



Established 1918

St. George Orthodox Church

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*Metropolitan SABA, Antiochian Orthodox Christian Archdiocese of North America
Bishop ANTHONY, Diocese of Toledo and the Midwest*

Our Clergy - Fr. Andrew Kishler and Dn. Jeremy Finzel



Sunday, June 23, 2024 - The Great Feast of Pentecost

Coming Up at St. George:

Saturday, June 22 at 5:30pm - Great Vespers

Sunday, June 23 at 8:45am - Matins, 10:00am - Divine Liturgy for Pentecost followed by
Kneeling Prayers, Fellowship and Adult Education

Tuesday, June 25 from 2:00-4:00pm - Senior Share

**Due to the annual Parish Life Conference, there will be NO services or office hours at
St. George from Wednesday, June 26 through Saturday, June 29.**

Please join us in Chicago if you're able!

Sunday, June 30 at 8:45am - Matins, 10:00am - Divine Liturgy for the Synaxis of the Twelve
Holy Apostles followed by Fellowship

Tuesday, July 2 from 9:00am-Noon - Third Hour Prayers followed by Office Hours

Wednesday, July 3 at 6:30pm - Daily Vespers

Saturday, July 6 at 5:30pm - Great Vespers

Sunday, July 7 at 8:45 am - Matins, 10:00am - Divine Liturgy for the Sunday of All Saints
followed by Fellowship

Services available on YouTube:

<https://www.youtube.com/@St.GeorgeSpringValleyOrthodox>

Please follow along in the booklet for Divine Liturgy

- *The Glory hymns at the end of Matins:*

Doxasticon for Pentecost (Tone 6): *Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.*

O heavenly King, the Comforter, Spirit of Truth, Who art in all places, and fillest all things, Treasury of good things, and Giver of life, come, and take up thine abode in us, and cleanse us from every stain; and save us, O good One, our souls.

Troparion of Pentecost (Tone 8): Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee

The Great Litany and the First Antiphon

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands. Day unto day poureth forth speech, and night unto night proclaimeth knowledge.

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

Verse: There are neither tongues nor words in which their voices are not heard. Their sound hath gone forth into all the earth, and their words unto the ends of the world. (Refrain)

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)

The Little Litany and the Second Antiphon

Verse: The Lord hear thee in the day of affliction; the Name of the God of Jacob defend thee. Let Him send forth unto thee help from His sanctuary, and out of Zion let Him help thee.

Refrain: Save us, O Good Comforter, as we sing unto Thee. Alleluia.

Verse: Let Him remember every sacrifice of thine, and thy whole-burnt offering let Him fatten. (Refrain)

Verse: The Lord grant thee according to thy heart, and fulfill all thy purposes. (Refrain)

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)

The Little Litany and the Third Antiphon

O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly. The desire of his heart hast Thou granted unto him, and hast not denied him the request of his lips. Thou wentest before him with blessings of goodness, Thou hast set upon his head a crown of precious stones. He asked life of Thee, and Thou gavest him length of days unto ages of ages.

Apolytikion of Pentecost (Tone 8): Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee.

Entrance Hymn of the Feast: Be Thou exalted, O Lord, in Thine own strength. We will sing

and praise Thy power. Save us, O good Comforter, as we sing to Thee. Alleluia.

- *Hymns of the day, following the Small Entrance:*

Apolytikion of Pentecost (Tone 8): Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee.

Kontakion for Pentecost (Tone 8): When the High One descended, confusing tongues, He divided the nations. And when He distributed the fiery tongues He called all to one unity. Wherefore, in unison we glorify the most Holy Spirit.

The Anti-Trisagion Hymn (Tone 8): Ye who have been baptized into Christ, have put on Christ. Alleluia. (thrice)

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!

Ye who have been baptized into Christ, have put on Christ. Alleluia.

The Epistle for Holy Pentecost

Clergy: Let us attend!

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

Clergy: Wisdom!

Reader: The Reading from the Acts of the Apostles (2:1-11).

Clergy: Let us attend!

Reader: When the day of Pentecost had come, the Disciples were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

Clergy: Peace be to thee who readest.

Reader: And to thy spirit.

Chanter: By the word of the Lord were the heavens established, and all the might of them by the Spirit of His mouth. The Lord looked down from heaven, He beheld all the sons of men.

All: Alleluia, alleluia, alleluia!

The Gospel for Holy Pentecost

The Reading from the Holy Gospel according to St. John (7:37-52; 8:12)

On the last day of the feast, the great day, Jesus stood up and proclaimed, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, 'Out of his belly shall flow rivers of living water.'" Now this He said about the Spirit, which those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. When they heard these words, many of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the Scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" So there was a division among the people over Him. Some of them wanted to arrest Him, but no one laid hands on Him. The officers then went back to the chief priests and Pharisees, who said to them, "Why did you not bring Him?" The officers answered, "No man ever spoke like this man!" The Pharisees answered them, "Are you led astray, you also? Have any of the authorities or the Pharisees believed in Him? But this crowd, who do not know the Law, are accursed." Nicodemus, who had gone to Him before, and who was one of them, said to them, "Does our Law judge a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee." Again Jesus spoke to them, saying, "I am the light of the world; he who follows Me will not walk in darkness, but will have the light of life."

Megalynarion for the Feast (Tone 7): O Mother that hath known no man, thou didst conceive, not experiencing corruption, leading a body to the Word, the Creator of all, becoming a receptacle to thine insupportable Creator, a dwelling place to thine incomprehensible Maker. Wherefore, O virgin Theotokos, thee do we magnify.

Communion Hymn for Pentecost (Tone 8): Thy good Spirit shall lead me into the right land. Alleluia.

Apolytikion of Pentecost (Tone 8): Blessed art thou, O Christ our God, who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them thou hast fished the universe, O Lover of mankind, glory to thee.

Kneeling Prayers to follow the final blessing.

All-Holy Spirit, issuing from the Father and coming through the Son upon the illiterate Disciples, save and sanctify all those who know thee as God.

Light is the Father; and Light is the Son; Light is the Holy Spirit descending upon the Apostles in fiery tongues, through which the whole universe was illuminated to worship the Holy Trinity.

Information & Announcements

Parish Life Conference: This week, Wednesday, June 26 through Saturday, June 29, in convenient Oak Brook. There's something for everyone and a chance to bid farewell to our beloved Bp. Anthony before his move to the Diocese of Los Angeles and the West. For more information, please see the bulletin board downstairs or visit <https://antiochianevents.com/toledo>.

Fellowship, Holy Bread and Epistle Readers: We need volunteers! Please see the sign up sheet on the bulletin board downstairs or let Ruth Baum know when you can help. For fellowship during the summer, we'll be keeping things easy, with the church providing beverages and those interested, bringing something to share. Please contact Mike Baum or Dn. Jeremy if you'd like to volunteer to read the epistle.

Birthdays & Anniversaries

June 23 - Melissa Leonard

June 28 - Carol Ball

June 26 - Kenneth Wiltse

June 28 - Mark & Nicole Wiltse (anniv)

Church Finances

	April 2024	2024 YTD	2023 Comparison
Income:	\$9,730.00	\$33,951.06	\$46,213.80
Expense:	\$2,997.87	\$17,688.91	\$26,113.25
Net:	\$6,732.13	\$16,262.15	\$20,100.55

Parish Council Members

Elected & Appointed Officers

Wayne Sanders, *Chair*

Melanie Thompson, *Treasurer*

Sbdn. David Anderson, *Sunday School*

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

Ignatius

Rdr. Michael Baum, *Secretary & Ecclesiarch*

Organization Representatives

Genie Sanders, *Chanters/Choir*

Maxwell Colby, *Young Adults*

Ruth Baum, *Antiochian Women*

Robert Abraham, *Facilities*

Our Parish Mission & Vision

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. 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.

Youth Spiritual Awakening?

By Metropolitan Saba (Ispere)

After the mid-20th century, a reform movement emerged in the Roman Catholic Church called “Aggiornamento”. This movement was born in the rapidly changing world after World War II. It sought to “modernize” the church in order to more effectively deliver the message of salvation.

Lifestyles and values began to change rapidly, from fashion to the most sacred norms that had prevailed until then. The effects of this reform in the Catholic Church quickly became apparent, during and after the Second Vatican Council. At the same time, liberation movements and the adoption of new secular values gained momentum in the Protestant churches, as the basis for examining religious and pastoral issues. Meanwhile, in the Orthodox Church, there was tension between a group calling for similar reform and a group advocating for adherence to Orthodox Holy Tradition, while a minority called for a distinction between the Holy Tradition and the traditions that had come to be attached to it over changing times and cultures.

Biblical studies developed significantly during this period: there was a spread of critical methods and the reading of religious texts in light of ancient cultures and modern linguistic and historical sciences, to the point that many theological schools began calling for a distinction between the divinely inspired word and the human author’s intent and style. Thus, these sciences contributed to the spread of a new, non-traditional interpretation of the sacred scriptures. Some interpreters went so far as to deny everything that was beyond human reason, such as the divine incarnation, resurrection, ascension, and so on. Readers can imagine the impact of these ideas on day-to-day church life and spiritual and moral teaching.

After the Second Vatican Council, a group separated from the Catholic Church and rejected the modernization brought by that council. During the days of Pope John Paul II, an attempt was made to restore unity, but with Pope Benedict XVI, the movement of critics of this modernization came to the fore, from the time he assumed the presidency of the Congregation for the Doctrine of the Faith in the Vatican. An internal struggle began to appear between the traditionalist and liberal groups, but it remained quiet and contained.

In the Protestant churches, the wave of modernization went further, leading to the emergence of what were called traditional churches and liberal churches. Amid these developments, a group has recently emerged seeking the authentic church. Thus began a movement of mass conversion to the Orthodox Church in the United States. Some individual conversions had preceded this in Europe, especially by prominent Catholic fathers, such as Fathers Lev Gillet and Placide [Deseille], to name just two examples.

In our Archdiocese, the movement of those coming home to Orthodoxy accelerated noticeably. In recent years, other Orthodox churches in America have also started to receive numbers of converts, known as catechumens. What is striking in recent years is that a significant number of new catechumens are from the youth.

At the same time, as a reaction to the accelerating liberal movements, some Orthodox archdioceses have experienced movements of return to old traditions and adherence to all their details, sometimes to the extent of not distinguishing

between the essential and the incidental. This phenomenon can be understood in light of the modernization we mentioned, which reached a point where some questioned whether some “churches” were indeed the Church of Christ or something else.

The appeal of the slogan “A Church for Our World” –which prevailed in Western Christian circles in the 1970s and proposed to make the church resemble our world–began to fade. Advocates of this slogan had forgotten that the Church’s mission is to transform the world into the image of the heavenly kingdom.

Today, after currents have revolutionized ways of thinking and post-modernism has become dominant, Western societies, in particular, may be witnessing the advent of a spiritual awakening among the youth here and there, showing that youth have not found the spiritual fulfilment they seek in these liberation movements.

Recently, the media has shown us images of thousands of American university students praying and praising Christ on their campuses. In France, several thousand walked on foot for three days from Paris to Chartres Cathedral to celebrate the traditional Latin Mass.

The phenomenon of youth returning to faith and the emergence of a desire for traditional churches is still in its infancy. It is too early to analyze and build upon it. However, it is important to pay attention to it, to revive communication and meetings with the youth, and to present and discuss their spiritual experiences. Sociologists will certainly be interested in this phenomenon, but how will the churches respond to it, and what is required of them in this area?

In our Archdiocese, we noticed this Pascha a significant number of youth among the new converts. Therefore, I am asking the priests of those churches that received these young people to conduct interviews with them, asking them to explain their experience of conversion to the Orthodox Church, and to send these interviews in writing to the Archdiocese Headquarters for further study.

The mission of the Christian church today is to witness to Christ the Savior in the heart of this secular society, without fear of it or fascination with it. Olivier Clément (+2009), a French Orthodox theologian, has pointed out that “Christians are oscillating between cursing and unconsciously joining the bandwagon,” and he warns that “the core of spiritual energy, which led to the emergence of modernity, is on the verge of running out. On the horizon appears the ‘death of man’ after the ‘death of God’... The time is right for Christians to arouse, with humble strength, some sense of existence, some glow of fire and light. If they do not succeed in finding a role for themselves in a secular society, they will have left room for other religions that are now invading the West” (Raymond Rizk, Olivier Clément: A Hermit in the City).

It is truly a time to bear witness, par excellence.