

“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

21 August 2022, Tone 1 / Eothinon 10 Post-Feast of the Dormition of the Theotokos



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

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 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 Feast of the Birth of Theotokos**

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

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

September 10, Saturday, **9 am - 1 pm Rummage Sale**

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September, 10 Saturday, **6 pm Vespers**

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

Bring Blessed items for burning after Liturgy (like palms, cotton swabs, etc)

11:45 am A-Women Meeting

September 13, Tuesday, **6:30 - 9 pm Vigil for Feast of Elevation of Cross**

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| Offering Schedule | Holy Bread & Food Fellowship | Epistle Reader |
|-----------------------------|------------------------------|-------------------|
| Sunday, August 21 | Open | Open |
| Sunday, August 28 | Fr Mark & Kh Barbara Sahady | Kh Barbara |
| Sunday, September 4 | Open | Open |
| Sunday, September 11 | Nicholas & Andrea Schaefer | Nicholas Schaefer |
| Sunday, September 18 | Open | Open |

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AUGUST BIRTHDAYS & ANNIVERSARIES

Aug. 7 – Leo Kapetaneas

Aug. 20 – Genie Sanders

Aug. 12 – Marsha Neven

Aug. 27 – Fr Mark & Kh Barbara (anniv.)

Aug. 14 – Lynette Forsa

Aug. 28 - Seraphina Leone Panizzi

Aug. 16 – Kelsey Klein

CHURCH FINANCES

July 2022 Income-Expense

Total July Income: \$7,595.69

Total July Expenses: \$9,255.96

Net Income July: -\$1,660.27

January-July 2022 Totals

Total Year Income: \$ 45,539.94

Total Year Expense: \$53,326.92

Total Year Net Income: -\$7,786.98

BULLETIN PART TWO – WORSHIP

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

THE TENTH EOTHINON DOXASTICON IN TONE SIX:

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

After Thy descent to Hades, O Christ, and Thy Resurrection from the dead, the Disciples sorrowed, as was fitting, grieving over Thy removal. They returned to their occupations and attended to their nets and their ships; but there was no fishing whatsoever. But Thou didst appear to them, and since Thou art Lord of all, Thou didst command them to cast the nets on the right side. And at once the word became deed and they caught much fish and found a strange meal prepared for them on the ground. And Thy Disciples at once partook thereof. And now, make us worthy with them to enjoy it mentally, O Lord, Lover of mankind.

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:

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:

Veres: 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.

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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 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.

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 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 Tenth 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: Reading from the First Epistle of Saint Paul to the Corinthians. (4:9-16)

Clergy: Let us attend!

Reader: Brethren, God has exhibited us Apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill clad and buffeted and homeless; and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off scouring of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the Gospel. I urge you, then, be imitators of me.

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 the Tenth Sunday of Matthew)

The Reading from the Holy Gospel according to Saint Matthew. (17:14-23)
At that time, a man came up to Jesus and kneeling before Him said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to Thy disciples, and they could not heal him." And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" Jesus said to them, "Because you have no faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you. This kind never comes out except by prayer and fasting." As they were traveling together through Galilee, Jesus said to them, "The Son of man is to be delivered into the hands of men, and they will kill Him, and He will rise on the third day."

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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.

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COMMEMORATION: Post-feast of the Dormition of the Theotokos; Apostle Thaddeus of the Seventy; Martyrs Bassa, Theognios, Agapios and Pistos of Edessa.

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BULLETIN PART THREE – MORE ANNOUNCEMENTS & INFO

Thank you to our Antiochian Women who worked & donated \$3,000 to the Church!

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Thank you to everyone for giving to Public Action to Deliver Shelter (PADS) who provides guidance, food & overnight shelter. We collected 28.33 pounds of food & cleaning supplies as well as \$110 in Hyvee cards for food or gas. Don't forget to help make &/or serve a meal at PADS on September 23rd at 6 pm! Talk with Ruth.



When stress lasts for a long time (chronic), it will harm your health. Come participate in a

Panel Forum about Stress, Meditation, & Prayer August 30th at 6:30 pm

Everyone is welcome!

**Presentations and discussion with
Panelists:**



LCPC Amanda Stone, Clinical Manager at North Central Behavioral Health;

Fr Ronald Margherio, O.S.B., Chaplain at Saint Bede Academy;

Jaime Walters, Pastor of Spring Valley Community Church;

Fr Mark Sahady, Pastor of Saint George Antiochian Orthodox Church.

Come to:

Saint George Orthodox Church

211 East Minnesota Street

Spring Valley, IL 61362

815-664-4540

Also On Zoom: <https://us02web.zoom.us/j/5822049765>

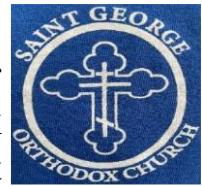
The Parish **Communion Chalice, Paten, Spoons, Spears, and Hand Crosses'** gold plating are wearing off and it is time to re-goldplate them. The cost will be \$3,000. Also, the **Gospel Book** is being rebound because the pages were falling out and this will cost around \$1,500. Anyone interested in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

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Time to Order Online Your Saint George T Shirts & SweatShirts

Support your church & proclaim your faith at the same time!



St George Fall Sportswear Available Online! Cooler weather is coming (really!) and we have fall items like: Crewneck SweatShirt, Hoodie SweatShirt, Full-Zip Hoodie SweatShirt along with the T-Shirts, all sporting the St George logo! Order online at:

<https://kaleels.com/product-category/st-george-orthodox-church/> and your order will be shipped directly to you. Part of each purchase supports the church!

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September 9 & 10, 2022

Friday the 9th: 9am-4pm

Saturday the 10th: 9am-1pm

**Child & Adult Clothing, Household Items,
Peru Catholic School Uniforms**

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Future Events:

Rips Nights: Tue-Wed, October 5 & 6

Bake Sale: Saturday, Dec 10th: 9am-Noon

The Divine Liturgy – Love and Faith

Before the Divine Liturgy can proceed further, there are two conditions which must be fulfilled by the faithful. These are the solemn expressions of love and of faith which are essential to the Christian life, and without which there can be no self-offering and no communion with God. Therefore at this time the proclamation is made from the altar: “Let us love one another that with one mind we may confess” . . . the faithful people continue . . . “Father, Son and Holy Spirit, the Trinity, one in essence and undivided.” Love is the foundation of life. This is the fundamental Christian truth. Without love there can be no life, no truth and no communion with God, for God is Love (1 Jn 4.8,16). Thus Jesus Christ has taught that the whole Old Testament Law and the Prophets depend on the two great commandments of love for God and men, and He has given his own “new commandment” that His disciples should love “even as I have loved you” (Jn 13.34). Thus at the Divine Liturgy the Christians are continually called to love. The outward expression of this love in the liturgy today is the kiss of peace exchanged by the celebrating clergy, which in times past was exchanged among the faithful people as well when we say “Christ is in our midst!” and “He is, was and ever shall be”. Without this love, the liturgy cannot go on. Following the call to love, the Symbol of Faith, also called the Creed, is chanted or read. The traditional introduction to the recitation of the creed in the liturgy is the exclamation: “The Doors! The Doors! In wisdom, let us attend!” The doors referred to here are the doors of the church building, and not the doors of the iconostasis as some have been known to think, since this is a call to assure that all catechumens and non-communicants have left, and that now no one may enter or leave the liturgical assembly. Some churches still today lock the doors at this time. The historical reason for such an exclamation in the Divine Liturgy was not only that order might be kept in the church, but that the Creed might be pronounced only by those who had already officially pronounced it at baptism for the first time, and continued to confess it within the life of the Church. The recitation of the Symbol of Faith at the Divine Liturgy stands as the official acknowledgment and formal acceptance by each individual member of the Church of his or her own baptism, chrismation and membership in the Body of Christ. The recitation of the Creed is the only place in the Divine Liturgy, with the exception of the very similar pre-communion confession of faith, where the first person pronoun is used. All through the liturgy the community prays in the plural we. Only here does each person confess for himself his own personal faith: I believe. No person can believe for another. Each must believe for himself. A person who believes in God, in Christ, in the Holy Spirit, in the Church, in baptism and in life eternal, in short, a person who affirms and accepts his baptismal membership in the Church, is competent to participate in the Divine Liturgy. A person who cannot do this, cannot participate. He simply is not able to, since this specific faith is the specific requirement for membership in the Orthodox Church and for participation in its Divine Liturgy. Without this faith, the movement of the liturgy cannot proceed further. With it, and its official acknowledgment in the chanting of the Creed, the liturgical action proceeds.