



Established 1918

St. George Orthodox Church

211 E. Minnesota St. P.O. Box 122

Spring Valley, IL 61362

(815)664-4540 springvalleyorthodox@gmail.com

*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, July 21, 2024 - The Fourth Sunday After Pentecost

Coming Up at St. George:

Sunday, July 21 at 8:45 am - Matins, 10:00am - Deacon's Typika for 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 - Divine Liturgy with Fr. David Moga for the Fifth Sunday After Pentecost followed by Fellowship and Adult Education

Wednesday, July 31 from 1-5:30pm - Office Hours, 6:30pm - Daily Vespers

Friday, August 2 from 9am-Noon, Third Hour Prayers followed by Office Hours

Saturday, August 3 at 5:30pm - Great Vespers

Sunday, August 4 at 8:45am - Matins, 10:00am - The Sixth Sunday of Matthew, followed by Fellowship and meeting of the Ladies of St. George

Services available on YouTube:

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

Please follow along in the booklet for Deacon's Typika

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

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

Verily, the women came at early dawn to Thy tomb, O Christ, but they found not Thy body, precious to them. And as they were perplexed, behold there stood among them those who were in shining clothes who said to them: Why seek ye the living among the dead? He hath risen as He foretold. Why have ye forgotten His words? And when they were assured by their saying, they preached to the Disciples the things seen. But their glad tidings were received with ridicule; for they were still without understanding. But Peter hastened to behold, and glorified Thy wonders in himself.

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 Great 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!

- *Service Continues with the Little Litany and the Third Antiphon: the Beatitudes:*

See Booklet, page 3

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

Troparion for the Resurrection (Tone 3): Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

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 undisputed intercessor of Christians, the mediatrix unrejected by the Creator, turn not away from the voice of our petitions, though we be sinners. Come to us in time, who cry to thee in faith, with assistance; for thou art good.

Hasten to us with intercessions, O Theotokos, who dost ever intercede for those who 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 Fourth Sunday After Pentecost

Clergy: Let us attend!

Reader: Sing praises to our God, sing praises. Clap your hands all ye peoples.

Clergy: Wisdom!

Reader: The Reading from the Epistle of St. Paul to the Romans (6:18-23).

Clergy: Let us attend!

Reader: Brethren, having been set free from sin, you have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Clergy: Peace be to thee who readest.

Reader: And to thy spirit.

Chanter: In Thee, O Lord, have I hoped; let me never be put to shame! Be Thou a God of protection for me, a house of refuge, in order to save me!

All: Alleluia, alleluia, alleluia!

The Gospel for the Fourth Sunday of Matthew

The Reading from the Holy Gospel according to St. Matthew (8:5-13).

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching Him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And Jesus said to him, "I will come and heal him." But the centurion answered Him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, He marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the Kingdom of Heaven, while the sons of the kingdom will be

thrown into the outer darkness; there men will weep and gnash their teeth.” And to the centurion Jesus said, “Go; be it done for you as you have believed.” And the servant was healed at that very moment.

- *Service Continues with the Litany of Fervent Supplication:*

See Booklet, page 4

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: Please 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.

Ladies of St. George: We will be resuming our regular monthly meetings beginning on Sunday, August 4 following fellowship.

Adult Education: Please join us 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 28 - David and Gretel Kaleel (anniv)

July 30 - Nick and Anysia Medawar (anniv)

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 Two

By His Eminence Metropolitan Saba (Ispër)

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



The canons of the Council of Ancyra (314) imply that the duties of a deacon at that time, according to commentators, were limited to bringing bread and wine, making petitions and preaching.¹ This means their liturgical role was clear from the end of the third century. Canon 23 of the Council of Trullo (692) states that no one – whether bishop, priest, or deacon – may exact a fee for administering Holy Communion, because grace cannot be sold. This implies that deacons could administer Holy Communion to the faithful. The *Apostolic Constitutions* (380) also state that after the bishop or priest celebrates the Divine Liturgy, the

deacon takes the sacraments to commune the laypeople, assisting the priest. This practice is still observed today when a deacon is present with a priest, where the priest gives the deacon the chalice to invite the faithful to partake, saying: “With the fear of God, faith, and love, draw near,” and then the deacon returns the chalice to the priest to administer Communion.

The *Apostolic Constitutions* further instruct: “Let the deacon carry the chalice and as he presents it, let him say: ‘The Blood of Christ, the cup of life.’”²

St. Justin the Martyr, in his *First Apology*, states that the deacons among them distribute the Eucharistic bread, wine, and water to each of those present and take the sacraments to the absent. Another role is the delivery of the divine sacraments to the sick.³ Currently, the priest performs this duty due to the lack of deacons to assist him. Thus, the liturgical and humanitarian roles of deacons were evident from the early centuries.

With the entry of deacons into the administrative domain, new problems arose, such as their elevation over priests due to their proximity to the bishop. This necessitated addressing these issues in church councils. The First Ecumenical Council stated: “Deacons should not exceed their limits, knowing that they are servants of the bishops and inferiors to the presbyters”⁴ – meaning their work was limited to serving the bishop in the diocese and in liturgical services. The *Apostolic Canons* also state that “priests and deacons should do nothing without the bishop’s consent, for he is entrusted with the Lord’s people and is accountable for their souls.”⁵

Emphasis on the authority of the bishop is found in subsequent councils, such as the Seventh Ecumenical Council in 787 (Canons 12, 14), the Council of Laodicea in 363 (Canon 57), and the Council of Carthage in 418 (Canons 6, 7, 41, 50).

St. Ignatius of Antioch (+108) considered deacons as servants of Christ’s mysteries, assisting the bishop in worship. According to St. Hippolytus (+236), deacons were ordained by the laying on of hands. The First Ecumenical Council of Nicaea (325 AD), issued reminders and warnings against deacons’ arrogance and superiority over priests, emphasizing that they are merely servants of the bishop.⁶

The Council of Trullo condemned and excommunicated deacons who claimed superiority over priests due to the honor and distinction they received from their humanitarian service and proximity to the bishop.⁷

It is important to clearly and strictly distinguish between what is called a rank and what is called a function. The diaconate is one of the three clerical ranks, and it is assigned a specific function, or ministry, according to the Church's system, local situation, and current needs. This function does not change the deacon's clerical rank, meaning it does not prevent him from performing his liturgical duties assigned to his rank, nor does the exalted function allow him to perform liturgical duties not assigned to his rank.

The early ordination rites for deacons do not specify a particular gift required for the diaconate, unlike the specific gifts required for a bishop, for example. There is a common belief in the Orthodox Church today that a deacon should have a beautiful voice because his service has become largely confined to liturgical chanting. In the non-Chalcedonian churches, the cantor is often ordained a deacon, yet does not perform a strictly sacerdotal role. There is no specific gift assigned to the diaconate, as there are particular talents for service to which any believer is called.

Even the current ordination rite for deacons does not specify a particular gift. When the bishop ordains a deacon, he lays his hand on his head and asks for the grace of the Holy Spirit to appoint him as a servant in the administration of the Sacraments.

With the evolution and changes in the ecclesiastical situation, the deacon's ministry began to be confined more to the liturgical realm. The prayer recited over the candidate for the diaconate in the ordination rite only refers to assisting the priest in worship, without naming the specific gifts which the bishop confers on him for the diaconate. Another indication of this is the timing of the ordination. A deacon is ordained after the transformation and consecration of the Eucharistic Gifts, while a priest is ordained before this, as he will participate in the sanctification of the bread and wine. The bishop gives the priest the lamb to carry in his hands, preserving this deposit until the Lord comes again, as a sign that he will be accountable for his ministrations of the Eucharist. This is not the case with the deacon, however, as he is ordained after the sanctification of the offerings.

One reason for the absence of deacons in many churches today is the insufficient number of priests. The shortage of priests has led to the ordination of deacons as a transitional phase, which may last for a single day or several years, according to the bishop's discretion. This is only if the deacon meets the requirements for priestly ordination. In our Archdiocese, the deacon's service remains confined to the liturgical role.

Over time, this reality led to the absence or reduction of deacons' roles in charitable and pastoral services, replaced by laypeople who have founded charitable and educational associations. Some of these lay brotherhoods played an important and fundamental role in preserving Orthodox faith during times of occupation or decline, such as in Ukraine, Serbia, and the East.

Today, with the development and complexities of life, the Church, in its pastoral care for the

faithful, needs to enter the realm of specialized care. It is no longer sufficient for the priest to care for his parish in the traditional manner, despite its importance. Each age group now requires care tailored to its age and the challenges it faces. This would include people with special needs, marital problems, the spread of religious indifference, family problems, psychological issues, the poor, widows, the sick, those with autism, those living in loneliness and isolation, etc.

Without being overly idealistic and overburdening the Church beyond its capacity, we can at least revitalize the service of the diaconate, if there are suitable and willing believers for this service, and if the local church has the resources for them.

Given the availability of many talents in our Archdiocese, entering the realm of specialized care has become urgent and feasible.

(To be continued.)

1. Canon 2

2. *Apostolic Constitutions*, viii. 13. 15-17

3. *First Apology*, cc. 65, 67

4. Canon 18

5. Canon 39; cf. Antioch (341) Canon 24

6. Canon 18.

7. Canon 7

His Eminence, the Most Reverend Saba Isper is the Archbishop of New York and Metropolitan of the Antiochian Orthodox Christian Archdiocese of North America. His Beatitude Patriarch John X of Antioch and All the East and the Holy Synod of Antioch elected His Eminence to lead the Archdiocese during its extraordinary session on Feb. 23, 2023, in Balamand, Lebanon.

His Eminence will lead and oversee the Archdiocese's parishes, missions, departments, institutions and organizations in the United States and Canada from the headquarters in Englewood, New Jersey. The auxiliary bishops aid him in his administration across the continent. For more information on His Eminence and his teachings, please visit <https://www.antiochian.org/dashboard?name=MetSaba>

