



SAINT GEORGE ORTHODOX CHURCH

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Antiochian Orthodox Christian Archdiocese of North America
Metropolitan JOSEPH

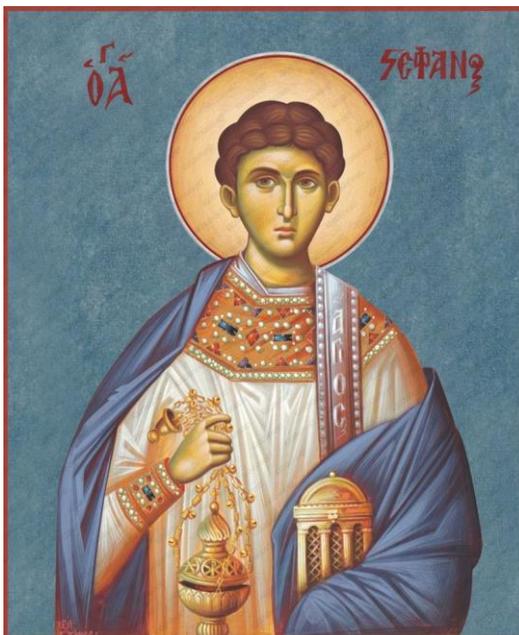
Diocese of Toledo and the Midwest
Bishop ANTHONY

“One, Holy, Catholic & Apostolic Church”

SUNDAY, 27 DECEMBER 2020

PROTO-MARTYR STEPHEN THE ARCHDEACON &
SUNDAY AFTER THE NATIVITY OF CHRIST
THE THIRD DAY OF CHRISTMAS

ORTHROS, 8:45 AM • DIVINE LITURGY, 10:00 AM



PASTOR: Father Mark Sahady

PARISH COUNCIL MEMBERS:

Melanie Thompson, *Chair*
Ronald Malooley, *Treasurer*
Wayne Sanders, *Facilities/Vice-Chair*
Patrice Nimee, *Secretary*

Genie Sanders, *Choir*
Dee Khoury, *Antiochian Women*
Mark Kerasotes
David Anderson, Michael Kasap

BULLETIN PART ONE – WORHSIP

• The “Glory” hymns at the end of Matins:

DOXASTICON FOR SUNDAY AFTER THE NATIVITY IN TONE EIGHT

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

The blood, fire and pillars of smoke are the miracles of the earth which Joel foresaw; for the blood is the Incarnation, the fire is the Divinity, and the pillars of smoke are the Holy Spirit which descended on the Virgin and scented the world. Wherefore, great is the mystery of Thine Incarnation, O Lord, glory to Thee.

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

Most blessed art thou, O Virgin Theotokos, for through Him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art Thou, O Christ our God, Who is thus well pleased, glory to Thee.

• The Divine Liturgy Hymns of the Day:

THE FIRST ANTIPHON

I will confess Thee, O Lord, with my whole heart; I will tell of all Thy wonders. In the council of the upright, and in the congregation, great are the works of the Lord.

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

They are sought out in all the things that He hath willed. Confession and majesty are His work, and His righteousness abideth unto ages of ages. (*Refrain*)

Glory... Both now... (*Refrain*)

THE SECOND ANTIPHON

Blessed is the man that feareth the Lord; in His commandments shall he greatly delight. His seed shall be mighty upon the earth. The generation of the upright shall be blessed.

Refrain: Save us, O Son of God, Who wast born of a Virgin; who sing to Thee. Alleluia.

Glory and riches shall be in his house, and His righteousness abideth unto ages of ages. (*Refrain*)

There hath risen up in darkness a light for the upright; he is merciful and compassionate and righteous. (*Refrain*)

Glory... Both now... O, only begotten Son and Word of God...

THE THIRD ANTIPHON

The Lord said unto my Lord: sit Thou at My right hand, until I make Thine enemies Thy footstool. The Lord shall send Thee a rod of strength out of Zion. With Thee is dominion in the day of Thy power, in the beauties of Thy saints.

- *During the Little Entrance, after the verses of the Third Antiphon above, chant the Apolytikion of the Nativity. The Eisodikon (Entrance Hymn) is “O come, let us worship... save us, O Son of God, Who art risen from the dead...” as on ordinary Sundays. After the Little Entrance, chant the apolytikia in the following order:*

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

APOLYTIKION OF THE NATIVITY OF CHRIST IN TONE FOUR

Thy Nativity, O Christ our God, hath shone upon the world the light of wisdom; for by it those who worshipped the stars were taught by a star to adore Thee, the Sun of Righteousness, and to know Thee, Who art the Orient from on High. O Lord, glory to Thee.

APOLYTIKION OF THE SUNDAY AFTER THE NATIVITY IN TONE TWO

Proclaim, O Joseph, to David, the grandparent of God, the amazing wonders; for thou hast seen a Virgin great with child; for with the shepherds thou didst give glory, with the Magi thou didst worship, and by the angel it was revealed to thee. Wherefore, plead thou with Christ God to save our souls.

APOLYTIKION OF SAINT STEPHEN IN TONE FOUR

The crown of the Kingdom hath adorned the brow of thy head * because of the contests that thou hast endured for Christ God, thou first of the martyred Saints; * for when thou hadst censured the Jews' madness, thou sawest * Christ thy Savior standing at the right hand of the Father. * O Stephen, ever pray Him for us, that He would save our souls.

APOLYTIKION OF SAINT GEORGE IN TONE FOUR

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.

KONTAKION OF THE NATIVITY OF CHRIST IN TONE THREE

Today the Virgin gives birth the Transcendent in Essence; * the earth offers a cave to the Unapproachable One; * the Angels with the shepherds glorify Him; * and the Magi with star travel on their way; * for a new child has been born for our sakes, * God before the ages.

• **The Scripture of the day, following the Trisagion Hymn:**

THE EPISTLE (For Saint Stephen)

Clergy: Let us attend!

Reader: *His voice has gone out into all the earth. The heavens declare the glory of God.*

Clergy: Wisdom!

Reader: **The Reading from the Acts of the Apostles. (6:8-7:5, 47-60)**

Clergy: Let us attend!

Reader: In those days, Stephen, full of grace and power, did great wonders and signs among the people. Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, arose and disputed with Stephen. But they could not withstand the wisdom and the Spirit with which he spoke. Then they secretly instigated men, who said, "We have heard him speak blasphemous words against Moses and God." And they stirred up the

people and the elders and the scribes, and they came upon him and seized him and brought him before the council, and set up false witnesses who said, “This man never ceases to speak words against this holy place and the law; for we have heard him say that this Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered to us.” And gazing at him, all who sat in the council saw that his face was like the face of an angel. The high priest said, “Is this so?” And Stephen said: “Brethren and fathers, hear me. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he lived in Haran, and said to him, ‘Depart from your land and from your kindred and go into the land which I will show you.’ Then he departed from the land of the Chaldeans, and lived in Haran. And after his father died, God removed him from there into this land in which you are now living; yet he gave him no inheritance in it, not even a foot’s length, but promised to give it to him in possession and to his posterity after him, though he had no child. But it was Solomon who built a house for Him. Yet the Most High does not dwell in houses made with hands; as the prophet says, ‘Heaven is My throne, and earth My footstool. What house will you build for Me’, says the Lord, ‘or what is the place of My rest? Did not My hand make all these things?’ You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did not your fathers persecute? And they killed those who announced beforehand the coming of the Righteous One, Whom you have now betrayed and murdered, you who received the law as delivered by angels and did not keep it.” Now when they heard these things they were enraged, and they grinded their teeth against him. But Stephen, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God; and he said, “Behold, I see the heavens opened, and the Son of man standing at the right hand of God.” But they cried out with a loud voice and stopped their ears and rushed together upon him. Then they cast him out of the city and stoned him; and the witnesses laid down their garments at the feet of a young man named Saul. And as they were stoning Stephen, he prayed, “Lord Jesus, receive my spirit.” And he knelt down and cried with a loud voice, “Lord, do not hold this sin against them.” And when he had said this, he fell asleep.

Clergy: Peace be to thee, who readest.

Reader: And to thy spirit.

Choir: *Remember, O Lord, David and all his meekness!*

All: Alleluia! Alleluia! Alleluia!

THE GOSPEL (For the Sunday after the Nativity)

The Reading from the Holy Gospel according to St. Matthew. (2:13-23)

When the wise men had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the Child and His mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the Child, to destroy Him.” And he rose and took the Child and His mother by night, and departed to Egypt, and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, “Out of Egypt have I called My Son.” Then Herod, when he saw that he had been tricked by the

wise men, was in a furious rage, and he sent and killed all the male children in Bethlehem and in all that region, who were two years old or under, according to the time which he had ascertained from the wise men. Then was fulfilled what was spoken by the prophet Jeremiah: "A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they were no more." But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Rise, take the Child and His mother, and go to the land of Israel, for those who sought the Child's life are dead." And he rose and took the Child and His mother, and went to the land of Israel. But when he heard that Archelaus reigned over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. And he went and dwelt in a city called Nazareth, that what was spoken by the prophets might be fulfilled, "He shall be called a Nazarene."

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Prayer List: Mary Miller & Family; Sarah Sanders; Andrea Schaefer & baby; Joanne (Jacobs) Ulrey, Frontline Healthcare Workers; Those suffering from the Corona Virus.
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COMMEMORATIONS OF THE DAY:

The holy and righteous Joseph the Betrothed, David the Prophet and King, and James the Brother of the Lord; the holy, glorious and right-victorious Proto-martyr Stephen the archdeacon; and Venerable-confessor Theodore the Branded.
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OFFERING SCHEDULE	Holy Bread	Epistle Reader
Sunday, December 27	Richard & Bette Malooley	Richard Malooley
Sunday, January 3	Lynette Forsa	Open
Tuesday, January 5	Open	Open
Wednesday, January 6	Open	Open
Sunday, January 10	Beverly Malooley	Open
Sunday, January 17	Mike & Ruth Baum Fr Patrick Kinder 1 Year Memorial Bill Miller 40 Day Memorial	Mike Baum

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DAILY BIBLE READINGS

- Monday, December 28, 2020**
- [Hebrews 8:7-13](#)
 - [Mark 10:46-52](#)
- Tuesday, December 29, 2020**
- [Hebrews 9:8-10, 15-23](#)
 - [Mark 11:11-23](#)
- Wednesday, December 30, 2020**
- [Hebrews 10:1-18](#)
 - [Mark 11:22-26](#)



FOR THIS WEEK

- Thursday, December 31, 2020**
- [Hebrews 10:35-11:7](#)
 - [Mark 11:27-33](#)
- Friday, January 1, 2021**
- [Hebrews 11:8, 11-16](#)
 - [Mark 12:1-12](#)
- Saturday, January 2, 2021**
- [1 Timothy 3:14-4:5](#)
 - [Matthew 3:1-11](#)

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BULLETIN PART TWO – UPCOMING SERVICES AND EVENTS

All on YouTube: https://www.youtube.com/channel/UCVy__6R3xbIrx-UI8H63AUA

Dec 26 Sat, 5 pm Vespers
Dec 27 Sun, 8:45 am Matins, 10 am Divine Liturgy
Dec 31 Thu, 7 pm Vespers with Artoklasia

2021 Jan 2 Sat, 5 pm Vespers
Jan 3 Sun, 8:45 am Matins, 10 am Divine Liturgy
Jan 5 Tue, 9-11 am Royal Hours

5 pm Vespers Liturgy & 6:15 pm Blessing Water

Jan 6 Wed, 9 am Matins, 10 am Divine Liturgy

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December Birthdays - *Notify Father of missing info!*

- Dec. 4 – Katherine Buss
- Dec. 10 – Ann (Bachio) Townsend, Cathy Cox
- Dec. 11 – Janna Greanias
- Dec. 12 – Mark Wiltse, Jay Kalman
- Dec. 16 – Keeley Thompson, Nolan Kaleel
- Dec. 18 – James Harvey
- Dec. 21 – Angelena Panizzi
- Dec. 23 – Stephanie Kinard
- Dec. 24 – Kim Leonard
- Dec. 26 – Grant Leonard
- Dec. 27 – Gabe Leonard
- Dec. 28 – Richard Malooley
- Dec. 28 – Melissa Rose-Marina Malooley
- Dec. 30 – Monique Harvey



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BULLETIN PART THREE – ANNOUNCEMENTS

2021 Calendars are now available at Church - Thank you to Barto Funeral Home

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CHURCH FINANCES

November 2020

Total income: \$3,258.25
Total expenses: \$4,322.62
Net income: -1,064.37

January – November 2020

Total income: \$44,090.97
Total expenses: \$95,055.42
Net income: -50,964.45

Donations may be mailed to the church or you may also give online at our website.

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Council Members & Annual Parish Meeting

*** Two positions on the Council will open this year as every year. Please, consider running for election to the Council and speak with a member of the Nominating Committee: Mike Kasap, Mark Kerasotes, Ron Malooley, Melanie Thompson, Fr. The Annual Parish Meeting will be Sunday, January 24th. All nominations and Agenda items will be finalized at the next Parish Council meeting on January 17th.**

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BULLETIN PART FOUR – SPIRITUAL GROWTH

Baptismal Regeneration in Orthodoxy. Does the Orthodox Church teach that we are born again through baptism? The answer is: Yes. This can be found in the prescribed prayers for baptism. “But do thou, O Master of all, show this water to be the water of redemption, the water of sanctification, the purification of flesh and spirit, the loosing of bonds, the remission of sins, the illumination of the soul, the laver of regeneration, the renewal of the Spirit, the gift of adoption to sonship, the garment of incorruption, the fountain of life. For thou hast said, O Lord: Wash ye, be ye clean; put away evil things from your souls. Thou hast bestowed upon us from on high a new birth through water and the Spirit.” The sacrament of baptism is a covenant act in which one joins one’s self to Jesus Christ. Personal faith and the grace of the Holy Spirit make baptism a personal encounter with the risen Christ.

In Orthodoxy baptism comprises a confession of faith in Jesus Christ and submitting one’s life to Christ’s lordship thereby entering into the kingdom of God – His Kingdom. The kingdom of God is synonymous with having Christ as one’s king. The covenantal dimension of baptism means that baptism is more than a subjective individualistic expression of faith in Christ but an act of joining the Church, the body of Christ. Baptism marks the end of an old life and the start of a new life, hence the phrase “born again.” Orthodoxy’s sacrament of baptism being rooted in Scripture and the Tradition of the early Church cannot be considered “mere human tradition.”

The Orthodox understanding of baptismal regeneration reflects the historic understanding of baptism. In Titus 3:4-7, the apostle Paul writes: “But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life (NIV). Here baptismal regeneration is linked to the bestowing of the Holy Spirit in the sacrament of chrismation. In baptism we are joined to Christ thereby acquiring the status of adopted children of God; in chrismation our spirit is renewed through our receiving the Holy Spirit. This baptism/chrismation pairing was the common practice of the early Church.

An individualistic subjective understanding of baptism is at odds with historic Christianity. Many Orthodox Christians are unaware of Orthodoxy’s ancient spiritual heritage. These spiritual treasures are there to be reclaimed by the Orthodox and shared with others. Orthodoxy does not object to spiritual experience but it does object to any of the new ideas that the born again experience does not also include the sacrament of baptism. Anyone who doubts Orthodoxy’s openness to spiritual experience is encouraged to read Gregory of Palamas and Symeon the New Theologian.

Should an Orthodox Christian seek rebaptism if after years of sporadic attendance and spiritual indifference they come to a renewed faith? The answer is: No. For an

Orthodox Christian to seek rebaptism entails a rejection of the Church and its teaching on baptism. The Nicene Creed teaches that we recognize “one baptism for the remission of sins.” Baptism is an unrepeatable sacrament, once done it can never be repeated. An Orthodox Christian seeking rebaptism would be like an American teenager telling his parents that although he grew up in America he doesn’t really feel American and for that reason he is seeking to become a naturalized American citizen. This idea has no legal basis. The only way for the mixed up teenager to make this idea work would be to emigrate to another country, renounce his American citizenship, acquire citizenship in another country, then apply for US citizenship (providing the Dept. of Immigration and Naturalization Service approves the application for citizenship). Similarly, for an Orthodox Christian to seek rebaptism would involve the repudiation of the Orthodox Church, abandoning Orthodoxy, and joining some other kind of church. Taking part in a sacrament of a non-Orthodox church means leaving Christ’s Church. One cannot then come back to receive Communion in an Orthodox church unless one has first gone to confession with an Orthodox priest, confessed and renounced the error. Orthodox baptism is like a wedding ceremony where the man and the woman make vows with profound consequences becoming “one flesh.” (1 Corinthians 6:15-17) “What God has joined, let no one put asunder.” (Matthew 19:6)

In John 3:5-8 Jesus says, “I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, ‘You must be born again.’ The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.” (NIV) John 3 can be understood in terms of the sacraments of baptism (born of water) and chrismation (born of the Spirit). One of the reasons why we need take seriously the connection between “born of water” with water baptism is the fact that Jesus’ conversation with Nicodemus in the first half of John 3 is immediately followed by the story in the second half of John 3 where it is emphasized that both John the Baptist and Jesus were baptizing where there was “plenty of water” (John 3:22-26).

St Cyril of Jerusalem, who lived in the 4th century, produced a series of lectures for those about to be baptised, and those who had just been baptised, in which he describes the Orthodox Faith. He says of baptism, “At the self-same moment you were both dying and being born; and that Water of salvation was at once your grave and your mother... O strange and inconceivable thing! ... Christ was actually crucified, and actually buried, and truly rose again; and all these things He has freely bestowed upon us, that we, sharing His sufferings by imitation, might gain salvation in reality. O surpassing loving-kindness! Christ received nails in His undefiled hands and feet, and suffered anguish; while on me without pain or toil by the fellowship of His suffering He freely bestows salvation... Baptism purges our sins, and ministers to us the gift of the Holy Ghost, so also it is the counterpart of the sufferings of Christ.