



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, *pastor* and Dn. Jeremy Finzel



Sunday, July 14, 2024 - The Holy Fathers of the Fourth Ecumenical Council

Coming Up at St. George:

Sunday, July 14 at 8:45 am - Matins, 10:00am - Divine Liturgy for Sunday of the Holy Fathers of the Fourth Ecumenical Council followed by Fellowship

No Office Hours or Daily Vespers July 17!

No Office Hours July 19!

Saturday, July 20 at 5:50pm - Great Vespers

Sunday, July 21 at 8:45am - Matins, 10:00am - The Fourth Sunday after Pentecost followed by Fellowship and Adult Education

Tuesday, July 23 from 2-4pm - Senior Share

No Office Hours or Daily Vespers July 24!

No Office Hours July 26!

Saturday, July 27 at 5:30pm - Great Vespers

Sunday, July 28 at 8:45am - Matins, 10:00am - The Fifth Sunday After Pentecost followed by Fellowship and Adult Education

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:*

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

When the rank of the Holy Fathers flocked from the ends of the inhabited world, they believed in one Substance and one Nature of the Father, Son and Holy Spirit, delivering plainly to the Church the mystery of discoursing in theology. Wherefore, in that we laud them in faith, we beatify them, saying: What a divine army, ye God-inspired soldiers of the camp of the Lord, ye most brilliant luminaries in the supersensual firmament, ye impregnable towers of the mystical Zion, ye scented flowers of paradise, the golden lights of the Word, the price and delight of the whole universe, intercede ceaselessly for our souls.

Both Now and ever and unto ages of ages. Amen.

Thou hast transcended all blessings, O Virgin Theotokos! For Hades hath been spoiled by Him who was incarnate of thee. Yea, Adam was recalled, the curse was abolished. Eve was delivered and death was caused to die, and we were made to live again. Wherefore, with praise we cry: Blessed art Thou, O Christ our God, who hast thus shown Thy pleasure. Glory to Thee!

- *The Resurrectional Troparion, following the Great Doxology:*

Today hath salvation come into the world. Let us sing praises unto Him who rose again from the grave, the Author of our life. For in that by death He hath destroyed death, He hath given us the victory and great mercy.

- *The Little Litany and the First Antiphon:*

Through the prayers of the Birth-Giver of God, O Savior, save us.

- *The Little Litany and the Second Antiphon:*

Save us, O Son of God, who didst rise again from the dead, we who sing unto Thee: Alleluia!

- *The Third Antiphon and the Little Entrance:*

Troparion for the Resurrection (Tone 2): When thou, O immortal Life, didst humble thyself unto death, then didst thou destroy death by the brightness of thy Godhead; and when thou didst raise the bowels of the earth, then all the heavenly powers exclaimed: O Christ, thou art the Giver of life! Glory to thee, O our God!

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

Repeat the Troparion for the Resurrection (from above)

Apolytikion for the Holy Fathers (Tone 8): Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

Troparion for St. George the Great-Martyr (Tone 4): Since thou art a liberator and deliverer of captives, a help and succour of the poor and needy, a healing physician of the sick, a contender and fighter for kings, O great among martyrs, the victory-clad George: Intercede with Christ God for the salvation of our souls.

Ordinary Kontakion (Tone 2): 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; Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

The Trisagion Hymn:

Holy God, Holy Mighty, Holy Immortal One: Have mercy on us! (Three times)

Glory to the Father and to the Son and to the Holy Spirit, both now and ever and unto ages of ages. Amen.

Holy Immortal One: Have mercy upon us!

Louder! Holy God, Holy Mighty, Holy Immortal One: Have mercy upon us!

The Epistle for the Holy Fathers

Clergy: Let us attend!

Reader: Be glad in the Lord, and rejoice, O ye righteous. Blessed are those whose iniquities are forgiven!

Clergy: Wisdom!

Reader: The Reading from the Epistle of St. Paul to St. Titus (3:8-15).

Clergy: Let us attend!

Reader: Titus, my son, faithful is the saying, and concerning these things I desire you to affirm confidently, that those who have believed in God may be thoughtful of how to preside in honorable occupations. These things are good and profitable to men. But avoid foolish disputes, and genealogies, and contentions, and controversies about the Law; for they are unprofitable and vain. A man who is a heretic after the first and second admonition reject, knowing that such a one is subverted, and sins, being self-condemned. When I send Artemas to you, or Tychicós, give diligence to come to me to Nicopolis; for I have determined to winter there. Set forward Zenas the lawyer and Apollos on their journey diligently, that they may be lacking in nothing. And let our people also learn how to preside in honorable occupations, so as to help in cases of urgent need, that they should not be unfruitful. All who are with me salute you. Salute those who love us in the faith. Grace be with you all. Amen.

Clergy: Peace be to thee who readest.

Reader: And to thy spirit.

Chanter: The Lord answers you in the day of trouble! The name of the God of Jacob protects you! Save the king, O Lord, and hear us on the day we call!

All: Alleluia, alleluia, alleluia!

The Gospel for the Holy Fathers

The Reading from the Holy Gospel according to St. Matthew (5:14-19).

The Lord said to His Disciples: "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father Who is in heaven. Think not that I have come to abolish the law and the prophets;

I have come not to abolish them, but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven.”

Communion Hymn: Praise ye the Lord from Heaven; praise ye Him in the highest. Alleluia, alleluia, alleluia.

Information & Announcements

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. Please contact Mike Baum or Dn. Jeremy if you'd like to volunteer to read the epistle.

Adult Education: No instruction today, but please join us next week after fellowship as Dn. Jeremy continues with a Catechesis for All!

OCWA Fall Retreat 2024: “On the Theotokos” September 27-28, 2024 at St. Iakovos Retreat Center in Kansasville, Wisconsin. If interested, please see the available flyer or the bulletin board downstairs. Pre-registration is encouraged.

Parish Council Members

Elected & Appointed Members

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*

Birthdays & Anniversaries

July 14 - George and Mona Kaleel (anniv)

July 15 - Mike Baum

July 16 - Thane Kaleel

July 19 - Bill Miller III

July 20 - Maribeth Malooley Soldati, Micah

Schaefer

Church Finances

	May 2024	2024 YTD	2023 Comparison
Income:	\$6,353.28	\$40,304.34	\$49,695.80
Expense:	\$3,988.99	\$21,677.90	\$35,959.12
Net:	\$2,364.29	\$18,626.44	\$13,736.68

2024 figures do not include proceeds from the sale of the parsonage as they have been invested.

On the Ministry of the Diaconate, Part One

By His Eminence Metropolitan Saba (Ispër)

His Eminence presents a three-part series about revitalizing the diaconate in our Archdiocese.



To adequately analyze the diaconal ministry, it is first necessary to look back at its history in the Church. How was it actually carried out in the early Church? How did it evolve? Did it expand or contract? Church history shows that there has never been a rigidly fixed or demarcated ministry assigned to the diaconate, from the first century to the twenty-first century. The diaconate has experienced periods of prosperity and periods of decline and was even completely absent in some eras.

Linguistically, the word “deacon” means “servant.” The first reference to the diaconate in the New Testament, according to Christian tradition, is found in the Acts of the Apostles. Understanding why this ministry arose is important because it reveals its role of service in the Church.

In the Acts of the Apostles (Acts 6:1-6), we learn that the Church carried out a service (διακονία) to the underprivileged, which required time to be managed properly. Similar to charitable services organized by the Church today, there can arise an accusation of personal favoritism, of helping one group at the expense of another, even if unintentional. So were the Hebrew Christians accused of favoring the Jewish widows as compared to the Gentiles. Faced with this problem, the Apostles decided that “It is not desirable that we should leave the word of God and serve tables” (Acts 6:2). Such a ministry could not be neglected, but the time and effort it required could not come at the expense of the Apostles’ preaching and teaching. The Apostles therefore decided to appoint seven men of good repute and set them apart by laying hands on them for this service. Their service was that of charity, or “tables,” which included collections and distributions to the poor, the widows, and possibly the agape meals that accompanied the Divine Liturgy at that time.

Saint John Chrysostom (+407), in his commentary on this text,¹ mentions that the seven whom we call deacons were not ordained with a sacramental ordination as deacons and priests are today because, at that time, the ranks of priestly service and ordinations were not yet organized as they later came to be. However, he accepts calling them deacons because they were appointed as **servants for a specific service**. Thus, in his interpretation of the text, he seeks to affirm the importance of the diaconate, considering it a service that began in the early days of the Apostles. He does not diminish their importance; on the contrary, he praises their service and encourages it.

Early Church testimonies after the time of the Acts of the Apostles confirm the existence of the three known ranks in the Church: deacon, priest, and bishop. The service of the diaconate was always present at the heart of the Church. St. Justin the Martyr (+165), for example, says that deacons distribute the Holy Eucharist to the faithful and bring the Holy Communion to those who could not attend the Divine Liturgy due to illness or imprisonment.² St. Basil the Great (+379) also mentions deacons performing this service, providing Holy Communion to those unable to

attend church for valid or pious reasons.

The service of the diaconate becomes clearer in the councils convened by the Church after the fourth century, when many canons were established to regulate it. The issues they address often may seem insignificant to us today due to changing circumstances, but they indicate that the diaconate was a fundamental service in the Church.

For example, the Council of Neocaesarea (315 AD) addressed the issue of whether there could be more than seven deacons in a single city (referring to the seven original deacons mentioned earlier). Such a matter would not have been raised at a church council if the service of the diaconate had not been present in the churches whose leaders convened at this council. The Council of Neocaesarea emphasized that the number of deacons should not exceed seven,³ while the Council of Trullo (692 AD), about 300 years later, allowed for an unlimited number of deacons in a single city.⁴

One might rightly ask why the Council of Trullo amended the canon of Neocaesarea. The answer is simple: The service of the diaconate evolved as the need for it increased. With the stabilization of the Church and Christianity becoming the official religion of the Roman Empire, the Church's missionary and social service expanded, and with it, the service of the diaconate.

What is this role? What are the services or functions assigned to this ministry? Are they still important today? We must return to history to obtain answers and judge the necessity of this service for today's Church. As Orthodox Christians, we must be guided by Holy Tradition if we are to pursue this path.

Holy Tradition considers the diaconate an essential and complementary part of apostolic service. Since the early days of Christianity, the diaconate has been considered the third rank of the three priestly ranks.⁵ This means that it was not a temporary or transitional service, a mere stage or step towards entering the priesthood, as it has become in many churches today due to the shortage of priests.

From the canons of various councils that discussed this matter, as well as the writings of some theologians and historians, it is clear that the diaconate was a service designated for a specific mission, and at the same time necessary for the era in which it existed, as evidenced by its relative cessation in other times.

As Byzantine canon law developed, we notice an administrative dimension for male deacons forming, especially after Christianity stabilized and the Church became institutionalized. The deacon was considered, for example, the bishop's hearing, tongue, and hand,⁶ as someone whose ministry is in "fulfilling the bishop's need." With the establishment of the liturgical form of worship, the deacon's role in facilitating the service was primarily defined, especially in the presence of the bishop. Even today, at least in the Byzantine rite, as in other rites, the bishop and deacon almost entirely serve the Divine Liturgy, and the service order (Typikon) allocates only a few proclamations to the priest.

(To be continued.)

1. Homily XIV on Acts, ET NPNF 1:11, pp. 90-1
2. First Apology, cc. 65, 67

3. Canon 15
4. Canon 16

5. As witnessed in Canon 18 of Nicaea (325)
6. E.g., Didascalia Apostolorum xi.128