



Established 1918

St. George Orthodox Church

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*Metropolitan SABA, Antiochian Orthodox Christian Archdiocese of North America
Rt. Rev. Archimandrite Jeremy, Archiepiscopal Vicar Diocese of Toledo and the Midwest*

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



Sunday, August 25, 2024 - The Ninth Sunday After Pentecost

8:45am - Matins, 10:00am - Divine Liturgy with Fr. David Moga, followed by Fellowship

Coming Up at St. George:

Tuesday, August 27 from 1-3pm - Senior Share

No Daily Vespers, Wednesday, August 28!

No Great Vespers, Saturday, August 31!

Sunday, September 1 - 8:45am - Matins, 10:00am - Divine Liturgy with Fr. Jon Fate,
followed by Fellowship

Wednesday, September 4 at 6:30pm - Daily Vespers

Saturday, September 7 at 9:00am - Hours and Divine Liturgy
and at 5:30pm - Great Vespers

Sunday, September 8 - 8:45am - Matins, 10:00am - Divine Liturgy for the Nativity of the
Theotokos, followed by Fellowship and Adult Education

Tuesday, September 10 from 1-3pm - Senior Share

Wednesday, September 11 at 6:30pm - Daily Vespers

Saturday, September 14 at 5:30pm - Great Vespers

Sunday, September 15 - 8:45am - Matins, 10:00am - Divine Liturgy, 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.

In the fullness of time, O Christ, thou didst appear among Thy beloved ones on the eve of the Sabbath, and didst confirm to them a wonder through a wonder, namely Thy Resurrection from the dead by Thine entrance while the doors were closed. But Thou didst fill the Disciples with joy, granting them the Holy Spirit, and didst bestow on them power to forgive sins. And as for Thomas, Thou didst not permit him to drown in the depths of faithlessness. Wherefore, grant us the knowledge of the truth, and forgiveness of sins, O compassionate Lord.

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 Liturgy continues with the Great Doxology, see booklet.*
- *The Resurrectional Troparion:*

Having risen again from the tomb, and having burst asunder the bonds of Hades, Thou didst unbind the condemnation of death, O Lord, redeeming all men from the snares of the enemy. And having revealed Thyself to Thine Apostles, Thou didst send them forth to proclaim Thee. And through them Thou hast granted Thy peace unto the universe, O Thou who alone art merciful!

- *The Liturgy continues with the Opening Prayers, see booklet.*
- *The Third Antiphon and the Little Entrance:*

Troparion for the Resurrection (Tone 8): O compassionate One, Thou didst descend from the heights; Thou didst submit to the three-day burial, that Thou mightest deliver us from passion. Thou art our Life and our Resurrection, O Lord, glory to thee.

- *The Entrance Hymn:*

Choir: O come, let us worship and fall down before Christ, our King and God. Save us, O Son of God, who didst rise again from the dead, we who sing unto Thee: Alleluia!

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

Repeat the Troparion for the Resurrection (from above)

Apolytikion for Saints Bartholomew and Titus (Tone 3): O Holy Apostles, intercede with our merciful God, to grant our souls forgiveness of sins.

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.

Kontakion of the Nativity of the Theotokos (Tone 4): By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered

from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.

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 Ninth Sunday after Pentecost

Clergy: Let us attend!

Reader: Make your vows and pay them to the Lord our God. God is known in Judaea; His Name is great in Israel.

Clergy: Wisdom!

Reader: The Reading from the First Epistle of St. Paul to the Corinthians (3:9-17).

Clergy: Let us attend!

Reader: Brethren, we are God's fellow workers; you are God's husbandry, God's building. According to the grace of God which was given to me, as a wise architect I laid a foundation, and another builds upon it. Let each one take heed how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation gold, silver, precious stones, wood, hay, stubble; everyone's work will become manifest; for the Day will declare it, because it will be revealed by fire, and the fire itself will test each one's work of what sort it is. If anyone's work which was built on the foundation survives, he will receive a reward. If anyone's work is burned up, he will suffer loss, but he himself will be saved, yet so as by fire. Do you not know that you are a temple of God and that the Spirit of God dwells in you? If anyone corrupts the temple of God, God will corrupt him. For the temple of God is holy, whose temple you are.

Clergy: Peace be to thee who readest.

Reader: And to thy spirit.

Chanter: Come let us rejoice in the Lord! Let us make a joyful noise to God our Savior! Let us come before His face with thanksgiving; let us make a joyful noise to Him with psalms!

All: Alleluia, alleluia, alleluia!

The Gospel for the Ninth Sunday of Matthew

The Reading from the Holy Gospel according to St. Matthew (14:22-34).

At that time, Jesus made the Disciples get into the boat and go before Him to the other side, while He dismissed the crowds. And after He had dismissed the crowds, He went up on the mountain by Himself to pray. When evening came, He was there alone, but the Disciples' boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night He came to them, walking on the sea. But

when the Disciples saw Jesus walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately He spoke to them, saying, "Take heart, it is I; have no fear." And Peter answered Him, "Lord, if it is Thee, bid me come to Thee on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me!" Jesus immediately reached out His hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they got into the boat, the wind ceased. And those in the boat worshiped Him, saying, "Truly, Thou art the Son of God." And when they had crossed over, they came to land at Gennesaret.

- *The Liturgy continues with the Homily and the Great Entrance, see booklet.*

Information & Announcements

Sunday, September 8: Our first Major Feast of the Church year, the Nativity of the Theotokos, and our first Sunday services with our new pastor. Please join us if you're able!

Additional Liturgy Services: Throughout the forty days following Dn. Jeremy's ordination, there will be many opportunities to join us for these special services. Please see the attached calendar, the bulletin board downstairs or the church calendar at springvalleyorthodox.com/st-george-events.

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 and you must RSVP by September 2.

Rip's Fundraiser: Wednesday, October 2 and Thursday, October 3 at Rip's in Ladd. We'll have tickets to sell shortly. But we also need individual baked goods, like cookies and brownies, to sell as desserts. If you're interested in baking up some goodies, please see Ruth or Allyson.

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*

Allyson Scandale, *Antiochian Women*

Robert Abraham, *Facilities*

Birthdays & Anniversaries

August 28 - Seraphina Panizzi

Church Finances

	July 2024	2024 YTD	2023 Comparison
Income:	\$3,996.00	\$51,298.34	\$62,008.11
Expense:	\$6,898.33	\$38,084.65	\$53,913.65
Net:	-\$2,902.33	\$13,213.69	\$8,094.46

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

Your Grace Transforms the Universe, Part Two

By His Eminence Metropolitan Saba (Isper)



To Receive the World as a Gift

The universe is the vine that God gave to mankind. Saint John Chrysostom says, “All things were made for our sake, but we were not made for them.” Everything is a gift from God to man, evidence of His love. Everything testifies to the sap of God’s love—His kindness, His grace—and transmits it to us. So everything carries this gift, the gift of divine love. Every gift that we exchange with each other is a sign and bearer of love. But every gift calls for another gift in return, for the exchange of love to be achieved. However, man has nothing to offer God except what was given to him, for his needs. Therefore, his gift is a sacrifice that he presents to God, as an act of thanksgiving. Man’s gift to God is a sacrifice and a “Eucharist” in the most comprehensive sense, according

to Fr. Dumitru Staniloae.

The transformation of the world, its transfiguration, begins with our receiving it as grateful believers, grateful for God's everlasting kind stance toward us. It is not without significance that the Eucharist is the most central and important ritual for Christians. Unfortunately, Christians today give the Sacrament of the Eucharist different names, and by neglecting to call it “The Sacrament of Thanksgiving,” they forget that thanksgiving is the foundation of their faith.

Man can bless and praise God for the sake of the world. He can present the world to God as an act of thanksgiving. We say in the Sacrament of Thanksgiving, “Thine own of Thine own we offer unto Thee in behalf of all and for all.”

Likewise, man is capable of reshaping and modifying the world, giving it a new—entirely new—meaning. “He imprints Creation with the seal of his understanding and perceptive action. The world, for man, is more than a gift; it is a task” (Father Dumitru Staniloae). It is worth mentioning here that in the sacrament of thanksgiving, we offer not sheaves of wheat but, rather, a prepared loaf, and we offer not clusters of grapes but, rather, aged wine.

Man provides material things a voice with which Creation can glorify God, whether through cultivating the land or through other professions—through his writings or even painting icons. The first task assigned to man was to give names to the living creatures (Genesis 2:19–20). As long as we do not give a name to an object or an experience, a precise word for its real significance, then we cannot begin to understand or use it.

Man, then, is the priest of Creation because he has the authority to give thanks to God and to offer Him Creation anew. He is also the king of Creation because he has the power to shape and fabricate it, to unite and divide it. Saint Leontios of Cyprus gracefully describes these two tasks, royal and priestly, saying: “Across heaven, earth, and sea, through wood and stone, across all visible and invisible Creation, I honor the Creator, the Master and the skilled Craftsman.” Creation does not directly and spontaneously honor its maker, but through me. The heavens proclaim the glory of God, and through me the moon worships Him and the stars glorify Him, just as rainwater, dewdrops, and all created things glorify and honor God.

A person does not approach this role through force but, rather, through the light of his spiritual vision. His call is not to dominate nature or to exploit it but, rather, to exalt and sanctify it.

Should We Seek a Peaceful World or the Kingdom of God?

The Church understands its mission to be that of a spiritual hospital, restoring spiritual health to man and building immunity against the deadly disease of sin.

When you create a healthy human being, everything is set on a good foundation. And when you make a saint, you give the possibility of sanctification not only to the saint but to everyone who is around him and everything in his orbit.

Based on this, the transfiguration of the world begins from man and in man, since man is a “miniature universe.” God commissioned him to reconcile the spiritual kingdom with the material kingdom and to make harmony between them. He must combine them. He must spiritualize the material and reveal all the potential latent in the created system. Man's vocation, in particular, is to show the spiritual in and through the material.

When a people regain the image of God, the thought of God resides in them. Thus, they no longer act according to their own will, which is contaminated with deviant whims, but rather by the will of God, which puts their whims on the right path.

In this respect, the liberation of man and Creation becomes liberation from all the evil forces that controlled them as a result of sin. So, the liberation of woman, for example, becomes a restoration of her position as a creature in the image and likeness of God, who has her own role and her own message. It shouldn't be a response to human rights movements that call for mere equality with men in terms of rights, for her to turn into another man, and for the distortion of her special role as a female.

The fight against hunger in poor countries does not just become a matter of filling empty stomachs; nor does a political struggle merely aim to liberate the country from bad external or internal domination, but rather, it becomes a struggle to restore the kingdom of love lost as a result of the prevalence of sin and humanity's accumulated fall.

In the same sense, peace becomes, not just the absence of violence and threats of war, but rather, the presence of God in us—inner happiness and serenity that are not disturbed by turmoil of life, no matter how intense it is.

There is rather a huge difference between those who serve merely for the sake of human rights and those who serve in order to transform the earth into an image of the Kingdom of God. The method of service varies, as well as its starting points.

This teaching was originally printed for the 56th biennial Archdiocese Convention in July of 2023.

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>

