



“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

14 August 2022, Tone 8 / Eothinon 9

Feast of the Dormition of the Theotokos (Transferred)



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*

14 August 2022

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Sunday Bulletin

BULLETIN PART ONE – ANNOUNCEMENTS & INFO

Contact Fr Mark by calling the Church 815-664-4540. Council Minutes Binder is in Hall

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

August 13, Saturday, 5 pm Vespers with Bp Anthony at St Mary Orthodox Church
6330 W. 127th St., Palos Heights, IL 60463

August 14, Sunday, Celebrating the Feast of Dormition of Theotokos (*Transferred*)
8:45 am Matins, 10 am Divine Liturgy, 11:15 am Fellowship
11:45 am Women's Meeting

August 18, Thursday, **1:30 pm Bible Study – Revelation** On Zoom

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August 20, Saturday, **6 pm Vespers**

August 21, Sunday, **8:45 am Matins, 10 am Divine Liturgy,**
11 am Parish Meeting to approve 2nd Phase of Iconography Project,
11:15 am Fellowship, **11:45 Parish Council Meeting.**

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August 27, Saturday, **6 pm Vespers**

August 28, Sunday, **8:45 am Matins, 10 am Divine Liturgy, 11:15 am Fellowship,**

August 30, Tuesday, **6:30 pm Panel Forum - Stress, Meditation, Prayer**

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September 3, Saturday, **6 pm Vespers**

September 4, Sunday, **8:45 am Matins, 10 am Divine Liturgy, 11:15 am Fellowship,**

September 7, Wednesday, **6:30 - 9 pm Vigil for Birth of Theotokos**

September 6-8, Tuesday-Thursday, **10 am – Noon Setup for Rummage Sale**

September 9, Friday, **10 am - 4 pm Rummage Sale**

September 10, Saturday, **9 am - 2 pm Rummage Sale**

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Offering Schedule	Holy Bread & Food	Epistle Reader
Sunday, August 14	David Anderson & Mary Majerus	Sbdn Theophan Anderson
Sunday, August 21	Open	Open
Sunday, August 28	Fr Mark & Kh Barbara Sahady	Kh Barbara
Sunday, September 4	Open	Open
Sunday, September 11	Open	Open

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AUGUST BIRTHDAYS & ANNIVERSARIES

Aug. 7 – Leo Kapetaneas
Aug. 12 – Marsha Neven
Aug. 14 – Lynette Forsa
Aug. 16 – Kelsey Klein

Aug. 20 – Genie Sanders
Aug. 27 – Fr Mark & Kh Barbara (anniv.)
Aug. 28 - Seraphina Leone Panizzi

CHURCH FINANCES

June 2022 Income-Expense

Total June Income: \$3,086.20
Total June Expenses: \$7,964.52
Net Income June: \$-4,878.32

January-June 2022 Totals

Total Year Income: \$ 37,944.25
Total Year Expense: \$44,070.96
Total Year Net Income: \$-6,126.71

BULLETIN PART TWO – WORSHIP

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

THE DOXASTICON OF THE DORMITION IN TONE SIX:

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

At thy deathless Dormition, O Theotokos, Mother of Life, clouds caught the Apostles high into the air; and although dispersed throughout the world, they were brought to stand in one choir before thine immaculate body. As they reverently gave thee burial, they sang the greeting of Gabriel, crying out: Rejoice, O Full of Grace, thou unwedded Virgin Mother, the Lord is with thee. Together with them, entreat Him as thy Son and our God that our souls be saved.

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 AND THE FIRST ANTIPHON:

Verse: Shout with jubilation unto the Lord, all the earth. O give thanks unto the Lord and call upon His Name.

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

Verse: In the city of our God, in His holy mountain, and His place hath been made in peace, and His dwelling in Zion.

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

Verse: Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

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

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THE LITTLE LITANY AND THE SECOND ANTIPHON:

Verse: The Lord loveth the gates of Zion more than all the dwelling of Jacob. Glorious things are spoken of thee, O city of God.

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

Alleluia.

Verse: God hath laid her foundations unto eternity. We have thought, O God, of Thy mercy in the midst of Thy people.

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

Alleluia.

Verse: The Most-high hath hallowed His tabernacle.

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

Alleluia.

Verse: Glory to the Father...Both now and ever...O, only begotten Son and Word of God...

THE LITTLE LITANY AND THE THIRD ANTIPHON:

Verses: Ready is my heart, O God, ready is my heart; I will sing and chant in my glory. What shall I render to the Lord for all that He hath given me? I will receive the cup of salvation, and call upon the Name of the Lord.

APOLYTIKION OF THE DORMITION IN TONE ONE

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

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 THE DORMITION IN TONE ONE

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

- *Do NOT sing the apolytikion of the patron saint of the temple.*

KONTAKION OF THE DORMITION IN TONE TWO

Verily, the Theotokos, who is ever watchful in intercessions, and whose prayers are never rejected, neither tomb nor death could control. But since she is the Mother of Life, He Who dwelt in her ever-virgin womb did translate her to life.

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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 the Dormition)

Clergy: Let us attend!

Reader: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the humility of His servant.

Clergy: Wisdom!

Reader: The Reading from the Epistle of Saint Paul to the Philippians. (2:5-11)

Clergy: Let us attend!

Reader: Brethren, let this mind be in you, which is also in Christ Jesus; who, being in the form of God, did not think it robbery to be equal with God, but emptied Himself, taking the form of a slave, becoming Himself in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, even the death of the Cross. For this cause also God highly exalted Him and gave Him a Name which

is above every name; that in the Name of Jesus every knee should bow, of those who are in heaven, and those who are on earth, and those who are under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Clergy: Peace be to thee, who readest.

Reader: And to thy spirit.

Reader: Arise, O Lord, into Thy rest, Thou and the Ark of Thy sanctification!

All: Alleluia! Alleluia! Alleluia!

THE GOSPEL (For the Dormition)

The Reading from the Holy Gospel according to St. Luke. (10:38-42; 11:27-28)

At that time, Jesus entered a certain village; and a woman named Martha received Him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to His teaching. But Martha was distracted with much serving; and she went to Him and said, "Lord, dost Thou not care that my sister has left me to serve alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her." As He said this, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore Thee, and the breasts that Thou didst suck!" But He said, "Blessed rather are those who hear the word of God and keep it!"

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• **Instead of "It is Truly Meet" sing the following:**

MEGALYNARION OF THE FEAST IN TONE ONE

All we the generations ever call thee blessed, the only Theotokos.

The bounds of nature are overcome in thee, O immaculate Virgin; for thy childbirth is virginal, and thy death is the espousal of life. O thou who after childbirth art virgin, and who after death art living, do thou, O Theotokos, ever save thine inheritance.

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• **After "One is Holy, One is Lord..." & "I Believe O Lord and I Confess..." Sing:**

KOINONIKON (COMMUNION HYMN) OF THE FEAST IN TONE EIGHT:

I will take the cup of salvation, and I will call upon the Name of the Lord. Alleluia.

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• **The Artoklasia** - After the Prayer on the Ambon in front of Christ & Amen, the choir sings the Apolytikion of Dormition twice, then the priest sings "Theotokos Rejoice" while censuring the Loaves of Bread for the Feast. Then is the prayer of blessing and the "breaking of bread" while the following Psalm verses and Refrain are sung:

Psalm 33/34 & Refrain (*While the bread is prepared for distribution*)

Refrain: Blessed be the name of the Lord from this time forth and forevermore.

¹ I will bless the LORD at all times: / his praise *shall* continually *be in* my mouth.//

Refrain: Blessed be the name of the Lord from this time forth and forevermore.

² My soul shall make her boast in the LORD: / the humble shall hear *thereof*, and be glad.//

Refrain: Blessed be the name of the Lord from this time forth and forevermore.

³ O magnify the LORD with me, / and let us exalt his name together.//

Refrain: Blessed be the name of the Lord from this time forth and forevermore.

⁴ I sought the LORD, and he heard me, / and delivered me from all my fears.//

Refrain: Blessed be the name of the Lord from this time forth and forevermore.

⁵They looked unto him, and were lightened: / and their faces were not ashamed.//

Refrain: Blessed be the name of the Lord from this time forth and forevermore.

⁶This poor man cried, and the LORD heard him, / and saved him out of all his troubles.//

Refrain: Blessed be the name of the Lord from this time forth and forevermore.

⁷The angel of the LORD encamps round about them that fear him, / and delivers them.//

Refrain: Blessed be the name of the Lord from this time forth and forevermore.

⁸O taste and see that the LORD *is* good: / blessed *is* the man *that* trusts in him.//

Refrain: Blessed be the name of the Lord from this time forth and forevermore.

⁹O fear the LORD, ye his saints: / for *there is* no want to them that fear him.//

Refrain: Blessed be the name of the Lord from this time forth and forevermore.

(The following last verse is sung once by the priest and twice by the choir.)

¹⁰ Rich men have turned poor and gone hungry; / but they that seek the Lord shall not be deprived of any good thing. *(Now back to the Liturgy Final Blessing and Dismissal)*

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Following the Dismissal will be the **15 year memorial for Cary Dean (James) Majerus.**

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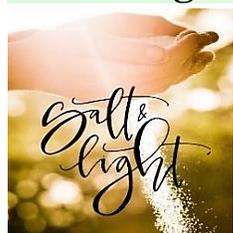
COMMEMORATION: Dormition and Translation into the Heavens of the Theotokos.

Ways to Participate +++++++ Ways to be involved

The Parish **Communion Chalice, Paten, Spoons, Spears, and Hand Crosses'** gold plating are wearing off and it is time to re-goldplate them. The cost will be \$3,000. Also, the **Gospel Book** is being rebound because the pages were falling out and this will cost around \$1,500. Anyone interested in donating towards either of these, please contact Fr Mark.

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**Public Action to Deliver Shelter (PADS) provides guidance, food & overnight shelter
Collecting Needed Items Now thru Aug 15 for PADS Homeless Shelter in Peru, IL**



Drink Mixes – Powdered Lemonade or Koolaid, Bulk Ground Coffee.
Cleaning Supplies – Table / Countertop Spray Bottles. No Paper Products.
Gas Cards - Becks or Hyvee in \$10 denominations.
Fast Food Cards – Subway, Jimmy Johns, McDonalds, Wendys.

Make &/or Help Serve a Meal at PADS on September 23rd at 6 pm!

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is a feeling of emotional or physical tension. It can come from any event or thought that makes you feel frustrated, angry, or nervous. is your body's reaction to a challenge or demand. In short bursts

(acute), stress can be positive, such as when it helps you avoid danger or meet a deadline. But when stress lasts for a long time (chronic), it will harm your health. Resolving the challenge or demand is important, but what happens if the stress continues and creates a

life of anxiety? **August 30th at 6:30 pm** is a **Panel Forum about Stress, Meditation,**

& Prayer here in our church. The past two years have increased stress for everyone – but there are ways to deal with it! Presentations and discussion include the perspectives of Healthcare, Catholic, Protestant, and Orthodox Christianity. **Everyone is welcome! Save the Date!**

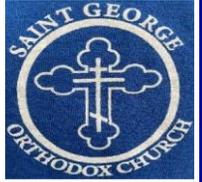




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The Divine Liturgy – The Offertory or Great Entrance

The second part of the Divine Liturgy is the sacrificial offering to God. There is only one true and acceptable offering with which God is pleased. It is the offering of Jesus Christ, the Lamb of God Who offers Himself eternally to the Father for the sins of the world. In Christ, we can offer ourselves and each other and all mankind and the entire world to God. Christ has united all things in Himself, and has taken all things upon Himself. Thus, in and through Him, men can offer all that they are, and all that they have, to God the Father. They can do this because they are in Christ, and have received the Holy Spirit from Him. At this moment in the Divine Liturgy the celebrant prays for himself, confessing his personal unworthiness and affirming that the only Priest of the Church is Jesus: “For Thou art the One who offers and the One who is offered, the One who receives and the One who is given, O Christ our God”. The altar table, the icons and all of the people are incensed once again as the Cherubic Hymn is sung: “Let us who mystically represent the cherubim and sing the Thrice-holy Hymn to the life-giving Trinity, now lay aside all earthly cares”. The Gifts of bread and wine which stand for Christ, and in him, for all men and the entire world of God’s creation—for Life itself—are now offered to God. They are carried in solemn procession from the table of oblation, into the middle of the church, and through the royal doors of the iconostasis to the altar table. During the offertory procession of the Great Entrance, the celebrant once again prays to God on behalf of all with the prayer of the Crucified Thief: “Remember, O Lord in Thy Kingdom.” The bread and wine are placed on the altar table and the people conclude the Cherubic Hymn: “That we may receive the King of all who comes invisibly upborne by the angelic hosts. Alleluia.” The essential liturgical act of the offertory is the movement of the Church offering itself to God the Father through its Head, High Priest and King Jesus Christ who is also the Suffering Servant, the Lamb of God and the New Passover; the sole sufficient sacrifice which is perfect, total and fully acceptable to the Father. In the liturgical offertory, the faithful give themselves in sacrifice to God together with Christ. They do so through the Holy Spirit as those who have died and risen with Christ in baptism. This is the living expression of the Church’s constant and total self-offering to God. If each member of the Church is not in perpetual sacrifice with Christ to the Father and is not “bearing his cross” by the power of the Spirit, the offertory entrance of the Divine Liturgy becomes a sterile symbol devoid of reality and is unto condemnation and judgment. Thus, once again a litany is chanted and a prayer is made

that God would be merciful, because of the sacrifice of Christ, and would accept His people and their offering in spite of their sins; and would allow them worthily to offer the Gifts and to receive Holy Communion with God. “Make us worthy to find grace in Thy sight that our sacrifice may be acceptable unto Thee, and that the Good Spirit of Grace may dwell upon us, and upon these Gifts here offered, and upon all Thy People.” At this time sometimes gifts of money for the work of the Church, the propagation of the Gospel and the assistance of the poor and the needy are collected and offered to God.

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The Feast of the Dormition or Falling-asleep of the Theotokos is celebrated on the fifteenth of August, preceded by a two-week fast. This feast commemorates the death, resurrection and glorification of Christ’s mother. It proclaims that Mary has entered into the heavenly kingdom of Christ in the fullness of her spiritual and bodily existence. The Tradition of the Church is that Mary died as all people die, not “voluntarily” as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world. In the Gospel of the feast, in the liturgical services and in the Dormition icon, the Church proclaims that Mary truly needed to be saved by Christ as all human persons are saved from the trials, sufferings and death of this world; and that having truly died, she was raised up by her Son as the Mother of Life and participates already in the eternal life of paradise which is prepared and promised to all who “hear the word of God and keep it” (Lk 11.27–28). The services of the feast repeat the main theme, that the Mother of Life has “passed over into the heavenly joy, into the divine gladness and unending delight” of the Kingdom of her Son (Vesperal hymn). At the Divine Liturgy we hear the letter to the Philippians where Saint Paul speaks of the self-emptying of Christ who condescends to human servitude and ignoble death in order to be “highly exalted by God his Father” (Phil 2.5–11). And once again we hear in the Gospel that Mary’s blessedness belongs to all who “hear the word of God and keep it” (Lk 11.27–28). Thus, the feast of the Dormition of the Theotokos is the celebration of the fact that all men are “highly exalted” in the blessedness of the victorious Christ, and that this high exaltation has already been accomplished in Mary the Theotokos. The feast of the Dormition is the sign, the guarantee, and the celebration that Mary’s fate is, the destiny of all those of “low estate” whose souls magnify the Lord, whose spirits rejoice in God the Saviour, whose lives are totally dedicated to hearing and keeping the Word of God which is given to men in Mary’s child, the Saviour and Redeemer of the world. What happens to Mary happens to all who imitate her holy life of humility, obedience, and love. With her all people will be “blessed” to be “more honorable than the cherubim and beyond compare more glorious than the seraphim” if they follow her example. All will have Christ born in them by the Holy Spirit. All will become temples of the living God. All will share in the eternal life of His Kingdom who live the life that Mary lived. In this sense everything that is praised and glorified in Mary is a sign of what is offered to all persons in the life of the Church. It is for this reason that Mary, with the divine child Jesus within her, is called in the Orthodox Tradition the Image of the Church. For the assembly of the saved is those in whom Christ dwells.