



SAINT GEORGE ORTHODOX CHURCH

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Established office@springvalleyorthodox.com

1918

Metropolitan SABA

Antiochian Orthodox Christian Archdiocese of North America

Diocese of Toledo and the Midwest Bishop ANTHONY

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

Welcome All!

7 January 2024, Celebrating Epiphany



PARISH COUNCIL MEMBERS:

Elected / Appointed Members

George Nimee, *Chair & Antiochian Men*

Melanie Thompson, *Treasurer*

Rdr Michael Baum, *Ecclesiarch*

Wayne Sanders, *Vice-Chair*

Nicholas Schaefer, *Secretary & Youth*

Sbdn David Anderson, *Sunday School*

Organization Representatives

Genie Sanders, *Chanters/Choir*

Nicholas Medawar, *Order of St Ignatius*

Robert Abraham, *Facilities*

Ruth Baum, *Antiochian Women*

Maxwell Colby, *Young Adults*

Our Parish Mission

Called by Christ to provide hope to the world, we serve people seeking truth with a loving community and the worship of the original Christian church.

Our Parish Vision

St George strives to be a growing community of believers of all ages, sharing frequent worship services, Christian education, a culture of giving and stewardship, and support to our neighbors.

BULLETIN PART ONE – ANNOUNCEMENTS & INFO

WORSHIP On Youtube: https://www.youtube.com/channel/UCVy__6R3xbIrx-UI8H63AUA

New Year of 2024

SCHEDULE OF EVENTS

January 6, Saturday, 5:30 pm Vespers

January 7, Sunday, 8:45 am Matins, 10 am Divine Liturgy, Bless Water,
11:30 am Fellowship, Noon A-Women Meeting

January 9, Tuesday, 2 pm Senior Share (Social, Education, Table Games)

January 13, Saturday, 5:30 pm Vespers

January 14, Sunday, 8:45 am Matins, 10 am Divine Liturgy, 11:15 am Fellowship,
Noon Adult Education

January 20, Saturday, 5:30 pm Vespers

January 21, Sunday, 8:45 am Matins, 10 am Divine Liturgy, 11:15 am Fellowship,
11:45 am Parish Council Meeting

January 23, Tuesday, 2 pm Senior Share (Social, Education, Table Games)

JANUARY BIRTHDAYS & ANNIVERSARIES

Jan. 9 – Efy Trilikis

Jan. 10 – David Kaleel

Jan. 11 – Mitch Kaleel, Judy Abraham,
Bridget Spitz

Jan. 13 – Freda Kapetaneas,
Lukas Schrader

Jan. 14 – Angelo Fousekas

Jan. 16 – Nicholas Leonard

Jan. 22 – Alan Harshman

Jan. 23 – Sally Favia

Jan. 24 – Christopher Leonard

Jan. 31 – Wayne Sanders

CHURCH FINANCES

November 2023 Income-Expense

Total November Income: \$5,511.00

Total November Expenses: \$8,704.07

Net Income November: \$-3,193.07

January-November 2023 Totals

Total Year Income: \$ 80,207.09

Total Year Expense: \$86,050.88

Total Year Net Income: \$-5,843.79

BULLETIN PART TWO – WORSHIP

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

THE DOXASTICA FOR THE THEOPHANY OF CHRIST:

Glory to the Father, and to the Son, and to the Holy Spirit. (In Tone Six)

Our Savior, Who putteth on light like a robe, Thou hast put on the waters of the Jordan, bowing Thy head to the Forerunner, O Thou Who measurest the heaven with a span, that Thou mayest restore the world from error and save our souls.

Both now and ever, and unto ages of ages. Amen. (In Tone Two)

Today Christ is come to be baptized in the Jordan; today John toucheth the head of the Master. The powers of Heaven are amazed, looking upon the marvelous mystery. The sea beheld and fled; Jordan saw and turned back; and we who have been enlightened cry out: Glory to God Who hath appeared, and hath been seen upon earth, and hath enlightened the world.

THE GREAT DOXOLOGY & APOLYTIKION OF THEOPHANY IN TONE ONE

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the likeness of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.

7 January 2024 Epiphany Transferred 2

Sunday Bulletin

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

THE GREAT LITANY & THE FIRST ANTIPHON:

Verse: When Israel went out of Egypt, and the house of Jacob from among a barbarous people; Judah became His sanctuary; Israel His dominion.

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

Verse: The sea beheld and fled: Jordan turned back. What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back? (*Refrain*)

Verse: Glory... Both now... (*Refrain*)

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THE LITTLE LITANY AND THE SECOND ANTIPHON:

Verse: I am filled with love, for the Lord will hear the voice of my supplication. For He hath inclined His ear unto me, and in my days will I call upon Him.

Refrain: **Save us, O Son of God, Who was baptized by John in the Jordan; who sing to Thee: Alleluia.**

Verse: The pangs of death have encompassed me; the perils of hades have found me. Tribulation and sorrow have I found, and I called upon the name of the Lord. (*Refrain*)

Verse: Merciful is the Lord, and righteous; and our God hath mercy. (*Refrain*)

Verse: Glory... Both now... O, only begotten Son and Word of God...

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THE LITTLE LITANY AND THE THIRD ANTIPHON:

Verse: O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the house of Israel now confess that He is good; for His mercy endureth forever. Let the house of Aaron confess that He is good; for His mercy endureth forever. Let them now who fear the Lord confess that He is good; for His mercy endureth forever.

APOLYTIKION OF THE THEOPHANY IN TONE ONE

When Thou, O Lord, was baptized in the Jordan, worship of the Trinity was made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the likeness of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.

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THE EISODIKON (ENTRANCE HYMN) OF THE THEOPHANY OF CHRIST:

Clergy: Blessed is He that cometh in the Name of the Lord. The Lord is God and hath appeared unto us. Save us, O Son of God, Who was baptized by John in the Jordan, who sing to Thee: Alleluia.

Choir: **Save us, O Son of God, Who was baptized by John in the Jordan; who sing to Thee. Alleluia.**

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

APOLYTIKION OF THE THEOPHANY IN TONE ONE

When Thou, O Lord, was baptized in the Jordan, worship of the Trinity was made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the likeness of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.

KONTAKION OF THE THEOPHANY IN TONE FOUR

On this day Thou hast appeared * unto the whole world, * and Thy light, O Sovereign Lord, * is signed on us who sing Thy praise * and chant with knowledge: Thou hast now come, * Thou hast appeared, O Thou Light unapproachable.

THE LITANY AND THE ANTE-TRISAGION HYMN (*Instead of “Holy God”*)

As many of you as have been baptized into Christ have put on Christ. Alleluia. (3x) *Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.* Have put on Christ. Alleluia. Dynamis!

As many of you as have been baptized into Christ have put on Christ. Alleluia.

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

THE EPISTLE (For Epiphany):

Clergy: Let us attend!

Reader: **Blessed is He that cometh in the Name of the Lord.**

O give thanks unto the Lord, for He is good; for His mercy endureth forever.

Clergy: Wisdom!

Reader: **Reading from the Epistle of Saint Paul to Titus. (2:11-14; 3:4-7)**

Clergy: Let us attend!

Reader: My son Titus, the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world; awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, Who gave Himself for us to redeem us from all iniquity and to purify for Himself a people of His own who are zealous for good deeds. When the goodness and loving kindness of God our Savior appeared, He saved us, not because of deeds done by us in righteousness, but in virtue of His own mercy, by the washing of regeneration and renewal in the Holy Spirit, which He poured out upon us richly through Jesus Christ our Savior, so that we might be justified by His grace and become heirs in hope of eternal life.

Clergy: Peace be to thee, who readest.

Reader: And to thy spirit.

Chanter: Bring to the Lord, O sons of God, bring to the Lord young rams. The voice of the Lord is upon the waters; the God of glory thunders, the Lord is upon many waters.

All: Alleluia! Alleluia! Alleluia!

THE GOSPEL (For Epiphany):

The Reading from the Holy Gospel according to Saint Matthew. (3:13-17)

At that time, Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented Him, saying, “I need to be baptized by Thee, and Thou dost come to me?” But Jesus answered him, “Let it be so now; for thus it is fitting for us to fulfill all righteousness.” Then he consented. And when Jesus was baptized, He went up immediately from the water, and behold, the heavens were opened and He saw the Spirit of God descending like a dove, and alighting on Him; and lo, a voice from heaven, saying, “This is My beloved Son, with Whom I am well pleased.”

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- **Instead of “It is truly meet...” Sing:**

MEGALYNARION OF THE THEOPHANY OF CHRIST IN TONE TWO

Magnify, O my soul, her who is more honorable and more exalted in glory than the heavenly hosts. Verily, all tongues are at a loss to praise thee properly; and every mind, even though transcending the world, is distracted in thy praise, O Theotokos. But because

thou art good, accept our faith, having known our divine longing. Wherefore, since thou art the helper of Christians, we do magnify thee.

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

The grace of God that bringeth salvation hath appeared to all men. Alleluia.

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- After Communion, instead of “We have seen the true light”, sing the Festal Apolytikion: “When Thou, O Lord...”.

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COMMEMORATION: He Who deigned to be baptized by John in the Jordan for our salvation.

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BULLETIN PART THREE – MORE ANNOUNCEMENTS & INFO

| Offering Schedule | Holy Bread & Food | Epistle Reader |
|---|---|-----------------------|
| **Everyone, Please, clean up after yourselves both the table and floor areas** | | |
| Sunday, January 7 | Potluck | Rdr Mike Baum |
| Sunday, January 14 | Ruth Baum, Memorial for Fr Patrick Kinder and Fr Michael Vanderhoef | Rdr Mike Baum |
| Sunday, January 21 | The Schaefer Family | Nick Schaefer |
| Sunday, January 28 | Potluck, Annual Parish Assembly | Rdr Mike Baum |

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The Annual Parish Assembly is 28 January. Council nominees are Michael Baum and Mark Kerasotes.

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The Feast of the Holy Theophany (Epiphany) of our Lord God and Savior Jesus Christ is celebrated each year on January 6. The Feast commemorates the Baptism of Christ and the divine revelation of the Holy Trinity. All three Persons of the Holy Trinity—Father, Son, and Holy Spirit—were made manifest. Thus, the name of the Feast is Epiphany, meaning manifestation, or Theophany, meaning manifestation of God.

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A Contemplation and a Prayer by His Eminence Metropolitan Saba (Isper)

With the dawn of this new year, silence strongly draws me to You, and I prostrate in the stillness of the night, gazing toward Your radiant face, O Lord. I cherish silence, O Lord, not as an end in itself, but as the fullness of Your presence, and as a greater opportunity to listen to Your voice and observe Your work in my life. Here I am, like all men, bidding farewell to one year and welcoming another. I know well that time moves on with or without me, gripping all of us tightly in its grasp, for we are at the mercy of time even if we try to escape and hide this fact. Poor is man, O my Lord Jesus, and even poorer when he forsakes You and replaces You with more and more things. Poor and destitute he remains, because without You he is a prisoner of time and space, revolving around them, seeking liberation from their constraints, only to return and find himself once again under their dominion. In vain, we bid farewell to and welcome the passing times with frivolity and worldly joys. Unless we taste the flavor of eternal life, which You alone bestow, we will not know true liberation. Your words, "For a thousand years in Your sight are but as yesterday when it is past," (Psalm 89:4) will remain incomprehensible to us. But, my

Lord, how can I live in eternity while I am torn between various concerns, confined to an earthly life for years that, however long they may be, will not exceed seventy or eighty, as the psalmist says (89:10)? In the tumultuous night of welcoming this year, I prostrate in silence to examine and scrutinize myself. I find that I am still seeking You, yet I falter on both sides of the path. At times, I desire You with all my being and sincerity, while at other times, this world ensnares me, causing me to forget You and neglect my true life. It seems that I have not yet broken free from the shackles of this world. As my sins lay before me, they tell me (in the manner of Your Saint Isaac the Syrian) that I still love them, as evidenced by my return to them from time to time. This world no longer entices me with anything. My heart yearns to be filled with You alone. Everything in this world, from its fleeting joys to its passing pleasures "fades quickly, like the grass of the field," and only Your living and vivifying presence remains. It is not in vain that Your peaceful saint, John Climacus, placed the virtue of asceticism on the first step of the ladder leading to heaven! How can one who desires eternity remain a captive of the world? And how can I ask for eternity while being submerged, even to the point of drunkenness, in worldly affairs? How can I live in renewal while not letting go of the bondage to which I have become accustomed? Our world is filled with gossip, complaints, criticizing others, and self-glorification. How can we understand that true peace, to which we aspire, is not achieved by pursuing and drowning in these things? Your face, which extends through the Church's institutions, remains marred by our shortcomings and those of us who lead them. We often stain it with our desires, knowingly or unknowingly. And how evident it is in us who bear Your name, that we are not what You truly are. We confine You within our narrow boundaries and veil Your love from everyone, except from those we claim for ourselves and choose according to our desires. We, O my Jesus, continue to be preoccupied with other beauties, which come from You. We become captivated by beauty, assuming it is from You, and we forget that Your true beauty is only revealed in the soul that adorns itself with You after casting away its sins, to be replaced by everything that comes from You and You alone. Your people are weary, O Lord. Sins, corruption, and wars have burdened them. They have become so exhausted that they seek joy in whatever is offered to them. Anxiety leads and drives them to indulge in pleasures and to misunderstand true happiness. May You guide us, O Lord, in the coming year, to the paths of salvation and quench our thirst with Your everlasting fountain of life. May You open our hearts to abhor our sins, to cast them away, and to replace them with the fragrance of Your flowers. May You grant us the courage to break free from what pulls us toward death and energize us to persevere in what gives us life. May You enable us to see Your will in what happens to us and with us, recognizing that Your discipline is born out of pure love, and it opens new paths for us to walk towards You, away from futile vanities that do not benefit us. May You bestow upon us a boldness that does not shy away from You, but steadfastly and tenderly testifies to Your love for all the world to know. May You preserve us in Your peace, so that we may forget its imitations and carry it to those around us. May You warm us with Your love, my Lord, in this coming year, so that we may prefer it over any love that opposes You. May You help us love silence, O Lord, that we may listen to You. Make us new from within, O my Christ, so that the year may truly become new.