



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*

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



## Sunday, August 4, 2024 - The Sixth Sunday After Pentecost

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

followed by Fellowship and meeting of the Ladies of St. George

### Coming Up at St. George:

Monday, August 5 at 6:30pm - Divine Liturgy for the Feast of Transfiguration at Holy Transfiguration Church in Warrenville, meal to follow

Wednesday, August 7 at 6:30pm - Paraklesis to the Theotokos

Thursday, August 8 at 7:00pm - Pan-Orthodox Paraklesis at St. Mary Antiochian Orthodox Church in Palos Heights, please see back of bulletin

Friday, August 9 at 6:30pm - Paraklesis to the Theotokos

Saturday, August 10 at 5:30pm - Great Vespers

Sunday, August 11 at 8:45am - Matins, 10:00am - Deacon's Typika for the Seventh Sunday After Pentecost, followed by Fellowship and Adult Education

Monday, August 12 at 6:30pm - Paraklesis to the Theotokos

Tuesday, August 13 from 2-4pm - Senior Share

Wednesday, August 14 - Celebration of the Feast of the Dormition at St. Mary Antiochian Orthodox Church in Palos Heights, please see back of bulletin

Friday, August 16 at 6:30pm - Daily Vespers with Fr. Jeremy Davis

Saturday, August 17 at 9:00am - Matins, 10:00am - Divine Liturgy with Fr. Jeremy Davis, followed by Fellowship

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.*

Since Thou art the true peace of God to man, O Christ, Thou didst give Thy peace to Thy Disciples after Thy Resurrection. Thou didst show them frightened when they thought that they were beholding a spirit. But Thou didst remove the anxiety of their souls when Thou didst show them Thy hands and feet; and yet they were in doubt. But when Thou didst take food with them, reminding them of Thy preaching, Thou didst open their minds to understand the books. And Thou didst make with them the eternal covenant, blessed them, and rose, ascending into heaven. Wherefore, with them, do we worship Thee; O Lord, glory to Thee.

*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:*

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 Little 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!

- *The Third Antiphon and the Little Entrance:*

**Troparion for the Resurrection (Tone 5):** Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

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

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

**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 Transfiguration (Tone 7):** Thou wast transfigured on the mount, and Thy

Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

*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 Sixth Sunday after Pentecost*

**Clergy:** Let us attend!

**Reader:** Thou, O Lord, wilt preserve us and keep us from this generation. Save me, O Lord, for the Godly man hath disappeared.

**Clergy:** Wisdom!

**Reader:** The Reading from the Epistle of St. Paul to the Romans (12:6-14).

**Clergy:** Let us attend!

**Reader:** Brethren, having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness. Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, and serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality. Bless those who persecute you; bless and do not curse them.

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

**Reader:** And to thy spirit.

**Chanter:** I will sing of Thy mercies, O Lord forever; with my mouth I will proclaim Thy truth from generation to generation. Thou hast said: Mercy will be established forever, and my truth will be prepared in the heavens.

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

### *The Gospel for the Sixth Sunday of Matthew*

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

At that time, Jesus got into a boat, crossed over and came to His own city. And behold, they brought to Him a paralytic, lying on his bed; and when Jesus saw their faith He said to the paralytic, "Take heart, my son; your sins are forgiven." And behold, some of the scribes said to themselves, "This man is blaspheming." But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk?' But that you may know that the Son of man has authority on earth to forgive sins"—He then said to the paralytic—"Rise, take up your bed and go home." And he rose and went home.

When the crowds saw it, they marveled, and they glorified God, Who had given such authority to men.

**Communion Hymn:** Praise ye the Lord from Heaven; praise ye Him in the highest. Alleluia, alleluia, alleluia.

### Information & Announcements

**Dormition Fast:** Please note that the Dormition fast, observing the falling asleep of the Mother of God, has begun. Please consider the fast when bringing food for fellowship.

**Ladies of St. George:** We will be meeting TODAY following Fellowship. Please join us. All are welcome!

**Feast of the Transfiguration:** We have been invited to join Holy Transfiguration Church in Warrenville for their patronal feast on Monday, August 5 at 6:30pm. The address is 28W770 Warrenville Rd., Warrenville, IL 60555. We will be carpooling from St. George for anyone who would rather not drive, if the need is there. Please contact Dn. Jeremy if you would like to carpool.

**Pan-Orthodox Paraklesis:** The Orthodox Christian Clergy Association is sponsoring the service Thursday, August 8 at 7pm at St. Mary Antiochian Orthodox Church in Palos Heights. See the flyer below for more information!

**Celebration of the Feast of the Dormition:** We have been invited to join St. Mary Antiochian Orthodox Church in Palos Heights on Wednesday, August 14 from 3:30-9pm. The services are as follows- 3:30pm Preparation, 4:00pm Compline, 4:30pm Great Vespers, 5:45pm Orthos, 7:00pm Divine Liturgy, with a meal to follow. St. Mary's is located at 6330 W 127th St, Palos Heights, IL 60463.

**Archiepiscopal Vicar Visit:** Please join us in welcoming Fr. Jeremy Davis, the new vicar for the Diocese of Toledo and the Midwest, for services on August 16 and 17, see front of bulletin. There will be a brunch following Divine Liturgy on the 17th, sponsored by the Ladies of St. George.

### 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

August 7 - Leo Kapetaneas

### Church Finances

	June 2024	2024 YTD	2023 Comparison
Income:	\$6,998.00	\$47,302.34	\$59,578.80
Expense:	\$9,508.42	\$31,186.32	\$47,402.19
Net:	-\$9,508.42	\$16,116.02	\$12,176.61

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



# Service of Entering the Newborn into the Church after Forty Days

By His Eminence Metropolitan Saba (Ispër)



Many questions surround the tradition of introducing a newborn child to the church after forty days. The first question: Why forty days, and can it be done before that? The number 40 carries spiritual significance in the Bible, dating back to the Old Testament. It symbolizes encounters with God. For instance:

- The Hebrew people wandered in the wilderness for 40 years before reaching the Promised Land.
- Moses fasted for 40 days before receiving the Ten Commandments.
- Elijah, the prophet, fasted for 40 days.
- Most importantly, Jesus Christ Himself fasted for 40 days before starting His ministry.

This tradition echoes Leviticus 12, which says a newborn male child would be brought to the temple after 40 days, and a female child after 80 days. A sacrifice would be offered on their behalf. Following this practice, Joseph the Betrothed and the Theotokos presented the infant Jesus at the temple after 40 days (Luke 2:22- 28). In the New Testament, the Church treated both male and female infants the same. By doing so, the Church followed the example set by Jesus.

This tradition continues today with a special service welcoming newborns into the church for the first time.

In ancient times, there was a crucial need for postpartum recovery and health. Mothers and newborns lacked the advanced medical care available today. Women typically remained confined to their homes, often bedridden, for several days after childbirth. During this period, they focused on nourishing themselves with wholesome food. Bleeding after childbirth was common, but it did not usually subside within a short time. Unlike today, there were no sanitary napkins, paper towels, or cotton swabs. This is why words like impurity, purity, and cleanliness are prevalent in the Book of Leviticus and the Old Testament. In the Gospel of Luke (2:22), we learn about the infant Jesus being presented at the temple on the day of purification.

In the past, newborns were often tightly wrapped in cloths for the first forty days. This practice aimed to keep the baby's limbs straight and prevent potential injuries like hip dislocation.

The forty-day timeframe was significant for both the mother's postpartum recovery and the baby's well-being. This period likely influenced the tradition of introducing the child to the church after forty days, further solidifying the timeframe's importance.

In today's world, thanks to advancements in medicine and healthcare, women often give birth in hospitals and are discharged within a day or two. They can quickly resume their normal activities. However, this modern reality prompts questions: Should a woman refrain from

attending church until forty days have passed since her delivery? Should the newborn child not be taken to church before the forty-day mark?

The answers to these questions vary based on cultural norms and local customs. Nevertheless, the general pastoral approach emphasizes the importance of preserving the forty-day tradition. As mentioned earlier, the number 40 carries significant spiritual meaning. Disregarding this tradition might gradually diminish its significance and lead to the adoption of concepts that deviate from biblical teachings.

The next question is, can a newborn be brought inside the sanctuary? To answer this, we need to dive into the liturgical texts and explore the theological and historical reasons behind this tradition. By understanding the original meaning and the context in which it developed, we can arrive at a well-informed answer.

The Great Euchologion, a book for priests performing church services, offers specific instructions for postpartum women returning to church with their newborns:

- After forty days, having completed her purification and ablutions (the washing of one's body, usually in a religious rite/meaning), the mother brings her child to the church. The future godfather/godmother (the person who will receive the child once baptized) is present as well. The mother stands with her child in the narthex, in front of the church doors. The priest, wearing his phelonion (outer garment), then approaches and says...

An addendum to this service states:

- Know that if the child has not yet been baptized, the priest concludes the prayer, and the mother enters the church without the child. (In the margin of this note, the explanation is provided: Just as unbaptized adults, who are catechumens, are not allowed to enter the inner part of the church and remain in the narthex, the same rule applies for unbaptized children until their baptism.)

We can conclude from the previous text, that unbaptized individuals are not allowed to enter the sanctuary of the church. Instead, they remain in the narthex and observe the service from there.

After the Roman Empire converted to Christianity and paganism declined, the use of the narthex and consequently the category of catechumens diminished.

In many Orthodox churches located in countries that remained under Ottoman occupation for years—such as the Middle East, Greece, the Balkans, and parts of Bulgaria and Romania—extreme poverty and persecution led to the absence of a narthex. This resulted in the service for a newborn child being moved to the nave of the church. There, the priest holds the child in front of the icon of the Mother of God in the iconostasis, and recites the troparion, "Rejoice, O Mother of God, full of grace, the Lord is with thee." The answer to the preceding question is reaffirmed: neither male nor female unbaptized children enter the sanctuary for this ceremony.

However, should there be an urgent reason to baptize a child before the traditional forty-day period, the baptismal service makes no mention of the protocol for introducing the newly

baptized into the sanctuary. In keeping with ancient tradition, only the priest and his assistant are permitted entry into the sanctuary during the service. We shall delve deeper into this subject in a forthcoming article.

Consequently, the priest is to conduct the service at the church's western entrance. Following this, he will proceed into the church with the child, accompanied by the mother or both parents to the front of the iconostasis. There, in front of the icon of the Theotokos, the priest will bestow a blessing upon the child as previously described, before entrusting the child back to the care of the parents.

One remaining question is: when should this service be performed? It's actually an independent ceremony, flexible in timing. In the past, in smaller towns in Orthodox countries, access to churches was easier. Work schedules didn't prevent mothers and children from attending on the fortieth day itself. However, in today's world, the service often takes place on Sundays. After the choir finishes chanting "Holy God" during the Great Doxology (in Orthros), the priest begins the prayers for the child and mother at the church's entrance. He then completes the blessing in front of the iconostasis, before returning the child to the parents. This practice allows the entire parish community, as one united church, to share the joy of welcoming a new member, the newborn child.

May God bless your children and keep them by His grace always.

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>





# Orthodox Christian Clergy Association Pan-Orthodox Paraklesis Service

The Orthodox Faithful of the Chicagoland area are invited to the Pan-Orthodox Paraklesis Service sponsored by the OCCA of Chicago.

Thursday, August 8th 7:00pm

St. Mary Antiochian Orthodox Church  
6330 W. 127th St., Palos Heights, IL

*Light refreshments to follow*



“To the Theotokos let us run now most earnestly, we sinners all and wretched ones, and fall prostrate in repentance, calling from the depths of our souls: Lady, come unto our aid, have compassion upon us; hasten thou for we are lost in a throng of transgressions; turn not thy servants away with empty hands, for thee alone do we have as our only hope.”

- Apolytikia from the Paraklesis Service





# Antiochian Charities

[www.childrenrelieffund.org](http://www.childrenrelieffund.org)

email: [childrenrelieffund@gmail.com](mailto:childrenrelieffund@gmail.com)

***“Whoever receives one little child like this in my name receives me.” (Matthew 18:5)***

August 1, 2024

## ***TO BE READ FROM THE PULPIT AND DISTRIBUTED TO ALL PARISHIONERS***

For over forty years the Children’s Relief Fund has provided financial support to help defray the cost of education for children in Lebanon and Palestine. Requests for such support have increased significantly in recent years. As a result of dire circumstances in Lebanon, many parents have become unable to pay tuition to send their children to Orthodox Christian schools. Our Orthodox schools are at risk of closing, and consequently many of our children will now have to attend a public school or to discontinue their schooling altogether.

With the blessing of His Eminence Metropolitan SABA, we are seeking your help. We have approximately thirty Lebanese children from the Archdioceses of Beirut, Koura, Tripoli, and Zahle who need assistance to continue their education at an Orthodox Christian school this coming school year. The tuition cost per student varies from \$750 to \$1200 per school year, depending on the school and the student’s grade level.

Donated funds will be wired directly to the Orthodox school in the child’s name. The child and their family will receive a notice of your support, and you will receive contact information so that you can communicate directly with the child if you wish. Children receiving a tuition scholarship will not receive any other funding from the Children’s Relief Fund. Sponsorship in any amount will be appreciated.

School begins in a few weeks, so if you can help, please contact CFR Administrator Amy Stiffler at: [childrenrelieffund@gmail.com](mailto:childrenrelieffund@gmail.com).

### **Children’s Relief Fund Scholarship Program**

Antiochian Village  
140 Church Camp Trail  
Bolivar, PA 15923

God bless you for your consideration of this urgent request.

In Christ’s work,

Amy Stiffler, CRF Administrator & Executive Director  
Anne Bourjaily Thomas, Charitable Outreach Chair

cc: His Eminence Metropolitan SABA

---

*A charity of the* ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

Mailing Address: PO Box 90072, Brooklyn, NY 11209  
447 95<sup>th</sup> Street #2D, Brooklyn, NY 11209 · (917) 991-7192