



SAINT GEORGE ORTHODOX CHURCH

211 E. Minnesota St., PO Box 122, Spring Valley, IL 61362

815-664-4540 www.springvalleyorthodox.com

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” / Welcome All!
“One, Holy, Catholic & Apostolic Church”

25 February 2024, Tone 5 / Eothion 5 Sunday of the Pharisee and Publican

PARISH COUNCIL MEMBERS:

Elected / Appointed Members

Wayne Sanders, *Chair*

Mark Kerasotes, *Vice-Chair & Order of St Ignatius*

Melanie Thompson, *Treasurer*

Rdr Michael Baum, *Secretary & Ecclesiarch*

Nicholas Schaefer

Sbdn David Anderson, *Sunday School*

Organization Representatives

Genie Sanders, *Chanters/Choir*

Ruth Baum, *Antiochian Women*

Maxwell Colby, *Young Adults*

Robert Abraham, *Facilities*

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

+++++

SCHEDULE OF EVENTS

February 25, Sunday, **8:45 am Matins, 10 am Typika**, Fellowship, Adult Education

February 27, Tuesday, **2 pm Senior Share** (Social, Education, Table Games)

+++++

March 2, Saturday, **5:30 pm Vespers**

March 3, Sunday, **8:45 am Matins, 10 am Divine Liturgy**, Fellowship, A-Women

March 9, Saturday, **5:30 pm Vespers**

March 10, Sunday, **8:45 am Matins, 10 am Deacon’s Typika**, Fellowship, Adult Education

March 16, Saturday, **5:30 pm Vespers**

March 17, Sunday, **8:45 am Matins, 10 am Worship**, Forgiveness Vespers, Fellowship

March 23, Saturday, **5:30 pm Vespers**

March 24, Sunday, **8:45 Matins, 10 am Deacon’s Typika**, Fellowship, Parish Council

WORSHIP

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

DOXASTICON FOR THE PHARISEE AND PUBLICAN IN TONE FOUR:

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

O Lord, Thou didst reproach the Pharisee when he justified himself, boasting of his deeds; and justified the Publican when he approached humbly, seeking forgiveness with sighs; for Thou dost not draw near to arrogant thoughts, nor turn away contrite hearts. Wherefore, we also kneel before Thee meekly, O Thou Who didst suffer for our sakes. Grant us forgiveness and the Great Mercy.

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 “Having risen”

- **Reader’s typika begins – see booklet.**

THE EPISTLE (For the Sunday of the Pharisee and Publican):

Second Epistle of St Paul to Timothy (3:10-15)

My son Timothy, you have followed my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings, what things befell me at Antioch, at Iconium, and at Lystra. What persecutions I endured! And out of them all the Lord delivered me. Indeed all who would live a godly life in Christ Jesus will be persecuted. But people who are wicked and deceivers will proceed from worse to worse, deceiving and being deceived. But as for you, continue in the things which you have learned and have been assured of, knowing from whom you have learned them, and how from infancy you have known the sacred temple writings which are able to make you wise for salvation through faith in Christ Jesus.

THE GOSPEL (For the Sunday of the Pharisee and Publican):

The Holy Gospel according to Saint Luke. (18:10-14)

The Lord spoke this parable: “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank Thee that I am not like other men, extortionists, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.’ But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”

- **Kontakion of the Day after the Lord’s Prayer:**

KONTAKION FOR THE PHARISEE AND PUBLICAN IN TONE 4

Let us flee the Pharisee’s conceited vaunting; let us learn the Publican’s humility, and cry with groans unto the Savior: Thou Who alone art swiftly reconciled, be gracious unto us.

● Psalm 33, Holy Water & Prosphora, Homily:

The Holy Orthodox Church begins a four-Sunday period of preparation for Great Lent with the reading of the parable of the Pharisee and Publican. We hear Our Lord describe two men going to the Temple to offer prayers. One is a Pharisee, who zealously keeps the Law through prayer, fasting, and tithing; the other is a publican, who brazenly breaks the Law through extorting his own people on behalf of the Roman occupiers. The Lord teaches that after each had prayed, the publican is the one who "went to his house justified rather than the other." How did the one who was unjust leave justified in the eyes of the Lord, while the other was left unjustified?

The answer lies in the way the two men approached their prayers in the Temple. The Lord describes the prayer of the Pharisee with this illuminating turn of phrase: "[he] prayed thus *with himself*." In other words, the Pharisee's prayer was not directed towards God but to his own ego. He deluded himself into thinking he was offering gratitude to God for his righteousness, but in reality he was simply boasting of his fasting and tithing and exalting himself over "other men" – including the tax collector standing nearby. St. Nikolai of Zica teaches of this "prayer" of the Pharisee: "He is not thanking God for anything; on the contrary, he is blaspheming against God by blaspheming against the rest of God's creation. He is thanking God for nothing; everything that he says about himself is expressed as his own doing, achieved without God's help."

St. Theophylact, in his commentary, rightly points out that if the Pharisee were truly grateful to God for his "virtues," he would recognize that any good deed of his came from God's grace, not his own efforts, and he would thus be unable to judge himself better than anyone. He also failed to realize that his righteousness was merely an external righteousness, not the "humble and contrite heart" God actually desires.

The publican, with an acute awareness of his sinfulness, offered his prayer with downcast eyes while beating his breast, saying only: "God, be merciful to me a sinner!" His prayer had no boasting, only humility. He offered no excuses or justifications for his actions, merely pleas for forgiveness. He judged no one, condemning only himself. Although his sins were great, the Lord granted him forgiveness and justification. St. John Chrysostom, in his reflection on this beautiful parable, boldly encourages us thus:

Truly, who is worse than the tax collector? He took advantage of others' misfortune, embezzled in others' hard work, and shared in others' earnings; he was a ruthless extortioner, a courteous crook, a lawful sinner. If, therefore, such a person received this great gift solely because he displayed humility, how much more will be given to a virtuous person who is humble? Therefore, if you confess your sins and you become humble, you will be justified and reconciled with God.

As we begin our journey to Lent, let us take to heart the Lord's example of these two men and their way of prayer. When we fast and give alms during Lent, we must keep in mind that the Pharisee did these things and remained unjustified. When we go to more church services and offer more prayers, we must remember that going to the Temple to pray did not bring the Pharisee God's mercy. To be justified, we must flee from the Pharisee's pride in his spiritual achievements and his judging of others. We must embrace the humility and contrition of the publican and his complete lack of self-justification.

The Church offers us a week that is free from fasting on the Wednesday and Friday following the reading of this parable. We can choose to look at his week as a time of gorging ourselves ahead of the coming fast, but we would be missing the point. In a certain way, we should change our mindset this week from "we don't *have to* fast" to "we don't *get to* fast." The Church takes the fasting from us so that we are reminded that fasting is not an end unto itself. We don't *get to fast* so that we cannot boast – as the Pharisee did – that we always keep a fast twice a week, and thus we put ourselves during this week into the humble position of that sinful Publican.

Let us spend this week reminding ourselves that the spiritual work that lies ahead of us will only be fruitful and profitable if it is accompanied by asking mercy from God with sincere contrition and true repentance, and granting mercy to others from our whole hearts. As we refrain from fasting, let us cultivate that humility of the Publican to carry with us for our Lenten journey. Let us place firmly in our minds – as the hymn quoted above teaches – that the fasting we will do later on will only be *our means of being able* to humble ourselves and cry out: "God forgive us sinners."

● Apolytikia of the Day, after homily:

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 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.

MORE ANNOUNCEMENTS & INFO

Offering Schedule	Holy Bread	Food	Epistle Reader	
Sunday, February 25	typica	Allyson Scandale	Allyson Scandale	
Offering Date	Holy Bread	Food	Usher	Epistle Reader
Sunday, March 3	church	Pot Luck	Ruth Baum	Allyson Scandale
Sunday, March 10	?	?	?	?
Sunday, March 17 No Meat	Allyson Scandale, Memorial for Dee Khoury		?	Allyson Scandale
Sunday, March 24 No Meat Nor Dairy	Ruth Baum		?	?
Sunday, March 31 No Meat Nor Dairy	?	?	?	?

****Everyone, please, clean up after yourselves both the table and floor areas****

++++++

March is Women's Month in the archdiocese. In addition to ushering and reading epistles, the ladies will be collecting for the 2024 Antiochian Women's Project: creating an endowment to support the widows of clergy.

++++++

Next Sunday, Fr Malek Rihani will return to St George, to celebrate Divine Liturgy with us for the Sunday of the Prodigal Son. Please join us in welcoming Fr Malek!

++++++

The Midwest Diocesan Antiochian Women will hold their Spring Zoom Meeting on Saturday, March 2nd, from 10am to noon central time. We are planning to join the Zoom in the church basement, for as many Ladies of St George as can attend. We will order pizza from Angelo's. Mark your calendar.

++++++

FEBRUARY BIRTHDAYS & ANNIVERSARIES

Feb. 1 – Kyle Thompson, Cathy Cox	Feb 12 –Evangline Panizzi, Nick Medawar
Feb. 3 – Bob Abraham, Elias Kapetaneas, Dara Desai	Feb. 13 – Mike and John Bachio
Feb. 5 – Wayne and Genie Sanders (anniv)	Feb. 18 – Maxwell Colby
Feb. 6 – Patrice Nimee	Feb. 24 – Brianna Kaleel
Feb. 7 – Mary Majerus	Feb. 25 – Kenneth Welgatt, Hillary Thompson
Feb. 8 – David Anderson	Feb. 27 – Harrison David Leonard

++++++

CHURCH FINANCES

January 2024 Income-Expense

Total January Income: \$12,866.00
 Total January Expenses: \$8,352.32
 Net Income January: \$4,513.68

January 2023

Total Jan 2023 Income: \$13,551.00
 Total Jan 2023 Expense: \$5,237.46
 Net income Jan 2023: \$8,313.54