

**Ministries of St. Andrew**

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

**Organizations of St. Andrew**

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

**Committees of St. Andrew**

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

**2014 PARISH COUNCIL MEMBERS**

Fr. George Konstantopoulos, Proistamenos  
 Hristos Kirgios, Pres.....360-1006  
 \*Tina Assimos, Vice Pres.....288-4105  
 Panos Arvanitis, Tres.....269-469-6802  
 \*John Madias, Sec.....277-6223

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

*\*Denotes term expires end of 2014*

**Parish Attorney -**

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

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

# Around the Archdiocese

## Saint Basil Academy to Celebrate 70th Anniversary

Jun 3, 2014

**NEW YORK** – Saint Basil Academy will celebrate its 70th Anniversary, June 21, 2014, in its magnificent campus by the Hudson River, in Garrison, NY.

His Eminence Archbishop Demetrios of America will lead the celebration. Dr. Steven Gounardes is the chairman for this special 70th Celebration and Mike Emanuel, FOX News chief congressional correspondent will be the Master of Ceremonies.

The children of the Academy along with the Executive Director Rev. Constantine Sitaras and the members of the Board of Trustees led by its president Evellyn Tsiadis are preparing to welcome friends, supporters and visitors.

Saint Basil Academy is the Greek Orthodox Archdiocese home for children in need. It was established in 1944 to house orphaned children and later became a school to educate young Greek women to teach the Greek language in our parish communities. Today it is a safe haven for children within a nurturing and spiritual environment.

To attend this special Celebration, please make your reservation by June 13, 2014. **Contact Saint Basil Academy at 845.424.3500** or [stbasil@goarch.org](mailto:stbasil@goarch.org).

## Metropolis of Chicago Inclusion Liturgies 2014

**What:** Inclusion Liturgies are designed to include all people with all abilities.

**When:** The Inclusion Liturgies are scheduled for the following Saturdays: May 10, June 14. The Doxology and Liturgy Starting begin at 9:30am.

**Where:** St. John The Baptist Greek Orthodox Church, 2350 E. Dempster Street Des Plaines, Illinois 60016

# Pastoral Message

## THE ‘DOMESTIC’ OR ‘KAT’ OIKON ECCLESIA’

“...let them first learn to show piety at home  
and to repay their parents; for this is good  
and acceptable before God...”. (1 Timothy 5:4)

There is a spirit that should enliven and permeate the ‘domestic church’ and its anointed leaders: the Godly blessed (by the Holy Mystery) marriage of husband and wife, parents who are to “educate [their children] in faith and fear.” This ethos should, however, not be limited to those who are married, but extended to all those who have “put on Christ” through their baptism, single individuals as well.

The Orthodox Christian family is Christ centered and is obedient to the commandments of God. The Lord clearly said, “If you love Me, keep My commandments” (St. John 14:15). The Orthodox Christian home is sacred and every member of the household is united with Him and remains steadfast in his love for Him and obedience to Him.

“The ruler of this world”, the devil, dominates the realm of those who do not love Christ or keep His commandments. Abiding in Christ is living out our union with Him in faith, baptism, love, obedience, and Holy Eucharist.

The Orthodox Christian understands that friendship is higher than servanthood. A servant obeys his master out of fear; a friend is a servant who obeys out of love. We are friends of Christ and are obedient to Him because we believe in Him and we love Him.

How important is it for Orthodox Christian families to worship together in church and why? Father Zymaris writes: “It is very important because it is the natural way for people to be. We are made in the image and likeness of God, we are made for God, we are made to be “doxological” (glorifying) and “Eucharistic” (thankful) beings—and this includes children, of course. They cannot be excluded for “convenience” sake or to make a more “prim and proper” worship service. The main concern in church is not to train people to have socially acceptable behavior but to become a true worshipping community gathered around Christ. Everybody worships and glorifies God the way they can. We believe that the Divine Liturgy is an icon of and participation in the Kingdom of God and there will be plenty of children in the Kingdom of God so those who are disturbed by children in our worship services must get used to this fact now!”

His Eminence Archbishop Demetrios says, “When the family is connected to God, Christ is welcomed and recognized in its midst. Family members live and share in the life that is given to them by Him. His holiness and power is known. His love is felt and shared.

The Orthodox Christian family is the dwelling of Christ through the power and presence of the Holy Spirit. In preparing His disciples for the time when He would no longer be physically present with them, Christ said, “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to remembrance all things that I said to you” (St. John 14:26). The Holy Spirit dwells with and within the family connected to God, producing the spiritual fruit of love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control” (Galatians 5:22-23). These are the attributes that are essential in maintaining strong bonds of love and faith within the home and the lives of each member of the family.”

His Eminence continues. Finally, he says, “as dwelling of Christ filled with the presence and fruit of the Holy Spirit, the home becomes a sacred place, a holy place, a holy environment, a Church in the home – kat’oikon ekklesia (Romans 16:5; I Corinthians 16:20). The home becomes a place of worship, as each member, both individually and together, offer praise and thanksgiving to God. It is a place of prayer, as the family seeks the guidance, wisdom, and forgiveness of God in the challenges of family life. It is a place of teaching and nurture, where our Orthodox Christian faith is discussed and lived by example. The home and family that is a dwelling of Christ is also a place of service. Each member of the family seeks to serve the needs of the other members, and together, the family offers diakonia to friends, neighbors, and to any in need as they are led by the Holy Spirit.

To become and remain a dwelling of Christ, the family needs the support of the local parish. Certainly, it is essential that the family participate in the life of the parish; but it is also critical that the work of the parish proceeds with a clear awareness of the spiritual needs and challenges of families. Our priorities and work must be directed toward increasing our support and resources for the family, so that through faith and the presence of Christ, families become and remain strong and vibrant Orthodox Christian families.”

A household is an example in miniature of society. The same virtues contribute to prosperity and the same vices lead to misfortune for both the one and the other. Having learned to be useful members of an Orthodox Christian family, you will, without a doubt, be useful members of society. The virtuous spouse, father, mother, son or daughter bring into society also the Christian virtues found in their own homes. The holy Apostle Paul, in depicting how a ruler of the Church should live, prescribes that he possess all of the domestic virtues: He “must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, nor striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that rules well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?” (I Timothy 3:2-5).

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

✠Father George

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My beloved spiritual children,

Christ is in our midst! He was, is, and ever shall be. Ο χριστός εν τω μέσω ημών και ην και εστι και εσται.

"For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich." (2 Corinthians 8:9)

+

"Therefore I thought it necessary to exhort the brethren to go to you ahead of time, and prepare your generous gift beforehand, which you had previously promised, that it may be ready as a matter of generosity and not as a grudging obligation" (2 Corinthians 9:5).

Saint Paul in his Letter to Timothy reminds us, "Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, Who gives us richly all things to enjoy. Let them do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life" (1 Timothy 6:17-19).

Saint Paul very clearly advises the rich to be generous. They are not condemned for being wealthy; they are not told to give all their wealth away. What they are told is what not to do, and what to do with their riches.

Their riches must not make them proud. Because they have more money than other people they must not think themselves better than other people. Instead they are told that they must use their wealth to do good; that they must ever be ready to share; and that they must remember that a Christian is essentially a man or a woman who is a member of a fellowship, a community. And they are told that such wise use of wealth will build for them a good foundation in the world to come. As someone put it: "What I kept, I lost; what I gave I have."

The whole teaching of the Christian ethic is, not that wealth is a sin, but that wealth is a very great responsibility. If a person's wealth ministers to nothing but his own pride and enriches no one but himself, then his wealth becomes his destruction, because it has impoverished his soul. But if a person uses his wealth to bring help and comfort to others, in becoming poorer, he becomes richer. In time and in eternity "It is more blessed to give than to receive."

We must always be generous with our fellow man who needs our help but also we must be generous with God Who is always very generous with each and every one of us whether we are righteous or sinners.

Your offering to the Almighty Lord must always be a "love offering". If it is to have any value or to do any good, it must come from your heart and not out of obligation.

As the spiritual children of Saint Andrew the Apostle be kind and generous to your church. Support and be generous with your stewardship commitment, if you give oil for the lamps of the church do not give the smallest bottle of oil, when the tray is passed at the end of the Divine Liturgy give generously and not a dollar, unless you cannot give more. If you must be frugal, do it on things pertaining to your person and NOT to God and His Church. There is nothing wrong with frugality but a Christian implements it when it comes to things like, entertainment, trips, jewelry, clothes, cars, etc. etc.

"But one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said, 'Why was this fragrant oil not sold for three hundred denarii and given to the poor?' This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it. But Jesus said, 'Let her alone; she has kept this for the day of My burial. For the poor you have with you always, but Me you do not have always'" (St. John 12:4-8).

Our Lord has always and will always be kind and generous to us but it is up to us to give of ourselves, our time, talent and treasure generously to the One Who we love and Who loves us unconditionally.

Never put conditions on your giving for your gifts then will be worthless and will do you no good at all. With agape in Christ our Lord and Savior,

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

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

# Ecclesiastical Calendar

Sunday, July 6	Fourth Sunday of Matthew 9:00 Orthros 10:00 Divine Liturgy
Sunday, July 13	Sunday of the Holy Fathers 9:00 Orthros 10:00 Divine Liturgy
Sunday, July 20	Sixth Sunday of Matthew 9:00 Orthros 10:00 Divine Liturgy
Sunday, July 27	Seventh Sunday of Matthew 9:00 Orthros 10:00 Divine Liturgy

## Monthly Calendar

Thursday, July 10	Bulletin Information Due
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## Mark Your Calendars

Saturday, October 18	SAREF Dinner
Sunday, October 26	School of Mediterranean Cookery 3-6pm
June 12-14, 2015	Grecian Festival

# Τό παράδειγμα τών γονέων Γέροντος Παΐσιου Αγιορείτου

## ΟΙΚΟΓΕΝΕΙΑΚΗ ΖΩΗ

-Γέροντα, όταν τό παιδί δέν υπακούη και αντιδρά, πώς πρέπει νά Φερθούν οι γονείς;

-Γιά νά μήν υπακούη τό παιδί και νά φέρεται άσχημα, κάτι θά φταίη. Μπορεί νά βλέπη άσχημες σκηνές ή νά ακούη άσχημα λόγια μέσα στο σπίτι ή έξω από αυτό. Πάντως τά παιδιά στά πνευματικά θέματα τά βοηθούμε κυρίως μέ τό παράδειγμα μας, όχι μέ τό ζόρισμα. Περισσότερο μάλιστα τά βοηθάει η μητέρα μέ το παράδειγμα της, μέ τήν υπακοή της και τόν σεβασμό της πρός τόν σύζυγό. Άν σέ κάποιο θέμα έχη διαφορετική γνώμη από εκείνον, ποτέ νά μην τήν εκφράζη μπροστά στά παιδιά, γιά νά μήν το εκμεταλλεύεται ο πονηρός. Ποτέ νά μη χαλάη τόν λογισμό τών παιδιών γιά τό πατέρα. Ακόμη και άν φταίη ο πατέρας, νά τόν δικαιολογή. Άν λ.χ. φερθή άσχημα, νά πη στά παιδιά: «Ο μπαμπάς είναι κουρασμένος, γιατί ξενύχτησε, γιά νά τελειώση μιá επείγουσα δουλειά. Και αυτό γιά σάς τό κένει».

Πολλοί γονείς μαλώνουν μπροστά στά παιδιά και τούς δίνουν άσχημα μαθήματα. Τά καημένα τά παιδιά θλίβονται. Άρχίζουν μετά οι γονείς, γιά νά τά παρηγορήσουν, νά τούς κάνουν όλα τά χατίρια. Πηγαίνει ο πατέρας και καλοπιάνει τό παιδί: «Τί θέλεις, χρυσό μου, νά σου πάρω;». Πηγαίνει και η μάνα, τό καλοπιάνει κι εκείνη, και τελικά τά παιδιά μεγαλώνουν μέ νάζια και καμώματα και ύστερα, άν δέν μπορούν νά γονείς νά τούς δώσουν, ό,τι τούς ζητούν, τούς απειλούν ότι θά αυτοκτονήσουν.

Καί βλέπω πόσο βοηθάει τά παιδιά τό καλό παράδειγμα τών γονέων. Άρθαν σήμερα δυό κοριτσάκια – τό ένα θά ήταν τριών χρονών και τό άλλο τεσσάρων – μέ τούς γονείς τους πού ήταν πολύ ευλαβείς. Πόσο τά χάρηκα! Σάν αγγελούδια ήταν. Κόθονταν και σκέπαζαν μέ τά φορεματάκια τους τά γονατάκια τους. Είχαν μιá συστολή, έναν σεβασμό! Και όλο αυτό προερχόταν από τήν συμπεριφορά τών γονέων.

Όταν τά παιδιά βλέπουν τούς γονείς τους νά έχουν αγάπη μεταξύ τους, νά έχουν σεβασμό, νά φέρωνται μέ σύνεση, νά προσεύχονται κ.λ.π., τότε αυτά τά τυπώνουν στην ψυχή τους. Γι' αυτό λέω ότι η καλύτερη κληρονομιά πού μπορούν νά αφήσουν οι γονείς στά παιδιά τους είναι νά τούς μεταδώσουν τήν δική τους ευλάβεια.

Νά βλέπατε ένα κοριτσάκι στην Αυστραλία τί αρχοντιά είχε! Άμασταν στην Κανμπέρα. Είχα δει τούς τελευταίους ανθρώπους πού είχαν έρθει εκεί και σέ λίγο θά φεύγαμε. Βλέπω, σταματάει ένα αυτοκίνητο και κατεβαίνει ένα ανδρόγυνο μέ τό κοριτσάκι τους. «Γέροντα, σάς προλάβαμε», μου λένε. «Ναί, τούς λέω, σέ λίγο φεύγουμε». «Γέροντα, λέει ο άνδρας, εγώ άς μην έρθω, δέν πειράζει, μόνον η σύζυγος νά σάς δή λίγο, γιά νά αναπαυθή, γιατί είναι ευαίσθητη». Πήγαμε λίγο πιό πέρα μέ τήν μάνα, γιά νά μου πη τί ήθελε. Τό κοριτσάκι έτρεχε από πίσω της. «Κάθησε, τού λέω, θά έρθη η μαμά». «Εσύ έχεις μαμά;», μέ ρωτάει. «Δέν έχω», τού λέω. Βλέπω, τά ματάκια του βούρκωσαν. «Θέλεις νά σου δώσω τήν δική μου μαμά;», μου λέει. Τό ρωτάω τότε κι εγώ: «Εσύ έχεις παπού;».

«Όχι», μου λέει. «Θέλεις παπού;». «Θέλουμε, μου λέει. Θέλεις νά καθήσης στό σπίτι τό δικό μας ή θέλεις νά καθήσουμε εμείς στό δικό σου; Όπως θέλεις», μου λέει. Τέτοια αρχοντιά! Μικρό παιδί νά θυσιάση τήν μάνα του! Καί νά δήτε, είχε αντιγράψει τούς γονείς του. Ό πατέρας είχε πολλή αρχοντιά. Τόν αγκάλιασα, τόν φίλησα, τόν συνεχάρηκα. Πόσες ευχές τού έδωσα! Τέτοιοι άνθρωποι συγκινούν και τόν πιό σκληρόκαρδο άνθρωπο, πόσο μάλλον τόν Θεό!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## ST. ANDREW PARISH BY-LAWS

### PARISHIONERS

#### Article 2, Section 5:

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

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

#### Section 6:

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

#### Section 7:

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

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

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

## 2014 Pledged Stewards

Mr. & Mrs. Tom Allen	Mr. & Mrs. Nick Anagnos	Mr. Manolis Anagnostou
Mr. & Mrs. Tony Anastas	Mr. & Mrs. Leon Andrews	Mrs. Maria Angelos
Ms. Lily Antsaklis	Dr. & Dr. Panos Antsaklis	Mrs. Chris Arvanitis
Mr. & Mrs. Panayotis Arvanitis	Ms. Tina Assimos	Mrs. Dimitria Bechaka
Mr. & Mrs. George Bilonis	Miss Joanna Bilonis	Miss Joanne Bilonis
Mr. & Mrs. Ilias Bilonis	Mrs. Ioanna Bilonis	Mr. & Mrs. Peter Bilonis
Mr. Tasos Bilonis	Mrs. Dina Blatter	Mrs. Christine Callas
Mr. George Callas	Mr. John Carroll	Mrs. Ruth Carroll
Mrs. Christine Christ	Mr. Mike Chronopoulos	Mr. & Mrs. Dain Crawford
Mr. Charles Demos	Mrs. Georgia Ernst	Mrs. Elizabeth Farr
Mr. & Mrs. Stephen Gachumi	Mr. & Mrs. Nick Gevas	Mr. & Mrs. Bill Giannakakis
Mr. & Mrs. Nick Giannakakis	Mrs. Helen Grams	Mr. & Mrs. Charles Hawthorne
Mrs. Maxine Hendricks	Mr. & Mrs. Alex Himonas	Mrs. Julia Hiotas
Mrs. Artemis Hoke	Mr. & Mrs. Stephen Holland	Mr. & Mrs. Bill Hostetler
Mrs. Roxann Pappas Huebl	Mrs. Mary Johnston	Mr. & Mrs. Dean Kanalos
Mr. Terry Karaszewski	Mrs. Deborah Karras	Mrs. Aliko Katsaris
Mr. & Mrs. Hristos Kirgios	Mr. & Mrs. Nick Kladis	Mrs. Theodora Kolettis
Fr. George & Pres. Elaine	Miss Mariam Konstantopoulos	Mr. Stefan Konstantopoulos
Mr. Spiro Krekelas	Mr. & Mrs. Mike Kristos	Mr. & Mrs. Christ Kurtis
Mr. & Mrs. Kosta Lambrou	Mr. Elliott Lampos	Mrs. Janice Lampos
Mr. & Mrs. Jim Lauer	Mrs. Catherine Leonakis	Mr. & Mrs. George Limberopoulos

(Continued on next page)

Mr. & Mrs. John Madias  
 Mr. & Mrs. Dan Martindale  
 Miss Ellen Metros  
 Mr. Nicholas Moskolis  
 Mr. & Mrs. Thomas Napoleon  
 Mr. & Mrs. Joshua Owens  
 Mr. Ted Poledor  
 Mrs. Irene Sadural  
 Mr. & Dr. Michael Schlitt  
 Mrs. Elaine Stangas  
 Miss Irene Stavropulos  
 Mrs. Sigrid Thanos  
 Mr. & Mrs. George Tselios  
 Mr. & Mrs. Frazis Tyrikos

Miss Esther Magrames  
 Mr. Mattheos Mattheos  
 Mr. & Mrs. Kurt Metros  
 Mr. Samuel Moskolis  
 Mr. & Mrs. George Nazaroff  
 Miss Anna Pappas  
 Mr. & Mrs. Michael Popyk  
 Mr. & Mrs. Sam Samoilis  
 Mr. & Mrs. Pete Skotadis  
 Mr. & Mrs. George Stangas  
 Mr. & Mrs. Chris Strafford  
 Mr. Angelos Thrapsimis  
 Mr. & Mrs. Sam Tsiumas  
 Mr. Panayotis Xouris

Mr. & Mrs. John Magrames  
 Mr. & Mrs. Philip McClanahan  
 Dr. & Mrs. George Mighion  
 Mr. & Mrs. Eleas Mudis  
 Dr. & Mrs. Robert Nolan  
 Miss Aphrodite Pappas  
 Mrs. Thomas Poulos  
 Mrs. Toula Sarantos  
 Mr. & Mrs. David Solomon  
 Miss Connie Stavropulos  
 Mr. & Mrs. Jonathan Swarts  
 Mrs. Mary Jo Tirikos  
 Mr. & Mrs. Gregory Tyler  
 Mr. Burno Zovich

We have received 105 pledges totaling \$109,131. Our stewardship goal for 2014 is \$175,000

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

#### 2014 Financial Report

May 14 Income	May 14 Expenses	Monthly Balance	May 13 Income	May 13 Expenses	May 13 Balance
\$22,576.25	\$25,001.88	--\$2,425.63	\$27,746.54	\$30,539.97	--\$2,793.43

YTD 14 Income	YTD 14 Expense	YTD 14 Balance	13 YTD Inc	13 YTD Ex	13 YTD Bal
\$132,136.83	\$140,655.45	--\$8,518.62	\$119,146.17	\$131,954.25	--\$12,808.08

#### Stewardship Report

May Pledge Income	May Pledge Goal	Difference goal/income	YTD Pledge Inc	YTD Pledge Goal	Difference goal/income
\$15,930.00	\$10,500.00	\$,5430.00	\$75,015.50	\$75,500.00	--\$484.50

As of May 31, 2014

## CHAPTER TWO

### ARTICLE 24

### PARISH COUNCIL

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

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

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

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

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

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

SAREF consists of two separate funds, Renovation and Endowment.

The Renovation Fund consists of restricted assets whose purpose is to provide for the long term repair and renovation needs of St. Andrew Greek Orthodox Church with regards to its physical structures and fixtures. Once assets are deposited in the Renovation Fund they are intended to be held indefinitely. Regular disbursements may be issued upon a majority vote of the SAREF Board of Directors. Regular disbursements within a given year cannot exceed 5% of the market value of the Renovation Fund. The current balance of the Renovation fund is **\$19,660.35**

The Endowment Fund consists of restricted assets whose purpose is that of an emergency reserve of St. Andrew Greek Orthodox Church. Once assets are deposited into the Endowment Fund they are intended to be held indefinitely. All interest, dividends and other income on the Endowment Fund shall accrue except that only 50% of that income shall be annually transferred and added to the Renovation Fund and subject to withdrawal. NO disbursements of any kind may be taken from the Endowment Fund unless the principal of the Fund is in the amount of \$500,000 and any disbursements MAY NOT decrease the fund to less than \$500,000. The Endowment Fund will never be liable for any debts or obligations of St. Andrew Greek Orthodox Church. The current balance of the Endowment Fund is **\$156,346.34**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# Protocol for Inviting Orthodox Clergy to Sacraments

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

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

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

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

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

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

## Wedding Information

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

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

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

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

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

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

**Required Information:** The exact date of the wedding, exact birth dates and baptism dates, the city, state and country of birth, religion, occupation, date of moving into the Metropolis of Chicago, and the Archdiocese Card number or parish receipt number (for the Orthodox partner) are **ALL** required. Any previous marriage must be noted, as well as the date of completing the form. **THE AFFIDAVIT WILL BE RETURNED WITHOUT PERMISSION TO PERFORM THE WEDDING IF ANY OF THESE ARE NOT COMPLETED.** Both the first and last names of the bride and groom should be recorded in **BOTH GREEK AND ENGLISH** if they are of Greek descent. For the Bride: the last name should be her family name or that of a previous spouse. The name of a present spouse should never be used, even if she does use it due to a civil marriage, because the wedding has not yet taken place **ECCLESIASTICALLY.**

### **Required Documentation:**

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

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

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

#### ITEMS NECESSARY FOR THE MYSTERION OF MARRIAGE

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

## Ecclesiastical Divorce

Petitions for Ecclesiastical Divorce must include 5 items:

1. The Petitioner's Application. This should include all the requested information, especially the phone numbers and zip codes of both the petitioner and spouse, and their birthplaces. The petitioner should explain why the marriage deteriorated in their own words.
2. The Statement of the Petitioning Priest
3. The Original Certificate of Marriage. Since they are divorcing, they no longer need the original. (They may retain photocopies.) If the Original is lost, an Official Transcript issued by the parish in which the wedding took place is acceptable.
4. The Decree of Dissolution of Marriage issued by the Civil Court. This document will be retained by the Metropolis Office.
5. A money Order or Cashier's Check of \$200 made payable to the "Greek Orthodox Metropolis of Chicago." Personal checks are **NOT** acceptable.

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

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

The Petitioner must be a steward (supporting member) of the local parish of the current year.

#### **REMINDERS;**

- A. The Petitioner is expected to attend a hearing before the Spiritual Court at the Metropolis in Chicago. The other spouse is also invited to attend the Spiritual Court.
- B. Under NO circumstances plan or arrange a marriage until the Ecclesiastical Decree of Divorce is IN HAND
- C. Divorce petitions can ONLY be submitted by the Parish Priest.
- D. **Anyone who has NOT received the Ecclesiastical Divorce is NOT permitted to receive any of the Sacraments, be a sponsor at a baptism or koumbaro/koumbara at an Orthodox wedding.**

PLEASE NOTE: It is understood that the Orthodox couple that is experiencing marital difficulties will make it a point to meet with their Parish Priest to confront their differences from a spiritual perspective and to find out if

there is any possibility of a reconciliation and to better understand why the marriage deteriorated before they file for a Civil Divorce.

After the Ecclesiastical Divorce has been issued the Petitioning spouse is expected to participate in the Mysterion (Sacrament) of Holy Confession before resuming participation in Holy Communion.

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

It is true that our Church has decided, through compassion and for reasons of "oikonomia" that a second marriage is permitted in certain cases but only after an ecclesiastical divorce is rendered to dissolve the first one. But the Church also remembers that there are certain instances when a second marriage is never permitted.

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

To keep you properly informed and instructed, we are enumerating below the instances in which

our Church, with great sorrow and pain is forced to dissolve a legal and canonically contracted marriage.

Divorce is given and considered valid:

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

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

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

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

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

## **ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΔΙΑΖΥΓΙΑ**

Σύμφωνως πρὸς τὴν Ἁγίαν Γραφήν, ὁ Κύριος λέγει: Ἐρρέθη δὲ ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτὴ ἀποστάσιον. Ἐγὼ δὲ λέγω ὑμῖν ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτός λόγου πορνείας, ποιεῖ αὐτὴν μοιχάσθαι, καὶ ὅς εἰάν ἀπολελυμένη γαμήσῃ, μοιχάται (κατὰ Ματθαῖον 5, 31-32). Ἡ ἐρμηνεία ἔχει ὡς ἐξῆς: «Ἀκόμη ἐλέχθη, ὁποῖος χωρῖσι τὴν γυναῖκα του, ἄς τῆς δῶσι γραπτὸν διαζύγιον. Ἐγὼ ὅμως σὰς λέγω ὅτι ὁποῖος χωρῖσει τὴν γυναῖκα του χωρὶς τὴν αἰτίαν τῆς μοιχείας τὴν σπρώχνει εἰς τὴν μοιχείαν (διότι μοιχεία εἶναι πλεόν, εἴαν αὐτὴ ἔλθῃ εἰς νέον γάμον, ἐφ' ὅσον ζῆ ὁ πρῶτος τῆς ἀνδρας). Καὶ ἐκεῖνος πού θά λάβῃ ὡς σύζυγον διεζευγμένην γυναῖκα, διαπράττει μοιχείαν».

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

Παρὰ τὸ ὅτι ἡ Ἐκκλησία μας συγκαταβατικῶς καὶ κατ' οἰκονομίαν ἠνέχθη καὶ δευτέρου γάμον, εἰς τινὰς περιπτώσεις, καὶ μετὰ τὴν ἐκδοσὶν ἐκκλησιαστικὸ διαζυγίου, αὐτὴ ἔνεκα ἐιδικῶν λόγων δὲ ἐπιτρέπει δευτέρου γάμον.

Ἐκκλησιαστικὰ διαζύγια ἐκδίδονται ἐπίσης εἰς περιπτώσεις κατὰ τὰς ὁποίας ἐξεδόθη πολιτικὸν διαζύγιον, καὶ τὰ σχετιζόμενα ἄτομα ἐπιθυμοῦν τὴν ομαλοποίησιν τῆς ἐκκλησιαστικῆς καταστάσεώς των, δια λόγους συμμετοχῆς τῶν εἰς τὴν Μυστηριακὴν ζωὴν τῆς Ἐκκλησίας.

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

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

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

- Ψυχικαί ασθένειαι
5. Ανικανότης ἢ γενετήσιοι μεταδοτικαί ασθένειαι (αἱ ὁποῖαι ἀπεκρῦβησαν πρὸ ἢ κατὰ τὴν διάρκειαν τοῦ γάμου)
  6. Ἐκτρωσις
  7. Ἐπιβουλή κατὰ τῆς ζωῆς ἢ τιμῆς τῆς/τοῦ συζύγου
  8. Μακροχρόνιος χωρισμός ἢ εγκατάλειψις τοῦ/τῆς συζύγου

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

## Baptismal Information

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

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

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

### SPONSORS OR GODPARENTS:

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

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

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

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

Immediately following the Baptism:

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

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

This is why the baptized child should not be bathed for three (3) days following his/her baptism. And when bathed, the water should NOT be discarded in the sewer but should be collected and poured in a large body of water, i.e. river, lake, sea. When the cloth diaper is soiled by the child it should be washed separately and after that the parent may replace it with a regular disposable diaper. It is also the Orthodox tradition to save the white sheet used at Baptism and not used for any other purpose. The white sheet is symbolic of the shroud of the

baptized person and it is used once again at the burial of that Orthodox Christian when that day comes. Baptisms **may not** be performed on the following days unless it is absolutely necessary and permission is obtained from the Diocesan Bishop:  
December 25-January 6,

## The Pastoral Care of the Sick

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

It is important to understand that an Orthodox Christian must always be spiritually prepared for the unexpected and spiritually in "good standing" in order to receive the 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

Holy Week,  
Major Feast Days of the Lord.  
**FROM THE PARENTS:** A cashier's check or money order made payable to the "Metropolis of Chicago" for \$50 is due the day of Baptism  
**Baptismal Pamphlets** are available for \$1.50 each

conscious and understands what he/she is receiving. An unconscious or comatose person cannot receive the sacraments. In those cases the priest may offer prayers. The necessary Mysterion or Sacrament for the Orthodox Christian at risk of dying is the sacrament of Penance and Confession because it requires repentance and through it one receives forgiveness of sins. There is no repentance after death.

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

## Funeral Information

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

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

**The Trisagion** is a brief service, not more than 10 minutes in length, during which we pray that the Lord will grant forgiveness of sins and rest to the soul of the deceased "in the bosom of Abraham" (Luke 16:22-23) with Christ and the saints where "there is no pain, no sorrow and no suffering" (Rev. 21:4)

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

Commonly, the priest will meet the family with the casket outside the church and escort the deceased into the nave. The casket will be placed on the solea facing East (feet towards the altar). The Orthodox Tradition is to have an open casket during the Funeral Service to acknowledge the reality of death and allow for last

respects. The hope and joy of the resurrection is expressed in the priest wearing white vestments during the service. The priest prays the service and the worshippers are encouraged to join in the singing of the hymns and the responses.

After the final prayer, the priest usually offers a sermon to share the inspirational message of Christ's teaching regarding life, death and eternal life. He will also incorporate, where appropriate, important aspects of the deceased's life to further personalize the message. **(Point of information: our Tradition as Orthodox Christians is that only the priest offers the eulogy during services in Church. Family members and friends who wish to speak and share memories may do so at the Makaria.)**

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

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

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

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

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

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

## .. The Sacred Memorials for the Dead

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

Prayers and Memorials:

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

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

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

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

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

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

*Funerals cannot be held on Sundays or Holy Friday*

**Shrouds are available through the Church Office**

living and the departed, but all are one in the love of the Father.

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

According to Saint John Chrysostom even the Holy Apostles had established the practice of prayers and memorials. According to Saint John of Damascus, the

Disciples of the Savior and Holy Apostles are the ones who decreed that we remember the faithful who have fallen asleep in the Lord at the awesome holy and life giving mysteries.

The Church recognizes several days as formal commemoration that are:

1. **THE FOUR SOUL SATURDAYS.** These Saturdays are set aside by the Church for all Orthodox Christians, three during the Holy and Great Lent and one for the Saturday before Pentecost.
2. **THE THREE-DAY MEMORIAL.** The Apostolic Constitutions recommend that memorials for the dead be served with psalms and readings and prayers on the third day after death of our beloved one, on account of the Lord Jesus who rose after three days. Another reason for the three day memorial is the notion that the deceased has kept the three virtues (the foundations of our faith) faith, hope and love as well as the fact that man acts and expresses himself with actions, words and thoughts.
3. **NINE-DAY MEMORIAL.** The Apostolic Constitutions also prescribe Memorials on the ninth day as a reminder of the living and of the dead, as well as on the fortieth day after death according to ancient practice. Saint Symeon of Thessaloniki attributes the nine-day memorial to the nine Orders of Holy Angels.
4. **FORTY-DAY MEMORIAL.** This memorial is for the Ascension of the Savior that took place forty days after His third day Resurrection. In addition to these we must have annual Memorials in remembrance of the deceased.  
Please Note: Memorials may be held at three, six, and twelve months interval. **MAKARIA (BLESSING):** When one talks about memorials in the Orthodox Church it is inevitable that the issue of Makaria (blessing) and Kollyva will also be discussed. In the early Christian times, bread, wine, and olives or cheese or rice were offered. The offering of these gifts served the purpose of **CHARITY (Philanthropia)** and those who partook of them would pray: Blessed be his/her memory. This is why they were called Makaria and their origin can be found at the meals or the funeral meals of which the Apostolic Constitutions speak. It has nothing to do with the so called “honor” to the deceased.

Sometime during the middle of the 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 or you may donate \$20 to the Church in lieu of bringing the bottle)
- One loaf of Prosforo
- Bottle of Olive Oil
- Kollyva

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

**PLEASE NOTE:**

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

# Simple Ways to Make a Planned Gift

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

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

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

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

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

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



## STEWARDSHIP MINISTRIES

DEPARTMENT OF STEWARDSHIP, OUTREACH & EVANGELISM

GREEK ORTHODOX ARCHDIOCESE OF AMERICA

307 West 54th Street • New York, NY 10019

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

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

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

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

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

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

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

# St. Andrew's Bishop Philotheos Library

"Blessed is he that readeth" Revelations 1:13

## MISSION STATEMENT:

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

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



Bishop Philotheos,  
served St. Andrew  
Parish 1926-1936

## STAFF:

Bruno Zovich, Librarian

Janice Lampos, Associate Librarian

Mariam Konstantopoulos, Librarian Aide

Maryah Kozyra, Library Assistant



Thomas T. Poulos,  
Founder of the  
Bishop Philotheos  
Library

## CHECKOUT PROCEDURES:

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

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

## LIBRARY HOURS:

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

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

## GIFTS AND DONATIONS:

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

# Greek Orthodox Metropolis of Chicago

## St. Iakovos Retreat Center

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

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

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

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

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

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

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

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

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

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

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

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

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

**Planned new facilities:**

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

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

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

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

St. Iakovos Retreat Center  
1070 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 *oconomia*, (a type of theological tolerance) inter-Christian marriages between an Orthodox Christian and another Trinitarian Christian are permitted. Briefly, the Church has made this concession because it recognizes that we live in an increasingly pluralistic society. The Church is also concerned with each member’s salvation, and therefore does not desire to place any obstacle before its faithful by denying the Sacrament of Marriage to those who choose to enter an inter-Christian marriage.

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

Since the Sacrament of Marriage is a Christian ceremony, and the Orthodox Church does not perform the Sacrament of Marriage for an Orthodox Christian and an un-baptized person, non-Orthodox Christians wishing to get married in the Orthodox Church must have been baptized in the name of the Holy Trinity. In addition,

the Orthodox Church also does not perform the Sacrament of Marriage for two non-Orthodox Christians. At least one individual must be Orthodox in good standing with his or her parish. (According to the Special Regulations and Uniform Parish Regulations of the Greek Orthodox Archdiocese (Article VI, Section 1), “Any person, eighteen years of age or over, who has been baptized according to the rites of the Church, or was received into the Church through Chrismation, who lives according to the faith and canons of the Church, who has met his financial obligation to the Parish and abides by the regulations herein and the by-laws of the Parish, is a member in good standing of the Parish”).

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

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

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

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

# MONASTICISM IN THE ORTHODOX CHURCH

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

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

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

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

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

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

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

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

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

Therefore, the rejection of worldly thinking is the duty not only of monks or nuns, but of all Christians. The faithful must not have a worldly mind, but sojourn as strangers and travelers with their minds fixed on God. Their homes is

not on earth, but in the Kingdom of Heaven: “For here we have no lasting city, but we seek the city which is to come”. The Church can be seen as a community in exodus. The world is its temporary home but the Church is bound for the Kingdom of God. Just as the Israelites, freed from bondage in Egypt, journeyed towards Jerusalem through many trials and tribulations, so Christians, freed from the bondage of sin, journey through many trials and tribulations toward the Kingdom of Heaven.

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

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

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

## ORTHODOX MONASTIC COMMUNITIES

### GREEK ORTHODOX

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

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

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

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

### SERBIAN ORTHODOX

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

### RUMANIAN ORTHODOX

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

## Bookstore

We have a nice selection of books or religious cds.

- Divine Energy
- Festival Icons
- The Orthodox Study Bible; Old & New Testament
- CD: Byzantine Liturgy
- CD: The Orthodox Collection
- CD: Choral Music of the Liturgical Year

The St. Andrew's Bookstore is open Monday-Friday from 9:00a.m. to 2:00p.m. in a self-serve

### Parish Council Meeting

The next meeting will be **Tuesday, 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.

capacity (though calling ahead to make sure you can be helped if necessary is always a good idea).

We open on Sundays following Divine Liturgy, if volunteer workers are available.

**REMEMBER TO USE THOSE**

**IMPORTANT FORMS LOCATED IN**

**THE BOOKSTORE AREA.** Please read it and follow the instructions. We need those item stickers. Checks are made payable to **St.**

**Andrew's Bookstore.**

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

### Hall Usage

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

## Coffee Hour Host/Hostess

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Sun, July 6-

Sun, July 13-

Sun, July 20-

Sun, July 27-

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

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## Offertory Schedule

Sunday, July 6                      Group #1

Sunday, July 13                     Group #2

Sunday, July 20                    Group #1

Sunday, July 27                    Group #2

## Prosforo Schedule

Sunday, July 6-                    Artemis Hoke

Sunday, July 13                    Anthoula Kanalos

Sunday, July 20                    Neovi Karakatsanis

Sunday, July 27                    Mary Koucouthakis

## Acolyte (Altar Boy) Ministry

Acolytes Advisors: George Callas

Stefan Konstantopoulos

Xavier Gibbons

Frederick Hawley

Joseph Hawley

Matthew Hawley

Nico Hawthorne

Demetrios Kamiotis

Alexander Karamitsos

Giovanni Karakatsanis-Swarts

John Kungu

Tommy Limberopoulos

Matthew Mattheos

Alex Metros

Athan Mighion

Costa Nolan

Maximos Nolan

Stephen Price

Nicholas Samolis

*Senior Acolytes:*

Nicholas Karamalegos the Reader

Nicholas Karamitsos the Reader

Constantine Katris the Reader

Panagiotis Kurtis the Reader

Dimitri Napoleon the Reader

Makarios Ngure the Reader

Samuel Ngure the Reader

Mattheos Popyk the Reader

Yanni Samoilis the Reader

Nicholas Schlitt the Reader

Nicholas Strafford the Reader

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

## Prison Ministry

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

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

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

## Orthodox Campus Fellowship

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

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

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

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

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

## Voice of Orthodox Christianity

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

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### **Holy Relics here at Our Saint Andrew Parish**

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

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

# Catechetical School

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



## Stuffed Animal Drive for Memorial

Children's Hospital.

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

Thank you for your generosity! God bless you.

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## Good Samaritans

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

We wish to thank everyone who attended our very successful luncheon. A special thanks to all of you for helping in cleaning up the tables. It was greatly appreciated and it made our job easier. We look forward to seeing you at our next year's Plaki luncheon.

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## Parish Life

### Baptisms

The son of **Anastasia Antsaklis** was baptized in the Holy Mother Church on May 24, 2014 at St. Andrew. He was given the name **Alexios** by his nouno **Ioannis Antsaklis**. May our Lord bless Alexios, his parents and nouno.

The son of **John Carroll and Kandyn Nolen** was baptized in the Holy Mother Church on May 25, 2014 at St. Andrew. He was given the name **John** by his nouna **Ruth Carroll**. May our Lord bless John, his parents and nouna.

The daughter of **Chester Kozyra and Elizabeth Seman** (niece of Mary Jo Tirikos) was baptized in the Holy Mother Church on June 14, 2014 at St. John Chrysostomos Monastery. She was given the name **Maria** by her nouna, **Mary Jo Tirikos and Mariam Konstantopoulos**. May our Lord bless Maria, her parents and nouna.

The daughter of **Robert Nolen and Renee Williams** was baptized in the Holy Mother Church on June 14, 2014 at St. John Chrysostomos Monastery. She was given the name **Anna** by her nouna, **Elizabeth Farr**. May our Lord bless Anna, her parents and nouna.

The daughter of **Philip and Kristiana McClanahan** was baptized in the Holy Mother Church on June 25, 2014 at St. Andrew. She was given the name **Irene** by her nouno, **Mike Chronopoulos**. May our Lord bless Irene, her parents and nouno.

# Coffee Hour Information

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

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

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

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

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

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

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

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

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

Thank you to our wonderful coffee hour hosts/hostesses for the month of **June:** Poulos Family, Mary Jo Tirikos, the Altar Boys and the Panos Arvanitis Family. God bless you!

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

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

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

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

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

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

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

# YOUTH MINISTRIES

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

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

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

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

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

## ST. ANDREW'S LADIES PHILOPTOCHOS SOCIETY

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

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



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

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

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

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

### PHILOPTOCHOS PRAYER

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

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