



Established 1918

# St. George Orthodox Church

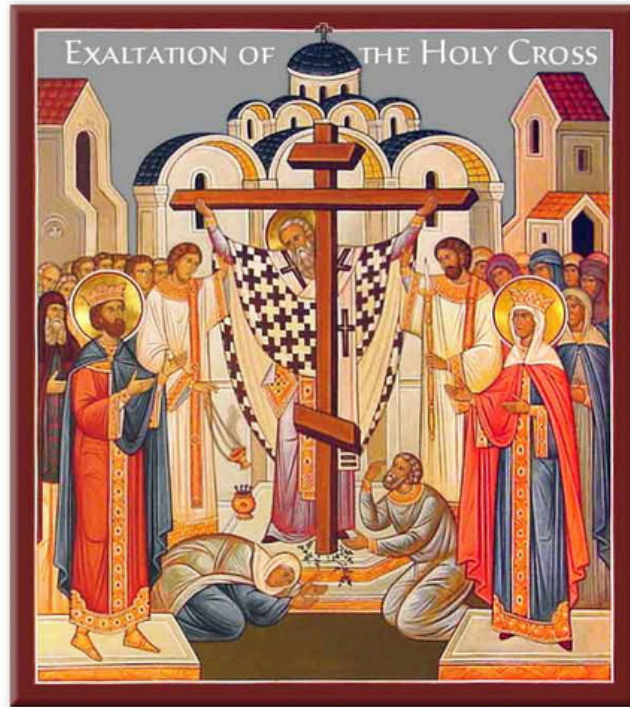
211 E. Minnesota St. P.O. Box 122

Spring Valley, IL 61362

(815)664-4540 [springvalleyorthodox@gmail.com](mailto:springvalleyorthodox@gmail.com)

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

Fr. Jeremy Finzel, Pastor



## Sunday, September 15, 2024 - Sunday After the Exaltation of the Cross

8:45am - Matins, 10:00am - Divine Liturgy, followed by Fellowship and Adult Education

### Coming Up at St. George:

Wednesday, September 18 at 6:30pm - Daily Vespers

Saturday, September 21 at 5:30pm - Great Vespers

Sunday, September 22 at 8:45am - Matins, 10:00am - Divine Liturgy, followed by Fellowship and Adult Education

Tuesday, September 24 from 1-3pm - Senior Share

Wednesday, September 25 at 6:30pm - Daily Vespers

Saturday, September 28 at 5:30pm - Great Vespers

Sunday, September 29 at 8:45am - Matins, 10:00am - Divine Liturgy, followed by Fellowship and Meeting of the Ladies of St. George

### Office Hours:

Thursday and Friday from Noon-3pm

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.*

Verily, the Lord appeared to the Disciples going to the mountain for ascension from earthly things; and they worshipped Him and learned from Him the power given to Him in every place. And they were sent to every place under heaven to preach His Resurrection from the dead, and His translation to heaven, to whom He had promised, not lying, that He would be with them forever; for He is Christ God and the Savior of 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 Liturgy continues with the Great Doxology, Page 2.*

- *The Resurrectional Troparion:*

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 Liturgy continues with the Opening Prayers, Page 4.*

- *The First Antiphon:*

O God, my God, attend to me; why hast Thou forsaken me? Far from my salvation are the words of my transgressions.

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

My God, I will cry by day, and wilt Thou not hearken? And by night, and it shall not be unto folly for me. But as for Thee, Thou dwellest in the sanctuary, O Praise of Israel. *(refrain)*

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 Second Antiphon:*

O God, why hast Thou cast us off unto the end? Remember Thy congregation which Thou hast purchased from the beginning.

**Refrain:** Save us, O Son of God, Who wast crucified in the flesh, we who sing unto Thee.

Alleluia.

This is Mount Zion wherein Thou hast dwelt. *(refrain)*

God is our King before the ages. He hath wrought salvation in the midst of the earth. *(refrain)*

Glory to the Father and to the Son and to the Holy Spirit. *(refrain)*

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

Only-begotten Son and Word of God, who art immortal, and who didst deign for our salvation to be incarnate of the Holy Theotokos and Ever-Virgin Mary, and without change wast made man, and was also crucified, O Christ our God, and didst trample death by death, being yet one of the Holy Trinity, glorified together with the Father and the Holy Spirit: Save us!

- *The Third Antiphon and the Little Entrance:*

The Lord reigneth, let the people rage; He sitteth upon the cherubim, let the earth be shaken. The Lord is great in Zion; and He is high above all peoples. Let them confess Thy great Name, for it is terrible and holy.

**Troparion for the Holy Cross (Tone 1):** O Lord, save Thy people and bless Thine inheritance, granting our believing kings victory over the Barbarians, and by the power of Thy Cross preserving Thy commonwealth.

- *The Entrance Hymn:*

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:*

**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 and become the Firstborn from the dead. He hath delivered us from the depth of hades, granting the world the Great Mercy.

**Troparion for the Holy Cross (Tone 1):** O Lord, save Thy people and bless Thine inheritance, granting our believing kings victory over the Barbarians, and by the power of Thy Cross preserving Thy commonwealth.

**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 Holy Cross (Tone 4):** Do Thou, who of Thine own good will wast elevated upon the Cross, bestow Thy bounties upon the new people which is called by Thy Name, O Christ our God; make glad with Thy might our believing kings, granting them victory over their adversaries. May Thine aid be a panoply of peace, a trophy invincible.

- *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 Sunday after the Elevation of the Holy Cross*

**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 Galatians (2:16-20).

**Clergy:** Let us attend!

**Reader:** Brethren, you know that a man is not justified by works of the law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an

agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

**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 Sunday after the Elevation of the Holy Cross*

#### **The Reading from the Holy Gospel according to St. Mark (8:34-9:1).**

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And He said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power."

- *The Liturgy continues with the Homily, Page 13.*

*The Prayers for the Catechumens:*

The Priest offers the prayers for the Catechumens.

**People:** Lord, have mercy. (*repeat after each petition*)

**Clergy:** So that with us they also may glorify Your most honorable and majestic name, of the Father and of the Son and of the Holy Spirit, now and forever and to the ages of ages.

**People:** Amen.

*The Supplication of the Faithful:*

**Clergy:** Again and again, in peace, let all of us, the faithful, pray to the Lord.

**People:** Lord, have mercy.

**Clergy:** Help us, save us, have mercy on us, and protect us, O God, by Your grace.

**People:** Lord, have mercy.

**Clergy:** Wisdom!

**Clergy:** For to You all glory, honor, and worship are due, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.

**People:** Amen.

*The Priest offers the First Prayer of the Faithful.*

**Clergy:** For to You all glory, honor, and worship are due, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.

**People:** Amen.

**Clergy:** Again and again, in peace, let all of us, the faithful, pray to the Lord.

**People:** Lord, have mercy.

**Clergy:** Help us, save us, have mercy on us, and protect us, O God, by Your grace.

**People:** Lord, have mercy.

**Clergy:** Wisdom!

*The Priest offers the Second Prayer of the Faithful.*

**Clergy:** That, ever guarded by Your might, we may ascribe glory to You, to the Father and to the Son and to the Holy Spirit, now and forever and to ages of ages.

**People:** Amen.

- *The Liturgy continues with the Cherubic Hymn and the Great Entrance, Page 13.*

Let us who represent the Cherubim mystically, as we sing with them the thrice-holy hymn to the life-giving Trinity, the thrice-holy chant intoning. All cares terrestrial, now lay aside. We raise on high the King of All.

- *The Liturgy continues.*

### Information & Announcements

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

**Office Hours:** Fr. Jeremy will have weekly office hours at the Church on Mondays, Thursdays and Fridays from Noon to 3pm. **Please note! No office hours this Monday, September 16!**

**Sunday, September 29:** The Ladies of St. George will have a meeting following fellowship. All ladies are welcome!

**Rip's Fundraiser:** Wednesday, October 2 and Thursday, October 3 at Rip's in Ladd. We have tickets to sell, at \$12 each, please see Mark Kerasotes or Allyson. 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 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

Sept. 16: John Thompson, Niles Tremper

Sept. 21: Jay Klein

Sept. 17: George and Patrice Nimee (anniv)



## God and Man, Part Two

By His Eminence Metropolitan Saba (Isper)



Humans have created intellectual and religious movements that have depicted different images of God. However, if we closely examine any of their views of the human being, we can easily then understand their views of God. When the image of the human being is distorted and his unique personality is negated, and he is not considered a unique being with a divine breath deserving respect, then the image of God will inevitably be distorted. If, for example, you do not respect human freedom, how can you believe that God respects freedom (even if man often denies God and fights Him in the name of this freedom)? As Tagore said: "I love you, O God, because you have given me the freedom to deny you."

These reflections lead me to highlight the great responsibility that believers bear regarding their role in manifesting the image of God, lest they distort it. How many people have loved God because they saw believers manifesting, in their elevated behavior and conduct, a bright image of a loving God, to an indescribable degree? How much of the opposite is true? An atheist once said to me: "If I were sure that God is as you tell me, I would become one of the first to believe in Him, and I would devote my life to telling others about Him." Unfortunately, he could not be freed from a distorted image of God engraved in his mind since his childhood.

The renowned theologian, Metropolitan Kallistos Ware, considers that entering into the mystery of man and defining his unique personality is the first task of Christian theology, in general, and Orthodox theology, in particular, in the twenty-first century. The Church Fathers called it a "small universe," "a large universe," and a "mystery," but delving deeper, a "eucharistic being." Emphasizing these dimensions can provide basic answers to our contemporary world in crisis.

The word Eucharist is derived from the Greek which means thanksgiving. In the Divine Liturgy, the world is re-presented to God, not through God's natural gifts of wheat and grapes, but after man turns them into bread and wine.

Man is the priest of God in this world, and his main role lies in tending creation and presenting it, with thanks, to the Creator. Isn't this what we chant, in every Divine Liturgy: "Thine own of Thine own, we offer unto Thee, in behalf of all (in some translations, in all ways), and for all?"

Humanity has known various images of God. Different spiritual, religious, and philosophical movements in the world often depicted the image of God based on the image of man, which resulted in a faded, deficient and distorted image of God because the starting point was the creature and not the creator.

Christianity did the opposite. God revealed Himself to humans so they could know their value to Him and their role in creation. Movement in Christianity is from top to bottom, from heaven to earth. It is a divine providence, not a human endeavor. This forms, in Orthodox Christianity, man's quest to constantly rise to the level that befits him as a creature with the breath of God in him.