

## **Ministries of St. Andrew**

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Panos Antsaklis.....	277-7180
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Hristos Kirgios.....	360-1006

## **2014 PARISH COUNCIL MEMBERS**

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*John Madias, Sec.....	277-6223

Esther Arvanitis	Mike Chronopoulos
Nick Giannakakis	*Vasilios Giannakakis
*Alex Himonas	George Mighion
Kelly Popyk	Chris Strafford
*Mary Jo Tirikos	

*\*Denotes term expires end of 2014*

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**Please Note:** Because the outside cover of the bulletin is an Icon, for proper disposal remove the front cover and burn it. Thank you.

# Ecumenical Patriarchate News

## Synaxis of the Primates of the Orthodox Autocephalous Churches concludes

Mar 10, 2014

**NEW YORK** – The Ecumenical Patriarchate issued yesterday March 9, 2014, Sunday of Orthodoxy, a Communiqué upon the conclusion of the Synaxis of the Primates of the Orthodox Autocephalous Churches and released the official Message of the Hierarchs of the Synaxis. Following are both texts as released by the Ecumenical Patriarchate.

### COMMUNIQUÉ

(March 9, 2014)

By the grace of God, the proceedings of the Synaxis of the Primates of the Orthodox Autocephalous Churches concluded today, on the Sunday of Orthodoxy. The Synaxis took place at the Phanar from 6-9 March, 2014, at the invitation and under the presidency of His All-Holiness Ecumenical Patriarch Bartholomew, and was attended by all the most venerable Primates in person, with the exception of His Beatitude Patriarch John of Antioch, who, due to illness, was represented by Hierarchs of his Church.

The proceedings of the Synaxis were carried out in a very fraternal spirit; the Hierarchs discussed matters concerning the life of the Orthodox Church in the contemporary world, and particularly in regions where Orthodoxy and Christianity in general face serious problems and difficulties; the Hierarchs also expressed their support and profound interest of the Orthodox Church in its entirety concerning their fellow human beings suffering in those regions. Above all, the Synaxis considered the prevailing situation in the Middle East and recent developments in Ukraine, as well as the ongoing uncertainty about the fate of the bishops, Metropolitan John of Aleppo, and Yuhanna Ibrahim of the Syriac Church, who were kidnapped by unknown persons a very long time ago.

In the framework of their Synaxis, the Primates also deliberated on the matter of the Holy and Great Synod of the Orthodox Church and decided that, upon expediting the process of preparation, it will be convened and presided by the Ecumenical Patriarch in Constantinople in 2016.

With regard to this matter, the Primates also determined issues related to representation and participation of the Orthodox Autocephalous Churches in this Synod, as well as the manner of decision-making at the Synod.

On Sunday morning, 9th March, the feast of Orthodoxy, the Primates concelebrated in the Patriarchal Church of St. George at the Phanar, where their Message to the Orthodox faithful throughout the world, their Christian brothers and sisters everywhere, and all people of goodwill, was read officially from the pulpit.

At the Phanar, March 9, 2014

From the Chief Secretariat  
of the Holy and Sacred Synod

## Synaxis of the Primates of the Orthodox Churches (Phanar, March 6-9, 2014)

### Message

In the name of the Father, and of the Son, and of the Holy Spirit.

Through the grace of God, the Primates of the Most Holy Autocephalous Orthodox Churches, to the Orthodox faithful throughout the world, all of our Christian brothers and sisters as well as every person of goodwill: we extend God's blessing and our greeting of love and peace.

“We always give thanks to God for all of you and mention you in our prayers, remembering before our God and Father your work of faith, labor of love, and steadfastness of hope in our Lord Jesus Christ.” (1 Thess. 1.2-3)

1. Having convened by the grace of our compassionate God, at the invitation of the Archbishop of Constantinople and Ecumenical Patriarch Bartholomew, at the Phanar, from March 6-9, 2014; having deliberated in fraternal love on matters concerning our Holy Church today; and concelebrating in the Patriarchal Church of St. George on the glorious occasion of the Sunday of Orthodoxy, we address you with these words of love, peace and consolation.

Inasmuch as our One, Holy, Catholic, and Apostolic Orthodox Church dwells in the world, it also experiences the challenges of every age. Faithful to Holy Tradition, the Church of Christ is in constant dialogue with every period of time, suffering with human beings and sharing their anguish. For “Jesus Christ is the same yesterday, today, and to the ages” (Heb. 13.8).

The trials and challenges of history are especially acute in our days, and Orthodox Christians cannot remain

uninvolved or indifferent to them. This is why we have assembled “together in one place” (Acts 2.1) in order to reflect on the problems and temptations facing humanity today. “There is fighting without and fear within.” (2 Cor. 7.5) These Apostolic words are also valid for the Church today.

2. In reflecting upon people’s suffering throughout the world, we express our support for the martyrdom and our admiration for the witness of Christians in the Middle East, Africa, and other parts of the world. We call to mind their dual martyrdom: for their faith as well as for the safeguarding of their historical relationship with people of other religious conviction. We denounce the lack of peace and stability, which is prompting Christians to abandon the land where our Lord Jesus Christ was born and whence the Good News spread to the entire world.

Our sympathy extends to all victims of the tragedy in Syria. We condemn every form of terrorism and defamation of religion. The kidnapping of Metropolitan Paul and Youhanna, other clergymen as well as the nuns of St. Thecla Convent in Maaloula remains an open wound, and we demand their immediate liberation. We appeal to all involved for the immediate cessation of military action, liberation of captives, and establishment of peace in the region through dialogue. Christians in the Middle East are a leaven of peace. Peace for all people also means peace for Christians. We support the Patriarchate of Antioch in its spiritual and humanitarian ministry, as well as its efforts for reconstruction and the resettlement of all refugees.

3. We fervently pray for peaceful negotiation and prayerful reconciliation in the ongoing crisis in Ukraine. We denounce the threats of violent occupation of sacred monasteries and churches, and pray for the return of our brothers presently outside of ecclesiastical communion into the Holy Church.
4. A fundamental threat to justice and peace – both locally and globally – is the global economic crisis. The ramifications of this are evident on all layers in society, where such values as personal integrity, fraternal solidarity and justice are often wanting. The origins of this crisis are not merely financial. They are moral and spiritual in character. Instead of conforming to the worldly idols of power, greed and hedonism, we emphasize our vocation to transform the world by embracing the principles of justice, peace, and love.

As a result of self-centeredness and abuse of power, many people undermine the sacredness of the human person, neglecting to see the face of God in the least of our brothers and sisters (cf. Matt. 25.40,45). Many remain indifferent to the poverty, suffering and violence that plague humanity.

5. The Church is called to articulate its prophetic word. We express our genuine concern about local and global trends that undermine and erode the principles of faith, the dignity of the human person, the institution of marriage, and the gift of creation.

We stress the undisputed sanctity of human life from inception until natural death. We recognize marriage as the union of man and woman that reflects the union between Christ and His Church. Our vocation is to preserve the natural environment as stewards and not proprietors of creation. In this period of Great Lent, we exhort our clergy and laity to observe a spirit of repentance, to experience purity of heart, humility and forgiveness, bearing witness to the timeless teachings of our Lord Jesus Christ in society.

6. This Synaxis of Primates is a blessed occasion for us to reinforce our unity through communion and cooperation. We affirm our commitment to the paramount importance of synodality for the unity of the Church. We affirm the words of St. John Chrysostom, Archbishop of Constantinople, that “the name of the Church signifies unity and concord, not division.” Our heart is set on the long-awaited Holy and Great Synod of the Orthodox Church in order to witness to its unity as well as to its responsibility and care for the contemporary world.

The Synaxis agreed that the preparatory work to the Synod should be intensified. A special Inter-Orthodox Committee will work from September 2014 until Holy Easter of 2015, followed by a Pre-Synodal Pan-Orthodox Conference to be convened in the first half of 2015. All decisions at the Synod and in the preparatory stages are made by consensus. The Holy and Great Synod of the Orthodox Church will be convened by the Ecumenical Patriarch in Constantinople in 2016, unless something unexpected occurs. The Synod will be presided by the Ecumenical Patriarch. His brother Primates of the other Orthodox Autocephalous Churches will be seated at his right and at his left.

7. Inseparably interconnected with unity is mission. The Church does not live for itself but is obliged to witness to and share God’s gifts with those near and afar. Participating in the Divine Eucharist and praying for the oikoumene, we are called to continue this liturgy after the liturgy, sharing the gifts of truth and love with all humankind, in accordance with the Lord’s last commandment and assurance: “Go ye, and make disciples of all nations . . . And lo, I shall be with you until the end of the ages” (Matt. 28.19-20).

8. We live in a world where multiculturalism and pluralism are inevitable realities, which are constantly changing. We are conscious of the fact that no issue in our time can be considered or resolved without reference to the global, that any polarization between the local and the ecumenical only leads to distortion of the Orthodox way of thinking.

Therefore, even in the face of voices of dissension, segregation, and division, we are determined to proclaim the message of Orthodoxy. We acknowledge that dialogue is always better than conflict. Withdrawal and isolationism are never options. We reaffirm our obligation at all times to be open in our contact with “the other”: with other people and other cultures, as well as with other Christians and people of other faiths.

9. Above and beyond all challenges, we proclaim the good news of a God, who “so loved the world” that He “dwelt among us.” Thus, we Orthodox remain full of hope. Despite all tensions, we nevertheless dare to hope in the “almighty God, who is and who was and who is to come” (Rev. 1.8) For we remember that the last word – the word of joy, love, and life – belongs to Him, to whom is due all glory, honor and worship to the ages of ages. Amen.

At the Phanar, the 9th of March, 2014

+ Bartholomew of Constantinople

+ Theodoros of Alexandria

+ Theophilos of Jerusalem

+ Kirill of Moscow

+ Irinej of Serbia

+ Daniel of Romania

+ Neophyte of Bulgaria

+ Ilia of Georgia

+ Chrysostomos of Cyprus

+ Ieronymos of Athens

+ Sawa of Warsaw

+ Anastasios of Tirana

# Metropolis of Chicago News

## Suspected Vandal Arrested

March 1, 2014

### **FROM THE VILLAGE OF GURNEE**

On Thursday, 02/27/2014, Gurnee detectives concluded a two-week criminal defacement investigation with the arrest of a suspect. The suspect was believed to be involved in a series of criminal defacement incidents at 10 religious institutions in Gurnee as well as several in neighboring communities. Gurnee detectives worked with Waukegan, Libertyville and Lake County Sheriff's detectives to identify the suspect. The suspect was questioned and cooperated fully.

Arrested was Meghan Heinze, 22 years of age, Gurnee and charged with 10 counts of institutional vandalism, a class 2 felony, 10 counts of criminal defacement, a class 3 felony and 2 counts of criminal damage to property, a class 3 felony.

On February 14th, Gurnee Police took the first of a series of 10 reports of vandalism occurring to religious facilities during the overnight hours. Surveillance videos captured the suspect committing some of the offenses and leaving the scene in a light colored SUV. Photographs of the suspect and vehicle were released to the public in an attempt to identify the subject. The last incident occurring in Gurnee was reported February 21st. During this same time period several incidents occurred in other communities.

On February 27th, Gurnee officers attending traffic court saw a subject matching the description and identified her to detectives. Heinze was questioned at her home and taken into custody without incident. Detectives from the other involved communities questioned Heinze at the Gurnee Police Department seeking additional charges.

Heinze appeared in bond court and was remanded to the Lake County Sheriff's Office on a \$500,000 bond. Note: All persons charged with a crime are presumed to be innocent until proven guilty in a court of law.

### **STATEMENT OF HIS GRACE BISHOP DEMETRIOS**

In the spirit of the approaching Lenten season, I would pray that Meghan is repentant of her acts of vandalism and that we, people of faith, find it in our hearts to forgive her, hoping that she gets the help she apparently needs.

# Pastoral Message

ALL-HOLY PASCHA, 2014

A Paschal Homily of Blessed Justin Of Chelije [Translated] By Saint Justin Popovitch

## Sentenced to Immortality

Man sentenced God to death; by His Resurrection, He sentenced man to immortality. In return for a beating, He gives an embrace, for abuse, a blessing, for death, immortality. Man never showed so much hate for God as when he crucified Him, and God never showed more love for man than when He arose. Man even wanted to reduce God to a mortal, but God by His Resurrection made man immortal. The crucified God is Risen and has killed death. Death is no more. Immortality has surrounded man and all the world.

By the Resurrection of the God-Man nature has been led irreversibly onto the path of immortality and has become dreadful to death itself. For before the Resurrection of Christ, death was dreadful to man, but after the Resurrection of Christ, man has become more dreadful to death. When man lives by faith in the Risen God-Man, he lives above death, out of its reach; it is a footstool for his feet.

“O Death, where is thy sting? O Hades, where is thy victory?” (I Corinthians 15:55)

When a man belonging to Christ dies, he simply sets aside his body like clothing in which he will again be vested on the day of Dread Judgment.

Before the Resurrection of the God-Man, death was the second nature of man: life first, death second. But by His Resurrection, the Lord has changed everything: immortality become the second nature, it has become natural for man, and death—unnatural. As before the Resurrection of Christ, it was natural for men to be mortal, so after the Resurrection of Christ, it was natural for men to be immortal.

By sin, man became mortal and transient, by the Resurrection of the God-Man, he became immortal and perpetual. In this is the power, the might, the All-Mightiness of the Resurrection of Christ. Without it, there would have been no Christianity. Of all miracles, this is the greatest miracle. All other miracles have it as their source and lead to it. From it grows faith, love, hope, and love for God. Behold the fugitive disciples, having run away from Jesus when He died, return to Him because He is Risen! Behold, the Centurion confessed Christ as the Son of God when he saw the Resurrection from the grave. Behold, all the first Christians became Christian because the Lord Jesus is Risen, because death was vanquished. This is what, in the most undoubted manner, shows and demonstrates that Jesus Christ is the One True God and Lord in all the world.

Because of the Resurrection of Christ, because of His victory over death, men have become, continue to become, and will continue becoming Christians. The entire history of Christianity is nothing other than the history of a unique miracle, namely, the Resurrection of Christ, which is unbrokenly threaded through the hearts of Christians from one day to the next, from year to year, across the centuries, until the Dread Judgment.

Man is born, in fact, not when his mother brings him into the world, but when he comes to believe in the Risen Christ, for then he is born to life Eternal, whereas a mother bears children for death, for the grave. The Resurrection of Christ is the mother of us all, all Christians, the mother of immortals. By faith in the Resurrection, man is born anew, born for Eternity. “That is impossible!” says the skeptic. But you listen to what the Risen God-Man says:

“All things are possible to him that believeth!” (St. Mark 9:23)

The believer is he who lives, with all his heart, with all his soul, with all his being, according to the Gospel of the Risen Lord Jesus.

Faith is our victory, by which we conquer death, faith in the Risen Lord Jesus. “Death, where is your sting?” The sting of death is sin. The Lord “has removed the sting of death.” Death is a serpent, sin is its fangs. By sin, death puts its poison into the soul and into the body of man. The more sins a man has, the more bites, through which death puts its poison in him.

When a wasp stings a man, he uses all his strength to remove the sting. But when sin wounds him, this sting of death, what should be done? One must call upon the Risen Lord Jesus in faith and prayer, that He may remove the sting of death from the soul. He, in His great loving-kindness, will do this, for He is overflowing with mercy and love. When many wasps attack a man's body and wound it with many stings, that man is poisoned and dies. The same happens with a man's soul, when many sins wound it with their stings: it is poisoned and dies a death with no resurrection.

Conquering sin in himself through Christ, man overcomes death. If you have lived the day without vanquishing a single sin of yours, know that you have become deadened. Vanquish one, two, or three of your sins, and behold you have become younger than the youth which does not age, young in immortality and eternity. Never forget that to believe in the Resurrection of the Lord Christ means to carry out a continuous fight with sins, with evil, with death.

If a man fights with sins and passions, this demonstrates that he indeed believes in the Risen Lord, if he fights with them, he fights for life Eternal. If he does not fight, his faith is in vain. If a man's faith is not a fight for immortality and eternity, than tell me, what is it? If faith in Christ does not bring us to resurrection and life Eternal, than what use is it to us? If Christ is not risen, that means that neither sin nor death has been vanquished, than why believe in Christ?

For the one who by faith in the Risen Lord fights with each of his sins there will be affirmed in him gradually the feeling that Christ is indeed Risen, has indeed vanquished the sting of sin, has indeed vanquished death on all the fronts of combat. Sin gradually diminishes the soul in man, driving it into death, transforming it from immortality to mortality, from incorruption to corruption. The more the sins, the more the mortal man. If man does not feel immortality in himself, know that he is in sins, in bad thoughts, in languid feelings. Christianity is an appeal to fight with death until the last breath, fight until a final victory has been reached. Every sin is a desertion, every passion is a retreat, every vice is a defeat.

One need not be surprised that Christians also die bodily. This is because the death of the body is sowing. The mortal body is sown, says the Apostle Paul, and it grows, and is raised in an immortal body (I Corinthians 15:42-44). The body dissolves, like a sown seed, that the Holy Spirit may quicken and perfect it. If the Lord Christ had not been Risen in body, what use would it have for Him? He would not have saved the entire man. If His body did not Rise, then why was He Incarnate?

Why did He take on Himself flesh, if He gave it nothing of His Divinity? If Christ is not risen, then why believe in Him? To be honest, I would never have believed in Him had He not Risen and had not therefore vanquished death. Our greatest enemy was killed and we were given immortality. Without this, our world is a noisy display of revolting stupidity and despair, for neither in Heaven nor under Heaven is there a greater stupidity than this world without the Resurrection, and there is not a greater despair than this life without immortality. There is no being in a single world more miserable than man who does not believe in the resurrection of the dead. It would have been better for such a man never to have been born.

In our human world, death is the greatest torment and inhumane horror. Freedom from this torment and horror is salvation. Such a salvation was given the race of man by the Vanquisher of death—the Risen God-Man. He related to us all the mystery of salvation by His Resurrection. To be saved means to assure our body and soul of immortality and life Eternal. How do we attain this? By no other way than by a theanthropic life, a new life, a life in the Risen Lord, in and by the Lord's Resurrection.

For us Christians, our life on earth is a school in which we learn how to assure ourselves of resurrection and life Eternal. For what use is this life if we cannot acquire by it life Eternal? But, in order to be resurrected with the Lord Christ, man must first suffer with Him, and live His life as his own. If he does this, then on Pascha he can say with Saint Gregory the Theologian:

“Yesterday I was crucified with Him, today I live with Him, Yesterday I was buried with Him, today I rise with Him”. (Troparion 2, Ode 3, Matins, Pascha)

Christ's Four Gospels are summed up in only four words. They are:

“Christ is Risen! Indeed He is Risen!”

In each of these words is a Gospel, and in the Four Gospels is all the meaning of all God's world, visible and invisible. When all knowledge and all the thoughts of men are concentrated in the cry of the Paschal salutations, "Christ is Risen!", then immortal joy embraces all beings and in joy responds: "Indeed He is Risen!"

[Please note: Our father, Archimandrite Justin Popovich (1894-1979) was a theologian, a champion, a writer; a critic of the pragmatic church life, a philosopher, and archimandrite of the Monastery "elije," near Valjevo).

[Source: Preachers Institute: F. John A. Peck, Director)

With sincere agape in His Holy Resurrection,  
The sinner and unworthy servant of God

✠Father George

### **YOUR PRAYERS HELP...**

"...I was sick and you visited Me..." St. Matthew 25:36. "Holy Father, Physician of our souls and bodies have mercy, forgive and heal thy servants." The following brothers and sisters in Christ need your constant prayers and love, *recovering at home or ill at home/hospital*: Nick Rorres (St. Joseph), Mary Verongos (St. Joseph), Ted Poledor (home)

*In nursing homes or home bound*: Esther Magrames (home), Mary Manos (home), Bill and Betty Kanalos (Hearth at Juday Creek), Amelia Morris (Miller's Merry Manor, Walkerton), Joan Rekos (Signature), Helen Kaldis, Mary Rudhman (home), and Telesila Yustwan (Home).

# Ecclesiastical Calendar

Wed, Apr 2	Pre-Sanctified Liturgy 6:30pm	Thu, Apr 17	HOLY AND GREAT THURSDAY Vesperal Divine Liturgy of St Basil 9a Holy Passion Service 7pm
Thu, Apr 3	Great Canon of St. Andrew of Crete 5pm	Fri, Apr 18	HOLY AND GREAT FRIDAY Royal Hours 8am Apokathelosis (Descent from the Cross) 3pm Lamentations (Epitaphios Thrinos) 7p
Fri, Apr 4	Pre-Sanctified Liturgy 5:30pm Akathist Hymn 7pm	Sat, Apr 19	HOLY AND GREAT SATURDAY Vesperal Divine Liturgy of St. Basil 9a (Children's Choir sings at this Liturgy) Kanon 11pm Midnight -ANASTASIS- RESURRECTION SERVICE
Sat, Apr 5	Great Vespers 5pm	Sun, Apr 20	HOLY AND GREAT PASCHA CHRISTOS ANESTI! CHRIST IS RISEN! Agape Service 3pm
Sun, Apr 6	St. Mary of Egypt 9:00 Orthros 10:00 Divine Liturgy Solemn Vespers 7pm	Wed, Apr 23	St. George the Great Martyr 9:00 Orthros 10:00 Divine Liturgy
Wed, Apr 9	Pre-Sanctified Liturgy 6:30pm	Fri, Apr 25	Theotokos of the Life-Giving Font 9:00 Orthros 10:00 Divine Liturgy
Thu, Apr 10	Compline Service 6:30pm	Sun, Apr 27	Sunday of Thomas 9:00 Orthros 10:00 Divine Liturgy
Fri, Apr 11	Pre-Sanctified Liturgy 6:30pm	Wed, Apr 30	St. James the Apostle 9:00 Orthros 10:00 Divine Liturgy
Sat, Apr 12	Saturday of Lazarus 9:00 Orthros 10:00 Divine Liturgy Making Palm Crosses Great Vespers 5pm		
Sun, Apr 13	PALM SUNDAY 9:00 Orthros 10:00 Divine Liturgy Bridegroom/Nymphios Services 7pm		
Mon, Apr 14	HOLY AND GREAT MONDAY Bridegroom/Nymphios Services 7pm		
Tue, Apr 15	HOLY AND GREAT TUESDAY Bridegroom/Nymphios Service 7pm		
Wed, Apr 16	HOLY AND GREAT WEDNESDAY Pre-Sanctified Liturgy 9am Mysterion (Sacrament) of Holy Unction Service 4:30 (Those present will be anointed) Holy Thursday Matins 7pm (Holy Unction will be administered to all)		

## Monthly Calendar

Tuesday, April 1 <sup>st</sup>	Making Spanakopita 10am-2pm
Wednesday, April 2 <sup>nd</sup>	Lenten meal hosted by the Parish of Saint Andrew
Monday, April 7 <sup>th</sup>	Good Samaritans 6:30pm
Wednesday, April 9 <sup>th</sup>	Lenten meal hosted by the Parish Council
Thursday, April 10 <sup>th</sup>	Bulletin Information Deadline
Friday, April 11 <sup>th</sup>	Setup for Plaki Luncheon 9am-2pm
Sunday, April 12 <sup>th</sup>	Plaki Luncheon following Divine Liturgy
Tuesday, April 22 <sup>nd</sup>	Parish Council Meeting at 7pm

## Mark Your Calendars

Saturday , May 4	School of Mediterranean Cookery 3-6pm
Tuesday, May 13:	Parish Council Meeting at 7:00 PM
June 6-8	Grecian Festival
June 12-14, 2015	Grecian Festival

# AN EXPLANATION OF THE HOLY WEEK SERVICES

The most important holy day of our Church is the commemoration of the Resurrection of our Lord and Savior. The Resurrection is known as the “feast of feasts”. Its dogmatic significance is the foundation of the Christian religion. In one of his epistles, St. Paul emphasizes that our faith is meaningless without the Resurrection of Christ. The early Church, recognizing this important fact, prescribed that Sunday be set aside in remembrance of our Lord’s Resurrection. Adhering to the historical account of the Savior’s last moments on earth, as depicted in the Holy Scriptures, our Church has set aside the week prior to Pascha as a period of recognition of His supreme sacrifice for our redemption.

These events are projected before us in various stirring and solemn services during Holy Week. The source of much of the material found in the hymnology and the readings of these services is the passion plays of early Byzantine times. As we are informed by a Vatican manuscript of the 14<sup>th</sup> century, these ecclesiastical dramas had as their theme, the events of Holy Week. They depicted the resurrection of Lazarus, the events of Palm Sunday, the Last Supper, the washing of the Disciples’ feet by Jesus and the betrayal by Judas, Peter’s renunciation of Christ, the disgrace of Herod, the Crucifixion and the Resurrection were included in the ritual of the Church. A vivid reenactment of these religious plays is performed in the services of Holy Thursday and Good Friday.

**Holy Monday—Comparison of Joseph of the Old Testament with Christ.** A close comparison can be drawn between the life of Joseph and that of Jesus, for as Joseph was rejected by his brothers, so Christ was scorned by his own people. As Joseph was sold for 30 pieces of silver by his brothers to Potiphar, in like manner Judas, a disciple of Christ, betrayed our Lord for an equal sum. As Joseph was left to die in an open pit, so Jesus was buried, and as Joseph rose from slavery to become a powerful ruler in Egypt, so Christ became victorious over death by His Resurrection.

Also, we commemorate the fig-tree which was cursed by the Lord and withered. After His triumphal entry into the city of Jerusalem, Jesus journeyed into the surrounding cities of Bethany and tired and hungry, saw from a great distance a large fig-tree with bright green leaves. When He approached the tree, He found that it bore no fruit although it was time for the harvest. The fig-tree represents the synagogue of the Jews, which had only in part acquired the divine truth, refusing to accept the complete revelation of God through Jesus Christ. Christ compares the fig with sin—as the fig is sweet and tasty, so is sin appealing and greatly desired.

The service of Holy Monday is chanted on the evening of Palm Sunday as a matins ritual. It is sung in the evening because the church day begins at sundown. This practice was taken from the Hebraic religion. The service consists of the customary psalms of David which are read at every matins service. After the recitation of these psalms, that is, the 3<sup>rd</sup>, 37<sup>th</sup>, 62<sup>nd</sup>, 87<sup>th</sup>, 102<sup>nd</sup> and 142<sup>nd</sup> which were a part of the Hebrew worship and have been carried over into the Christian service, we hear the *Great Ectenis* (the familiar supplications and responses which are heard at the beginning of the Divine Liturgy). Following the *ectenis* certain prophetic verses from the psalms of David are chanted with the thrice-sung Alleluia. After this, the litany of the *Nymphios* takes place, while the following hymn is chanted:

“Behold the Bridegroom cometh in the midst of the night, and blessed is the servant whom He shall find watching; and again unworthy is he whom He shall find heedless. Beware, therefore, O my soul, lest thou be borne down with sleep, lest thou be given up to death, and lest thou be shut out from the Kingdom. Wherefore rouse thyself and cry: Holy, Holy, art Thou, O God; through the protection of the Heavenly Hosts, save us.”

The priest, holding the icon of Christ, proceeds to the narthex of the church where he places the icon for the veneration of the faithful until the morning of Holy Thursday. There are two interpretations of this part of the Holy Monday services: one symbolizes the condemned Christ on His way to Golgotha, the other; the coming of Christ as a judge. The hymn chanted at this time admonishes all to prepare for His coming and is followed by several *troparia* illustrating the passion of Christ. Then the Gospel lesson of the day is read which is taken from Matthew 21:18-43. This selection tells us of the events that took place after His entrance into the city of Jerusalem, including the episode of the fig tree and the instructive parables pertaining to the workers of the vineyard. The 51<sup>st</sup> psalm of David is read, followed by the three groups of odes which call the sinners to penitence, and the stanza of the particular feast day is read. The supplications and responses as well as the following hymn are chanted:

“I see Thy bridal hall adorned. O my Savior, and I have no wedding garment that I may enter therein; O giver of Light, make radiant the vesture of my soul and save me.”



Then we have the praises, which are selected verses of the psalms of David, chanted with certain *troparia* pertaining to the passion of our Lord. The doxology, which is an early Christian composition, is read rather than chanted, as a sign of mourning. The matin supplications are chanted, followed by the recitatives, and the service is completed by the recitation of the Lord's Prayer, the dismissal hymn and the benediction by the priest.

Each morning during the first three days of Holy Week, the Liturgy of the Presanctified, one of the most picturesque and solemn services of our Church, is celebrated. The Church, wishing its faithful to partake of the Holy Eucharist more frequently during Lent, instructed that the Presanctified Liturgy be celebrated every Wednesday and Friday, the first three days of Holy Week and on certain feast days. At the Liturgy of the Presanctified Holy Gifts—that is, the Host that has been consecrated at a previous Divine Liturgy of St. John Chrysostom or St. Basil the Great, usually celebrated on Saturday or Sunday—are brought from the *prothesis* (the table of offerings) to the Holy Altar. The transfer of the Sacred Hosts is a solemn rite in the Presanctified Liturgy. While the procession takes place everyone kneels and all is silent except for the celebrant who inaudibly recites, "Through the prayers of our Holy Fathers have mercy upon us, O Lord Jesus Christ."

After the presanctified Holy Gifts have been placed on the Holy Altar, the liturgy of the catechumens commences. This part of the liturgy of the Presanctified has been preserved in the Liturgy of St. John and St. Basil, although not read audibly.

The prayers for Holy Communion are recited by the priest and the Communion follows, after the prayers of the catechumens have been said and the Lord's Prayer read.

**Holy Tuesday—The matins service is chanted on the evening of Holy Monday.** On this day we commemorate the parable of the five wise virgins and the five foolish virgins, which contains the instructive teaching of our Lord before the Crucifixion, regarding the Second Coming and the Last Judgment. It teaches that we should always be prepared to receive Him. We are urged to this readiness by the parable of the wise virgins who had their lanterns filled with oil and waited with anticipation for the bridegroom (that is, Christ who is depicted as the bridegroom on Judgment Day), while the foolish virgins were not prepared and left their lanterns empty. We are asked to emulate the example of the wise virgins in this parable, to examine ourselves and to see where we stand before the mirror of judgment. Are we prepared to receive the bridegroom? Christ, in this parable, praised those who awaited His advent with the lighted lamps of faith and good works. The remainder of the service is the same as that of the previous evening. In the *troparia* of Holy Tuesday we are asked to use our talents for the performance of good deeds and works, fully preparing ourselves for the advent of our Savior and the inheritance of eternal blessedness.

**Holy Wednesday—On Tuesday evening the matins service of Holy Wednesday is chanted.** In this service the Church remembers the act of love of the sinful woman who anointed Jesus with precious oil. This act took place in the home of Simon the Leper in Bethany two days before the Passover. Although the woman was not aware of it, symbolically she was preparing Christ for His burial, Jesus knew, without a spoken word from her, that she was repenting for her many sins and He said to her, "Thy sins are forgiven." Judas, whose greed later led him to betray his Master, complained that this precious oil could have been sold for 30 dinars, instead of being wasted, as it was in this act of contrition. This third *Nymphios* ritual is similar to the services of the two previous evenings. All the readings and chants warn us to beware of greed and love of money, which could corrupt even a disciple of Christ. If we allow greed and selfishness to dominate our lives, we, too, shall be betrayers of Christ as Judas was. On the other hand, if we repent with humility and contrition, as the sinful woman in today's lesson, we shall be forgiven.

The principal *Troparion* of the evening, the *doxastikon*, known as the *Troparion of Cassiane*, which is a solemn discourse on the sinful woman mentioned above, was written by the nun Cassiane in the year 859. Many misleading beliefs have been accepted by Christians regarding the life and works of the this nun, especially concerning her personal relationship with the Emperor Theophilus about which we have no authentic information. It is said that the *Troparion* was a penitence hymn written by Cassiane because she considered herself as the sinful women mentioned in the Scriptures. This is not true, Cassiane wrote the hymn after she had read the account of the sinful woman. This *Troparion* is dedicated to the woman whose example of repentance we are asked to follow. We are incited by the service of Holy Wednesday to seek forgiveness of our sins and to reconcile ourselves with God from whose grace and favor we have fallen because of our disobedience and sinful life. The Church instills this message in us especially during Holy Week so that we may carefully prepare ourselves for Holy Communion after self-examination, meditation and contrition, confessing our sins in the Sacrament of Holy Penance, changing our attitude toward life and receiving absolution.

On the morning of Holy Wednesday, the Liturgy of the Presanctified is celebrated for the last time during Lent. On the evening of Holy Wednesday, the Sacrament of Holy Unction, which has its origin in the pre-Christian era, is performed and administered. During the age of mythology, oil was used as an antiseptic at various public baths

to cure sores, heal wounds and for other body therapy. Homer in his famous *Odyssey* tells us that the heroes of his time anointed themselves with oil. The renowned philosopher Plato stated that oil was “a help to alleviate pain.” In the Old Testament, we find that Isaiah lists oil among the important medicines. The prophet Ezekiel mentions that when a Jew was born he was anointed with oil.

In the New Testament we see the good Samaritan carrying in his “first aid kit” oil and wine, as temporary medicines in an emergency. Our Lord and Savior instructed His apostles to anoint the sick and afflicted with oil. St. James in his epistle instructs the Christians to perform the Sacrament of Holy Unction, which Christ apparently instituted since it was known to be practiced by the apostles and the first Christians.

“Is any sick among you? Let him call the presbyters of the church; and let them pray over him, anoint him with oil in the name of the Lord. And the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.” (St. James 5:14-15).

This sacred tradition is practiced by our church today, not only for the sick, but for all Christians who need to be strengthened bodily, morally and spiritually. In the passage from the epistle of St. James, we see clearly that the purpose of the Sacrament of Holy Unction is primarily to remedy our ills and at the same time to absolve our sins.

The Roman Catholics call this sacrament Extreme Unction. They perform and administer it only as a last rite to those who are on their death bed. It is evident from studying the Holy Scriptures and Holy Tradition that this is in antithesis to the teaching of the Scriptures and the practice of the Church. This practice of administering the sacrament as a last rite is an innovation of the Roman Church introduced in the 12<sup>th</sup> century.

In the beginning the sacrament was simple in form. One prayer was read invoking the consecration of the oil and water. In the 9<sup>th</sup> century Archbishop Arsenios of Corfu wrote a series of *troparia* for the sacrament. The Patriarch of Constantinople Nikephoros II, in the 13<sup>th</sup> century, instructed that it be performed by seven priests as it was an ancient tradition. About this time, seven prayers, seven epistles and seven gospel readings were put in the service and the sacrament was conducted as it is today.

Its purpose is twofold. Primarily, Holy Unction remedies the infirmities of our body and, secondly, it cures our spiritual ills.

Through the most comforting Sacrament of Holy Unction, we receive the blessing, the power, the peace and serenity that accompanies us along life’s path so that we may be regenerated and alleviated from the trials and tribulations of life.

**Holy Thursday—The matins service this day is usually chanted late in the evening on Holy Wednesday or early Thursday morning.** The services commemorate the washing of the disciples feet, the Last Supper, Christ praying in the garden of Gethsemane and His betrayal by Judas. The readings and chants dwell on Judas’ betrayal—on the “dark night that settled in his soul.” We pray that we may keep ourselves from greed and deceit and be made pure by partaking of the Holy Mysteries of Christ’s precious body and blood. The *Troparion* after the mournful Alleluia speaks of this.



“When Thy glorious disciples were enlightened at the washing of their feet before the Supper, then the impious Judas was darkened with the disease of avarice, and to the lawless judges he delivered Thee, the Judge. Behold O lover of money, this man through avarice was brought to the gibbet. Flee from the insatiable desire, which dared such things against the Master. O Lord, Who dealest righteously with all, glory to Thee.”

The solemn vespers and liturgy of St. Basil are celebrated in the morning of Holy Thursday. This particular service has as its main theme the institution of the Holy Eucharist at the Last Supper. Before the great entrance, instead of the Cherubic hymn, a special *Troparion* is chanted—

“Receive me today, O Son of God, as a partaker of Thy Mystic Feast; for I will not speak of the Mystery to Thine enemies; I will not kiss Thee as did Judas, but as the thief I will confess Thee. Lord, remember me when Thou comest to Thy Kingdom.”

It is a custom with all Greek Orthodox to receive Easter Holy Communion at the Liturgy of St. Basil on Holy Thursday morning. One of the most impressive rituals of this liturgy is the consecration of the perpetual Host—that is, the body of Christ which is preserved throughout the year for the Holy Communion of the ill and as a last rite.

Another ritual of great significance performed only in the Patriarchate of Jerusalem and in the Cathedrals of the autocephalous churches is the stirring service of the *Niptir*, commemorating Jesus’ washing of His disciples’ feet.

The prelate of the church, after the recitation of the Biblical account of the act, comes forth to the center of the church and washes the feet of twelve priests representing the disciples at the Last Supper. The deacon, in the meantime, is reciting the supplications and the petition that the Lord may bless this washing, cleansing us of our transgressions.

At the Ecumenical Patriarchate, on Holy Thursday, another impressive ceremony takes place every fourth year—the consecration of the Holy Myron that is used in the sacrament of Holy Chrismation (confirmation) which is administered at the Baptism, bestowing the gift of the Holy Spirit.

**Holy Thursday Evening—The reenactment of the Crucifixion is performed in the Twelve Gospels.** During this service, which is the matins of Holy Friday, the entire story of our Lord’s Passion is told in the reading of the twelve selected Gospel lessons. This is one of the most solemn services of Holy Week. After the customary psalms and supplications, the mournful Alleluia is chanted for the last time. The hymns chanted throughout the entire service between the Gospel readings have as their theme the Last Supper, Christ’s vigil in the garden, the betrayal, how He was seized and led away to the court of the High Priest, Peter’s denial and grief, the High Priest’s mocking, the wearing of the crown of thorns, the trial before Pilate climaxed by His Crucifixion.



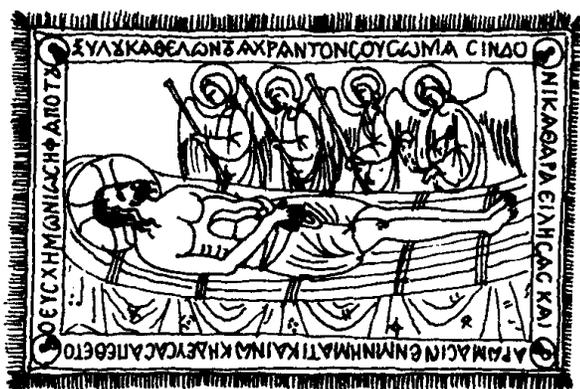
The first Gospel deals with Jesus’ farewell talk and prayer at the Last Supper. The other eleven Gospels depict the entire story of our Lord’s last moments on earth until His burial by Joseph of Arimathea. The most stirring part of this service is the reenactment of the Crucifixion. After the fifth Gospel lesson, the priest takes the large Crucifix, which is adorned with a floral wreath and lighted candles, and in solemn litany proceeds from the sanctuary to circle the church while chanting the hymn of the Crucifixion—

“Today is hung upon the tree, He who did hang the land in the midst of the waters. A crown of thorns crowns Him Who is King of Angels. He is wrapped about with the purple of mockery, Who wrapped the Heavens with clouds. He received buffetings, Who freed Adam in the Jordan. He was transfixed with nails, Who is the Bridegroom of the Church. He was pierced with a spear, Who is the Son of the Virgin. We worship Thy Passion, O Christ. Show also unto us Thy glorious Resurrection.”

After the litany, the Crucifix is placed in the center of the church to be venerated by the worshippers.

**Holy Friday**—There is no liturgy on Holy Friday for we commemorate the supreme sacrifice offered on this day by Christ. Holy Friday is a day of mourning and strict fast. In place of the liturgy, the service of the Solemn Hours is read. This service comprises the messianic psalms of David, prophecies from the Old Testament, Epistle and Gospel lessons having as their main theme the Passion and Crucifixion of our Lord.

On the afternoon of Holy Friday, we have the vesper service of the unnauling of Christ from the Cross and His burial. At this service, the body of Christ is removed from the large Crucifix, which has been standing in the center of the church since Thursday evening and is wrapped in a clean white shroud and placed upon the altar, while the priest reads the account of Joseph of Arimathea who was given permission to bury Christ. After the Gospel, certain select readings from the Book of Exodus and the Book of Job and from the prophecies of Isaiah are read. The regular vesper supplications are chanted by the priest, as well as the hymns depicting our Lord’s burial by Joseph of Arimathea. As these hymns are chanted, the priest prepares for the litany the icon of the *epitaphion*, which represents the death of Jesus and symbolizes the entombment of our Lord. After the litany, the icon is placed in the bier which is adorned with flowers.



In the evening, the service of Holy Saturday matins is chanted. Primarily this represents the burial of our Lord, but it also commemorates His descent in to Hades where He preached His Gospel to all those who had died before His coming and had not had the opportunity to hear His sermon of a new life free from sin. This is known as the service of the Encomia. The worshippers hold lighted candles as the choir chants the series of lamentations which express the sorrow of the Christians that the Lord has died, the belief that He has descended to Hades to abolish the power of Satan and to

trample upon death, and the expectation of His speedy and life-giving Resurrection. After the Lamentations, a procession is formed and as the choir chants the Thrice Holy hymn, the priest removes the icon of the *epitaphion* from the bier and circles the church, pausing at intervals to ask the blessing of our Lord upon all Christians who worship Him and who are commemorating the great sacrifice of Jesus for the redemption of mankind. At the end of this service, the embroidered icon of the *epitaphion* is placed upon the Holy Altar. The flowers adorning the bier are given to the worshippers who preserve them as sacred talismans.

**Holy Saturday—On the morning of Holy Saturday, the vespers and the Liturgy of St. Basil are celebrated.** It begins as the regular vesper service with the recitation of the 103<sup>rd</sup> psalm of David, the supplication (*Great Ectenis*) and the *troparia* of the First Tone preannouncing the forthcoming Resurrection and depicting the events that took place in Hades upon the descent of our Lord. The *small entrance*, as in the regular liturgy, is the procession of the priest with the Holy Gospel and the evening hymn, *Gladsome Light*, is chanted after the proclamation of *Sophia orthe*. This hymn, which is chanted at every vesper service, is believed to have been composed by the Christians in the 1<sup>st</sup> century. After the *small entrance*, the reading from 15 chosen books of the Old Testament takes place. They tell of the most striking symbolic events and prophecies and prototypes of the salvation of mankind by the death of the Son of God. These selections are from the Books of Genesis, Isaiah, Exodus, Job, Joshua, the Prophet Zephaniah, II Books of Books, IV Book of Kings, the Prophet Jeremiah and the Prophet Daniel. The story of Israel's crossing the Red Sea and Moses' Song of Victory over Pharaoh are chanted with the refrain "for He hath triumphed gloriously." The readings culminate with the account of the three youths in the fiery furnace of Babylon and their song of praise is chanted with the refrain "Sing unto the Lord and exalt Him unto ages of ages."

The lesson from the Epistle tells us that through Baptism we are entombed with Christ, that we may rise with Him. Before the Gospel lesson, the chanter instead of the customary Alleluia, sings the *prokeimenon*—"Arise, O God, and judge the earth, for thine is the inheritance of all nations," while the priest wearing brightly colored vestments, disperses bright colored flower petals in a procession through the entire church. This act is the first heralding of the joyful advent of the Resurrection. The Gospel lesson tells Christ's Resurrection. Instead of the customary Cherubic hymn, the 9<sup>th</sup> Ode of the Matins Canon is sung: "Let all human flesh keep silence nor think in itself of aught earthly." Then the liturgy of St. Basil continues in regular order.

**Pascha Service—In the service prior to the proclamation of the Resurrection, the Church laments the Crucifixion of Christ and His descent into Hades by repeating the canon of Holy Saturday.** At midnight, all the lights in the church are extinguished and the hymn, "Behold the dawn and rise of day" is chanted in total darkness. This matins *Troparion* speaks of the myrrh-bearing women who first discovered the empty tomb early that first Pascha morning.

After the hymn, the Royal Gates of the Iconostasion are opened and the priest comes forth with lighted candles in hand, chanting: "Come ye, take light from the light that never wanes. Come, glorify the Christ, risen from the dead."

## Ο ΑΝΑΣΤΑΣ ΧΡΙΣΤΟΣ ΩΣ Η ΑΡΧΗ ΤΩΝ ΚΕΚΟΙΜΗΜΕΝΩΝ

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Η ένδοξος Ανάσταση του Κυρίου μας Ιησού Χριστού αποτελεί το θριαμβευτικό πέρας του επί γής σωτηριώδους έργου Του. Η Ενανθρώπησή Του είναι η ευλογημένη αρχή της πραγματώσεως του έργου της σωτηρίας του κόσμου. Η Ανάστασή Του είναι η επιτυχής ολοκλήρωσή του. Η Ορθόδοξος Καθολική Εκκλησία μας, μόνη Αυτή, σε αντίθεση με τις άλλες χριστιανικές ομάδες, χαρακτηρίζεται δε ως η Εκκλησία της Αναστάσεως, διότι εορτάζει συνεχώς, κάθε Κυριακή, και όχι μόνο την εορτή του Πάσχα, το γεγονός της Αναστάσεως του θείου Αρχηγού Της. «Η Ορθοδοξία είναι απ' άκρου εις άκρον κατηυγασμένη από τό φώς της Αναστάσεως. Η Ανάστασις του Κυρίου ημών Ιησού Χριστού, με το θεολογικόν και λειτουργικόν της περιεχόμενον, σφραγίζει όλην την σκέψιν και όλον τον βίον της Εκκλησίας» (Β. Μουστάκης, Θ.Η.Ε. τομ. 2, στ. 591). Πολλά είναι τα σωτήρια αποτελέσματα του γεγονότος της Αναστάσεως του Χριστού. Η απόδειξη της θεότητας Του (Ρωμ. 1,4). Η νίκη κατά του διαβόλου (Α' Κορ. 15,55), η κατάργηση του Αδου και του θανάτου (Ωσηε 13,14), Η απελευθέρωση των πνευμάτων από τα δεσμά του Άδου (Α' Περτ. 3,18), κλπ. Είναι μια σπουδαία σωτηριολογική παράμετρος της Αναστάσεως του Κυρίου είναι η απαρχή της αναστάσεως και ημών των ανθρώπων. Ο Κύριος Ιησούς Χριστός είναι ο κύριος και ο χορηγός της ζωής, διότι είναι ο ίδιος η ζωή (Ιωάν. 1,4. 5,24,26). Κατά τη διάρκεια της επί γής ζωής Του απέδειξε ότι Αυτός είναι ο διαχειριστής της ζωής ανασταίνοντας από τους νεκρούς την κόρη του Ιάειρου (Ματθ. 5,21-42, το γιό της χείρας στην πολη Ναϊν (Λουκ. 7·11-17), τό Λάζαρο (Ιωάν. Κεφ. 11). Διαβεβαίωσε πως αυτός που θα πιστεύει σε Αυτόν «καν αποθάνει ζήσεται» (Ιωάν. 11,25) διότι Αυτός είναι ο «ζωήν διδούς τω κόσμω» (Ιωάν. 6,33).

Ο παλαιός άνθρωπος της αμαρτίας και της φθοράς, ο οποίος προσωποποιήθηκε στους άρχοντες των Ιουδαίων, επιχείρησε να καταργήσει τη ζωή στο πρόσωπο του Χριστού. Η όντως ζωή όμως δεν πεθαίνει, διότι συνυπάρχει με την ανάσταση. «Εγώ ειμί η Ανάστασις και η Ζωή» (Ιωάν. 11,25) δήλωσε κατηγορηματικά ο Κύριος. Γι' αυτό και ανέστη θριαμβευτικά εκ νεκρών καταργώντας ταυτόχρονα το θάνατο για τους πιστεύοντας σ' Αυτόν. «Θανάτου εορτάζομεν νέκρωσιν άδου την καθαίρεσιν», ψάλλει θριαμβευτικά ο ιερός υμνογράφος της Αναστάσεως, (τροπ. ζ' ωδής του κανόνος του Πάσχα).

Η Ανάσταση του Κυρίου έγινε «απαρχή των κεκοιμημένων» (Α' Κορ. 15,20). Σύμφωνα με την Παύλειο θεολογία ο Αναστάς Χριστός έκαμε την αρχή της αναστάσεως στον εαυτό Του. Κατά εον ίδο τρόπο θα ανστήσει μελλοντικά και τα μέλη του σώματός Του, τους πιστούς όλων των εποχών. «Ο εγειρας τον Χριστόν εκ των νεκρών, ζωοποίηση και τα θνητά σώματα υμών δια το ενοικούν αυτού Πνεύμα υμίν» (Ρωμ. 8,11). Δια «της φωνής του υιού του Θεού» (Ιωάν. 5,25) θα εγερθούν οι νεκροί και θα ζήσουν.

Εάν ο Χριστός δεν θα είχε αναστηθεί θα «ευρισκόμεθα δε και ψευδομάρτυρες του Θεού, ότι εμαρτυρήσαμεν κατά του Θεού ότι ήγειρε τον Χριστόν, όν ουκ ήγειρεν, είπερ, άρα νεκροί ούκ εγείρονται. Ει γαρ νεκροί ουκ εγείρονται, ουδέ Χριστός εγήρεται, ει δε Χριστός ουκ εγήρεται, ματαία η πίστις υμών, ότι εστέ εν ταις αμαρτίαις υμών, άρα οι κοιμηθέντες εν Χριστώ απώλοντο» (Α' Κορ. 5,15-18). Ο Χριστός όμως αναστήθηκε όντως σε πείσμα των αρνητών Του. Ο Απόστολος Παύλος διακηρύσσει πανηγυρικά ότι «Νυνί δε Χριστός εγήγερται εκ νεκρών, απαρχή των κεκοιμημένων εγένετο» (Α' Κορ.15,20).

Ο θάνατος εισήλθε στον κόσμο αζαιτίας της παρακοής του πρώτου ανθρώπου του Αδάμ (Γεν. 30 κεφ.). Ο θάνατος καταργήθηκε με την υπακοή, το πάθος και την Ανάσταση του δευτέρου Αδάμ, του Χριστού (Φιλπ. 2,8). «Επειδή γαρ δι' ανθρώπου ο θάνατος, και δι' ανθρώπου ανάστασις νεκρών. Ωσπερ γαρ εν τω Αδάμ πάντες αποθνήσκουσιν, ούτω και εν τω Χριστώ πάντες ζωοποιηθήσονται» (Α' Κορ. 15,21-23). Τό μήνυμα της Αναστάσεως του Κυρίου είναι το πιο ελπιδοφόρο ευαγγέλιο στην ιστορία του ανθρωπίνου γένους, διότι χάρη στην Ανάσταση του Χριστού νικήθηκε ο μεγαλύτερος εχθρός του ανθρώπου, ο θάνατος, και έτσι ο

άνθρωπος έγινε αθάνατος και αιώνιος! Κατά συνέπεια ο πιστός ζώντας αυτή την μακαρία αλήθεια αποβάλλει το άγχος του θανάτου, το οποίο βασανίζει ανελέητα τον άπιστο. Κατάργηση βέβαια του θανάτου σημαίνει κατάργηση της αμαρτίας, διότι «το δε κέντρον του θανάτου (είναι) η αμαρτία» (Α΄ Κορ. 15,55). Για να καταργηθή ο θάνατος μέσα σε κάθε άνθρωπο χρειάζεται ο ίδιος να συσταυρωθεί με το Χριστό «ταϊς του βίου ηδοναίς», για να μπορέσει έτσι να συναναστηθεί μαζί Του (Κολ. 3,1). Η Ανάσταση του Χριστού δεν έχει καμιά πρακτική αξία για τον άνθρωπο που δεν έχει αυτή τη διάθεση.

Τό απλό βιολογικό συμβεβικός του θανάτου δεν αίρει τα παραπάνω, διότι αυτό πλέον δεν είναι θάνατος με την οντολογική σημασία του όρου, αλλά σπορά του φθαρτού σώματος στη γη, για να βλαστήσει αυτό κατόπιν, όπως ο σίτος (Ιωάν. 12,24), άφθαρτο και αθάνατο (Α΄ Κορ. 15,42).

Οι άνθρωποι, σύμφωνα με τον μέγιστο θεολόγο του αιώνα μας, την σύγχρονη πατερική μορφή της Σερβικής Ορθοδοξίας, π. Ιουστίνου Πόποβιτς, «κατεδίκασαν τον Θεόν εις θάνατον, Ο Θεός όμως διά της Αναστάσεως Του «καταδικάζει» τους ανθρώπους εις αθανασίαν»! (Ι. Πόποβιτς, άνθρωπος και Θεάνθρωπος, Αθήναι 1970, σελ.40). Έτσι δια της ενδόξου Αναστάσεως του Κυρίου μας οι όροι διάβολος, φθορά, θάνατος και άδης ανήκουν στο προχριστιανικό παρελθόν και στο εξωχριστιανικό παρόν. Οι ακτίνες του αναστάσιμου ανέσπερου φωτός φωτίζουν ολόκληρη τη δημιουργία, μέχρι και τα «καταχθόνια», τον κόσμο των πνευμάτων, τα οποία αναμένουν εναγωνίως και τη δική τους, εν Χριστώ, ανάσταση.

(Βιβλιοθήκη «Πορφυρογέννητος»)

Χριστός Ανέστη! Αληθώς Ανέστη!

Χριστός Ανέστη εκ νεκρών, θανάτω θάνατον πατήσας,  
και τοίς εν τοίς μνήμασι, ζωήν χαρισάμενος.

Μέ εν Χριστώ αγάπη,

+πατήρ Γεώργιος

## **ARTICLE 17 OF THE UNIFORM PARISH REGULATIONS OF THE ARCHDIOCESE--CLERGY**

Section 1: The Priest by virtue of his canonical ordination and assignment heads and administers the Parish and exercises on its behalf the priestly duties, which consist in shepherding the Parish entrusted to his care, directing its orderly life, preserving its unity and keeping it faithful to its divine purpose. He shall sanctify his parishioners through the administration of the sacraments and the performance of all other prescribed services of worship. He shall also proclaim the Gospel and impart knowledge of the doctrines, traditions, canons and discipline of the Church. Further, he shall guide the growth and progress of the Parish the Christian life through the performance of his pastoral duties. Priests are accountable to their respective Hierarch and will submit a report of their ministry to him at least annually. The Eparchial Synod shall determine the format for these reports.

Section 2: Clergy entering the Archdiocese from the Holy Cross School of Theology, or otherwise, shall be initially assigned by the Archbishop in consultation with the respective Hierarch...

- A. In accordance with the canons and ecclesiastical procedure, neither the Parish Council nor the Parish Assembly is authorized to dismiss a Priest.
- B. All transfers and assignments and changes in a Priest's status shall be reported to the Archdiocese in a timely manner.

Section 3: The Priest shall have charge of all matters pertaining to the spiritual life and growth of the Parish, including, but not limited to, divine worship and related personnel. He shall determine the usage of all sacred vessels and appointments. He shall personally maintain the register books for all marriages, baptisms, chrismations, and funerals that take place at the Parish. In addition, the Priest must submit registry records in a timely manner. He shall also promptly submit all required civil marriage license and documents to the appropriate governmental authorities in a timely manner.

Section 11: It shall be mandatory for each Priest to join and maintain current his participation in the Archdiocesan Pension Program and the Orthodox Health Plan in accordance with the provisions of said program/health plan.

(For all other articles pertaining to the Clergy please consult your pamphlet of the U.P.R)

# **THE DEFINITION OF A GREEK ORTHODOX CHRISTIAN AND PARISHIONER ACCORDING TO THE GREEK ORTHODOX ARCHDIOCESE OF AMERICA**

ARTICLE 18, Sections 1-7 of the Uniform Parish Regulations of the Greek Orthodox Archdiocese of American state the following:

Section 1: Every person who is baptized and chrismated according to the rites of the Orthodox Church is a parishioner. The religious, moral and social duties of a parishioner are to **APPLY THE TENETS OF THE ORTHODOX FAITH to his/her life and to: ADHERE TO AND LIVE ACCORDING TO THE TENETS OF THE ORTHODOX FAITH; FAITHFULLY ATTEND THE DIVINE LITURGY AND OTHER WORSHIP SERVICES; PARTICIPATE REGULARLY IN THE HOLY SACRAMENTS; RESPECT ALL ECCLESIASTICAL AUTHORITY AND ALL GOVERNING BODIES OF THE CHURCH; BE OBEDIENT IN MATTERS OF FAITH, PRACTICE AND ECCLESIASTICAL ORDER; CONTRIBUTE TOWARDS THE PROGRESS OF THE CHURCH'S SACRED MISSION; and BE AN EFFECTIVE WITNESS AND EXAMPLE OF THE ORTHODOX FAITH AND TRADITIONS TO ALL PEOPLE.**

A parishioner in **GOOD STANDING practices ALL THE RELIGIOUS AND MORAL DUTIES as described in this Section 1.** At a minimum, a parishioner in good standing must: be eighteen (18) years of age or over; be current in his or her stewardship and other financial obligations to the Parish, abide by all the regulations herein stated and the Parish Bylaws; and cooperate in every way towards the welfare and well being of the Parish. (Stewardship is recommended to be ten percent (10 % of one's income as stated in Holy Scripture to help meet the financial obligations of the Parish, the Metropolis and the Archdiocese.)

Section 2: Any person wishing to be a parishioner in good standing in more than one Parish must remit his or her Stewardship financial obligation to each Parish as stated in Section 1 of this Article. A parishioner wishing to move from one Parish to another must present a letter of transfer from the Priest of the Parish from which he or she is moving stating that he or she is in good standing.

**Section 3: NO PERSON SHALL BE DEEMED A PARISHIONER IN GOOD STANDING WHILE: NOT ADHERING TO THE STANDARDS OUTLINED IN SECTIONS 1 AND 2 OF THIS ARTICLE;** retaining affiliation in an Orthodox Parish which defies the jurisdiction or the ecclesiastical authority of the Archdiocese; **BEING A MEMBER OF OR PRACTICING A NON-ORTHODOX FAITH OR OTHER RELIGION;** and **DELIBERATELY DISREGARDING AND TRANSGRESSING THE MORAL LAW OF THE CHURCH.**

Section 4: The Priest shall judge any cases of special circumstances justifying the waiver of a parishioner's stewardship financial obligations.

Section 5: A parishioner in good standing has the right to attend, participate and vote at Parish Assemblies, as well as to vote in Parish Council elections. Each such parishioner may also be nominated for election to the Parish Council or to represent the Parish at a Local Assembly or the Congress.

Section 6: An Orthodox Christian parishioner in good standing at his or her canonical Orthodox Parish may serve as a sponsor in another Parish without being obligated to become a member in good standing at the Parish where the sacrament will take place. A parishioner may serve as a sponsor in another Parish by presenting a letter of good standing from his or her home Parish Priest.

Section 7: Each Parish shall maintain a Parish Record which shall include, at a minimum, the following information concerning each parishioner: baptismal and family name, occupation (optional), dates of baptism and/or chrismation and marriage, complete family record of spouse and children, date of entry into the Parish indicating if transferred from another Parish, date of death, and such other information that shall be deemed appropriate.

## ST. ANDREW PARISH BY-LAWS

### PARISHIONERS

#### Article 2, Section 5:

For the purpose of determining a parishioner's entitlement to notice, or to vote at any Parish Assembly, or to make a determination of good standing for any other purpose, the parishioner must meet the following standards:

- A. A parishioner who has paid his/her stewardship pledge in FULL FOR THE PREVIOUS YEAR AND HAS SIGNED AND SUBMITTED HIS/HER STEWARDSHIP PLEDGE CARD FOR THE CURRENT YEAR IS ELIGIBLE TO VOTE AT THE SPRING PARISH ASSEMBLY.
- B. A parishioner who has paid his/her stewardship pledge in FULL for the previous year and who has paid SEVENTY-FIVE PERCENT (75%) OF HIS/HER STEWARDSHIP PLEDGE FOR THE CURRENT YEAR is eligible to vote at the FALL PARISH ASSEMBLY and in the election of Parish Council members.
- C. A new parishioner of the Parish may vote in a Parish Assembly or Election of Parish Council if he/she has been ENROLLED AT LEAST THREE (3) MONTHS PRIOR THERETO. His/her stewardship pledge must be fifty percent (50%) paid to be eligible to vote at the Fall Parish Assembly and the Election of Parish Council members.

#### Section 6:

Parishioners who sign a stewardship pledge card as a family (husband and wife) are each entitled to the rights and privileges of a parishioner in good standing provided that the provisions of the above Section 5 are met.

#### Section 7:

The waiver of a parishioner's financial obligation by the Priest shall not exclude his/her name from the roster of parishioners in good standing.

PLEASE NOTE THAT THE PRIEST AND PARISH COUNCIL ARE OBLIGATED BY THE ARCHDIOCESE TO IMPLEMENT THE UNIFORM PARISH REGULATIONS AS WELL AS THE PARISH BY LAWS. IT IS UP TO EVERY ORTHODOX CHRISTIAN TO COMPLY AND TO ADHERE TO THEM. THANK YOU FOR YOUR UNDERSTANDING AND COOPERATION

**PLEASE NOTE: A Letter of Good Standing CANNOT be issued to any Orthodox Christian who doesn't adhere to the UPR, Article 18, Section 1 (see above). Anyone requesting any official document from the parish registry must be a current and active member of our parish and the Greek Orthodox Archdiocese of America.**

## 2014 Pledged Stewards

Mr. & Mrs. Tom Allen	Mr. & Mrs. Nick Anagnos	Mr. Manolis Anagnostou
Mr. & Mrs. Leon Andrews	Miss Lily Antsaklis	Mrs. Chris Arvanitis
Ms. Tina Assimos	Mr. & Mrs. George Bilonis	Miss Joanna Bilonis
Mrs. Ioanna Bilonis	Mrs. Dina Blatter	Mrs. Christine Callas
Mrs. Christine Christ	Mr. & Mrs. Dain Crawford	Mr. Charles Demos
Mrs. Georgia Ernst	Mrs. Elizabeth Farr	Mr. & Mrs. Stephen Gachumi
Mr. & Mrs. Bill Giannakakis	Mr. & Mrs. Nick Giannakakis	Mrs. Helen Grams
Mr. & Mrs. Charles Hawthorne	Mrs. Maxine Hendricks	Mr. & Mrs. Alex Himonas
Mrs. Julia Hiotas	Mrs. Roxann Pappas Huebl	Mr. & Mrs. Bill Hostetler
Mr. & Mrs. Dean Kanalos	Mr. Terry Karaszewski	Mr. & Mrs. Hristos Kirgios
Mrs. Theodora Kolettis	Fr. George & Pres. Elaine	Miss Mariam Konstantopoulos
Mr. Stefan Konstantopoulos	Mrs. Janice Lamos	Mrs. Catherine Leonakis
Mr. & Mrs. Dan Martindale	Mr. Mattheos Mattheos	Mr. & Mrs. Kurt Metros
Dr. & Mrs. George Mighion	Mr. Nicholas Moskolis	Mr. Samuel Moskolis
Mr. & Mrs. Thomas Napoleona	Dr. & Mrs. Robert Nolan	Miss Aphrodite Pappas
Mr. Ted Poledor	Mr. & Mrs. Michael Popyk	Mrs. Thomas Poulos
Mrs. Irene Sadural	Mrs. Toula Sarantos	Mr. & Dr. Michael Schlitt
Mr. & Mrs. David Solomon	Mrs. Elaine Stangas	Mr. & Mrs. George Stangas
Miss Connie Stavropulos	Miss Irene Stavropulos	Mr. & Mrs. Chris Strafford

(Continued on next page)

Mr. & Mrs. Jonathan Swarts  
Mr. Panayotis Xouris

Mr. Angelos Thrapsimis

Mr. & Mrs. Frazis Tyrikos

We have received 60 pledges totaling \$70,435. Our stewardship goal for 2014 is \$175,000

**JUST A REMINDER** that the church office needs a pledge card on record **EVERY YEAR**. Please remember to fill out and send in your pledge card for **2014**.

## 2014 Financial Report

Feb 14 Income	Feb 14 Expenses	Monthly Balance	Feb13 Income	Feb13 Expenses	Feb 13 Balance
\$25,728.20	\$27,878.27	--\$2150.07	\$24,477.25	\$20,553.14	\$3,924.11

YTD 14 Income	YTD 14 Expense	YTD 14 Balance	13 YTD Inc	13 YTD Ex	13 YTD Bal
\$50,378.32	\$64,109.38	--\$13,731.06	\$46,196.78	\$46,445.00	--\$248.22

## Stewardship Report

Feb Pledge Income	Feb Pledge Goal	Difference goal/income	YTD Pledge Inc	YTD Pledge Goal	Difference goal/income
\$17,020.00	\$23,000.00	--\$5,980.00	\$27,740.00	\$39,000.00	--\$11,259.50

As of February 28, 2014

**St. Andrew Greek Orthodox Church**  
**South Bend, IN**  
**Minutes of Parish Council Meeting**  
**February 11, 2014**

### **Opening:**

The President called the meeting to order at 6:15 PM with a quorum met. The meeting began with a prayer led by Rev. George Konstantopoulos.

### **Members Present:**

President: Hristos Kirgios; Vice President: Tina Assimos; Treasurer: Pano Arvanitis; Secretary: John Madias; Esther Arvanitis, Mike Chronopoulos, Nick Giannakakis, Alex Himonas, Kelly Popyk, Chris Strafford and Mary Jo Tirikos.

### **Members Absent:**

Bill Giannakakis and Dr. George Mighion.

### **Approval of Minutes:**

The minutes of the January 2014 meeting were reviewed.

1) Two corrections mentioned under Pastor's Report. These will be corrected.

**Esther Arvanitis moved to accept the minutes as written with the proposed corrections. Alex Himonas seconded the motion. All were in favor.**

### **Watched Video – Role of Parish Council**

1) It was decided that a separate meeting of Parish Council Members will be held to discuss the Ministries within the Church with the goal meeting with head of each of the Ministries at a later time.

### **Treasurer's Report:**

Pano reviewed the January 2014 Treasurer's Report.

1. The line item "Boiler" was added to the budget. **It was suggested that this be revised to "A/C and Boiler". Pano to review.**
2. General Fund is down by approximately \$7,300.
3. Total Stewardship is down by \$4,802.50.
4. Pano is working with Amber to eliminate "Misc. Expenses" to have more clarity.
5. For January 2014, the budget is \$11,270.10 in the red.
6. Almost all the accounts have transitioned from PNC to First Source.
7. The Transition to First Source requires training. In the end, a lot of the bill paying will be done electronically. In addition, future Stewardship can be done with automatic debits.
- 8) Memorial Fund shows a balance of \$780.92. This is inaccurate. There are some unsettled checks.

**John Madias moved to accept the Treasurer's Report. Chris Strafford seconded the motion. All were in favor.**

### **Pastor's Report:**

1. Father thanked the Parish Council for dedicating their time to watch the video. The video has a lot of good information, especially how the Archdiocese is governed. Many people are not aware of how the Archdiocese is governed.
2. Father announced the formation of a new Stewardship Committee. Esther is part of the Committee along with three other members.
3. Father expressed the under utilization of the website and recommended that someone should take charge. **Hristos will contact Kurt Metros for the website.**
4. Saturday of the Souls along with other upcoming Lenten Services are in the near future. Father encouraged the Parish Council Members to attend.
5. Father announced that March 9 is Sunday of Orthodoxy and St. Andrew will be hosting this year along with the Lenten Meal afterwards.
6. SAREF Minutes were distributed. Father announced the plan to recognize members in the Monthly Bulletin that have donated.
7. Father would like to see the Greek School revived.

### **Secretary's Report:**

**No Report.**

### **President's Report:**

- 1) Hristos mentioned that the Lease Agreement has been completed for the Caterer.
- 2) In regards to purchasing new Vestments, Father agreed to research the cost and Hristos mentioned it could be paid from the Memorial Fund.

### **Upcoming Dates:**

Tuesday, March 11: Parish Council Meeting at 7:00 PM

Tuesday, April 8: Parish Council Meeting at 7:00 PM

Tuesday, May 13: Parish Council Meeting at 7:00 PM

Sunday, May 18: Spring General Assembly (after the Diving Liturgy)

June 6, 7, 8 2014: Grecian Festival

Tuesday, June 24: Parish Council Meeting at 7:00 PM.

July 2014: Clergy Laity

June 12, 13, 14 2015: Grecian Festival

### **Committee Reports:**

**Boiler Replacement Committee:** The following is the status in regards to current proposals. There was not an update for this meeting.

- 1) OJS will be submitted a new quotation for both Heat and A/C System. This is a new proposal vs. what they have submitted in the past for the Boiler only.
- 2) Griffin Plumbing & Heating has submitted a quote for approximately \$225,000 (Heat = \$53,330; A/C = \$175,000).
- 3) Four Seasons that did the Valpo Church cancelled their meeting and will meet at a later time.
- 4) BTS Geo-Thermal: Nick met with them. They have to bring in additional people to review the Church and it appears it will take some time before receiving their quote.

### **Old Business:**

1. Apokreatiko Glendi – Tina indicated that the DJ is no longer available (equipment stolen). In addition, there has been little response and the event has a very good chance of being canceled.
2. Roof Warranty – Hristos mentioned that our attorney is still looking into the matter and there is no update for this meeting.
3. SCI Alarm – Tina reported that the new alarm system is in use and individual pin numbers have been assigned.
4. No Skateboarding signs and No Parking signs: Will be installed after weather improves.
5. Fire and Emergency Escape Plan: Tina reported that she has a friend that will complete the signs for the Church at \$40/hr. This is the same information that Fire Marshall Charrone stated he would provide.
6. Security: Tina distributed the packet of information from the website that Officer Lane of the South Bend Police recommended. The Church is to develop a Security Plan using this information as a resource. Then the Church can submit Security Plan to Officer Lane for his opinion.
7. Tina reported that Peri Stangas surpassed her goal to cover expenses by \$200. She donated the additional \$200 to the Real Detroit Break.
8. Tina reported that OCMC resulted in a collection of \$1,675.20 for 2013.

### **New Business:**

1. Hristos and the group have discussed the new attorney in the past and recommended that a motion be made to make him the official attorney of the Church.

George C. Lepeniotis, Attorney  
205 W. Jefferson Blvd. Suite 502  
South Bend, IN 46601

**Kelly Popyk moved that George C. Lepeniotis be the official attorney of the Church. Tina seconded the motion. All were in favor.**

### **Adjournment:**

**Alex Himonas motioned for adjournment. Pano Arvanitis seconded the motion. All were in favor.**

The meeting closed with a prayer.

## CHAPTER TWO

### ARTICLE 24

### PARISH COUNCIL

Section 1: To serve on a Parish Council is a ministry and all those who serve are called to represent Christ and the Orthodox Faith to all whom they meet in all aspects of life. The Parish Council shall consist of the Priest, as the head of the Parish, and a number of elected lay members fixed by the Parish Bylaws or by local statute according to the needs of the Parish. The Parish Council is responsible to the Parish Assembly and to the respective Hierarch for conducting all Parish affairs in keeping with the mission, aims and purposes of the Church as set forth in the Charter and these Regulations...The Priest shall be a non-voting member of the Parish Council.

Section 5: A vacancy on the Parish Council shall be considered to exist in the event of: the death or resignation of a member; the physical or mental incapacity of a member of a member; the invalidation of the election of a member; or the failure of a member to be current in his Stewardship financial obligations to the Parish.

- A. Removal from the Parish Council shall be considered when a member: (1) is not or has ceased to be loyal to the doctrines, canons, worship, discipline, customs and practices of the Church; (2) is in violation of these Regulations or the Hierarchical Encyclicals of the Archdiocese; (3) does not recognize the duly constituted ecclesiastical authorities of the Metropolis or Archdiocese; (4) is guilty of a serious moral transgression; or (5) has violated his or her affirmation of office; or (6) has engaged in actions which do not further the administrative or spiritual well being of the Parish, the Metropolis or the Archdiocese.
- B. In the event that the Priest believes that the removal of a Parish Council member is required for one of the reasons listed in subsections (1) through (5) above, the Priest shall submit his recommendation, in writing, for the removal of the member to the respective Hierarch.
- C. If, the respective Hierarch, upon the recommendation of the Priest, or for any other reason, determines that the removal of a Parish Council member is necessary for one or more of the reasons listed in subsections (1) through (5) above, the respective Hierarch shall render a decision regarding the matter and shall notify the Priest and Parish Council of such decision. If any member (s) of the Parish Council is (are) removed, the matter shall not be brought before a Parish Assembly.
- D. Prior to removing all or a majority of the members of a Parish Council for any reason (s) during the same twelve (12) month period, the respective Hierarch shall consult with and obtain the consent of the Synod.
- E. When an individual or individuals are removed from the Parish Council by the respective Hierarch, , the vacancy(ies) created shall be filled through direct appointment by the respective Hierarch, with a recommendation from the Priest and Parish Council, from among the Parish's parishioners in good standing to fulfill the term of the person removed. The interim Parish Council shall serve for such period of time as the Hierarch may determine, but in no event longer than twelve (12) months.

Section 8: All newly appointed members who fill a vacancy of the Parish Council, must attend a Parish Council Seminar to be conducted by the Priest prior to taking the affirmation of office and assuming the duties of their position.

(Please turn to your pamphlet on the U.P.R. for articles omitted)

# St. Andrew's Renovation and Endowment Fund, Inc. (SAREF)

SAREF consists of two separate funds, Renovation and Endowment.

The Renovation Fund consists of restricted assets whose purpose is to provide for the long term repair and renovation needs of St. Andrew Greek Orthodox Church with regards to its physical structures and fixtures. Once assets are deposited in the Renovation Fund they are intended to be held indefinitely. Regular disbursements may be issued upon a majority vote of the SAREF Board of Directors. Regular disbursements within a given year cannot exceed 5% of the market value of the Renovation Fund. The current balance of the Renovation fund is **\$19,610.35**

The Endowment Fund consists of restricted assets whose purpose is that of an emergency reserve of St. Andrew Greek Orthodox Church. Once assets are deposited into the Endowment Fund they are intended to be held indefinitely. All interest, dividends and other income on the Endowment Fund shall accrue except that only 50% of that income shall be annually transferred and added to the Renovation Fund and subject to withdrawal. NO disbursements of any kind may be taken from the Endowment Fund unless the principal of the Fund is in the amount of \$500,000 and any disbursements MAY NOT decrease the fund to less than \$500,000. The Endowment Fund will never be liable for any debts or obligations of St. Andrew Greek Orthodox Church. The current balance of the Endowment Fund is **\$153,903.41**

Full copies of the SAREF Bylaws are available through the Church office.

The 2014 Saint Andrew Renovation and Endowment Fund Board of Directors is: Nick Giannakakis, President; Alex Himonas, Vice President; John Madias, Secretary; Christ Kurtis, Treasurer and Tom Limberopoulos.

Everyone is encouraged to donate towards the fund. Please make it clear, when doing so, if your donation is to go to the Endowment or the Renovation fund.

## SAREF (ST. ANDREW'S RENOVATION AND ENDOWMENT FUND, INC.)

I will be pledging as: Individual  Family  Business  For: Renovation  Endowment  Pledge Year: 20

Name (1): \_\_\_\_\_ Name (2): \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Home Phone: \_\_\_\_\_ Work Phone (1): \_\_\_\_\_ Work Phone (2): \_\_\_\_\_

In gratitude for God's blessings, I/we pledge to contribute for Christ's continued work at Saint Andrew Greek Orthodox Church at the level of:

Goodwill \$1,000  Bronze Member \$5,000  Silver Member \$10,000  Gold Member \$25,000

Platinum Member \$50,000  Benefactor \$75,000  Great Benefactor \$100,000

MEGAS EVERGETIS, above \$100,000 \$ \_\_\_\_\_ One Time Gift \$ \_\_\_\_\_

Payment made: \$ \_\_\_\_\_ monthly \$ \_\_\_\_\_ quarterly \$ \_\_\_\_\_ semi-annually \$ \_\_\_\_\_ annually

\$ \_\_\_\_\_ per year I have pledged \$ \_\_\_\_\_ in my will

Signature: (1) \_\_\_\_\_ (2) \_\_\_\_\_ Date: \_\_\_\_\_

Make payments to: SAREF (St. Andrew's Renovation and Endowment Fund, Inc.)

Please detach and send this portion with your payment to: 52455 N. Ironwood Road, South Bend, IN 46635

# Protocol for Inviting Orthodox Clergy to Sacraments

It should be noted that if you are inviting an Orthodox Priest or Bishop to participate in a sacrament (Baptism, Wedding or Funeral) the following is the proper protocol to follow:

1. Before an invitation is extended to the visiting clergy, you should **FIRST** get permission from your parish priest to do so.
2. If the invited clergy accepts the invitation, he should then extend a courtesy call to the parish priest to express his desire to participate in the sacrament or funeral service.
3. If the visiting clergy is serving a Metropolis other than the one where the sacrament is taking place, he will need to secure permission

to participate in the sacrament from his home Metropolis AND the Metropolis he will be entering (Chicago). This is the current policy of the Greek Orthodox Archdiocese of America and all Metropolises.

4. Once the invite has been extended and accepted the family inviting the visiting clergy **MUST** assume all expenses associated with the visit, i.e. traveling, hotel, stipend, etc.

The above procedures are to be followed throughout the Greek Orthodox Archdiocese of America.

Non-Orthodox clergy may be invited to ATTEND the sacrament, but they may NOT PARTICIPATE

## Wedding Information

**A NECESSARY REQUIREMENT:** No wedding can be booked with the church office UNTIL the prospective couple meets with Father George. The Orthodox parishioner must make an appointment for the couple to discuss the marriage ceremony and various documents needed for the wedding to take place at the parish.

Everyone is asked to remember, that although weddings are happy occasions, we should still be respectful of the fact we are in Church. For rehearsals everyone should be dressed appropriately for church. Wedding gowns should not be sleeveless or strapless unless there is a jacket to go over it. The same for bridesmaids' dresses. If you are using the Church facilities to dress, please clean them up when you are finished. We should also remember to be respectful; no clapping after the ceremony, no loud voices, only Orthodox liturgical music and the traditional wedding march is allowed. The receiving line should be outside the building not the Narthex or Church proper. **NO RICE ALLOWED INSIDE THE CHURCH.**

**Days when Marriage is not permitted:**

No Wednesdays or Fridays, September 14, December 13-25, January 5-6, Great Lent and Holy Week, Pascha (Easter), Eve of Pentecost, Pentecost, August 1-15 August 29. Any exceptions are made only with the permission of the respective hierarch.

**Affidavit for License to Marry:**

The Affidavit should be submitted to the Department of Registry, Metropolis of Chicago NO LESS THAN FOUR MONTHS prior to the anticipated date of wedding. In rare cases of absolute necessity only, the Metropolis will allow communication by facsimile to request permission to marry. In that the required documents have been mailed. By oikonomia,

permission may be given under the full responsibility of the Priest.

**Required Information:** The exact date of the wedding, exact birth dates and baptism dates, the city, state and country of birth, religion, occupation, date of moving into the Metropolis of Chicago, and the Archdiocese Card number or parish receipt number (for the Orthodox partner) are ALL required. Any previous marriage must be noted, as well as the date of completing the form. **THE AFFIDAVIT WILL BE RETURNED WITHOUT PERMISSION TO PERFORM THE WEDDING IF ANY OF THESE ARE NOT COMPLETED.** Both the first and last names of the bride and groom should be recorded in BOTH GREEK AND ENGLISH if they are of Greek descent.

For the Bride: the last name should be her family name or that of a previous spouse. The name of a present spouse should never be used, even if she does use it due to a civil marriage, because the wedding has not yet taken place ECCLESIASTICALLY.

**Required Documentation:**

1. A certificate that the person is free to marry is required for anyone who has come from another Metropolis after the age of 16. If from another country, this must be issued from the Metropolis in which the person was born and NOT from the parish or community. If from another Metropolis of the Greek Orthodox Archdiocese of America, this must be issued from the home parish and verified by the local Metropolitan. Originals ONLY; fax or photocopy is UNACCEPTABLE.
2. If widowed, a certificate of death of the spouse from the previous Orthodox marriage is required.

3. If ecclesiastically divorced, the ORIGINAL divorce Decree is required. If civilly divorced from a non-ecclesiastical marriage, the Priest must see the civil divorce to verify it, but it does not need to be submitted.
4. Form 165 must be submitted by each petitioner if any previous marriage has taken place, be it ECCLESIASTICAL or CIVIL.
5. In any case where one of the two applicants is a non-Orthodox Christian, a photocopy of the person's baptismal certificate must be provided. In the case where the party does not belong to one of the Christian communions, whose baptism is known to be Trinitarian in formula, then a statement from his/her church verifying the fact that the baptism was performed in the Name of the Holy Trinity must be included, along with photocopy certificate, or a signed statement from the petitioning Priest, verifying baptism was Trinitarian in formula.
6. Written consent is required of BOTH parents for any bride or groom under 18 years of age.

***A cashier's check or money order made payable to the "Metropolis of Chicago" for \$100 filing fee is required to go with the paperwork.***

#### **ITEMS NECESSARY FOR THE MYSTERION OF MARRIAGE**

1. Civil license
2. Ecclesiastical license
3. Crowns and two candles
4. Wedding bands (rings)
5. The koumbaro(a) must be in good standing with the Church i.e., must be "baptized and chrismated according to the rites of the Orthodox Church. The religious, moral and social duties of a parishioner are to apply the tenets of the Orthodox Faith to his/her life and to: adhere to and live according to

the tenets of the Orthodox faith; faithfully attending the Divine Liturgy and other worship services; participate regularly in the holy sacraments; respect all ecclesiastical authority and all governing bodies of the Church; be obedient in matters of the Faith, practice and ecclesiastical order; contribute towards the progress of the Church's sacred mission; and be an effective witness and example of the Orthodox Faith and Traditions to all people...be current in his or her stewardship and other financial obligations to the Parish." (Uniform Parish Regulations of the Holy Archdiocese of America). If he/she is a member of another Orthodox parish they MUST bring a letter of good standing from his/her parish priest.

6. Please Note: If the koumbaro(a) was married and divorced civilly but NOT ecclesiastically they CANNOT participate in the sacrament of marriage or any other sacrament of the Church.
7. Orthodox Christians who have absented themselves from the Church for many years deliberately cannot consider themselves in good standing with the Church. Before participating in any of the sacraments he/she must first meet with the parish priest and enter the Church through the sacrament of Holy Confession and Penance.
8. "No person shall be deemed a parishioner in good standing while: NOT adhering to the standards outlined in Sections 1 and 2 of this Article; retaining affiliation in an Orthodox Parish which defies the jurisdiction of the ecclesiastical authority of the Archdiocese; being a member or practicing a non-Orthodox faith or other religion; and deliberately disregarding and transgressing the moral law of the Church"(Article 18, Section 3 of the UPR).

## **Ecclesiastical Divorce**

Petitions for Ecclesiastical Divorce must include 5 items:

1. The Petitioner's Application. This should include all the requested information, especially the phone numbers and zip codes of both the petitioner and spouse, and their birthplaces. The petitioner should explain why the marriage deteriorated in their own words.
2. The Statement of the Petitioning Priest
3. The Original Certificate of Marriage. Since they are divorcing, they no longer need the original. (They may retain photocopies.) If the Original is lost, an Official Transcript issued by the parish in which the wedding took place is acceptable.

4. The Decree of Dissolution of Marriage issued by the Civil Court. This document will be retained by the Metropolis Office.
5. A money Order or Cashier's Check of \$200 made payable to the "Greek Orthodox Metropolis of Chicago." Personal checks are **NOT** acceptable. The Petitioner must be a steward (supporting member) of the local parish of the current year.

#### **REMINDERS;**

- A. The Petitioner is expected to attend a hearing before the Spiritual Court at the Metropolis in Chicago. The other spouse is also invited to attend the Spiritual Court.

- B. Under NO circumstances plan or arrange a marriage until the Ecclesiastical Decree of Divorce is IN HAND
- C. Divorce petitions can ONLY be submitted by the Parish Priest.
- D. **Anyone who has NOT received the Ecclesiastical Divorce is NOT permitted to receive any of the Sacraments, be a sponsor at a baptism or koumbaro/koumbara at an Orthodox wedding.**

PLEASE NOTE: It is understood that the Orthodox couple that is experiencing marital difficulties will make it a point to meet with their Parish Priest to confront their differences from a spiritual perspective and to find out if there is any possibility of a reconciliation and to better understand why the marriage deteriorated before they file for a Civil Divorce.

After the Ecclesiastical Divorce has been issued the Petitioning spouse is expected to participate in the Mysterion (Sacrament) of Holy Confession before resuming participation in Holy Communion. In accordance with prevailing practice of the Church, as directed by the very words of our Lord and Savior Jesus Christ, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." (Matt. 5:32) An ecclesiastical divorce is granted first of all only because of adultery. In such cases, the divorce is given only to the wronged party, not to the party that betrayed the marital trust or brought dishonor to the marriage. St. Paul the Apostle says, "If a woman should separate from her husband for the reason of adultery, let her remain single." (Corinth. 7:11). The same thing holds true, of course, for the husband who is guilty of adultery.

It is true that our Church has decided, through compassion and for reasons of "oikonomia" that a second marriage is permitted in certain cases but only after an ecclesiastical divorce is rendered to dissolve the first one. But the Church also remembers that there

## ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΔΙΑΖΥΓΙΑ

Σύμφωνως πρὸς τὴν Ἁγίαν Γραφήν, ὁ Κύριος λέγει: Ἐρρέθη δὲ ὡς ἂν ἀπολύση τὴν γυναῖκα αὐτοῦ, δότω αὐτὴ ἀποστάσιον. Ἐγὼ δὲ λέγω ὑμῖν ὅτι ὡς ἂν ἀπολύση τὴν γυναῖκα αὐτοῦ παρεκτός λόγου πορνείας, ποιεῖ αὐτὴν μοιχάσθαι, καὶ ὡς εἰάν ἀπολελυμένη γαμήσῃ, μοιχάται (κατὰ Ματθαῖον 5, 31-32). Ἡ ἐρμηνεία ἔχει ὡς ἐξῆς: «Ἀκόμη ἐλέχθη, ὅποιος χωρίσῃ τὴν γυναῖκα του, ἂς τῆς δώσῃ γραπτὸν διαζύγιον. Ἐγὼ ὁμῶς σὰς λέγω ὅτι ὅποιος χωρίσῃ τὴν γυναῖκα του χωρὶς τὴν αἰτίαν τῆς μοιχείας τὴν σπρώχνει εἰς τὴν μοιχείαν (διότι μοιχεία εἶναι πλέον, εἰάν αὐτὴ ἔλθῃ εἰς

are certain instances when a second marriage is never permitted.

This is especially true for a marriage that will lead to derision and complete derision and complete defilement of the sanctity of this sacrament.

To keep you properly informed and instructed, we are enumerating below the instances in which our Church, with great sorrow and pain is forced to dissolve a legal and canonically contracted marriage. Divorce is given is given and considered valid:

1. Adultery
2. Apostasy
3. Bigamy
4. Deceit, coercion, fear, mental emotional and physical abuse
5. Mental illness
6. Impotency or sexually transmitted disease (kept secret prior or during marriage)
7. Abortion
8. Conspiring against the life or honor of one's spouse
9. Lengthy separation or abandonment of spouse
10. When one of the spouses is lawfully convicted or imprisoned for a lengthy period of time.
11. Immoral behavior with others.
12. Various addictions which lead to the destruction of harmonious family relationships.
13. Refusal of childbearing.

### **Non-Petitioning Spouse's Request for Official Copy**

After the Ecclesiastical Divorce has been issued, the spouse may also request an official copy of the decree through his/her Parish Priest. A simple written request should be submitted to the Priest by the spouse, along with a money order of \$200.00, payable to the Greek Orthodox Metropolis of Chicago.

The issuance of the copy is NOT AUTOMATIC; depending on the circumstances of the divorce, it is possible for the request NOT to be granted.

It is most important to remember that the Ecclesiastical Decree should be kept in safe place since it CANNOT be replaced or reissued. The Original Decree will be REQUIRED should he/she decide to remarry.

νέον γάμον, ἐφ' ὅσον ζῆ ὁ πρῶτος τῆς ἀνδρας). Καὶ ἐκεῖνος ποῦ θὰ λάβῃ ὡς σύζυγον διεζευγμένη γυναῖκα, διαπράττει μοιχείαν».

Ἐκκλησιαστικὸ διαζύγιον παρέχεται, κατ' ἀρχὴν, μόνον δια λόγους μοιχείας καὶ συζυγικῆς ἀπιστίας.

Παρά τὸ ὅτι ἡ Ἐκκλησία μας συγκαταβατικῶς καὶ κατ' οἰκονομίαν ἠνέχθη καὶ δευτερον γάμον, εἰς τινὰς περιπτώσεις, καὶ μετὰ τὴν ἐκδοσὶν ἐκκλησιαστικοῦ διαζυγίου, αὐτὴ ἐνεκα ἐιδικῶν λόγων δὲ ἐπιτρέπει δευτερον γάμον.

Εκκλησιαστικά διαζύγια εκδίδονται επίσης εις περιπτώσεις κατά τὰς οποίας ἐξεδόθη πολιτικὸν διαζύγιον, καὶ τὰ σχετιζόμενα άτομα ἐπιθυμοῦν τὴν ομαλοποίησιν τῆς ἐκκλησιαστικῆς καταστάσεώς των, δια λόγους συμμετοχῆς τῶν εις τὴν Μυστηριακὴν ζωὴν τῆς Ἐκκλησίας.

Εἰς περιπτώσεις μικτῶν γάμων, κατὰ τὰς οποίας τὸ μὴ ὀρθόδοξον μέλος ἀρνεῖται νὰ συμμετάσχη εἰς τὴν διαδικασίαν τοῦ Ἐκκλησιαστικοῦ διαζυγίου, τὸ διαζύγιον παρέχεται εἰς τὸ ὀρθόδοξον μέλος.

Με βαθεῖα θλίψιν καὶ ὀδύνην, ἡ Ἐκκλησία ἐπιτρέπει τὴν διάλυσιν τοῦ γάμου ἐνεκα σοβαρῶν λόγων. Μεταξὺ αὐτῶν, οἱ κάτωθι συνιστοῦν βασίμους λόγους πρὸς αἴτησιν ἐκκλησιαστικοῦ διαζυγίου:

1. Μοιχεία
2. Ἀποστασία
3. Διγαμία
4. Εξαπάτησις, ἐξαναγκασμός, φόβος, διανοητικὴ, συναισθηματικὴ καὶ σωματικὴ κακοποίησις

## Baptismal Information

*“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit...”* (St. Matthew 28:19) Jesus also says, “I say unto thee, except a man be born of water and of the Spirit, he CANNOT enter the kingdom of God” (St. John 3:50.) If we had only these two statements of Our Lord to rely upon, we would know clearly that Baptism is a necessity for salvation, and that it is the duty of Orthodox Christians to lead others to it.

It is apparent from the New Testament evidence that there are four (4) primary dimensions to the event of Baptism:

1. In Baptism we are made partakers of the Divine Nature. Therein, we are incorporated into the death and resurrection of Christ and are made one with Him.
2. In baptism, we are cleansed of our previous sinfulness. We are brought into a new state of being with regard to God: “...but you are washed, you are sanctified, but you are justified in the name of the Lord Jesus, and by the Spirit of God (1 Cor. 6:11).
3. Baptism is a new birth, making us new men and women. The new birth comes through “water and the Spirit.” It is given “...according to His mercy...by the washing of regeneration, and renewing of the Holy Spirit...(Titus 3:5)
4. Baptism is an enlightenment, an illumination, a movement from the darkness of fallen mankind into union with “the true Light which gives light to every man coming into the world” (St. John 1:9). The early holy Fathers of the Church almost always referred to Baptism as “illumination.”

Ψυχικαὶ ἀσθένειαι

5. Ἀνικανότης ἢ γενετήσιοι μεταδοτικαὶ ἀσθένειαι (αἱ οποῖαι ἀπεκρύβησαν πρὸ ἢ κατὰ τὴν διάρκειαν τοῦ γάμου)
6. Ἐκτρωσις
7. Ἐπιβουλὴ κατὰ τῆς ζωῆς ἢ τιμῆς τῆς/τοῦ συζύγου
8. Μακροχρόνιος χωρισμός ἢ ἐγκατάλειψις τοῦ/τῆς συζύγου
9. Νόμιμος καταδίκη ἢ φυλάκισις ἐνός ἐκ τῶν συζύγων διὰ μεγάλην χρονικὴν περίοδον
10. Ἀνῆθικος συμπεριφορὰ μετὰ ἄλλων προσώπων
11. Ποικίλαι ἐξαρτήσεις, αἱ οποῖαι ὀδηγοῦν εἰς καταστροφὴν τῶν ἀρμονικῶν οἰκογενειακῶν σχέσεων
12. Ἄρνησις τεκνογονίας  
Μετὰ πατρικῆς ἐν Χριστῷ ἀγάπης καὶ ευχῶν,  
Ὁ Ἀρχιεπίσκοπος Ἀμερικῆς Δημήτριος  
Πρόεδρος Ἱεράς Ἐπαρχιακῆς Συνόδου

### SPONSORS OR GODPARENTS:

At baptism we have sponsors or godparents who must be of the Orthodox Christian Faith since they undertake to assist in the religious nurture of the child. The sponsor should be a practicing Orthodox Christian who realizes that he/she must keep in touch with his/her godchild and help him or her grow in the Orthodox Christian faith especially by his/her own godly example. A potential sponsor or godparent should go to Confession before participating in the Sacrament of Holy Baptism. Also the sponsor should be present at the 40 day blessing of the child along with the child’s parents.

**Please Note:** When one baptizes a child in the Orthodox Church, both the parents and the sponsor make a commitment to raise the child in the Orthodox Church. **For children out of wedlock (outside of an Orthodox marriage), both the Orthodox and non Orthodox parent must be willing and consent to the baptism and willing to raise the child in the Orthodox Christian Faith.**

### ITEMS NEEDED FROM THE GODPARENTS:

**A Letter of Good Standing from their parish priest with the parish seal, stating he/she is a member in good standing, SPIRITUALLY and financially.**

Lathopana (large white sheet, non-absorbent to retain oil on child), one white bath towel, two white hand towels, white undershirt & diaper for infant (white underwear for older child), bathing suit for older child, small container of olive oil, bar of soap, large white decorated candle, two smaller white candles, Orthodox cross with chain and the child’s Orthodox Christian name.

Immediately following the Baptism:

1. The Sponsor receives the infant in his/her outstretched arms upon which the large white sheet lays and does NOT cover the children until the child has been chrismated by the Priest.
2. There are 4 lathopana (oil undergarments);
  - a. The oil sheet
  - b. The oil hat
  - c. The oil undershirt
  - d. The oil underwear or cloth diaper

**Please Note:** The lathopana (oil cloth garments) are made of the purest cotton fabric which does NOT absorb the holy oil that the child has been anointed with during the Sacrament of Baptism. It is important that the holy oil stay on the body of the child as long as possible.

This is why the baptized child should not be bathed for three (3) days following his/her baptism. And when bathed, the water should NOT be discarded in the sewer but should be collected and poured in a large

body of water, i.e. river, lake, sea. When the cloth diaper is soiled by the child it should be washed separately and after that the parent may replace it with a regular disposable diaper.

It is also the Orthodox tradition to save the white sheet used at Baptism and not used for any other purpose.

The white sheet is symbolic of the shroud of the baptized person and it is used once again at the burial of that Orthodox Christian when that day comes.

Baptisms **may not** be performed on the following days unless it is absolutely necessary and permission is obtained from the Diocesan Bishop:

December 25-January 6,

Holy Week,

Major Feast Days of the Lord.

**FROM THE PARENTS:** A cashier's check or money order made payable to the "Metropolis of Chicago" for \$50 is due the day of Baptism

**Baptismal Pamphlets** are available for \$1.50 each

## The Pastoral Care of the Sick

The pastoral care of the sick and dying has always been an integral part of the Church's mission entrusted to it by its Divine Founder: "I was sick and you visited me" (Saint Matthew 25:36). This ministry (diakonia) finds sacramental expression in the rites of anointing. Saint James the Holy Apostle writes in his epistle: "Is anyone among you sick? Let him call for the presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the raise him up. And if he has committed sins, he will be forgiven" (St. James 5:14-15).

It is important to understand that an Orthodox Christian must always be spiritually prepared for the unexpected and spiritually in "good standing" in order to receive the Mystera (Sacraments) of the Church. Also, that he or she request the sacraments i.e., Holy Communion or Holy Unction while he/she is still conscious and understands what he/she is receiving.

An unconscious or comatose person cannot receive the sacraments. In those cases the priest may offer prayers.

The necessary Mysterion or Sacrament for the Orthodox Christian at risk of dying is the sacrament of Penance and Confession because it requires repentance and through it one receives forgiveness of sins. There is no repentance after death.

There is NO "last rites" or "extreme unction" in our Church. Therefore, there is no need for family members of a dying person to become anxious at a dying relative. Your parish priest brings and offers the sacraments to all who are sick when he visits them at the hospital or home. This does not mean that you shouldn't call your priest to be there, only that the person has received the sacraments and is spiritually prepared. The priest is always available for the person and the family

## Funeral Information

**When a loved one dies, please contact Father George immediately and he will come pray a Trisagion with the family at the bedside of the deceased before his/her body is taken to the mortuary in preparation for the funeral.**

In consultation with Father and the funeral home, set the days and times for the viewing, Trisagion and Funeral Service.

**The Trisagion** is a brief service, not more than 10 minutes in length, during which we pray that the Lord will grant forgiveness of sins and rest to the soul of the deceased "in the bosom of Abraham" (Luke 16:22-23)

with Christ and the saints where "there is no pain, no sorrow and no suffering" (Rev. 21:4)

**The Orthodox Funeral Service** is held at the Church and is normally about an hour long. The Funeral Service consists primarily of the singing of verses from Psalm 119, a series of hymns on the meaning of life and death composed by St. John of Damascus (676-749AD), Scripture readings from St. Paul's 1<sup>st</sup> letter to the Thessalonians (4:13-18) and the Gospel of John (5:24-30) and a brief homily/eulogy by the priest.

Commonly, the priest will meet the family with the casket outside the church and escort the deceased into the nave. The casket will be placed on the solea facing East (feet

towards the altar). The Orthodox Tradition is to have an open casket during the Funeral Service to acknowledge the reality of death and allow for last respects. The hope and joy of the resurrection is expressed in the priest wearing white vestments during the service. The priest prays the service and the worshippers are encouraged to join in the singing of the hymns and the responses. After the final prayer, the priest usually offers a sermon to share the inspirational message of Christ's teaching regarding life, death and eternal life. He will also incorporate, where appropriate, important aspects of the deceased's life to further personalize the message. **(Point of information: our Tradition as Orthodox Christians is that *only* the priest offers the eulogy during services in Church. Family members and friends who wish to speak and share memories may do so at the Makaria.)**

At the conclusion of the service, everyone present at the service is invited to come forward and kiss an icon of the Resurrection and offer their final respects to the deceased. **(Point of information: The family should be allowed a few minutes for a private goodbye. Everyone is asked to leave the Church proper and exit into the Fellowship Hall and remain quiet for the family to do so.)**

The priest anoints the body in the form of cross will oil and earth reciting several verses from Scripture: "Wash me with hyssop and I shall be pure; cleanse me and I shall be whiter than snow" (Psalm 51:7) and "You are dust and unto dust you shall return" (Genesis 3:19). He then escorts the deceased out of church with the family and others following behind.

According to the Holy Orthodox Tradition and practice, the deceased is covered with a shroud, which has been blessed. ***Please contact the office if you should need one.***

Following the Funeral Service held at the church the deceased is taken to the cemetery where another Trisagion is prayed at the graveside. The deceased is then lowered into his/her grave to await the Second Coming of Christ and, as we confess in the Creed at every celebration of the Liturgy, "the resurrection of the dead and the life of the age to come."

**Makaria or Meal of Blessing:** Following the graveside service it is customary to invited everyone to a meal called, in Greek, the Makaria. (If you would like to use the Good Samaritan Cultural Center for the Makaria, please contact Callahan's Catering at 574-903-6272.) Our Tradition as Orthodox Christians is for the main dish at the Makaria to be some kind of plaki (broiled fish). This is because the first meal the Lord Jesus ate with His disciples following His Resurrection consisted of broiled fish and bread, as recorded in John 21:12-13. As this meal is a reminder of Christ's Resurrection and His closeness to those who believe in Him, it is **NOT** appropriate to serve meat.

**Regarding Cremation:** *Because the Orthodox Faith affirms the fundamental goodness of creation, it understands the body to be an integral part of the human person and the temple of the Holy Spirit, and expects resurrection of the dead. The Church considers cremation to be the deliberate desecration and destruction of what God has made and ordained for us. Therefore, the Church does not grant funerals, either in the sanctuary or at any other place, to persons who have chosen to be cremated. Additionally, memorial services with kollyva are not allowed in such instances.*

**Regarding Suicide:** *Suicide, the taking of one's own life, is self-murder and as such, a sin. More importantly, it may be evidence of a lack of faith in our loving, forgiving God. If a person has committed suicide as a result of a belief that it is rationally or ethically defensible, the Orthodox Church denies that person a Church funeral, because such actions and beliefs separate a person from the community of faith.*

The Church shows compassion, however on those who have taken their life as a result of mental illness or severe emotional stress, when a condition of impaired rationality can be verified by a physician.

**Important Please Note:** According to our Holy Orthodox Christian Tradition, all Orthodox Christians in spiritual good standing with the Church must be given a funeral service conducted in the local parish. The wishes of the deceased or family play no part in whether their loved one has a church funeral service or service in a funeral home chapel. The family needs to abide by the Orthodox Tradition and order of the Church. Again, according to our Orthodox Tradition there is no option or exception to this practice.

**Please Note:** *Orthodox Christians who are NOT in good standing, i.e., not married in the Orthodox Church, have not received an Ecclesiastical Divorce, etc, may only have a complete funeral service at the funeral home chapel. The deceased is not brought to the church for the funeral service.* The following items are needed: a table with a white tablecloth, 2 candlesticks with white candles, podium, microphone and an Icon of the Resurrection. All other items will be brought by Father.

Funerals cannot be held on Sundays or Holy Friday  
**Shrouds are available through the Church Office..**

# The Sacred Memorials for the Dead

*Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle”*  
(2 Thes. 2:15).

Prayers and Memorials:

“With the saints give rest, O Christ, to the souls of thy servants, where there is neither sickness, nor sorrow, nor sighing, but life everlasting.” So the Holy Orthodox Church prays for the faithful departed; and again: “O God of spirits and of all flesh, who has trampled down death and overthrown the Devil, and given life unto Thy world: Do Thou, the same Lord, give rest to the souls of Thy departed servants, in a place of light, refreshment, and repose, whence all pain, sorrow, and sighing have fled away. Pardon every transgression which they have committed, whether by word or deed or thought”.

Orthodox are convinced that Christians here on earth have a duty to pray for the departed, and they are confident that the dead are helped by such prayers. “In God and in His Church there is no division between the living and the departed, but all are one in the love of the Father.

Whether we are alive or whether we are dead, as members of the Church we still belong to the same family, and still have a duty to bear one another’s burdens. Therefore just as Orthodox Christians here on earth pray for one another and ask for one another’s prayers, so they pray also for the faithful departed and ask the faithful departed to pray for them. Death cannot sever the bond of mutual love which links the members of the Church together.” That Christian love endures is certain and strong even after death (1 Cor 13:8). Because our love remains, the Holy Orthodox Church has from the beginning established the practice of saying special prayers for those who have fallen asleep in the Lord, and on certain specified days it has memorials for them.

According to Saint John Chrysostom even the Holy Apostles had established the practice of prayers and memorials. According to Saint John of Damascus, the Disciples of the Savior and Holy Apostles are the ones who decreed that we remember the faithful who have fallen asleep in the Lord at the awesome holy and life giving mysteries.

The Church recognizes several days as formal commemoration that are:

1. **THE FOUR SOUL SATURDAYS.** These Saturdays are set aside by the Church for all Orthodox Christians, three during the Holy and Great Lent and one for the Saturday before Pentecost.
2. **THE THREE-DAY MEMORIAL.** The Apostolic Constitutions recommend that memorials for the dead be served with psalms and readings and prayers on the third day after death of our beloved one, on account of the Lord Jesus who rose after three days. Another reason for the three day memorial is the

notion that the deceased has kept the three virtues (the foundations of our faith) faith, hope and love as well as the fact that man acts and expresses himself with actions, words and thoughts.

3. **NINE-DAY MEMORIAL.** The Apostolic Constitutions also prescribe Memorials on the ninth day as a reminder of the living and of the dead, as well as on the fortieth day after death according to ancient practice. Saint Symeon of Thessaloniki attributes the nine-day memorial to the nine Orders of Holy Angels.
4. **FORTY-DAY MEMORIAL.** This memorial is for the Ascension of the Savior that took place forty days after His third day Resurrection. In addition to these we must have annual Memorials in remembrance of the deceased.

Please Note: Memorials may be held at three, six, and twelve months interval. **MAKARIA (BLESSING):** When one talks about memorials in the Orthodox Church it is inevitable that the issue of Makaria (blessing) and Kollyva will also be discussed. In the early Christian times, bread, wine, and olives or cheese or rice were offered. The offering of these gifts served the purpose of **CHARITY** (Philanthropia) and those who partook of them would pray: Blessed be his/her memory. This is why they were called Makaria and their origin can be found at the meals or the funeral meals of which the Apostolic Constitutions speak. It has nothing to do with the so called “honor” to the deceased.

Sometime during the middle of the 4<sup>th</sup> century the Kollyva (boiled wheat) prevailed over the other gifts, as they project a profound didactic symbolism. They symbolize the resurrection from the dead of the bodies. “Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain” (St. John 12:24). Saint Symeon of Thessaloniki observes that in the Kollyva we add various other seeds (raisins, walnuts, almonds, sesame, and so on). However, the basic ingredient is always wheat because the Savior Himself likened His All Holy Body and His resurrection to wheat (St. John 12:24).

## BENEFITS OF MEMORIALS AND PRAYERS

We all know that when one dies that is the end for correcting mistakes, errors, and having a change of heart for the things that we did while alive. Why then do we as Orthodox Christians pray and have memorials for the souls of the departed? It is a critical question and indeed it has been addressed by many Holy Fathers of the Church.

All our prayers and memorials are petitions on behalf of the dead to God because we believe in His infinite mercy loving kindness and philanthropy as well as compassion.

Our courage for asking is based in 1 John 5:14-15 which says, "Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have obtained the requests made of Him." Furthermore, our assumption of the petitions is based on the knowledge that "God desires all men to be saved" (1 Timothy 2:4), which according to Saint John of Damascus is what especially pleases and gladdens the compassionate Lord. He continues to emphasize the fact that our God wants very much that all of us be assisted by everyone both when living and after we die.

Saint John Chrysostom writes that prayers and memorials for the departed are BENEFICIAL. He says that it is a great honor to have your name commemorated at the time of the Divine Liturgy for they provide a certain consolation.

As we can see the Prayers and Memorials have been established by our Holy Orthodox Church both for those who have departed in repentance and for those who have departed in sin. The Church prays out of love for all.

IT IS OUR DUTY AND CHRISTIAN OBLIGATION TO REMEMBER OUR LOVED ONES AND TO CONDUCT MEMORIAL SERVICES FOR THEM SO THEIR SOULS MAY FIND COMFORT AND ETERNAL REST. AMEN.

•

**Please Note:** For any celebration (marriage, baptism, etc.), meats are not to be served if it is a *fasting period*. If there is meat, Father cannot attend or even bless the table. Father also cannot attend rehearsal dinners held on Friday nights if there is meat, as Friday is a fasting day. Thank you.

Please Note: The Formal Memorial Services of the Church may be conducted ONLY for Orthodox Christians. Your priest however does include the non-Orthodox Christians of his parish in his private or personal prayers.

Please Note: Memorial services may NOT be chanted from the Saturday of Lazarus through the Sunday of Thomas, on any Feastday of the Lord or any Feastday of the Theotokos.

#### ITEMS NEEDED FOR MEMORIALS:

- Bottle of Wine (St. John Commandaria or you may donate \$20 to the Church in lieu of bringing the bottle)
- One loaf of Prosforo
- Bottle of Olive Oil
- Kollyva

#### PLEASE NOTE:

**If you are not spiritually in good standing (not married in the church, not ecclesiastically divorced, children not baptized, etc.) please give Father George a call to discuss how to remedy this. Father is more than willing to work with our families to be sure they maintain their good standing. Thank you**

# Simple Ways to Make a Planned Gift

Here are a few simple ways to make a planned gift to your Church. These gifts don't require you to amend or create a Will and don't usually take much time to do. If you are not sure how much to give because you are not sure how much you will need, these methods donate amounts that are left after you are gone.

- Designate your Church as the beneficiary of your retirement account (e.g., IRA or 401(k) plan). (Your plan administrator can provide you with the appropriate beneficiary designation form.)
  - You may leave the entire account or a percentage of the proceeds to the Church.
  - You may name the Church as the primary beneficiary or as the contingent beneficiary.
- Designate your Church as the beneficiary of a life insurance policy you don't need. (Your life insurance agent can provide you with the appropriate beneficiary designation form.)
  - You may leave the entire policy or a percentage of the proceeds to the Church.
  - You may name the Church as the primary beneficiary or as the contingent beneficiary.
- Add a Payable on Death ("POD") or Transfer on Death ("TOD") designation to a bank or securities account so that the account assets are distributed to the Church on your death.
- Establish a pattern of giving to your Church and authorize your Attorney-in-Fact to continue that pattern on your behalf in the event that you become incompetent. If your parish participates in FaithDirect, you may establish your pattern of giving online and it will automatically deduct donations in the amount you designate from the account you direct.
- Direct family members to request that memorial donations be made to your Church on your death.

*Please contact your parish priest or a member of your parish's Planned Giving Committee to obtain the legal name of your parish and its tax identification number. You can also contact these Archdiocesan offices for more information on a confidential, no-obligation basis.*

Stewardship Ministries      Tel 646-519-6160    email [Stewardship@goarch.org](mailto:Stewardship@goarch.org)

Office of Parish Development    Tel 847-478-5275    email [JMinetos@Goarch.org](mailto:JMinetos@Goarch.org)

*Your final plans should always be discussed and reviewed with your attorney and/or financial advisor.*



## STEWARDSHIP MINISTRIES

DEPARTMENT OF STEWARDSHIP, OUTREACH & EVANGELISM

GREEK ORTHODOX ARCHDIOCESE OF AMERICA

307 West 54th Street • New York, NY 10019

646/519-6160 • [Stewardship@goarch.org](mailto:Stewardship@goarch.org)

## Gifts of Appreciated Stock (non-IRA assets for any age donor)

The stock market has performed well the last few years. Many people have owned some stocks for years that have appreciated. As a result, many families today are considering ways to leverage the value of their stock in support of charitable organizations in order to realize the following:

- A gift of appreciated stock to charity preserves 100% of the value, which allows the charity to sell and bypass the capital gains tax (the donor does not pay capital gains tax on the appreciation of the stock value).
- A gift of appreciated stock triggers a charitable income tax deduction that results in actual cash savings to the donor.

## Tax Free Gift from your IRA if over age 70 1/2

- Your financial institution must make check payable to St. Andrew Greek Orthodox Church directly from your IRA
- You must be 70 ½ years old or older in 2013
- This gift can count toward your required minimum distribution.
- You can give any amount up to \$100,000
- You cannot claim this gift as a charitable deduction since the distribution is Federal Income Tax free.

***This information is intended to provide general guidance and is not a substitute for professional counsel. Consult your tax or legal advisor for professional guidance.***

# St. Andrew's Bishop Philotheos Library

"Blessed is he that readeth" Revelations 1:13

## MISSION STATEMENT:

The mission of St. Andrew's Bishop Philotheos Library (established March 1964) is to make both traditional and new media available to members of the parish, our educational ministries, inquirers after Orthodoxy, and members of the wider community seeking knowledge about Greek Orthodoxy and Hellenic culture. The scope of the collection will primarily focus on materials pertaining to Orthodox spirituality and praxis.

The majority of our resources will be in English, and another portion of our titles in Greek. Books in other languages will be considered if they meet the needs of our congregants. The library will seek to continually strengthen all areas of the collection and to broaden our engagement with the wider community and the world through technological advancement.

## STAFF:

Bruno Zovich, Librarian

Janice Lampos, Associate Librarian

## CHECKOUT PROCEDURES:

Fill in a name and a date on the card in the back of the book and leave it in the box on the desk marked "Checkouts." If there is no card, please use a piece of paper to write the title, your name and date and leave it in the box.

Books are available for a period of one month from the date they are checked out. We will have a computerized library program that will keep track of all books checked out.

## LIBRARY HOURS:

Monday-Friday 10am-2pm and Sundays following Liturgy

If you need assistance, Janice Lampos will be in the Library on Wednesdays 10am-1pm.

## GIFTS AND DONATIONS:

Any monetary gifts to go towards the purchase of books and maintaining the library are always greatly appreciated. Checks can be made payable to "St. Andrew's Bishop Philotheos Library"

## **THE LAMPOS POST**

The Lenten fasting season is here (March 3-April 20). What to cook? Check out our Orthodox Library, section 641, for cookbooks. See *A Lenten Cookbook for Orthodox Christians* (641.566L46) for recipes.

Also we have ordered *When You Fast--Recipes for the Lenten Season*.

Another books to arrive soon is *Daily Lenten Meditations for Orthodox Christians* by Presbyteria Emily Harakas.

All these books are also available in our bookstore.

Until next time,

Janice



Bishop Philotheos,  
served St. Andrew  
Parish 1926-1937



Thomas T. Poulos,  
Founder of the  
Bishop Philotheos  
Library

# Greek Orthodox Metropolis of Chicago

## St. Iakovos Retreat Center

**A place to celebrate our Faith and Heritage:** Our Hellenic values are embedded in our Orthodox Faith, and the St. Iakovos Retreat Center provides an ideal environment in which to appreciate, celebrate and strengthen the Greek Orthodox Church community.

The Center is a place to reflect upon what we share—and to share in fellowship the precious spiritual, social and cultural gifts with which we have been bestowed.

With the frantic pace of life today, amidst the chaos in the world, finding a place of peace and quiet can be challenging. The beautiful, natural setting of the Center, with ample facilities for a wide array of gatherings, answers this challenge gracefully for members of our community.

**A place where God’s creation speaks:** Set on 137 breathtaking acres in Kenosha County, Wisconsin, the St. Iakovos Retreat Center is a testament to the wonder of the Lord’s creation. Away from worldly cares, this natural setting has 35 acres of original growth woods and hills, a sparkling eight-acre lake, streams, tree-lined paths, even a bountiful apple orchard. There are fenced pastures where horses roam, domesticated animals like llamas and dazzling peacocks, as well as wild deer and other creatures that dwell on the land. Where better to reflect upon the many gifts we have been given and how we should live our lives?

Centrally located to serve all parishes and communities within the Metropolis, the Center is 60 miles from Chicago and 35 miles from Milwaukee. It is easily accessible from all parishes of the Metropolis.

**A place for our youth to grow in their faith:** “Let alone the little children come to Me, and cease hindering them; for such is the kingdom of Heaven.” The St. Iakovos Retreat Center will greatly help us in reinforcing the loving qualities of children the Lord called attention to—and in bringing our children closer to God through our Faith.

An ideal pastoral setting, perfect for youth ministries, Fanari camps, and gatherings of our youth organizations like YAL and GOYA, the Center provides a safe yet stimulating environment for our children to meet, to gain greater understanding of our faith and its traditions, and to build the spiritual foundation that will serve them throughout their lives.

**A place of our own to benefit all of us:** For many years, the need for our retreat center has been a priority of His Eminence Metropolitan Iakovos of Chicago, the Clergy throughout our parishes, and the laity. Now, by and with the consent of the faithful, that need has been met in the St. Iakovos Retreat Center.

Groups and activities that will benefit immediately from the Center and its facilities includes: Family Synaxis, Metropolis Council, Philoptochos, YAL, GOYA, Fanari, Presvytera Sisterhood, Archons, Youth Ministries, Syndesmos, Social Programs (e.g., The Bishop’s Task Force on AIDS) and Cultural/Ethnic Celebrations.

**A special place for today, a spiritual home for tomorrow:** The St. Iakovos Retreat Center meets our immediate needs by providing an ideal setting to meet individual, family, group, education and church requirements for a special setting away from the cares of the world, by eliminating the outflow of church resources to ‘outside’ facilities, and by creating a physical and spiritual asset that will appreciate for our community over time.

The nature of The Center itself—its scale, structure and flexibility—ensures that this Retreat will be able to grow as our community grows and meet our needs however they emerge and develop.

**St. Iakovos Retreat Center Existing Facilities:**

- 137 acres in a rural setting; 35 acres of pristine woods and hills
- Sparkling eight-acre lake
- Classic century old farmhouse, 1,600 square foot; 2 stories; 5 comfortable bedrooms, large kitchen, spacious living room
- Historical 2,000 square foot Community Center; comfy screened porch; large game room; wide screen television/video; outdoor pool
- Indoor pool with Jacuzzi
- Sports facilities: basketball court; baseball diamond; tennis court; grounds for volleyball, soccer, cross-country skiing
- 4 car mini-train with 20 person capacity that circles grounds
- 930 square foot barn
- Two car garage with attached shed

**Planned new facilities:**

- Chapel
- Hotel-style facility for up to 128 children
- All-purpose building with kitchen/dining and meeting facilities

**Open your heart to a special place:** The St. Iakovos Retreat Center represents an opportunity to give in a way that nourishes our children and families, strengthens our Faith, supports and extends the Community, and serves the Lord. This is a gift to be embraced by generations and generations.

With the blessing of His Eminence Metropolitan Iakovos, we prayerfully ask for your support for this worthy project.

We believe the St. Iakovos Retreat Center will prove to be a truly special place for our Greek Orthodox community. We hope you will open your heart to this special place.

St. Iakovos Retreat Center  
1070 224<sup>th</sup> Avenue  
Town of Brighton, WI 53139

To make a donation or for more information call 312-337-4130 or email [info@stiakovosretreatcenter.com](mailto:info@stiakovosretreatcenter.com)

[www.stiakovosretreatcenter.com](http://www.stiakovosretreatcenter.com)

# The Inter-Christian Marriage

Beloved in Christ,

According to the vital statistics kept by the Department of Registry of our holy Archdiocese of America indicate that the numbers of inter-Christian marriages conducted in the Greek Orthodox Archdiocese of America have steadily increased. Today, nearly two thirds (63%) of all marriages conducted in the Greek Orthodox Archdiocese are designated inter-Christian. When Greek Orthodox persons marrying outside of the Greek Orthodox Archdiocese of America are also considered, intermarriage rates are likely closer to 75 – 80%.

In the article ‘Mixed’ Marriages and the Canonical Tradition written by Professor Lewis J. Patsavos, a Professor of Canon Law at Holy Cross School of Theology states the following: “In the early Church when marriages were normally blessed during the course of the Eucharist, marriage under these circumstances between an Orthodox and a non-Orthodox Christian was unheard of. It was not until the marriage ceremony was removed from the central act of worship—the Eucharist—that the term ‘mixed’ marriage acquired meaning...” There are a significant number of canons according to Professor Patsavos i.e., canon 72 of the Sixth Ecumenical Council is unequivocal in its prohibition of marriage between an Orthodox and a non-Orthodox Christian.

Professor Patsavos in this same article points out that “a significant step in the progressively more lenient attitude of the Church of Constantinople towards ‘mixed’ marriages was taken at the end of the last century. It constituted the transfer of the prerogative to exercise ‘economy’ in ‘mixed’ marriages from the Holy Synod to the local bishop. According to related decisions, ideally the non-Orthodox partner should be urged to espouse the Orthodox faith; otherwise, he or she must sign a written statement that children born of the marriage would be baptized into the Orthodox faith”.

The Mysterion (Sacrament) of Holy Marriage between a man and a woman should be performed in the Orthodox Church according to the liturgical tradition, and blessed by a priest recognized as canonical by the Greek Orthodox Archdiocese.

“In the case of ‘mixed’ marriages, the non-Orthodox Christian must be a person who belongs to a denomination which accepts the sacramental character of Holy Baptism. Having been baptized in the name of the Holy Trinity, he or she would declare responsibly that future children will be baptized according to the rites of the Greek Orthodox Church and that they shall be raised in the Orthodox Faith... A non-Orthodox Christian who marries an Orthodox Christian does not automatically become a member of the Orthodox Church, and is therefore not permitted to receive Holy Communion or other sacraments in the Orthodox Church”.

The Greek Orthodox Archdiocese of America “As a result of the Orthodox concept of *economia*, (a type of theological tolerance) inter-Christian marriages between an Orthodox Christian and another Trinitarian Christian are permitted. Briefly, the Church has made this concession because it recognizes that we live in an increasingly pluralistic society. The Church is also concerned with each member’s salvation, and therefore does not desire to place any obstacle before its faithful by denying the Sacrament of Marriage to those who choose to enter an inter-Christian marriage.

Although the Orthodox Church permits inter-Christian marriages between its faithful and other Trinitarian Christians, it has done so by seeking to protect its theological integrity. To that end, the following additional pastoral directives (regarding inter-Christian marriages between Orthodox Christians and other Trinitarian Christians) have emerged.

Since the Sacrament of Marriage is a Christian ceremony, and the Orthodox Church does not perform the Sacrament of Marriage for an Orthodox Christian and an un-baptized person, non-Orthodox Christians wishing to get married in the Orthodox Church must have been baptized in the name of the Holy Trinity. In addition, the Orthodox Church also does not perform the Sacrament of Marriage for two non-Orthodox Christians. At least one individual must be Orthodox in good standing with his or her parish. (According to the Special Regulations and Uniform Parish Regulations of the Greek Orthodox Archdiocese (Article VI, Section 1), “Any person, eighteen years of age or over, who has been baptized according to the rites of the

Church, or was received into the Church through Chrismation, who lives according to the faith and canons of the Church, who has met his financial obligation to the Parish and abides by the regulations herein and the by-laws of the Parish, is a member in good standing of the Parish”).

In order to remain in proper canonical and spiritual standing with the Orthodox Church, Orthodox Christians must be married by an Orthodox priest, in an Orthodox Church, and in the manner prescribed by the priest’s service book.

Couples marrying in the Orthodox Church must also commit themselves to baptizing and raising their children in the Orthodox Church. Orthodox Christians who choose to baptize their future children in their partner’s church call into question their desire to live an Orthodox lifestyle. Such a decision also affects the Orthodox partner’s standing with his or her church.

Since only Orthodox Christians are permitted to participate in the Orthodox Church’s sacraments, sponsors exchanging the wedding rings and crowns must be Orthodox Christians in good standing with their parish. This rule is connected to the Church’s understanding of the sponsor. Briefly, the sponsor is more than a legal witness. The sponsor (koumbaro or Koumbara) also functions as a spokesperson for the Orthodox congregation affirming the spiritual preparedness of the couple to enter into the community of marriage.

Orthodox spouses should be made aware that if their marriage is not solemnized by the Orthodox Church, they are NO longer in good standing and are NOT permitted to receive the sacraments or participate in the sacraments as a sponsor. (The term sponsor is a generic term that refers to either the paranymphos or paranymphy who exchanges the rings and crowns during the Sacrament of Marriage or the godparent during the Sacrament of Baptism).

# MONASTICISM IN THE ORTHODOX CHURCH

“The innermost spiritual sense of Orthodox Monasticism is revealed in joyful mourning. This paradoxical phrase denotes a spiritual state in which a monk (or nun) in his prayer grieves for the sins of the world and at the same time experiences the regenerating spiritual joy of Christ’s forgiveness and resurrection. A monk (or a nun) dies in order to live, he forgets himself in order to find his real self in God, he becomes ignorant of worldly knowledge in order to attain real spiritual wisdom which is given only to the humble ones.”

With the development of monasticism in the Church there appeared a peculiar way of life, which however did not proclaim a new morality. The Orthodox Church does not have one set of moral rules for the laity and another for monks or nuns, nor does it divide the faithful into classes according to their obligations towards God. The Christian life is the same for everyone. All Christians have in common that “their being and name is from Christ”. This means that the true Christian must ground his life conduct in Christ, something which is hard to achieve in the world.

What is difficult in the world is approached with dedication in the monastic life. In his spiritual life the monk simply tries to do what every Christian should try to do: to live according to God’s commandments. The fundamental principles of monasticism are not different from those of the lives of all the faithful. This is especially apparent in the history of the early Church, before monasticism appeared.

In the tradition of the Church there is a clear preference for celibacy as opposed to the married state. This stance is not of course hostile to marriage, which is recognized as a profound mystery, but simply indicates the practical obstacles marriage puts in the way of the pursuit of the spiritual life. For this reason, from the earliest days of Christianity many of the faithful chose celibacy. Thus St. Athenagoras the Confessor in the second century wrote: “You can find many men and women who remain unmarried all their lives in the hope of coming closer to God”.

From the very beginning the Christian life has been associated with self-denial and sacrifice: “If any man would come after Me, let him deny himself and take up his cross and follow Me”. Christ calls on us to give ourselves totally to Him: “He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of me”.

Finally, fervent and unceasing prayer, obedience to the elders of the Church, brotherly love and humility, as well as all the essential virtues of the monastic life were cultivated by the members of the Church from its earliest days.

One cannot deny that the monk or nun and the married man or woman have different ways of life, but this does not alter their common responsibility towards God and His commandments. Every one of us has his own special gift within one and indivisible body of Christ’s Church. Every way of life, whether married or solitary, is equally subject to God’s absolute will. Hence no way of life can be taken as an excuse for ignoring or selectively responding to Christ’s call and His commandments. Both paths demand effort and determination.

Saint John Chrysostom is particularly emphatic on this point: “You greatly delude yourself and err, if you think that one thing is demanded from the layman and another from the monk; since the difference between them is in that whether one is married or not, while in everything else they have the same responsibilities... Because all must rise to the same height; and what has turned the world upside down is that we think only the monk must live rigorously, while the rest are allowed to live a life of indolence”. Referring to the observance of particular commandments in the Gospels, he says: “Whoever is angry with his brother without cause, regardless of whether he is a layman or a monk, opposes God in the same way. And whoever looks at a woman lustfully, regardless of his status, commits the same sin”. In general, he observes that in giving His commandments Christ does not make distinction people: “A man is not defined by whether he is a layman or a monk, but by the way he thinks”.

Christ’s commandments demand strictness of life that we often expect only from monks or nuns. The requirements of decent and sober behavior, the condemnation of wealth and adoption of frugality, the avoidance of idle talk and the call to show selfless love are not given only for monks or nuns, but for all the faithful.

Therefore, the rejection of worldly thinking is the duty not only of monks or nuns, but of all Christians. The faithful must not have a worldly mind, but sojourn as strangers and travelers with their minds fixed on God. Their homes is not on earth, but in the Kingdom of Heaven: “For here we have no lasting city, but we seek the city which is to come”. The Church can be seen as a community in exodus. The world is its temporary home but the Church is bound for the Kingdom of God. Just as the Israelites, freed from bondage in Egypt, journeyed

towards Jerusalem through many trials and tribulations, so Christians, freed from the bondage of sin, journey through many trials and tribulations toward the Kingdom of Heaven.

In the early days this exodus from the world did not involve a change of place but a change of the way of life. A man does not reject God and turns towards the world physically but spiritually, because God was and is everywhere and fulfills everything, so in the same way the rejection of the world and turning towards God was not understood in physical sense but as a change of the way of life. This is especially clear in the lives of the early Christians. Although they lived in the world they were fully aware that they did not come from it nor did they belong to it: "In the world but not of the world". And those who lived in chastity and poverty, which became later fundamental principles of the monastic life, did not abandon the world or take to the mountains.

Orthodox monasticism has always been associated with stillness or silence, which is seen primarily as an internal rather than an external state. External silence is sought in order to attain inner stillness of mind more easily. This stillness is not a kind of inertia or inaction, but awakening and activation of the spiritual life. It is intense vigilance and total devotion to God. Living in a quiet place the monk or nun succeeds in knowing himself/herself better, fighting his or her passions more deeply and purifying his or her heart more fully, so as to be found worthy of beholding God.

In the lives of monks or nuns the Christian sees examples of men and women who took their Christian faith seriously and committed themselves to the path which everyone is called by Christ to follow. Not all of them attained perfection, but they all tried, and all rose to a certain height. Not all possessed the same talent, but all strove as good and faithful servants. They are not held up as examples to be imitated, especially by laymen. They are however valuable signposts on the road to perfection, which is common for all and has its climax in the perfectness of God.

## ORTHODOX MONASTIC COMMUNITIES

### GREEK ORTHODOX

Holy Convent of Saint John Chrysostom  
4600 93<sup>rd</sup> Street  
Pleasant Prairie, WI 53158  
Abbess: Gerontissa Melanie  
Tel.: (262) 694-9850  
Fax: (262) 697-1581

Holy Monastery of Holy Trinity  
125 Sturdevant Road  
Smith Creek, MI 48074  
Abbott: Geronda Joseph  
Tel: (810) 367-8134  
Fax: (810) 367-6344

### SERBIAN ORTHODOX

Nativity of the Mother of God  
Serbian Orthodox Monastery  
32787 Early Road  
New Carlisle, IN 46552  
Mati: Gerontissa Makrina  
Tel.: (574) 654-7994

Holy Monastery of Transfiguration  
17906 Rt. # 173  
Harvard, IL 60033  
Abbot: Geronda Akakios  
Tel.: (815) 943-3588  
Fax: (815) 943-3878

St. Anthony Monastery  
4784 N. St. Joseph's Way  
Florence, AZ 85132  
Abbot: Geronda Paisios  
Tel: (520) 868-3188  
Fax (574) 868-3088

### RUMANIAN ORTHODOX

Dormition of the Mother of God  
Orthodox Monastery  
3389 Rives Eaton Road  
Rives Junction, MI 49277  
Abbess: Mother Gabriella (Ursache)  
Tel.: (517) 569-2873  
Fax: (517) 569-2252

## Bookstore

With Holy Week only a short while away, purchase your very own Holy Week Service book. It will offer you not only a guide for the Sacred Services, but an opportunity to follow the rich and moving services together with your family.

Other Lenten suggestions:

- Orthodox Study Bible
- Divine Liturgy Book
- Heavenly Banquet
- Prayer Books
- Esther's Easter Dress
- Icons
- Spiritual reading books
- Pascha cards
- Lenten cookbooks

### Parish Council Meeting

The next meeting will be **Tuesday, April 22 at 7pm. PLEASE NOTE:** Parish Council meetings are open to all members in good standing to come and observe. If you need to address the Council please contact, in writing, Father George or the Parish Council president two weeks before the meeting so the council may add it to the agenda.

The St. Andrew's Bookstore is open Monday-Friday from 9:00a.m. to 2:00p.m. in a self-serve capacity (though calling ahead to make sure you can be helped if necessary is always a good idea). We open on Sundays following Divine Liturgy, if volunteer workers are available. **REMEMBER TO USE THOSE IMPORTANT FORMS LOCATED IN THE BOOKSTORE AREA.** Please read it and follow the instructions. We need those item stickers. Checks are made payable to **St. Andrew's Bookstore.**

The Church thanks you for your continuous support.--Father George, Anna and Staff

### Hall Usage

Any ministry wishing to use the hall and/or kitchen or any parishioner wishing to rent the hall, **needs to contact Callahan's Catering directly at 574-206-8565 or [callahans2you@gmail.com](mailto:callahans2you@gmail.com).** They are more than willing to work with us on scheduling; we simply need to let them know as soon as possible any dates we would like. Thank you

## Coffee Hour Host/Hostess

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Sun, Apr 6

Sun, Apr 13-PALM SUNDAY

Sun, Apr 20-HOLY PASCHA

Sun, Apr 27

We need hosts/hostesses *throughout the year*. Sign up sheet is located in the Fellowship Hall. Thank you.

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## Offertory Schedule

Sunday, Apr 6                      Group #2

Sunday, Apr 13                     Group #1

Sunday, Apr 20                    Group #2

Sunday, Apr 27                    Group #1

## Prosforo Schedule

Sunday, Apr 6                      Artemis Hoke

Sunday, Apr 13                     Mary Koucouthakis

Sunday, Apr 20                    Arlene Batalis

Sunday, Apr 27                    Sigrid Thanos

## Acolyte (Altar Boy) Ministry

Acolytes Advisors: George Callas

Stefan Konstantopoulos

Xavier Gibbons

Frederick Hawley

Joseph Hawley

Matthew Hawley

Nico Hawthorne

Demetrios Kamiotis

Alexander Karamitsos

Nicholas Karamitsos

Giovanni Karakatsanis-Swarts

Panagiotis Kurtis

John Kungu

Tommy Limberopoulos

Matthew Mattheos

Alex Metros

Athan Mighion

Dimitri Napoleon

Costa Nolan

Maximos Nolan

Stephen Price

Nicholas Samolis

Yanni Samoilis

*Senior Acolytes:*

Nicholas Karamalegos the Reader

Constantine Katris the Reader

Makarios Ngure the Reader

Samuel Ngure the Reader

Mattheos Popyk the Reader

Nicholas Schlitt the Reader

Nicholas Strafford the Reader

**NOTE: If serving in the Altar, you must also attend Catechetical School classes.**

## Prison Ministry

Our St. Andrew parish has now established a Prison Ministry to serve the spiritual needs of Orthodox Christians who have been convicted of crimes. Father George visits the local prison weekly so as to bring the inmates closer to our Lord and Savior Jesus Christ and help them grow in our holy Orthodox Christian faith.

Father is able to supply them with Orthodox Christian prayer books, spiritual books, the Orthodox Study Bible, etc. Also, he offers the Sacrament of Holy Confession and conducts prayer services.

We welcome the participation of all Orthodox Christians who have compassion for those men and women who are behind bars. We ask that you include them and their families in you daily prayers.

## Orthodox Campus Fellowship

In 2001, Fr. George Konstantopoulos (St. Andrew Greek Orthodox Church) worked closely with Maria Calash (ND student), and James Giannokopoulos (ND student), Fr. Jovic Dragisa (Sts. Peter and Paul Serbian Orthodox Church), Deacon Stefanos Alexopoulos (ND student), and Virgil Andronache (ND student) to establish the first organized Orthodox Campus Fellowship for Michiana (serving the Orthodox student communities of Saint Mary's College, the University of Notre Dame, and Indiana University - South Bend).

Since then, Fr. Konstantopoulos and Fr. Sasa Nedich (current Priest of Sts. Peter and Paul Serbian Orthodox Church) have continued to provide spiritual guidance for all the Eastern Orthodox students as well as opportunities for philanthropic activities, prayer services in various locations, and transportation to the canonically established Eastern Orthodox churches in Michiana. These Eastern Orthodox churches are members of the Standing Conference of Orthodox Churches of America.

The mission of Orthodox Christian Fellowship (OCF) is support fellowships on college campuses, whose members and experience and witness to the Orthodox Christian Church through community life, prayer and study of the faith.

Please contact Father George at 277-4688 if you are interested in joining.

## Voice of Orthodox Christianity

There are selected videos available on YouTube at [www.youtube.com/SPPSOC](http://www.youtube.com/SPPSOC) and also at [www.goarch.org](http://www.goarch.org)

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## Holy Relics here at Our Saint Andrew Parish

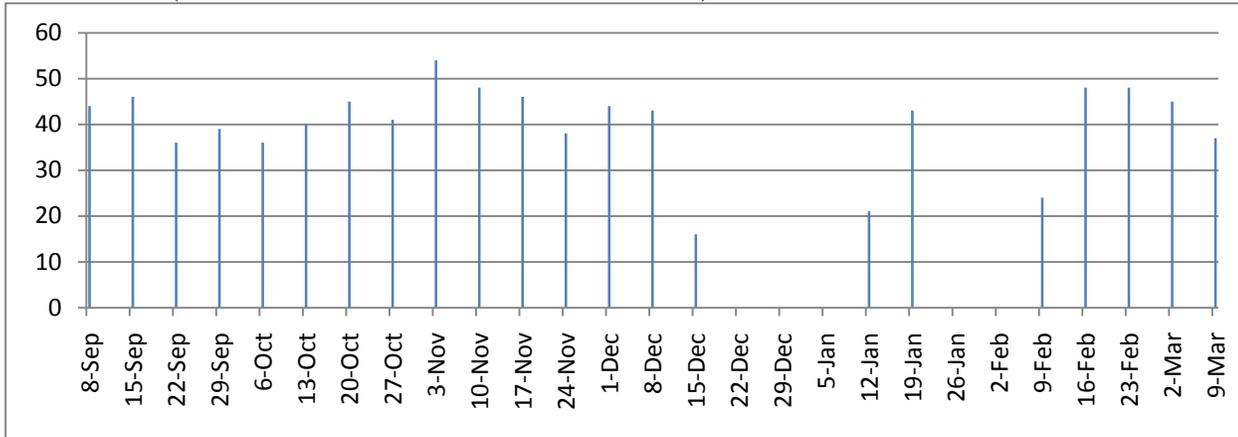
The following Holy Relics are entombed in the crypt of the Holy Altar Table, placed by Metropolitan Iakovos at the Consecration of Saint Andrew on October 7, 1990: St. Haralambos the Hieromartyr (celebrated February 10), St. Kerykos the Martyr (July 15), and the Holy Fathers of Sinai & Raitho (Jan14).

There are also two portable Reliquaries that sit on top of the Altar Table with the following Holy Relics: St. John Chrysostom (Nov 13), St. Vlassios the Holy Martyr (Feb 11), St. Mark, Bishop of Ephesus (Jan 19), St. Artemios the Great Martyr (Oct 20), St. Antipas, Bishop of Pergamos (Apr 11), 614 Martyrs of the Holy Monastery of Hotzeva and St. Christophoros the Martyr (May 9).

# Catechetical School

“Let the little children come to Me, do not hinder them, for such belongs the Kingdom of God.” Mark 10:14

**Attendance:** (No Classes Dec 22-Jan 5 and Jan 26-Feb 2)



**Students enrolled: 84**

## CATECHETICAL SCHOOL LENTEN SCHEDULE FOR 2014

- Fri, April 4 Akathist Hymn 7pm All Students to present flowers
- Sat, April 12 Lazarus Saturday All grades making Palm Crosses. Father is available for confession. ALL are welcome.
- Sun, April 13 Palm Sunday All grades in procession of Palms
- Mon, April 14-Sat, April 19 HOLY WEEK
- Sat, April 19 Holy Saturday 9am Readers
- Sun, April 20 GREAT and HOLY PASCHA-No Sunday School



## Stuffed Animal Drive for Memorial Children’s Hospital.

The Sunday School will begin collecting stuffed animals for the children at Memorial Hospital. The donation of a stuffed animal can make a big difference to a child spending time in the hospital. Please keep in mind all stuffed animals need to be new and never played with due to the environment. Since the hospital is always in need this will be an ongoing collection. Look for the bin in the Sunday School hallway!

Thank you for your generosity! God bless you.

# Coffee Hour Information

**ATTENTION:** Coffee Hour Host/Hostess (Catechetical School Parents and Parishioners):

As a host/hostess you will need to bring in treats for approximately 100 children **and** 100 adults.

Please, remember the drinks for the children in Sunday School.

Sign-up sheets are located in the Fellowship Hall. We encourage all our families to sign up at least once throughout the year. *We also need you to sign up for Sundays that events take place (i.e. St. Nektarios Luncheon, Pancake Breakfast), just for the children's snacks.* Our Senior Coffee Hour Leader, Mary Koucouthakis, is there to assist you with any questions you may have.

**NOTE:** When planning a coffee hour for a loved one's Memorial, you will also need to sign-up on the coffee hour sheet so that there is no confusion. Please, remember to follow the above treat amounts.

The Catechetical School treasurer will come to collect Coffee Hour donations. All monies collected are used to buy icons, books and other necessary supplies for our Catechetical School classes. God Bless and Thank you.

**P.S. When you are a host/hostess you are in charge of the Kitchen duties.**

**ATTENTION:** Coffee Hour Host/Hostess Kitchen Duties

1. ARRIVE BEFORE DIVINE LITURGY TO ALLOW TIME FOR CATECHETICAL SCHOOL TREAT SET-UP BY OUR SENIOR COFFEE HOUR LEADER, MARY KOUCOUTHAKIS.
2. Set-up coffee hour treats for adults in kitchenette area.
3. Leave Church just before dismissal to start brewing coffee and to serve treats.
4. After Coffee Hour please remember to :
  - a. Clean up kitchen area
  - b. Clean up Catechetical School pitchers, plates and cart
  - c. Turn off all coffee pots (There are five of them)
  - d. Wipe down counter
  - e. Turn off lights.

Thank you to our wonderful coffee hour hosts/hostesses for the month of **March: the Sunday School children, the Hawthorne Family, the Strickler Family and Philoptochos.** . God bless you!

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## **From the Choir Loft...**

Father George and Catherine Hostetler (Director) invite fellow parishioners to join our Saint Andrew Choir to chant the solemn and sacred hymns of our Church during the Divine Liturgy.

"Make a joyful shout to the Lord...Come before His presence with singing...Be thankful to Him and bless His name..." (Psalm 100)

Our almighty God calls upon all the worshipping faithful to thank Him, to glorify and worship Him for the abundant love and the blessing He bestows on us.

Those who have been given the grace to sing, are expected to use this talent for God's service, for in serving God and putting Him first, we honor Him and thank Him.

**REQUIREMENTS:** Choir members must always respect our divine services; be at every Choir rehearsal; wear the proper attire showing respect for the Lord's house, be on time for Divine Liturgy, and must follow the instructions of the Choir Director.

Please contact Catherine and become a part of this most important ministry

# YOUTH MINISTRIES

**Uniform Parish Regulations of the Archdiocese:** Article 19, Section 3: Each Parish shall endeavor to have at least the following ministries: Chanter(s); a Choir; Acolytes; a Catechetical School; a Greek Language/Cultural School; chapters of the Greek Orthodox Youth of America (GOYA); Young Adult League (Y.A.L.), a Junior Orthodox Youth (JOY); a chapter of the ladies Philoptochos Society; an Outreach and Evangelism Ministry; and such other ministries as are necessary to meet the spiritual and cultural needs of the Parish.

A child's world is changing rapidly—it is virtually impossible to keep up with every new trend and movement of their culture. Growing up in today's society is a much more difficult task than it was in previous times. Our children are constantly being exposed to negative and destructive influences. If these influences are not challenged, they can, and will, define who our children are and what they will become. Innocence is slipping away at an alarmingly early age. For these reasons, the positive teachings and traditions of the Orthodox Church must become a living presence in the lives of our children. This makes ministry to our children not an option, but rather a necessity.

But what is ministry? The word minister means to give aid to those in need. Therefore, a ministry of the Orthodox Church gives aid as part of the Body of Christ. A child becomes a full member of this Body at their baptism. The foundation of all youth ministry is the cultivation and education of our children, so that they may become active members of the Body of Christ. Youth ministry needs to begin early, even before the child begins to participate in Church Ministries. It begins with the family in the home and it needs to continue in the home as the child grows in the Church

**We are in need of volunteers to lead the HOPE (K-2nd grades), and GOYA (7<sup>th</sup>-12<sup>th</sup> grades). Please contact Father if you are interested in volunteering.**

The St. Andrew Family Ministries established last year was not and is not meant to take the place of our youth groups. It is a ministry to serve ALL members of our parish. All ministries of the parish are meant to work cooperatively to enhance and enrich the spiritual lives of our parishioners of all ages.

## Good Samaritans

New members are always welcome! **Next Meeting: Monday, April 7, 2014 at 6:30.** Annual membership dues are \$20. Please make checks payable to Good Samaritans and mail to 52455 N. Ironwood Road. South Bend, IN 46635

The Good Samaritans will host the Plaki Luncheon on Palm Sunday, April 13 following the Divine Liturgy. Tickets can be purchased from Terri Stavros or Sue Stangas. Advance ticket price is \$16 (at the door will be \$20). We will serve spaghetti for the children and tickets will be \$5. Adult spaghetti ticket \$10.

The Good Samaritans are selling trays of Spanakopita for \$20 Those interested in order forms see Sue Stangas, Terri Stavros or call Amber at 277-4688. Frozen trays will be ready for pick up any time after Wednesday, April 2<sup>nd</sup>.

Your help is important and needed. Those interested in learning how to make delicious spanakopita please come on April 1<sup>st</sup> from 10am-2pm in the Good Samaritans Cultural Center.

We also need your help on Friday, April 11<sup>th</sup> from 9am-2pm. At this time we will start the preparation for the Palm Sunday Plaki Luncheon.

## ST. ANDREW'S LADIES PHILOPTOCHOS SOCIETY

The Greek Orthodox Ladies Philoptochos Society, Inc., is the duly accredited women's philanthropic society of the Greek Orthodox Archdiocese of America. The mission of the Society shall be:

- To aid the poor, the destitute, the hungry, the aged, the sick, the unemployed, the orphaned, the imprisoned, the widowed, the handicapped, the victims of disasters, to undertake the burial of impoverished persons and to offer assistance to anyone who may need the help of the Church through fund raising efforts; and
- To promote the charitable, benevolent, and philanthropic purposes of the Greek Orthodox Archdiocese of America, through instructional programs, presentations, lectures, seminars and other educational resources;
- To preserve and perpetuate Orthodox Christian concepts and the Orthodox Christian Family, and through them, to promote the Greek Orthodox Faith and traditions, in accordance with its doctrines, canons, discipline, divine worship, usages and customs;
- To promote participation in the activities of the Greek Orthodox community, with the cooperation of the Parish Priest and the Parish Council.

The charitable work of the Society shall be performed with discretion, courtesy and kindness.

The 2014 Philoptochos Board and Officers are: Mary Jo Tirikos, President; Mary Koucouthakis, Vice president; Kelly Popyk, Treasurer; Athina Kamiotis, Secretary; Irene Walsh, Advisor; Maria Giannakakis, Elena Kristos, Athina Kamiotis and Georgia Vellos.

Our Philoptochos members, here at St. Andrew, are actively involved in the Parish Council, Choir, and as Catechetical School teachers. The Philoptochos supports every program of our Parish as well as being actively involved the Metropolis of Chicago Philoptochos and national Philoptochos. We also support many local charities.

Any young women over 18 should be a member of our St. Andrew's Philoptochos so please join us and let us become friends of the poor and help the less fortunate. Next meeting:

### PHILOPTOCHOS PRAYER

O Lord Jesus Christ, we bow our heads before You, and with humble hearts we give thanks to You for the abundant blessings, which You have poured forth upon us. We praise You for gathering us together as members of the Ladies Philoptochos Society in the service to Your Holy Church. We bless You for the selfless sacrifice of countless generations of women who have faithfully fulfilled the philanthropic mission entrusted to them. Through Your ineffable wisdom and Your Divine power, You have enabled us to minister to those who are in need of Your love, Your comfort, and Your care. Make us instruments of Your peace and of Your hope, O Lord. Where there is pain and suffering, may we bring Your healing and comfort. Where there is loneliness and isolation, may we bring the fellowship of Your Holy Church. Where there is despair and discouragement, may we inspire hope and faith in You. Where there is hatred and strife, may we be peacemakers producing the fruits of love and reconciliation. We also ask You, O Lord, to guide our deliberations, our decisions, our fellowship, and all our labors, so that in all we do, or say, we may bring glory to Your Holy Name, of the Father and of the Son and of the Holy Spirit. Amen.

National Philoptochos Website: [www.philoptochos.org](http://www.philoptochos.org)



# 2014 EASTER LOVE DONATIONS STILL NEEDED

Sunday of Orthodoxy Icon Frame	Needed (\$70)
Sunday of the Holy Cross Flowers	Needed (\$220)
Holy Cross Icon Frame	Needed (\$65)
Bay Leaves for Palm Sunday	Needed (\$80)
Palm Trees for Palm Sunday	Needed (\$60)
Palm Sunday Icon Frame	Needed (\$70)
Kouvouklion Carnations	Needed (\$530)
Lily Plants (13)	Needed (\$15 each)
Altar Candles (4)	Needed (\$25)
Easter Candles	Needed (\$300)
Easter Bulletins	Needed (\$150)

Please contact Amber in the Church office for your donation this Easter Season.

Please note: The costs of the flowers (and therefore the donations) do NOT include a labor cost (if we would have a florist do it). We save hundreds of dollars every year by having the flower committee doing all the arrangements.

**GOD BLESS YOUR GENEROSITY**



Dear Parishioners of St. Andrew's,

Thank you from the bottom of my heart for all of your wonderful support toward my OCF Real Break Trip to Detroit, both financial and through your prayers. It was an amazing, eye-opening experience. Detroit is in such a dire situation, and more people need to be made aware of this. What once was the fourth largest city in America now reminds me of a third world country. Once vibrant neighborhoods throughout the city are now referred to as 'ghost towns', where only one or two houses are occupied. The rest are empty, abandoned houses that attract drug dealers and prostitution. During my trip, we tried to do what we could to help. We went to soup kitchens and served the hungry, painted murals to put up on abandoned houses, and we painted the kitchen at St. Andrew's House, as well as other small tasks. With your support, I was able to help Detroit in my fullest capacity. Even though Detroit has such great need, I believe non-profit groups like Orthodox Detroit Outreach (the group I worked with) will one day bring Detroit back to its full glory. I thank God every day for the wonderful support I received from my church family, and I thank you all for this wonderful experience.

Love,

Peri Stangas



## **WHY IS IT IMPORTANT FOR OUR CHILDREN TO LEARN HOW TO SPEAK GREEK?**

Learning any language is extremely valuable in this day and age for any child or even adult. However, by learning our Hellenic language we are connected more directly to our Hellenic cultural roots, heritage and to the glorious history of a nation which has played a role as any in shaping the civilized world as we know it today. Greek has been spoken for over 5,000 years by many millions of people, it is the language of our ancestors, our Church Holy Fathers, of the Holy Scriptures, of science, theology, art, poetry, music, philosophy, mathematics, politics, medicine, engineering, architecture, history, astronomy, literature, etc. etc. Greek is at the root of Western languages including one third of the English language - and probably well over half the words that may appear on College entrance exams.

The Greek Language program is a must for all of our Greek Orthodox parishes throughout our Holy Archdiocese and country. Our Greek Orthodox Archdiocese of America is committed to encourage, facilitate, promote and provide the necessary materials for our communities through the Department of Education.

Our children and grandchildren need to identify with this awesome and unique heritage. Our Hellenic Culture is part of their DNA and who can argue with that?

We have seen the excellent results of a Greek Language Program in our sister parishes and the impact that it has on the lives of our children for years to come. Through the years we see them developing and ending with a full working knowledge of grammar, history, culture, geography, mythology and of course Orthodoxy.

Educational research shows that exposure to two languages creates cognitive and social gains at an early age, a high motivation for all learning, and increase SAT scores by an average 38% in English and 31% in mathematics. It also increases and broadens awareness and acceptance of other cultures, in a fast-expanding global market.

Specifically studying Greek

- \* demands mental effort
- \* trains the mind to observe detail, recognize patterns and draw conclusions.
- \* creates a better mastery of the English language and understanding of its structure, since 65% of English is derived from the Greek (75% of the science/technical vocabulary)
- \* enhances sense of pride and self-worth in a multi-cultural society
- \* prepares for the depth study of God's Word through the Holy Gospels and better understanding of the liturgics

in Our Orthodox Church.

There were two major efforts that have taken place in recent years to begin a Greek Language program at Saint Andrew by two very dedicated parishioners, Presbytera Eleni Alexopoulos (wife of Father Stefanos Alexopoulos) who were with us for about five years but had to return to Athens, Greece. And then of course by Hristos Kirgios who made a concerted effort with few other volunteers but there was not enough either interest or support from the parents in the parish.

We are not giving up! Realizing how important this is to our children and to the parish of Saint Andrew we are discussing it with the entire parish council to approach everyone in the parish and open a dialogue with the all the parents and others who are interested in this significant program. We believe that we have now enough children and parents to begin the effort anew.

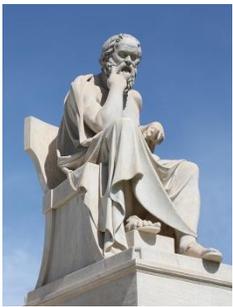
While other parishes charge registration fees as much as \$600 annually, ours has always been free of any tuition.

We are blessed to have professional educators in our parish that can and should assist us in this most noble endeavor of our church.

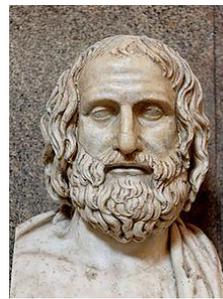
These are some of my thoughts and I am determined, as well as the Parish Council to succeed this time.

With sincere agape in Christ,

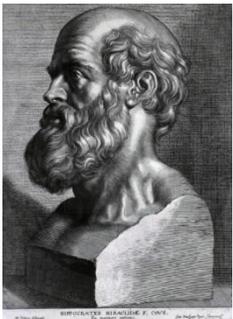
+Father George



Socrates-Philosopher (Founder of Philosophy)



Euripides-Tragedian (Tragic Poet)



Hippocrates-Physician (Father of Western Medicine)



Archimedes-Mathematician, Physicist  
Engineer, Astronomer, Inventor

# New Parish Directory

We are working on an updated Parish Directory. We would like to have accurate information to publish. If you have not already given your updated information to the office, Tina Assimos or Esther Arvanitis, please fill out the following information and return it to the office by **APRIL 15, 2014**:

**Names of Household Members to be listed:** \_\_\_\_\_

**Home**

**Address:** \_\_\_\_\_

**Home**

**Phone:** \_\_\_\_\_

**Email Address**

**(optional):** \_\_\_\_\_

**Cell Phone**

**(optional):** \_\_\_\_\_

If there is any information you do NOT want published in the directory please leave that space blank. Thank you for your help.

## THE SCHOOL OF MEDITERRANEAN COOKERY

Back by popular demand!

**THE SCHOOL OF MEDITERRANEAN COOKERY** sponsored by Saint Andrew Greek Orthodox Church in South Bend.

As many work to improve our health and state of fitness by making better food choices and adopting smart life-long eating and exercise habits, the Greeks of South Bend want to help lead the charge! Toward this end, we are reinstating our cooking class program initiated by the Hellenic Cultural Society a number of years ago.

The plan is to hold two sessions each year, one in the spring and one in the fall. The 2014 season class dates are May 4 and Oct 26, 3-6 pm and will be held at the Good Samaritan Cultural Center at Saint Andrews. The church address is 52455 N. Ironwood Road, South Bend, IN 46635.

The May class will feature the demonstration and sampling of a complete Greek meal featuring seasonal spring recipes: the very famous and amazing Spanakopita (spinach pie) made with a rich spinach and cheese blend wrapped in crispy phyllo dough, Lamb Fricassee, Lemon Oregano potatoes and an authentic Greek salad. The dessert will be the decadent Karithopita – a super moist cake packed with cinnamon and walnut flavor and bathed in sweet syrup. Attendees will also enjoy traditional “mezethes” (appetizers) wine and fresh fruit – a healthy staple of every Greek meal. And last but not least – freshly baked bread straight out of the oven will accompany the feast.

The audience will watch the demonstrations and receive all the featured recipes as well as informative literature about the health benefits of the Mediterranean diet and of its staple ingredients. Lots of learning and great food for just \$25/person with pre-registration by April 25. Space is limited so we encourage folks to reserve their seat quickly. We will accept last minute attendees as space and preparation permit, for \$30/person at the door or after 4/25.

Contact for this project is Spyro Sinis-Terezis - (513)260-1431 - [spyrosinisterezis@gmail.com](mailto:spyrosinisterezis@gmail.com).

# THE SCHOOL OF GREEK COOKERY

Sunday May 4, 2014

3-6pm

St. Andrew Greek Orthodox Church  
52455 Ironwood Road  
South Bend, IN 46635

Learn to cook the healthy Mediterranean way,  
one complete meal at a time  
with freshly baked bread, straight out of the oven!

**\$25 per person**

Pre-register by May 1, 2014

\$30 at the door

Benefits St. Andrew Greek Orthodox Church

### Price Includes

Demonstration and sampling of a complete Greek meal  
including appetizer, green salad, full entrée, freshly baked bread, wine,  
dessert and Greek coffee

Music and vendors

50/50 Raffle, Door Prizes

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Spaces are limited. Reserve your spot now!

Return this section with a check or money order to the address above  
or call 574-277-4688 to pay by credit card.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Email: \_\_\_\_\_

Phone Number: \_\_\_\_\_

Number of Reservations Requested: \_\_\_\_\_