

## **Ministries of St. Andrew**

Acolytes – George Callas.....	271-1998
Adult Catechism – Pres. Elaine.....	273-1592
AHEPA – Paul Saros.....	233-8540
All Saints Society.....	
Archives – Aphro Pappas.....	288-9163
Cindy Crawford.....	271-7685
Bible Study – Fr. George.....	273-1592
Bookstore – Anna Napoleon.....	273-8827
Cantors – George Bilionis.....	269-429-0544
Catechetical School-Anna Napoleon....	273-8827
Choir/ Jr. Choir –Catherine Hostetler...	288-2930
Daughters of Penelope- Angela Magrames.....	259-4068
Good Samaritans – Terri Stavros.....	289-5000
GOYA – Terri Stavros.....	289-5000
Sue Stangas.....	273-4872
Hellenic Dance Troupe – Tina Assimos.	288-4105
Hellenic Cultural Society – Panos Antsaklis.....	277-7180
JOY – Jennifer Karamitsos.....	255-5733
Connie Turley.....	674-4284
Library – Bruno Zovich.....	246-1408
Little Angels--Mary Scott.....	850-2831
Offertory – Andrew Manos.....	273-1298
Philoptochos – Irene Walsh.....	273-1553
Three Hierarchs Greek School – Hristos Kirgios.....	277-4998

## **2012 PARISH COUNCIL MEMBERS**

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## **TABLE OF CONTENTS**

Pastoral Message	2
Ecclesiastical Calendar	4
Monthly Calendar	5
Mark Your Calendars	5
History of the Orthodox Church	6
Greek Article	8
UPR regarding Parishioners	10
Pledged Stewards	11
Financial Report	12
Parish Council Minutes	12
UPR regarding Clergy	14
UPR regarding Parish Council	15
SAREF	16
Wedding Information	17
Ecclesiastical Divorce	18
Baptismal Information	20
Pastoral Care of the Sick	21
Funeral Information	21
Memorial Information	22
Planned Giving	24
Bishop Philotheos Library	25
St. Iakovos Retreat Center	26
Inter-Christian Marriage	28
Monasticism	30
Bookstore	32
Parish Council Meeting	32
GS Cultural Center Information	32
Coffee Hour Host.Hostess	33
Altar Boy/Prosforo/Offertory	33
Good Samaritans	33
Prison Ministry/OCF	34
Little Angels	34
Parish Directory	34
Catechetical School	35
Parish Life	36
Coffee Hour Information	37
Choir Loft	37
Philoptochos	38
Children's Activity Page	39
St. Andrew Feastday	40

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**The Icon on the front cover is the "Holy Napkin" located in our Narthex. Icon by Byzantine Artworks.**

# Pastoral Message

November, 2012

Beloved brothers and sisters in Christ,

Christ is in our midst! He was and is and ever shall be.

“Rejoice always, pray without ceasing...” [1 Thessalonians 5:16-17].

The holy Fathers and Mothers of the Church teach that unceasing prayer is a proper goal, for spiritual growth comes through such discipline. Orthodox Christians have used the “Jesus Prayer”, or the “Prayer of the heart” as a way to pray unceasingly with faith: “O Lord Jesus Christ, Son of God, have mercy on me, a sinner.”

“To pronounce the name of Jesus in a holy way is an all-sufficient and surpassing aim for any human life... We are to call to mind Jesus Christ until the name of the Lord penetrates our heart, descends to its very depths... The Name of Jesus, once it has become the center of our life, brings everything together...” [Monk of the Eastern Church].

According to Saint John Chrysostom, “as Christians we are obligated to honor and appreciate the Saints of God for two reasons. The first reason is because all the Saints had placed the hope of their spiritual salvation upon the sacred prayers. The second reason is because the prayers which they offered to God with joy and fear have been preserved in their writings. Thus their spiritual treasures, having been transmitted to us, may draw all subsequent believers toward the zeal of these Saints. The way of life of the teachers must be transmitted to their pupils. Thus the pupils of the Saints, that is, us Christians, must prove ourselves to be imitators of their righteousness. This we may do by always being preoccupied with prayers and the worship of God, considering thus as life and health and wealth and the end of all good things our prayer toward God with a pure heart and an incorruptible soul. For as the sun illumines the body so also does prayer illumine the soul. If then the blind person is deprived because he cannot see the sun, how much more is the Christian diminished and harmed who does not pray constantly, and who, consequently, does not gather into his or her soul, through prayer, the light of Christ.

Who is there that is not surprised and does not marvel at the love of God, which He demonstrates by rendering such a great honor to human beings in making them worthy to pray and to converse with God Himself! When we converse with God at the time of prayer we become similar to the Angels and dissimilar to the irrational beings. For the work par excellence of the Angels is prayer and worship. By praying with much awe and presenting themselves to us as an example, the Angels teach us to learn and to know that we must pray to God with joy and with fear. We must pray both with fear of being found unworthy of the prayer which connects us with God, but also with fullness of joy for the magnitude of honor which is bestowed upon the human race through the very possibility of prayer. Divine providence has made us capable of enjoying constant communion with God, through which we appear not to be mortal and transient. Even though by nature we are mortal, it is through our conversation with God that we are transferred into immortal life. For the one who holds conversation with God must be by necessity above death and every moral and spiritual corruption. And by the same token, as it is most essential for one who enjoys the rays of the sun to be free of darkness, so also the one who enjoys conversation with God must no longer be mortal, precisely because the magnitude of this honor transfers us into the realm of spiritual immortality. It is impossible for those who pray and speak to God to have mortal souls. The death of the soul is precisely impiety and a sinful life, while THE LIFE OF THE SOUL IS THE WORSHIP OF GOD AND A WAY OF LIFE IN THE BELIEVER THAT IS BECOMING TO SUCH WORSHIP.

It is prayer itself that produces a marvelously sacred way of life that is altogether appropriate to the worship of God. For, without regard to whether or not one loves the chastity of a monastic life or honors the prudence of married life, or whether one has mastered anger and lives meekly, or is free of envy and practices any of the appropriate virtues guided by prayer, prayer will always make smooth the way of virtuous living and the believer will readily be able to rise to the higher levels of the spiritual life. It is

altogether impossible for those who seek from God prudence and meekness and goodness not to receive what they seek through prayer. For Christ says: "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you" (St. Matthew 7:7). To convince us of this truth, Christ also says the following: "What man of you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a serpent? If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!" (St. Matthew 7:9-11). With such words and such hopes has the Lord of all motivated us toward prayer. We are then obliged, in obedience to the will of God, to live a virtuous and a faithful way of life, and with hymns and prayers to be more attentive to the worship of God than to our earthly life. In this way we will be able to live the life that is becoming to Christians.

For the one who DOES NOT PRAY TO GOD AND DOES NOT DESIRE TO ENJOY CONSTANTLY THIS CONVERSATION WITH GOD IS INDEED DEAD, WITHOUT A LIVING SOUL, AND CERTAINLY WITHOUT PRUDENCE. The greatest sign of folly and imprudence is for us humans to be unaware of the magnitude of the honor we have received from God; to not love prayer, and to not regard the neglect of the worship of God as the very death of the soul. For, I believe, as our body, without the soul, is dead and foul, so also by the same token the soul, without prayer, is dead and miserable and foul. In reference to these things, the Prophet Daniel teaches us to consider more bitter than death itself THE LOSS OF PRAYER, AND HE HIMSELF PREFERRED TO DIE THAN TO BE DEPRIVED OF A FEW DAYS OF PRAYER. The help of God comes to our pain and brings us consolation, especially when He sees us LOVING PRAYER, PRAYING UNCEASINGLY AND HOPING THAT ALL GOOD THINGS COME TO US FROM GOD."

It is clear that a Christian cannot live without prayer and worship. Saint John Chrysostom writes, "...without prayer it is entirely impossible to cultivate virtue and to live out a virtuous life." The Christian who cares about his salvation in Christ understands that "prayer does not only cleanse us from sin, it also protects us from great dangers." This is why the holy Apostle Paul insists and constantly reminds us: "Continue earnestly in prayer, being vigilant in it with thanksgiving" (Col. 4:2) In another place he says: "Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you" (1 Thessalonians 5:17).

"Since we fear all these evil things and want to be protected from them, let us guard ourselves with the holy prayers, so that God may have mercy upon us all and make us worthy of the Kingdom of heaven through His Only-begotten Son, Jesus Christ, whose power and glory will endure until the end of the ages. Amen."

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

✠Father George

### **Your Prayers Help**

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

*In nursing homes or home bound*: Maria Bilonis (home), Helen Kaldis, Mary Rudhman (home), Mary Manos (home), Telesila Yustwan (Home), Bill and Betty Kanalos (Brentwood at Niles), Amelia Morris (Miller's Merry Manor-Walkerton), Jim Kalafat (Southfield Village), Joan Rekos (Kindred), Anna Moskolis (Kindred), and John Kouroubetes (Woodridge).

# Ecclesiastical Calendar

Thu, Nov 1	Sts. Cosmas & Damianos 9:00 Orthros 10:00 Divine Liturgy	Fri, Nov 16	St. Matthew the Apostle 9:00 Orthros 10:00 Divine Liturgy
Fri, Nov 2	Paraklesis to Theotokos 9a Vespers 4:30pm	Sat, Nov 17	Great Vespers 5pm
Sat, Nov 3	Great Vespers 5pm	Sun, Nov 18	Ninth Sunday of Luke 9:00 Orthros 10:00 Divine Liturgy
Sun, Nov 4	Fifth Sunday of Luke 9:00 Orthros 10:00 Divine Liturgy	Mon, Nov 19	Orthros 9a Vespers 4:30pm
Mon, Nov 5	Orthros 9a Vespers 4:30pm	Tue, Nov 20	Orthros 9a Vespers 4:30pm
Tue, Nov 6	Orthros 9a Vespers 4:30pm	Wed, Nov 21	Entrance of the Theotokos into the Temple 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm
Wed, Nov 7	Paraklesis to St Nektarios 9a Vespers 4:30pm	Sat, Nov 24	Great Vespers 5pm
Thu, Nov 8	Synaxis of the Archangels 9:00 Orthros 10:00 Divine Liturgy	Sun, Nov 25	Thirteenth Sunday of Luke 9:00 Orthros 10:00 Divine Liturgy
Fri, Nov 9	St. Nektarios the Wonderworker 9:00 Orthros 10:00 Divine Liturgy	Mon, Nov 26	Orthros 9am Vespers 4:30pm
Sat, Nov 10	Great Vespers 5pm	Tue, Nov 27	Orthros 9am Vespers 4:30pm
Sun, Nov 11	Eighth Sunday of Luke 9:00 Orthros 10:00 Divine Liturgy	Wed, Nov 28	Orthros 9am Vespers 4:30pm
Mon, Nov 12	Orthros 9a Vespers 4:30pm	Thu, Nov 29	Great Vespers 7pm
Tue, Nov 13	Orthros 9a Vespers 4:30pm	Fri, Nov 30	St. Andrew the First-called 9:00 Orthros 10:00 Divine Liturgy
Wed, Nov 14	St. Philip the Apostle 9:00 Orthros 10:00 Divine Liturgy		

## Monthly Calendar

Thursday, November 1 <sup>st</sup>	Little Angels 9:45-11:30am
Monday, November 5 <sup>th</sup>	Good Samaritans 6:30pm
Thursday, November 8 <sup>th</sup>	Little Angels 9:45-11:30am Philoptochos 7pm
Saturday, November 10 <sup>th</sup>	St. Andrew Feastday Dinner Dance Bulletin Info Deadline
Tuesday, November 13 <sup>th</sup>	Parish Council 7pm
Thursday, November 15 <sup>th</sup>	<b>NATIVITY FAST BEGINS</b> Little Angels 9:30-11:30am
Thu & Fri, Nov 22 <sup>nd</sup> & 23 <sup>rd</sup>	<b>THANKSGIVING-OFFICE CLOSED</b>
Thursday, November 29 <sup>th</sup>	Little Angels 9:45-11:30am

## Mark Your Calendars

Sunday, December 2	St. Nicholas Project Gift Due
Sunday, December 16	Christmas Luncheon/Program
Sunday, March 10, 2013	Meatfare Sunday
Sunday, March 17	Cheesefare Sunday
Monday, March 18	<b>GREAT LENT BEGINS</b>
Sunday, April 28	Palm Sunday
Sunday, May 5	<b>GREAT AND HOLY PASCHA</b>
June 7-9, 2013	Grecian Festival

# HISTORY OF THE ORTHODOX CHURCH

By Aristeides Papadakis, Ph.D.  
University of Maryland, Baltimore

## Part II.

### B. THE BYZANTINE CHURCH

The Formative Age.

If the early 4<sup>th</sup> century marks the end of the period of persecutions and the Church's formative age, it also marks the dawn of the medieval period. With the 4<sup>th</sup> century, in fact, we are standing on the threshold of a new civilization – the Christian Empire of medieval Byzantium. Clearly, Constantine's recognition of Christianity was decisive. Equally momentous, however, was his decision to transfer the imperial residence – the center of Roman government – to Constantinople in 330 AD. The importance of this event in the history of Eastern Christianity can hardly be exaggerated. For this capital, which was situated in the old Greek city of Byzantium, soon became the focus of the new emerging Orthodox civilization. Historical opinion, it is true, is divided on the question of Byzantium's contribution to civilization. Still, its lasting legacy lies primarily in the area of religion and art; it is these which give Byzantium culture its unity and cohesion. The new cultural synthesis that developed was profoundly Christian, dominated by the Christian vision of life, rather than the pagan. We need only turn to Justinian's "Great Church" of the Holy Wisdom – the Hagia Sophia in Constantinople – to understand this. But if Constantinople, the "New Rome," became the setting for this new civilization, it also became the unrivaled center of Orthodox Christianity itself. It is during this pivotal period in the Church's history that the city's bishop assumed the title of "ecumenical patriarch."

Heresies and Ecumenical Councils.

Space does not permit us to elaborate on this period in detail. It is, quite simply, the single longest chapter in the history of the Church. The Byzantine Empire was characterized by a remarkable endurance; it SURVIVED FOR OVER A MILLENNIUM, UNTIL ITS FALL TO THE OTTOMAN TURKS IN 1453 AD. We will therefore limit ourselves to an outline of this age, to the events and developments which exercised the greatest influence on the Church's life. In this respect, the Seven Ecumenical Councils with their theological discussions and doctrinal formulations are OF A PARTICULAR IMPORTANCE. SPECIFICALLY, THESE ASSEMBLIES WERE RESPONSIBLE FOR THE FORMULATION OF CHRISTIAN DOCTRINE. AS SUCH, THEY CONSTITUTE A PERMANENT STANDARD FOR AN ORTHODOX UNDERSTANDING TO THE HOLY TRINITY, THE PERSON OF CHRIST, AND THE INCARNATION. The mystery of the divine reality with which these verbal definitions were concerned was, of course, not exhausted. ALL THE SAME, THEY REMAIN A PERMANENT AUTHORITATIVE STANDARD AGAINST WHICH ALL SUBSEQUENT SPECULATIVE THEOLOGY IS MEASURED. THEIR DECISIONS REMAIN BINDING FOR THE WHOLE CHURCH; NON ACCEPTANCE CONSTITUTES EXCLUSION FROM THE COMMUNION OF THE CHURCH. HENCE THE EXPULSION AND SEPARATION FROM THE BODY OF THE CHURCH OF MANY GROUPS, THE JACOBITES, ARMENIANS, COPTS, AND NESTORIANS, ALL OF WHOM REFUSED TO ADHERE TO THEM. ULTIMATELY ACCEPTANCE FO THESE COUNCILS BY THE WHOLE CHURCH IS WHAT MADE THESE DECISIONS VALID AND AUTHORITATIVE. BY AND LARGE, HOWEVER, THEIR RECEPTION WAS ALSO DUE TO THE GREAT THEOLOGIAN OR FATHERS OF THIS AGE; THEIR LITERARY DEFENSE OF THE COUNCIL'S THEOLOGY WAS DECISIVE FOR THE CHURCH'S VICTORY. As we should expect, the writings of such holy Fathers as Saints Basil the Great,

Saint Athanasius, Saint John Chrysostom, Saint Gregory of Nazianzus, Saint Cyril, and Saint Gregory of Nyssa, still constitute AN INEXHAUSTIBLE SPIRITUAL AND THEOLOGICAL SOURCE FOR THE CONTEMPORARY ORTHODOX CHRISTIAN.

BUT THE SEVEN ECUMENICAL COUNCILS ARE SIGNIFICANT FOR ANOTHER REASON. THE CHURCH'S VISIBLE THREEFOLD MINISTERIAL STRUCTURE WAS ALREADY A REALITY IN MANY CHURCHES BY THE POST-APOSTOLIC PERIOD AS WE HAVE HAD OCCASION TO OBSERVE. Each of these local churches, with its own independent hierarchical structure, was a self-governing unity. However, precise standards governing the relations of these self-contained churches with each other had not been defined. Still, a certain "power structure" modeled, in the main, upon the organization of the Roman Empire did emerge. Thus, even before the 4<sup>th</sup> century a provincial system had developed in which churches were grouped in provinces. In such cases it was customary to give greater honor to the "metropolitan" or bishop of the capital city (metropolis) of each province. Similarly, following the importance of certain cities in the Roman administration, special precedence was accorded the presiding bishop of the THREE LARGEST CITIES IN THE EMPIRE: ROME, ALEXANDRIA, AND ANTIOCH. This development, however, in which a church was ranked according to its civil importance in the administrative divisions of the Roman state, had evolved by common consensus, without any ecclesiastical legislation to support it. This problem was eventually addressed by the Ecumenical Councils, which recognized, standardized, and refined this development. For example, the holy Fathers of the First Ecumenical Council (325 AD.), in addition to recognizing the status of the three dioceses of Rome, Alexandria, and Antioch, also gave honorary precedence to Jerusalem, because of its central importance in the whole stream of Christian history. With the emergence of Constantinople as the New Capital of the Empire, this Patriarchal System was further modified. Quite simply, the change wrought in the civil administration by Constantinople's new status could not be affect ecclesiastical structure. A rearrangement of the existing pattern was obviously necessary. Thus, at the Ecumenical Council of 381 AD., Constantinople as the "NEW ROME." WAS GIVEN SECOND PLACE AFTER OLD ROME, WHILE ALEXANDRIA WAS ASSIGNED THIRD PLACE. THIS LEGISLATION RECEIVED FURTHER CONFIRMATION AT THE FOURTH ECUMENICAL COUNCIL OF CHALCEDON (421 AD.).

#### The Pentarchy.

Thus, by the 5<sup>th</sup> century, a "PENTARCHY" OR SYSTEM OF FIVE SEES (PATRIARCHATES), WITH A SETTLED ORDER OF PRECEDENCE, HAD BEEN ESTABLISHED. ROME, AS THE ANCIENT CENTER AND LARGEST CITY OF THE EMPIRE, WAS UNDERSTANDABLY GIVEN THE PRESIDENCY OR PRIMACY OF HONOR WITHIN THE PENTARCHY INTO WHICH CHRISTENDOM WAS NOW DIVIDED. PLAINLY, THIS SYSTEM OF PATRIARCHS AND METROPOLITANS WAS EXCLUSIVELY THE RESULT OF ECCLESIASTICAL LEGISLATION; THERE WAS NOTHING INHERENTLY DIVINE IN ITS ORIGIN. NONE OF THE FIVE SEES, IN SHORT, POSSESSED THEIR AUTHORITY BY DIVINE RIGHT. Had this been so, Alexandria could not have been demoted to third rank in order to have Constantinople exalted t second place. The determining factor was SIMPLY THEIR SECULAR STATUS AS THE MOST IMPORTANT CITIES IN THE EMPIRE. ADDITIONALLY, EACH OF THE FIVE PATRIARCHS WAS TOTALLY SOVEREIGN WITHIN HIS SPHERE OF JURISDICTION. THE PRIMACY OF ROME, AS SUCH, DID NOT ENTAIL UNIVERSAL JURISDICTIONAL POWER OVER THE OTHERS. ON THE CONTRARY, ALL BISHOPS, WHETHER PATRIARCHS OR NOT, WERE EQUAL. NO ONE BISHOP, HOWEVER EXALTED HIS SEE OR DIOCESE, COULD CLAIM SUPREMACY OVER THE OTHERS. THE BISHOP OF ROME WAS SIMPLY VESTED WITH THE PRESIDENCY, AS THE SENIOR BISHOP – THE FIRST AMONG EQUALS.

[to be continued]

## ΠΕΡΙ ΨΥΧΗΣ

### Αγίου Ιωαννου του Χρυσοστόμου

Εκείνοι οι οποίοι υπερηφανεύονται διά τα καλά έργα των και αγνοούν την πίστιν εις τον Θεόν, ομοιάζουν με λείψανα νεκρών, τα οποία είναι μεν ενδεδυμένα με ωραία ενδύματα, αλλά δέν έχουν αίσθησιν των ωραίων αυτών ενδυμάτων. Ποίον δηλαδή το όφελος διά τον άνθρωπον, όταν έχη ψυχήν, ενδεδυμένην μὲν με αγαθά έργα, αλλά νεκράν; Τά έργα γίνονται με την ελπίδα αμοιβής και βραβείων, εάν λοιπόν αγνοής Εκείνον, ο οποίος προκηρύσσει τα βραβεία, τότε διά ποίον αγωνίζεσαι;

Όπως δηλαδή εις τούς ανθρώπους πρώτον πρέπει να είναι ζωντανοί και κατόπιν να τρώγουν, έτσι πρέπει να προηγείται τής ζωής ημών η ελπίς εις τόν Χριστόν και κατόπιν η ελπίς αυτή να τρέφεται και με αγαθά έργα. Διότι εκείνος ο οποίος δέν τρώγει, είναι δυνατόν να ζήση αρκετόν διάστημα και χωρίς τροφήν, ενώ εκείνος ο οποίος δέν έχει ζωήν, δέν είναι δυνατόν και να φάγη. Και εκείνος ο οποίος εργάζεται μὲν έργα δικαιοσύνης, αλλά χωρίς ελπίδα εις τον Θεόν, δέν είναι δυνατόν να κερδίση την αιώνιον ζωήν, ενώ εγώ ημπορώ να σάς αποδείξω, ότι χωρίς έργα, εκείνος ο οποίος έχει πραγματικήν πίστιν εις τον Θεόν, είναι δυνατόν να αξιωθῇ τής αιωνίου ζωής και τής Βασιλείας τών ουρανών.

Κανείς χωρίς πίστιν δέν εκέρδισε τήν αιώνιον ζωήν, ο δέ ληστής, μόνον διότι επίστευσεν, εκέρδισε τόν Παράδεισον. Και μή πού είπης εις τήν περίπτωσιν αυτήν, ότι δέν έλαβε τόν καιρόν να μάς δείξη τήν συμπεριφοράν του. Διότι, εάν επίστευε μόνον, και παρημέλει τά καλά έργα (εν προκειμένω τήν μετάνοιαν), θά εξέπιπτεν από την σωτηρίαν.

Και ο Κορνήλιος ήτο ονομαστός δια τας ελεημοσύνας τας οποίας έδιδε και διά τας προσευχάς του, αλλά δέν εγνώριζε τόν Χριστόν. Και επειδή είδεν ο οφθαλμός τής αληθείας, ο μέγας Κριτής, ότι καλά μὲν είναι τά έργα τού Κορνηλίου, αλλά χωρίς τήν πίστιν ήσαν νεκρά, διά να βραβεύση τά έργα, αποστέλλει τόν Άγγελόν του, ώστε εκείνον, ο οποίος τά εξετάζει, νά τον στεφανώση και μέ την πίστιν. Λέγει λοιπόν πρός αυτόν ο Άγγελος: «Κορνήλιε,...αί προσευχαί σου και αι ελεημοσύναι σου ανέβησαν εις μνημοσύνην ενώπιον τού Θεού» (Πράξ. ι' 4). Κορνήλιε, αι προσευχαί και αι ελεημοσύναι σου ανέβησαν μέχρι τού θρόνου τού Θεού και έγιναν αιτία να σε ενθυμηθῇ ο Θεός.

Αλλ' εάν η προσευχή μου εισηκούσθη από τόν Θεόν, και αι ελεημοσύναι μου έγιναν δεκταί, τί μου λείπει ακόμη, ώστε να είμαι δίκαιος; «Απόστειλον,» φησί, «εις Ιόππην άνδρας, και μετάπεμψαι Σίμωνα τόν επικαλούμενον Πέτρον, ός λαλήσει ρήματα πρός σέ, έν οίς σωθήσῃ σύ και πάς ο οίκός σου» (Πράξ. ια' 13-14). Στείλε κάποιον εις τήν Ιόππην, λέγει, και προσκάλεσε εις το σπίτι σοθ τόν Σίμωνα, ο οποίος λέγεται και Πέτρος, και ο οποίος, όταν έλθῃ, θά σέ διδάξη εκείνα, με τά οποία θά σωθῇς και σύ και όλη η οικογένειά σου.

Εάν λοιπόν, με εκείνα πού εδίδαξεν ο Πέτρος τόν Κορνήλιον, σώζεται και αυτός και η οικογένειά του, τούτο σημαίνει ότι δέν ήτο δυνατόν να σωθῇ μόνον με τά έργα, τα οποία είχαν, εάν τήν σωτηρίαν αυτήν δέν τή εξησφάλιζεν η πίστις διά τών έργων.

Λέγεται ότι κάποιος φιλόσοφος ειδωλόλατρης, όστις εισήλθεν εις μίαν λαμπρά οικίαν, η οποία έλαμπεν από τόν χρυσόν και ήστραπτεν από την ωραιότητα τών μαρμάρων και τών στύλων, επειδή είδε και τό πάτωμα στρωμένον με πολυτελείς τάπητας, έπτυσεν εις το πρόσωπον τού οικοδέσποτου, όταν τόν ηρώτησαν διατί τό έκαμεν αυτό, απήντησε ότι, επειδή δέν ήτο δυνατόν νά πτύση κάπου αλλού, λόγω τού πλουσίου στολισμού τής οικίας, ηναγκάσθη νά πτύση εις τό πρόσωπον τού ιδιοκτήτου.



Βλέπεις πόσον γίνεται καταγέλαστος εκείνος, ο οποίος φροντίζει να καλλωπίζει μόνον τό εξωτερικόν του, και πόσον περιφρονείται από εκείνους πού πραγματικώς έχουν νούν; Και πολύ σωστά βέβαι. Διότι όταν καλλωπίζης τούς τοίχους και το έδαφος και όλα τά άλλα, περιφρονής δέν τήν ψυχήν και τήν αφήνης νά φορή κουρέλια, όταν τήν αφήνης πτωχήν, πεινασμένην, γεμάτην από πληγάς, όταν τήν αφήνης νά τήν κατασπαράσσουν οι σκύλοι, ειπέ μου, ποίαν τιμωρίαν δέν θά πρέπει να υποστή;

Όταν μία ψυχή κυριευθή εξ ολοκλήρου από τήν φιλοχρηματίαν, δέν θά παύση εύκολα και πρόθυμα να πράττη και να λέγη κάτι από εκείνα πού εξοργίζουν τόν Θεόν, εφ' όσον έγινε δούλη κάποιου άλλου κυρίου, όστις επιβάλλει εις αυτήν τά αντίθετα ακριβώς από τόν Θεόν. Η ψυχή η οποία θά απελπισθή τελείως διά την σωτηρίαν της, δέν απέχει πολύ από την παραφροσήνην, αλλά αφού παραδώση τούς χαλινούς τής σωτηρίας της εις τάς παραλόγους επιθυμίας, παρασύρεται παντού, και γίνεται ανυπόφορος εις όλους όσους συναναστρέφεται, και τήν αποφεύγουν μέν όλοι, κανείς όμως δέν τολμά να την συγκρατήσει, και τρέχει εις κάθε σημείον, όπου υπάρχει κακία, έως ότου φθάση εις τό βάραθρον τής απωλείας, εις το οποίον κατακρημνίζει τήν σωτηρίαν της.

Εκείνοι οι οποίοι είναι κλεισμένοι εις την φυλακήν διαρκώς μέν είναι περίλυποι και συνεχώς υποφέρουν, ιδιαιτέρως μάλιστα κατά τήν ημέραν εκείνην κατά τήν οποίαν πρόκειται να οδηγηθούν από τήν φυλακήν εις το δικαστήριον. Εκεί, όταν σταθούν εμπρός εις το εδώλιον, όπου στέκονται οι κατηγορούμενοι και ακούσουν τήν αυστηράν φωνήν τού δικαστού, παγώνουν απο τόν φόβον των και ομοιάζουν ωςάν νεκροί. Έτσι συμβαίνει και με την ψυχήν, όταν εις τόν κόσμον αυτόν διαπράττη αμαρτίας, υποφέρει και στενοχωρείται, πολύ περισσότερο όμως πονεί και βασανίζεται, όταν αφού εγκαταλείψη τον κόσμον αυτόν πρόκειται να οδηγηθή εις το φοβερόν εκείνο Δικαστήριον διά να δώση λόγον τών πράξεων της. Διά τούτο πολλάκις τρέμει και αποσύρεται πρós τά οπίσω, και φοβάται και φρίττει, όταν πρόκειται να αποχωρισθή από τό σώμα. Διότι τότε είτε ήρπασε κανείς, είτε επλεονέκτησεν, είτε έβλαψε κάποιον, είτε έγινεν εχθρός κάποιου αδίκως, είτε ό,τι δήποτε άλλο κακόν έπραξε, τότε ξαναγίνεται καινούργιον όλον τό πλήθος τών αμαρτημάτων, και παρουσιάζεται εμπρός εις τά μάτια του νά στέκεται σκληρός κατήγορος τής συνειδήσεώς του.

Δι' αυτό επλάσθη από τόν Θεόν αθάνατος η ψυχή μας, αλλά και τό σώμα θά γίνη αθάνατον, διά να απολαύσωμεν τά ατελεύτητα αγαθά τού ουρανού. Άν όμως μένη αφωσιωμένος εις τά γήϊνα πράγματα, όταν σου προτείνονται τά ουράνια αγαθά, σκέψου πόσον μεγάλη προσβολή γίνεται πρós Εκείνον, όστις μάς προσφέρει ως δώρα τά αγαθά αυτά, όταν Εκείνος μέν σου προτείνη τά ουράνια, σύ δέ χωρίς νά δεικνύης μεγάλο ενδιαφέρον δι' αυτά, προτιμάς τά γήϊνα από τά ουράνια. Τά οποία εύχομαι νά απολαύσωμεν όλοι, Χάριτι και φιλανθρωπία τού Κυρίου ημών Ιησού Χριστού, Ω ή δόξα και το κράτος εις τούς αιώνας τών αιώνων. Αμήν.

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

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

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

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

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

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

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

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

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

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

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

## ST. ANDREW PARISH BY-LAWS

### PARISHIONERS

#### Article 2, Section 5:

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

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

#### Section 6:

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

#### Section 7:

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

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

## 2012 Pledged Stewards

Mr. & Mrs. Anastasios Allen  
Mr. & Mrs. Leon Andrews  
Mrs. Hristos Arvanitis  
Mr. & Mrs. Thomas Athans  
Mrs. Ioanna Bilionis  
Mrs. Constance Blatter  
Mr. & Mrs. Peter Bouris  
Mrs. Ruth Carroll  
Mr. Mike Chronopoulos  
Mrs. Georgia Ernst  
Mr. & Mrs. Nick Gevas  
Mr. Tom Giordina  
Mr. & Mrs. Charles Hawthorne  
Mrs. Julia Hiotas  
Mrs. Mary Johnston  
Mr. & Mrs. Dean Kanalos  
Mrs. Deborah Karras  
Miss Diana Katsanis  
Mr. Lou Kollias  
Mr. Stefan Konstantopoulos  
Mr. John Kouroubetes  
Mr. & Mrs. Chris Kurtis  
Mr. Christ Lampos  
Mrs. Catherine Leonakis  
Miss Esther Magrames  
Mr. & Mrs. Dan Martindale  
Mrs. Elizabeth McNulty  
Ms. Leila Moon  
Mr. Sam Moskolis

Mr. & Mrs. Nick Anagnos  
Mrs. Maria Angelos  
Mr. & Mrs. Panayotis Arvanitis  
Mr. & Mrs. Nicholas Avgerinos  
Mr. & Mrs. George Bilionis  
Mr. & Mrs. Larry Bonnell  
Mrs. Christine Callas  
Mrs. Christine Christ  
Mr. & Mrs. Dain Crawford  
Mrs. Elizabeth Farr  
Mr. & Mrs. Nick Giannakakis  
Mrs. Helen Grams  
Mrs. Maxine Hendricks  
Mrs. Artemis Hoke  
Mr. & Mrs. George Kamiotis  
Mr. Tim Karamalegos  
Mr. & Mrs. Chris Katris  
Mr. & Mrs. Chris Kirgios  
Fr. George & Pres. Elaine  
Mr. & Mrs. Emmanuel Koucouthakis  
Mr. Spyro Krekelas  
Mr. & Mrs. Kosta Lambrou  
Mrs. Janice Lampos  
Mr. & Mrs. Nick Limberopoulos  
Mr. & Mrs. John Magrames  
Mr. Mattheos Mattheos  
Dr. & Mrs. George Mighion  
Mrs. Anna Moskolis  
Mr. & Mrs. Elias Mudis

Mr. & Mrs. Manolis Anagnostou  
Dr. & Dr. Panos Antsaklis  
Ms. Tina Assimos  
Mr. & Mrs. Jack Bercaw  
Mr. & Mrs. Louis Bilionis  
Mr. & Mrs. Chris Bouris  
Mr. George Callas  
Mrs. Joanne Christodoulides  
Mr. Charles Demos  
Mr. & Mrs. Stephen Gachumi  
Mr. & Mrs. Vasilios Giannakakis  
Mr. & Mrs. Alexander Hahn  
Mr. & Mrs. Alex Himonas  
Mr. & Mrs. Bill Hostetler  
Mr. & Mrs. Bill Kanalos  
Mr. Terry Karaszewski  
Mrs. Aliko Antonis-Katsaris  
Mrs. Theodora Kolettis  
Miss Mariam Konstantopoulos  
Mrs. Mary Koucouthakis  
Mr. & Mrs. Mike Kristos  
Mr. & Mrs. Bill Lampos  
Mr. & Mrs. Jim Lauer  
Mr. & Mrs. John Madias  
Mr. & Mrs. Andrew Manos  
Mr. & Mrs. Pete Mattheos  
Mr. & Mrs. Andrew Mihail  
Mr. Nick Moskolis  
Mr. & Mrs. Tom Napoleon

Mr. & Mrs. George Nazaroff  
 Mr. & Mrs. Joshua Owens  
 Miss Mary Pappas  
 Mr. & Mrs. Thomas Poulos  
 Mr. & Mrs. Julius Psalidas  
 Mrs. Laurice Saba  
 Mrs. Elaine Stangas  
 Miss Irene Stavropulos  
 Ms. Florina Strambu  
 Mr. & Mrs. Joseph Szalay  
 Mr. Angelos Thrapsimis  
 Mr. & Mrs. Dino Tripodis  
 Mr. & Mrs. Adam Turley  
 Mrs. Mary Verongos  
 Mr. Vouros Ypapanti

Mrs. Ruth Orfanos  
 Miss Anna Pappas  
 Mr. Ted Poledor  
 Mr. George Procopi  
 Dr. & Mrs. Geoffrey Rogers  
 Mr. & Mrs. Sam Samoilis  
 Mr. & Mrs. George Stangas  
 Mr. & Mrs. Jim Stavros  
 Mr. & Mrs. John Stratigos  
 Mr. & Mrs. John Tanke  
 Mr. & Mrs. Steven Tirikos  
 Mr. & Mrs. George Tselios  
 Mr. & Mrs. Gregory Tyler  
 Mrs. Eirene Walsh  
 Mr. Jim Zeinis

Mrs. Vivian Orfanos  
 Miss Aphrodite Pappas  
 Mr. & Mrs. Michael Popyk  
 Mr. Nicholas Proicou  
 Mr. & Mrs. Nick Rorres  
 Mrs. Toulia Sarantos  
 Miss Connie Stavropulos  
 Mr. & Mrs. Chris Strafford  
 Mr. & Mrs. Jonathan Swarts  
 Mrs. Sigrid Thanos  
 Mr. Frazier Tirikos  
 Mr. & Mrs. Sam Tsiumas  
 Mr. & Mrs. Frazis Tyrikos  
 Mr. & Mrs. Moses Ward  
 Mr. Bruno Zovich

We have received 134 pledges totaling \$122,479. Our stewardship goal for 2012 is \$175,000

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

## 2012 Financial Report

Sep 12 Income	Sep 12 Expenses	Monthly Balance	Sep 11 Income	Sep 11 Expenses	Sep 11 Balance
\$15,683.70	\$27,369.28	--\$11,685.58	\$12,228.91	\$28,641.69	--\$16,412.78

YTD Income	YTD Expense	YTD Balance	11 YTD Inc	11 YTD Ex	11 YTD Bal
\$477,085.74	\$444,525.66	\$32,560.08	\$297,527.49	\$304,042.22	--\$6,514.73

### Stewardship Report

Sep Pledge Income	Sep Pledge Goal	Difference goal/income	YTD Pledge Inc	YTD Pledge Goal	Difference goal/income
\$10,647.00	\$9,500.00	--\$1,147.00	\$105,658.00	\$116,000.00	--\$10,342.00

\*Year-to-date as of September 30, 2012

### St. Andrew Greek Orthodox Church Minutes of Parish Council Meeting September 18, 2012

**Opening:** The President called the meeting to order at 7:15 PM with a quorum met. The meeting began with the prayer for opening Parish Council Meetings.

**Members Present:** President: Hristos Kirgios; Vice President: Tina Assimios; Treasurer: Pano Arvanitis; Secretary: Nick Giannakakis, Alex Himonas, Dr. George Mighion, Kelly Popyk and Chris Strafford.

**Members Absent:** Bill Giannakakis, Tom Limberopoulos, John Madias, Pete Mattheos and Mary Jo Tirikos.

**Guests:** None.

**Approval of Minutes:** The minutes for August 2012 meeting will be reviewed next month.

**Treasurer's Report:** Pano reviewed the August 2012 Budget Report with the Council.

1. General Fund dropped by \$14,733 which is typical for August of each year.
2. The Endowment Portfolio was up by \$1,075.
3. Current year Stewardship is down \$1,143 vs. budget for August.
4. Electrical bill was up, but offset by a lower gas bill. There was a discussion about the Air-Conditioning and best temperature for Services.
5. 2013 Budget discussions will take place at the next Parish Council meeting.

**Tina Assimios moved to accept the Treasurer's Report as written. Kelly Popyk seconded the motion. All were in favor.**

Pano wanted to thank Guarantee Muffler (Tim Karamalegos & Family), Prime Table (Nick Giannakakis & Family), Eddie's Steak Shed (Tom Limberopoulos & Family), Christos Banquet (Kris Kurtis & Family) for the tents, food, food preparation and help at the Holy Dormition Picnic. Everything was donated by these four families. The picnic raised \$2,500 for the Chapel. In addition, Mike Popyk was the winner of the 50/50 Raffle and donated the winnings to the Chapel as well.

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

1. Father George wanted to thank Father Ted for filling in during his vacation.
2. Father announced that a special Clergy-Laity meeting will be on December 8 in Des Plaines to discuss the Saint Iakovos Retreat Center.
3. Father expressed his gratitude for all the families that donated for the Holy Dormition Picnic. The event was successful. Father was very impressed with the progress of the Chapel expansion. Many parishioners expressed to him how they were also impressed.

**Secretary's Report:** . Not present.

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

1. Hristos spoke with merchant banking vendor (credit card machines). We need to upgrade the system to be compliant (cost =\$350).
2. Hristos announced that we would receive a NIPSCO rebate of \$2,850 if the boiler is upgraded. The proposal from OJS was \$50,000. There would be a \$5,050 per year in energy savings and a lower annual maintenance cost. The proposal is just for heating, not air conditioning.  
There are three proposals for the boiler replacement at this time. The request has been made for a geothermal system. The entire subject will be discussed at the Fall General Assembly.
3. Hristos mentioned that there is a ditch-area on the west side of the property. A neighbor asked us to trim the bushes and weeds that are growing towards her property. Her husband used to do this. Hristos will get an estimate for cleaning this area.
4. Two proposals have been received regarding sealing the exterior of the Church. The first bid is from a local company that would seal and caulk where needed. The seal would last 5-10 years. The second proposal was from a company in Chicago that includes more repair and painting. It has a 10 year warranty.

**Alex Himonas moved to accept the Larson Danielson bid (local company) to seal the Limestone on the exterior of the Church. Kelly Popyk seconded the motion. All were in favor.**

#### **Upcoming Dates:**

Tuesday, October 8: Parish Council Meeting at 7:00 PM  
 Sunday, November 11: St. Nektarios Luncheon (Pete Mattheos Chairperson)  
 Tuesday, November 13: Parish Council Meeting at 7:00 PM  
 Saturday, December 1, 2012: St. Andrew Feast Day (Tina and Kelly co-Chairpersons)  
 Tuesday, December 11: Parish Council Meeting at 7:00 PM  
 Friday, October 26: Trivia Night (Chairperson: Dr. George Mighion)  
 Sunday, October 28: General Assembly Meeting.  
 Saturday, March 2, 2013: Comedian Night (Chairperson: Dr. George Mighion)

**Old Business:** None.

**Adjournment:** Dr. George Mighion motioned for adjournment. Pano Arvanitis seconded the motion. All were in favor. The meeting closed with a prayer.

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

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

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

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

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

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

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

## CHAPTER TWO

### ARTICLE 24

### PARISH COUNCIL

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

Section 5: A vacancy on the Parish Council shall be considered to exist in the event of: the death or resignation of a member; the physical or mental incapacity of a member; 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 **\$19,957.77**

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 **\$124,950.44**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



# Protocol for Inviting Orthodox Clergy to Sacraments

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

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

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

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

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

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

## Wedding Information

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

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

**Days when Marriage is not permitted:**

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

**Affidavit for License to Marry:**

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

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

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

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

**Required Documentation:**

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

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

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

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

#### ITEMS NECESSARY FOR THE MYSTERION OF MARRIAGE

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

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

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

## Ecclesiastical Divorce

Petitions for Ecclesiastical Divorce must include 5 items:

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

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

#### REMINDERS;

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

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

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

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

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

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

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

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

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

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

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

## **ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΔΙΑΖΥΓΙΑ**

Σύμφωνως πρὸς τὴν Ἀγίαν 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 μοιχᾶσθαι, καὶ ὅς εἰς ἀπολελυμένη γαμῆσιν, μοιχᾶται (κατὰ Ματθαῖον 5, 31-32). Ἡ ἐρμηνεία ἔχει ὡς ἐξῆς: «Ἀκόμη ἐλέχθη, ὅποιος χωρίσῃ τὴν γυναῖκα του, ἢ τῆς δώσῃ γραπτὸν διαζύγιον. Ἐγὼ ὅμως σὰς λέγω ὅτι ὅποιος χωρίσῃ τὴν γυναῖκα του χωρὶς τὴν αἰτίαν τῆς μοιχείας τὴν σπρώχνει εἰς τὴν μοιχείαν (διότι μοιχεία εἶναι πλέον, εἰάν αὐτὴ ἔλθῃ εἰς νέον γάμον, ἢ ὅσον ζῇ ὁ πρῶτος τῆς ἀνδρας). Καὶ

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

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

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

Ἐκκλησιαστικὰ διαζύγια ἐκδίδονται ἐπίσης εἰς περιπτώσεις κατὰ τὰς ὁποίας ἐξεδόθη πολιτικόν

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

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

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

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

## 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:

Ψυχικά ασθένειαι

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

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

## The Pastoral Care of the Sick

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

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

## Funeral Information

The family should be allowed a few minutes for a private goodbye. Everyone is asked to leave the Church proper and exit into the Fellowship Hall and remain quiet for the family to do so. Thank you.

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

**Regarding Cremation:** Because the Orthodox Faith affirms the fundamental goodness of creation, it understands the body to be an integral part of the human person and the temple of the Holy Spirit, and expects 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,

diaper is soiled by the child it should be washed separately and after that the parent may replace it with a regular disposable diaper.

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

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

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

December 25-January 6,

Holy Week,

Major Feast Days of the Lord.

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

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

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

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

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

*either in the sanctuary or at any other place, to persons who have chosen to be cremated. Additionally, memorial services with kollyva are not allowed in such instances.*

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

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

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

**Please Note:** Orthodox Christians who are NOT in good standing, i.e., not married in the Orthodox

## The Sacred Memorials for the Dead

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

Prayers and Memorials:

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

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

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

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

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

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

The 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

# 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)



# St. Andrew's Bishop Philotheos Library

## MISSION STATEMENT:

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

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

## STAFF:

Bruno Zovich, Librarian

Janice Lampos, Associate Librarian



Bishop Philotheos,  
served St. Andrew  
Parish 1926-1937

## CHECKOUT PROCEDURES:

Fill in a name and a date on the card in the back of the book and leave it in the box on the desk marked "Checkouts." Books are available for a period of one month from the date they are checked out. We will have a computerized library program that will keep track of all books checked out.

## LIBRARY HOURS:

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

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

## COLLECTION AREAS BY SUBJECT:

## GIFTS AND DONATIONS:

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

Beloved in Christ,

Our parish has been blessed by fellow parishioners with many God-given talents who are willing to use them for the good of all. Bruno (Vasili) Zovich and now Janice Lampos are such good and devoted Orthodox Christians who are working diligently to improve and up-date our parish library for the use of all our members. Bruno was a professional librarian and Janice has worked at one of our local libraries for years.

I ask all of you to cooperate with both Bruno and Janice so that we may succeed in this most valuable parish ministry (diakonia).

Along with Orthodox Christian books we also have a collection of tapes containing Orthodox spiritual homilies, services and history. Our library covers many subjects pertaining to our Orthodox Tradition and Hellenic culture.

Our library may be used Monday through Friday from 10 am to 2 pm. The checkout procedure is mentioned above.

Many of our parishioners benefit from the resources found in our library. The Church school teachers used it for resource material and teaching aids, and our Catechetical students use it for their studies and reports. Many church members read to understand the Orthodox Christian faith better or to get an Orthodox view on a given subject, or to learn more about our Hellenic heritage. Your priest uses the library material in his research work.

We are truly blessed to have a parish library and it should be an exciting, educational and spiritual experience for all. It is well worth the time and effort invested in it.

Please support this most worthy ministry of our church and make every effort to use it as frequently as possible and to donate generously to its present and future. There are NOT very many Greek Orthodox parishes that have this wonderful library ministry. Let us not take it for granted.

With agape,

+Father George

# Greek Orthodox Metropolis of Chicago

## St. Iakovos Retreat Center

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

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

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

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

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

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

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

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

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

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

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

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

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

**Planned new facilities:**

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

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

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

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

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

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

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

# The Inter-Christian Marriage

Beloved in Christ,

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

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

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

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

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

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

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

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

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

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

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

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

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

# MONASTICISM IN THE ORTHODOX CHURCH

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## ORTHODOX MONASTIC COMMUNITIES

### GREEK ORTHODOX

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

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

### SERBIAN ORTHODOX

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

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

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

### RUMANIAN ORTHODOX

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

## Bookstore

As the Thanksgiving holiday approaches wouldn't the Icon of the Mystical Supper be a glorious reminder of how God blesses us all year round. We can special order a particular style or size for you. Please, allow at least 3 weeks for your request.

"A book much needed, and unlike anything that has appeared on this subject, The Heavenly Banquet is more than a liturgical commentary. With an abundance of copiously documented biblical citations and rich patristic references, the Divine Liturgy is explained line by line, word by word. This book holds answers to all kinds of complex liturgical, social, and theological questions. In depth, yet easy to follow, written in simple, understandable language, this book will aid Catechists and instructors can draw from its abundant material for presentation and discussion. .

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

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

## Young Married Couples, Young Adults Ministry

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

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

## Parish Council Meeting

The next meeting will be **Tuesday, November 13 at 7pm. PLEASE NOTE:** Parish Council meetings are open to all members in good standing to come and observe. If you need to address the Council please contact, in writing, Father George or the Parish Council president two weeks before the meeting so the council may add it to the agenda.

## Hall Usage

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



## Coffee Hour Host/Hostess

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Sunday, Nov 4--M. Giannakakis, C.  
Giannakakis, J. Limberopoulos, Samoilis  
and Skotadis families

Sunday, Nov 11--Daughters of Penelope

Sunday, Nov 18--Athina Kamiotis

Sunday, Nov 25--Lampos Memorial

## Acolyte (Altar Boy) Ministry

Acolytes Advisors: George Callas  
Stefan Konstantopoulos

Frederick Hawley  
Joseph Hawley  
Matthew Hawley  
Nico Hawthorne  
Demetrios Kamiotis  
Alexander Karamitsos  
Nicholas Karamitsos  
Giovanni Karakatsanis-Swartz  
Constantine Katris  
Panagiotis Kurtis  
Matthew Mattheos  
Athan Mighion  
Dimitri Napoleon  
Costa Nolan  
Maximos Nolan  
Samuel Ngure  
Stephen Price  
Nicholas Samolis  
Yanni Samoilis  
Nicholas Schlitt

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

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## Prosforo Schedule

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Sunday, Nov 4<sup>th</sup> Mary Jo Tirikos

Sunday, Nov 11<sup>th</sup> Artemis Hoke

Sunday, Nov 18<sup>th</sup> Athina Kamoitis

Sunday, Nov 25<sup>th</sup> Maria Angelos

## Offertory Schedule

Sunday, November 4<sup>th</sup> Group #2

Sunday, November 11<sup>th</sup> Group #1

Sunday, November 18<sup>th</sup> Group #2

Sunday, November 25<sup>th</sup> Group #1

## Good Samaritans

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

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

## 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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## LITTLE ANGELS

Our Little Angels (ages 40 days-5 years) playgroup began on Thursday, September 6. It was a wonderful success. The children learned about the Nativity of the Theotokos and had a great time with the activity, snack and meeting each other. At their second meeting they learned about the Holy Cross. Little Angels meet every Thursday 9:45-11:30am. If you would like more information please contact Mary Scott at 850-2831.

## New Parish Directory

Preparations are underway for a new church directory to be published this year.

Parishioners who wish to submit their own photograph may do so provided that the photograph is appropriate for a church directory. The directory planners reserve the right to return any photograph deemed inappropriate.

**In addition, parishioners are asked to contact the church office to update address, household composition, home telephone number, cell number and email address.**

# Catechetical School

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

The Preschoolers have been learning how to properly make the sign of the Cross and they also were able to share when it is time to make the sign of the Cross. Our preschoolers this year are: Kathan, Isabella, Demetra, Panayoti, Michael and Anthony.

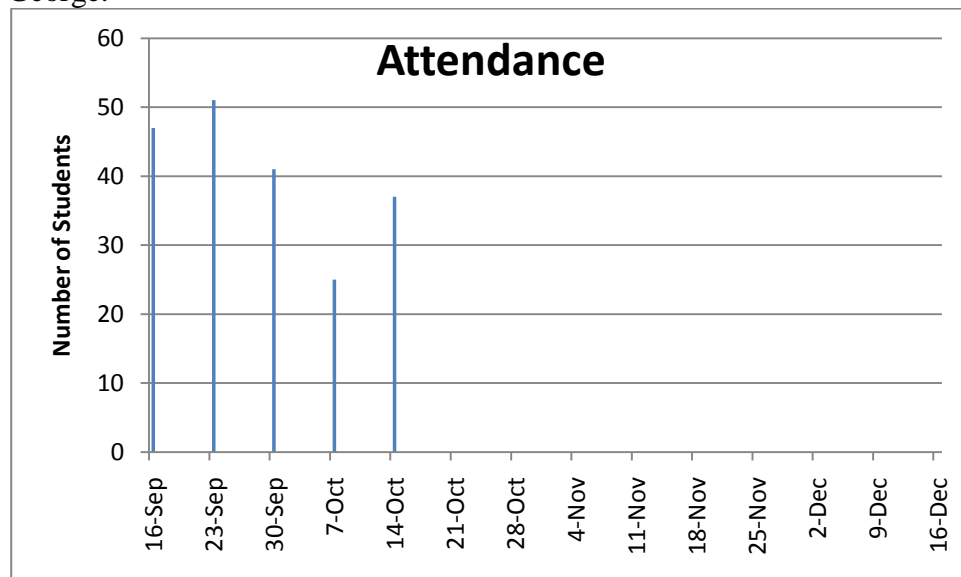
Please, take time to sign-up and help our volunteer teachers for the year.

## Our staff this year:

Director and Spiritual Advisor	Father George
Preschool	Mrs. Anna Napoleon and Mrs. Mary Scott
Kindergarten	Mrs. Cindy Katris and Mrs. Billie Limberopoulos
1 <sup>st</sup> & 2 <sup>nd</sup> grades	Mrs. Pam Kurtis and Mrs. Elaine Samoilis
3 <sup>rd</sup> & 4 <sup>th</sup> grades	Presbytera Elaine Konstantopoulos and Miss Mariam Konstantopoulos
5 <sup>th</sup> & 6 <sup>th</sup> grades	Mrs. Mary Jo Tirikos
7 <sup>th</sup> & 8 <sup>th</sup> grades	Mr. Jim Stavros
9 <sup>th</sup> -12 <sup>th</sup> grades	Mr. Hristos Kirgios, Mrs. Angela Magrames and Mr. Tom Giordina
Junior Choir	Mrs. Catherine Hostetler and Mrs. Elizabeth Farr
Treasurer	Mr. Bruno Zovich
Senior Coffee Hour Helper	Mrs. Mary Koucouthakis
GOYA	Mrs. Sue Stangas and Mrs. Terri Stavros
JOY	Mrs. Jennifer Karamitsos and Mrs. Connie Turley
Little Angels	Mrs. Mary Scott

May our school year be blessed with His love and guidance

We are still looking for at least two people to take over as Sunday School co-directors. Please, see Father George.



The Good Samaritan Cultural Center has been reserved for our Christmas Program/Luncheon. We will parents to help us prepare for this joyous event. Please sign up as soon as possible.

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

**Martin's Program**-If you shop at Martin's, please fill out the Shopper Sign-up sheet and return it to your child's Catechetical School teacher or the church office. Every time your card is scanned, we earn points to use towards items for the school.

**Dates to remember**

Thursday, November 22	Remember to give thanks
Sunday, December 2	St. Nicholas Gift Project
Sunday, December 16	Christmas program/Luncheon
Sunday, December 23	No Classes
Sunday, December 30	No Classes

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**Parish Life**

**Baptisms**

The son of **Rachel and Nick Limberopoulos** was baptized in the Holy Mother Church on July 29, 2012 at St. Andrew. He was given the name **Athanasios** by his nouna **Asimina Romiou**. May our Lord bless Constantine, his parents and nouna.

**Weddings**

**Laura Tyler and Alex Griffis** were joined in the Sacrament of Holy Matrimony on September 15, 2012 at St. Andrew. She is the daughter of Gregory and Sue Tyler. The Koumbaro is Maria Bonnell. May our Lord shower His blessings upon them their entire lives.

**Thank you**

I would like to thank the Saint Andrew's community for your cards, your prayers and your kind thoughts. You have sustained me in my recovery.--Ted Poledor

# Coffee Hour Information

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

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

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

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

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

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

God Bless and Thank you.

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

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

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

Thank you to our wonderful coffee hour hosts/hostesses for the month of September: Mary Koucouthakis, Catechetical School Children, Krista Hawthorne, Stephanie Holland and Maria Strafford.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Our meeting will be Thursday, November 1st at 7pm here at St. Andrew. Please join us and let us become friends of the poor and help the less fortunate.

Events we will be planning soon:

Christmas Shopping

Spring Fashion Show

# Never Stop!

Name \_\_\_\_\_

How many times can you find the word *pray* in the puzzle below? See if you can find and circle the word 23 times—up, down, across, diagonal, and backwards.



Always be joyful. Never stop praying.  
1 Thessalonians 5:16-17

## How to Pray for Kids Chartlet Activity Guide

