



“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

11 September 2022, Tone 4 / Eothion 2 After-feast of the Nativity of the Theotokos Righteous Euphrosynos the Cook



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>

+++++

SCHEDULE OF EVENTS

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 - 8 pm Vespers w-Cross Elevation for Feast

September 17, Saturday, 2 pm Topic: The Parish as Steward by Fr. Barnabas Powell

4 pm Topic: Inspiring Generosity and Stewards by Rev. Dr. Robert Holet

+++++

September 17, Saturday, 6 pm Vespers

September 18, Sunday, 8:45 am Matins, 10 am Divine Liturgy, 11:45am Council mtg

September 23, Friday, 6 pm Serving Meal at PADS to homeless, Arrive by 5:30 pm

+++++

September 24, Saturday, 6 pm Vespers

September 25, Sunday, 8:45 am Matins, 10 am Divine Liturgy, 11:15 am Fellowship

September 27, Tuesday, 6:30 pm Forum: Wholeness through Windows to Heaven

+++++

October 1, Saturday, 6 pm Vespers

October 2, Sunday, 8:45 am Matins, 10 am Divine Liturgy, 11:15 am Fellowship

+++++

Offering Schedule

Holy Bread & Food Fellowship

Epistle Reader

Offering Schedule	Holy Bread & Food Fellowship	Epistle Reader
Sunday, September 11	Nicholas & Andrea Schaefer	Nicholas Schaefer
Sunday, September 18	George & Patrice Nimee	George Nimee
Sunday, September 25	Fr Mark & Kh Barbara Sahady	Kh Barbara
Sunday, October 2	Open	Open
Sunday, October 9	Medawar & Sanders Families	Open
Sunday, October 16	George & Patrice Nimee	George Nimee

+++++

SEPTEMBER BIRTHDAYS & ANNIVERSARIES

Sept. 3: Ron and Mari Ford (anniversary)

Sept. 4: Tyler Thompson

Sept. 6: Chris & Jennifer Baran (anniv.)

Sept. 8: Mike Kasap

Sept. 11: Andrea Schaefer

Sept. 12: George Nimee

Sept. 16: John Thompson

Sept. 17: George & Patrice Nimee (anniv.)

Sept. 20: Jay Klein

Sept. 25: Jax Thompson

Sept. 25: Kaitlyn Kelly

Sept. 29: Nancy Johnson

+++++

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 SECOND EOTHINON DOXASTICON IN TONE TWO:

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

They who were with Mary came and brought with them ointments; and as they were at a loss how to achieve their desire, they saw that the stone had been rolled, and a divine young man removed all anxiety and trouble from their souls by saying, The Lord Jesus hath risen. Wherefore, they proclaimed to His Disciples, that they should hasten to Galilee and behold Him, risen from the dead; for He is the Lord, the Giver of Life.

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:

Verse: Remember, O Lord, David and all his meekness. Lo, we have heard it at Ephratha. We have found it in the plains of the wood.

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

Verse: Glorious things are spoken of thee, O city of God. God is in the midst of her; she shall not be shaken; God shall help her right early in the morning.

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.

++++++

THE LITTLE LITANY AND THE SECOND ANTIPHON:

Verse: The Lord hath sworn in truth unto David; and He will not annul it. Of the fruit of thy loins will I set upon thy throne.

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

Verse: There will I make to spring forth a horn for David. I have prepared a lamp for My Christ.

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

Verse: For the Lord hath elected Zion; He hath chosen her to be a habitation for Himself.

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 & ever...O, only begotten Son & Word of God...

THE LITTLE LITANY AND THE THIRD ANTIPHON:

Here will I dwell, for I have chosen her. The Most High hath hallowed His tabernacle. Holy is Thy temple, wonderful in righteousness.

APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

Thy nativity, O Theotokos, hath proclaimed joy to the whole universe; for from thee did shine forth the Sun of justice, Christ our God, annulling the curse, and bestowing the blessing, abolishing death and granting us life everlasting.

++++++

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.

++++++

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

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

Thy nativity, O Theotokos, hath proclaimed joy to the whole universe; for from thee did shine forth the Sun of justice, Christ our God, annulling the curse, and bestowing the blessing, abolishing death and granting us life everlasting.

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 NATIVITY OF THE THEOTOKOS IN TONE FOUR

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.

++++++

THE LITANY AND THE TRISAGION HYMN

++++++

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

THE EPISTLE (For the Sunday before the Elevation of the Holy Cross):

Clergy: Let us attend!

Reader: O Lord, save Thy people and bless Thine inheritance.

Unto Thee, O Lord, will I cry, O my God.

Clergy: Wisdom!

Reader: The Reading from the Epistle of Saint Paul to the Galatians. (6:11-18)

Clergy: Let us attend!

Reader: Brethren, see how large a letter I have written to you with my own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised, only that they may not be persecuted for the Cross of Christ. For not even those who are circumcised do themselves keep the Law; but they desire to have you circumcised, that they may boast in your flesh. But God forbid that I should boast, except in the Cross of our Lord Jesus Christ, through Whom the world is crucified to me, and I to the world. For in Christ Jesus, neither circumcision counts for anything, nor uncircumcision, but a new creation. And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God. Henceforth, let no one trouble me; for I bear in my body the brand-marks of the Lord Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Clergy: Peace be to thee, who readest.

Reader: And to thy spirit.

Chanter: Hearken, O daughter, and see, and incline thine ear!

All: Alleluia! Alleluia! Alleluia!

THE GOSPEL (For the Sunday before the Elevation of the Holy Cross):

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

The Lord said, “No one has ascended into heaven but He who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God sent His Son into the world, not to condemn the world, but that the world might be saved through Him.”

++++++

• 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.

++++++

COMMEMORATION: The After-feast of the Nativity of the Theotokos; Venerable Theodora of Alexandria; Righteous Euphrosynos the Cook.

++++++

BULLETIN PART THREE – MORE ANNOUNCEMENTS & INFO

The Parish Communion Chalice, Paten, Spoons, Spears, and Hand Crosses’ gold plating were wearing off and it was time to re-goldplate them. The cost will be \$3,000. Anyone interested in donating towards this, please contact Fr Mark.

++++++



Time to Order Online Your Saint George T Shirts & SweatShirts

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

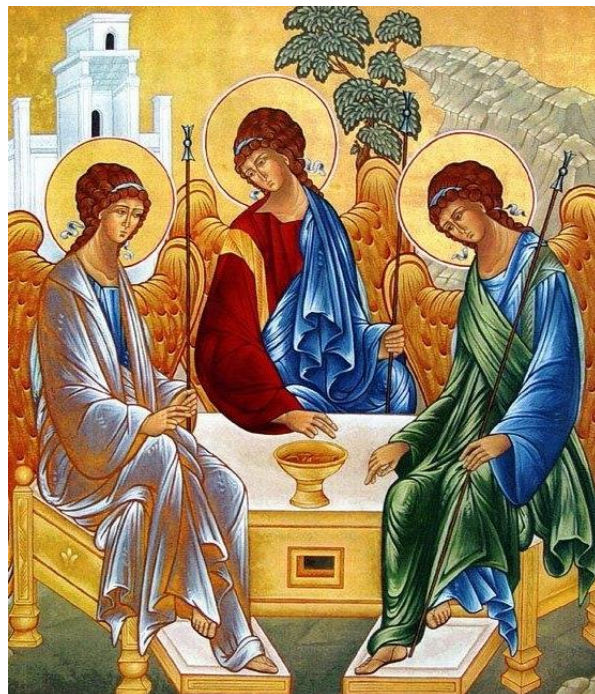
St George Fall Sportswear Available Online! at:

<https://kaleels.com/product-category/st-george-orthodox-church/>

Your order will be shipped directly to you.



2022 St George Community Events
Everyone welcome!
In-person or on Zoom!



Wholeness

Through Windows to Heaven:
Body & Soul in Sacred Art

Illustrated panel discussion

Tuesday night, September 27: 6:30 pm



Bodies, minds, and spirits – God means them to work together for our good! Come hear how the holy pictures called icons engage us both spiritually and physically, and can help guide us toward wholeness with God. Speakers:

Fr Jonathan Bannon: Pastor at Christ the Saviour Orthodox Church in Rockford, IL, and an artist and icon painter. Fr Jonathan will explore the process of creating icons from the standpoints of tradition, art, and prayer.

Fr Mark Sahady: Pastor at St George Orthodox Church in Spring Valley, IL. Fr Mark will comment on the use of icons in prayer and reflection, with examples drawn from the historic icons that grace our own historic church building.

Saint George

Antiochian Orthodox Church

*A Christian community serving Spring Valley
since 1918 – 211 E. Minnesota St.*

Visit our website at www.springvalleyorthodox.com

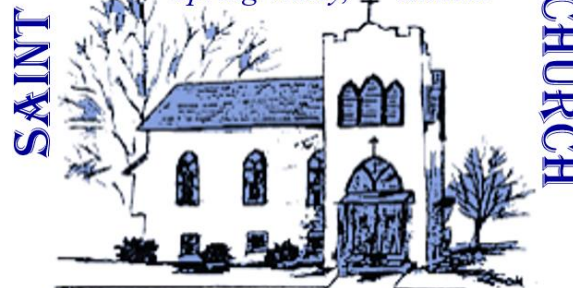
Call our priest, Fr Mark Sahady, at 815-664-4540

Email Fr Mark at office@springvalleyorthodox.com

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

GEORGE ORTHODOX

Spring Valley, Illinois



“Love, Pray, Repent?” / Welcome all!
“One, Holy, Catholic & Apostolic Church”

The Divine Liturgy – Eucharistic Canon: Anaphora (Part 2)

The celebrant now addresses the congregation with the Trinitarian blessing of the Apostle Paul (2 Cor 13.14): “The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with all of you.” And the people respond: “And with your spirit.” In this grace is contained the fullness of the love of God and the communion of the Holy Spirit. The celebrant offers this entire abundant outpouring of the inner life of the Holy Trinity to the People of God. And they in turn respond with the prayer that this “fullness of God” would be with his spirit as well. The eucharistic dialogue continues: “Let us lift up our hearts! We lift them up unto the Lord! Let us give thanks unto the Lord! It is meet and right to worship the Father and the Son and the Holy Spirit; the Trinity one in essence and undivided.” As we in Christ lift up the eucharistic gifts, we lift up our hearts as well. In the Bible the heart of man stands for his whole being and life. Thus in the anaphora, as the Apostle Paul has stated, the whole man is taken up into that realm where Christ is now seated at the right hand of God. If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hid with Christ in God (Col 3.1–3). The manner of lifting up oneself to God is through thanksgiving. The word eucharist in Greek means thanksgiving. The eucharistic Divine Liturgy is preeminently the action of lifting up one’s heart and giving thanks to God for all that He has done for man and the world in Christ and the Holy Spirit: creation, salvation and eternal glorification. The original sin of man, the origin of all of his trouble, corruption and ultimate death, is his failure to give thanks to God. The restoration of communion with God, and with all creation in him, is through thanksgiving in Christ. Jesus is the only man truly grateful, humble and obedient to God. In him, as the only Beloved Son of God and the only perfect Adam, all men can lift up their hearts and give thanks to the Lord: “For there is...one mediator between God and men, the Man Christ Jesus, who gave himself as a ransom for all...” (1 Tim 2.5). With hearts lifted up to the Lord, and thanksgiving rendered to God, the prayer of the eucharistic canon continues: “It is meet and right to sing of Thee, to bless Thee, to praise Thee, to give thanks to Thee and to worship Thee in every place of Thy dominion. For Thou art God ineffable, inconceivable, invisible, incomprehensible, ever-existing and eternally the same, Thou and Thine only-begotten Son and Thy Holy Spirit. Thou it was who brought us from non-existence into being, and when we had fallen away, didst raise us up again, and didst not cease to do all things until Thou hadst brought us up to heaven and hadst endowed us with Thy Kingdom which is to come. For all these things we give thanks to Thee, and to Thine only-begotten Son and to Thy Holy Spirit; for all things of which we know and of which we know not, whether manifest or unseen; and we thank Thee for this liturgy which Thou hast found worthy to accept at our hands, though there stand by Thee thousands of archangels and hosts of angels, the Cherubim and the Seraphim, six-winged, many eyed, who soar aloft, borne on their pinions, singing the triumphant hymn, shouting, proclaiming and saying: Holy! Holy! Holy! Lord of Sabaoth! Heaven and earth are full of Thy glory! Hosanna in the highest! Blessed is he that comes in the name of the Lord! Hosanna in the highest!” At this point in the Divine Liturgy, man’s

thanksgiving to God the Father for all that he has done in Christ and the Spirit is brought to its climax. The man in God remembers all things and is grateful to God. His remembrance and his thanksgiving take him into the very Presence of the Kingdom to the Throne of the Father to sing the Thrice-Holy Hymn with the angelic choirs (Is 6.1–5). Through Christ and the Holy Spirit, the man of faith is transported in spirit to be with his Lord. The limitations of this age are left behind through grateful remembrance of Christ and his accomplishment of salvation. Thus the eucharistic prayer continues with the whole focus of attention brought to that One Man and that one night in which the Divine Son gave himself as food for the faithful, offering himself in sacrifice for the life of the world. “With these blessed powers, O Master, Who lovest mankind, we also cry aloud and say: Holy art Thou and all-holy, Thou and Thine only-begotten Son and Thy Holy Spirit! Holy art Thou and all-holy, and magnificent is Thy glory! Who hast so loved Thy world as to give Thine only-begotten Son, that whoever believes in Him should not perish but have eternal life. Who when He had come and had fulfilled all the dispensation for us. in the night in which He was given up—or rather gave Himself up for the life of the world—He took bread in His holy, pure and blameless hands; and when He had given thanks and blessed it, and hallowed it and broken it, He gave it to his holy disciples and apostles saying: Take! Eat! This is My Body which is broken for you for the remission of sins. Amen. And likewise after supper, He took the cup saying: Drink of it all of you! This is My Blood of the New Testament, which is shed for you and for many for the remission of sins! Amen. Remembering this saving commandment and all those things which have come to pass for us: the cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand of God the Father, the second and glorious coming, and Offering unto Thee, Thine own of Thine own in behalf of all and for all, we praise Thee, we bless Thee, we give thanks unto Thee and we pray unto Thee, O our God.” As the celebrant intones these last words which proclaim that all that is offered to the Father is already his—for every creature and all of creation are his, together with the Beloved Son and the Holy Spirit who are uncreated and divine—the eucharistic gifts are lifted up and elevated towards the heavens. It is the sign that the faithful Christians have been exalted together with their Lord into the Kingdom of God. For Christ has entered, not into a sanctuary made with hands, but into heaven itself now to appear in the presence of God on our behalf. We have been sanctified through the offering of the body of Jesus Christ once for all. For when Christ had offered for all time a single sacrifice for sins, He sat down at the right hand of God. For by a single offering He has perfected for all time those who are sanctified (Heb 9.24, 10.10–14). Heaven and earth are now blended into one, filled with the glory of God. The ages past and the ages still to come are brought into unity. The night, the supper, the cross, the tomb, the resurrection, the ascension, the kingdom to come—all merge together in the eucharistic moment of the Divine Liturgy. Man is with God in a holy communion which is “not of this world.” All boundaries of time and of space are utterly broken. All walls of division are totally destroyed. Man’s sins are forgiven in Christ, his impurities are cleansed, his corruption is healed. His mortal nature is restored to immortality with God. His created humanity is filled with the Uncreated Divinity of the All-Holy Trinity. It only remains now to seal this action by the invocation of the Spirit of God.