



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*

Fr. Jeremy Finzel, Pastor



Sunday, September 8, 2024 - The Nativity of the Theotokos

8:45am - Matins, 10:00am - Divine Liturgy with Fr. Jeremy Finzel

Followed by Fellowship and Adult Education

Coming Up at St. George:

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

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

**Saturday, September 14 at 9:00am - Festal Orthros, 10:00am - Divine Liturgy
for the Feast of the Exaltation of the Cross**

and at 5:30pm - Great Vespers

Sunday, September 15 at 8:45am - Matins, 10:00am - Divine Liturgy, followed by
Fellowship and Adult Education

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

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.

This is the day of the Lord; wherefore, rejoice ye nations; for behold the chamber of Light, the scroll of the Word of life hath come forth from the womb; the gate facing the east hath been born. Wherefore, she awaiteth the entrance of the High Priest. And she alone admitted Christ into the universe for salvation 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 Troparion:*

Thy nativity, O Theotokos, hath proclaimed joy to the whole universe; for from thee did shine forth the Sun of justice, Christ our God, annulling the curse, and bestowing the blessing, abolishing death and granting us life everlasting.

- *The Liturgy continues with the Opening Prayers, Page 4.*

- *The First Antiphon:*

Remember, O Lord, David and all his meekness. Lo, we have heard it at Ephratha. We have found it in the plains of the wood.

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

Glorious things are spoken of thee, O city of God. God is in the midst of her; she shall not be shaken; God shall help her right early in the morning. (*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:*

The Lord hath sworn in truth unto David; and He will not annul it. Of the fruit of thy loins will I set upon thy throne.

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

There will I make to spring forth a horn for David. I have prepared a lamp for My Christ. (*refrain*)

For the Lord hath elected Zion; He hath chosen her to be a habitation for Himself. (*refrain*)

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

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

- *The Third Antiphon and the Little Entrance:*

Here will I dwell, for I have chosen her. The Most High hath hallowed His tabernacle. Holy is Thy temple, wonderful in righteousness.

Troparion of the Nativity of the Theotokos (Tone 4): Thy nativity, O Theotokos, hath

proclaimed joy to the whole universe; for from thee did shine forth the Sun of justice, Christ our God, annulling the curse, and bestowing the blessing, abolishing death and granting us life everlasting.

- *Hymns of the day, following 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!

Apolytikion of the Nativity of the Theotokos (Tone 4): Thy nativity, O Theotokos, hath proclaimed joy to the whole universe; for from thee did shine forth the Sun of justice, Christ our God, annulling the curse, and bestowing the blessing, abolishing death and granting us life everlasting.

Kontakion for the Nativity of the Theotokos (Tone 4): By thy holy birth-giving, O pure one, Joachim and Anne 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 Sunday before the Elevation of the Holy Cross

Clergy: Let us attend!

Reader: O Lord, save Thy people and bless Thine inheritance. To Thee, O Lord, I have cried, O my God.

Clergy: Wisdom!

Reader: The Reading from the Epistle of St. Paul to the Galatians (6:11-18).

Clergy: Let us attend!

Reader: Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the Law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all, who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. 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 Sunday before the Elevation of the Holy Cross

The Reading from the Holy Gospel according to St. John (3:13-17).

The Lord said, "No one has ascended into heaven but He who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God sent His Son into the world, not to condemn the world, but that the world might be saved through Him."

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

The Megalynarion of the Feast (Tone 8): Verily, virginity, O Theotokos, is impossible for a mother, as birth-giving is impossible for virgins. Yet in thee hath the dispensation of both been accomplished. Wherefore, all we families of the earth ceaselessly bless thee.

- *The Liturgy continues, Page 24.*

Communion Hymn of the Feast (Tone 8): I will take the cup of salvation, and I will call upon the Name of the Lord. Alleluia

- *The Liturgy continues, Page 27.*

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 attached calendar, the bulletin board downstairs or the church calendar at springvalleyorthodox.com/st-george-events.

Saturday, September 14: We will have Festal Orthros and Divine Liturgy for the Feast of the Exaltation of the Cross, beginning at 9:00am. Please join us if you are able!

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. 8 – Mike Kasap
Sept. 12 – George Nimee

Sept. 11 – Andrea Schaefer

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.

God and Man, Part One

By His Eminence Metropolitan Saba (Isper)



Saint Sophrony, a disciple and spiritual son of Saint Silouan of Athos, is considered one of the most important theologians of the Orthodox Church in the twentieth century. Following a lecture and discussion at the University of Oxford, the moderator asked the audience: Is there a final question? One of the attendees asked Saint Sophrony: “Who is God?” He answered, “Tell me first: Who is man?”

The connection between God and man is, in fact, much deeper than one might imagine. God is not sitting far away in His heaven, watching man and what he does, like someone watching a movie on television. When God created man, He created, at the core of his being, an essential connection with him. There is nothing more evident than the constant longing for absolute fullness that transcends all limits, and ignorance of it often causes a person’s constant tension and anxiety. Thinkers ponder: Why does the mortal human being, who exists in a world where everything is fleeting, possess this unlimited longing and this dream of immortality? They consider this human aspiration towards absoluteness and perfection, in a limited and corrupt world, a sign of the existence of the Supreme Absolute, that is, God.

Imprinted on man is the continuous aspiration for perfection with his Creator, because he is the only creature imprinted in the image of his God. Thus, you find man inherently drawn to horizons that are endless, across all fields. You see him searching and striving, tirelessly, toward completion, perfection, and infinity. The wonderful saying of the blessed Augustine rings true in it: “You created us to turn to Thee, O Lord, and our hearts will not find rest unless they rest in Thee.”

How could this not be, when God created man differently than the rest of creation. The Bible says that later came into being by a word from God: “Let it be thus,” and it happened... “And God saw that it was good.” (Genesis 1). This is how all other living and inanimate creatures came into being. As for man, God said: “Let us make man in our image and after our likeness,” and then He took dust from the earth, formed it, and breathed into it the breath of life, and Adam was made.

Of course, this is a theological depiction of creation. The Divine Revelation wants to say through him the following:

- Man was created in the image of God, that is, there is something special in him, a breath of God, and this is the meaning of “breathed into him.”
- He is called to attain the divine ideal by developing the image of God that is in him. He is called to become, by divine grace, a “little god,” in the words of some of the Holy Fathers of the Church.
- In the eyes of God, he is the most important creature among all creation. The Biblical narrative speaks about God working with His hands to create man. By this, he is above all creatures. (However, Biblical revelation tells us that God is spirit, and therefore, He has no hands or bodies like us.)
- Also, God’s call to Adam to name the animals means that God crowned him king over creation. In this, he has a role and a responsibility.

Hence, in Orthodox theology, man is a being in two worlds: the heavenly and the earthly. His perfect and most complete example is the second hypostasis of the Holy Trinity, the incarnate Lord Jesus Christ, who in his person combined divinity and humanity.

Thus, man has become – through Jesus Christ and His divine grace – capable of attaining God’s likeness and experiencing the uncreated Divine Light.

Therefore, we find in Christianity, and in Orthodoxy in particular, much discussion and many living examples about those who have attained a pure and holy life, qualifying them to receive the light of the uncreated God, and subsequently experience the state of theosis (deification).

Are we surprised that philosophical movements that have “killed” God and declared atheism as their approach have returned to “crush” man? The “death of God,” is inevitably followed by the death of man. For what value does man have that distinguishes him from other beings, if he loses his connection to God and loses his inherent uniqueness in the divine image? He becomes just a number, with no unique personality, no feelings, and no special entity. He becomes just a talking animal.

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>

