



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, 9 January 2022; Tone 4 / Eothinon 7 Sunday after the Theophany of Christ



ORTHOS, 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**

November 2021 Income-Expense

Total November Income: \$16,271.41
Total November Expenses: \$2,519.17
Net Income November: \$13,752.24

Total Jan-Nov Income: \$66,724.61
Total Jan-Nov Expenses: \$60,400.35
Net Income Jan-Nov: \$6,324.26

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

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November 2021 Income Breakout

Special Olympics: \$176.00
Antiochian Men: \$1,142.00
Christmas Card: \$205.00
Giving Tuesday: \$6,174.35
Antiochian Women: \$6,500.00
Memorial: \$50
Stewardship Offerings: \$2,166.06

Order Online Your Saint George Sportswear - Jacket, SweatShirt, Hoodie, Full-Zip Hoodie SweatShirt, all sporting the St George logo! Order online at: <https://kaleels.com/product-category/st-george-orthodox-church/> shipped directly to you.

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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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January 8, Saturday, Bless Illinois River 3 pm in Peoria at 100 NE Water St Riverboat.

January 9, Sunday, **Matins 8:45 am, Divine Liturgy 10 am, Fellowship 11:15am,**

Ladies Mtg 11:45 am, [*Contact Fr Mark to come Bless your Home*]

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January 16, Sunday, **Matins 8:45 am, Divine Liturgy 10 am, Fellowship 11:15am,**

Council Mtg 11:45 am, deadline for All nominees for Council.

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January 30, Sunday, **Matins 8:45 am, Divine Liturgy 10 am, Fellowship 11:15am,**

Annual Parish General Assembly 11:45 am

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BULLETIN PART TWO – WORSHIP

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

THE SEVENTH EOTHINON DOXASTICON IN TONE SEVEN

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

Behold the dawn, and the rise of the day; why hast thou stood, O Mary, at the grave? And great darkness hath covered thy mind, and thou asked him: Where hath Jesus been placed? Yea, behold the Disciples, who hastened to the tomb, how they surmised His Resurrection from the coffin wrappings and the turban, and remembered what was said about Him in the books. Wherefore, we who believed through them, praise Thee with them, O Christ, Giver of life.

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”

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

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THE GREAT LITANY & THE FIRST ANTIPHON:

Verse: When Israel went out of Egypt, and the house of Jacob from among a barbarous people; Judah became His sanctuary; Israel His dominion.

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

Verse: The sea beheld and fled: Jordan turned back. What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back? (*Refrain*)

Verse: Glory... Both now... (*Refrain*)

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THE LITTLE LITANY & THE SECOND ANTIPHON:

Verse: I am filled with love, for the Lord will hear the voice of my supplication. For He hath inclined His ear unto me, and in my days will I call upon Him.

Refrain: Save us, O Son of God, Who wast baptized by John in the Jordan;
who sing to Thee. Alleluia.

Verse: The pangs of death have encompassed me; the perils of hades have found me. Tribulation and sorrow have I found, and I called upon the name of the Lord. (*Refrain*)

Verse: Merciful is the Lord, and righteous; and our God hath mercy. (*Refrain*)

Verse: Glory... Both now... O, only begotten Son and Word of God...

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THE LITTLE LITANY & THIRD ANTIPHON:

Verse: O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the house of Israel now confess that He is good; for His mercy endureth forever. Let the house of Aaron confess that He is good; for His mercy endureth forever. Let them now who fear the Lord confess that He is good; for His mercy endureth forever.

APOLYTIKION OF THE THEOPHANY OF CHRIST IN TONE ONE

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the likeness of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, 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 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 OF THE THEOPHANY OF CHRIST IN TONE ONE:

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the likeness of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.

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 THEOPHANY OF CHRIST IN TONE FOUR:

Today, O Lord, Thou hast appeared to the universe and Thy light hath been shed upon us who praise Thee with knowledge, saying: Thou hast come and appeared, O unapproachable light.

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PRAYER & THE TRISAGION HYMN

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• *The Scripture of the day:*

THE EPISTLE (For the Sunday after Theophany of Christ):

Clergy: Let us attend!

Reader: Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.

Clergy: Wisdom!

Reader: Reading from the Epistle of Saint Paul to the Ephesians. (4:7-13)

Clergy: Let us attend!

Reader: Brethren, grace was given to each of us according to the measure of Christ’s gift. Therefore, it is said, “When He ascended on high He led a host of captives, and He gave gifts to men.” (In saying, “He ascended,” what does it mean but that He had also descended into the lower parts of the earth? He who descended is He who also ascended far above all the heavens, that He might fill all things.) And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

Clergy: Peace be to thee, who readest.

Reader: And to thy spirit.

Choir: I will sing of Thy mercies, O Lord, forever; with my mouth I will proclaim Thy truth from generation to generation. For Thou hast said: Mercy will be established forever; Thy truth will be prepared in the heavens.

All: Alleluia! Alleluia! Alleluia!

THE GOSPEL (For the Sunday after Theophany of Christ):

The reading from the Holy Gospel according to Saint Matthew. (4:12-17)

At that time, when Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulon and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled: “The land of Zebulon and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned.” From that time Jesus began to preach, saying, “Repent, for the kingdom of Heaven is at hand.”

• 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 Baptism of Christ; Martyr Polyeuktos of Armenia; Venerable Eustratios the wonderworker; New-martyr Parthenas; Metropolitan Philip of Moscow.

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PRAYER LIST: Sarah Sanders, Bill Miller III, Mike Kasap, Dee Khoury, Mary Miller, George & Mona Khalil, Bernice Forzley, Ted Mochel, the Desai Family, Mia Gerber.

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Offering Schedule	Holy Bread - Memorial - Fellowship	Epistle Reader
Sunday, January 9	Sahady Family	Kh Barbara
Sunday, January 16	Open	Open
Sunday, January 23	Baums-Memorial for Frs Patrick /Michael	Rdr Michael
Sunday, January 30	All Church Potluck	Open
Sunday, February 6	Dee Khoury & Sally Favia	Open

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JANUARY BIRTHDAYS AND ANNIVERSARIES

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| Jan. 9 – Efy Trilikis | Jan. 16 – Nicholas Leonard |
| Jan. 10 – David Kaleel | Jan. 22 – Alan Harshman |
| Jan. 11 – Mitch Kaleel, Judy Abraham | Jan. 23 – Sally Favia |
| Jan. 13 – Freda Kapetaneas | Jan. 24 – Christopher Leonard |
| Jan. 14 – Angelo Fousekas | Jan. 31 – Wayne Sanders |

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BULLETIN PART THREE – SPECIAL EVENTS OR INFO

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For **Parish Council Election** in January, **two candidates are needed.** Give your name to one of the Council Election Committee members (Mark Kerasotes, Ron Malooley or George Nimee) **by 16 January 2022.** Responsibilities are to assist the Church’s mission to live and proclaim the Gospel of Christ by stewardship of Parish ministries including facilities, finances, membership, worship, education, fellowship and service to others.

Council Member	Elected 3 Year Term	Year Started	Year Leaves (After 3 Years)	Consecutive Term
Mark Kerasotes	Elected	2019	2022	1st (Can be re-elected)
Michael Kasap	Elected	2020	2023	1st (Can be re-elected)
George Nimee	Elected	2021	2024	1st (Can be re-elected)

Council Member	Appointed 3 Year Term	Year Started	Year Leaves (After 3 Years)	Consecutive Term
Melanie Thompson	Appointed	2019	2022	1st (Can be re-appointed or elected)
Ronald Malooley	Appointed	2020	2023	1st (Can be re-appointed or elected)
Markella Fousekas	Appointed	2021	2024	1st (Can be re-appointed or elected)

Christ is Manifest! Glorify Him! “To each one of us is given the grace according to the measure of the gift of Christ.” This phrase from Paul’s epistle to the Ephesians is appointed for us to hear every year on the Sunday after Theophany. It is in Theophany that we see Jesus Christ baptized, and it is also in Theophany that we therefore see our own baptisms. Because Christ is baptized in the Jordan, our baptism becomes possible, not just a baptism of repentance as had been appointed by John, but a new baptism that includes repentance but exceeds it, because that new baptism gives something beyond forgiveness of sins—it gives “the gift of Christ.” In baptism, we are granted admission into the Church, we are made righteous before God, and become part of the New Covenant of God’s Kingdom. Baptism is a new beginning, a beginning of our membership in the Church. In late seventeenth century Germany, there was a movement among Lutherans called Pietism, and its purpose was to try to refocus people on their personal commitment to the Christian life. There was a problem, though, in how the Pietists went about getting people to renew their personal commitment to Christ. Pietists emphasized that what mattered the most was your own private connection to God, that you were sincere and that you lived a good moral life. What doctrine you believed or which church you belonged to didn’t really matter. The Pietists organized private Bible studies, encouraged independent governance of congregations, and praised preaching that focused on the inner life of the believer. And because these were their emphases, at the same time, they de-emphasized the sense of mutual responsibility that believers had for each other, the sense that local parish life was connected to a larger church beyond the parish, and that salvation was something that was not just a private arrangement between the believer and God. In short, they made religion primarily a private matter. Pietism spread quickly beyond the Lutherans and came to be a cross-denominational movement. Numerous churches adopted this sense of true religion, that doctrine didn’t matter, education didn’t matter, church membership didn’t matter—what mattered was that you and God were on private good terms. Eventually, this sensibility, about what Christianity should be, made it here to America, too, and this is now how most people tend to think of what it means to be a Christian—that it’s a private matter between you and God. But Paul won’t let us interpret this gift in Pietistic terms. He has something much bigger in mind. For Paul, Christianity is not about one’s private path to salvation. No, it’s about the baptized functioning together as the Church, and in that mutual edification we are all saved together. The gift of Christ is not for the building up of the individual Christian and his private spiritual “needs”! It’s “for the perfecting of the saints, for the work of ministry, for building up the Body of Christ.” He says this building up is “until we all arrive at the unity of the faith, and of the knowledge of the Son of God, to a perfect man, toward the measure of the stature of the fullness of Christ.” Until we all arrive! That’s right. We are in this together. We are all called to the work of ministry. The gift of Christ in baptism and in all the sacramental life of the Church equips us for this work of perfecting each other, for the work of the ministry. The true Christian is not a religious “consumer” who comes here to “get” something out of church. The true Christian is a worker of ministry who is baptized into Christ in order

to work together for the perfecting of the saints. If you think that Christian life is about your own private path, that you don't have a critical responsibility to other Christians to help perfect them in every way through your own ministry, then you have perhaps unknowingly submitted yourself to a 350-year-old movement begun by a Lutheran. And we have to get over this clericalist idea that we have a few "religious professionals" whose job it is to serve, to pastor, to educate, and to heal. Clericalism is the natural outgrowth of Pietism—if Christian life is about my private path to God, then I don't have a duty to be a "professional" in the Church. I just look to be served by the handful of necessary "professionals" we keep around to get the job done. But this is wrong. Yes, we all have different roles, but if you think that you have to wear a cassock or a collar in order to be a true servant of the Church, then you've got it wrong. In his list of different roles in the Church, does Paul list "ordinary Christian" in there somewhere? No, everyone is an active servant in the Church. Everyone is here to help equip and perfect one another. Most of our parishes are Pietist in their basic feeling and clericalist in their operation. The average parishioner does not see himself as one whose job it is to help perfect the rest. The average parishioner does not believe that he is supposed to be an educator, a helper, and a healer. But, brothers and sisters, we cannot afford to be satisfied with this weakness. Our salvation truly does depend on being Church in all the fullness of what that means, that we become an army of those who minister to one another, who educate one another, who encourage one another, who heal one another. We are all on staff here. No one is just a "member." No one is just an "ordinary Christian." Part of our great calling is that we as Christians are, like Israel of old, a whole nation of priests. Not all are pastors, to be sure, but all are priests. Where we gather architecturally corresponds to the part of the ancient Jewish temple that was the Court of the Priests. Only priests enter and serve here in this holy place. We have all been given the gift of Christ. We are all called—every one of us, with no exceptions—to build up the Body of Christ. The irony of the Pietist movement is that, as it began to dissolve the bonds of churchliness that had existed for so many centuries, it also began to dismantle the true fulfillment of the Christian life. The very things that it aimed at—personal commitment and sincerity and fulfillment—were being undermined by the dissolution of the sense that what it meant to be a Christian was communal. Our faith is indeed personal, but it is not private. And there is nothing more personal than when persons are in communion with one another. So how will you use the gift of Christ? How will you build up the Body of Christ? Let us do this together, "until we all arrive at the unity of the faith, of the fullness of Christ." (by Fr. Andrew Stephen Damick, abbr)

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With the baptism of Jesus, His public preaching ministry begins, and it is said that with this moment is fulfilled Isaiah's prophecy: "The people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." When Jesus begins preaching, He brings light to the darkness, because He is the light. Those of us who are sitting in the shadow of death have seen light dawn, the light of Jesus. It's the beginning of a new era. There are two parts to the message He

preaches. First, there is a call to action: “Repent,” He says. And then He gives a warrant for that call to action: “for the kingdom of Heaven is at hand.” What is this Kingdom of Heaven? Why is it at hand? First, we should note that the Greek word here for kingdom refers not to a nation-state in the modern sense but rather to the ruling influence of a king. Understood especially in the light of Theophany, we see that Satan’s ruling influence has been at play here in this world, and at Theophany, with the blessing of the waters, God begins the process of reclaiming this world for Himself, the world He created. It is being returned to His rule. When the Kingdom of Heaven comes to us, we are given the opportunity of being its citizens, of acknowledging the ruling influence of the King of kings. This is an important shift in human life. At the beginning of baptism, for instance, we are asked if we renounce Satan. And then we are asked if we align ourselves with Christ. It is a very clear renunciation of citizenship under the prince of darkness and pledging of allegiance to the King Who is Light. Just like when someone immigrates from one country to another and has to obey the laws and live according to the ways of his new country, then so do Christians “immigrate” to the Kingdom of Heaven, accepting its laws and customs, living in new ways that are appropriate to the King Whose ruling influence they are accepting. Even more deeply, however, in Luke 17:21, the Lord says that “the Kingdom of God is within you.” This offer of citizenship to those who will align themselves with Him, is accomplished first of all within the human person. God has placed His law in our hearts (Jer. 31:33, Rom. 2:15, Heb. 10:16). The covenant that is this new Kingdom is a covenant of the heart. And that means that it penetrates all the way to the heart and even finds its origins in the heart. God has given us an inner universe where we may seek and find Him. It is a Kingdom that is within us and also binds us all together. And why is it at hand? It’s because Jesus is here, the King of kings, and so we repent. While repentance does include the cessation of evil, it is a far more wholesome and positive action. It is not only to turn away from evil, but toward Jesus, to accept that loving relationship with Him, to accept that intimacy with Him that He offers, to accept the healing that He brings simply by His presence and His touch especially in the sacraments. When you repent, you are not just being sorry for your sins and promising not to do them any more, working to change your life. It is the deepening of love and trust with Him. It is getting to know Him better, to spend time with Him, to be in His presence just as you would seek out the presence of a friend. The idea that repentance is a negative thing is a lie whispered from the evil one to us, to convince us to remain under his ruling influence, under his kingdom. Repentance is even deeper, though, because it is to be welcomed into the very family of the King. He calls us not only citizens of His Kingdom but sons, heirs according to the promise. Consider that when Jesus taught us to pray “Our Father Who art in Heaven,” He was teaching us that the Father is not only the Father of you and me, but that Christ is our Brother. He calls us to pray with Him to our Father. Why do we pray so often “Lord, have mercy”? You cannot say “Lord, have mercy” without turning to and addressing the Lord. This day is the inauguration of a kingdom not of power but of mercy, a kingdom of relationship. “Repent, for the Kingdom of Heaven is at hand.” (by Fr. Andrew Stephen Damick, *abbr*)