



# SAINT GEORGE ORTHODOX CHURCH

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

815-664-4540 [www.springvalleyorthodox.com](http://www.springvalleyorthodox.com)

Antiochian Orthodox Christian Archdiocese of North America  
Metropolitan JOSEPH

Diocese of Toledo and the Midwest

Bishop ANTHONY

“Love, Pray, Repent”

“One, Holy, Catholic & Apostolic Church”

## 19 June 2022, All Saints Sunday Tone 8 / Eothion 1



**MATINS/ORTHROS, 8:45 AM • DIVINE LITURGY, 10:00 AM**

**PASTOR:** Father Mark Sahady

**PARISH COUNCIL MEMBERS:**

### **Elected / Appointed Members**

Melanie Thompson, *Chair*  
Wayne Sanders, *Vice-Chair*  
Ronald Malooley, *Treasurer*  
Nicholas Schaefer, *Secretary*  
George Nimee, *Antiochian Men*  
Rdr Michael Baum, *Ecclesiarch*

### **Organization Representatives**

Genie Sanders, *Chanters/Choir*  
Dee Khoury, *Antiochian Women*  
Sbdn David Anderson, *Sunday School*  
Robert Abraham, *Facilities*  
Nicholas Medawar, *Order of St Ignatius*  
No Teen Rep Presently, *SOYO*

**BULLETIN PART ONE – ANNOUNCEMENTS & INFO**

**WORSHIP** On Youtube: [https://www.youtube.com/channel/UCVy\\_\\_6R3xbIrx-UI8H63AUA](https://www.youtube.com/channel/UCVy__6R3xbIrx-UI8H63AUA)  
**STUDIES & MEETINGS** On Zoom: <https://us02web.zoom.us/j/5822049765>

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**SCHEDULE OF EVENTS**

June 19, Sunday, **8:45 am Matins, 10 am Divine Liturgy, 11:15 am Fellowship**  
 June 20-28, **Saints Peter and Paul Fasting for Missionary Outreach**  
 June 23, Thursday, **1:30 pm Bible Study – Revelation On Zoom**  
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 June 25, Saturday, **6 pm Vespers**  
 June 26, Sunday, **8:45 am Matins, 10 am Divine Liturgy, 11 am Parish Meeting, 11:15 am Fellowship**  
 June 28, Tuesday, **6 pm Vespers for Saints Peter and Paul**  
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 July 3, Sunday, **10 am Typica Service** Instead of Normal Services  
 July 7, Thursday, **1:30 pm Bible Study – Revelation On Zoom**  
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 July 9, Saturday, **3:30 pm Baptism of Mavick Malooley, 6 pm Vespers**  
 July 10, Sunday, **8:45 am Matins, 10 am Divine Liturgy, 11:15 am Fellowship**  
 11:45 am Antiochian Women Meeting  
 July 13-17 Sacred Music Institute at the Antiochian Village  
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 July 17, Sunday, **10 am Typica Service** Instead of Normal Services  
 July 18-22 Clergy Symposium at the Antiochian Village  
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 July 23, Saturday **6 pm Vespers**  
 July 24, Sunday, **8:45 am Matins, 10 am Divine Liturgy, 11:15 am Fellowship**  
 July 28, Thursday, **1:30 pm Bible Study – Revelation On Zoom**  
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<b>Offering Schedule</b>	<b>Holy Bread &amp; Food</b>	<b>Epistle Reader</b>
<b>Sunday, June 19</b>	Open	Open
<b>All Saints/Father’s Day</b>		
<b>Sunday, June 26, Fast</b>	George & Patrice Nimee	George Nimee
<b>Sunday, July 3</b>	Reader Service – No Meal	
<b>Sunday, July 10</b>	Open	Open
<b>Sunday, July 17</b>	Reader Service – No Meal	

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**JUNE BIRTHDAYS & ANNIVERSARIES**

June 1 – Ron and Dottie Malooley (anniv)	June 19 – Nick & Andrea Schaefer (anniv)
June 3 – Mary Miller	June 20 – Christopher/Melissa Leonard (a)
June 4 – Jeremiah Schaefer	June 20 – Angela Forsa, Elijah Schaefer
June 11 – Matthew/Angelena Panizzi (anniv)	June 23 – Melissa Leonard
June 12 – Kim & Jeannie Leonard (anniv)	June 26 – Kenneth Wiltse
June 17 – Adelaide Miriam Leonard	June 28 – Carole Ball
June 16 – Melanie Thompson	June 28 – Mark & Nicole Wiltse (anniv)

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**CHURCH FINANCES**

**April 2022 Income-Expense**

Total April Income: \$10,293.48  
 Total April Expenses: \$16,093.93  
 Net Income April: \$-5,800.45

**January-April 2022 Totals**

Total Year Income: \$ 22,051.61  
 Total Year Expense: \$34,155.55  
 Total Year Net Income: \$-12,103.94

## BULLETIN PART TWO – WORSHIP

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

### THE FIRST EOTHINON DOXASTICON IN TONE ONE:

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

As the disciples were hastening to the mountain, the Lord came to them that He might raise them from things earthly; and they worshipped Him and learned of the power given to Him in every place. They were sent forth to every land under heaven to preach the Resurrection from the dead and the restoration to the Heavens. He that cannot lie promised also that He would be with them forever, even Christ God, the Savior 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 “Having risen from the tomb”

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- 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) Vs. Glory... Both now... O, only begotten Son and Word of God...*

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### THE LITTLE LITANY THE THIRD ANTIPHON:

### RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

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### THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAY:

Come, let us worship and fall down before Christ.

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

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

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

### RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

## APOLYTIKION OF ALL SAINTS IN TONE FOUR

Thy Church, O Christ God, hath regaled herself in the blood of Thy Martyrs throughout the entire world, as in porphyry and purple. Through them she lifteth her voice crying: Turn with Thy compassion toward Thy people, and grant peace to Thy city, and to our souls 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 OF ALL SAINTS IN TONE EIGHT

As first-fruits of our nature to the Planter of created things, the world presenteth the God-bearing martyred Saints in offering unto Thee, O Lord. Through their earnest entreaties, keep Thy Church in deep peace and divine tranquility, through the pure Theotokos, O Thou Who art greatly merciful.

## LITANY & TRISAGION HYMN

- The Scripture of the day, following the Anti-Trisagion Hymn:

### THE EPISTLE

**Clergy:** Let us attend!

**Reader:** God is wondrous in His saints. In the churches, bless ye God.

**Clergy:** Wisdom!

**Reader:** The Reading from the Epistle of Saint Paul to the Hebrews. (11:33-12:2)

**Clergy:** Let us attend!

**Reader:** Brethren, all the saints through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, and turned to flight armies of the aliens. Women received their dead by resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection. And others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in skins of sheep and goats, being destitute, afflicted, tormented (of whom the world was not worthy), wandering in deserts and mountains, and in dens and caves of the earth. And all these, having obtained a witness through their faith, did not receive the promise, since God had foreseen something better for us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which does so easily beset us, and let us run with patience the race that is set before us, looking to Jesus the Author and Perfecter of our faith.

**Clergy:** Peace be to thee, who readest.

**Reader:** And to thy spirit.

**Reader:** The righteous cried & the Lord heard & delivered them out of their troubles. Many are the afflictions of the righteous; the Lord will deliver them out of them all.

**All:** Alleluia! Alleluia! Alleluia!

## THE GOSPEL

**Reading from the Holy Gospel according to St. Matthew (10:32-33, 37-38; 19:27-30)**

The Lord said to His disciples, “Everyone who acknowledges Me before men, I also will acknowledge before my Father Who is in heaven; but whoever denies Me before men, I also will deny before My Father Who is in heaven. He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me; and he who does not take his cross and follow Me is not worthy of Me.” Then Peter said in reply, “Lo, we have left everything and followed Thee. What then shall we have?” Jesus said to them, “Truly, I say to you, in the New World, when the Son of Man shall sit on His glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My Name’s sake, will receive a hundred fold, and inherit eternal life. But many that are first will be last, and the last first.”

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• **After “One is Holy, One is Lord...” & “I Believe O Lord and I Confess...” Sing:  
KOINONIKON (COMMUNION HYMN) OF ALL SAINTS IN TONE EIGHT:**

Rejoice in the Lord, O ye righteous; praise is meet for the upright. Alleluia.

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**COMMEMORATION:** The Apostle Jude (Thaddeus), brother of the Lord; Venerable Zenon of Palestine; and Martyr Zosimas the Soldier at Antioch in Pisidia—and of all the saints of all ages who are well-pleasing to God.

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### The Divine Liturgy

The word liturgy means common work or common action. The word church means a gathering or assembly of people specifically chosen and called apart to perform a particular task. The Divine Liturgy is the common action of Orthodox Christians officially gathered to constitute the People of God called the Orthodox Church. It is the action of God for His People and the action of the Church assembled by God in order to be together in one community to worship, to pray, to sing, to hear God’s Word, to be instructed in God’s commandments, to offer itself with thanksgiving in Christ to God the Father, and to have the living experience of God’s eternal kingdom through communion with the same Christ Who is present in his people by the Holy Spirit. The Divine Liturgy is always done by Orthodox Christians on the Lord’s Day of Resurrection which is Sunday, the “day after Sabbath” which is the first day of creation and the last day—the eighth day—of the Kingdom of God. This is the day of Christ’s resurrection from the dead, the day of God’s judgment and victory predicted by the prophets, the Day of the Lord which inaugurates the presence and the power of the “kingdom to come” already now within the life of this present world. As the common action of the People of God, the Divine Liturgy may be celebrated only once on any given day in an Orthodox Christian community - All the members of the Church gathered together with their pastor in one place at one time. This includes even small children and infants who participate fully in the communion of the liturgy from the day of their entrance into the Church through baptism and chrismation. Because of its common character, the Divine Liturgy may never be celebrated privately by the clergy alone. It may never be served just for some and not for others, but for all. Thus there may be, and usually are, special petitions at the Divine Liturgy for the sick or the departed, or for some very particular purposes

or projects, but there is never a Divine Liturgy which is done exclusively for private individuals or specific isolated purposes or intentions. The Divine Liturgy is always “on behalf of all and for all.” Because the Divine Liturgy exists for no other reason than to be the official all-inclusive act of prayer, worship, teaching, and communion of the entire Church in heaven and on earth, it is not merely an act of personal piety or a prayer service. The Divine Liturgy is the one common sacrament of the very being of the Church itself - the manifestation of the essence of the Church as the Community of God in heaven and on earth. It is the one unique sacramental revelation of the Church as both the mystical Body and the Bride of Christ. As the central mystical action of the whole church, the Divine Liturgy is always resurrectional in spirit. It is always the manifestation to his people of the Risen Christ and an outpouring of the life-creating Spirit. It is always communion with God the Father. The Divine Liturgy, therefore, it is never mournful or penitential nor the expression of the darkness and death of this world, which is why it is not done on weekdays during Lent. It is always the expression and the experience of the eternal life of the Kingdom of the Blessed Trinity. The Divine Liturgy celebrated most is called the Liturgy of Saint John Chrysostom. It is shorter than the Liturgy of Saint Basil the Great that is used only ten times during the Church Year. The eucharistic prayers of each of these liturgies were formulated during the fourth and fifth centuries. The first part is the gathering called the synaxis. It has its origin in the synagogue gatherings of the Old Testament, and is centered in the proclamation and application of the Word of God. The second part of the Divine Liturgy is the eucharistic offering. It is related to the Old Testament temple worship, the priestly sacrifices of the People of God; and in the central saving event of the Old Testament, the Passover (Pascha). In the New Testament Church Jesus Christ is the Living Word of God, and it is the Christian gospels and apostolic writings which are proclaimed at the first part of the Divine Liturgy. Also in the New Testament Church, the central saving event is the one perfect, eternal and all-sufficient sacrifice of Jesus Christ, the one great High Priest who is also the Lamb of God slain for the salvation of the world, the New Passover. In the Divine Liturgy we participate in the voluntary self-offering of Christ to the Father, accomplished once and for all upon the Cross by the power of the Holy Spirit. In and through this unique sacrifice of Christ, the faithful Christians receive Holy Communion with God. The Church admits all persons to the first part of the Divine Liturgy, while reserving the second part strictly for those who were formally committed to Christ through baptism and chrismation in the Church. Originally, non-baptized persons were not permitted even to witness the offering and receiving of Holy Communion by the faithful Christians. Thus the first part of the Divine Liturgy came to be called the Liturgy of the Catechumens, that is, the liturgy of those who were receiving instructions in the Christian Faith in order to become members of the Church through baptism and chrismation. It also came to be called, for obvious reasons, the Liturgy of the Word. The second part of the Divine Liturgy came to be called the Liturgy of the Faithful. Although it is generally the practice in the Orthodox Church today to allow non-Orthodox Christians, and even non-Christians, to witness the Liturgy of the Faithful, it is still the practice to reserve actual participation in the sacrament of Holy Communion only to members of the Orthodox Church who are fully committed to the life and teachings of the Orthodox Faith as preserved, proclaimed and practiced by the Church throughout its history. *(From The Orthodox Faith by Fr Thomas Hopko)*