



SAINT GEORGE ORTHODOX CHURCH

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

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*Antiochian Orthodox Christian Archdiocese of North America
Metropolitan JOSEPH*

*Diocese of Toledo and the Midwest
Bishop ANTHONY*

“One, Holy, Catholic & Apostolic Church”

Sunday, 12 September 2021; Tone 3 / Eothinon 1 Leave-taking of the Nativity of the Theotokos

“For God so loved ^{the} world,
that he gave his only Son,
that whoever believes in him should not perish
but have eternal life.”

John 3:16

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).

Bring a gift in proportion to the way the LORD your God has blessed you. (Deut 16:17)

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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. 11: Andrea Schaefer

Sept. 12: George Nimee

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 11, **Saturday, Vespers at 6 pm** in Church & On Youtube

September 12, **Sunday, Matins 8:45 am, Divine Liturgy 10 am, Sacred Burn 11 am,**
Fellowship 11:15am, **A-Women Mtg 11:45 am**

September 13, **Monday, Vespers 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**
Special Collection for Hurricane Ida Victims,
Parish Council Mtg 11:45 am

September 24, **Friday, Make/Help Serve Meal, PADS Shelter, 6 pm,** see Kh Barbara

September 25, **Saturday, Transfiguration Monastery Trip, 9 am - 5 pm,**

near Harvard, IL, bring bag lunch. <http://www.holytransfigurationmonastery.org/>

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September 25, **Saturday, Vespers at 6 pm** in Church & On Youtube

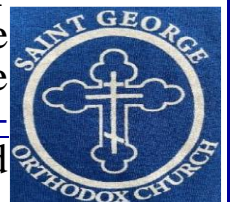
September 26, **Sunday, Matins 8:45 am, Divine Liturgy 10 am, Fellowship 11:15am**

September 30, **Thursday, Vespers, 7 pm** for Feast of the Protection of the Theotokos

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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 DOXASTICON OF NATIVITY OF THE THEOTOKOS IN TONE SIX

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

This is the day of the Lord; wherefore, rejoice ye nations; for behold the chamber of Light, the scroll of the Word of life hath come forth from the womb; the gate facing the east hath been born. Wherefore, she awaiteth the entrance of the High Priest. And she alone admitted Christ into the universe for salvation of 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:
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Remember, O Lord, David and all his meekness. Lo, we have heard it at Ephratha. We have found it in the plains of the wood.

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

Glorious things are spoken of thee, O city of God. God is in the midst of her; she shall not be shaken; God shall help her right early in the morning.

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

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

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

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THE SECOND ANTIPHON:
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The Lord hath sworn in truth unto David; and He will not annul it. Of the fruit of thy loins will I set upon thy throne.

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

There will I make to spring forth a horn for David. I have prepared a lamp for My Christ.

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

For the Lord hath elected Zion; He hath chosen her to be a habitation for Himself.

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

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

Here will I dwell, for I have chosen her. The Most High hath hallowed His tabernacle. Holy is Thy temple, wonderful in righteousness.

APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

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.

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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 THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

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.

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 Sunday before the Elevation of the Holy Cross):

Clergy: Let us attend!

Reader: O Lord, save Thy people and bless Thine inheritance.
Unto Thee, O Lord, will I cry, O my God.

Clergy: Wisdom!

Reader: The Reading from the Epistle of Saint Paul to the Galatians. (6:11-18)

Clergy: Let us attend!

Reader: Brethren, see how large a letter I have written to you with my own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised, only that they may not be persecuted for the Cross of Christ. For not even those who are circumcised do themselves keep the Law; but they desire to have you circumcised, that

they may boast in your flesh. But God forbid that I should boast, except in the Cross of our Lord Jesus Christ, through Whom the world is crucified to me, and I to the world. For in Christ Jesus, neither circumcision counts for anything, nor uncircumcision, but a new creation. And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God. Henceforth, let no one trouble me; for I bear in my body the brand-marks of the Lord Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Clergy: Peace be to thee, who readest.

Reader: And to thy spirit.

Choir: Hearken, O daughter, and see, and incline thine ear!

All: Alleluia! Alleluia! Alleluia!

THE GOSPEL (For the Sunday before the Elevation of the Holy Cross):

The Reading from the Holy Gospel according to St. John. (3:13-17)

The Lord said, "No one has ascended into heaven but He who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God sent His Son into the world, not to condemn the world, but that the world might be saved through Him."

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• **Instead of "It is Truly Meet..." Sing:**

THE MEGALYNARION OF THE FEAST IN TONE EIGHT:

Virginity is alien to mothers, and childbirth is foreign to virgins; in thee, O Theotokos, both were granted. Wherefore, all we the tribes of the earth bless thee unceasingly.

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• **After "One is Holy, One is Lord..." & "I Believe O Lord and I Confess..." Sing:**

THE KOINONIKON (COMMUNION HYMN) FOR THE FEAST IN TONE 8:

I will take the cup of salvation, and I will call upon the Name of the Lord. Alleluia.

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COMMEMORATION: Leave-taking of the Feast of the Nativity of the Theotokos; Hieromartyrs Autonomos of Italy and Coronatos of Iconium; Venerable Daniel of Thasios

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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 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
Sunday, October 10	Medawar & Sanders Families	Nicole Wiltse
Sunday, October 17	Bread-Desai & Malooley Families; Fellowship-Open	Bette Malooley
12 September 2021	5	Sunday Bulletin

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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Today is the Sunday before the Exaltation of the Holy Cross. On this day we have this reading with this famous verse that everyone knows; in fact, even people that are not Christian know it, because they have seen it on buses and in end zones: "For God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The real meat of this reading is not that verse. It is only describing the Lord's love for us; the rest of the passage teaches us how to benefit from that love. First the Lord begins by saying, "No man has ascended up to Heaven, but He that came down from Heaven, even the Son of Man which is in Heaven." He's speaking of Himself. He was standing right before them when He spoke to them; but He's also God, so He is in all places at all times. "Son of Man", is a messianic appellation, just as is "Son of David" and many other ones; He was wont to call Himself the "Son of Man" often. The Son of Man is in Heaven AND was standing before them, firmly rooted on earth. And He said that no one has ascended except the Son of Man. The inference is that He, by His Own will, can ascend or can descend and, as God, He can make it possible for us to ascend. He then ties our ascending to the way of the cross, because He refers to Moses lifting up the serpent in the wilderness. And so must the Son of Man be lifted up: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life." This standard with the brass serpent in the wilderness is described in Numbers. The people were complaining about being a long time in the desert. They had been gone for many years because of their sins. The actual distance between Egypt and Israel is long; it is about a week's walking journey, and yet it took them forty years because of their sins. They were well into this trip by then, and they were complaining to Moses, and the Lord sent fiery serpents upon the ground, and they bit the people, and they were dying from poisonous snake bites. The Lord told Moses to make a fiery serpent and put it upon a staff; so, Moses did, making a brass serpent. And the instructions were that anyone who had been bitten could look upon this standard and live. And of course, this is a type of the Cross, a foreshadowing of the Cross - Lifting up the serpent on a staff, obviously very much like a cross. And the people were saved by looking to the cross. So, the Son of Man would be lifted up as well. And we can be saved by looking to this Son of Man, the Son of God, the son of David, Jesus Christ, the

Only Begotten, when we look upon Him on the Cross. And then He says, “That whosoever believeth in Him should not perish but have eternal life.” He had just spoken about poison. Serpents had bitten people and the poison was in their system and was killing them, but the cross saved them. So, this image of poison is true for us too. Our poison is sin. Our poison is passions. We are saved from our passions and sin through the Cross. Why? Because the Son of Man has the authority to lay down His life and to take it up again. And He would shortly lay down His life and take it up again. He has the authority to change our nature such that we no longer would be held by death. That is what happened after His death on the Cross. He descended into Hades of His Own will and filled Hades with His divinity and broke the gates of Hades. We sing about this in Pascha, and actually we sing about it every Saturday night and Sunday morning. And in breaking those bars, breaking the bonds that hold humanity when they die, He made us capable of ascending. So, brothers and sisters, when you look to the Cross, you should be thinking: “The Cross is my way of life; the Cross is the reason that I can live.” So, this is eternal life: To be saved by Jesus Christ, the One Who hung on the Cross as a symbol for all generations. Now we adorn our houses and our churches and our breast and everything else with the Cross. But we must understand what the meaning is: the Cross saves, because we need Jesus Christ to change our nature. And that’s what He did when He was up on the Cross. For the Feast we will be singing, “Before Thy Cross we bow down and worship, and Thy Holy Resurrection we glorify.” The Cross and the Resurrection must be spoken of in the same context, in the same sentence, in the same breath. When you look at the Cross, you should see the Resurrection because the Lord allowed Himself to be crucified so that He would go down to Hades and break it. After the Lord says: “the Son of Man must be lifted up,” He follows: “that whosoever believeth in Him should not perish, but have eternal life.” To believe is not just to know or think something’s true. Belief is to live according to what is true. So, we believe in the Son of Man, the Son of God, Jesus Christ, the Only Begotten. That is, we live as He lived. What is everlasting life? It is to know Jesus Christ. The Lord spoke to His disciples about eternal life at the Last Supper, at the institution of the Eucharist, and He said, “This is eternal life, that they might know Thee the only true God, and Jesus Christ, Whom Thou has sent.” Eternal life is possible because of our Lord’s death on the Cross. So, when you look to the Cross, look to the source of your salvation, and note that one of the many types of the crosses in the Old Testament, was this standard with the serpent on it. And the people were saved from the poison that was in their systems. And there is poison in you. And that poison, the Lord wants to have obliterated, and that poison is sin and passion. This is the road to salvation: To look upon the Cross and to desire to follow the way of the Cross, which is our Lord’s way. You’re no longer creatures of the earth, but you’re creatures of Heaven. You’re citizens of the Heavenly Kingdom now. And in the Divine Liturgy we are in the Kingdom. So may God help us to follow the way of the Cross and to be saved. Amen. (Priest Seraphim Holland 2010)

His Eminence
The Most Reverend
Metropolitan JOSEPH



Archbishop of New York and
Metropolitan of
All North America

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA

September 7, 2021

Dear Reverend Clergy and Esteemed Members of our Parish Councils,
Grace and peace to you in the Name of Christ Jesus our Lord!

We have all watched with concern and sadness as Hurricane Ida cut a path of destruction across our land. From the pounding winds and rain of its landfall in Louisiana to the recent flooding in New York and New Jersey, this storm has led to much suffering. Homes and businesses have been damaged, and lives have been tragically cut short. Let us all pray fervently to our good and saving God for the affected families and communities, that they might “find hope under His wings” (Ps. 90:4).

The Apostle John, the beloved disciple, exhorts us: “If anyone has the world’s goods and sees his brother in need, yet closes his heart against him, how does God’s love abide in him? Little children, let us not love in word or speech but in deed and in truth” (1 John 3:17–18). It is incumbent upon us as servants of God, who “is love” (1 John 4:8), to demonstrate love in a practical way to those who are suffering.

This duty is all the more pressing when those suffering are part of our spiritual family, our brothers and sisters in the Orthodox faith, members of our Archdiocese. We have received word that our parish in Metairie (New Orleans) has sustained some damage and that some of its parishioners have even lost their homes. Therefore, I call upon all our parishes to take a special collection for those who have suffered losses from this storm. Once you have had a chance to collect all donations, please forward one check from your parish to the Archdiocese (memo: “Hurricane Relief”)—in any event, no later than end of this month. All donations will go directly to those in need.

Asking God’s blessings upon your generosity and His preservation of you and your families, I remain prayerfully,

Your Father in Christ,

A handwritten signature in blue ink that reads "Metropolitan Joseph". The signature is written in a cursive, flowing style.

+**JOSEPH**

Archbishop of New York and Metropolitan of all North America

“The disciples were first called Christians in Antioch” (Acts 11: 26)

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