



SAINT GEORGE ORTHODOX CHURCH

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

815-664-4540 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”

6 JUNE 2021, SIXTH PASCHAL SUNDAY SUNDAY OF THE BLIND MAN TONE 5, EOTHINON 8



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

April 2021 Income-Expense

Total April Income: \$4,565.14
Total April Expenses: \$9,548.21
Net Income April: \$-4,983.07
Total Jan-Apr Income: \$29,069.24
Total Jan-Apr Expenses: \$22,902.64
Net Income Jan-Apr: \$6,166.60

April 2021 Income Breakout

Patriarchate Collection: \$202
Food For Hungry Alms: \$1,113.88
Memorial Income: \$570
Pascha Card: \$465
Total Above Donations: \$2,350.88
Stewardship Offerings: \$2,214.26

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

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JUNE BIRTHDAYS & ANNIVERSARIES

June 1 – Ron & Dottie Malooley (anniv.) June 20 – Angela Forsa, Elijah Schaefer
June 2 – Nick Malooley June 23 – Melissa Leonard
June 3 – Mary Miller June 26 – Kenneth Wiltse
June 4 – Jeremiah Schaefer June 28 – Carole Ball
June 12 – Kim and Jeannie Leonard June 28 – Mark & Nicole Wiltse (anniv.)
June 16 – Melanie Thompson

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UPCOMING EVENTS – ALL WORSHIP SERVICES IN CHURCH ALSO ON YOUTUBE

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

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

-----This 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

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

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, Kneeling Vespers 11 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, **Missions Presentation 8 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

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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

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BULLETIN PART TWO – WORSHIP

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

THE DOXASTICON OF THE BLIND MAN IN TONE EIGHT

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

Who shall declare Thy might, O Christ? And who shall number the multitude of Thy wonders? For as Thou wast doubly seen in Thy goodness on earth, so didst Thou doubly grant healing to the sick; for not only didst Thou heal the bodily eyes of the man born blind from the womb, but the eyes of his soul also. Wherefore, he confessed that Thou art a hidden God, granting all the Great Mercy.

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*)

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THE GREAT DOXOLOGY AND TROPARION

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- 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: Al-Maseehhoo qama min bain il-amwat, wa wadtia al-moata bil moat, wa wahab al-hhaiyat lil ladtheena fee il-qooboor!

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

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THE GREAT LITANY

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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.

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THE LITTLE LITANY

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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

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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 FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

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: Thou, O Lord, shalt keep us and preserve us. Save me, O Lord, for the godly man is no more.

Clergy: Wisdom!

Reader: The Reading from the Acts of the Holy Apostles. (16:16-34)

Clergy: Let us attend!

Reader: In those days, while we the apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination, who brought her masters much gain by soothsaying. She followed Paul and us, and cried out saying: “These men are servants of the Most High God, who proclaim to us the way of salvation.” And she did this for many days. But Paul was annoyed, and turned and said to the spirit: “I charge you in the Name of Jesus Christ to come out of her.” And it came out that very hour. But when her masters saw that the hope of their gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers; and when they had brought them to the magistrates, they said: “These men are disturbing our city, and they, being Jews, are setting forth customs which are not lawful for us to receive or observe, since we are Romans.” The multitude then rose up together against them, and the magistrates tore their garments off them, and commanded to beat them with rods. And when they had inflicted many stripes upon them, they cast them into prison, charging the jailer to keep them safely. Having received such a charge, he cast them into the inner prison, and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one’s fetters were unfastened. And the jailer, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried out with a loud voice saying: “Do not harm yourself, for we are all here.” And he called for lights and rushed in, and fell down before Paul and Silas trembling with fear, and brought them out and said: “Masters, what must I do to be saved?” And they said: “Believe in the Lord Jesus Christ, and you will be saved, you and your household.” And they spoke the word of the Lord to him, and to all who were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and his entire household. Then he brought them up into his house, and set food before them, and rejoiced greatly, with his entire house, in that he had believed in God.

Clergy: Peace be to thee, who readest.

Reader: And to thy spirit.

Choir: Look upon me and have mercy on me! Guide my steps according to Thy word!

All: Alleluia! Alleluia! Alleluia!

THE GOSPEL

The Reading from the Holy Gospel according to St. John. (9:1-38)

At that time, when Jesus was passing, he saw a man blind from his birth. And His disciples asked Him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. I must work the works of Him who sent Me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world.” As he said this, he spat on the ground and made clay of the spittle and anointed the man’s eyes with the clay, saying to him, “Go, wash in the pool of Siloam,” which means “Sent.” So he went and washed and came back seeing. The

neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he;" others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes, and I washed, and I see." Some of the Pharisees said, "This man is not from God, for He does not keep the Sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about Him, since He has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ, he was to be put out of the synagogue. Therefore, his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did He do to you? How did He open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you too want to become His disciples?" And they reviled him, saying, "You are His disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where He comes from." The man answered, "Why, this is a marvel! You do not know where He comes from, and yet He opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does His will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, He could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out. Jesus heard that they had cast him out, and having found him He said, "Do you believe in the Son of God?" He answered, "And who is He, Sir, that I may believe in Him?" Jesus said to him, "You have seen Him, and it is He who speaks to you." He said, "Lord, I believe." And he worshiped Him.

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Instead of "It is truly meet" sing the Megalynarion for Pascha (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. Shine, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Zion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

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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 Venerable Hilarion the New of the Dalmatian Monastery; Venerable Vissarion of Egypt and Attalos the wonderworker.

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PRAYER LIST: Sarah Sanders, Conrad Spirrison, William Miller, Mike Kasap.

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| Offering Schedule | Holy Bread – Memorial - Fellowship | Epistle Reader |
|--------------------------------------|---|-----------------------|
| 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 & Potluck | Mike Baum |

The Liturgy of the Eucharist (Communion)

The second part of the Divine Liturgy is for the Faithful only. So first are prayers for the Faithful and then the Cherubic Hymn begins because the Faithful now enter into the Heavenly Worship where Christ the King is escorted by angels to His Throne and we all sing Alleluia! During this hymn the bread and wine, which have been prepared to become the Body and Blood of Christ, are offered to Christ, Who offers to God the Father and is offered as the sacrifice for our sins and salvation. These are later sanctified as His Body and Blood by His Word and the power of His Holy Spirit. After the gifts are offered on the Altar, petitions are sent up to God by the faithful. This Litany begins with "Let us complete our prayer to the Lord." From this point forward, the priest and the faithful pray together for the "precious gifts" and for God's continued blessings. We pray specifically for the Lord to help us to pass this day in perfection, that is, holy, peaceful and without sin, and that He send each of us a Guardian Angel to faithfully guide us on this path of truth and goodness. We then ask that He not only forgive but forget our transgressions, granting us those things that are good and beneficial for the soul and not those things which gratify our passions, and that all people might live and work in peace. We then request that we might spend the rest of our lives in peace with His creation and in contrition for the sins we have committed; granting us a Christian end to our lives, that is, the opportunity to confess and receive the Holy Mysteries of Christ before our repose. Finally we ask that the Lord grant us a good account at His Dread Judgment and grant us peace of soul and mutual love in the Orthodox faith. For it is only in this spirit that we may offer and in turn receive the Holy Mysteries. Once the blessing of our Lord has come upon the people and peace is in their hearts, the priest exclaims, "Let us love one another that with one mind we may confess." This is the mark of those who follow Him: "By this shall all men know that you are My disciples, if you have love for one another" (John 13:35). This love is also expressed with this greeting & response: "Christ is in our midst. He is and always shall be." Since Christ is among us, His disciples, in our love for one another, a final test to make sure only the Faithful remain to partake of Communion, the Doors are guarded and everyone is required to say the Creed as proof that they belong among the Faithful. This Confession of Faith, the Nicene Creed, has remained the primary expression of the teachings of the Orthodox Christian Church. Now the consecration of the Gifts of Bread and Wine as the Body and Blood of Christ is made manifest. And then we offer ourselves in prayer for those we bring to mind and all of mankind ending with the Lord's Prayer itself. Then, knowing that the Holy Gifts are for Holy Persons and that we fall far short of Holiness, we ask forgiveness of one another and then, "In the fear of God, with Faith and Love" draw near to receive Christ's Body and Blood to be one with Him and His Holy Father by the power of the Holy Spirit. The Divine Liturgy is structured in such a manner that the fullness of God is experienced by the faithful. The people accomplish this as they respond to the prayers offered by the priest. The response may be as complex as the chanting of a hymn or it may be as simple as the word, "Amen."