



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, 5 September 2021; Tone 2/Eothion 11 Prophet Zachariah and Righteous Elizabeth, Father and Mother of the Forerunner



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

5 September 2021

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Sunday Bulletin

**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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SEPTEMBER BIRTHDAYS AND ANNIVERSARIES

Sept. 3: Ron & Mari Ford (anniversary)
Sept. 4: Tyler Thompson
Sept. 6: Chris & Jennifer Baran (anniv)
Sept. 8: Mike Kasap
Sept. 8: George & Lynette Forsa (anniv)
Sept. 11: Andrea Schaefer

Sept. 16: John Thompson
Sept. 17: George & Patrice Nimee (anniv)
Sept. 20: Jay Klein
Sept. 25: Jax Thompson
Sept. 25: Kaitlyn Kelly
Sept. 29: Nancy Johnson

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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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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
A-Women Mtg 11:45 am

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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September 18, **Saturday, Vespers at 6 pm** in Church & [On Youtube](#)

September 19, **Sunday, Matins 8:45 am, Divine Liturgy 10 am**, Fellowship 11:15am
Parish Council Mtg 11:45 am

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

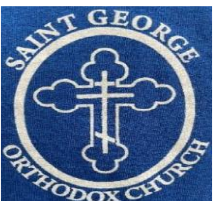
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Transfiguration Monastery Trip, September 25th leave church 9 am, back by 5 pm,
near Harvard, IL, bring bag lunch. <http://www.holytransfigurationmonastery.org/>

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Now Order Online Your Saint George Fall Sportswear
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!



BULLETIN PART TWO – WORSHIP

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

THE ELEVENTH EOTHINON DOXASTICON IN TONE EIGHT

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

When Thou didst show Thyself to the Disciples after Thy Resurrection, O Savior, Thou didst appoint Simon to shepherd the sheep, for the renewal of love, asking him to tend the flock. And Thou didst say to him: If thou lovest Me, O Peter, feed My lambs, feed My sheep. But he at once inquired concerning the other Disciple, showing his exceeding love. Wherefore, by the intercession of both, O Christ, keep Thy flock from corrupting wolves. *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 TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

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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 TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

APOLYTIKION OF THE PROPHET ZACHARIAH IN TONE FOUR

In the vesture of a priest, according to the Law of God, * thou didst offer unto Him well-pleasing whole-burnt offerings, * as it befitted a priest, O wise Zachariah. * Thou wast a shining light, a seer of mysteries, * bearing in thyself clearly the signs of grace; * and in God's temple, O wise Prophet * of Christ God, thou wast slain with the sword. * Hence, with the Forerunner, make entreaty that our souls find salvation.

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 the Eleventh Sunday after Pentecost):

Clergy: Let us attend!

Reader: **The Lord is my strength and my song. With chastisement hath the Lord chastened me.**

Clergy: Wisdom!

Reader: **Reading from the First Epistle of Saint Paul to the Corinthians. (9:2-12)**

Clergy: Let us attend!

Reader: Brethren, the seal of my apostleship is you in the Lord. My defense to those who would examine me is this: Do we have no authority regarding what to eat and what to drink? Do we have no authority to lead about a wife, who is a sister, as the rest of the apostles, even as the brethren of the Lord, and Cephas? Or is it only Barnabas and I who have no authority to refrain from working? Which soldier ever served at his own expense? Who plants a vineyard and does not eat the fruit thereof? Or who shepherds a flock and does not eat from the milk of the flock? Do I speak of these things according to human nature? Or does not the Law say the same also? For it is written in the Law of Moses: "Thou shalt not muzzle an ox which treads out the grain." Is it for oxen that God cares, or does He say it altogether for our sakes? Indeed, for our sakes it was written: because he who plows ought to plow in hope, and he who threshes in hope, so that the same might partake in hope. If we have sown in you spiritual things, is it a great matter if we should reap your carnal things? If others are partakers of this authority over you, are we not even more? Nevertheless, we have not made use of this authority, but we endure all things, in order that we may cause no hindrance to the gospel of Christ.

Clergy: Peace be to thee, who readest.

Reader: And to thy spirit.

Choir: May the Lord hear thee in the day of trouble! May the name of the God of Jacob protect thee! Save the King, O Lord, and hear us on the day we call!

All: Alleluia! Alleluia! Alleluia!

THE GOSPEL (For the Eleventh Sunday of Matthew):

The Reading from the Holy Gospel according to Saint Matthew. (18:23-35)

The Lord spoke this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So, the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So, his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailers, until he should pay all his debt. So also, My heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

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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 holy, glorious, Prophet Zachariah & Righteous Elizabeth, the father & mother of the Forerunner; Obadiah, bishop of Persia; and the Holy Passion-bearer Gleb.

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

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| Offering Schedule | Holy Bread - Memorial - Fellowship | Epistle Reader |
|-----------------------------|---|------------------------|
| Sunday, September 5 | Bread-Gary Farral; Fellowship-Schaefers | Gary Farral |
| Sunday, September 12 | David Anderson | David Anderson |
| Sunday, September 19 | Andy Dudek | Andy Dudek |
| Sunday, September 26 | Lynette Forsa 2 Year Memorial for George Forsa | Lynette Forsa |
| Sunday, October 3 | Open | Open |
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| Sunday, October 10 | Medawar & Sanders Families | Nicole Wiltse |
| Sunday, October 17 | Bread-Desai & Malooley Families; Fellowship-Open | Bette Malooley |
| Sunday, October 24 | Richard & Bette Malooley | Richard Malooley |
| Sunday, October 31 | Bread-Leona Kelly; Fellowship-Open | Open |

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Cemetery Charts

You may know that this past Spring I created a chart of persons already in the graves of our church cemetery. Now I'd like to add the names of those still living to the actual spots reserved for them, which does not exist anywhere. As I understand it, the families that have reserved those areas determine this themselves and so I'm asking those who know this info to contact me so I can mark out those spots accordingly. Fr Mark Sahady

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September 1st began the Church New Year – this is an opportunity to reflect on the spiritual changes we can make in our lives, and in turn, how we might use our growth to benefit our society. The Gospel Lesson on September 1st was about our Lord entering the Synagogue at Nazareth, reading from the prophecy of Isaiah and applying it to Himself. He was anointed to bring good news to the poor, to proclaim release to the captives, recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor.” (Luke 4:18-19) May our eyes be opened like the eyes of the blind, and that grace of the Holy Spirit which transformed Disciples grant us discernment, understanding and wisdom to do God’s will in our everyday lives. Christ’s Spirit has anointed us, His Body - the Church, to do these things. We are called first, to change our own hearts, and then show Christ to our families, friends, neighbors, classmates, fellow workers and fellow parishioners. When we can demonstrate kindness and mercy to those with whom we disagree, then our fellow human beings can see the Light of Christ working within us; the same Christ whom, as St. Paul says in the First Letter to Timothy, “...gave himself a ransom for all.” (1 Timothy 2:5-6) We are called to echo the sacrificial love of Christ and take up our own crosses, changing the world from a materialistically oriented and self-interested society, to one where we overcome our judgements with compassion. Like the Paschal candle, this light will grow from a single flame in a darkened church, to fill the church, flow onto the street, and fill the whole world. As we begin this New Church Year, please pray for your brothers and sisters in Christ in our parish and for the Pastor. May we all, by our prayers to the Lord, become instruments of His Holy Spirit, providing the light that our world needs so very much. Since 1989, 1 September in the Orthodox Church is also Ecology Day which recognizes God’s protection over and providence for the world, along with our responsibility and stewardship towards the same. O Lord Jesus Christ, Creator of all things, accept our requests about our needs and concerns and deliver us from every worry, danger, and sin. Direct our steps by Thy Holy Spirit and forgive our sins. O Lord, bless the beginning of our New Year with Thy goodness and make it a year of grace for all of us.

The Beatitudes and the Pursuit of Happiness, comparing what Christ tells us will make us blessed and what our secular culture says will make us happy. (*By Mother Melania, Abbess of Assumption Orthodox Monastery in Calistoga, CA.*)

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Our culture sells us on high self-esteem, but self-esteem is junk food - too little and you starve on junky food; too much and all the junk makes you sick. The solution is to eat real food - Christ, the Word of God, Who was born in a manger of dumb (i.e. wordless) beasts so that we can feed on Him and find our true being again. Since He is humble in spirit, we can not feed on Him (let alone live in His Kingdom!) unless we are willing to be poor in spirit also. In heaven, everyone bows to everyone else and delights to do so. Only the poor in spirit can do that.

"Blessed are they that mourn: for they shall be comforted." We have entire industries trying to remove grief and discomfort from our lives. But true comfort requires addressing our underlying problems - chiefly, our own sinfulness. So, the main mourning we need to do is for our own sins. Then, we can mourn properly for the sins of the world. In both cases, the comfort is that Christ is the healer of souls and bodies, and the only thing He can't heal is our refusal to admit our sickness.

"Blessed are the meek: for they shall inherit the earth." Our culture tells us to be assertive (as opposed to aggressive or passive), but if we are asserting anything other than the love of God and neighbor, is it worth it? Christian meekness does not mean being easily imposed upon, but is controlled strength - like a guard dog that is patient with the family baby, but fierce to intruders. The reward for the meek is to inherit the earth - foremost, the earth to come, but also the present earth, because the meek see reality for what it is, and therefore live lives of thankfulness and joy.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." We try to avoid hunger and thirst of any kind, but that only highlights how empty we are - like a child bored with all their Christmas presents before they're even finished unwrapping them all. But to hunger and thirst after righteousness is first and foremost to hunger and thirst after God Himself - and the more we thirst for Him, the more deeply we are filled.

"Blessed are the merciful: for they shall obtain mercy." We're all for showing mercy until it starts to hurt, then we multiply excuses why not to. But we are followers of the One Who died on the Cross to show mercy to those who didn't love Him. He commands us to do likewise, and if we do, we are given mercy far beyond our worth and our comprehension.

"Blessed are the pure in heart: for they shall see God." We think we can do anything as long as we don't hurt anyone, but sin ALWAYS hurts others because sin keeps us from doing our part in the Church, our community, and the world. But if we are pure, we can see God because nothing gets between us and Him, and so we can fulfill our part in the universe.

"Blessed are the peacemakers: for they shall be called the children of God." Again, we're all for making peace until it really costs us something. But real peacemakers must be like Christ, Who died on the Cross to make peace with us, who were at war with Him through our sin. This does not mean that we acquiesce to whatever we are asked to do because, again, true peace is first peace with God. But it does mean that we love people self-sacrificially, no matter how they treat us. If we do this, we will be truly like Christ, and therefore, can truly be called children of God.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. **Blessed are ye, when men shall...persecute you for my sake. Rejoice, and be exceeding glad:** for great is your reward in heaven..." Sometimes, we think that when bad things happen, God is not fulfilling His side of the bargain. But God never made a bargain with us. In fact, He PROMISED us persecution, and told us to REJOICE in it. This is crazy unless we are so focused on Christ that earthly pains pale in comparison to our love for Him. The beatitudes end with the same reward as they begin - the Kingdom of Heaven, for only the poor in spirit CAN be persecuted for righteousness sake, because only the poor in spirit are righteous. This is blessedness.

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In the beginning of the New Church Year, we commemorate the Nativity of the Most Holy Theotokos this Tuesday night and Wednesday, September 8th, we closed the previous year in commemoration of her holy Dormition on August 15th. The holy fathers sought to teach us a great lesson in presenting the beginning and end of the church year with commemorations of the Most Holy Theotokos. We are to imitate her life and dormition in all things. She was the model of fasting, prayer, and humility. She was free from passion because she had prepared her heart by ascetical struggle. In her holy Dormition, she was translated from death to life because she had been transformed during her lifetime. We should imitate our most pure Mother by the manner in which she lived and thus be illumined and deified in the Holy Spirit. That is the purpose of life. What Christ is by nature we are to become by grace. If we have not begun this journey of theosis (deification) the feast of the Nativity of the Theotokos is a most appropriate time to begin. Each life has a beginning and an ending, just as in the life of the Most Holy Theotokos. What truly matters is how we spend that life. We are instructed in the feast of the holy Transfiguration that our life's work must be purification, illumination, and ultimately deification. We are reminded of this in the apolytikion for the feast:

"Thy nativity, O Theotokos, hath proclaimed joy to the whole universe; for from thee did shine forth the Sun of justice, Christ our God, annulling the curse, and bestowing the blessing, abolishing death and granting us life everlasting."

May the Most Holy Theotokos assist us in our spiritual journey. May She save us and protect us from all dangers now and in the future. (Bishop THOMAS of Mid-Atlantic)

The Nativity of the Theotokos marks the change when the great promises of God for salvation from slavery to the devil were about to be fulfilled. This event brought to earth the grace of the Kingdom of God, a Kingdom of Truth, piety, virtue and everlasting life.