



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”

Sunday, August 29, 2021; Tone 1 / Eothinon 10 Beheading of the Forerunner & Baptizer John



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**

July 2021 Income-Expense

Total July Income: \$3,795.50
Total July Expenses: \$6,978.41
Net Income July: \$-3,182.91
Net Income Jan-July: \$82.05

July 2021 Income Breakout

Other Donations: \$220
Stewardship Offerings: \$3,575.50
Total Jan-July Income: \$40,388.39
Total Jan-July Expenses: \$40,306.34

Thank you to all our parishioners, friends, donors and benefactors for your support. The Parish is primarily financed through the stewardship offerings of its parishioners.

As Christians, we are called to “excel in the grace of giving” (2 Corinthians 8:7).

As Stewards of God’s Gifts, give thanks to God by giving a tenth to His Church.

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AUGUST BIRTHDAYS & ANNIVERSARIES

August 7 – Leo Kapetaneas
August 12 – Marsha Neven
August 14 – Lynette Forsa

August 16 – Kelsey Klein
August 20 – Genie Sanders

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WORSHIP On Youtube: https://www.youtube.com/channel/UCVy__6R3xbIrx-UI8H63AUA

STUDIES & MEETINGS On Zoom: <https://us02web.zoom.us/j/5822049765>

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August 28, **Saturday, Vespers at 6 pm** in Church & [On Youtube](#)

August 29, **Sunday, Matins 8:45 am, Divine Liturgy 10 am**, Fellowship 11:15 am

August 31, **Tuesday, Vespers at 7 pm** of New Church Year in Church & [On Youtube](#)

September 2, Thursday, Last Bible Study – Proverbs, 7 pm @ Fr’s & [On Zoom](#)

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September 4, **Saturday, Vespers at 6 pm** in Church & [On Youtube](#)

September 5, **Sunday, Matins 8:45 am, Divine Liturgy 10 am**, Fellowship 11:15 am

September 7, **Tuesday, Vespers w/Canon at 7 pm** for the Feast of

The Birth of the Theotokos in Church & [On Youtube](#)

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September 11, **Saturday, Vespers at 6 pm** in Church & [On Youtube](#)

September 12, **Sunday, Matins 8:45 am, Divine Liturgy 10 am**, Fellowship 11:15am

September 13, **Monday, Vespers w/Canon at 7 pm** for the Feast of

The Elevation of the Cross in Church & [On Youtube](#)

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Make & Help Serve a Meal at PADS Shelter, Sept 24th at 6 pm! Talk to Kh Barbara

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Transfiguration Monastery Trip, September 25th leave church 9 am, back by 5 pm, near Harvard, IL, bring bag lunch. <http://www.holytransfigurationmonastery.org/>

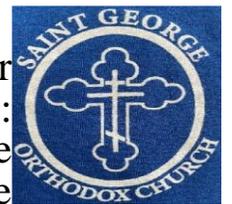
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Now Order Online Your Saint George T Shirts & Fall SweatShirts

Support your church & proclaim your faith at the same time!

New St George Fall Sportswear Available Online! Cooler weather is coming (really!) and we now have fall items like: Crewneck SweatShirt, Hoodie SweatShirt, Full-Zip Hoodie SweatShirt along with the T-Shirts, all sporting the St George



logo! Order online at: <https://kaleels.com/product-category/st-george-orthodox-church/> and your order will be shipped directly to you. Part of each purchase supports the church!

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BULLETIN PART TWO – WORSHIP

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

THE DOXASTICON OF THE BEHEADING IN TONE SIX

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

Yea, again Herodias hath lost her self-control; again, she is perturbed! What deceiving dance, and what intoxication with cunning! For the Forerunner’s head was cut off, and Herod is troubled. Wherefore, O Lord, by the intercessions of thy Forerunner, grant peace to our souls.

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 GREAT DOXOLOGY AND TROPARION “TODAY IS SALVATION”

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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. (3x)

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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. (3x)

Glory to the Father... Both now and ever... O, only begotten Son and Word of God...

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THIRD ANTIPHON

RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

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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.

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- After the Little Entrance (Eisodos), sing these Apolytikia in the following order.

RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

APOLYTIKION OF THE BAPTIST'S BEHEADING IN TONE TWO

The memory of the righteous is celebrated with songs of praise, but the Lord's testimony is sufficient for thee, O Forerunner. Thou wast shown indeed to be the most honorable of the prophets, for in the waters thou didst baptize Him Whom they had proclaimed. After suffering with joy in behalf of the truth, thou didst proclaim even to those in Hades the God Who appeared in the flesh, Who taketh away the sin of the world, and granteth us Great Mercy.

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 NATIVITY OF THE THEOTOKOS IN TONE FOUR

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.

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THE TRISAGION HYMN

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

THE EPISTLE (For John the Baptizer):

Clergy: Let us attend!

Reader: **The righteous shall rejoice in the Lord. Harken unto my voice, O God.**

Clergy: Wisdom!

Reader: **The Reading from the Acts of the Holy Apostles. (13:25-33)**

Clergy: Let us attend!

Reader: In those days, as John was fulfilling his course, he said, "Who do you suppose that I am? I am not He. But behold, there comes One after me the shoes of whose feet I am not worthy to unloose." Men, brethren, children of the stock of Abraham, and those among you who fear God, to you is the word of this salvation sent forth. For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor yet the voices of the prophets which are read on every Sabbath, fulfilled these by condemning Him. And though they found no cause of death in Him, yet they asked Pilate that He should be slain. And when they had fulfilled all the things that were written of Him, they took Him down from the tree, and laid him in a tomb. But God raised Him from the dead; and for many days He was seen by those who came up with Him from Galilee to Jerusalem, who are now His witnesses to the people. And we bring you the good news of the promise made to the fathers, that God has fulfilled the same to us their children, in that He raised up Jesus again.

Clergy: Peace be to thee, who readest.

Reader: And to thy spirit.

Choir: The righteous shall flourish like the palm tree, and grow like a cedar in Lebanon.

All: Alleluia! Alleluia! Alleluia!

THE GOSPEL (For John the Baptizer):

The Reading from the Holy Gospel according to St. Mark. (6:14-30)

At that time, Jesus' Name had become known, and King Herod heard of it. Some said, "John the Baptizer has been raised from the dead; that is why these powers are at work in Him." But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets of old." But when Herod heard of it, he said, "John, whom I beheaded, has been raised." For Herod had sent and seized John and bound him in prison for the sake of Herodias, his brother Philip's wife, because he had married her. For John said to Herod, "It is not lawful for you to have your brother's wife." And Herodias had a grudge against him and wanted to kill him. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. When he heard him, he was much perplexed; and yet he heard him gladly. But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and the leading men of Galilee. For when Herodias' daughter came in and danced, she pleased Herod and his guests; and the king said to the girl, "Ask me for whatever you wish, and I will grant it." And he vowed to her, "Whatever you ask me, I will give you, even half of my kingdom." And she went out, and said to her mother, "What shall I ask?" And she said, "The head of John the Baptizer." And she came in immediately with haste to the king, and asked, saying, "I want you to give me at once the head of John the Baptist on a platter." And the king was exceedingly sorry; but because of his oaths and his guests he did not want to break his word to her. And immediately the king sent a soldier of the guard and gave orders to bring his head. He went and beheaded him in the prison, and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. When his disciples heard of it, they came and took his body, and laid it in a tomb. The Apostles returned to Jesus, and told him all that they had done and taught.

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• After "One is Holy, One is Lord..." & "I Believe O Lord and I Confess..." Sing: KOINONIKON (COMMUNION HYMN) FOR THE SAINT IN TONE EIGHT:

In everlasting remembrance shall the righteous be;
he shall not be afraid of evil tidings. Alleluia.

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COMMEMORATION: Beheading of the Forerunner and Baptist John; of the Venerable Theodora of Thessalonica; Theopistis and Joseph the Sanctified of Samaka.

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PRAYER LIST: Dee Khoury, Sarah Sanders, William Miller III, Mike Kasap, John Ulrey, Mia Gerber.

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Offering Schedule	Holy Bread - Memorial - Fellowship	Epistle Reader
Sunday, August 29	Fr Mark & Kh Barbara Sahady	Kh Barbara
* Denotes Fasting Days – No Meat or Dairy Products		
Sunday, September 5	Holy Bread-Gary Farral; Fellowship-Open	Gary Farral
Sunday, September 12	Open	Open
29 August 2021	5	Sunday Bulletin

Sunday, September 19	Andy Dudek	Andy Dudek
Sunday, September 26	Lynette Forsa 2 Year Memorial for George Forsa	Lynette Forsa
Sunday, October 3		
Sunday, October 10	Medawar & Sanders Families	Nicole Wiltse
Sunday, October 17		

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Look Up ↑ By Bill Marianes

“*LOOK UP!*” Everyone has heard that shouted at them at some point when they were playing sports or just having something thrown their way. If you don’t, you will probably end up getting bopped on the head, or in some other body part, by a ball or other thing being thrown at you. It is great advice since it is harder to see (and catch) things with your eyes closed. More recently, I found the need to exclaim “*LOOK UP!*” more frequently in daily life as we all have become fixated with our eyes looking downward at so-called “smart” phones. Ever notice that when you are in an elevator, waiting in line, on a train, etc., more people are looking down at their devices than at each other or what is going on around them. And how many times have you either called out “*LOOK UP!*” or been tempted to do so (or use your car horn equivalent) at people walking down the street or headed your way who are not looking where they are going but are instead glued to the little electronic screen in their hands. There is a whole lot of “looking down” going on in our society. And these downward looking trends are increasing...These disturbing facts got me wondering about the great advice “*LOOK UP!*” and where else I had heard it. My Yiayia (paternal grandmother), an uneducated, immigrant woman of strong faith would frequently admonish me to look upward to the heavens where our Lord resides and where he is waiting for us if we live a righteous and faithful life. And while we clearly bow our heads for many prayers, she reminded me that it was in looking up that we saw the glory of God’s great creation and could be inspired to aim toward the goal of all of eternity in a state of theosis. Are you living your life by looking down or up? And what form of example are you setting for others who may be watching (in between glances up from their electronic tethering devices). Are you following the clear guidance of our Lord in Matthew 5:14-16?:

“You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.”

Indeed, the Holy Gospel is replete with many admonitions to “*LOOK UP!*” and see the wonders and miracles of the Lord, and also some examples of those who could not “*LOOK UP!*” in shame for what they had done (or not done), including the repentant tax collector in Luke 18:13. The message today is to humbly, inquisitively and prayerfully “*LOOK UP!*” as we celebrate the glory of God’s creation, the wonder of the world around us, the incredible actions of faith we can pursue in our lives, and the proper

living of the stewardship callings each us have been given. We also do this as a testament and in grateful appreciation of Christ's redeeming love and in our journeys on The Path toward theosis (Becoming One with God), which is the goal of our Faith in Christ.

I believe stewardship is what you do with all of the gifts God gave you. All of those gifts and talents. So if you want to live the stewardship calling entrusted to you by your Father, ask yourself, "What have I done today (or this week) to live the stewardship calling given to me through the many gifts of which I am a mere steward on this earth?"

In what person or ministry of your church or community have you "invested" your valuable time and talents in hopes of the ultimate "return on that investment" of an eternal life filled with joy, peace and love? Yes, you must periodically look down to humbly pray, or answer (or screen) a call on your cell phone, or to ensure that you don't stumble or misstep as you walk on your journey through this life. But your ultimate destination is hopefully headed toward a higher trajectory. So take aim on that which you seek, and expend your energy in that direction. You just might be amazed at the wonders of God's creation available to those who seek, see and hear, and then pursue their stewardship callings. An endless number of Scripture passages make it clear that our obligation of stewardship over God's many gifts to us is to give in proportion to the blessings we have received. Indeed the Parable of Talents from Matthew 25:14-30 is all about taking whatever gifts God gives us, putting them out into the world and causing them to multiply, and then giving them back in proportion to what we earned in order to receive the reward of hearing: "*Well done, good and faithful servant; you have been faithful over a little, I will set you over much.*" 1st Corinthians 9:7 teaches us: "*So let each one give as he purposeth in his heart, not grudgingly or out of necessity; for God loves a cheerful giver.*" Note the emphasis on cheerful giving, not paying dues. And of course we cannot forget the indicting message of Luke 16:11 "***And if you are untrustworthy about worldly wealth, who will trust you with true riches of heaven?***"

So it keeps coming back to giving in proportion to the blessings God has given you. In Holy Scripture we do not see references to "dues" but we do find many references to the tithe. The tithe is an obligation to give at least 10% of our blessings. Notice the words are "at least" and notice that it is giving 10% of ALL of our first fruits and blessings. That includes our time and our talents, as well as our treasures. And the title is not just an Old Testament phenomenon as we learn in many places, including Matthew 23:23 where the scribes and Pharisees were admonished to continue the tithe (the law) as well as following Christ's new commandments of justice, mercy and faithfulness. Even St. John Chrysostom in the 4th century said "And if there was a danger then (he was referring to the Old Testament) in omitting the tithes, think how great it must be now!" The guidance from all sources is clear, the message is simple and the formula easy. A minimum of 10% of all of the gifts God has given us. Not some arbitrary dollar amount set with little relationship to the blessings that each one of us may have individually received. Not some formula based on operating budgets divided

by a fluctuating, and sometimes random, number of pledging units, or some other relatively irrelevant formula. Not a one size fits all amount which mistakenly suggests that each of us have been blessed equally. Even when our Lord went to the house of the tax collector, Zacchaeus, the message of love Christ delivered led Zacchaeus to give 50% to the poor along with a promise to compensate those who he had wronged four-fold. Holy Scripture does not give us any different guidance other than proportional giving of a percentage. Whether it is Christ's "all in" percentage to the young man, the tithe, or the example of the Virgin Mary's father, Joachim, who gave 33% to the church, 33% to the poor and lived on the remaining 33%. It is all about a percentage of the blessings you received. So, pick the percentage you like best: **100%** (the young man); **66%** (Joachim), **50% + 4 times any wrongdoing** (Zacchaeus) or **10%** (Holy Scripture). But make no mistake about it, it is a percentage, not a static number. Christian parishes that have a dues system tend to struggle financially, and they certainly do not experience growing numbers of robust and expanding ministries and outreach and evangelism. Whereas Christian parishes that practice some form of tithing of a percent, or true stewardship, have an abundance of resources, ministries and blessings. As we learn in 2nd Corinthians 9:7 *"But this I say, he who sows sparingly will also reap sparingly; and he who sows bountifully will also reap bountifully."* In the over 500 parishes I have been blessed to present to over the last 5 years throughout the country, I have repeatedly discovered that when people stop thinking about their commitment to Christ's Church as a bill to be paid, or consumer transaction that depends on their satisfaction, and instead see it as the opportunity to share willingly and joyfully the blessings that God has bestowed upon them, their lives and parishes are full of joy, peace and love and true riches and abundance. Dues systems are archaic recipes for extinction. So when someone wants to argue in favor of a dues system, I typically ask them: *"If you truly think that a dues system is the right answer for your church, how did you figure out the "right" level of dues, when was it last changed and how's it working for your church?"* The silence that follows is usually deafening. They know it is wrong. They know it does not work over the long term. They know it is not Scriptural or righteous. They just have trouble giving up what is easy. We know what we should do. Sometimes we just need a little help and encouragement to do the right thing. Consider this message that encouragement. Holy Scripture, best practices in Christian churches and all the research studies reach the same conclusion. Dues systems, set levels of contributions do not work, will not work, cannot work and are neither proper expressions of faith nor effective operational strategies. My definition of stewardship is relatively simple. I believe stewardship is what you do with all of the gifts God gave you. All of those gifts. So if you want to be judged as a great steward, than be generous with all the gifts that have been given to you by your Heavenly Father. Or you can choose not to live the kind of life Christ taught and you can just do whatever you want to do. The choice is yours. As are the consequences. Free Will - You know what you need to do, so choose wisely!