



“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](http://www.springvalleyorthodox.com)

Antiochian Orthodox Christian Archdiocese of North America  
 Metropolitan JOSEPH

Diocese of Toledo and the Midwest

Bishop ANTHONY

**10 July 2022, Tone 3 / Eothinon 4**

# Hieromartyr Joseph of Damascus & His Companions and Fourth Sunday of Matthew



**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>

### ++++++ SCHEDULE OF EVENTS

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

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July 17, Sunday, 10 am Typica Service Instead of Normal Services  
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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, 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

### ++++++ JULY BIRTHDAYS & ANNIVERSARIES

July 2 - Bill Loiocono/Michele Malooley (aniv)	July 19 – Bill Miller III, Micah Schaefer
July 5 – Gary Farral	July 20 – Maribeth Malooley Soldati
July 14 – George and Mona Kaleel (anniv)	July 28 – David and Gretel Kaleel (anniv)
July 15 – Michael Baum	July 30 – Dottie Malooley
July 16 – Thane Kaleel	July 30 – Nick & Anysia Medawar (anniv)

### ++++++ 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

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Contact Fr Mark by calling the Church 815-664-4540. Council Minutes Binder is in Hall  
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## BULLETIN PART TWO – WORSHIP

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

### THE FOURTH EOTHINON DOXASTICON IN TONE FOUR:

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

Verily, the women came at early dawn to Thy tomb, O Christ, but they found not Thy body, precious to them. And as they were perplexed, behold there stood among them those who were in shining clothes who said to them: Why seek ye the living among the dead? He hath risen as He foretold. Why have ye forgotten His words? And when they were assured by their saying, they preached to the Disciples the things seen. But their glad tidings were received with ridicule; for they were still without understanding. But Peter hastened to behold, and glorified Thy wonders in himself.

*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 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:**

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 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 ST. JOSEPH OF DAMASCUS IN TONE FIVE**

Come, ye faithful, let us honor the martyr of Christ, a priest of the Church of Antioch; who by the word of the Word, and by his blood and the blood of his companions, baptized the land of Syria, its Church and its people. Being immersed in the light of the Gospel from his youth, he worked and taught and defended the Church of Christ and her flock. O Father Joseph of Damascus, be for us an example, defending us and interceding for us fervently before the Savior.

### **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.

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## THE LITANY AND THE TRISAGION HYMN

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

### THE EPISTLE (For St. Joseph of Damascus)

**Clergy:** Let us attend!

**Reader:** The saints shall boast in glory, and they shall rejoice upon their beds.

Sing unto the Lord a new song; His praise is in the church of the saints.

**Clergy:** Wisdom!

**Reader:** The Reading from the Second Epistle of St. Paul to St. Timothy. (2:1-10)

**Clergy:** Let us attend!

**Reader:** Timothy, my son, be strong in the grace that is in Christ Jesus; and what you have heard from me before many witnesses entrust to faithful men who will be able to teach others also. Share in suffering as a good soldier of Christ Jesus. No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlisted him. An athlete is not crowned unless he competes according to the rules. It is the hard-working farmer who ought to have the first share of the crops. Think over what I say, for the Lord will grant you understanding in everything. Remember Jesus Christ, risen from the dead, descended from David, as preached in my gospel, the gospel for which I am suffering and wearing fetters like a criminal. But the word of God is not fettered. Therefore, I endure everything for the sake of the elect, that they also may obtain salvation in Christ Jesus with its eternal glory.

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

**Reader:** And to thy spirit.

**Reader:** In Thee, O Lord, have I hoped; let me never be put to shame!

Be Thou a God of protection for me, a house of refuge, in order to save me!

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

### THE GOSPEL (For the Fourth Sunday of Matthew)

#### The Reading from the Holy Gospel according to Saint Matthew (8:5-13)

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching Him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And Jesus said to him, "I will come and heal him." But the centurion answered Him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, He marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the Kingdom of Heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

• 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 Hieromartyr Joseph of Damascus & His Companions; the 45 martyrs at Nikopolis in Armenia; Venerable Anthony of the Kiev Caves; Venerable-martyrs Nikodemos the Albanian and Nektarios of St. Anne Skete on Athos.

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On July 10 in the Holy Orthodox Church we commemorate the holy, glorious and right-victorious New Hieromartyr Joseph Mouhana al-Haddad and his Companions. Saint **Joseph of Damascus**, as he is commonly known, was a weaver by trade. After he was married and ordained to the priesthood, Joseph was assigned Great Ekonomos of the Patriarchal Cathedral of the Dormition of the Most Holy Theotokos (al-Mariamiyeh) in the heart of the Old City of Damascus, Syria. On Monday, July 9, 1860, the brutal massacre of Christians which began in the Lebanese mountains spread to Damascus. Some Damascenes (including Michael Hawaweeny and his young wife Mariam who was bearing in her womb a son, the future Saint Raphael), fled the city for Beirut. The majority, however, took refuge in al-Mariamiyeh. Joseph took up his communion kit containing the Reserved Sacrament, left his home and began to make his way to the Cathedral by jumping from rooftop to rooftop in the Old City. As he went, he stopped to confess and commune the aged and infirm who could not flee their homes, encouraging them with stories from the Lives of the Great Martyrs. On the morning of Tuesday, July 10, the Cathedral was surrounded, pillaged and burned. Those inside perished in the flames; of those who escaped and fled into the streets, most were caught and forced back into the burning building, while only a few, including Father Joseph, survived. As he roamed the narrow streets searching for survivors who needed confession and communion, Joseph was surrounded by the enemies of Christ. Seeing that his end was near, Saint Joseph took out his communion kit and consumed what remained of the Body and Blood of Christ. Recognizing him as the “leader of the Christians,” the persecutors savagely attacked and killed him with axes. Joseph and his Companions were glorified by the Holy Synod of Antioch in 1993. Through his intercession, O Christ God, have mercy upon us and save us. Amen.

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### **The Divine Liturgy – Blessed is the Kingdom, the Great Litany and Antiphons**

Following the prothesis the priest (or deacon) incenses the altar, the icons, and the entire church. While incensing the altar table he recites lines which confess the fullness of Christ’s presence, in the grave, in death, in paradise, at the right hand of the Father, “filling all things, Thyself uncircumscribed.” He also recites Psalm (50) 51: “Have mercy on me, O God.” Before the Liturgy begins, the clergy pray “O Heavenly King”, begging for the presence of the Holy Spirit. They recite the angelic salutation: “Glory to God in the highest and on earth peace, good will towards men.” and the Liturgy begins. The first exclamation of the Divine Liturgy reveals the key to the entire celebration: “Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.” With these words the celebrant announces the source and the goal of the divine service of the People of God, the very context and contents of the entire liturgical

action. It is the Kingdom of God brought to the world by Jesus Christ, the Son of God, and mystically reigning already in the faithful disciples of Christ by the presence and power of the Holy Spirit. The Kingdom of God is eternal life in communion with God in loving obedience to his divine will. It is life in union with the Blessed Trinity; life lived toward the Father, through the Son, in the Holy Spirit. It is the life which Christ has given to men by his incarnation, crucifixion, resurrection, and glorification. It is the life to be lived already in this world by the People of God. To bless the Kingdom of God means to love it as one's most precious possession. The response of the people to the proclamation of blessing by the priest is with the word "Amen", which means "so be it". This is the solemn affirmation that indeed the blessing of God's Kingdom is fitting and proper. It is the official confirmation that this Kingdom is indeed the "pearl of great price" for the faithful, which once having found it, they will love it and serve it and desire to have it forever (Lk 13.14). Only the Divine Liturgy and the other sacraments and services of the Church which were originally integrated into the eucharistic celebration, such as baptism, chrismation, and marriage begin with the solemn blessing of the Kingdom of God. After the opening proclamation, the Great Litany is chanted. This litany begins every liturgical service of the Orthodox Church, as well as virtually all sacraments and special services. It is the all-embracing prayer of the Church for everyone and everything. It consists of petitions to which the people respond: Lord have mercy. The Great Litany begins with prayers "in peace" and "for peace." The people then proceed in the litany to pray for their eternal salvation; for the welfare of God's churches and for the union of all; for the faithful and God-fearing of the particular community; for the bishops, priests, deacons and all the people of the Church; for the nation and its institutions for which all are responsible: the president, civil authorities and armed forces; for the given city and country and for all cities and countries; for good weather and abundant crops; for travelers, for the sick, the suffering and those in captivity. Finally, after asking God for the deliverance from everything harmful and negative and for his divine help, salvation, mercy and protection, the people remember the Theotokos and all the saints and commend themselves and each other and all their life to Christ their God. The Great Litany then ends with a doxology proper to the Holy Trinity to whom are due all glory, honor and worship forever. Once more the prayer is completed by the Amen of the people. After the Great Litany, psalm verses are chanted proper to the particular occasion. These psalm verses are called the antiphons because they were, and sometimes still are sung by the people in two choirs, each responding alternately to the other. There are three sets of antiphons at each Divine Liturgy. Historically the antiphons were chanted by the people in solemn procession to the church where the Divine Liturgy of the day was to be celebrated. Today, although they are now part of the service itself, they still form the joyful preparation for entrance into the worship of Christ through the Word of the Gospel and the offering and receiving of Holy Communion. On feast days psalms are used with particular relevance to the special celebration. To these psalm verses, refrains are added proper to the occasion. Following the second antiphon, a hymn by the Emperor Justinian, Only-begotten Son, is always sung. It is a hymn of faith in the divinity of Christ and his incarnation, crucifixion, and resurrection as "one of the Holy Trinity" for the salvation of men. The singing of the Troparion of the day constitutes the third antiphon at the Divine Liturgy. *(From The Orthodox Faith by Fr Thomas Hopko)*