



## SAINT GEORGE ORTHODOX CHURCH

211 E. Minnesota St., Spring Valley, IL 61362

815-664-4540 [www.springvalleyorthodox.com](http://www.springvalleyorthodox.com)

Antiochian Orthodox Christian Archdiocese of North America  
Metropolitan JOSEPH

Diocese of Toledo and the Midwest  
Bishop ANTHONY

“One, Holy, Catholic & Apostolic Church”

# 30 MAY 2021, FIFTH PASCHAL SUNDAY SUNDAY OF THE SAMARITAN WOMAN & AFTER-FEAST OF MID-PENTECOST TONE 4, EOTHINON 7



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

**PASTOR:** Father Mark Sahady

**ECCLESIAARCH:** Michael Baum    **SACRISTAN:** David Anderson

**PARISH COUNCIL MEMBERS:**

Melanie Thompson, *Chair*  
Mark Kerasotes, *Vice-Chair*  
Ronald Malooley, *Treasurer*  
Michael Kasap, *Secretary*  
George Nimee

Genie Sanders, *Chanters/Choir*  
Dee Khoury, *Antiochian Women*  
David Anderson, *Sunday School*  
Wayne Sanders, *Facilities*  
Markella Fousekas

**BULLETIN PART ONE – ANNOUNCEMENTS**

**CHURCH FINANCES**

**March 2021 Income-Expense**

Total Mar Income: \$11,575.00  
Total Mar Expenses: \$4,316.07  
Total Jan-Mar Income: \$24,504.10  
Total Jan-Mar Expenses: \$13,354.43

**March 2021 Income Breakout**

Seminary Collection: \$261  
Memorial Income: \$1,100  
Stewardship Offerings: \$10,214

*Thank you to all our parishioners, friends, donors and benefactors for your support.*

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**MAY-JUNE BIRTHDAYS**

May 21 – Ron Malooley  
May 22 – Bev Malooley  
May 22 – Gretel Kaleel  
May 23 – Ryker Thompson  
May 27 – Ruth Baum

June 1 – Ron and Dottie Malooley (anniv.)  
June 2 – Nick Malooley  
June 3 – Mary Miller  
June 4 – Jeremiah Schaefer

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**UPCOMING EVENTS – ALL WORSHIP SERVICES IN CHURCH ALSO ON YOUTUBE**

YouTube Events: [https://www.youtube.com/channel/UCVy\\_\\_6R3xbIrx-UI8H63AUA](https://www.youtube.com/channel/UCVy__6R3xbIrx-UI8H63AUA)

-----This Week-----

May 29, Saturday, **Vespers** at 6 pm  
May 30, Sunday, **Matins 8:45 am, Divine Liturgy 10 am, Fellowship 11:15 am**  
May 31, Mon, Memorial Day, **At Cemetery Memorial, 10 am**  
**& then Parish Picnic at Church, 10:45 am** (also on Zoom)

-----Next Week-----

June 5, Saturday, **Vespers** at 6 pm  
June 6, Sunday, **Matins 8:45 am, Divine Liturgy 10 am, Fellowship 11:15 am**  
June 9, Wed, **Vigil for Ascension - Vespers at 6:30 pm & Matins at 7:30 pm**

June 12, Saturday, **Vespers** at 6 pm  
June 13, Sunday, **Matins 8:45 am, Divine Liturgy 10 am, Fellowship 11:15 am**  
**Women’s Meeting 11:45 am at Church**

June 19, Saturday, **Vespers** at 6 pm  
June 20, Pentecost, **Matins 8:45 am, Divine Liturgy 10 am, Fellowship 11:15 am**  
June 22, Tuesday, **Parish Council Meeting 6:30 pm at Church**

June 26, Saturday, **Vespers** at 6 pm  
June 27, All Saints Day, **Matins 8:45 am, Divine Liturgy 10 am, Fellowship 11:15 am**  
June 28, Mon, **Vespers for Saints Peter and Paul, 7 pm**

July 4, Sunday, **NO SERVICES**  
July 10-11, **Bishop Anthony Visiting & Inducting Order of St Ignatius members**  
**Saturday, July 10, Vespers at 5 pm with Bishop Anthony**  
**Sunday, July 11, Matins 8:45 am, Divine Liturgy 10 am with Bishop Anthony**

Join Fellowship each Sunday in person or **On Zoom: <https://us02web.zoom.us/j/5822049765>**

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**Virtual Parish Life Conference: Saturday, June 26, 9 AM General Assembly with a welcome from Metropolitan Joseph. Afternoon Diocesan Organizations Meetings.**

**Virtual Archdiocesan Convention: Friday - Saturday, July 23-24, 2021**

## BULLETIN PART TWO – WORSHIP

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

#### The Doxasticon of the Samaritan Woman in Tone Six

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

The Well-spring of the principle of life, Jesus, our Savior, came to the well of the Patriarch Jacob, and sought water from a Samaritan woman that He might drink. And when she addressed Him and said that the Jews had no dealings with the Samaritans, the wise Creator diverted her by the sweetness of His words rather to seek of Him the everlasting water, which, when she received it, she proclaimed to all, saying: Come and see the Knower of things hidden, God Who is come in the flesh to save man.

#### The Doxasticon of Pascha in Tone Five

*Both now and ever, and unto ages of ages. Amen.* It is the day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, O brethren, even to those that hate us: Let us forgive all things on the Resurrection. And thus, let us cry: “Christ is risen from the dead, trampling down death by death; and to those in the tombs, bestowing life.” (*thrice*)

### THE GREAT DOXOLOGY AND TROPARION

#### • The Hymns of the Day during the Divine Liturgy of Saint John Chrysostom

• After “Blessed is the Kingdom” and “Amen.” Bearing the Paschal Candle, the Priest starts the singing of the Paschal Apolytikion as follows:

**Priest:** Christ is risen from the dead, trampling down death by death; and upon those in the tombs bestowing life!

**Choir:** Christ is risen from the dead, by death hath He trodden death, and upon those in the tombs, hath He bestowed life! (Twice)

### THE GREAT LITANY

#### THE FIRST ANTIPHON

Vs. Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

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

Vs. Say to God: How awesome are Thy works; let all the earth worship Thee and sing to Thee. Let it sing a song to Thy Name, O Most High.

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

Vs. Glory to the Father... Both now and ever...

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

### THE LITTLE LITANY

#### THE SECOND ANTIPHON

Vs. May God be gracious to us and bless us; and may He cause His face to shine upon us and have mercy upon us.

**Refrain:** Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

Vs. That Thy way may be known upon earth, Thy salvation among all nations; let the peoples give thanks to Thee, O God, let all the peoples give thanks to Thee.

**Refrain:** Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

Vs. May God bless us, and may all the ends of the earth fear Him.

**Refrain:** Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

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

**THE LITTLE LITANY  
THE THIRD ANTIPHON**

Vs. Let God arise, and let His enemies be scattered, and let those who hate Him flee from before His face.

**Refrain: Christ is risen from the dead, by death hath He trodden death, and upon those in the tombs, hath He bestowed life!**

Vs. As smoke vanishes, so let them vanish, as wax melts before the fire. So let sinners perish before the face of God, and let the righteous be glad.

**Refrain: Christ is risen from the dead, by death hath He trodden death, and upon those in the tombs, hath He bestowed life!**

Vs. This is the day which the Lord hath made; let us rejoice and be glad in it.

**Refrain: Christ is risen from the dead, by death hath He trodden death, and upon those in the tombs, hath He bestowed life!**

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**THE EISODIKON (ENTRANCE HYMN) OF PASCHA**

In the Churches bless ye God the Lord, from the springs of Israel.

Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia.

**Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.**

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• *After the Little Entrance (Eisodos), sing these 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 FOR MID-PENTECOST IN TONE EIGHT**

In the midst of this Feast, O Savior, give Thou my thirsty soul to drink of the waters of true worship; for Thou didst call out to all, saying: Whosoever is thirsty, let him come to Me and drink. Wherefore, O Christ our God, Fountain of life, glory to Thee.

**APOLYTIKION OF SAINT GEORGE IN TONE FOUR**

Since thou art a liberator and deliverer of the captives, a help and succour of the poor and needy, a healing physician of the sick, a contender and fighter for the kings, O great among martyrs, the victory-clad George: Intercede with Christ God for the salvation of our souls.

**KONTAKION OF PASCHA IN TONE EIGHT**

Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

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**THE TRISAGION HYMN**

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

**THE EPISTLE**

**Clergy:** Let us attend!

**Reader:** How magnified are Thy works, O Lord. In wisdom hast Thou made them all. Bless the Lord, O my soul.

**Clergy:** Wisdom!

**Reader:** The Reading from the Acts of the Holy Apostles. (11:19-30)

**Clergy:** Let us attend!

**Reader:** In those days, when the apostles were scattered because of the tribulation that arose over Stephen, they traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one, except to Jews only. But there were some of them, men of Cyprus and Cyrene, who upon coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. The report concerning them reached the ears of the church in Jerusalem, and they sent out Barnabas, to go as far out as Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all, that with purpose of heart they should cleave to the Lord; for he was a good man, full of the Holy Spirit and of faith. And a great multitude was added unto the Lord. Then Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year, they were gathered together in the church, and they taught a great multitude of people, and the disciples were called Christians first in Antioch. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and signified by the Spirit that there would be a great famine over the whole world; and this took place in the days of Claudius Caesar. And the disciples, every one according to his ability, determined to send relief to the brethren who dwelt in Judaea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

**Clergy:** Peace be to thee, who readest.

**Reader:** And to thy spirit.

**Choir:** Go forth, prosper and reign, for the sake of meekness, righteousness and truth!  
For Thou lovest righteousness, and hatest iniquity.

**All:** Alleluia! Alleluia! Alleluia!

### THE GOSPEL

**The Reading from the Holy Gospel according to St. John. (4:5-42)**

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as He was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." For His Disciples had gone away into the city to buy food. The Samaritan woman said to Him, "How is it that Thou, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and Who it is that is saying to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, Thou hast nothing to draw with, and the well is deep; where do you get that living water? Art Thou greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst forever; the water that I shall give him will become in him a spring of water welling up to eternal life." The

woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered Him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." The woman said to Him, "Sir, I perceive that Thou art a prophet. Our fathers worshiped on this mountain; and Thou sayest that in Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship Him. God is spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming [He Who is called Christ]; when He comes, He will tell us all things." Jesus said to her, "I Who speak to you am He." Just then His Disciples came. They marveled that He was talking with a woman, but none said, "What dost Thou wish?" or, "Why art Thou talking with her?" So the woman left her water jar, and went away into the city, and said to the people, "Come, see a man Who told me all that I ever did. Can this be the Christ?" They went out of the city and were coming to Him. Meanwhile the Disciples besought Him, saying, "Rabbi, eat." But He said to them, "I have food to eat of which you do not know." So the Disciples said to one another, "Has anyone brought Him food?" Jesus said to them, "My food is to do the will of Him Who sent Me, and to accomplish His work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor." Many Samaritans from that city believed in Him because of the woman's testimony, "He said to me all that I ever did." So when the Samaritans came to Him, they asked Him to stay with them; and He stayed there two days. And many more believed because of His words. They said to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."

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**Instead of "It is truly meet" sing Megalynarion for Samaritan Woman (Tone 1)**

*The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day. Rejoice and be glad, O gate of the divine Light; for Jesus Who disappeared in the tomb hath risen with greater radiance than the sun, illuminating all believers, O Lady favored of God.*

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**• After "One is Holy, One is Lord..." & "I Believe O Lord and I Confess..." sing THE KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT**

Receive ye the body of Christ; taste ye the Fountain of immortality. Alleluia.

- Instead of “We have seen the true light,” sing “Christ is Risen”.
- Instead of “Blessed be the Name of the Lord,” sing “Christ is Risen” **THRICE**.

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### THE GREAT DISMISSAL

**Priest:** May He Who is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life, Christ our true God,...loveth mankind.

**Priest:** Christ is risen! (THRICE)

**People:** Truly He is risen! (THRICE)

**Priest:** Glory to His Holy Third-day Resurrection!

**People:** We adore His Holy Third-day Resurrection!

**Priest:** Christ is risen from the dead, trampling down death by death, and upon those in the tombs...

**People:** ... hath He bestowed life!

### Greetings in Many Languages

English: Christ is Risen! Truly, He is Risen!

Arabic: Al Maseeh Qam! Haqan Qam!

Greek: Kristos Anesti! Alithos Anesti! **Χριστὸς ἀνέστη! Ἀληθῶς ἀνέστη!**

Romanian: Kristos a Inviat! Adeverat a Inviat!

Russian: Kristos Voskresseh! Vo Istinu Voskresseh!

Georgian: Kristé ardsqa! Tchechmaritad ardsqa!

Albanian: Kristi Unjhal! Vertet Unjhal!

Mandarin: Jidu Fuhuole! Ta Queshi Fuhuole!

French: Le Christ ést Ressucité! In Verité, il est Ressucité!

Spanish: Cristo ha Resucitado! En verdad, ha Resucitado!

German: Christus ist Auferstanden! Wirklich, er ist Auferstanden!

Cherokee: Tsesa dolehisnani! Oodoyuhi Tsesa dolehisnani!

Japanese: Christos Fukkatsu! Jitsu Ni Fukkatsu!

Swahili: Kristos Ama Fafouka! Kweli Ama Fafouka!

Armenian: Christos Harjav i Merelotz ! Orhniale Harutjun Christosi!

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**COMMEMORATIONS:** the holy and glorious Great-martyr Photeni, the Samaritan Woman; of our righteous father Isaac, founder of the Dalmatian monastery in Constantinople; Martyrs Natalios and Barlaam of Caesarea in Cappadocia; Martyrs Eusebios and Christina.

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**PRAYER LIST:** Sarah Sanders, Conrad Sparrison, William Miller, Richard Malooley

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Offering Schedule	Holy Bread – Memorial - Fellowship	Epistle Reader
Sunday, May 30	Amelia Malooley Memorial	Ron Malooley
Sunday, June 6	Mitch Kaleel & Family	Mitch Kaleel
Sunday, June 13	Ron & Dottie Malooley &Thompson Family	Ron Malooley
Sunday, June 20 Pentecost	Mike & Ruth Baum Brat & Hotdog Picnic	Mike Baum
Sunday, June 27	George & Patrice Nimee	George Nimee

**Sunday, July 4**

No Services

**Sunday, July 11  
Bishop Anthony Visit**

Picnic

Mike Baum



**The Liturgy of the Word or of the Catechumens (Learners of the Faith)**

Those participating in the Liturgy enter into a different dimension of time — the dimension of the eternal “now” of God. We also enter into a gathering of the angelic ranks (invisible creation) and are joined to those united in and enlivened by the Body of Christ — living on earth, living in paradise, and yet to be born (visible creation). In the Liturgy, we will experience a foretaste of the Kingdom of Heaven here and now, and of its eternal banquet! The Psalms were written for antiphonal singing (back & forth between chanters with a refrain). The Psalms are Hebrew poetry whose verses respond to one another. In other words, what the first line says, the second line often repeats or further develops using different words. These opening three Antiphons are our hymns of ascension to the Eternal Zion – the Temple of the Lord God (Jeremiah 31:6). During the Third Antiphon (where the refrain is the Hymn of the Day), the clergy process with the Holy Gospel Book, presenting the Word of God (Christ) as a glorious light to the world (which is why it is preceded by a candle) to be proclaimed from the Altar and through preaching applied to our lives. This Gospel or Good News of Salvation comes to us through the Cross which is also carried in procession. Christ (the Word of God – the Gospel) enters his temple and sits on His Throne to Bless us and Rule our hearts. When the Bishop (who also represent Christ’s presence with us) is serving, he blesses us with candles (the light of Christ). There are two sets of candles used for this. One set has two candles together because Christ is both God and Man. The other set has three candles together because Christ is one of the Holy Trinity. The Bishop then follows this Gospel into “the Holy Place”, censes the Gospel on the Altar as the presence of God while the hymns of the day are sung. Then we all Glorify the Holy Trinity by singing the Trisagion (Holy God) and the bishop blesses us with these two & three candle sets saying: “Look down from heaven, O Lord, and behold and visit this vineyard which Thou hast planted with Thy right hand, and establish it.” Everytime the bishop blesses us we respond with “Many Years, Master”. After singing the Trisagion, we pray for the Lord to save the faithful, those of true worship and to hear us. At this point the bishop takes his place at the throne behind the Altar for the reading of the Epistle and Gospel. The bishop blesses us with the Gospel and then gives the Sermon or “Word of the Lord” for our lives. Then the clergy pray that the Lord will “Grant to those who pray with us growth in life and faith and spiritual understanding. This ends the “Liturgy of the Word” or “Liturgy of the Catechumens”. At this point anyone that was not taking Communion (non-members of the Church and penitents) then left and the “The Doors” were closed/locked and guarded. Only the Faithful remained as the Cherubic Hymn was sung and the Gifts of Bread and Wine were prepared to become the Body and Blood of Christ and then brought forward through the community as their Mercy Offering of Peace to God and placed on the Altar.