21st Pre-Lenten Spiritual Retreat

Sun, March 1st 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) Social
at*

Activate Games

at
7pm



*\$30/ticket to Activate Games
meet for food afterwards (not included)*



**1600 16th St, Unit 6
Oak Brook, IL 60523**

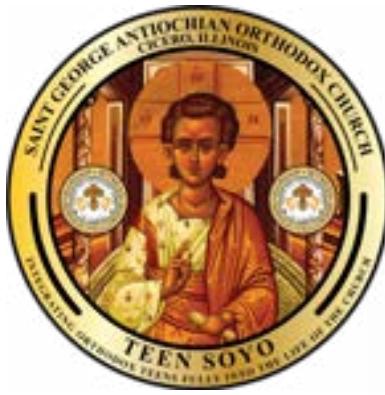
Sat/Feb 7

*RSVP by Wed
02.04.2026*



SCAN ME

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



Saint George Antiochian Orthodox Church, Cicero, IL



Teen SOYO

Save the Date...

TEEN SOYO ACTIVITIES

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 Retreat 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

Social Outing

Sat | Feb 21
5-8 PM



9870 Berwyn Ave
Rosemont, IL 60018

**\$30/
Person
includes**
Power
Card (\$20
value)

Unlimited
Video
Games

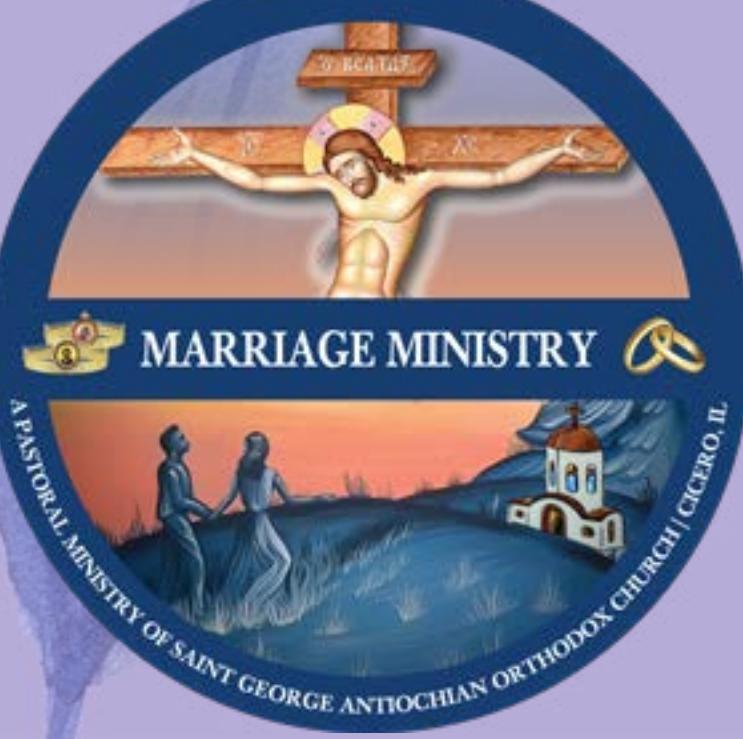
Buffet
Dinner



Inviting ALL TEENS
(ages 13-18)

RSVP BY
THU | FEB 19





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

**\$50/
Couple**

Ordering the Priorities in Marriage
DISCOVERING THE WISDOM OF THE CHURCH

**RSVP by
Tue | Feb 24**

INVITING ALL
Married ~ Engaged ~ Courting Couples





Saint George Antiochian Orthodox Church, Cicero, IL

Antiochian Men (A-Men)

PRESENTS...

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

**CELEBRATING
FAMILY AND LOVE**

Feb 14 **5:00 pm**

Saturday



\$60/Adults (12+ yrs)

\$30/Kids (6-11 yrs)

Complimentary for Kids under 6 yrs

All Ages Invited! RSVP by Tue | Feb 10 →



Chicago Deanery

Ministries Retreat with *Fr. Chad Hatfield*



January 30th - 31st, 2026

The Antiochian Orthodox Churches of the Chicago Deanery are excited to have Fr. Chad Hatfield, former dean of St. Vladimir Seminary. He will be speaking to the ministries of our churches. See the schedule below. Please click or scan the QR code to register.

Schedule

Friday, January 30th

3:00pm - Clergy Retreat at St. George, Cicero

Saturday, January 31st

9am-3pm - Parish Council & Ministry Leaders Retreat
for all parishes at St. George, Cicero

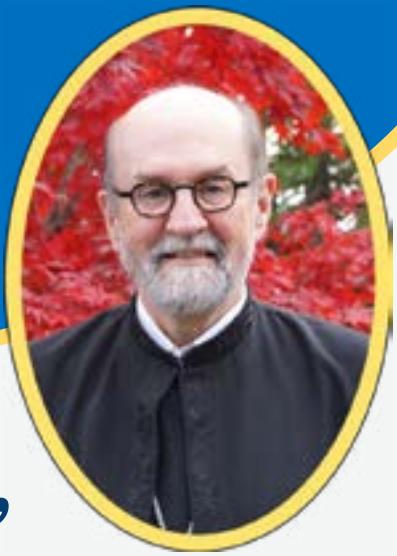
5pm-9pm - SOYO Retreat for all teens at
St. Mary, Palos Heights

[Click here](#)
or scan the
QR code to
register.



All Saints, Chicago | St. George, Cicero
St. George, Spring Valley | St. Mary, Palos Heights
Holy Transfiguration, Warrenville
St. Katherine Mission, Niles

Chicago Deanery SOYO RETREAT *Fr. Chad Hatfield*



“Loyalty to Christ”

January 31st, 2026



5:00pm - 9:30pm



St. Mary Church



6330 W. 127th St., Palos Heights, IL

All teens of the Antiochian Orthodox Churches of the Chicago Deanery are invited to a SOYO Retreat with Fr. Chad Hatfield, former dean of St. Vladimir Seminary. Please click or scan the QR code to register.

Schedule

5:00 PM	Great Vespers at St. Mary	8:15 PM	Games/Activities
6:00 PM	Dinner	9:00 PM	Compline
6:45 PM	Ice breakers	9:30 PM	Pick-up
7:15 PM	Session		

[Click here](#)
or scan the
QR code to
register.



*All Saints, Chicago | St. George, Cicero
St. George, Spring Valley | St. Mary, Palos Heights
Holy Transfiguration, Warrenville
St. Katherine Mission, Niles*

VIERNES 13 DE FEBRERO - 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

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

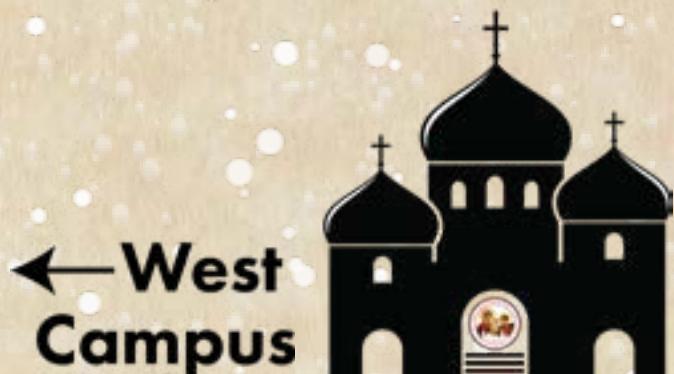
(COFFEE AND REFRESHMENTS SERVED)

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 S C H E D U L E



BY AGE GROUP

Wed
14 JAN

Wed
21 JAN

Wed
28 JAN

Wed
04 FEB

Wed
11 FEB

Wed
18 FEB

HUMILITY ANTIOCHIAN WOMEN & YAF

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

GENEROSITY A-MEN & TEEN SOYO

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

PATIENCE ANTIOCHIAN WOMEN & YAF

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

CHASTITY A-MEN & TEEN SOYO

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

CHARITY ANTIOCHIAN WOMEN & YAF

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

TRUST A-MEN & TEEN SOYO

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

6:30 PM

6:30 PM

6:30 PM

6:30 PM

6:30 PM

6:30 PM

SAIN T KATHERINE THE GREAT ANTIOCHIAN ORTHODOX MISSION



ALL AGES

Thurs
15 JAN

Thurs
22 JAN

Thurs
29 JAN

Thurs
05 FEB

Thurs
12 FEB

Thurs
19 FEB

BAPTISM & CHRISMATION

6:30 PM

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

EUCARIST & 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 26:20-29)

HOLY PENANCE & CONFESSION

6:30 PM

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

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)

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 5:20-33)

HOLY ORDERS & ORDINATION

6:30 PM

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



Antiochian
Village

Pennsylvania



Sessions **SELL OUT** in 15 MINUTES!



Registration
Opens
Wed | Feb 4



Register AT 7:00PM CST
ON **Wednesday, FEBRUARY 4th**
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



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

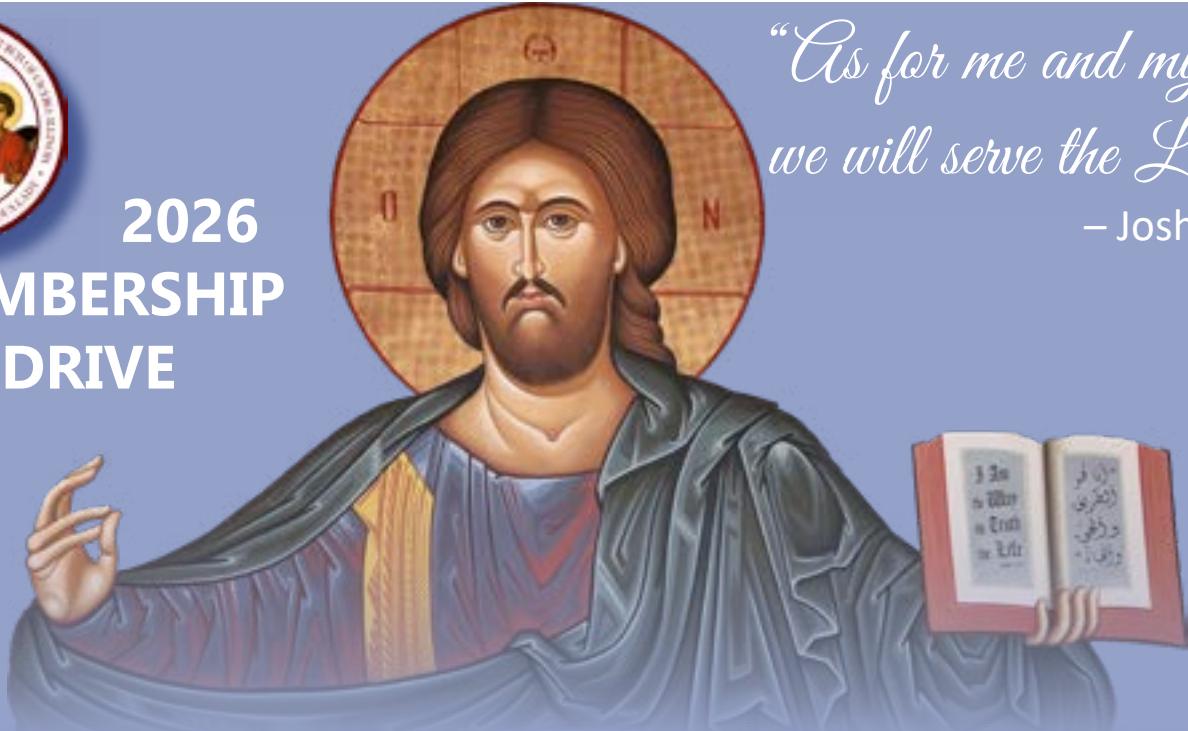
“As for me and my house, we will serve the Lord.”
– Joshua 4:15



2026 MEMBERSHIP DRIVE

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

— Joshua 4:15



2024

2025

2026 Goals

	2024	2025	2026 Goals
 # of Baptisms	12	19	Everyone
 # of Catechumens Converted	14	11	As many souls as possible
 # of Sunday School Students	168	182	All Sunday School Aged Students
 # Registered Committed Households	194	256	All who call Saint George Church their home
 \$ of Committed Giving	304,680	\$368,807	\$375,000
 # of Automatic Giving Program	143	195	Everyone

SAINT GEORGE ANTIOCHIAN ORTHODOX CHURCH

1220 S 60th Court • Cicero, Illinois 60804 • 708.656.2927 • www.StGeorgeChi.org • Office@StGeorgeChi.org



25th Annual **GOLF CLASSIC**

Golfing for a purpose

Save the Date!

SATURDAY,
JUNE 13, 2026



Registration and Sponsorships
COMING SOON!

CANTIGNY
GOLF

Saint George Antiochian Orthodox Church
Cicero, IL

63rd Anniversary

LEGACY BALL



SAVE THE
DATE

SATURDAY,
SEPTEMBER 26, 2026

DETAILS TO FOLLOW...

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.

