



“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

## 24 July 2022, Tone 5 / Eothinon 6 Great-martyr Christina of Tyre



**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*

**24 July 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](https://www.youtube.com/channel/UCVy__6R3xbIrx-UI8H63AUA)

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

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

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**

August 1, Monday, **6:30 pm Paraklesis to the Theotokos**

August 3, Wednesday, **6:30 pm Paraklesis to the Theotokos**

August 4, Thursday, **1:30 pm Bible Study – Revelation On Zoom**

August 5, Friday, **6:30 pm Vigil for the Feast of Transfiguration**

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August 6, Saturday, 10 am Liturgy with Bp Anthony at Holy Transfiguration Church  
28W770 Warrenville Rd, Warrenville, IL 60555

**6 pm Vespers**

August 7, Sunday, **8:45 am Matins, 10 am Divine Liturgy, 11:15 am Fellowship**

August 9, Tuesday, **6:30 pm Paraklesis to the Theotokos**

August 11, Thursday, **1:30 pm Bible Study – Revelation On Zoom**

**6:30 pm Paraklesis to the Theotokos**

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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,**  
11:15 am Fellowship, 11:45 Parish Council Meeting.

August 25, Thursday, **1:30 pm Bible Study – Revelation On Zoom**

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Offering Schedule	Holy Bread & Food	Epistle Reader
<b>Sunday, July 24</b>	Mike & Ruth Baum	Rdr Michael Baum
<b>Sunday, July 31</b>	Open	Open
<b>Sunday, August 7</b>	David Anderson & Mary Majerus	SbDn Theophan Anderson
<b>Sunday, August 14</b>	Open	Open
<b>Sunday, August 21</b>	Open	Open
<b>Sunday, August 28</b>	Fr Mark & Kh Barbara Sahady	Kh Barbara

## 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

## ++++++ BULLETIN PART TWO – WORSHIP

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

### THE SIXTH EOTHINON DOXASTICON IN TONE SIX:

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

Since Thou art the true peace of God to man, O Christ, Thou didst give Thy peace to Thy Disciples after Thy Resurrection. Thou didst show them frightened when they thought that they were beholding a spirit. But Thou didst remove the anxiety of their souls when Thou didst show them Thy hands and feet; and yet they were in doubt. But when Thou didst take food with them, reminding them of Thy preaching, Thou didst open their minds to understand the books. And Thou didst make with them the eternal covenant, blessed them, and rose, ascending into heaven. Wherefore, with them, do we worship Thee; O Lord, glory to Thee.

*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.

### ++++++ THE GREAT DOXOLOGY AND TROPARION “Today is Salvation”

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

### ++++++ THE GREAT LITANY AND THE FIRST ANTIPHON:

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

### ++++++ 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...

### ++++++ THE LITTLE LITANY AND THE THIRD ANTIPHON: RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.



## 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 FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

### APOLYTIKION OF ST. CHRISTINA IN TONE FOUR

O Lord Jesus, unto Thee Thy lamb doth cry with a great voice: \* O my Bridegroom, Thee I love; and seeking Thee, I now contest, \* and with Thy baptism am crucified and buried. \* I suffer for Thy sake, that I may reign with Thee; \* for Thy sake I die, that I may live in Thee: \* accept me offered out of longing \* to Thee as a spotless sacrifice. \* Lord, save our souls through her intercessions, since Thou art great in mercy.

### 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 Sixth Sunday after Pentecost)

**Clergy:** Let us attend!

**Reader:** Thou, O Lord, wilt preserve us and keep us from this generation.

Save me, O Lord, for the Godly man hath disappeared.

**Clergy:** Wisdom!

**Reader:** The Reading from the Epistle of Saint Paul to the Romans. (12:6-14)

**Clergy:** Let us attend!

**Reader:** Brethren, having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness. Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, and serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality. Bless those who persecute you; bless and do not curse them.

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

**Reader:** And to thy spirit.

**Reader:** I will sing of Thy mercies, O Lord forever; with my mouth I will proclaim Thy truth from generation to generation. Thou hast said: Mercy will be established forever, and my truth will be prepared in the heavens.

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

### THE GOSPEL (For Sixth Sunday of Matthew)

#### The Reading from the Holy Gospel according to Saint Matthew. (9:1-8)

At that time, Jesus got into a boat, crossed over and came to His own city. And behold, they brought to Him a paralytic, lying on his bed; and when Jesus saw their faith He said to the paralytic, "Take heart, my son; your sins are forgiven." And behold, some of the scribes said to themselves, "This man is blaspheming." But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But that you may know that the Son of man has authority on earth to forgive sins"—He then said to the paralytic—"Rise, take up your bed and go home." And he rose and went home. When the crowds saw it, they marveled, and they glorified God, Who had given such authority to men.

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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:** The holy and glorious Great-martyr Christina of Tyre; New-martyrs Athanasios of Ikia and Theophilos of Zakynthos; Athenagoras the Confessor; and the Passion-bearers Boris (Roman) and Gleb (David).

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The Parish **Communion Chalice, Plate, spoons, spears, and hand crosses'** gold plating are wearing off and it is time to re-gold plate them. The cost will be \$3,000. Anyone interested in donating towards this, please contact Fr Mark. + + + + +

The Assembly of Canonical Orthodox Bishops of the United States has blessed us to observe the Sunday after the feast of the Holy Apostle Silas (30<sup>th</sup>), the patron saint of prison ministry, as **Prison Ministry Awareness Sunday**. This year we remember this sacred ministry **with a special collection Next Sunday, July 31<sup>st</sup>. May we see people not as they are, but as they could become through the Holy Orthodox Faith.**

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#### The Divine Liturgy – The Small Entrance,

During the singing of the third antiphon, which are Scripture verses with the Hymns of the day, the so-called Small Entrance is made. The Small Entrance is the solemn procession of the clergy to the altar with the Book of the Gospels, which is also the Ark of the New Covenant. If the bishop is celebrating, the Gospel Book is brought out to him in the center of the church in the midst of the people where he has been standing from the beginning of the liturgy. After the exclamation: "Wisdom! Let Us Attend!" the clergy enter the royal gates of the iconostasis while all sing the Hymn of Entrance: O come, let us worship and fall down before Christ (our King and our God). Save us, O Son of God, ... who sing unto Thee: Alleluia. A special line is added before the final phrase of the entrance hymn at each liturgy, proper to the celebration. Thus, for example, on the Lord's

Day this line would always be, “Who art risen from the dead.” If the priest is serving the Divine Liturgy alone, or with a deacon, the Small Entrance is made by the clergy circling the altar table and coming to the middle of the church with the Gospel Book in order to enter through the royal gates of the iconostasis accompanied by the Hymn of Entrance. The Small Entrance is the first significant movement of the Divine Liturgy. It follows the primary liturgical action which is the gathering of the faithful into the one community of the Church of God. The Small Entrance is the movement of the entire Church through its Head Jesus Christ, in the person of the celebrant, to the altar which symbolizes the Kingdom of God. It is the movement made possible by the Gospel of Christ, the Way to the Kingdom. It can only be accomplished by following Jesus, the Living Word of God in human flesh (Jn 1.1–18). There can be no approach to God the Father but through Christ, the Son of God (Jn 14.6). There can be no communion with God the Father except by the fulfillment of his commandments which are given by Jesus and proclaimed in the words of his Gospel. Thus it is the Gospel of Christ, the Son and Word of God, which takes us into the realm of the Father and into the eternal life of the Blessed Trinity whose Kingdom we enter and experience in the Divine Liturgy of the Church. Technically speaking, the Small Entrance is not completed when the clergy enter the sanctuary and stand before the altar table. It is completed only with the singing of the Thrice-Holy Hymn during which the clergy proceed to the place behind the altar table (called the High Place), at which time the chief celebrant turns and blesses the people with the solemn biblical greeting: “Peace be, unto all!” While the clergy are still before the altar table, the people sing the troparia and kontakia of the day. These are hymns which praise the saving events or holy persons celebrated liturgically at the particular gathering. On Sundays these songs always praise Christ’s resurrection from the dead. While these hymns are being sung, the celebrant of the liturgy prays before the altar for the general absolution and forgiveness of sins of the entire assembly so that all of the people might be made worthy by God “to stand before the glory of Thy holy altar and to offer worship and praise which are due unto Thee.” There then follows the singing of the Thrice-Holy Hymn of the angels which perpetually resounds in the presence of the Kingdom of God. “Holy God! Holy Mighty! Holy Immortal! Have mercy on us!” (Is 6.1–5). This version of the Thrice-Holy Hymn is of very ancient origin. It is a hymn to the Holy Trinity in whose presence the Christians now find themselves at the liturgy. It is within the presence of the Kingdom of God that men are made competent by Christ and the Holy Spirit to hear, to understand and to do the Word of God which will be announced to them from the throne of the Father. During the solemn singing of the Thrice-Holy Hymn to the Most Holy Trinity, the clergy proceed to the High Place behind the altar table, blessing Christ who “sits upon the throne of glory, upon the cherubim. . . .” From this place, as we have already mentioned, the celebrant turns and blesses the people with the Peace of Christ. After the Peace is returned, the Epistle of the Divine Liturgy is chanted.

*(From The Orthodox Faith by Fr Thomas Hopko)*