



“Love, Pray, Repent”
“One, Holy, Catholic & Apostolic Church”

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

26 June 2022, Tone 1 / Eothion 2 Second Sunday after Pentecost



Are You Following Christ's Call ?

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

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

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SCHEDULE OF EVENTS

June 20-28, **Saints Peter and Paul Fasting for Missionary Outreach**

June 25, Saturday, **6 pm Vespers**

June 26, Sunday, **8:45 am Matins, 10 am Divine Liturgy, 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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July 30, Saturday 6 pm Vespers

July 31, Sunday, **8:45 am Matins, 10 am Divine Liturgy, 11:15 am Fellowship**

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Offering Schedule	Holy Bread & Food	Epistle Reader
Sunday, June 26, Fast	George & Patrice Nimee	George Nimee
Sunday, July 3	Reader Service – No Meal	
Sunday, July 10	Open	Open
Sunday, July 17	Reader Service – No Meal	
Sunday, July 24	Mike & Ruth Baum	Rdr Michael Baum
Sunday, July 31	Open	Open

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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

May 2022 Income-Expense

Total May Income: \$12,806.44

Total May Expenses: \$1,950.89

Net Income May: \$10,855.55

January-May 2022 Totals

Total Year Income: \$ 34,858.05

Total Year Expense: \$36,106.44

Total Year Net Income: \$-1,248.39

BULLETIN PART TWO – WORSHIP

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

THE SECOND EOTHINON DOXASTICON IN TONE TWO:

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

They who were with Mary came and brought with them ointments; and as they were at a loss how to achieve their desire, they saw that the stone had been rolled, and a divine young man removed all anxiety and trouble from their souls by saying, The Lord Jesus hath risen. Wherefore, they proclaimed to His Disciples, that they should hasten to Galilee and behold Him, risen from the dead; for He is the Lord, the 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”

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

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THE GREAT LITANY AND THE FIRST ANTIPHON:

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

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THE LITTLE LITANY AND 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 AND THE THIRD ANTIPHON: RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

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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 ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

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.

ORDINARY KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

+++ THE LITANY AND THE TRISAGION HYMN +++

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

THE EPISTLE (For Second Sunday after Pentecost)

Clergy: Let us attend!

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

Clergy: Wisdom!

Reader: The Reading from the Epistle of Saint Paul to the Romans. (2:10-16)

Clergy: Let us attend!

Reader: Brethren, glory and honor and peace to everyone who does good, to the Jew first, and also to the Greek; for there is no respect of persons with God. For as many as have sinned without the Law will also perish without the Law; and as many as have sinned under the Law will be judged by the Law (for it is not the hearers of the Law who are just before God but the doers of the Law are justified. For when the nations who do not have the Law do by nature the things contained in the Law, these then, in spite of not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, and their conscience also bears witness, and their conflicting thoughts accuse or perhaps excuse them) in the day when God judges the secrets of persons, according to my gospel, through Jesus Christ.

Clergy: Peace be to thee, who readest.

Reader: And to thy spirit.

Reader: God gives vengeance unto me and subdues people under me. He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever.

All: Alleluia! Alleluia! Alleluia!

THE GOSPEL (For Second Sunday of Matthew)

The Reading from the Holy Gospel according to Saint Matthew (4:18-23)

At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father and followed Him. And He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people.

• 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: Venerable David of Thessalonica; John, bishop of the Goths in Crimea.

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The Divine Liturgy – Kairon, Vesting & Prothesis

Before the actual beginning of the Divine Liturgy, the priest enters the Church with special prayers (Kairon) before the Royal Doors, enters the Altar and puts on his liturgical vestments (Vesting). The inner white robe (Sticharion) represents the Baptismal Garment. The Stole (Epitrachilion) represents the anointing into the office of Priest. The Belt (Zone) represents the wisdom and strength of the office of Priest. The Cuffs (Epimanikia) represents that the Priest’s hands are for Christ’s work. The outer cloak (Phelonion) represents the Priest putting on the glorious gifts of the Holy Spirit. Then the Priest washes his hands before beginning any of the sacred functions of the Divine Liturgy. He then goes to the table of oblation to prepare the bread and wine for Holy Communion. This part of the liturgy is called the prothesis or proskomede, which means preparation. In its present form, the prothesis probably dates from the fourteenth century. When a bishop is celebrating the Divine Liturgy, the prothesis is completed just before the offertory procession called the Great Entrance. Otherwise it is done before the beginning of the Liturgy of the Word. At the prothesis the priest first cuts a large cube of bread from the loaf of bread, traditionally called the prosphora, which means the offering. This cube of bread is called the Lamb. It stands for Christ, the “Bread of life . . . which came down from heaven,” the “Lamb of God who takes away the sin of the world” (Jn 3.24, 6.32–15) and has the imprint of a cross. While the priest is cutting the Lamb from the prosphora bread, he recites a verse from the Prophecy of Isaiah: “He was led as a lamb to the slaughter . . .” (Is 53.7–8). He cuts the Lamb so that the seal with which the prosphora bread is imprinted is on top, in the center. The seal is a square with the symbols of Jesus Christ (IC XC) on the top and The Victor (NI KA) on the bottom. The Lamb is then cut from the bottom in the sign of a cross so that it can be easily broken into four pieces at the time of Holy Communion in the liturgy. The priest also symbolically pierces the side of the Lamb with the liturgical knife, traditionally called the spear, reciting the words of John 19.34–35. After pouring wine mixed with water into the chalice, the priest then places a triangle shaped piece of bread on the diskos next to the Lamb in remembrance of the Theotokos, the Mother of God. Then pieces of bread are placed on the diskos in memory of John the Baptist, the prophets, apostles, hierarchs, martyrs, monastic saints, healers, and the whole company of the righteous with special mention of the saints commemorated on that particular day. Finally a piece of bread is placed on the diskos in memory of the saint whose liturgy is being celebrated. In addition, pieces of bread are placed on the diskos for the bishop of the given church, for the civil authorities of the country and for all the faithful both living and dead, once more with particular mention by name of those particularly offered by the local community. The diskos and the chalice are then covered with special covers while the priest recites Psalm 93, and other psalm verses with the offering of incense. Finally, the Aer (large cloth) is placed over both the Chalice and Diskos and Incense is offered over the Holy Gifts as the Priest reads the prayer: “O God, our God, who didst send down the Heavenly Bread,

the Food for the whole world, our Lord and God Jesus Christ, to be our Savior, Redeemer, and Benefactor, blessing and sanctifying us; Bless this offering, and accept it upon Thy heavenly altar. Remember those who offer it and for whom it is offered, for Thou art good and lovest mankind. Preserve us blameless in the celebration of Thy divine mysteries. For sanctified and glorified is Thy most honorable and majestic name; of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages. Amen.” The small dismissal and benediction follow this prayer, thus ending the service of the prothesis. The prothesis signifies the gathering of the entire Church of God into one great assembly: Christ the Head, together with the Theotokos and all the members of his Body, those already glorified with him in the presence of the Father, together with all of the faithful disciples on earth. The prothesis clearly shows that the eucharistic liturgy is always the action of the entire Church, with its head Jesus Christ, and is always offered “on behalf of all and for all.” (*From The Orthodox Faith by Fr Thomas Hopko*)

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On June 24 we celebrate the Birth of the Prophet, Forerunner and Baptizer John.

John is a cousin of Christ through his mother Elizabeth who was the daughter of Zoia. Zoia is the sister of Christ's grandmother, Anna. Because he baptized Christ, he is the patron saint of godparents. He is called the “Voice crying out in the Wilderness” or “Angel of the Desert”; because of this title, he is sometimes depicted with wings. Angel means messenger. Isaiah 40:3-5 foretells of John. His father, Zacharias, was a priest descended from Abia (1 Chr. 24:10), and his mother, Elizabeth, was of the daughters of Aaron (Luke 1:5). John held the priesthood of Aaron, giving him the authority to perform baptisms of God. His birth took place six months before that of Jesus was expected by prophecy (Matt. 3:3; Isa. 40:3; Mal. 3:1) and foretold by an angel. Zacharias lost his power of speech because of his unbelief over the birth of his son, and had it restored on the occasion of John's circumcision (Luke 1:64). John lived as a Nazarite from his birth (Luke 1:15; Num. 6:1-12). He spent his early years in the mountainous tract of Judea lying between Jerusalem and the Dead Sea (Matt. 3:1-12). He led a simple life, wearing rope (gamla) fiber clothing and eating "locusts and wild honey" (Matt. 3:4). As an adult John preached in public the necessity of repentance and turning away from selfish pursuits on the banks of the Jordan River and people from "every quarter" were attracted to his message. He denounced the Sadducees and Pharisees and warned them not to assume their heritage gave them special privilege (Luke 3:8). He warned tax collectors and soldiers against extortion and plunder. Jesus (Matt. 3:5) came from Galilee to Jordan to be baptized by John in order to "fulfill all righteousness" (Matt. 3:15). John bore testimony to the Messiahship of Jesus. He pointed him out to his disciples, saying, "Behold the Lamb of God." He was cast into prison by Herod, whom he had reproved for the sin of having taken to himself the wife of his brother Philip (Luke 3:19). He was shut up in the castle of Machaerus, a fortress on the southern extremity of Peraea, 9 miles east of the Dead Sea, and was beheaded by Herod at the instigation of Herodias and her daughter Salomé. His disciples, buried him and told Jesus all that had occurred (Matt. 14:3-12). Jesus himself testified regarding John that he was a "burning and a shining light" (John 5:35). John was the last of the Old Testament prophets, thus serving as a bridge figure between that period of revelation and Jesus. After his death, John descended into Hades and there also preached that Jesus the Messiah was coming.