



SAINT GEORGE ORTHODOX CHURCH

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

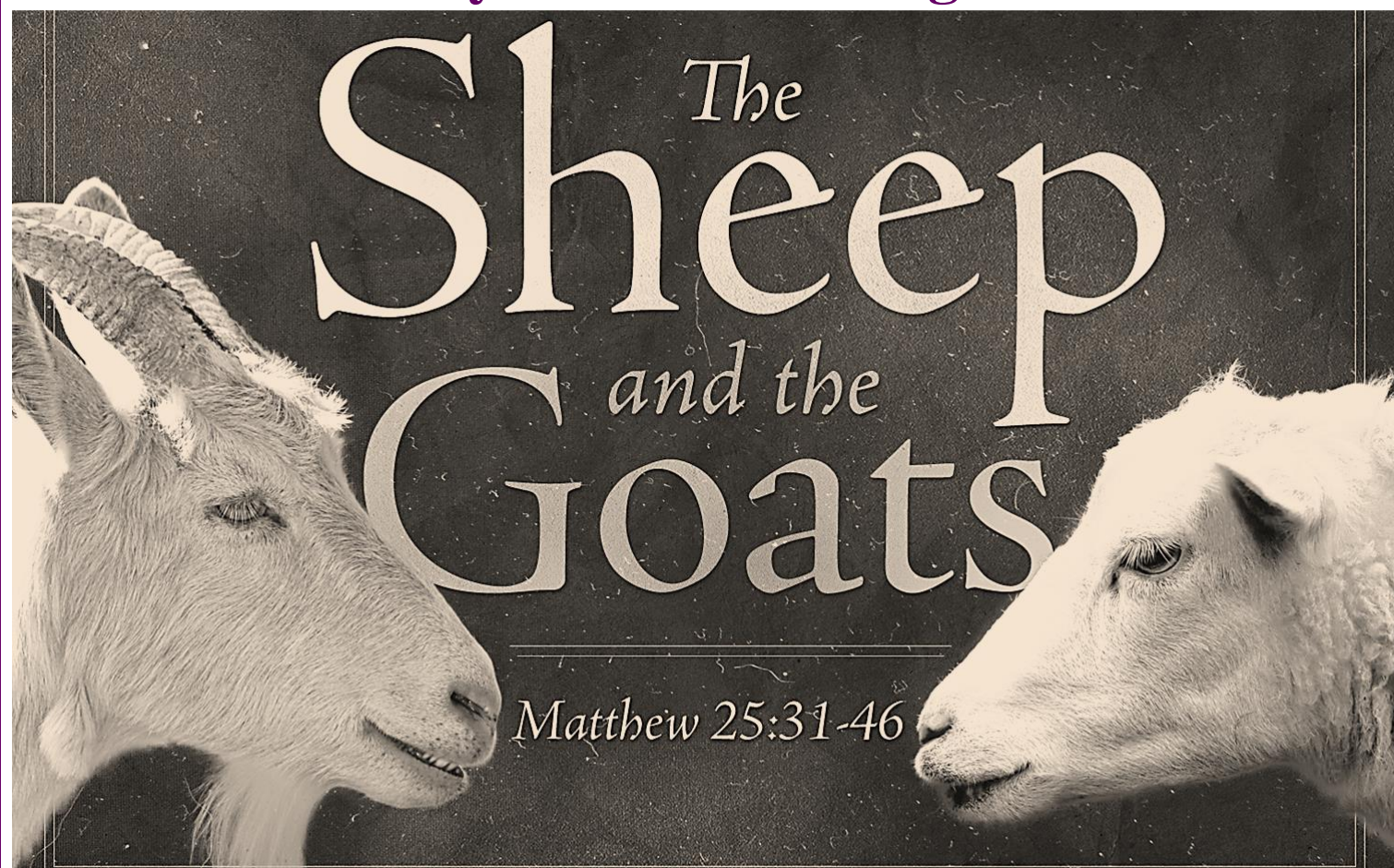
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Antiochian Orthodox Christian Archdiocese of North America
Metropolitan JOSEPH

Diocese of Toledo and the Midwest
Bishop ANTHONY

“One, Holy, Catholic & Apostolic Church”

Sunday, 27 February 2022; Tone 3 / Eothinon 3 Sunday of the Last Judgement



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

PASTOR: Father Mark Sahady

ECCLESIAARCH: Rdr Michael Baum

SACRISTAN: Sbdn David Anderson

PARISH COUNCIL MEMBERS:

Melanie Thompson, *Chair*
Wayne Sanders, *Vice-Chair*
Ronald Malooley, *Treasurer*
Nicholas Schaefer, *Secretary*
George Nimee

Genie Sanders, *Chanters/Choir*
Dee Khoury, *Antiochian Women*
David Anderson, *Sunday School*
Robert Abraham, *Facilities*
Markella Fousekas

**BULLETIN PART ONE – ANNOUNCEMENTS
CHURCH FINANCES**

January 2022 Income-Expense

Total January Income: \$6,802.74
Total January Expenses: \$4,401.34
Net Income January: \$2,401.40

January 2022 Total Assets

Checking Account: \$ 27,804.01
TD Ameritrade Legacy: \$98,348.77
Total Assets: \$126,152.78

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

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

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

February 25, Friday, **7 pm Vespers & Memorial for the Departed**

February 26, Saturday, **5 pm Vespers**

February 27, Sunday, **8:45 am Matins, 10 am Divine Liturgy, 11:15 am Fellowship,**

-----**Last Day for Meat Before Lent**-----

March 2, Wednesday, **7 pm Pre-Lent Hours & Vespers**

March 4, Friday, **7 pm Pre-Lent Hours & Vespers**

March 5, Saturday, **6 pm Vespers**

March 6, Sunday, **8:45 am Matins, 10 am Divine Liturgy, 11:15 am Fellowship,**

-----**Last Day for Dairy Before Lent this Monday**-----

March 7, Monday, **7 pm Grand Compline & Canon**

March 9, Wednesday, **5:30 pm Pre-Sanctified Liturgy & Potluck**

March 11, Friday, **7 pm Akathist**

March 12, Saturday, **6 pm Vespers, Change Clocks Forward 1 Hour Tonight.**

March 13, Sunday, **8:45 am Matins, 10 am Divine Liturgy, 11:15 am Fellowship,**

6:30 pm Pan-Orthodox Vespers at St George in Cicero, IL.

March 14, Monday, **7 pm Grand Compline & Canon**

March 16, Wednesday, **5:30 pm Pre-Sanctified Liturgy & Potluck**

March 18, Friday, **7 pm Akathist**

BULLETIN PART TWO – WORSHIP

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

THE DOXASTICON FOR SUNDAY OF LAST JUDGMENT IN TONE ONE

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

Let us first cleanse ourselves, O brethren, by the queen of virtues; for behold she hath come bringing to us a wealth of blessings, quenching the uprisings of the passions and reconciling sinners to the Master. Therefore, let us welcome her with gladness, crying to Christ God: O Thou Who rose from the dead, keep us uncondemned who glorify Thee, O Thou Who alone art sinless.

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.

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:

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

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THE LITTLE LITANY & THE SECOND ANTIPHON:

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

Verse: Glory to the Father... Both now and ever... O, only begotten Son and Word...
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THE LITTLE LITANY & THIRD ANTIPHON:

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.

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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 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 FOR SUNDAY OF LAST JUDGMENT IN TONE ONE:

When Thou comest, O God, to earth with glory, and all creatures tremble before Thee, and the river of fire floweth before the Altar, and the books are opened and sins revealed, deliver me then from that unquenchable fire, and make me worthy to stand at Thy right hand, O righteous Judge.

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PRAYER & THE TRISAGION HYMN

• *The Scripture of the day:*

THE EPISTLE (For Sunday of the Last Judgment):

Clergy: Let us attend!

Reader: The Lord is my strength and my song.

With chastisement has the Lord chastened me!

Clergy: Wisdom!

Reader: Reading from the First Epistle of Saint Paul to the Corinthians. (8:8-9:2)

Clergy: Let us attend!

Reader: Brethren, food will not bring us closer to God; for neither if we eat, are we the better, nor if we do not eat, are we the worse. But take heed lest by any means this authority of yours become a stumbling block to those who are weak. For if anyone sees you, as someone who has knowledge, reclining at a table in an idol's temple, will not the conscience of the one who is weak be emboldened to eat of the things sacrificed to idols, and through your knowledge the weak brother perishes, for whom Christ died? And thus, sinning against the brethren, and wounding their conscience when it is weak, you sin against Christ. Therefore, if food causes my brother to stumble, I will not eat meat forever, lest I cause my brother to stumble. Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not you my work in the Lord? If to others I am not an apostle, yet at least I am to you; for the seal of my apostleship are you in the Lord.

Clergy: Peace be to thee, who readest.

Reader: And to thy spirit.

Choir: The mouth of the righteous shall meditate wisdom,
and his tongue shall speak of judgment.

All: Alleluia! Alleluia! Alleluia!

THE GOSPEL (For Sunday of the Last Judgment):

The Reading from the Holy Gospel according to Saint Matthew. (25:31-46)

The Lord said, "When the Son of man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Before Him will be gathered all the nations, and He will separate them one from another as a shepherd separates the sheep from the goats, and He will place the sheep at His right hand, but the goats at the left. Then the King will say to those at His right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you welcomed Me, I was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.' Then the righteous will answer Him, 'Lord, when did we see Thee hungry and feed Thee, or thirsty and give Thee drink? And when did we see Thee a stranger and welcome Thee, or naked and clothe Thee? And when did we see Thee sick or in prison and visit Thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me.' Then He will say to those at his left hand, 'Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, I was a stranger and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they also will answer, 'Lord, when did we see Thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to Thee?' Then He will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to Me.' And they will go away into eternal punishment, but the righteous into eternal life."

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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.

COMMEMORATION: The Venerable Prokopios the Confessor of Decapolis; and Thalelaeus, hermit of Gabala in Syria.

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PRAYER LIST: Sarah Sanders, Bill Miller III, Ron & Dottie Malooley, Mike Kasap, George & Mona Khalil, James Lee Farral, Angelina & newborn Evangeline Panizzi.

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Dates to Note: Lent begins on 7 March. Palm Sunday is 17 April. Pascha is 24 April.
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Offering Schedule	Holy Bread - Memorial - Fellowship	Epistle Reader
Sunday, February 27 Last Meat Day	Maribeth Soldati	Open
	Holy Bread & Food	Usher
Sunday, March 6 Last Dairy Day	Ladies of the Church	Patrice Nimee Nicole Wiltse
Sunday, March 13	Schaefer Family	Lynette Forsa Andrea Schaefer
Sunday, March 20	Open	Patrice Nimee Ruth Baum
Sunday, March 27	Open	Patrice Nimee Kh Barbara Sahady
Sunday, April 3	Richard & Bette Malooley	Open
Sunday, April 10	Bob Abraham Memorial for Henry & Gwen	Open
Sunday, April 17 Palm Sunday	Medawar & Sanders	Open
Holy Thursday Morning	Leonard & Panizzi Families	Open
Holy Saturday Morning	Open	Open
Midnight Sunday, April 24, Pascha	Open	Open

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FEBRUARY-MARCH BIRTHDAYS AND ANNIVERSARIES

Feb. 24 – Brianna Kaleel	March 6 – Dee Khoury
Feb. 25 – Kenneth Welgatt, Hillary Thompson	March 13 – Nick Schaefer
Feb. 27 – Harrison Leonard	March 23 – Anne Abraham
March 4 – Ron Ford	March 24 – George Kaleel
	March 30 – Christopher Baran, Dina Desai

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BULLETIN PART THREE – SPECIAL EVENTS OR INFO

We are entering into our Great Lenten Season and preparing for the 48th Anniversary of **Food for Hungry People & Charitable Outreach Campaign 2022**. During the difficult time of the pandemic, we have experienced so many challenges within our families and parishes. One thing that never changes, however, is the power of Great Lent to strengthen us through prayer, fasting, and almsgiving. Let us again embrace our Lenten struggles and demonstrate how strong we are in our faith by resolving to respond to the needs of those all around us and, in the process, renew our own faith!



ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA
Great Lent, 2022

Beloved Clergy and Faithful of our Archdiocese,

Blessings to you and your families in the name of our great God and Savior, Jesus Christ!

As we enter Great Lent—this consecrated season of repentance—the Church summons us to focus even more intently on drawing near to God. She shows us proven paths of approach to Him: not just fasting and prayer but also sharing our material blessings with others. From the saints we learn that charitable giving is not just about helping our neighbor, but even more importantly, it is a means of approach to God. St. Paul encourages us, “Do not forget to do good and to share, for God is well pleased with such sacrifices” (Heb. 13:16), and he thus teaches us that charity is a form of holy sacrifice—an act of worship that shows our love for God and invites Him into our lives.

In the same vein, St. John Chrysostom describes philanthropy as a holy and priestly ministry, urging us to “put on the vestment of philanthropy, which is holier than the priestly clothing.” He goes on to exhort us: “When you see a poor believer, think that you behold an altar; when you see a miserable beggar, do not just refrain from insulting him but even reverence him” (Homily 20 on Second Corinthians). His words remind us that people in need do us a service, by providing us a way to show God love and honor. For, as our Lord said, “As you did it to one of the least of these my brethren, you did it to me” (Matt. 25:40).

With this in mind, over the past 48 years our Archdiocese has encouraged you to give alms during Lent through *Food for Hungry People and Charitable Outreach*. Once again, we appeal to your generosity and your love of God, asking you to offer God a gift by putting food and other necessities into the hands of the poor. May your gift from the heart be received by God as a pleasing and holy sacrifice, and may He give you in return the joy of His presence.

With prayers that we all be granted strength for the holy struggle ahead and that we be found worthy to celebrate joyously the victory of our Crucified and Risen Lord, I remain,

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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Save your yellow onion skins in a plastic bag in the refrigerator and then bring them to Church during Holy Week to dye Easter-Pascha Eggs red on Holy Friday.
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A new heart of mercy and love. Readings: 1 Cor. 8:8–9:2 and Matt. 25:31–46.
Today is both Meatfare Sunday and the day on which we remember the Last Judgment. The readings above speak to both of these directly and in complementary ways. With Meatfare Sunday our preparation for Great Lent begins to take on a concretely dietary aspect, as its name indicates. This is the last day before Great Lent for eating meat. Thus begins, as it were, a warm-up for the hard exercises, the asceticism, ahead of us. It is very easy to miss the point of such practices. The purpose of such efforts is not simply to do what is expected of us, but instead to allow ourselves to be weaned from our dependency on everything that might separate us from God—not because it is bad in itself, but because of how we relate to it or depend on it. I’m reminded of this every time I persuade myself that I can’t do anything in the morning until I’ve had a cup of coffee: there is nothing at all wrong with coffee; and it is not my body that craves it; it is rather my mental attitude towards coffee or caffeine that has made that cup into my “god.” We hear Paul remind us that the food itself is not the issue: it makes no difference to God whether we eat meat or don’t. God is not concerned with our diet! We are free in all of this, and it is this freedom which makes what we do of any worth anyway. If we freely, willingly, eagerly even, undertake the disciplines which the Church sets before us, we might just come to be less dependent upon our creature comforts. Only then will we come to realize that we are in fact truly dependent only upon God, for in truth most of us, most of the time, do not realize this. Only then will we come to know God truly, and to know God acting in us. The freedom that Paul had in mind was even more radical: he was talking about the freedom of eating food offered to idols in pagan temples. Eating food that has been offered to idols... ! This is the paradigmatic expression of religious devotion; it is what we do, when we gather together as the body of Christ, to partake in his body. So, when Paul says that we are free to eat such food, it is strong language indeed. We can only do this, as he points out, knowing that the idols are false, so that there is therefore nothing to prevent Christians from eating such food. But he warns us, if our eating such food causes our brothers a scandal, and perhaps leads them astray—so that they also eat such food, while still thinking that idols are somehow real—then we are guilty of misusing our freedom to the destruction of others. We are responsible for having injured the one for whom Christ died. As we move ever closer towards Great Lent, then, we are reminded that we are totally free, with the proviso that what we do must be for the building up, rather than the destruction, of the body of Christ. Having been confirmed in our freedom (and been warned what a dangerous liberty it is), and having heard, over the last two Sundays (the Publican and the Pharisee, and the Prodigal Son) of God’s patience and inexhaustible compassion—that he is ready to receive every sinner who returns to him—we are now reminded in today’s Gospel of the other side of this awesome truth: that the God who receives sinners does so as their judge. As we

heard, when Christ comes again in his glory, sitting upon his throne, he comes as our judge. We enter Great Lent, therefore, as a period of preparation for the return of our Savior, waiting for him, as we also do on the first days of Holy Week, waiting for the one who will return unexpectedly, in the middle of the night, to take us as he finds us. In both cases we are presented with the humiliated Christ, the man of sorrows—the Bridegroom. In the words of today’s Gospel, Christ identifies himself precisely with the lowly, the outcast and the unwelcome: the hungry, the sick, the destitute, the stranger, the one in prison. These are his brethren, and what we do to the least of these, we do to Christ himself. In all of this, Christ is not a judge in the sense of someone who takes records, evaluates the evidence, and then pronounces a sentence. Definitely not! God bestows his bounty upon the sinners and the righteous alike. Rather it all depends upon our state, how he finds us. How we respond to him then will depend upon the habits that we’re developing even now. It is this that will determine whether we become a vessel of his glorification or of his judgment. The judgment that we bring upon ourselves is one that we are working out even now—in all our dealings with others, here and now, every day and every moment. Notice that nothing particularly great is expected of us (and nothing is said about fasting): we are presented with the poor asking for food, some bread—not a banquet; others asking for a roof, a piece of clothing, some cold water, a visit—nothing much, and certainly nothing which is not in our power to do. In all of this, if we harden our hearts towards others, if we fail to respond to the opportunities which present themselves, then we are already passing judgment on ourselves. If we cannot receive him in his brethren, then we will no longer know how to receive Christ. When Christ returns in glory, we will be told to depart into the eternal fire—fire which is not prepared for us, but for the devil himself. If we cannot respond to our neighbor in need, then the very glory and splendor of Christ when he returns will also be too much for us: for it is the same Christ in each case, even if we do not recognize him. But such lack of compassion is not our proper inheritance; this is not how we were created to be. It is striking that those who did open their hearts and their goods and time to others were also surprised at Christ’s words: “When did we do this to you?” They were not serving the poor out of a sense of duty, or hoping for a reward, but simply acting out of love, and in so doing acquiring a new heart of mercy and love, a heart which opens them up to receive the glory and splendor of Christ. This is the inheritance which has been prepared for us from the foundation of the world. Seeing God in one’s neighbor and responding in a Christ-like fashion—this is what it is to be in the image of God, living in the kingdom or paradise of God. Let us pray that we may prepare ourselves for the approaching Lenten season, and also, more generally, that we be able to see every moment of our life as being under the judgment of the returning Christ, for we assuredly are. (*Homily by Fr. John Behr*)

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Do not forget that in order for our fasting to be effective and beneficial to our souls, it must be accompanied by prayer, repentance, forgiveness, alms-giving and good works. Fast from anger, judging, pride, gossip, lust, & foul talk. Let us not bite our neighbor!