



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, November 3, 2024**

## The Dedication of St. George's Temple in Lydda

Tone 2/Eothinon 8

8:45am - Matins, 10:00am - Divine Liturgy

Followed by Fellowship and Adult Education

### Coming Up at St. George:

Monday, November 4 from 9:00am - Noon - Ladies Baking Cheese and Za'atar Bread

Tuesday, November 5

6:00am - Hours, 6:30am - Liturgy

9:00am - Noon - Ladies Baking Cheese and Za'atar Bread

6:30pm - Daily Vespers followed by a Presentation

from Nun Ilaria of St. Elisabeth Convent in Minsk, Belarus

Wednesday, November 6 at 6:30pm - Daily Vespers

Friday, November 8 at 8:30am - Hours, 9:00am - Liturgy for the Synaxis of the Archangels

Sunday, November 10 at 8:45am - Orthros, 10:00am - Divine Liturgy,

followed by Fellowship and Adult Education

Monday, November 11 from 9:00am - Noon - Ladies Baking Ma'amoul

Tuesday, November 12

6:00am - Hours, 6:30am - Liturgy for St. John the Merciful

9:00am - Noon - Ladies Baking Date Fingers

1:00pm - 3:00pm - Senior Share

Saturday, November 16 at 5:30pm - Great Vespers

Sunday, November 17 at 8:45am - Orthros, 10:00am - Divine Liturgy

followed by Fellowship and Meeting of the Parish Council

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 fervid tears of Mary were not shed in vain; for behold she hath been worthy to learn from the angels, and to look at Thy face, O Jesus. But since she was a weak woman she was still thinking of earthly things. Therefore, was she put off from touching Thee, O Christ. But she was sent to proclaim to Thy Disciples, and to tell them the glad tidings and of the Ascension to the Heavenly heritage. With her, therefore, make us worthy of Thine appearance, O 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, Page 2.*

- *The Troparion after 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 Liturgy continues with the Opening Prayers, Page 3.*

- *The Third Antiphon and the Little Entrance:*

**Troparion of 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!

- *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:*

**Repeat the Troparion of the Resurrection** (from above)

**Apolytikion for the Persian Martyrs (Tone 4):** Thy martyrs, O Lord, in their courageous contest for Thee received as the prize the crowns of incorruption and life from Thee, our immortal God. For, since they possessed Thy strength, they cast down the tyrants and wholly destroyed the demons' strengthless presumption. O Christ God, by their prayers, save our souls, since Thou art merciful.

**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

sinner. 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 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 Dedication of St. George's Temple in Lydda*

**Clergy:** Let us attend!

**Reader:** In the saints that are in His earth hath the Lord been wondrous. I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

**Clergy:** Wisdom!

**Reader:** The Reading from the Second Epistle of St. Paul to the Ephesians (2:4-10).

**Clergy:** Let us attend!

**Reader:** Brethren, God, Who is rich in mercy, out of the great love with which He loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus, that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

**Clergy:** Peace be to thee who readest.

**Reader:** And to thy spirit.

**Chanter:** The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

**All:** Alleluia, alleluia, alleluia!

### *The Gospel for the Dedication of St. George's Temple in Lydda*

#### **The Reading from the Holy Gospel according to St. Luke (12:2-12).**

The Lord said unto His disciples, Nothing is covered up that will not be revealed, or hidden that will not be known. Therefore whatever you have said in the dark will be heard in the light, and what you have whispered in private rooms shall be proclaimed upon the housetops. "I tell you, my friends, do not fear those who kill the body, and after that have no more that they can do. But I will warn you who to fear: fear him who, after he has killed, has power to cast into hell; yes, I tell you, fear him! Are not five sparrows sold for two pennies? And not one of them is forgotten before God. Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows. And I tell you, every one who acknowledges me before men, the Son of man will also acknowledge before the angels of God; but he who denies me before men will be denied before the angels of God. And everyone who speaks a word against the Son of man will be forgiven; but he who blasphemes before the Holy Spirit will not be

forgiven. And when they bring you before the synagogues and the rulers and the authorities, do not be anxious how or what you are to answer or what you are to say; for the Holy Spirit will teach you in that very hour what you ought to say.”

- *The Liturgy continues with the Homily, Page 12.*

*The Litany of the Catechumens:*

**Priest:** Pray to the Lord, ye catechumens.

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

Let us, the faithful, pray for the catechumens, that the Lord will have mercy on them.

That He will teach them the word of truth.

That He will reveal to them the gospel of righteousness.

That He will unite them in His holy, catholic and apostolic Church.

Save them; have mercy on them; help them; and keep them, O God, by Thy grace.

**Priest:** Bow your heads unto the Lord, ye catechumens.

**People:** To Thee, O Lord.

**Priest:** (*Quietly*) O Lord our God, who dwellest on high and regardest the humble, who hast sent forth as the salvation of the race of men thine only-begotten Son and God, our Lord Jesus Christ; Look down upon thy servants the catechumens, who have bowed their necks before Thee; make them worthy in due season of the laver of regeneration, the forgiveness of sins and the robe of incorruption. Unite them to Thy holy, catholic and apostolic Church, and number them with Thine elect flock. (*Louder*) That with us they may glorify Thine all-honorable and majestic name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

**People:** Amen.

**Priest:** As many as are catechumens, depart. Depart, catechumens. As many as are catechumens, depart. Let none of the catechumens remain.

*The First Litany of the Faithful:*

**Priest:** As many as are of the faithful, again and again in peace, let us pray to the Lord.

**Choir:** Lord, have mercy. (*Very slowly while the Priest prays quietly.*)

**Priest:** Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

**People:** Lord, have mercy.

**Priest:** Wisdom!

**Priest:** For unto Thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

**People:** Amen.

*The Second Litany of the Faithful*

**Priest:** Again and again in peace, let us pray to the Lord.

**Choir:** Lord, have mercy. (*Very slowly while the Priest prays quietly.*)

**Priest:** Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

**People:** Lord, have mercy.

**Priest:** Wisdom!

**Priest:** That guarded always by Thy might we may ascribe glory unto Thee to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

**People:** Amen.

- *The Cherubic Hymn:*

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 with the Great Entrance, Page 12.*

- *The Communion Hymn:*

The just shall be in everlasting remembrance. Alleluia.

- *The Liturgy continues with Holy Communion, Page 26.*

### **Information & Announcements**

**Visit from Belarus:** Nun Ilaria from St. Elisabeth Convent in Minsk will be with us on Tuesday, November 5th to attend vespers and share a presentation about the good works of the convent. Please join us beginning at 6:30pm if you are able! There will be light refreshments afterward provided by the Ladies of St. George.

**Annual Bake Sale:** It's that time again! The Ladies are gearing up for our annual bake sale on December 7th. This is a huge endeavor every year and we need all the help we can get. We need volunteers to help with baking, which we will continue tomorrow, November 4th with Cheese and Za'atar Bread, and we will gladly accept any financial donations to help offset the cost of ingredients and supplies. Please see Ruth or Allyson for more information.

**St. John Chrysostom Monastery:** Fr. Jeremy and family plan to attend the patronal feast at St. John Chrysostom Monastery in Pleasant Prairie, Wisconsin beginning with Vigil on Tuesday, November 12th and continuing with Liturgy and festivities on Wednesday, November 13th. Please note, there will be no Daily Vespers on the 13th!

### **Parish Council Representatives**

#### Elected & Appointed Members

Wayne Sanders, *Chair*  
 Mark Kerasotes, *Vice-Chair & Order of St. Ignatius*  
 Melanie Thompson, *Treasurer*  
 Rdr. Michael Baum, *Secretary & Ecclesiarch*  
 Sbdn. David Anderson, *Sunday School*

#### Organization Representatives

Genie Sanders, *Chanters/Choir*  
 Allyson Scandale, *Antiochian Women*  
 Maxwell Colby, *Young Adults*  
 Robert Abraham, *Facilities*

### **Birthdays & Anniversaries**

November 5 – Michael Harshman, Adria Nimee  
 November 8 – Nicholas Finzel



## The Christian Approach to Crises, Part Two

An Interview with His Eminence Metropolitan Saba (Ispier)



**Question:** In your book "Words from the Heart," page 63, you say, "The weakness of a family's spiritual life makes it more fragile and prone to fracturing by any blow." To what extent should we focus on developing spirituality in human life, especially in the family, so that it becomes able to avoid crises?

**Answer:** The spiritual weakness of the family is unfortunately the core of its problem. All or most of the attention is focused on raising children for what is believed to be the best upbringing for earthly life: food, sports, study, etc. Neglected is the spiritual or other-worldly

dimension; and I mean by that how the Christian lives on this earth in order to continue his full life in the kingdom of heaven. This, which we call "eschatological theology," is often absent, and we need this to focus on raising our children from childhood.

I had the blessing of meeting the monk Paisios (+1994), who was declared a saint in 2015. I visited him in his hermitage in 1988, and I asked him some questions, including this question: "How can a Christian live the existential repentance that the Church Fathers talk about? We often repent intellectually. When I sin, I realize on the level of the intellect, but not with my entire being, that I have sinned and committed an act or thought that is inappropriate. So, I address God and ask for forgiveness and promise not to repeat the mistake and I strive not to repeat it. But I do all this only on the intellectual level. How can I live it on the level of the being, I mean that repentance full of tears that changes the human heart from within?"

He smiled at me, and his answer was shocking. He asked me if my parents, during my childhood, prayed before and after eating. I was surprised and said to my translator friend, maybe he didn't understand the question, or maybe you didn't translate it accurately. Saint Paisios answered him before he conveyed my clarification, saying that, in fact, he understood my question, but he asked his question because, if a person did not grow up in a pious house where the parents will not eat or do anything without prayer, it is very difficult to reach this high level which he seeks.

From here we realize the importance of the home. Everything that a person gains from virtue or vice, he learns from the home. Therefore, spiritual education is very important.

**Q:** Jesus tells us in the Gospel of John (16:20): "Truly, truly, I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy." The pivotal question we aim to explore is: What do the Church and Jesus Christ offer to the suffering human being?

**A:** They offer a lot. First and foremost, they share in the suffering. This notion might be unsettling to some, given the prevalent belief that our Lord is exalted above all things. However, "God is love" (1 John 4:8), and genuine love empathizes and feels the beloved. God endures suffering alongside humanity, albeit in a manner that transcends our comprehension. This perspective isn't a personal conjecture but originates from Saint Maximus the Confessor of the seventh century. Many contemporary theologians, seeking answers to the afflictions, predicaments, conflicts, famines, and tragedies of our times have discovered profound wisdom in his teachings.

Our faith centers on the crucified and risen Christ—simultaneously suffering and triumphant. As one modern theologian describes it, the face of Jesus is "bloodied and risen." Human beings extract energy from pain, if they face it with a living faith, love for the Lord, and a serious pursuit of the salvation of themselves and the society in which they live. God guides individuals to discern a purpose in the heart of their suffering, a calling that they would not have been able to discover without pain. While many have undergone such transformative journeys, it necessitates a robust, loving relationship with God, transcending mere rational faith in His existence.

Transitioning beyond the intellectual realm of faith is imperative. This doesn't advocate for irrationality but emphasizes moving beyond mere belief to an experiential and lived faith. This is the essence of a living faith.

**Q:** What is the root cause of crises?

**A:** Sin. Human sin invariably serves as the cause, as evil is the offspring of sin. As articulated in the Bible: "When sin is fully grown, it gives birth to death" (James 1:15b). A crisis emerges as an accumulation of sins, errors, and evils. Therefore, a reduction in sins corresponds to a reduction in crises. In essence, this dynamic operates on various levels—personal, public, group, cultural, and state.

**Q:** In the biblical account of the man born blind (John 9:1-38), Jesus is questioned about whether the man's blindness is a consequence of his parents' sin. Jesus clarifies that the man's blindness is not a result of parental sin but serves as an opportunity for the manifestation of God's power through the man. What does this statement signify?

**A:** It is crucial to grasp the concept of the power of God in this context. Contrary to the common belief that divine power here lies in God's ability to either cause blindness or restore sight, Jesus intends to demonstrate God's glory through healing. In essence, Jesus, in this significant and delicate exchange, provides not a logical answer but a pragmatic one: addressing the suffering of a human being and expressing His mission to remove pain and bring forth life.

*His Eminence gave this interview to "Radio Kifo" of the Syriac Orthodox Church.*

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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>

