

## **Ministries of St. Andrew**

Acolytes – George Callas.....	271-1998
Adult Catechism – Pres. Elaine.....	273-1592
AHEPA – Paul Saros.....	233-8540
All Saints Society.....	
Archives – Aphro Pappas.....	288-9163
Cindy Crawford.....	271-7685
Bible Study – Fr. George.....	273-1592
Bookstore – Anna Napoleon.....	273-8827
Cantors – George Bilionis.....	269-429-0544
Catechetical School-Anna Napoleon....	273-8827
Choir/ Jr. Choir –Catherine Hostetler...	288-2930
Daughters of Penelope-	
Angela Magrames.....	259-4068
Good Samaritans – Terri Stavros.....	289-5000
GOYA – Terri Stavros.....	289-5000
Sue Stangas.....	273-4872
Hellenic Dance Troupe – Tina Assimos.	288-4105
Hellenic Cultural Society –	
Panos Antsaklis.....	277-7180
JOY – Jennifer Karamitsos.....	255-5733
Connie Turley.....	674-4284
Library – Bruno Zovich.....	246-1408
Offertory – Andrew Manos.....	273-1298
Philoptochos – Irene Walsh.....	273-1553
Three Hierarchs Greek School –	
Hristos Kirgios.....	277-4998

## **2011 PARISH COUNCIL MEMBERS**

Fr. George Konstantopoulos, Proistamenos	
Hristos Kirgios, Pres.....	277-4998
*Tina Assimos, Vice Pres.....	288-4105
Panos Arvanitis, Tres.....	269-469-6802
*John Madias, Sec.....	277-6223

Nick Giannakakis	*Vasilios Giannakakis
*Alex Himonas	Tom Limberopoulos
Peter Matheos	George Mighion
Kelly Popyk	Chris Strafford

\*Mary Jo Tirikos

\*Denotes term expires end of 2012

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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.



## GREEK ORTHODOX ARCHDIOCESE OF AMERICA

### OFFICE OF IONIAN VILLAGE

January 2012

Dear Reverend Clergy and Parish Youth Leaders  
of the Greek Orthodox Archdiocese of America,

On behalf of His Eminence Archbishop Demetrios, I am pleased to send you the Ionian Village 2012 Promotional Packet for distribution among the youth, young adults, and families of your parish. Ionian Village is the Summer Camping Ministry of our Archdiocese and has been leading trips of youth and young adults to Greece for over 40 years. Participants experience our Greek Orthodox faith and Hellenic culture in a unique and life changing way. If you unfamiliar with Ionian Village, I invite you to either visit our website or contact our office. I thank you for encouraging the young people of your Parish to participate in our spiritually enriching programs.

This summer we are again offering two summer camping sessions (for youth ages 13-18):

**Summer Travel Camp: June 29 – July 18, 2012** and  
**Byzantine Venture: July 25 – August 13, 2012**

*Our summer camping sessions are based at the beautiful Ionian Village campgrounds on the Ionian Sea and bring our campers to inspiring historical and religious sites across Greece. Trips vary slightly each session and include Zakynthos, Olympia, Patra, Kefallonia, Kalavrita, Athens, Kerkyra, Aegina, Mystra and Epidavros.*

In addition, we are excited to be expanding our **Spiritual Odyssey** program (for young adults ages 19-28) by offering three unique trips:

**Spiritual Odyssey: Cyprus and Constantinople: May 30 – June 9, 2012**

*Two of the Mediterranean's best kept secrets: Cyprus, a treasure trove of historical and religious history, and Constantinople, the center of our Orthodox faith*

**Spiritual Odyssey: The Greek Mainland: June 10 – June 20, 2012**

*A journey through Greece's diverse history: Byzantine Thessaloniki, Classical Athens, and the timeless monasteries of Meteora, plus a visit to the iconic grounds of Ionian Village*

**Spiritual Odyssey: The Greek Islands: July 15 – July 25, 2012**

*A sampling of the beauty and tranquility of the Aegean, with a taste of four unique island cultures: Crete, Santorini, Patmos, and Tinos.*

I kindly ask that you use the enclosed promotional materials to help inform potential participants and their families of Ionian Village's programs:

- **Promotional Posters:** I am enclosing 2 posters, one for each of our programs (Summer Camp and Spiritual Odyssey). Please place the posters in a high traffic area easily accessible to the youth and young adults of your parish.
- **Bookmarks for Summer Camp and Postcards for Spiritual Odyssey:** Please place these in your Church Narthex or another high traffic area. Feel free to distribute at your next GOYA or YAL gathering, or to interested individuals!

Registration for all programs is now open and can be completed online at our website, [www.ionianvillage.org](http://www.ionianvillage.org). The Ionian Village website contains additional information about our programs including registration deadlines, scholarship opportunities and fundraising ideas.

Please contact the Office of Ionian Village at [ionianvillage@goarch.org](mailto:ionianvillage@goarch.org) or 212-570-3536 if you would like additional copies of the enclosed materials or if you are interested in scheduling an Ionian Village Presentation. I would be more than happy to visit your Parish to speak with interested youth and young adults about our programs.

Again, I thank you for your continued support of Ionian Village!

In Christ,



Father Evagoras Constantinides  
Director of Ionian Village



# Pastoral Message

“Those who thirst for spiritual blessings  
Perform their good deeds in secret,  
Not noising them abroad in markets,  
But ceaselessly pray in the depths of our hearts:  
For He who sees all that is done in secret,  
Will reward us for our abstinence.  
Let us fulfill the fast without sad faces,  
But ceaselessly pray in the depths of our hearts:  
Our Father, Who art in heaven,  
Lead us not into temptation,  
But deliver us from evil.”

[Cheese-Fare Wednesday of Fourth Week]

Beloved brothers and sisters in Christ,

Christ is in our midst! He was is and ever shall be. Ο Χριστός ἐν τῷ μέσῳ ἡμῶν. Καὶ ἦν καὶ ἐστὶ καὶ ἔσται.

The Great Fast is indeed a time of spiritual struggle and renewal. It is a time of purifying ourselves of wickedness and wanting to set our lives right and finding peace. It is a time of humble prayer and sincere repentance. It is a time to respond to the divine words of our Savior Jesus Christ who said, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me” (St. Matthew 16:24). Saint Theophylaktos writes: “He who follows behind Jesus is not he who only confesses Him to be the Son of God, but rather it is he who also undergoes all tribulations and endures them... He that has mortified and crucified himself to the world is he that takes up his cross”.

In the Philokalia we read the words of Saint John Cassian who says, “The thief on the cross certainly did not receive the Kingdom of Heaven as a reward of his virtues, but as a grace and mercy of from God. He can serve as an authentic witness that our salvation is given to us only by God’s mercy and grace. All the holy masters knew this and unanimously taught that perfection in holiness can be achieved only through humility”. The Lord Himself teaches us, saying: “Learn of Me, for I am meek and humble in heart; and you shall find rest unto your souls” (St. Matthew 11:29). Learn not from Angels, nor from men, but from Me, He says; that is, from the Higher Wisdom.

As the followers of Christ we still have much to learn from Him. Our Lord taught by example and gave us the new life that leads to salvation and the Kingdom of Heaven. And just as He is meek we too must walk with meekness. “And meekness of the soul is, according to the inner man, the restraint of anger, the taming of rage, and when one, being saddened by another, does not revenge himself even if he can and accepts vexations without causing them in return. Meekness is when one does not grieve anyone either in word or deed or in command, but rather gladdens the heart of every man by his manner of acting”. The prophetic word says, “The meek shall inherit the earth, and shall delight themselves in the abundance of peace” (Psalm 36:11).

When we come to understand the true spirit of Holy and Great Lent then and only then can it be of spiritual benefit to us. Following anything blindly and as a matter of tradition it will not of any spiritual value for us.

If we are practicing Christians we already know that Christian living is not and can never become static. Saint Paul writes to the Thessalonians, “We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other” (2

Thessalonians 1:3). Also, "...as new born babes, desire the pure milk of the word, that you may grow thereby, if indeed you have tasted that the Lord is gracious" (1 Peter 2:2-3).

We have been endowed with many God-given talents that we must use to benefit our fellow man and not act selfishly and bury it in the ground. "He who buries the talent is he who cares only for his own benefit and not for that of others, and he is condemned." May Our Heavenly King and Lord Jesus Christ truly bless all of you abundantly and "create in me a clean heart" (Psalm 50: (51) 10).

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

✠Father George

### **Your Prayers Help**

"...I was sick and you visited Me..." St. Matthew 25:36. "Holy Father, Physician of our souls and bodies, have mercy, forgive and heal thy servants." The following brothers and sisters in Christ need your constant prayers and love, *recovering at home or ill at home/hospital*: Maria Billionis (home), Helen McCormick (home), Leon Andrews (home), Helen Kaldis, Mary Rudhman (home), Mary Manos (home), Chris and Peggy Bouris (home), and Telesila Yustwan (Home).

*In nursing homes or home bound*., Bill and Betty Kanalos (Brentwood at Niles), Amelia Morris (home), Mary Christos (Hearth at Juday Creek), Mario Rekos (Morningside), Anna Moskolis (Kindred), John Kouroubetes (Woodridge), and Dina Polezoes (Hubbard Hill)

# Ecclesiastical Calendar

<p>Thu, Mar 1     1<sup>st</sup>, 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup> Hours 9a Great Canon IV 6:30pm</p>	<p>Fri, Mar 16     Presanctified Liturgy 9am 3<sup>rd</sup> Salutations to the Theotokos 6:30pm</p>
<p>Fri, Mar 2     Presanctified Liturgy 9am 1<sup>st</sup> Salutations to the Theotokos 6:30pm</p>	<p>Sat, Mar 17     Great Vespers 5pm</p>
<p>Sat, Mar 3     2<sup>nd</sup> Saturday of Souls 9:00 Orthros 10:00 Divine Liturgy</p>	<p>Sun, Mar 18     Sunday of the Holy Cross 9:00 Orthros 10:00 Divine Liturgy Solemn Vespers 7pm</p>
<p>Sun, Mar 4     Sunday of Orthodoxy 9:00 Orthros 10:00 Divine Liturgy Pan-Orthodox Vespers 6p (at Ss. Peter &amp; Paul SOC)</p>	<p>Mon, Mar 19     1<sup>st</sup>, 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup> Hours 9a</p>
<p>Mon, Mar 5     1<sup>st</sup>, 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup> Hours 9a</p>	<p>Tue, Mar 20     1<sup>st</sup>, 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup> Hours 9a</p>
<p>Tue, Mar 6     1<sup>st</sup>, 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup> Hours 9a</p>	<p>Wed, Mar 21     Presanctified Liturgy 6:30p</p>
<p>Wed, Mar 7     Presanctified Liturgy 6:30p</p>	<p>Thu, Mar 22     1<sup>st</sup>, 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup> Hours 9a Compline Service 6:30p</p>
<p>Thu, Mar 8     1<sup>st</sup>, 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup> Hours 9a Compline Service 6:30pm</p>	<p>Fri, Mar 23     Presanctified Liturgy 9am 4<sup>th</sup> Salutations to the Theotokos 6:30pm</p>
<p>Fri, Mar 9     Presanctified Liturgy 9am 2<sup>nd</sup> Salutations to the Theotokos 6:30pm</p>	<p>Sat, Mar 24     Great Vespers 5pm</p>
<p>Sat, Mar 10     Great Vespers 5pm</p>	<p>Sun, Mar 25     Annunciation 9:00 Orthros 10:00 Divine Liturgy Solemn Vespers 7pm</p>
<p>Sun, Mar 11     Sunday of St. Gregory 9:00 Orthros 10:00 Divine Liturgy Solemn Vespers 7pm</p>	<p>Mon, Mar 26     1<sup>st</sup>, 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup> Hours 9a</p>
<p>Mon, Mar 12     1<sup>st</sup>, 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup> Hours 9a</p>	<p>Tue, Mar 27     1<sup>st</sup>, 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup> Hours 9a</p>
<p>Tue, Mar 13     1<sup>st</sup>, 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup> Hours 9a</p>	<p>Wed, Mar 28     Presanctified Liturgy 6:30p</p>
<p>Wed, Mar 14     Presanctified Liturgy 6:30p</p>	<p>Thu, Mar 29     1<sup>st</sup>, 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup> Hours 9a Entire Canon of St. Andrew 5pm</p>
<p>Thu, Mar 15     1<sup>st</sup>, 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup> Hours 9a Compline Service 6:30p</p>	<p>Fri, Mar 30     Presanctified Liturgy 9am Akathist Hymn 6:30pm</p>
	<p>Sat, Mar 31     Great Vespers 5pm</p>

## Monthly Calendar

Monday, March 5 <sup>th</sup>	Good Samaritans 6pm
Wednesday, March 7 <sup>th</sup>	Lenten Meal hosted by Good Samaritans
Thursday, March 8 <sup>th</sup>	Philoptochos 7pm
Saturday, March 10 <sup>th</sup>	Bulletin Info deadline
Wednesday, March 14 <sup>th</sup>	Lenten Meal hosted by Philoptochos
Tuesday, March 13 <sup>th</sup>	Parish Council 7pm
Wednesday, March 21 <sup>st</sup>	Lenten Meal hosted by HCS/Greek School/Dance Troupe
Wednesday, March 28 <sup>th</sup>	Lenten Meal hosted by GOYA/JOY

## Mark Your Calendars

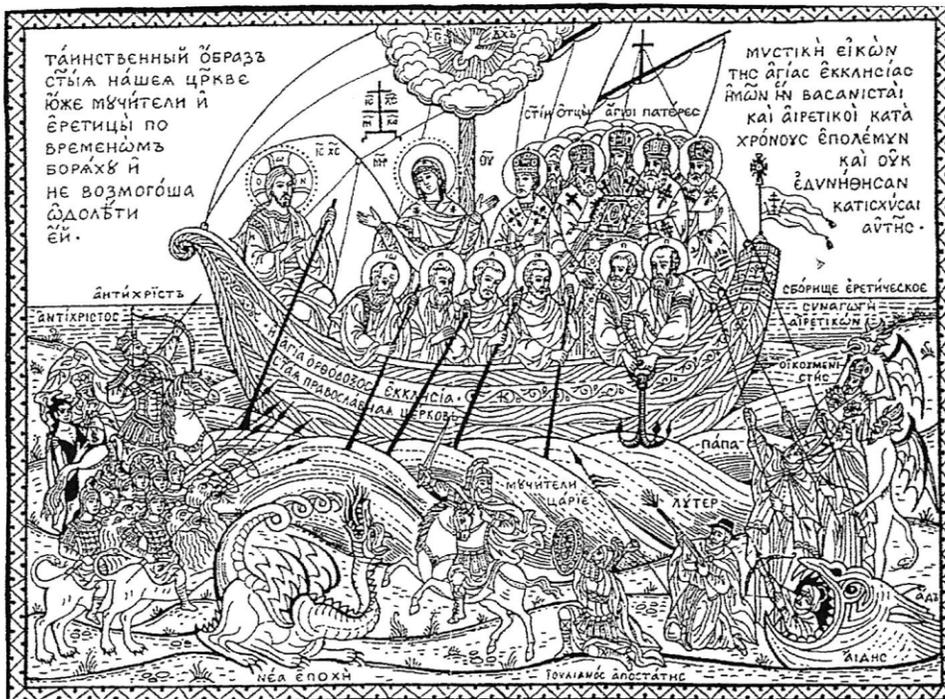
Wednesday, April 4 <sup>th</sup>	Lenten Meal hosted by Parish Council
Thursday, April 5 <sup>th</sup>	Philoptochos 7pm
Sunday, April 8 <sup>th</sup>	Palm Sunday Dinner
Sunday, April 15 <sup>th</sup>	Great and Holy Pascha
Friday, April 27 <sup>th</sup>	Ellen Karris-Stand-up Comic
June 8-10, 2012	Grecian Festival
Friday, October 26 <sup>th</sup>	Trivia Night
June 7-9, 2013	Grecian Festival

## Orthodox Churches of Michiana Invite You to the Celebration of the Triumph of Orthodoxy

SUNDAY, MARCH 4<sup>TH</sup>, 2012 AT 6:00 PM

Hosted by Saints Peter and Paul Serbian Orthodox Church  
Guest Homilist Rev. Radovan Jakovljevic

**“We accept and confirm the councils of the holy fathers, and their traditions  
and writings which are agreeable to divine revelation!”**



По стенописи от 1817 г. Зографски манастир, Атон.

After a fresco of 1817. The Zograph Monastery, Athos.

**Saints Peter and Paul  
Serbian Orthodox Church  
59250 Keria Trail  
South Bend, Indiana 46614  
574-291-9314**

**“No one could describe the Word of the Father;  
but when He took flesh from you, O Theotokos,  
He accepted to be described, and restored the  
fallen image to its former beauty. We confess  
and proclaim our salvation in word and images.”**

Please join us for a light Lenten meal after the service in the social hall.

# GREAT AND HOLY LENT

Second Sunday of Holy Lent

Ikos

Thou has appeared on earth as an Angelic Messenger, proclaiming unto mortal men the mysteries of God. Endowed with a human mind and flesh, yet speaking with the voice of the bodiless powers, Thou has filled us with amazement, O Saint inspired by God, and Made us cry aloud to thee:

Hail. For through thee the darkness is dispelled: Hail, for through thee the light has returned. Hail, messenger of the uncreated Godhead: Hail, reprove of created folly. Hail, height impossible to climb, that tells us of God's nature: Hail, depth hard to scan, that speaks of His energy. Hail, for thou hast rightly proclaimed God's glory: Hail, for thou hast denounced the opinions of evildoers. Hail, torch that shows us the Sun: Hail, cup filled with nectar. Hail, for through thee the truth has shone forth: Hail, for through thee falsehood has been plunged in darkness. Hail, preacher of grace!

[ The Second Sunday in Lent the Church celebrates the memory of Saint Gregory Palamas ]

Great and Holy Lent or the Great 40 Day Fast, is the most significant fasting season in the Orthodox Christian Tradition, which prepares Orthodox Christians for the greatest fast of the Ecclesiastical year, All-Holy Pascha.

The Lenten holy season is inaugurated in the Church with word of the Prophet Joel. The message is proclaimed in the midst of the congregation: "Sanctify a fast, call a solemn assembly. Gather the elders and all the inhabitants of the land to the house of the Lord your God; and cry to the Lord" (Joel 1:14).

The fast is proclaimed because the people have sinned. They have lost the protection of God because of their offenses. They have been unfaithful. They have gone after false gods. They have served the creature rather than the Creator Who is God over all. Their minds have grown dark. Their hearts have become hard. Their necks have grown stiff. Their bodies have been defiled. They have lost the joy and gladness that comes from communion with the Lord. They have all gone astray, every one to his own way. And the power of wickedness has overcome them. So every one of them, from the least to the greatest must return to the Lord. It is a corporate action, a total effort from which no one is excluded. It is an act of the Church herself.

"Yet even now," says the Lord, "return to Me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments." Return to the Lord, your God, for He is gracious and merciful, slow to anger, and abounding in steadfast love, and repents of evil." (Joel 2:12-13)

As we enter the Holy and Great Fast we understand, as Orthodox Christians, that it is the beginning of a long but beautiful spiritual journey that leads to the All-Holy Pascha. In accordance with our Holy Tradition, Great Lent is for the Orthodox Christian, on the one hand, a time of radiant sorrow, and simultaneously with this, it is a difficult journey, marked by struggle, to the shining and beautiful goal of the feast of the Resurrection of Our Lord and Savior Jesus Christ.

Why have we called the time of Great and Holy Lent a time of radiant sorrow? We experience sorrow because we are conscious that we have departed from the Father's house into a far country, that in our vain and distracted life we have not preserved the purity of our baptismal garment, in which we were clothed when we entered the Holy Church through our baptism and Chrismation. Through our reckless wasting of the gifts given by our Creator we have stripped ourselves of our original glory, wisdom, beauty and strength.

"As the man who fell among thieves and was wounded, I too have fallen through my sins and my soul is wounded. To whom shall I flee for refuge, guilty that I am, if not to Thee, the merciful Physician of our souls? Pour on me, O God, the oil of Thy great mercy. Sinner though I be, O Savior, cut me not down as the barren fig tree. Grant me forgiveness for my many years of sin, and water my soul with tears of repentance, that as fruit I may offer Thee acts of mercy and compassion." [Stichera for Sunday Vespers]

The sorrow is radiant because we know that Almighty God accepts us who return to Him with the very same love and readiness to forgive with which the father accepted and forgave the prodigal son of the parable.

Therefore, this mystical union of sorrow and hope, darkness and light, becomes the cleansing and renewal, and that the Lord will come to my aid.

The purpose of Great and Holy Lent is to prepare the Orthodox Christian faithful to not only commemorate, but to enter into the Passion and Resurrection of Jesus Christ. The totality of the Orthodox Christian life centers on the Anastasi.

All faithful members of the Church of God know that observance of the Lenten season is characterized by fasting from certain foods, intensified private and public prayer, self-examination, confession, personal improvement, repentance and restitution for sins committed, and almsgiving. The foods traditionally abstained from are meat and dairy products, wine and olive oil. (According to some traditions, only olive oil is abstained from; in others, all vegetable oils.) Since strict fasting is canonically forbidden on the Saturday (Sabbath) and the Lord's Day (Kyriaki), wine and oil are permitted on Saturdays and Sundays. If the Great Feast of the Annunciation falls during Great Lent, then fish is permitted.

Besides the additional liturgical celebrations described, Orthodox Christians are expected to pay closer attention to an increase their private prayer. According to Orthodox theology, when asceticism is increased, prayer must be increased also. The Church Fathers have referred to fasting without prayer as "the fast of the demons" since the demons do not eat according to their incorporeal nature, but neither do they pray.

Great and Holy Fast is unique in that, liturgically, the weeks do not run from Sunday to Saturday, but rather begin on Monday and end on Sunday, and most weeks are named for the lesson from the Gospel which will be read at the Divine Liturgy on its concluding Sunday. This is to illustrate that the entire holy season is anticipatory, leading up to the greatest Sunday of all: Pascha.

Holy Lent lasts for forty days. The journey of the chosen people of God from Egyptian slavery to the Promised Land lasted for forty years. Our Lord Jesus Christ after His Holy Baptism was led by the Holy Spirit to the wilderness where he fasted and prayed for forty days before He began His earthly ministry. Being sinless Himself, He gave us an example of renewal through fasting and prayer. And for us this is a forty-day journey to the sweet light of Holy Pascha, for the feast of the Resurrection of Christ is not simply a great feast, but is the very essence and core of our Christian faith.

On weekdays of Holy Lent, the Divine Liturgy is not celebrated, because the joy of the Divine Eucharist is contrary to the attitude of repentance which predominates on these days. However, since it is considered especially important to receive the Holy Mysteries (Holy Communion) during this holy season, the Liturgy of the Presanctified Gifts—also called the Liturgy of Saint Gregory the Dialogist—may be celebrated on weekdays. Technically, this is not actually a Divine Liturgy, but rather a Vespers service at which a portion of the Holy Body and Precious Blood of Christ, which was reserved the previous Sunday, are distributed to the faithful. Most parishes and monasteries celebrate this Liturgy only on Wednesdays, Fridays and feast days, but it may be celebrated on any weekday of Great Lent. On Saturday and Sunday the Divine Liturgy may be celebrated as usual. On Saturdays, the usual Saint John Chrysostom is celebrated; on Sundays the more solemn and penitential Divine Liturgy of Saint Basil the Great is used.

An interesting difference between the Eastern Orthodox and Western (Roman Catholic) observances is that while in the West the chanting of Alleluia ceases during Lent, in the Eastern Orthodox Tradition its use is increased. This is because for the Orthodox, fasting should be joyous, and the sense of unworthiness must always be tempered with hope in God's forgiveness. In fact, days which follow the Lenten pattern of services are referred to as "days with Alleluia". This theme of "Lenten joy" is also found in many of the hymns of the Triodion, such as the stichera which begin with the words: "The Lenten Spring has dawned!... (Vespers Aposticha, Wednesday of Cheesefare Week) and "Now is the season of repentance; let us begin it joyfully, O brethren..." (Matins, Second Canon, Ode 8, Monday of Cheesefare Week).

The making of prostrations (metanoies) during the holy services increases as well. The one prayer that typifies the Lenten services is the Prayer of Saint Ephraim, which is said at each service on weekdays, accomplished by full prostrations (megales metanoies). One translation of it reads:

O Lord and Master of my life! A spirit of idleness, despondency, ambition and idle-talking, give me not. But rather, a spirit of chastity, humble-mindedness, patience and charity, bestow upon me thy servant. Yes, my King and Lord, grant me to see my own failings and refrain from judging others: For blessed art Thou unto ages of ages. Amen.

The public reading of Holy Scripture is increased during Great and Holy Fast. The Psalter (Book of Psalms) is normally read through once a week during the course of the Daily Office; however, during Great Lent, the number of Psalms is increased so that the *entire Psalter is read through twice during each of the Six Weeks (during Holy Week it is read through once)*. Readings from the Old Testament are also increased, with the Books of Genesis, Proverbs, and Isaiah being read through almost in their entirety at the Sixth Hour and Vespers (during Cheesefare Week, the readings at these services are taken from Joel and Zechariah, while during Holy Week they are from the Books of Exodus, Ezekiel and Job). *Uniquely, on weekdays of Great and Holy Lent there is no public reading of the Epistles or Gospels*. This is because the readings are particular to the Divine Liturgy, which is not celebrated on weekdays of Great Fast. There are, however, Epistles and Gospels appointed for each Saturday and Sunday.

During the Holy Fast, the Church also increases its prayer for the dead, not only reminding the believer of his/her own mortality, and thus increasing the spirit of penitence, but also to remind him of his Christian obligation of philanthropy in praying for the departed. A number of Saturdays during Great Lent are Saturdays of the Souls (psychosavvata), with many of the hymns of the Daily Office and at the Divine Liturgy dedicated to remembrance of those that have fallen asleep in the Lord. These Saturdays are:

- The Saturday of Meatfare Week  
The Second Saturday of Great Lent  
The Third Saturday of Great Lent  
The Fourth Saturday of Great Lent

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## ΤΡΙΩΔΙΟ – ΠΡΟΕΤΟΙΜΑΣΙΑ ΤΗΣ ΣΑΡΑΚΟΣΤΗΣ

( Ιερά Μονή Ασωμάτων – Πετράκη)

‘ Όταν κάποιος ξεκινάει ένα ταξίδι θα πρέπει να ξέρει που πηγαίνει. Αυτό συμβαίνει και με τη Μεγάλη Σαρακοστή. Πάνω απ’ όλα η Μ. Σαρακοστή είναι ένα πνευματικό ταξίδι που προορισμός του είναι το Πάσχα, «η Εορτή των Εορτών». Η νέα ζωή η οποία πριν δύο χιλιάδες περίπου χρόνια «ανέτειλε εκ του τάφου», προσφέρθηκε σε μας, σε όλους εκείνους που πιστεύουν στο Χριστό. Μας δόθηκε τη μέρα που βαφτιστήκαμε.

Έτσι το Πάσχα πανηγυρίζουμε την Ανάσταση του Χριστού σαν γεγονός που έγινε και ακόμη γίνεται σε μας. Γιατί ο καθένας μας έλαβε το δώρο αυτής της νέας ζωής. Είναι ένα δώρο που ριζικά αλλάζει τη διάθησή μας απέναντι σε κάθε κατάσταση αυτού του κόσμου, ακόμη και απέναντι στο θάνατο. Επιβεβαιώνουμε θριαμβευτικά το: «νικήθηκε ο θάνατος». Φυσικά υπάρχει ακόμα ο θάνατος, είναι σίγουρος, τον αντιμετωπίζουμε, και κάποια μέρα θα έρθει και για μας. Αλλά όλη η πίστη μας είναι ότι με το δικό Του θάνατο ο Χριστός άλλαξε τη φύση ακριβώς του θανάτου. Τόν έκανε πέρασμα – «διάβαση», «Πάσχα» - στη βασιλεία του Θεού μεταμορφώνοντας τη δραματικότερη τραγωδία σε αιώνιο θρίαμβο, σε νίκη. Με το «Θανάτω θάνατον πατήσας», μας έκανε μετόχους της Ανάστασής Του.

Τέτοια είναι η πίστη της Εκκλησίας μας. Εμείς ξεχνάμε όλα αυτά γιατί είμαστε απασχολημένοι, τόσο βυθισμένοι στις καθημερινές έγνοιες μας, που ξεχνάμε ακόμα και το θάνατο και τελικά, εντελώς αιφνιδιαστικά, μέσα στις «απολαύσεις της ζωής μας» μας έρχεται τρομακτικός, αναπόφευκτος, παράλογος.

Πραγματικά ζούμε σαν να μην ήρθε ποτέ Εκείνος. Αυτή είναι η μόνη πραγματική αμαρτία, όλων κατ’ όνομα χριστιανών. Άν το αναγνωρίσουμε αυτό, τότε μπορούμε να καταλάβουμε τι είναι το Πάσχα και γιατί χρειάζεται και προϋποθέτει τη Μεγάλη Σαρακοστή. Ολόκληρη η λατρεία της Εκκλησίας μας είναι οργανωμένη γύρω από το Πάσχα, που είναι το Τέλος και που ταυτόχρονα είναι και η Αρχή. Για πολλούς από τού χριστιανούς, η Μεγάλη Σαρακοστή αποτελείται από τυπικούς κανόνες που επικρατεί το αρνητικό στοιχείο, όπως η αποχή απο ορισμένα φαγητά. Όμως σκοπός της είναι να «μαλακώσει» τη καρδιά μας τόσο, ώστε να μπορεί να αποκτήσει την εμπειρία της κρυμμένης «δίνιας και πείνιας» για επικοινωνία με το Θεό. Αυτή η «ατμόσφαιρα» της Μ. Σαρακοστής δημιουργείται βασικά τη λατρεία τους ύμνους του Τριωδίου που οι ιεροί υμνογράφοι σύνθεσαν και οργάνωσαν όλες τις ακολουθίες, με θαυμαστή κατανόηση της ανθρώπινης ψυχής.

Τό ΤΡΙΩΔΙΟ είναι ένα λειτουργικό βιβλίο που περιλαμβάνει ύμνους και βιβλικά αναγνώσματα για την κάθε μέρα της περιόδου της Μ. Σαρακοστής, η οποία αρχίζει με την Κυριακή του Τελώνη και του Φαρισαίου και τελειώνει με τον Εσπερινό του Αγίου και Μεγάλου Σαββάτου.

Η άγνοια των ύμνων του Τριωδίου είναι η βασική αιτία που μας κάνει σιγά σιγά να παραμορφώνουμε τη κατανόηση, το σκοπό και το νόημα της Μεγάλης Σαρακοστής.

Πολύ πριν αρχίσει η Μ. Σαρακοστή, η Εκκλησία μας αναγγέλει ότι πλησιάζει και μας καλεί να μπούμε στην περίοδο της προετοιμασίας γι' αυτή. Γιατί; Γιατί η Εκκλησία έχει μιά βαθειά ψυχολογική γνώση της ανθρώπινης φύσης. Ξέροντας την έλλειψη αυτοσυγκέντρωσης και την τρομακτική «κοσμικότητα» της ζωής μας, αναγνωρίζει την αδυναμία μας να αλλάξουμε αυτόματα, να πάμε ξαφνικά από μιά πνευματική η διανοητική κατάσταση σε μιά άλλη. Έτσι, αρκετά πρίν αρχίσει η ουσιαστική προσπάθεια, η Εκκλησία προκαλεί τη προσοχή μας στη σοβαρότητα της Μ. Σαρακοστής και μας καλεί να σκεφθούμε τη σημασία της.

Αυτή η προπαρασκευαστική περίοδος περιλαμβάνει της Κυριακές: α) Του Τελώνη και του Φαρισαίου, που αναφέρεται στην Ταπείνωση. Β) Του Ασώτου, που αναφέρεται στην μετάνοια. Γ) Της Απόκρεω, που αναφέρεται στην Τελευταία Κρίση και στη χριστιανική αγάπη και δ) Της Τυροφάγου, η της Συγγνώμης που θεμόμαστε της εξορίας από τον Παράδεισο των Πρωτοπλάστων.

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## ΜΕΓΑΛΗ ΤΕΣΣΑΡΑΚΟΣΤΗ

Από τη Δευτέρα μετά την Κυριακή της Τυρινής αρχίζει η Μεγάλη Τεσσαρακοστή και τελειώνει την Παρασκευή πριν από το Σάββατο του Λαζάρου (σύνολο 40 ημέρες). Είναι περίοδος αυστηρής νηστείας, εκτενών ιερών ακολουσιών και γενικώς πνευματικής περισυλλογής και μετανοίας. Ακολουθού το Σάββατο του Λαζάρου και η Κυριακή των Βαΐων (συνδεδεκές ημέρες της Μεγάλης Τεσσαρακοστής με τη Μεγ. Εβδομάδα). Στο τέλος του Τριωδίου βρίσκεται η Μεγάλη και Αγία Εβδομάδα, όπου η Σταύρωση και η Ανάσταση του Κυρίου μας Ιησού Χριστού, αποτελούν το κέντρο της ζωής μας και της ορθόδοξης πίστης μας.

Στήν Α΄ Οικουμενική Σύνοδο οι Άγιοι Πατέρες θέσπισαν την 40 ημερη αυτή νηστεία, κατά μίμηση της 40ήμερης νηστείας του Κυρίου στην έρημο, ώστε προετοιμασμένοι με προσευχές και ελεημοσύνες, με νηστείες και αγρυπνίες, με δάκρυα και εξομολόγηση και καθαρή συνείδηση, να εορτάσουμε τις άγιες ημέρες των Παθών και της Αναστάσεως του Κυρίου μας.

Νηστεύουμε για τα ιδικά μας αμαρτήματα, λέει ο Άγιος Χρυσόστομος και όχι για το Πάσχα η τη Σταύρωση του Κυρίου μας.

Λέγεται η Τεσσαρακοστή αυτή «Μεγάλη», γιατί:

Α. Είναι μεγάλα τα γεγονότα στα όποια οδηγούμαστε (Πάθη – Ανάσταση).

Β) Η νηστεία την περίοδο αυτή είναι αυστηρή και διαφέρει από τη νηστεία της Τεσσαρακοστής των Χριστουγέννων. Δηλ. Είναι αλάδωτη (δέν τρώμε λάδι), πλην Σαββάτου και Κυριακής. Όλες τις άλλες ημέρες τρώμε ξηροφαγία η αλάδωτα φαγητά. Εννοείται ότι αυτή τη νηστεία την εφαρμόζουν οι υγιείς. Όσοι έχουν προβλήματα υγείας, παίρνουν ευλογία από τον Εξομολόγο, τον Πνευματικό τους και ρυθμίζουν τό ζήτημα. Η νηστεία είναι παθοκτόνος και όχι σωματοκτόνος.

Η πρώτη ημέρα της Μεγάλης Τεσσαρακοστής λέγεται «Καθαρά Δευτέρα», καθώς και όλη η πρώτη εβδομάδα «Καθαρά Εβδομάς», επειδή οι πιστοί «καθαίρονται δια της νηστείας». Ήδη «Το Στάδιο των αρετών ηνέωκται οι βουλόμενοι αθλήσαι...» μπορούν να εισέλθουν στον πνευματικό αγώνα, για να λάβουν αμάραντο «στέφανον παρά του Παμβασιλέως Χριστού...»

Η «Καθαρά Δευτέρα» είναι για πολλούς αργία και ως πρώτη ημέρα της Τεσσαρακοστής, επιβάλλεται να την αρχίσουν σωστά με τον πρωινό εκκλησιασμό. Το απόγευμα τελείται το πρώτο Μέγα Απόδειπνο.

## Οι Κυριακές της Μεγάλης Τεσσαρακοστής

Κάθε Κυριακή της Σαρακοστής έχει και διαφορετικό εορτολογικό θέμα:

Η Α΄ Κυριακή είναι η Κυριακή της Ορθοδοξίας. Εορτάζουμε την αναστήλωση των Εικόνων (843 μ.Χ) από την Αγία Αυτοκράτειρα Θεοδώρα και τον Πατριάρχη Μεθόδιο. Θεσπίστηκε από τούς Αγίους Πατέρες για να στηρίζει τους πιστούς στην Ορθόδοξη πίστη και να τους προστατεύει από τις αιρέσεις. Περισσότερα από 100 χρόνια κράτησε ο «πόλεμος» αυτός, τον οποίο σταμάτησε η αυτοκράτειρα Θεοδώρα και ο γιός της Μιχαήλ, αναστηλώνοντας τις εικόνες εντός των Ιερών Ναών. Την ανάμνηση αυτής της αναστηλώσεως, με λιτανείες των Εικόνων, εορτάζουμε την ημέρα αυτή, διότι εμείς οι Ορθόδοξοι τιμούμε και δοξάζουμε τους Αγίους, τους Αγγέλους και περισσότερο πάντων την Παναγία μας, αλλά μόνο στον Τριαδικό Θεό προσφέρουμε Λατρεία. Άλλο λατρεία και άλλο τιμή και σεβασμός, ο οποίος δεν απευθύνεται στην εικόνα, αλλά «διαβαίνει επί το Πρωτότυπον».

Η Β΄ Κυριακή έχει αφιερωθεί στον επίσκοπο Θεσσαλονίκης άγιο Γρηγόριο τον Παλαμά, υπερασπιστή και στύλο της ορθόδοξης πίστης κατά την περίοδο των λεγομένων «ησυχαστικών ερίδων» το 14<sup>ο</sup> αιώνα.

Η Γ΄ Κυριακή είναι η Κυριακή της Σταυροπροσκυνήσεως. Το νόημα αυτής της Κυριακής είναι εμφανές: Καθώς βρισκόμαστε στη μέση της Μ. Τεσσαρακοστής, έχουμε αρχίσει να κουραζόμαστε από την πνευματική προσπάθεια (νηστεία, προσευχή). Χρειαζόμαστε λοιπόν βοήθεια και ενθάρρυνση, για να σηκώσουμε τον προσωπικό μας σταυρό. Αυτή τη βοήθεια παίρνουμε ατενίζοντας το Σταυρό του Χριστού, που υψώνεται στο μέσο των ναών και καλούμαστε να τον προσκυνήσουμε.

Η Δ΄ Κυριακή είναι αφιερωμένη στον άγιο Ιωάννη συγγραφέα της Κλίμακας. Η μνήμη του εορτάζεται και την 30<sup>η</sup> Μαρτίου, αλλά επειδή η Κλίμαξ των λόγων του είναι προσφιλέσ ανάγνωσμα των πιστών την περίοδο αυτή, επαναλαμβάνεται σήμερα.

Η Ε΄ Κυριακή είναι αφιερωμένη στην οσία Μαρία την Αιγυπτία. Η μνήμη της εορτάζεται την 1<sup>η</sup> Απριλίου, προβάλλεται όμως και σήμερα προς διέγερση των ραθύμων και αμαρτωλών εις μετάνοια.

Στην περίοδο αυτή πραγματοποιούνται πολλές και σημαντικές αλλαγές. Δηλ. Καθιερωμένο τυπικό: Τό πρωί ακολουθία του Μεσονυκτικού και Όρθρου με ή χωρίς Θεία Λειτουργία και το απόγευμα ή ακολουθία του Εσπερινού.

Αιτία των αλλαγών είναι οι νέες ακολουθίες που προστίθενται στην περίοδο αυτή: Η Λειτουργία των Προηγιασμένων Δώρων, που συνήθως τελείται Τετάρτη και Παρασκευή, οι Χαιρεστίμοι και το Μέγα Απόδειπον. Έτσι παρουσιάζονται οι ακόλουθες περιπτώσεις:

Α. Το πρωί της Δευτέρας, Τρίτης και Πέμπτης τελούνται:

1. Μεσονυκτικός και Όρθρος,
2. Οι Ωρες (Α΄, Γ΄, ΣΤ και Θ΄),
3. Ο Εσπερινός του απογεύματος (στον οποίο, φυσικά, τιμάται ο Άγιος της επόμενης ημέρας).

[συνέχεια]

**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 below). 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.**

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

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

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

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

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

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

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

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

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

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

## ST. ANDREW PARISH BY-LAWS

### PARISHIONERS

#### Article 2, Section 5:

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

- A. A parishioner who has paid his/her stewardship pledge in FULL FOR THE PREVIOUS YEAR AND HAS SIGNED AND SUBMITTED HIS/HER STEWARDSHIP PLEDGE CARD FOR THE CURRENT YEAR IS ELIGIBLE TO VOTE AT THE SPRING PARISH ASSEMBLY.
- B. A parishioner who has paid his/her stewardship pledge in FULL for the previous year and who has paid FIFTY PERCENT (50%) 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.

## 2012 Pledged Stewards

Mr. & Mrs. Nick Anagnos	Mr. & Mrs. Manolis Anagnostou	Dr. & Dr. Panos Antsaklis
Mrs. Hristos Arvanitis	Mr. & Mrs. Panayotis Arvanitis	Mrs. Ioanna Bilionis
Mr. & Mrs. George Bilionis	Mr. & Mrs. Louis Bilionis	Mrs. Constance Blatter
Mr. & Mrs. Chris Bouris	Mr. & Mrs. Peter Bouris	Mrs. Christine Callas
Mrs. Christine Christ	Mr. & Mrs. Dain Crawford	Mrs. Elizabeth Farr
Mr. & Mrs. Nick Giannakakis	Mr. & Mrs. Vasilios Giannakakis	Mrs. Helen Grams
Mr. & Mrs. Charles Hawthorne	Mrs. Maxine Hendricks	Mrs. Julia Hiotas
Mrs. Artemis Hoke	Mr. & Mrs. Bill Hostetler	Mrs. Mary Johnston
Mr. & Mrs. Bill Kanalos	Mr. Terry Karaszewski	Mrs. Theodora Kolettis
Mr. Lou Kollias	Fr. George & Pres. Elaine	Miss Mariam Konstantopoulos
Mr. Stefan Konstantopoulos	Mr. John Kouroubetes	Mr. Spyro Krekelas
Mr. & Mrs. Chris Kurtis	Mr. Christ Lampos	Mr. & Mrs. Jim Lauer
Miss Esther Magrames	Mr. & Mrs. Dan Martindale	Dr. & Mrs. George Mighion
Mr. & Mrs. Andrew Mihail	Ms. Leila Moon	Mrs. Anna Moskolis
Mr. Nick Moskolis	Mr. Sam Moskolis	Mr. & Mrs. Elias Mudis
Mr. & Mrs. Tom Napoleon	Mr. & Mrs. George Nazaroff	Miss Aphrodite Pappas
Mr. & Mrs. Michael Popyk	Mr. & Mrs. Thomas Poulos	Dr. & Mrs. Geoffrey Rogers
Mrs. Laurice Saba	Mrs. Elaine Stangas	Mr. & Mrs. George Stangas
Miss Connie Stavropulos	Miss Irene Stavropulos	Mr. & Mrs. John Stratigos
Mr. & Mrs. Jonathan Swarts	Mrs. Sigrid Thanos	Mr. Angelos Thrapsimis
Mr. & Mrs. George Tselios	Mr. & Mrs. Gregory Tyler	Mr. & Mrs. Frazis Tyrikos
Mrs. Eirene Walsh	Mr. Jim Zeinis	Mr. Bruno Zovich

We have received 72 pledges totaling \$72,725. Our stewardship goal for 2012 is \$175,000

**JUST A REMINDER** that the church office needs a pledge card on record every year. Please remember to fill out and send in your pledge card for 2012.

## 2012 Financial Report

Jan 12 Income	Jan 12 Expenses	Monthly Balance	Jan 11 Income	Jan 11 Expenses	Jan 11 Balance
\$42,129.00	\$23,480.52	\$18,648.42	\$38,466.80	\$29,361.93	\$9,104.87

YTD Income	YTD Expense	YTD Balance	11 YTD Inc	11YTD Ex	11 YTD Bal
\$42,129.00	\$23,480.52	\$18,648.42	\$38,466.80	\$39,361.93	\$9,104.87

### Stewardship Report

Jan Pledge Income	Jan Pledge Goal	Difference goal/income	YTD Pledge Inc	YTD Pledge Goal	Difference goal/income
\$24,040.50	\$35,000.00	--\$10,959.50	\$24,040.50	\$35,000.00	--\$10,959.50

\*Year-to-date as of January 31, 2012

Our monthly stewardship goal in January is \$35,000.00; we have collected \$24,040.50. Our **current bank balance is \$12,877.50(As of 2-10-12)**. Please do not forget to send in your generous pledges: we count on you to have a balanced budget by the end of the year, and we want to avoid seeing our general fund balance dangerously reduced. Thank you for your continuous support to our parish. **We plead with you to do everything that you can to send in your pledges in a timely and generous manner.**

## 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)

## 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 **\$19,953.31**

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 **\$116,425.62**

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

The 2011 Saint Andrew Renovation and Endowment Fund Board of Directors is: Tom Limberopoulos, President; Alex Himonas, Vice President; John Madias, Secretary; Christ Kurtis, Treasurer and John Magrames.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Protocol for Inviting Orthodox Clergy to Sacraments

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

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

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

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

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

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

## Wedding Information

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

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

### **Days when Marriage is not permitted:**

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

### **Affidavit for License to Marry:**

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

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

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

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

### **Required Documentation:**

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

a non-ecclesiastical marriage, the Priest must see the civil divorce to verify it, but it does not need to be submitted.

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

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

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

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

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

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

## **Ecclesiastical Divorce**

Petitions for Ecclesiastical Divorce must include 5 items:

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

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

#### **REMINDERS;**

- A. The Petitioner is expected to attend a hearing before the Spiritual Court at the Metropolis in Chicago. The other spouse is also invited to attend the Spiritual Court.
- B. Under NO circumstances plan or arrange a marriage until the Ecclesiastical Decree of Divorce is IN HAND

- C. Divorce petitions can ONLY be submitted by the Parish Priest.
- D. **Anyone who has NOT received the Ecclesiastical Divorce is NOT permitted to receive any of the Sacraments, be a sponsor at a baptism or koumbaro/koumbara at an Orthodox wedding.**

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

After the Ecclesiastical Divorce has been issued the Petitioning spouse is expected to participate in the Mysterion (Sacrament) of Holy Confession before resuming participation in Holy Communion. In accordance with prevailing practice of the Church, as directed by the very words of our Lord and Savior Jesus Christ, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." (Matt. 5:32) An ecclesiastical divorce is granted first of all only because of adultery. In such cases, the divorce is given only to the wronged party, not to the party that betrayed the marital trust or brought dishonor to the marriage. St. Paul the Apostle says, "If a woman should separate from her husband for the reason of adultery, let her remain single." (Corinth. 7:11). The same thing holds true, of course, for the husband who is guilty of adultery. It is true that our Church has decided, through compassion and for reasons of "oikonomia" that a second marriage is permitted in certain cases but only after an ecclesiastical divorce is rendered to dissolve the first one. But the Church also remembers that there are certain instances when a second marriage is never permitted.

## ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΔΙΑΖΥΓΙΑ

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

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

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

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

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

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

The issuance of the copy is NOT AUTOMATIC; depending on the circumstances of the divorce, it is possible for the request NOT to be granted. It is most important to remember that the Ecclesiastical Decree should be kept in safe place since it CANNOT be replaced or reissued. The Original Decree will be REQUIRED should he/she decide to remarry.

εκείνος πού θά λάβῃ ὡς σύζυγον διεζευγμένη γυναῖκα, διαπράττει μοιχείαν».

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

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

Ἐκκλησιαστικά διαζύγια ἐκδίδονται ἐπίσης εἰς περιπτώσεις κατὰ τὰς ὁποίας ἐξεδόθη πολιτικόν

διαζύγιον, και τά σχετιζόμενα άτομα επιθυμούν τήν ομαλοποίησιν τής εκκλησιαστικής καταστάσεώς των, δια λόγους συμμετοχής τών εις τήν Μυστηριακήν ζωήν τής Εκκλησίας.

Εις περιπτώσεις μικτών γάμων, κατά τάς οποίας τό μή ορθόδοξον μέλος αρνείται νά συμμετάσχη εις τήν διαδικασίαν τού Εκκλησιαστικού διαζυγίου, τό διαζύγιον παρέχεται εις τό ορθόδοξον μέλος.

Με βαθεία θλίψιν και οδύνην, η Εκκλησία επιτρέπει τήν διάλυσιν τού γάμου ένεκα σοβαρών λόγων. Μεταξύ αυτών, οι κάτωθι συνιστούν βασίμους λόγους πρός αίτησιν εκκλησιαστικού διαζυγίου:

1. Μοιχεία
2. Αποστασία
3. Διγαμία
4. Εξαπάτησις, εξαναγκασμός, φόβος, διανοητική, συναισθηματική και σωματική κακοποίησης

5. Ψυχικαί ασθένειαι
6. Ανικανότης ή γενετήσιοι μεταδοτικά ασθένειαι (αι οποία απεκρύβησαν πρό ή κατά τήν διάρκειαν τού γάμου)
7. Έκτρωσις
8. Επιβουλή κατά τής ζωής ή τιμής τής/τού συζύγου
9. Μακροχρόνιος χωρισμός ή εγκατάλειψις τού/τής συζύγου
10. Νόμιμος καταδίκη ή φυλάκισις ενός εκ τών συζύγων διά μεγάλην χρονικήν περίοδον
11. Ανήθικος συμπεριφορά μετά άλλων προσώπων
12. Ποικίλαι εξαρτήσεις, αι οποία οδηγούν εις καταστροφήν τών αρμονικών οικογενειακών σχέσεων
13. Άρνησις τεκνογονίας  
Μετά πατρικής εν Χριστώ αγάπης και ευχών,  
Ο Αρχιεπίσκοπος Αμερικής Δημήτριος  
Πρόεδρος Ιεράς Επαρχιακής 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

## 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 Mysteria (Sacraments) of the Church. Also, that he or she request the sacraments i.e., Holy Communion or Holy Unction while he/she is still conscious and understands what he/she is receiving.

## Funeral 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. Thank you.

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.**

**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

bathed, the water should NOT be discarded in the sewer but should be collected and poured in a large body of water, i.e. river, lake, sea. When the cloth diaper is soiled by the child it should be washed separately and after that the parent may replace it with a regular disposable diaper.

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

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

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

December 25-January 6,

Holy Week,

Major Feast Days of the Lord.

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

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

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

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

*resurrection of the dead. The Church considers cremation to be the deliberate desecration and destruction of what God has made and ordained for us. Therefore, the Church does not grant funerals, either in the sanctuary or at any other place, to persons who have chosen to be cremated. Additionally, memorial services with kollyva are not allowed in such instances.*

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

*Orthodox Church denies that person a Church funeral, because such actions and beliefs separate a person from the community of faith.*

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

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

## The Sacred Memorials for the Dead

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

Prayers and Memorials:

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

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

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

According to Saint John Chrysostom even the Holy Apostles had established the practice of prayers and

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.

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

The Church recognizes several days as formal commemoration that are:

1. **THE FOUR SOUL SATURDAYS.** These Saturdays are set aside by the Church for all Orthodox Christians, three during the Holy and Great Lent and one for the Saturday before Pentecost.
2. **THE THREE-DAY MEMORIAL.** The Apostolic Constitutions recommend that memorials for the dead be served with psalms and readings and prayers on the third day after death of our beloved one, on account of the Lord Jesus who rose after three days. Another reason for the three day memorial is the notion that the deceased has kept the three virtues (the foundations of our faith) faith, hope and love as well as the fact that man acts and expresses himself with actions, words and thoughts.
3. **NINE-DAY MEMORIAL.** The Apostolic Constitutions also prescribe Memorials on the ninth day as a reminder of the living and of the dead, as well as on the fortieth day after death according to ancient practice. Saint Symeon of Thessaloniki attributes the nine-day memorial to the nine Orders of Holy Angels.
4. **FORTY-DAY MEMORIAL.** This memorial is for the Ascension of the Savior that took place forty days after His third day Resurrection. In addition to these we must have annual Memorials in remembrance of the deceased.

Please Note: Memorials may be held at three, six, and twelve months interval. **MAKARIA (BLESSING):** When one talks about memorials in the Orthodox Church it is inevitable that

the issue of Makaria (blessing) and Kollyva will also be discussed. In the early Christian times, bread, wine, and olives or cheese or rice were offered. The offering of these gifts served the purpose of CHARITY (Philanthropia) and those who partook of them would pray: Blessed be his/her memory. This is why they were called Makaria and their origin can be found at the meals or the funeral meals of which the Apostolic Constitutions speak. It has nothing to do with the so called "honor" to the deceased.

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

#### BENEFITS OF MEMORIALS AND PRAYERS

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

All our prayers and memorials are petitions on behalf of the dead to God because we believe in His infinite mercy loving kindness and philanthropy as well as compassion. Our courage for asking is based in 1 John 5:14-15 which says, "Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have obtained the requests made of Him." Furthermore, our assumption of the petitions is based on the knowledge that "God desires all men to be saved" (1 Timothy 2:4), which according to Saint John of Damascus is what especially pleases and gladdens the compassionate Lord. He

continues to emphasize the fact that our God wants very much that all of us be assisted by everyone both when living and after we die.

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

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

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

Please Note: 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)
- 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

# St. Andrew's Bishop Philotheos Library

## 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 1926-1937



## STAFF:

Bruno Zovich, Librarian

## CHECKOUT PROCEDURES:

Fill in a name and a date on the card in the back of the book and leave it in the box on the desk marked "Checkouts." 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-3pm and Sundays following Liturgy

## COLLECTION AREAS BY SUBJECT:

## 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 224<sup>th</sup> Avenue  
Town of Brighton, WI 53139

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

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

# The Inter-Christian Marriage

Beloved in Christ,

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

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

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

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

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

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

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

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

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

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

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

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

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

# MONASTICISM IN THE ORTHODOX CHURCH

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

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

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

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

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

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

One cannot deny that the monk or nun and the married man or woman have different ways of life, but this does not alter their common responsibility towards God and His commandments. Every one of us has his own special gift within one and indivisible body of Christ’s Church. Every way of life, whether married or solitary, is equally subject to God’s absolute will. Hence no way of life can be taken as an excuse for ignoring or selectively responding to Christ’s call and His commandments. Both paths demand effort and determination. Saint John Chrysostom is particularly emphatic on this point: “You greatly delude yourself and err, if you think that one thing is demanded from the layman and another from the monk; since the difference between them is in that whether one is married or not, while in everything else they have the same responsibilities... Because all must rise to the same height; and what has turned the world upside down is that we think only the monk must live rigorously, while the rest are allowed to live a life of indolence”. Referring to the observance of particular commandments in the Gospels, he says: “Whoever is angry with his brother without cause, regardless of whether he is a layman or a monk, opposes God in the same way. And whoever looks at a woman lustfully, regardless of his status, commits the same sin”. In general, he observes that in giving His commandments Christ does not make distinction people: “A man is not defined by whether he is a layman or a monk, but by the way he thinks”.

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

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

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

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

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

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

## ORTHODOX MONASTIC COMMUNITIES

### GREEK ORTHODOX

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

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

### SERBIAN ORTHODOX

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

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

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

### RUMANIAN ORTHODOX

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

## Bookstore

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

Other Lenten suggestions:

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

Religious CDs

- Pre-Sanctified Liturgy

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

## Young Married Couples, Young Adults Ministry

Through this ministry it is hoped that they will a) be better acquainted with each other; b) have a better understanding of the Holy mission of the church and be involved in the various parish ministries; and c) infuse our parish with greater energy, enthusiasm, ideas and activity. Needless to say, that they are not only the present of our parish but also the future. It is imperative to the

welfare, stability and progress of the parish for them to gradually assume greater responsibility and leadership of the parish ministries including administration and organization. Our parish needs them and they need the parish. May God bless this effort and the St. Andrew Parish. If any of our young married couples are interested in joining please call Father George.

## Parish Council Meeting

The next meeting will be **Tuesday, March 13<sup>th</sup> 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.

## Hall Usage

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

## GOYA

We would like thank everyone who attended the JOY/GOYA annual skating party/pizza party at Howard Park and Barnaby's. We have around 30 people attend and everyone had a great time! The weather was perfect for skating and the pizza, as always was delicious. We hope to see even more of you next year.

All of our JOY and GOYA children and their families would like to send a HUGE thank you to Mr. John Stratigos, his family and all the people at Barnaby's. As always, we received stellar service and the food and drinks were wonderful. John and his family have always been a tremendous supporter of JOY and GOYA, and he has always done so very quietly. We truly don't know how to thank him enough for everything he has done. One thing we can do is visit this establishment as much as possible. You won't be sorry! Again, John, thank you for everything. May God bless you, your family, and Barnaby's family.

## Altar Boy Schedule

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Sunday, March 4 <sup>th</sup>	Group #1
Sunday, March 11 <sup>th</sup>	Group #2
Sunday, March 18 <sup>th</sup>	Group #1
Sunday, March 25 <sup>th</sup>	Group #2

### Altar Boys:

Nicholas Strafford the Reader, Co-Capt.  
Makarios Ngure the Reader, Co-Capt.  
Nicholas Karamalegos the Reader  
Constantine Katris the Reader  
Mattheos Popyk the Reader  
Frederick Hawley  
Joseph Hawley  
Matthew Hawley  
Alexander Karamitsos  
Nicholas Karamitsos  
Panagiotis Kurtis  
Matthew Mattheos  
Athan Mighion  
Dimitri Napoleon  
Samuel Ngure  
Stephen Price  
Yanni Samoilis  
Nicholas Schlitt

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## Prosforo Schedule

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Sunday, Mar 4 <sup>th</sup>	Maria Angelos
Sunday, Mar 11 <sup>th</sup>	Athina Kamiotis
Sunday, Mar 18 <sup>th</sup>	Ted Poledor
Sunday, Mar 25 <sup>th</sup>	Nick Proicou

## Offertory Schedule

Sunday, March 4 <sup>th</sup>	Group #1
Sunday, March 11 <sup>th</sup>	Group #2
Sunday, March 18 <sup>th</sup>	Group #1
Sunday, March 25 <sup>th</sup>	Group #2

## Good Samaritans

The next meeting will be **Monday, March 5<sup>th</sup> starting at 6:30pm**

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

We need your help. On Friday, April 6, 2012 we will start the preparation of the Plaki luncheon. We need help in the kitchen area and decorating the hall. Anyone interested in helping is welcome; we will start at 10:00am and hope to be finished by 3:00pm. If you have any questions feel free to contact Terri Stavros at 289-5000.

## Prison Ministry

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

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

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

## Orthodox Campus Fellowship

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

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

Eastern Orthodox churches in Michiana. These Eastern Orthodox churches are members of the Standing Conference of Orthodox Churches of America.

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

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

## Voice of Orthodox Christianity

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

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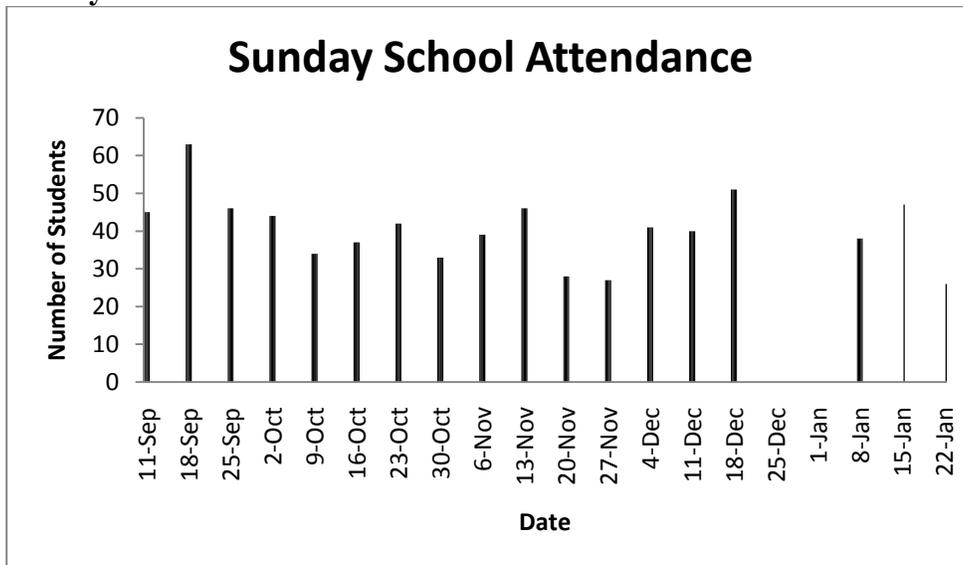
# Catechetical School

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

The Preschoolers of St. Andrew were shown the love of God in the stories of Noah's Ark, Daniel and the Lions, and Jonah and the Whale.

Parents, please remember that you are all part of F.A.I.T.H (Families and Instructors Together Help). We need you to commit to our Sunday School program and its goals.

## Weekly Attendance:



**Reminder:** Sunday School begins with the start of the Divine Liturgy and not when the children are dismissed from church to attend class after Holy Communion.

**Icon Program**—All Sunday School students must be registered and participate to receive a wooden 3.5 x 4.5 icon of one of the twelve feastdays. They will receive this icon in May at the end of the Sunday School year. What a wonderful way for them to build their home altar and keep their spiritual life strong.

**HOLY FRIDAY RETREAT**--We need a group of Sunday School parents to organize and lead a Holy Friday Retreat for the children. Time is running out, so **please** see Father George about setting up a meeting to plan the activities.

## SUNDAY SCHOOL LENTEN SCHEDULE FOR 2012

Sun, February 26	Forgiveness Sunday ( <i>All students to stay in church for Forgiveness prayer <u>then</u> attend class while Father gives sermon</i> )
Mon, February 27	GREAT LENT BEGINS ( <i>Need Sunday School mothers to organize Myrrhbearers-call the office ASAP</i> )
Wed, February 29	PreSanctified Liturgy 6:30pm All parents of Sunday School are to help sponsor the Lenten meal following Liturgy. Sign-up sheet on hall \ table.
Fri, March 2	1 <sup>st</sup> Salutations to Theotokos 6:30pm Preschool-2 <sup>nd</sup> grades to present flowers
Sun, March 4	Sunday of Orthodoxy ( <i>Students will need to bring Icons for the procession</i> )
Fri, March 9	2 <sup>nd</sup> Salutations to Theotokos 6:30pm 3 <sup>rd</sup> & 4 <sup>th</sup> grade students to present flowers
Fri, March 16	3 <sup>rd</sup> Salutations to Theotokos 6:30pm 5 <sup>th</sup> & 6 <sup>th</sup> grade students to present flowers
Sun, March 18	Holy Cross-- <i>All students stay in church for procession <u>then</u> attend class while Father gives sermon</i>
Fri, March 23	4 <sup>th</sup> Salutations to Theotokos 6:30pm Junior/Senior High students to present flowers
Fri, March 30	Akathist Hymn 6:30pm All Students to present flowers
Sat, April 7	Lazarus Saturday All grades making Palm Crosses. Father is available for confession. ALL are welcome.
Sun, April 8	Palm Sunday All grades in procession of Palms
Mon, April 9-Sat, April 14	HOLY WEEK
Sat, April 14	Holy Saturday 9am Readers
Sun, April 15	GREAT and HOLY PASCHA-No Sunday School

# Coffee Hour Information

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

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

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

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

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

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

God Bless and Thank you.

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

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

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

Thank you to our wonderful coffee hour hosts/hostesses for the month of January: Connie Turley, Stephanie Nehl, Mary Koucouthakis, Elena Kristos and Kelly Popyk.

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### From the Choir Loft...

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

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

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

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

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

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

## **ST. ANDREW'S LADIES PHILOPTOCHOS SOCIETY**

The Ladies Philoptochos is a parochial, national, and global organization that is 30,000 members strong. It is the second largest women's organization in the world. It is the philanthropic and outreach arm of each orthodox parish. The fundamental purpose of its existence is to reach out to those in need inside, as well as outside of the church community, locally and internationally, responding to the ever present need.

Our chapter at St. Andrew is always extending the invitation to all ladies in the parish to join us. Please remember that you are not required to attend all the meetings. If all you are able to offer is your membership and some help whenever you can, we would so much appreciate it. To those who cannot join, or don't wish to, please consider making a donation. "Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you." Luke 6:38

Please remember that all of the Philoptochos outreach is given in the name of St. Andrew Greek Orthodox Church and that without your support and contributions it would not be possible to assist those in need.

The members of the Philoptochos are "doers." Their accomplishments are monumental and are recorded in the annuals of every Chapter of the organization.

Not a member of Philoptochos? Please join us! We are expanding our community and need new faces and ideas. Dues are only \$35 per year.

Thank you and please support your St. Andrew Ladies of Philoptochos and may God Bless every one of you. From the President of Philoptochos, Eirene Theodosiou Walsh.

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

Our meeting will be Thursday, March 8 <sup>th</sup> at 7pm at the church.
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## **2012 EASTER LOVE DONATIONS NEEDED**

Sunday of Orthodoxy Icon Frame	Needed (\$65)
Sunday of the Holy Cross Flowers	Needed (\$80)
Holy Cross Icon Frame	Needed (\$65)
Bay Leaves for Palm Sunday	Needed (\$100)
Palm Trees for Palm Sunday	Needed (\$50)
Palm Sunday Icon Frame	Needed (\$65)
Palm Sunday Vase Arrangement -St. Andrew Icon in Narthex	Needed (\$50)
Bridegroom Frame for Palm Sunday eve. & Holy Monday Eve.	Needed (\$80)
Last Supper Icon Frame	Needed (\$65)
Crucifixion Icon Frame	Needed (\$65)
Kouvouklion Carnations	Needed (\$360)
Lily Plants (15)	Needed (\$15 each)
Holy Friday Solea Floral arrangement (Urns) 2	Needed at (\$75 each)
Resurrection Vase Arrangement-St. Andrew Icon in Narthex	Needed (\$50)
Altar Candles (4)	Needed (\$25)
Easter Candles	Needed (\$300)
Holy Unction Articles (olive oil, cotton balls, flour, Q-tips)	Needed (\$50)
Easter eggs and Red dye	Needed (\$75)
Incense and charcoal	Needed (\$100)
Easter Bulletins	Needed (\$150)

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

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

**GOD BLESS YOUR GENEROSITY**

ONE NIGHT ONLY  
with the GREEK  
GODDESS of COMEDY

# ELLEN KARIS



\*material is suitable  
for PG-13 audiences

PRESENTED BY

Greek Orthodox Church of St. Andrew  
52455 N. Ironwood Road  
South Bend, IN 46635  
(574)277-4688

April 27th at 6:30pm

6:30 - Hors d'oeuvres and cash bar

7:15 - Greek chicken dinner

8:15 - Show

Tickets \$50    Cash/Check Only



January 20, 2012

Fr. George Konstantopoulos  
Saint Andrew Greek Orthodox Church  
52455 N. Ironwood Road  
South Bend, IN 46635

Dear Fr. Konstantopoulos,

On behalf of the Food Bank of Northern Indiana, our heartfelt thanks to you and the members of your congregation for your support of our organization. Saint Andrew Greek Orthodox Church collected 226 pounds of non-perishable items during your recent food drive. This donation will provide up to 174 meals for the hungry in the communities we serve. We are grateful for this partnership with you!

Hunger is a silent epidemic. Just over 18% of the population in northern Indiana is food insecure, which means that family, friends, neighbors and colleagues in our community do not always know where they will find their next meal. With your support, we are able to fulfill our mission to work in partnership with the community to feed the hungry, increase awareness of the effects of hunger and lead programs designed to alleviate hunger.

We welcome the opportunity to work with you again. If you have any questions, comments or suggestions, please feel free to contact me at (574) 232-9986 ext. 24 or via email at [mmartinec@feedingamerica.org](mailto:mmartinec@feedingamerica.org).

Together, we will nourish our community.

Very best,  


Marijo C. Martinec  
Director of Community Impact

702 South Chapin Street • South Bend, Indiana 46601  
Phone: 574-232-9986 • 800-879-7040 • Fax: 574-232-0143 • [www.feedindiana.org](http://www.feedindiana.org)

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Proud Member of:





## GREEK ORTHODOX ARCHDIOCESE OF AMERICA

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December 31, 2011

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

Dear Father and Esteemed Parish Council,

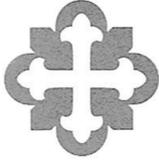
On behalf of the Greek Orthodox Archdiocese of America, Inc., we would like to thank you for your very generous donation of \$567.00 for the Greek Orthodox Archdiocesan St. Nicholas Rebuild Fund.

We are always thankful for your efforts and continued support.

Respectfully yours,

George Papadakos  
Director of Finance

*Your donation is tax deductible. You have received no goods or services other than "intangible benefits" in exchange for your donation. To substantiate gifts of \$ 250.00 or more for IRS purposes, you must keep this receipt with your important papers.*



GREEK ORTHODOX METROPOLIS OF CHICAGO  
ST. IAKOVOS RETREAT CENTER INC.

*A place of faith, a place of fellowship*

**Date:** January 18, 2012

St. Andrew - South Bend  
52455 N. Ironwood Road  
South Bend, IN 46635

Dear St. Andrew - South Bend,

It has been busy and exciting 2011 for the St. Iakovos Retreat Center! Many more groups have taken advantage of our facilities which now include the 15 new Proskynetaria added to our grounds. They have all related what a wonderful and spirituality rewarding experience it has been. God willing, we will move ahead this coming year and bring even more fruits to the lives of our faithful.

Thank you for your valued part in helping us! We can only ask for your prayers and continued support this coming year and years ahead!

With Thanksgiving,

The St. Iakovos Retreat Center Board

<u>Date</u>	<u>Amount</u>	<u>Payment</u>	<u>Check Date</u>	<u>Check Number</u>
4/21/2011	\$1,000.00	Check	4/21/2011	5695
11/2/2011	\$1,000.00	Check	11/2/2011	59

Federal income tax law requires us to inform you that no goods or services were provided to you in return for your gift. Therefore, within the limits prescribed by law, the full amount of your gift is deductible for Federal income tax purposes.

Please retain this receipt for your records.

St. Iakovos Retreat Center's tax ID number is 20-5079909.

Questions regarding this gift should be directed to the Development Office at 507-358-6521 or [nick@metropolisretreat.org](mailto:nick@metropolisretreat.org).