



## 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”

# 25 JULY 2021, TONE 4, EOTHINON 5 DORMITION OF RIGHTEOUS ANNA, MOTHER OF THE THEOTOKOS



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

**PASTOR:** Father Mark Sahady

**ECCLESIA RCH:** Rdr Michael Baum    **SACRISTAN:** SbDn 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**

**May 2021 Income-Expense**

Total May Income: \$4,297.10  
Total May Expenses: \$6,222.70  
Net Income May: \$-1,925.60  
Total Jan-May Income: \$33,366.34  
Total Jan-May Expenses: \$29,125.34

**May 2021 Income Breakout**

Flower Donations: \$85  
Food For Hungry Alms: \$66.10  
Total Above Donations: \$151.10  
Stewardship Offerings: \$4,146  
Net Income Jan-May: \$4,241.00

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

God loves a cheerful giver. (2 Corinthians 9:7b)

**All of Creation, everything we have belongs to God. We are Stewards of His Gifts. We are to give thanks to God for allowing us to use His Gifts by giving back a tenth.**

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**JULY BIRTHDAYS & ANNIVERSARIES**

July 5 – Gary Farral  
July 6 – Mari Ford  
July 14 – George & Mona Kaleel (anniv.)  
July 15 – Michael Baum  
July 16 – Thane Kaleel  
July 19 – Bill Miller III, Micah Schaefer  
July 20 – Maribeth Malooley Soldati  
July 28 – David & Gretel Kaleel (anniv.)  
July 30 – Dottie Malooley  
July 30 – Nick & Anyisia Medawar (anniv.)

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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)

July 24, Saturday, Vespers at 6 pm

July 25, Sunday, Matins 8:45 am, Divine Liturgy 10 am, Fellowship 11:15 am

**July 28, Wednesday Bible Study – Proverbs, 7 pm @ Fr’s & On Zoom**

<https://us02web.zoom.us/j/5822049765>

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July 31, Saturday, Vespers at 6 pm to begin Dormition Fast

August 1, Sunday, Matins 8:45 am, Divine Liturgy 10 am, Fellowship 11:15 am

August 3, Tuesday, Paraklesis to Theotokos, 7 pm

August 4, Wednesday, Bible Study – Proverbs, 7 pm

August 5, Thursday, Vespers for Feast of Transfiguration – 7 pm

August 6, Friday in Warrenville, Matins at 9 & Liturgy at 10 am for Transfiguration

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August 7, Saturday, Vespers at 6 pm

August 8, Sunday, Matins 8:45 am, Divine Liturgy 10 am, Fellowship 11:15 am

Ladies meeting 11:45 am

August 9, Monday, Paraklesis to Theotokos, 7 pm

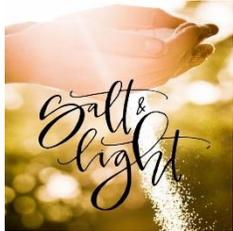
August 11, Wednesday, Bible Study – Proverbs, 7 pm

August 13, Friday, Vespers with Canon for Pre-feast – 7 pm

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The Assembly of Canonical Orthodox Bishops of the United States has blessed us to observe the Sunday before the feast of the Holy Apostle Silas (30<sup>th</sup>), the patron saint of prison ministry, as **Prison Ministry Awareness Sunday**. This year we remember this sacred ministry with a special collection Sunday, July 25<sup>th</sup>. No matter how far someone has fallen, they do not lose the image of God. It is through the Holy Orthodox Faith that the mud and mire of sin can be washed off these precious souls and they can begin to live a new life in Christ, even inside a darkened prison or jail cell. **May we see people not as they are, but as they could become through the Holy Orthodox Faith.**

**Collecting Needed Items Now - Aug 8 for PADS Homeless Shelter in Peru, IL**



- Drink Mixes – Powdered Lemonade or Koolaid, Bulk Ground Coffee.
- Cleaning Supplies – Table / Countertop Spray Bottles.
- Gas Cards - Becks or Hyvee in \$10 denominations.
- Fast Food Cards – Subway, Jimmy Johns, McDonalds, Wendys.
- All items will be delivered the week of August 8<sup>th</sup>.

**Then Make and Help Serve a Meal at PADS on September 24<sup>th</sup> at 6 pm!**

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**BULLETIN PART TWO – WORSHIP**

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

**THE FIFTH EOTHINON DOXASTICON IN TONE FIVE**

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

How wise are Thy judgments, O Christ, in that Thou didst grant Peter to understand Thy Resurrection by the coffin wrappings alone; whereas Luke and Cleopas Thou didst accompany conversing; and as Thou didst so Thou didst not reveal Thyself to them, and Thou wast taunted by them as though Thou alone wert a stranger in Jerusalem, not knowing what had happened therein of late. But since Thou ordainest all things in conformity with Thy creation, Thou didst explain to them what the Prophets had uttered concerning Thee, and in the breaking of the bread they knew Thee after their hearts were aflame for Thy knowledge; and when they came together with the Disciples they proclaimed openly the Resurrection, by which have mercy upon us.

*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.

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

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**THE FIRST ANTIPHON:**

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

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**THE SECOND ANTIPHON:**

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

**Alleluia.** (*Thrice*) Vs. Glory... Both now... O, only begotten Son and Word of God...

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**THIRD ANTIPHON - 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.

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**THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAY:**

**Priest:** Come, let us worship and fall down before Christ. Save us, O Son of God, Who art risen from the dead, who sing unto Thee, Alleluia.

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

- *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 THE DORMITION OF ST. ANNA IN TONE FOUR**

O Godly-minded Anna, thou didst give birth unto God’s pure Mother who conceived Him Who is our Life. Wherefore, thou hast now passed with joy to thy heavenly rest, wherein is the abode of them that rejoice in glory; and thou askest forgiveness of sins for them that honor thee with love, O ever-blessed one.

**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, thou victory-clad George: Intercede with Christ God for the salvation of our souls.

**KONTAKION OF THE DORMITION OF ST. ANNA IN TONE TWO**

We celebrate now \* the mem’ry of Christ’s ancestors, \* while asking their help \* with faith, that we may all be saved \* from all manner of tribulation as we fervently cry aloud: \* Be Thou with us, O Lord our God, \* Whose pleasure it was to glorify them both.

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**THE TRISAGION HYMN**

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

**THE EPISTLE (For the Dormition of Saint Anna):**

**Clergy:** Let us attend!

**Reader:** God is wondrous in His saints. In the churches, bless ye God.

**Clergy:** Wisdom!

**Reader:** The Reading from the Epistle of Saint Paul to the Galatians. (4:22-27)

**Clergy:** Let us attend!

**Reader:** Brethren, Abraham had two sons, one by the handmaid, and one by the freewoman. But the one from the handmaid is born according to the flesh; whereas the one from the freewoman is through the promise. These things are an allegory, for these women are two covenants. One is from Mount Sinai, bearing children for bondage, which is Hagar. For Sinai, which corresponds to Hagar, is a mountain in Arabia, and resembles the present Jerusalem, for she is in bondage with her children. But the Jerusalem that is above is free, and she is the mother of us all. For it is written, “Rejoice, O barren one who does not bear; break forth and cry out, you who are not in travail: For many are the children of the desolate, much more than of her who has a husband.”

**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!

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

**THE GOSPEL (For the Fifth Sunday of Matthew):**

The Reading from the Holy Gospel according to St. Matthew. (8:28-9:1)

At that time, when Jesus came to the country of the Gergesenes, two demoniacs met Him, coming out of the tombs, so fierce that no one could pass that way. And behold, they cried out, "What have we to do to Thee, O Son of God? Art Thou come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged Him, "If Thou castest us out, send us away into the herd of swine." And He said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw Him, they begged Him to leave their neighborhood. And getting into a boat He crossed over and came to His own city.

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**During the Hymn to the Theotokos will be a Special Collection for Prison Ministry.**

"Bring my soul out of prison, that I may praise Thy name." (Psalm 142:7)

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• After "One is Holy, One is Lord..." & "I Believe O Lord and I Confess..." Sing:  
**THE ORDINARY KOINONIKON (COMMUNION HYMN):**

Praise the Lord from the Heavens. Praise Him in the Highest. Alleluia.

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**COMMEMORATION:** The Dormition of Righteous Anna, mother of the Theotokos; of our Righteous Mothers Olympias the Deaconess of Constantinople; and Eupraxia of Tabenna.

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**PRAYER LIST:** Sarah Sanders, Conrad Spurrison, William Miller III, Mike Kasap.

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<b>Offering Schedule</b>	<b>Holy Bread - Memorial - Fellowship</b>	<b>Epistle Reader</b>
<b>Sunday, July 25</b>	Nicholas & Andrea Schaefer	Jennifer Harlay & Nicholas Schaefer
<b>*Sunday, August 1*</b>	Bob Abraham	Bob Abraham
<b>*Sunday, August 8*</b>	Open	Open
<b>Sunday, August 15</b>	Rdr Mike & Ruth Baum	Rdr Mike Baum
<b>Sunday, August 22</b>	Jay Kalman & Stephanie Kinard	Jay Kalman
<b>*Sunday, August 29*</b>	Fr Mark & Kh Barbara Sahady	Kh Barbara
<b>Sunday, September 5</b>	Gary Farral	Gary Farral
<b>Sunday, September 12</b>	Kerry & Leona Kelly	Kerry Kelly
<b>Sunday, September 19</b>	Andy Dudek	Andy Dudek
<b>Sunday, September 26</b>	Lynette Forsa	Lynette Forsa

2 Year Memorial for George Forsa

**\* Denotes Fasting Days – No Meat or Dairy Products**

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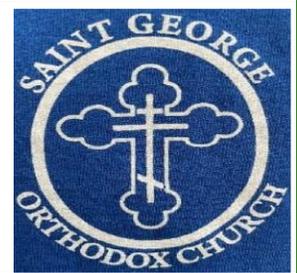
**Diocese Fall Gathering, October 22-24, 2021, hosted by St. James-Loveland, OH**

[https://doubletree.hilton.com/en/dt/groups/personalized/C/CVGKRDT-JAO-20211021/index.jhtml?WT.mc\\_id=POG](https://doubletree.hilton.com/en/dt/groups/personalized/C/CVGKRDT-JAO-20211021/index.jhtml?WT.mc_id=POG)

Group Name: St. James Antiochian Orthodox Church. Group Code: JAO  
 Hotel Name: DoubleTree Suites by Hilton Hotel Cincinnati - Blue Ash  
 Hotel Address: 6300 E. Kemper Road; Sharonville, Ohio 45241-2364  
 Phone Number: 513-489-3636  
 Event Registration: <https://tithe.ly/event-registration/#/3957214>

## Order Your 2021 Saint George T Shirts Now

Support your church and proclaim your faith at the same time! We're now taking orders for quality blue t-shirts with the cross and the name of our patron saint. Orders accepted through July 31, with delivery to the church about two weeks later – roughly August 15. Just in time for late summer activities and Saint George's feast day on November 3!



### ORDER FORM

	Size	Quantity	Size	Quantity	Size	Quantity	Size	Quantity	Total quantity	Price ea.	Total cost
<b>Youth sizes</b>	SM		MED		LG					\$18	
<b>Adult sizes</b>	SM		MED		LG		XL			\$18	
<b>Adult Extra Sizes</b>	2X		3X		4X					\$22	
<b>Total amount of order</b>											

This is for local distribution because S&H Costs would be needed for outside local area. Make checks payable to "Ladies of St George" with memo line "T-shirts."

Name: \_\_\_\_\_

Phone: (\_\_\_\_\_) \_\_\_\_\_

Give to Ruth Baum at church or mail to:

Saint George Orthodox Church Ladies, 211 E. Minnesota St, Spring Valley, IL 61362.

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**Wholistic Ministry** - God is Lord of all, and therefore, His redemptive concern is comprehensive--seeking to bring healing and restoration to "all things" (Gen. 1:31a; Rom. 8:18-23; Col. 1:19-20). The Kingdom of God advances to the extent that local churches reflect God's comprehensive, redemptive concern for the whole of creation (Matt. 4:23; Luke 4:18-21). Therefore, the ministry of the church must be wholistic--encompassing the whole person (spiritual, physical, mental and social), and all of their relationships (with God, with others, and with the environment.) (Gen. 1:26-28). This should set the agenda for the local church. Wholistic ministry is a lifestyle of obedience and love. It is based on Jesus' Great Commandment to love God and neighbor. God is deeply concerned about people's suffering. We must be also. If we neglect compassion, Scripture says that God's love is not in us (1 John 3:17). To inherit eternal life, Jesus said it is important to love God and neighbor (Luke 10:25-28). Our neighbors are those who are in need of practical acts of mercy (Luke 10:36,37). The law of love is referred to as the Royal Law (James 2:8), the Law of Christ (Galatians 6:2 and John 15:12,17), the Great Commandment (Matthew 22:36-40), and the Golden Rule (Luke 6:31). It is clear that loving God is the first order of importance, yet Scripture often summarizes the Law as the command to love God and neighbor, or simply to love our neighbor. The clear implication is this: We cannot love God without loving our neighbor. One example is the Golden Rule: "So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets" (Matthew 7:12). The Golden Rule is the sum of the Law! Jesus reminded us that loving our neighbor is the essential, practical way that we express our love for Him. This is not a sentence of harsh obedience, but a

lifestyle of love and service. This is the irreducible minimum of God's Law. Wholistic ministry is the task of all believers. It is the task of each individual Christian and the church as a whole. Scripture teaches that the church is the primary entity that God has chosen to accomplish His agenda for redemption. The church is to serve, and the service must express the whole of God's redemptive purpose (Colossians 1:15-20). The local church, thus, must be an active participant and servant-leader in wholistic ministry. It must model God's concern for all human need—physical, spiritual, mental and social. Yet, a church's wholistic ministry will be weak unless its members are also individually ministering God's love. Wholistic ministry does not depend on large financial investments from outside resources, but on God. Wholistic ministry looks to God for direction, vision, and strength. God is the primary source, and the work hinges on local resources, sacrificial labor, service, and sharing. Wholistic ministry points those being served toward God and His desire to redeem all areas of their lives. Those who benefit are not only recipients—they are participants and leaders. Jesus commanded all Kingdom people to love our neighbors. There are problems when people are not challenged with stewardship, sacrifice, and servanthood. There can be an unhealthy dependency on outside resources, a mentality of powerlessness, a belief that positive change is impossible, and a sense that material assistance is "owed" by those from the outside. People are actually disempowered when they do not sacrificially participate in healing the brokenness around them. Yet today, too many Christian ministries depend heavily on large amounts of outside capital, technology, and trained staff. The intent is to use whatever outside resources are necessary to make the largest impact in the shortest time possible. When the poor do not participate and serve, then they lose the ability to recognize God's direct role as designer, enabler, and agent of transformation. The magnitude and complexity of comprehensive brokenness are beyond human solution, but God is the source of hope. As agents of reconciliation, it is our privilege to help people grow toward God's whole intentions for them, but we need His vision. Jesus is King. When He rules in us, we have the privilege of carrying His healing to all spheres. Wholistic ministry is not man-ordained projects, but prayerful, Spirit-directed service. It is based on God's principles. God sets the goal and agenda of wholistic ministry. Goals are determined through study of Scripture, prayer, meditation, and God's view of people's need. His principles are valid across cultures, worldviews, and customs. When wholistic ministry is carried out on Scriptural principles, we can be confident of a fruitful outcome—with or without immediate, observable results. God is the Lord of All! He created everything that exists. However, because of the Fall, His creation no longer reflects His perfect intentions. Thankfully, He is a compassionate God who seeks to redeem everything which was lost and broken. As His Kingdom comes through the crucifixion and resurrection of Jesus Christ, the power of the Holy Spirit, the acceptance of Christ as our Lord and Savior and the faithful obedience of the church, comprehensive redemption and restoration is possible. It is this fundamental belief which underlies the concept of wholistic ministry. A Gospel that proclaims only one aspect—spiritual, physical, mental or social—is narrow, weak, and disobedient. The world will have a difficult time understanding God's compassion unless it hears and experiences God's love. Churches and Christians must put on a wholistic mindset and work towards a wholistic ministry. We and our programs should be such a compelling witness of Christ's love for the spiritually, socially, mentally and physically needy – which is everyone - that all who see it say: "What a loving and great God we have!"

**What happened to Jesus' Grandparents?** July 25 is the commemoration of the falling asleep of Saint Anna – the mother of the Theotokos, but her principal feast is celebrated on September 9. Joachim was the son of Varpafir from the lineage of Judah and a descendant of King David. Anna was the daughter of Matthan the priest from the lineage of Levi as was Aaron the high priest. Matthan served as high priest during the reign of Cleopatra. Matthan had three daughters: Mary, Zovia and Anna. Mary married and lived in Bethlehem and gave birth to Salome; Zovia married and also lived in Bethlehem and gave birth to Elizabeth the mother of Saint John the Forerunner; Anna married Joachim in Nazareth. Joachim and Anna lived together in marriage for fifty years and were barren. They lived devoutly and quietly and, of all their income, they spent one third on themselves, the second, they distributed to the poor and the third, they offered to the Temple. They were considerably well-off. Once, when they, in their old age, after 50 years of marriage, came to Jerusalem to offer a sacrifice to God. The high priest Issachar and others who had children pushed Joachim back as being unworthy. This greatly grieved these two aged souls and, in great sorrow, they returned to their home. Then the two of them gave themselves in prayer to God, that He work a miracle on them as He once did to Abraham and Sarah and to give them a child as a comfort in their old age. God sent His angel, Gabriel, who announced to them the birth of "a daughter most-blessed, by whom all nations on earth will be blessed and through whom the salvation of the world will come." Anna conceived and gave birth to the Holy Virgin Mary. Joachim lived for eighty years and Anna for seventy-nine years. Joachim died two years before Anna and seven years after giving the Theotokos to the temple at age three where she grew up. Anna is often asked for help by women seeking to conceive and by those who are in difficult labor. The relics of Saint Anna were brought from the Holy Land to Constantinople in 710 and were still kept there in the Church of Hagia Sophia in 1333. The left foot of Anna was brought to the Skete of Saint Anna on Mount Athos by Symeon the Righteous on 26 October 1666. The Monastery of Koutloumousiou keeps the entire right leg of Saint Anna. The Holy Monastery of Stavronikita has her hand. The Patriarchates of Jerusalem and Antioch also have a portion of her relics, as well as Kykkos Monastery on the island of Cyprus. A relic of Saint Anna was given to Saint Anna Orthodox Church in Roseville, California, from the Skete of Saint Anna in 2005.

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**Fasting** - Fasting is a way of emptying ourselves from the cares and concerns of this world—A means of preparation and conditioning, which will enable us to grow closer to Him – a way to live like Adam and Eve were called to live in Paradise, but failed. Moses fasted for forty days before he met God on Mt. Sinai; the prophets fasted before they pronounced the word of God; and Christ himself fasted for forty days in the desert before He began His ministry. So too, as Christians, we engage in a similar preparation by fasting before receiving Holy Communion; and August 1-14 the Orthodox Church Fasts in preparation for the Feast of the Dormition of the Theotokos on August 15. Fasting involves abstinence from everything that distances us from God. By emptying ourselves of sin, gossip, hate, and every evil which fights against us, we make room for God to come into our hearts and become the source of our nourishment. God Himself pronounced this through Isaiah (58:6-8) when He said, "Is not this the fast that I choose: ... to share your bread with the hungry, and bring the homeless poor into your homes; when you see the naked, to cover them, and not to hide yourself from your own kin?"