



“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

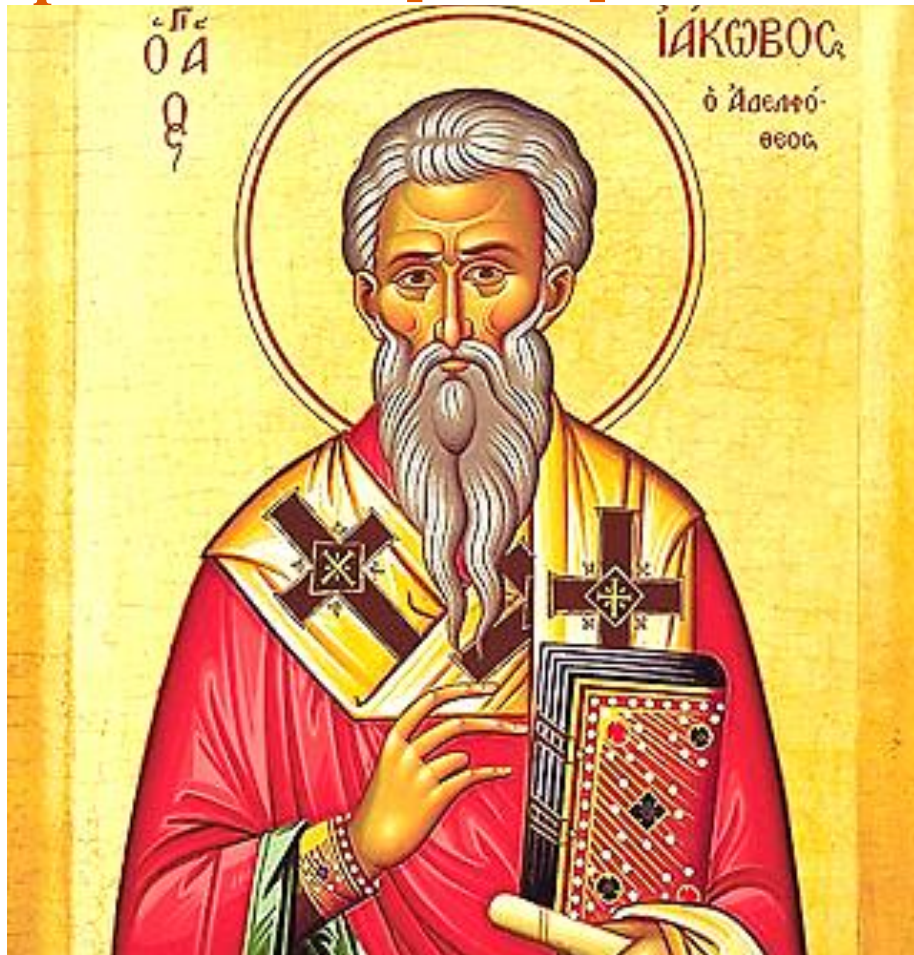
Antiochian Orthodox Christian Archdiocese of North America
Metropolitan JOSEPH

Diocese of Toledo and the Midwest

Bishop ANTHONY

23 October 2022, Tone 2 / Eothinon 8

The Holy Apostle James [Jacob] the “Brother of God”



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 at 815-664-4540. Council Minutes Binder with Financials is in Hall
WORSHIP On Youtube: https://www.youtube.com/channel/UCVy__6R3xbIrx-UI8H63AUA
STUDIES & MEETINGS (when noted) On Zoom: <https://us02web.zoom.us/j/5822049765>

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SCHEDULE OF EVENTS

October 23, Sunday, **8:45 am Matins, 10 am Divine Liturgy**, 11:15 am Fellowship
October 26, Wednesday, 6:30 pm **Prayer & Share**, Pray with the Order of St Ignatius
October 27, Thursday, 9 am Membership Committee Meeting
October 29, Saturday, **10 am Retreat: Icons Trampling Down Death** (on Zoom)
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October 29, Saturday, **6 pm Vespers**
October 30, Sunday, **8:45 am Matins, 10 am Divine Liturgy**, 11:15 am Fellowship
October 31, Monday, **9 am-Noon Baking Spinach Pies for Bake Sale**
November 1, Tuesday, **6:30 pm Living with Death: Preparing for & Surviving It** (on Zoom)
November 2, Wednesday, **9 am-Noon Baking Spinach Pies for Bake Sale**
11 am **Prayer & Share**, Pray with the Order of St Ignatius
6:30 pm Vespers for Saint George
November 3, Thursday, **9 am Matins** for Saint George
6:30 pm Paraklesis of Saint George
November 4, Friday, **6:30 pm Akathist** of Saint George
November 5, Saturday, **10 am Memorial** at Cemetery
11 am Picnic at Church
5 pm Vespers
6 pm Dinner at Angelo's Restaurant
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November 6, Sunday, **8:45 am Matins, 10 am Divine Liturgy**, 11:15 am Fellowship
November 8, Tuesday, **9 am Matins, 10 am Divine Liturgy** for the Host of Angels
9 am-Noon Baking Meat Pies for Bake Sale
November 9, Wednesday, **6:30 pm Movie: Man of God** – the Life of St Nektarios
November 10, Thursday, 9 am Stewardship Meeting
9 am-Noon Baking Meat Pies for Bake Sale
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OCTOBER BIRTHDAYS & ANNIVERSARIES

Oct. 8 – Michael & Ruth Baum (anniv)	Oct. 20 – John Ball
Oct. 15 – Jessica Malooley	Oct. 24 – Richard & Bette Malooley (anniv)
Oct. 16 – Jennifer Harlay	Oct. 26 – Joe & Maribeth Soldati (anniv)
Oct. 18 – Daya Desai	Oct. 28 – Cary Miller

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CHURCH FINANCES

September 2022 Income-Expense

Total September Income: \$3,270.10
Total September Expenses: \$6,103.68
Net September Income: \$-2,833.58

2021 September Net Income: \$-2,389.95

January-September 2022 Totals

Total Year Income: \$ 55,038.28
Total Year Expense: \$66,109.49
Total Year Net Income: \$-11,071.21

2021 Sept Net Year Income: \$-5,044.37

Remember: you can donate directly by going to www.springvalleyorthodox.com
and clicking the Donate Button at the bottom of the page with PayPal or Credit Card or
contact Fr Mark for the Bank Information for Direct Deposit by Transfer from your bank.

Offering Schedule	Holy Bread & Food Fellowship	Epistle Reader
Sunday, October 23	Nicholas & Andrea Schaefer	Nicholas Schaefer
Sunday, October 30	Alyssa Scandale Rardin	Rdr Michael Baum
Sunday, November 6	Angelo & Markella Fousekas	Rdr Michael Baum
Sunday, November 13	Fr Mark & Kh Barbara Sahady	Kh Barbara Sahady
Sunday, November 20	David Anderson & Mary Majerus	Sbdn Theophan Anderson

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BULLETIN PART TWO – WORSHIP

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

THE EIGHTH EOTHINON DOXASTICON IN TONE EIGHT:

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

Verily, the fervid tears of Mary were not shed in vain; for behold she hath been worthy to learn from the angels, and to look at Thy face, O Jesus. But since she was a weak woman she was still thinking of earthly things. Therefore, was she put off from touching Thee, O Christ. But she was sent to proclaim to Thy Disciples, and to tell them the glad tidings and of the Ascension to the Heavenly heritage. With her, therefore, make us worthy of Thine appearance, O sovereign Lord.

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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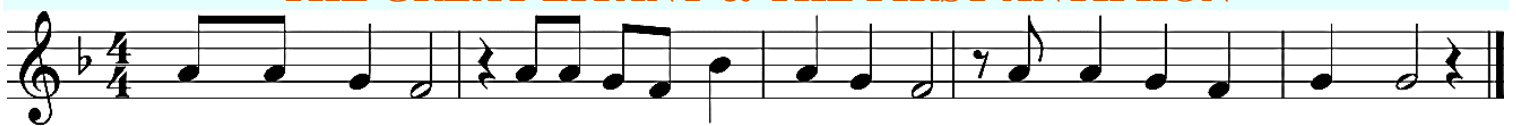
THE GREAT DOXOLOGY AND TROPARION “Today is Salvation”

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- The Hymns of the Day during the Divine Liturgy of Saint James [Jacob]:

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THE GREAT LITANY & THE FIRST ANTIPHON



Lord, have mer-cy. Ky-ri-e e - - le - i - son. To Thee, O Lord. A - men.

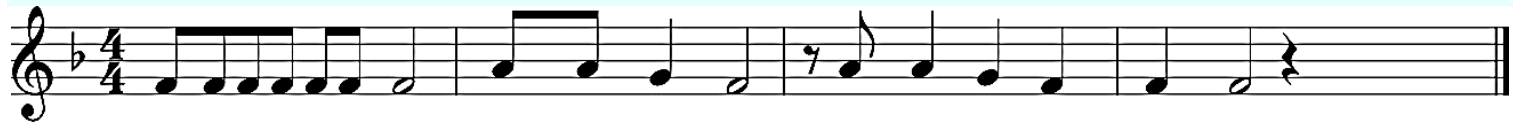


Through the in-ter-ces-sions of the The-o-to - - - - kos, O Sa-vior, save us.



Thru the intercessions of the The-o-to - - - - kos, O Sa-vior, save us.

THE LITTLE LITANY AND THE SECOND ANTIPHON:



Ky-ri-e e-le-i-son. Lord, have mer-cy. To Thee, O Lord. A - men.



Save us O_ Son of God Who didst Rise again from the dead we who sing unto Thee Allelu-i-a!
Vs. Glory... Both now... O, only begotten Son and Word of God...

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THE LITTLE LITANY AND THE THIRD ANTIPHON: RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

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 TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

APOLYTIKION OF ST. JAMES THE “BROTHER OF GOD” IN TONE FOUR

Since thou art a Disciple of the Lord, thou didst receive the Gospel, O righteous James. And since thou art a martyr thou art never rejected, and since thou art a brother of God, thou art privileged, and since thou art a High Priest, it is thy right to intercede. Wherefore, beseech thou Christ God to save our souls.

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 Saint James [Jacob]):

Clergy: Let us attend!

Reader: His voice has gone out into all the earth. The heavens declare the glory of God.

Clergy: Wisdom!

Reader: The Reading from the Epistle of Saint Paul to the Galatians. (1:11-19)

Clergy: Let us attend!

Reader: Brethren, I would have you know that the Gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the Church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people; so extremely zealous was I for the traditions of my fathers. But when He Who had set me apart before I was born, and had called me through His grace, was pleased to reveal His Son to me, in order that I might preach Him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were Apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other Apostles except James the Lord's brother.

Clergy: Peace be to thee, who readest.

Reader: And to thy spirit.

Chanter: May the Lord hear thee in the day of trouble! May the name of the God of Jacob protect thee! Save the King, O Lord, and hear us on the day we call!

All: Alleluia! Alleluia! Alleluia!

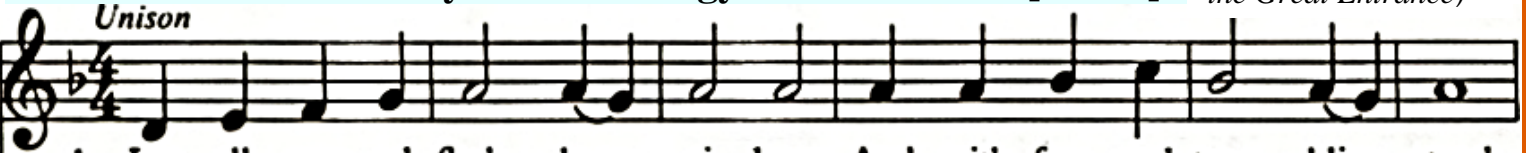
THE GOSPEL (For the Sixth Sunday of Luke):

The Reading from the Holy Gospel according to Saint Luke. (8:26-39)

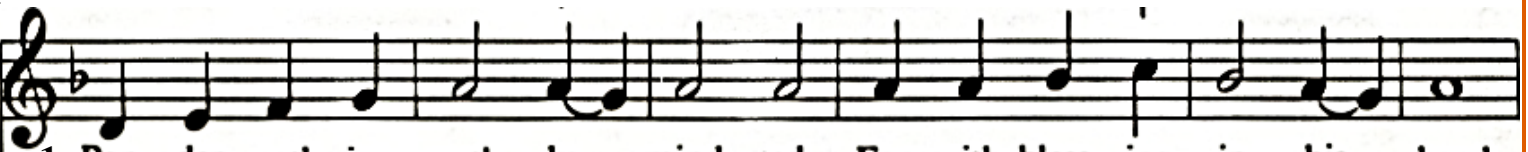
At that time, Jesus arrived at the country of the Gadarenes, which is opposite Galilee. And as He stepped out on land, there met Him a man from the city who had demons; for a long time he had worn no clothes, and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What hast Thou to do with me, Jesus, Son of the Most High God? I beseech Thee, do not torment me." For Jesus had commanded the unclean spirit to come out of the man. (For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.) Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged Jesus not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged Jesus to let them enter these. So He gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. When the herdsmen saw what had happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right

mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked Jesus to depart from them; for they were seized with great fear; so He got into the boat and returned. The man from whom the demons had gone begged that he might be with Jesus; but Jesus sent him away, saying, "Return to your home, and declare all that God has done for you." And he went away, proclaiming throughout the whole city all that Jesus had done for him. + + + + + + +

• **The Ante-Cherubic Hymn for Liturgy of Saint James [Jacob]:** *(Save verse 4 for after the Great Entrance)*



1. Let all mor-tal flesh keep si-lence, And with fear and trem-bling stand;
 2. King of kings, yet born of Mar-y, As of old on earth he stood,
 3. Rank on rank the host of heav-en Spreads its van-guard on the way,
 4. At his feet the six-winged ser-aph; Cher-u-bim, with sleep-less eye,



1. Pon-der noth-ing earth-ly-mind-ed, For with bless-ing in his hand
 2. Lord of lords, in hu-man ves-ture— In the bod-y and the blood—
 3. As the Light of Light de-scend-eth From the realms of end-less day,
 4. Veil their fac-es to the pres-ence, As with cease-less voice they cry,



1. Christ our God to earth de-scend-eth, Our full hom-age to de-mand.
 2. He will give to all the faith-ful His own self for heav-enly food.
 3. That the powers of hell may van-ish As the dark-ness clears a-way.
 4. Al-le-lu-ia, Al-le-lu-ia, Al-le-lu-ia, Lord Most High!

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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 Apostle James, the "Brother of God"; Ignatius, patriarch of Constantinople; and James of Borovichi, wonderworker of Novgorod

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Prayer & Share – Prayer Warriors – Pray for the Parish

Meet to Pray at Church - Pray at Home - Pray at same time
 O Lord, Jesus Christ, Son of God, have mercy on ... us all!

Let us be transformed through Prayer!

The first and third Wednesdays of the month at 11 am and on the second and fourth Wednesdays at 6:30 pm.

Looking for opportunities to help at Church? - Talk with Fr Mark

BULLETIN PART THREE – MORE ANNOUNCEMENTS & INFO

The Divine Liturgy – Benediction and Dismissal

After giving thanks to God for His gift of Holy Communion, the people are to depart in peace. They respond to this command with the words: “In the Name of the Lord.” A final prayer is read at the icon of Christ in which the priest asks God’s blessing and peace upon all of his people, the Church and the world. In this prayer the believers also affirm with the Apostle James that “every good gift and every perfect gift is from above, coming down from the Father of Lights” (Jas 1.17). Following this prayer which gives God “glory, thanksgiving, and worship,” the people sing three times: “Blessed be the Name of the Lord henceforth and forevermore.” The final benediction of the Divine Liturgy is then pronounced following the exclamation of glory to Christ as “our God and our Hope.” The final liturgical blessing is the blessing of Christ. It always begins on the Lord’s Day with reference to His resurrection from the dead. On other days other references may be made to some saving aspect of the Lord’s person and work. In this final benediction the mercy and salvation of Christ, the Lover of Mankind, is called down upon his people through the intercessions of the Theotokos and Ever-virgin Mary, and by the prayers of the saints of the day, the saint whose liturgy is served, the saints of the particular church, as well as all other saints especially venerated by the local community. At this point the pastor of the community makes his announcements. Then the people venerate the Cross held by the celebrant, and receive pieces of the bread from which the eucharistic offering was taken at the beginning of the liturgy. This bread is called the antidoron which means literally “in place of the gifts”, since it used to be given only to those who did not actually receive Holy Communion at the liturgy. Today usually all of the people take pieces of this bread for themselves, as well as for others absent from church. The act of dismissal in the Divine Liturgy is as much a liturgical and sacramental action as was the original act of gathering. It is the final critical step of the entire movement of the liturgy. In their dismissal from the liturgical gathering, the People of God are commanded to go forth in peace into the world to bear witness to the Kingdom of God of which they were partakers in the Liturgy of the Church. They are commanded to take everything that they have seen and heard and experienced within the Church and to make it alive in their own persons within the life of this world. Only in this way can the presence and power of the Kingdom of God which is “not of this world” extend out of the Church and into the lives of men. + + + + +

The Ladies of Saint George Orthodox Church present their

Bake Sale

Saturday, December 10th

9 am – Noon

211 E. Minnesota St ● Spring Valley, IL

Baklava, Date Fingers

Mamoul, Ghribee

Meat Pies, Spinach Pies

Cheese Bread, Zaatar Bread



Saturday 10/29, 10 am

Trampling Down Death: Icons of Martyrdom & Resurrection

Slideshow presentation of Orthodox icons and architecture dealing with death – one of the most widespread and enduring themes in Christian art! See examples from the Holy Land, Romania, Egypt, Italy, & many other places.

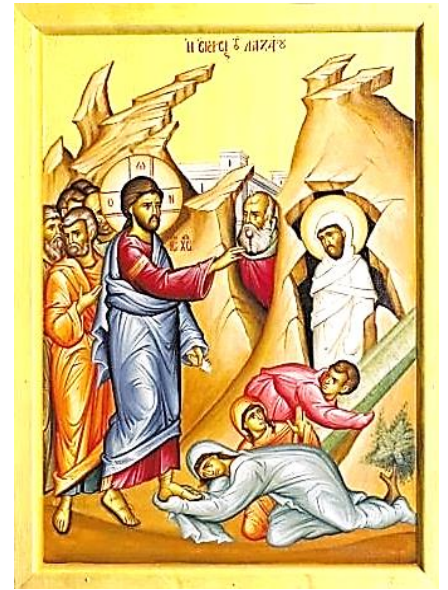


Tuesday 11/1, 6:30 pm

Living with Death: Preparing for It, Experiencing It, Surviving It

Panel discussion from the standpoints of medicine, hospice care, funeral planning, and Christian belief.

Death is part of life – to a Christian, it's the door to eternal life. Four experts share their knowledge of how the dying and the living deal with it. In the West this is All Saints Day; for Orthodox it's the feast of two famous healing saints, Cosmos and Damian! We'll discuss dealing with death as a natural process and the doorway to eternal life. Panelists represent hospital caregiving, hospice care, funeral homes, and Christian belief.



Saint George Week: November 2-6

Nov 2, Wednesday, 6:30 pm Vespers for Saint George

Nov 3, Thursday, 9 am Matins for Saint George

6:30 pm Paraklesis of Saint George

Nov 4, Friday, 6:30 pm Akathist of Saint George

Nov 5, Saturday, 10 am Memorial at Cemetery

11 am Picnic at Church

5 pm Vespers

6 pm Dinner at Angelo's Restaurant

Nov 6, Sunday, 10 am Divine Liturgy and 11 am Fellowship

Come **Celebrate our Patron and Protector** as well as our **Parish of 104 years** since being officially established!



Movie – Man of God – Life of Saint Nectarios, 9 November at 6:30 pm

Exiled unjustly, convicted without trial, slandered without cause. Man of God depicts the trials and tribulations of Saint Nektarios of Aegina, as he bears the unjust hatred of his enemies while preaching the Word of God. His Feast Day is 9 November.