

Ministries of St. Andrew

Acolytes – George Callas.....	271-9542
Adult Catechism – Pres. Elaine.....	273-1592
All Saints Senior Ministry – Liz Farr.....	292-1640
Bible Study – Fr. George.....	273-1592
Cantors – Protopsalti (Head Cantor) George Bilonis.....	269-429-0544
Catechetical School -Cindy Katris.....	269-7644
Billie Limberopoulos.....	485-7755
Choir/ Jr. Choir –Catherine Hostetler....	288-2930
Family Ministries - Mary Scott.....	850-2831
GOYA –.....	
JOY – Billie Limberopoulos.....	485-7755
Isabel Gibbons.....	269-873-1085
Little Angels --Mary Scott.....	850-2831
Philoptochos – Mary Jo Tirikos.....	258-6032
Three Hierarchs Greek School – Hristos Kirgios.....	360-1006

Organizations of St. Andrew

AHEPA – Paul Saros.....	233-8540
Daughters of Penelope – Angela Magrames.....	259-4068
Good Samaritans – Terri Stavros.....	289-5000
Hellenic Dance Troupe – Tina Assimios.....	288-4105
Hellenic Cultural Society – Panos Antsaklis.....	277-7180
SAREF - Nick Giannakakis.....	269-449-2112

Committees of St. Andrew

Archives – Aphro Pappas.....	288-9163
Cindy Crawford.....	271-7685
Bookstore – Anna Napoleon.....	273-8827
Library – Bruno Zovich.....	246-1408
Offertory – Andrew Manos.....	273-1298
School of Mediterrean Cookery – Spyrothoula Sinis-Terezis....	513-260-1431
Stewardship - Amy Nolan.....	269-281-0052

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*Alex Himonas	George Mighion
Kelly Popyk	Chris Strafford
*Mary Jo Tirikos	

**Denotes term expires end of 2014*

Parish Attorney -

George C. Lepeniotis.....	232-5923
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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.

Pastoral Message

My beloved spiritual children in Christ,

“Man is a rational creature. And image of God, for this reason he should repent, tame, limit and annihilate his passions, so that he can reach the likeness of His Creator and God”.

THE SEVEN MYSTERIES (SACRAMENTS) OF ORTHODOXY WHICH CHRIST LEFT US THAT WE MAY BE SAVED

It would be good for us to briefly refer to the seven sacraments of our Most Holy Orthodox Church, which the heretics essentially reject, even though they seemingly believe in some and others-because they are deceived-they reject. They act and preach in such a way so as to confuse the people and many of our brethren fall into their traps.

And certain souls suffer this and are trapped because, either they got angry with the Church of Christ because something probably was not pleasing to their ego, or because as Orthodox Christians they lived in indifference and complete ignorance of the invaluable treasure which Orthodoxy possesses. All however who threw away and lost CHRIST from their hands and embrace, who is THE GOLD and the PRICELESS PEARL, and ended up in the murky waters and the muds of some heresy, have themselves become persecutors of Christianity and struggle to proselytize other indifferent and naïve people also, insisting with great determination on teaching them their deception.

The Holy Apostle Paul in his Second Letter to Timothy writes the following: “While evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it, and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.” (St. Timothy 3:13, 15).

What misfortune our wretched brethren worthy of tears have, to have become instruments and servants of the wicked demon and thus “deceiving and being deceived” they fall into hell, because a heretic rarely repents.

Returning to our subject of the Seven Sacraments, we wish to say, furthermore, that these are separated into two categories: the first category has the four OBLIGATORY SACRAMENTS and the second has the three VOLUNTARY SACRAMENTS.

IN THE OBLIGATORY ONES great care is especially necessary, because every Orthodox Christian must participate in these in order to be considered a living member of the Church and to not be cut off on his own from her Holy Trunk leaving his salvation doubtful.

Setting out from these, the FIRST IS HOLY BAPTISM through which man is able to be reborn in Christ “Through water and the Spirit” from our Mother Church-to cleanse the Image of God within in order to be ready to receive the Likeness through his participation in the remaining Sacraments of our Church and to be numbered with the inheritors of God’s Kingdom, so long as the soul itself struggles the good struggle. For this reason, as we may have noticed, the font, has a round shape to symbolize the womb of the Mother Church from which we are reborn spiritually.

This sacred sacrament was instituted by the Lord Himself a little before His Ascension. His instituting words are: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (St. Matthew 28:19) and “go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned” (St. Mark 16:15-16). Also, during his conversation with Nikodemos, the Lord categorically declared that “unless one is born of water and the spirit, he cannot enter into the Kingdom of God” (St. John 3:5).

SECOND IS HOLY CHRISM with which the newly enlightened Christian is anointed immediately after baptism in order to receive the Gifts of the Holy Spirit, which are different for each man, according to the Holy Fathers of the Church.

The material of the Holy Chrism is made of 49 aromatic substances which symbolize the infinite Gifts of the Holy Spirit. It is prepared every ten years on Holy and Great Thursday in a special service at the Ecumenical Patriarchate of Constantinople in the presence of representatives of all the Orthodox Patriarchates.

THE THIRD divinely instituted Sacrament, obligatory for our Salvation, like the two former ones, is SACRED CONFESSION. I remind of you of the words of our Lord towards His Disciples, at the moment in which he instituted the Sacrament blowing upon Them with His Godly Breath, saying: "Receive the Holy Spirit, whosoever sins you forgive, they are forgiven them. Whosoever sins you retain, they are retained" (St. John 20:22) and again elsewhere as well "Amen I say unto you, whatever you bind on earth, shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (St. Matthew 18:18).

Thus my beloved Christians, it is not necessary for us to say anything to them who deny and reject this Great Sacrament of our Church, because they received the response above from our Lord. Suffice that they search and find an experienced, discerning and good Spiritual Father!

THE FOURTH and last also great and obligatory Sacrament, is the DIVINE EUCHARIST which our Lord again instituted on Holy and Great Thursday at the Mystical Supper. This Sacrament is celebrated in the Divine Liturgy which we serve every Sunday and on Feasts or which we can also serve every day, with exception of the weekdays of Holy and Great Lent of Pascha in which we offer, as an indication of mourning, Presanctified Divine Liturgies, in which case the Precious Gifts are presanctified at a Divine Liturgy on the preceding Saturday or Sunday. Only when the Feastdays of 1st and 2nd Finding of the head of the Precious Forerunner, of the Holy Forty Martyrs or the Annunciation of the Theotokos fall on a Lenten weekday are the regular liturgies of Saint Basil the Great or of Saint John Chrysostom celebrated.

We must participate very frequently in this obligatory Sacrament, furthermore we should Commune the Immaculate Sacraments-if we have a blessing from our Spiritual Father.

Let us again recall our Lord's own words: "Jesus therefore said to them. Amen, amen I say unto you, if you do not eat the flesh of the Son of man and drink his blood, you do not have life in yourselves, he who eats my flesh and drinks my blood has eternal life, and I will resurrect him in the last day" (St. John 6:53-54).

Thus my beloved brethren, closing the category of obligatory ones with this Sacrament, let us now look at the VOLUNTARY ONES, WHICH ARE:

FIRST the great ministry of the PRIESTHOOD, with the first and greatest High Priest, and Founder of the Sacrament, our Savior Christ. In this, whoever wishes and does not have obstacles of sins, can become a priest.

A SECOND voluntary one, is MARRIAGE. Also a great Sacrament blessed by our Christ at the wedding of Cana of Galilee.

THE THIRD and last one, is the Sacrament of UNCTION (HOLY OIL). Whoever wishes can have it served at his home also. This also has great value, for Jesus gave this authority to His Disciples saying that they should heal every illness and expel the wicked and impure spirits from people.

The Divinely inspired author of the Catholic (universal) Epistle, Saint James the Brother of God writes: "Is any among you sick? Let him call the Presbyters (Priests) 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 man, and the Lord will raise him up; and if he has committed sins, he will be forgiven." (Catholic Epistle of St. James 5:14-15).

The Church of course always performs this Mystery to sanctify her faithful in the church, but also performs the two previous ones.

Constantly say the "Lord Jesus Christ Son of God have mercy on me" with your heart and the miracle will happen, only have faith-humility – patience – love and hope.

"Without Orthodox faith it is impossible for us to be saved". (Venerable Philotheos Zervakos)

(Source: Annunciation of the Theotokos Greek Orthodox Monastery)

Ecclesiastical Calendar

Mon, Sep 1	Beginning of the Ecclesiastical Year 9:00 Orthros 10:00 Divine Liturgy	Tue, Sep 16	Orthros 9am Vespers 4:30pm
Tue, Sep 2	Orthros 9am Vespers 4:30pm	Wed, Sep 17	Sts. Sophia, & her daughters, Faith, Hope and Love 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm
Wed, Sep 3	Paraklesis to St Nektarios 9a Vespers 4:30pm	Fri, Sep 19	Paraklesis to Theotokos 10am at Holy Dormition Chapel Vespers 4:30pm
Fri, Sep 5	Paraklesis to Theotokos 10a at Holy Dormition Chapel Vespers 4:30pm	Sat, Sep 20	Great Vespers 5pm
Sat, Sep 6	Sts. Zacharias and Elizabeth 9:00 Orthros 10:00 Divine Liturgy Great Vespers 5pm	Sun, Sep 21	Sunday after Holy Cross 9:00 Orthros 10:00 Divine Liturgy
Sun, Sep 7	Sunday Before Holy Cross 9:00 Orthros 10:00 Divine Liturgy	Mon, Sep 22	Orthros 9am Vespers 4:30pm
Mon, Sep 8	Nativity of the Theotokos 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm	Tue, Sep 23	Conception of St. John the Baptist 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm
Tue, Sep 9	Sts. Joachim and Anna 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm	Wed, Sep 24	Paraklesis to St Nektarios 9a Vespers 4:30pm
Wed, Sep 10	Paraklesis to St Nektarios 9a Vespers 4:30pm	Thu, Sep 25	Great Vespers for the Falling Asleep of St. John the Theologian 7pm
Fri, Sep 12	Paraklesis to Theotokos 10a at Holy Dormition Chapel	Fri, Sep 26	Falling Asleep of St. John the Theologian at Holy Dormition 9:00 Orthros 10:00 Divine Liturgy
Sat, Sep 13	Great Vespers for the Forefeast of the Elevation of the Holy Cross 7pm	Sat, Sep 27	Great Vespers 5pm
Sun, Sep 14	Elevation of the Holy Cross 9:00 Orthros 10:00 Divine Liturgy	Sun, Sep 28	First Sunday of Luke 9:00 Orthros 10:00 Divine Liturgy
Mon, Sep 15	Orthros 9a Vespers 4:30pm	Mon, Sep 29	Orthros 9am Vespers 4:30pm
		Tue, Sep 30	Orthros 9am Vespers 4:30pm

Monthly Calendar

Sunday, September 7	First Day of Catechetical School
Wednesday, September 10	Bulletin Information Due
Tuesday, September 16	Parish Council Meeting 7pm

Mark Your Calendars

Tuesday, October 14	Parish Council Meeting 7pm
Saturday, October 18	SAREF Dinner
Sunday, October 26	School of Mediterranean Cookery 3-6pm
Tuesday, November 11	Parish Council Meeting at 7 PM
Tuesday, December 9	Parish Council Meeting at 7 PM
June 12-14, 2015	Grecian Festival

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*: Chris Magrames, Ted Poledor (home), Mary Verongos (Sanctuary at Holy Cross), and Nick Rorres (home).

In nursing homes or home bound: Artemis Hoke (home), Chris Bouris (St. Joseph Rehab), 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).

THE UNIVERSAL EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS

The Exaltation or Elevation of the Holy Cross is one of the Great Feasts of the Orthodox Church, celebrated on September 14th.

The Exaltation of the Holy Cross is one of the Twelve Great Feasts in the yearly Church cycle. It commemorates two historical events: first, the finding of the Life-Giving Cross in the year 326 AD, and second, its recovery from Persia in 628 AD.

History of the Feast

In the first centuries of Christianity, during the years of persecution, the pagans wished to destroy all evidence of the life of Jesus Christ, and the Cross on which He was crucified disappeared. With the conversion of Emperor Constantine the Great, Christians were at liberty to worship openly and build churches.

In 313 AD he had issued Edict of Milan, by which Christian religion was legalized and the persecutions against Christians in the Western half of the empire were stopped. The ruler Licinius, although he had signed the Edict of Milan to oblige Constantine, still fanatically continued the persecution against Christians. Only after his conclusive defeat did the 313 Edict of toleration extend also to the Eastern part of the Roman empire. The Holy Equal of the Apostles Emperor Constantine, having gained victory over his enemies in three wars with God's assistance, had seen in the heavens the Sign of the Cross, and written beneath: "Bly this you shall conquer."

Ardently desiring to find the Holy Cross on which our Lord Jesus Christ was crucified, Saint Constantine sent his mother, the pious Empress St. Helen (+ May 21st) to Jerusalem providing her with a letter to St. Macarius, Patriarch of Jerusalem.

Although the holy Empress Helen was already in her declining years, she set about completing the task with enthusiasm. Searching for the Life-Giving Cross, she made inquiries of Christians and Jews, but for a long time her search remained unsuccessful.

Finally, they directed her to a certain elderly Jew by the name of Jude who stated that the Cross was buried beneath the temple of the pagan goddess Venus, built in 119 AD by the pagan Roman emperor Hadrian (117-138 AD).

[Hadrian had given orders to cover over the ground of Golgotha and the Sepulchre of the Lord, and to build a temple of the pagan goddess and a statue of Jupiter. Pagans gathered at this place and offered sacrifice to idols and their pagan gods.]

The temple was torn down, and digging in the earth below uncovered three wooden crosses. The small board which had hung over Christ with the inscription 'Jesus King of the Jews,' had long since fallen off, and there was no way of telling which was the True Cross and which were the crosses of the two thieves crucified on either side of Christ. A sick woman was brought and likewise a dead man who was being carried to burial. The three crosses were laid in turn one by one upon the sick woman and upon the dead man. Two of the crosses had no effect, but through contact with the third cross, the sick woman was healed of her infirmity and the dead man came to life. These miracles clearly indicated which of the three was Christ's Life-Giving Cross.

Hearing of this discovery, all the faithful desired to see the Holy Cross of the Lord and to venerate it. The Patriarch of Jerusalem, Saint Macarius, took the Holy Cross onto a raised platform and lifted it on high, 'exalting' it, for all to see. The people fell to their knees, bowing down before the Life-Giving Cross and crying out repeatedly: "Kyrie eleison!" or "Lord, have mercy!"

To house the holy relic of the True Cross, Saint Helen had a church built over the Holy Sepulchre. The church was consecrated on September 13, 335 AD, an event also commemorated in the service hymns of the Feast. The finding and exaltation of the Holy Cross was appointed to be celebrated annually on the following day.

The Life-Giving Cross was kept in Jerusalem until the year 614 AD when the Holy City fell to the Persian Muslims who looted the Church of the Resurrection and stole the True Cross which they took back with them to Persia. Fourteen years later the Byzantine Emperor Heraclius concluded a peace with the Persians, and the Holy Cross was brought to the imperial capital of Constantinople. The Emperor, taking off his shoes and his imperial robes, carried the Cross into the Church of Holy Wisdom (Agia Sophia) where it was once again

triumphantly exalter. It was then resolved that the Feast be celebrated by the Church in all parts of the world, for which reason it is called the Universal Exaltation.

The Litany of the Exaltation (Elevation) of the Holy Cross

The Cross, set on a tray, surrounded by Sweet Basil (Vasilikos) and adorned with flowers and three lit tapers is placed on the Holy Altar Table. As the Chantors or Choir begins the slow processional chant of “Holy is God” the Priest censes the Cross. Then, he lifts the tray to eye level (or over his head) and exits the Sanctuary from the North Door. The Deacon (or Acolyte) precedes him, walking backwards and censing the Cross. The Acolytes lead as the procession wends its way down the side aisles, circling the church and ending at the Soleas where all assume their customary places. The Priest circles the table before him three times. Standing in the center (facing the holy Altar) he lifts the tray with the Holy Cross high above his head and says:

Wisdom! Arise!

He then places the Cross and tray on the table and circles it while censing and chanting (**First Tone**):

O Lord, save Your people and bless Your inheritance.
Grant victory to the faithful over their adversaries and protect
Your commonwealth by Your Cross.

This hymn is repeated by the Choir or Cantor, twice. After making three metanoies (reverences), he takes the Cross and several sprigs of Basil (while facing the East or Altar), raises them high above his head and says:

Have mercy on us, O God, in Your great goodness;
we pray You, hear us and have mercy.

With bowed head, he slowly lowers himself to the ground by the bending of his knees and then slowly elevates himself, as the Choir chants the hundred-fold “Kyrie elieson” (“Lord have mercy”). The Priest offers a different petition on each side of the table i.e., North, West, South and faces the Altar again). Five petitions altogether.

Following the last petition the Priest holding the Cross high, now chants the Kontakion (**Fourth Tone**):

Lifted up on the Cross by Your free will, Christ God,
grant mercies to the new commonwealth that bears
Your name. Gladden our faithful rulers by Your
power, giving them victory over their adversaries. May
Your alliance be for them a weapon for peace, an
Invincible standard.

He then blesses the faithful with the holy Cross, places it on the tray, venerates and then chants:

We venerate Your Cross, O Christ,
and Your Holy Resurrection we
praise and glorify.

This hymn is repeated by the Choir or Cantors twice. At the end the Priest distributes the flowers to the Orthodox faithful to take home with them as a blessing.

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A Prayer to the Venerable Cross:

“...As wax melts from the presence of fire, so let the demons perish from the presence of those who love God and who sign themselves with the Sign of the Cross...” When properly applied, the sign of the Cross is a most formidable weapon in a Christian’s armor.

Η ΔΥΝΑΜΗ ΤΟΥ ΜΥΣΤΗΡΙΟΥ

(Θαύματα και αποκαλύψεις)

«Ὁ ἄρτος πού ἐγινε πέτρα»

Στήν εποχή τού ιεροῦ Χρυσοστόμο (4^{ος} αἰώνας) ζούσε κάποιος πλούσιος, πού ἀνήκε μαζί μέ τή γυναίκα του, στήν αἵρεση τού Μακεδονίου. Κάποτε, ἀκούγοντας τή διδασχά τού ἀγίου, μετανόησε και ἐπέστρεψε στήν ἀλήθεια τῆς μιάς, ἀγίας, καθολικῆς καί ἀποστολικῆς Ἐκκλησίας. Ἡ γυναίκα του ὁμως, ἐνῶ με τό στόμα ομολογοῦσε τήν πίστη της στό ὀρθόδοξο δόγμα, μέ τήν καρδιά της ἀκολουθοῦσε τήν αἵρεση.

Σέ μιά μεγάλη γιορτή λοιπόν τῆς Ἐκκλησίας, πού συνήθιζαν νά κοινωνοῦν πολλοί χριστιανοί, συνέβη τό ἐξῆς περιστατικό:

Ἡ γυναίκα τού πλουσίου πήγε κρυφά στούς ἱερεῖς τῶν αἰρετικῶν γιά νά κοινωνήσῃ. Δέν κοινωνήσε ὁμως, ἀλλ' ἀφοῦ πήρε στά χέρια της τόν ἄρτο, τόν ἔδωκε κρυφά στή δούλη της νά τόν φυλάξῃ, χωρίς κανεῖς ἄλλος ν' ἀντιληφθεῖ αὐτό πού ἔκανε. (Τούς πρῶτους αἰῶνες οἱ χριστιανοί μετελάμβαναν χωριστά τά τίμια Δώρα. Πρῶτα δέχονταν στή δεξιὰ τους παλάμη τόν ἅγιο Ἄρτο, κι ἔπειτα κοινωνοῦσαν ἀπό τό ἅγιο ποτήριο τόν καθαγιασμένο Οἶνο. Αὐτή ἡ πράξη παραμένει μέχρι σήμερα γιά τούς κληρικούς πού κοινωνοῦν μέσα στό ἅγιο βῆμα. Γιά τούς υπόλοιπους πιστούς ἐφαρμόστηκε [πιθανόν μετά τον 8^{ον} αἰῶνα] ἡ ταυτόχρονη μετάληψη τῶν τιμίων Δώρων μέ τήν ἀγία λαβίδα.)

Ὅταν ἀργότερα γινόταν ἡ θεία λειτουργία τῶν Ὀρθοδόξων, ἡ γυναίκα πήγε φανερά μέ τόν ἄνδρα της στήν ἐκκλησία γιά νά κοινωνήσῃ. Σάν ἦρθε ἡ σειρά της, πήρε τόν ἅγιο Ἄρτο ἀπό τό χέρι τού ιεροῦ Χρυσοστόμου, ἀλλά δέν τόν ἔβαλε στό στόμα της, μετέλαβε κρυφά τόν ἄρτο τῶν αἰρετικῶν.

Ἀμέσως ὁμως συγκλονίστηκε ἀπό ἕνα θαῦμα: Ὁ ἄρτος τῶν αἰρετικῶν μετατράπηκε σέ πέτρα μέσα στό στόμα της!

Ἡ γυναίκα φοβήθηκε. Μέ δυνατή φωνή διηγήθηκε σέ ὅλους τό περιστατικό και πίστεψε ολόψυχα στήν Ὀρθόδοξη Ἐκκλησία.

Ὁ ἅγιος Ἰωάννης τοποθέτησε τήν πέτρα ἐκεῖνη στό σκευοφυλάκιο, γιά θά θυμίζει τό θαῦμα.

Ἡ ευχή τῆς ἀναφοράς

Στά μέρη τῆς Ἀπάμειας, στή δευτέρα ἐπαρχία τῶν Σύρων, υπήρχε ἕνα χωριό πού λεγόταν Γοναγόν.

Κάποτε, σέ ἀπόσταση ἐνός μιλίου ἀπό τό χωριό, μερικά παιδιά ἐβόσκαν τά ζῶα τους. Ἐνῶ ἐπαιζαν, συμφώνησαν μεταξύ τους νά τελέσουν τή θεία λειτουργία, ὅπως ἐβλεπαν νά γίνεται ἀπό τόν ἱερέα στό ναό. Ἀνέδειξαν λοιπόν ἕναν «πρεσβύτερο» και δύο ἄλλους «διακόνους». Ὑστερα πλησίασαν σέ ἕνα λείο βράχο, ὅπου σάν σέ θυσιαστήριο τοποθέτησαν ἄρτους κι ἕνα πήλινο δοχεῖο μέ κρασί.

Ὁ «πρεσβύτερος» στάθηκε στή μέση και οἱ «διάκονοι» δεξιὰ και ἀριστερά του. Ἀρχισε λοιπόν νά λέει τήν ευχή τῆς ἀναφοράς (Ἡ ευχή τῆς ἀναφοράς ἐκφωνεῖται διαλογικά μεταξύ ἱερέως και λαοῦ στό κεντρικότερο τμήμα τῆς θείας λειτουργίας, πού ονομάζεται ἀγία ἀναφορά και πού ἀρχίζει μετά τήν ἀπαγγελία τού Συμβόλου τῆς Πίστεως. Ἡ ευχή αὐτή περιλαμβάνει τήν ἀποστολική εὐλογία, τήν ευχαριστία, τόν ἐπινίκιο ὕμνο, τήν ἀνάμνηση τού ἀπολυτρωτικοῦ ἔργου τού Κυρίου, τήν ἐκφώνηση τῶν λόγων τῆς συστάσεως τού μυστήριου τῆς θείας ευχαριστίας, τήν ἐπίκληση τού Ἀγίου Πνεύματος γιά τόν καθαγιασμό τῶν τιμίων Δώρων, τή μνημόνευση (δίπτυχα), τήν τελική εὐλογία.), ἐνῶ οἱ «διάκονοι» ἔκαναν ἀέρα μέ τά φακίolas τους ἀντί γιά ραπίδια. (Τά ραπίδια ἦταν ἐιδικές βεντάλιες ἀπό δέρμα ἡ ἀπό φτερά, τίς ὁποῖες κρατοῦσαν οἱ διάκονοι στή διάρκεια τῆς θείας λειτουργίας και τίς κινούσαν πάνω ἀπό τά τίμια Δώρα, γιά νά μὴν πέσει κανένα ἔντομο στό ἅγιο δισκοπότηρο.) Ὁ μικρός «πρεσβύτερος» ἤξερε τήν ευχή τῆς ἀναφοράς, γιατί συνήθιζε στίς ἀγίες συνάξεις νά στέκεται – ὅπως ὅλα τά παιδιά – μπροστά στό ἅγιο βῆμα, κι ἔτσι νά ἀκούει και νά μαθαίνει τίς ευχές.

Αφού έγιναν όλα σύμφωνα με την εκκλησιαστική τάξη κι ενώ ετοιμάζονταν νά τεμαχίσουν τού άρτους, συνέβη κάτι φοβερό: Έπεσε φωτιά από τόν ουρανό κι έκανε στάχτη όλα όσα είχαν προσκομίσει και τόν ίδιο τό βράχο. Δέν έμεινε τό παραμικρό ίχνος!

Τά παιδιά από τόν τρόπο τους έπεσαν κάτω κι έμειναν εκεί μισοπεθαμένα, χωρίς νά μπορούν ν' αρθρώσουν λέξη. Οί γονείς ανησύχησαν μέ την καθυστέρησή τους. Ψάχνοντας, τά βρήκαν σ' αυτή την κατάσταση και τά μετέφεραν στό χωριό. Ρωτούσαν επίμονα νά μάθουν ποιά ήταν η αιτία τής εκστάσεώς τους, αλλά δέν έπαιρναν απάντηση.

Όταν αργότερα τά παιδιά συνήλθαν, διηγήθηκαν όσα έκαναν και έπαθαν. Σύντομα πληροφορήθηκε τό θαυμαστό γεγονός ο επίσκοπος, πού πήγε μέ όλους τούς κληρικούς στόν τόπο τού θαύματος και είδε τά σημάδια τής ουράνιας φωτιάς. Τότε λοιπόν έβαλε τά παιδιά σέ μοναστήρι, ενώ πάνω στόν τόπο τής φωτιάς έχτισε εκκλησία και γύρω απ' αυτήν μία ωραία μονή.

Ή αναγκαιότητα τής θείας μεταλήψεως

Κάποιος Αιγύπτιος, άνθρωπος άσωτος, ερωτεύθηκε μία γυναίκα παντρεμένη και σώφρονα. Δέν μπορούσε όμως ά τή δελεάσει διαφορετικά, γι' αυτό κατέφυγε σ' ένα μάγο. Αφού τόν πλήρωσε, τού ζήτησε νά κάνει μέ την τέχνη του τόν άνδρα της νά τή διώξει.

Ό μάγος προσπάθησε, αλλά επειδή δέν κατάφερε νά στρέψει τό λογισμό τής γυναίκας, τήν έκανε μέ τίς μαγανείες του νά φαίνεται σάν φοράδα.

Ό άνδρας τής άρχισε νά κλαίει και νά οδύρεται. Γιά τρεις μέρες η φοράδα δέν έβγαλε μιλιά ούτε κι έφαγε τίποτα. Τελικά, τής φόρεσε καπίστρι και τήν οδήγησε στόν όσιο Μακάριο.

---Γιατί μάς έφερες εδώ αυτήν τή φοράδα; Ρώτησαν ενοχλημένοι οι μοναχοί, πού βρίσκονταν κοντά στό κελλί τού οσίου.

---Γιά νά ελεηθεί μέ την προσευχή τού αββά Μακαρίου, απάντησε εκείνος.

---Τί κακό έκανε;

---Αυτή πού βλέπετε, εξήγησε εκείνος, ήταν γυναίκα μου, αλλά, δέν ξέρω πώς, μεταβλήθηκε σέ φοράδα. Έχει μάλιστα τρεις μέρες νηστική.

Οί μοναχοί πλησίασαν στόν όσιο και τού είπαν:

---Κάποιος άνθρωπος έφερε εδώ ένα άλογο.

---Εσείς είστε άλογα, αποκρίθηκε εκείνος, γιατί έχετε μάτια αλόγων. Εκείνη όμως είναι γυναίκα, όπως πλάστηκε.

Υστερα ευλόγησε νερό, τό έριξε στό κεφάλι τής φοράδας και προσευχήθηκε γι' αυτήν. Έτσι τήν έκανε νά φανεί σέ όλους και πάλι γυναίκα. Κι αφού τής έδωσε νά φάει, τήν άφησε νά φύγει μαζί μέ τόν άνδρα της.

Καθώς όμως έφευγε, τή συμβούλεψε νά μή λείπει ποτέ από την εκκλησία ούτε νά μένει μακριά από τή θεία Κοινωνία. «Αυτό», τής τόνισε, «τό έπαθες, γιατί είχες πέντε εβδομάδες νά μεταλάβεις τά άχραντα Μυστήρια».

Ποτέ να μην λησμονείτε ότι η επίγεια ζωή μάς δόθηκε για να προετοιμαστούμε για την ζωή την αιώνια και η τύχη μας στην αιώνια ζωή θα κριθεί απ' αυτό, πώς ζήσαμε εδώ.

Πρέπει να είμαστε πιστοί στον Θεό, πρέπει ακούραστα κάθε μέρα, κάθε ώρα και κάθε στιγμή να υπερετούμε τον Θεό. Η ζωή μας είναι σύντομη, δεν μπορούμε να απατάλαμε άσκοπα αυτές τις λίγες ώρες και ημέρες της ζωής μας, πρέπει πάντα να σκεφτόμαστε την ώρα του θανάτου.

Όλοι οι άγιοι είχαν πάντα στο νου τους την μνήμη του θανάτου. Μέσα στά κελλιά τους είχαν κρανίο για να το βλέπουν και να θυμούνται το θάνατο. Με δάκρυα το κοιτούσαν, σκεφτόμενοι ότι και αυτοί θα ακολουθήσουν τον ίδιο δρόμο. Υπηρετούσαν ακούραστα τον Θεό και δούλευαν εις τον Κύριον.

Ποιος δεν φοβάται τον θάνατο; Μόνο αυτός που ακολουθεί τον Χριστό, που όλη την ζωή του κατευθύνει με σκοπό να τελεί τις εντολές του. Τέτοιοι άνθρωποι δεν φοβούνται τον θάνατο. Γνωρίζουν την υπόσχεση που έδωσε ο Κύριος Ιησούς Χριστός στους μακαρισμούς: «Χαίρετε και αγαλλιάσθε, ότι ο μισθός υμών πολύς εν τοις ουρανοίς» (Μτ. 5,12).

Ο Κύριος μας Ιησούς Χριστός μας λέει: «Περιπατείτε έως το φως έχετε, ίνα μη σκοτία υμάς καταλάβη» (Ιω. 12, 35). Ακόμα έχετε το φως του Χριστού, ακόμα έχετε την δυνατότητα να πηγαίνετε στο ναό, να ακούτε τις εντολές, να ακούκετε το Ευαγγέλιο. Να περπατάτε μέσα σ' αυτό το φως. Γιατί, όταν έλθει ο θάνατος, το φως αυτό θα σβήσει για σας. Πέραν του τάφου δεν υπάρχει μετάνοια και θα πάρετε ανταπόδοση σύμφωνη με όσα έχετε κάνει στην ζωή σας.

Περπατάτε λοιπόν στο φως όσο έχετε το φως, για να μην σας καταλάβει το σκοτάδι, το σκοτάδι το αιώνιο, το σκοτάδι του θανάτου. Τώρα, όσο ζούμε, είναι για μας καιρός ευπρόσδεκτος, καιρός σωτηρίας. Τώρα πρέπει να σκεφτόμαστε την σωτηρία μας και να προετοιμαζόμαστε για την αιώνια ζωή. Αυτό κάνουν όλοι οι χριστιανοί, όλοι όσοι αγαπάνε τον Χριστό.

Πολλοί από μάς έχουν ζωή που δεν αρμόζει στους χριστιανούς. Πολλοί είναι φορτωμένοι με διάφορες αμαρτίες, πολλές απασχολήσεις, πολλοί έχουν ξεχάσει τον λόγο του Θεού: «τό κέντρον του θανάτου η αμαρτία» (Α' Κορ. 15,56). Ο θάνατος πληγώνει αυτόν που είναι άπιστος και είναι δούλος της αμαρτίας. Τότε, αν είμαστε τόσο αδύναμοι, αν το ένδυμα της ψυχής μας είναι όλο μαύρο από τις αμαρτίες, η κατάληξη μας είναι η αιώνια κόλαση.

Όλοι σείς να είσθε τέκνα φωτός και τέκνα ημέρας και συνεπώς, οποτεδήποτε και αν έλθη η ημέρα του Κυρίου, θά σάς εύρη να πράττετε έργα αρετής φωτεινά. Δεν είμεθα τέκνα νυκτός ούτε σκότους.

Σύμφωνα με αυτά λοιπόν άς μή κοιμώμεθα τον ύπνον της αδιαφορίας και απροσεξίας, καθώς οι οι λοιποί πού αγνοούν τον Χριστόν, αλλ' άς είμεθα άγρυπνοι.

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 America 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.

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

2014 Pledged Stewards

Mr. & Mrs. Tom Allen
Mr. & Mrs. Tony Anastas
Ms. Lily Antsaklis
Mr. & Mrs. Panayotis Arvanitis
Mr. & Mrs. George Bilonis
Mr. & Mrs. Ilias Bilonis
Mr. Tasos Bilonis
Mr. & Mrs. Peter Bouris
Mr. John Carroll
Mr. & Mrs. Stelios Christodoulides
Mr. Charles Demos
Mr. & Mrs. Stephen Gachumi
Mr. & Mrs. Nick Giannakakis
Mrs. Maxine Hendricks
Mrs. Artemis Hoke
Mrs. Roxann Pappas Huebl
Mr. Terry Karaszewski
(Continued on next page)

Mr. & Mrs. Nick Anagnos
Mr. & Mrs. Leon Andrews
Dr. & Dr. Panos Antsaklis
Ms. Tina Assimos
Miss Joanna Bilonis
Mrs. Ioanna Bilonis
Mrs. Dina Blatter
Mrs. Christine Callas
Mrs. Ruth Carroll
Mr. Mike Chronopoulos
Mrs. Georgia Ernst
Mr. & Mrs. Nick Gevas
Mrs. Helen Grams
Mr. & Mrs. Alex Himonas
Mr. & Mrs. Stephen Holland
Mrs. Mary Johnston
Mrs. Deborah Karras

Mr. Manolis Anagnostou
Mrs. Maria Angelos
Mrs. Chris Arvanitis
Mrs. Dimitria Bechaka
Miss Joanne Bilonis
Mr. & Mrs. Peter Bilonis
Mr. & Mrs. Larry Bonnell
Mr. George Callas
Mrs. Christine Christ
Mr. & Mrs. Dain Crawford
Mrs. Elizabeth Farr
Mr. & Mrs. Bill Giannakakis
Mr. & Mrs. Charles Hawthorne
Mrs. Julia Hiotas
Mr. & Mrs. Bill Hostetler
Mr. & Mrs. Dean Kanalos
Mrs. Aliko Katsaris

Mr. & Mrs. Hristos Kirgios
 Fr. George & Pres. Elaine
 Mrs. Mary Koucouthakis
 Mr. & Mrs. Christ Kurtis
 Mrs. Janice Lamos
 Mr. & Mrs. George Limberopoulos
 Mr. & Mrs. John Magrames
 Mr. Mattheos Mattheos
 Mr. & Mrs. Kurt Metros
 Mr. Samuel Moskolis
 Mr. & Mrs. George Nazaroff
 Miss Anna Pappas
 Mr. & Mrs. Michael Popyk
 Mr. & Mrs. Julius Psalidas
 Mrs. Toulia Sarantos
 Mr. & Mrs. David Solomon
 Miss Connie Stavropulos
 Mr. & Mrs. Jonathan Swarts
 Mrs. Mary Jo Tirikos
 Mr. & Mrs. Gregory Tyler
 Mr. Panayotis Xouris

Mr. & Mrs. Nick Kladis
 Miss Mariam Konstantopoulos
 Mr. Spiro Krekelas
 Mr. & Mrs. Kosta Lambrou
 Mr. & Mrs. Jim Lauer
 Mr. & Mrs. John Madias
 Mr. & Mrs. Andy Manos
 Mr. & Mrs. Philip McClanahan
 Dr. & Mrs. George Mighion
 Mr. & Mrs. Eleas Mudis
 Dr. & Mrs. Robert Nolan
 Miss Aphrodite Pappas
 Mrs. Thomas Poulos
 Mrs. Irene Sadural
 Mr. & Dr. Michael Schlitt
 Mrs. Elaine Stangas
 Miss Irene Stavropulos
 Mrs. Sigrid Thanos
 Mr. & Mrs. George Tselios
 Mr. & Mrs. Frazis Tyrikos
 Mr. Bruno Zovich

Mrs. Theodora Kolettis
 Mr. Stefan Konstantopoulos
 Mr. & Mrs. Mike Kristos
 Mr. & Mrs. Elliott Lamos
 Mrs. Catherine Leonakis
 Miss Esther Magrames
 Mr. & Mrs. Dan Martindale
 Miss Ellen Metros
 Mr. Nicholas Moskolis
 Mr. & Mrs. Thomas Napoleon
 Mr. & Mrs. Joshua Owens
 Mr. Ted Poledor
 Mr. George Procopi
 Mr. & Mrs. Sam Samoilis
 Mr. & Mrs. Pete Skotadis
 Mr. & Mrs. George Stangas
 Mr. & Mrs. Chris Strafford
 Mr. Angelos Thrapsimis
 Mr. & Mrs. Sam Tsiumas
 Mrs. Eirene Walsh

We have received 111 pledges totaling \$112,981. Our stewardship goal for 2014 is \$175,000

2014 Financial Report (Does not include Festival)

July 14 Income	July 14 Expenses	Monthly Balance	July 13 Income	July 13 Expenses	July 13 Balance
\$11,606.60	\$24,857.68	--\$13,251.08	\$15,389.77	\$26,199.74	--\$10,809.97

YTD Income	YTD Expense	YTD Balance	13 YTD Inc	13 YTD Ex	13 YTD Bal
\$160,896.32	\$197,863.82	--\$36,967.50	\$153,317.08	\$182,325.50	--\$29,008.42

Stewardship Report

July Pledge Income	July Pledge Goal	Difference goal/income	YTD Pledge Inc	YTD Pledge Goal	Difference goal/income
\$8,445.50	\$10,500.00	--\$2,054.50	\$93,141.00	\$100,500.00	--\$7,359.00

As of July 30, 2014

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 **\$19,660.35**

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 **\$157,927.96**

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;

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.

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).

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 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 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.

ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΔΙΑΖΥΓΙΑ

Σύμφωνως πρὸς τὴν Ἁγίαν Γραφήν, ὁ Κύριος λέγει: Εἰσέλθῃ δὲ ὡς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτὴ ἀποστάσιον. Εγὼ δὲ λέγω ὑμῖν ὅτι ὡς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτός λόγου πορνείας, ποιεῖ αὐτὴν μοιχεύσθαι, καὶ ὡς εἰάν ἀπολελυμένη γαμήσῃ, μοιχεύεται (κατὰ Ματθαῖον 5, 31-32). Ἡ ἐρμηνεία ἔχει ὡς ἐξῆς: «Ἀκόμῃ ἐλέχθη, ὁποῖος χωρὶς τὴν γυναῖκα του, ἂς τῆς δώσῃ γραπτὸν διαζύγιον. Εγὼ ὅμως σὰς λέγω ὅτι ὁποῖος χωρίσῃ τὴν γυναῖκα του χωρὶς τὴν αἰτίαν τῆς μοιχείας τὴν σπρώχνει εἰς τὴν μοιχείαν (διότι μοιχεία εἶναι πλεόν, εἰάν αὕτη ἔλθῃ εἰς νέον γάμον, ἐφ' ὅσον ζῇ ὁ πρῶτος τῆς ἀνδρας). Καὶ ἐκεῖνος πού θά λάβῃ ὡς σύζυγον διεζευγμένην γυναῖκα, διαπράττει μοιχείαν».

Εκκλησιαστικὸ διαζύγιον παρέχεται, κατ' ἀρχήν, μόνον δια λόγους μοιχείας καὶ συζυγικῆς ἀπιστίας.

Παρὰ τὸ ὅτι ἡ Εκκλησία μας συγκαταβατικῶς καὶ κατ' οἰκονομίαν ἡνέχθη καὶ δευτέρον γάμον, εἰς τινὰς περιπτώσεις, καὶ μετὰ τὴν ἐκδοσὶν ἐκκλησιαστικοῦ διαζυγίου, αὕτη ἐνεκα ἐιδικῶν λόγων δὲ ἐπιτρέπει δευτέρον γάμον.

Εκκλησιαστικά διαζύγια ἐκδίδονται ἐπίσης εἰς περιπτώσεις κατὰ τὰς ὁποίας ἐξεδόθη πολιτικὸν διαζύγιον, καὶ τὰ σχετιζόμενα άτομα ἐπιθυμοῦν τὴν ὁμαλοποίησιν τῆς ἐκκλησιαστικῆς καταστάσεώς των, δια λόγους συμμετοχῆς τῶν εἰς τὴν Μυστηριακὴν ζωὴν τῆς Εκκλησίας.

Εἰς περιπτώσεις μικτῶν γάμων, κατὰ τὰς ὁποίας τὸ μὴ ὀρθόδοξον μέλος ἀρνεῖται νὰ συμμετάσχῃ εἰς τὴν διαδικασίαν τοῦ Εκκλησιαστικοῦ διαζυγίου, τὸ διαζύγιον παρέχεται εἰς τὸ ὀρθόδοξον μέλος.

Με βαθεῖα θλίψιν καὶ οδύνην, ἡ Εκκλησία 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 κακοποιήσις

- Ψυχικαί ασθένειαι
5. Ανικανότης ἢ γενετήσιοι μεταδοτικαί ασθένειαι (αἱ οἷοι ἀπεκρῦβησαν πρὸ ἢ κατὰ τὴν διάρκειαν τοῦ γάμου)
 6. Ἑκτρωσις
 7. Ἐπιβουλὴ κατὰ τῆς ζωῆς ἢ τιμῆς τῆς/τοῦ συζύγου
 8. Μακροχρόνιος χωρισμός ἢ ἐγκατάλειψις τοῦ/τῆς συζύγου

9. Νόμιμος καταδίκη ἢ φυλάκισις ἐνὸς ἐκ τῶν συζύγων διὰ μεγάλην χρονικὴν περίοδον
10. Ἀνήθικος συμπεριφορὰ μετὰ ἄλλων προσώπων
11. Ποικίλαι ἐξαρτήσεις, αἱ οἷοι οδηγοῦν εἰς καταστrophὴν τῶν ἀρμονικῶν οἰκογενειακῶν σχέσεων
12. Ἀρνησις τεκνογονίας
Μετὰ πατρικῆς ἐν Χριστῷ ἀγάπης καὶ εὐχῶν,
Ὁ Ἀρχιεπίσκοπος Ἀμερικῆς Δημήτριος
Πρόεδρος Ἱερᾶς Ἐπαρχιακῆς Συνόδου

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.’

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,

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 Mysteries (Sacraments) of the Church. Also, that he or she request the sacraments i.e., Holy Communion or Holy Unction while he/she is still

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

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 Mystery 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 1st 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 with 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 invite 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 kolhyva are not allowed in such instances.*

.. 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

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

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 4th 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: 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: 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:

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

Office of Parish Development Tel 847-478-5275 email 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

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.



Bishop Philotheos,
served St. Andrew
Parish 1926-1936

STAFF:

Bruno Zovich, Librarian

Janice Lampos, Associate Librarian

Mariam Konstantopoulos, Librarian Aide

Marya Kozyra, Library Assistant



Thomas T. Poulos,
Founder of the
Bishop Philotheos
Library

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"

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 224th Avenue
Town of Brighton, WI 53139

To make a donation or for more information call 312-337-4130 or email info@stiakovosretreatcenter.com

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 *oikonomia*, (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 paranympchos or paranympy 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

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Fax: (262) 697-1581

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SERBIAN ORTHODOX

Nativity of the Mother of God
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Mati: Gerontissa Makrina
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Holy Monastery of Transfiguration
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St. Anthony Monastery
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RUMANIAN ORTHODOX

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

Bookstore

This would be a perfect month to begin or add on to your home altar.

Why not stop by and see what we offer, such as:

- Charcoal
- Icons
- Incense
- Incense burner
- Vigil lights

Have you noticed the beautiful items from St. John Chrysostomos Monastery? What a special gift for an upcoming baptism, wedding or other special occasion.

Parish Council Meeting

The next meeting will be **Tuesday, September 16 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**. 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

Sun, Sept 7-Presbytera Elaine and Mariam

Sun, Sept 14-

Sun, Sept 21-

Sun, Sept 28

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

Offertory Schedule

Sunday, September 7 Group #2

Sunday, September 14 Group #1

Sunday, September 21 Group #2

Sunday, September 28 Group #1

Prosforo Schedule

Sunday, Sept 7 Ted Poledor

Sunday, Sept 14 Joan Prathaftakis

Sunday, Sept 21 Maria Angelos

Sunday, Sept 28 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

Giovanni Karakatsanis-Swartz

John Kungu

Tommy Limberopoulos

Matthew Mattheos

Alex Metros

Athan Mighion

Costa Nolan

Maximos Nolan

Stephen Price

Nicholas Samolis

Senior Acolytes:

Nicholas Karamalegos the Reader

Nicholas Karamitsos the Reader

Constantine Katris the Reader

Panagiotis Kurtis the Reader

Dimitri Napoleon the Reader

Makarios Ngure the Reader

Samuel Ngure the Reader

Mattheos Popyk the Reader

Yanni Samolis 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 your 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 and also at www.goarch.org

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

Catechetical Classes begin on Sunday, September 7. There will be a Blessing of the Waters service for the beginning of the Ecclesiastical Year. The children will stay in Church for the Blessing and then will go to their classrooms. We look forward to seeing everyone!

Coffee Hour Hosts and Hostesses are needed. The sign-up sheet is in the Fellowship Hall. Just a reminder that all monies donated during Coffee Hour throughout the school year go towards buying school supplies (curriculum books, paper, pencils, etc). This is currently our only fundraising. The Coffee Hour supplies (cups, napkins, coffee, creamer, sugar, plates, etc) are donated throughout the year. By having a host or hostess for each Sunday, we do not have to pay for snacks out of the school supply budget. Thank you for your support!

PLEASE NOTE: Only new students (preschool age or new to St. Andrew) need to fill out an enrollment form this year. They are on the table in the Catechetical School hallway. If you have any changes such as address, phone number, email, etc., Please let Billie or Cindy know ASAP. Thank you!



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.

Good Samaritans

New members are always welcome! Annual membership dues are \$20. Please make checks payable to Good Samaritans and mail to 52455 N. Ironwood Road. South Bend, IN 46635

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 three of them)
 - d. Wipe down counter
 - e. Turn off lights.

Thank you to our wonderful coffee hour hosts/hostesses for the month of **August:** Anna Tyrikos, Anna Napoleon, Mike Popyk, Anthoula Kanalos, Elizabeth Farr, and Elena Kristos. God bless you!

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 (7th-12th 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.

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; Athina Kamiotis, Vice president; Kelly Popyk, Treasurer; Mary Koucouthakis, Secretary; Irene Walsh, Advisor; Maria Giannakakis, Elena Kristos, Anna Tyrikos and Georgia Vello.

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

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.

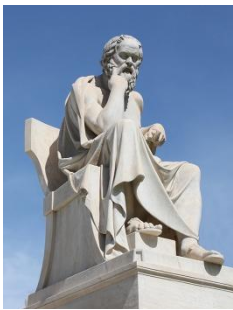
While other parishes charge registration fees as much as \$600 annually, ours has always been free of any tuition.

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

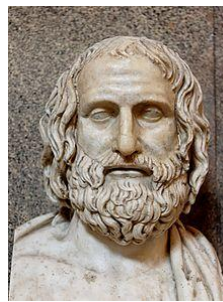
These are some of my thoughts and I am determined, as well as the Parish Council to succeed this time.

With sincere agape in Christ,

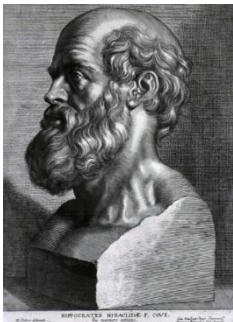
+Father George



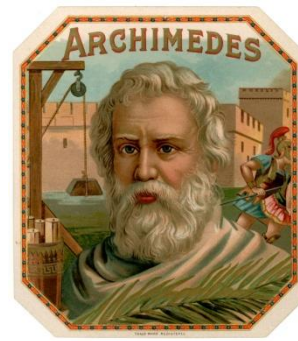
Socrates-Philosopher (Founder of Philosophy)



Euripides-Tragedian (Tragic Poet)



Hippocrates-Physician (Father of Western Medicine)



Archimedes-Mathematician, Physicist
Engineer, Astronomer, Inventor

Dear Parishioners,

The drive to complete the third phase of Iconography has begun. We invite and encourage everyone to donate towards this last phase. If you would like to make a donation towards a specific Icon, please contact Father George or Chris Kirgios. If you would like to make just a general donation, please make your checks out to St. Andrew Church and note in the memo line "Iconography." The attached drawing shows the schematics of this phase, below is the list and pricing. Thank you.

Plan numbers correspond to the accompanying drawings:

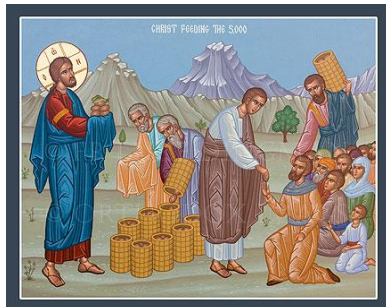
A) Choir Walls:

1) First Ecumenical Council:	\$30,000
2) Synaxis of the Melodists and Hymnographers:	\$20,000
3) Holy Fathers of Raitho & Sinai:	\$20,000
4) St. Christopher :	\$4,000
5) Sermon on the Mount:	\$20,000
6) Alaskan Saints:	\$10,000
7)	
a) St. Mark of Ephesos:	\$5,000
b) Medallion of scribe or hymnographer:	\$2,500
8)	
a) Ss: Kyrikos and Iouliti	\$5,000
b) Medallion of scribe or hymnographer:	\$2,500

B) Nathe West Wall:

Christ Feeding the 5,000	\$20,000
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Entire Cost: \$144,000



Εὐχαριστώ

To the Sunday School
children

may 2014

To the Sunday School children,

Thank you, from the bottom
of my heart, for the lovely
book cart. I will use it to
carry my supplies from the store room
to the library. The smaller cart
will be for you - the children.

Again Thank you Jonie Lampson