

An icon of Jesus Christ with long, wavy brown hair and a beard, set against a gold background with a halo. He is wearing a red tunic and a dark blue or black outer garment. His right hand is raised in a gesture of blessing. He holds an open book in his left hand, with Greek text visible on the pages.

October 2011

TheWay

St. Andrew
Greek Orthodox Church

“I am the resurrection and the life.
He who believes in Me, though he may
die, he shall live. And whoever lives
and believes in Me shall never die.”

St. John 11:25-26



Saint Andrew Greek Orthodox Church
52455 North Ironwood
South Bend, Indiana 46635

Rev. Father George Konstantopoulos
Protopresbyter

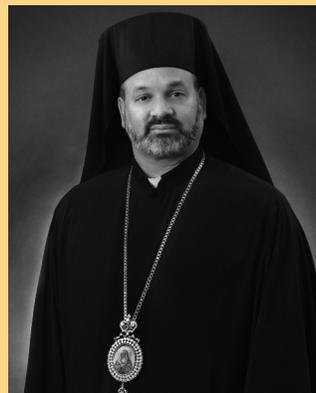
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Under the auspices of the Greek Orthodox Metropolis of Chicago

His Eminence, Metropolitan Iakovos
of the Holy Metropolis of Chicago
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His Grace Bishop Demetrios of Mokissos,
Auxillary Bishop of the
Greek Orthodox Archdiocese of America
Chancellor of the
Holy Metropolis of Chicago



Ministries of St. Andrew

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

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



**His Eminence
Archbishop
DEMETRIOS
of America**

Whose name day is
October 26th

We would like to express our warmest regards and best wishes to His Eminence Archbishop Demetrios of America who celebrates his name day on October 26th. If you wish, you may send His Eminence greetings at:

His Eminence Archbishop Demetrios
Greek Orthodox Archdiocese of America
8-10 East 79th Street
New York, NY 10021

**His Eminence
Metropolitan
IAKOVOS
Of Chicago**

Whose name day is
October 23rd



We would like to express our warmest regards and best wishes to His Eminence Metropolitan Iakovos on the occasion of his name day. If you wish to send His Eminence greetings please do so at:

His Eminence Metropolitan Iakovos
Presiding Hierarch of Diocese of Chicago
40 East Burton Place
Chicago IL 60610

Pastoral Message

“As the Prophets beheld, as the Apostles have taught, as the Church has received, as the Teachers have dogmatized, as the Universe has agreed, as Grace has illumined, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ has triumphed; this we believe, this we declare, this we preach: Christ our True God, and His Saints we honor in words, in writings, in thoughts, in sacrifices, in Temples, in Icons, on the one hand bowing down and worshipping Christ as God and Master, on the other hand honoring the Saints as true servants of he Master of all, and offering to them due veneration.

This is the Faith of the Apostles!
This is the Faith of the Fathers!
This is the Faith of the Orthodox!
This is the Faith which has established
The Universe!

(“The Synodikon” from the Sunday of Orthodoxy)

Beloved brothers and sisters in Christ,

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

As we are about to embark on the first phase of the completion of the hagiography of the church of Saint Andrew I would like to explain the significance of it according to our Holy Orthodox Christian Tradition.

“The Tradition of the Church is expressed not only through words, not only through the actions and gestures used in worship, but also through art- through the line and color of the Holy Icons. An icon is NOT simply a religious picture designed to arouse appropriate emotions in the beholder; it is one of the ways whereby God is REVEALED TO US. Through icons the Orthodox Christian RECEIVES A VISION OF THE SPIRITUAL WORLD. Because the icon is part of Tradition, icons painters are not free to adapt their own aesthetic sentiments but THE MIND OF THE CHURCH. Artistic inspiration is not excluded, but it is exercised within certain prescribed rules. It is important that iconographers should be good artists, but is even more important that they should be sincere Christians, living within the spirit of Tradition, preparing themselves for their work by means of Confession and Holy Communion.”

The Purpose of this Sacred Art

“Thus we say that each vessel, animal, and plant is good, not from its formation or from its color, but from the service it renders” (St. John Chrysostom). The same is true with this sacred art; it is good, not on account of it being “art of the Church,” but on account of the service it renders to the Church. As such it is interwoven with the life, the evolution and the whole Tradition of the Church.

Mr. Constantine Kalokyris, in his work entitled Orthodox Iconography, suggests that the character and fundamental significance of Orthodox Iconography is:

1. Art of Spiritual Service:

The content of Orthodox Iconography has been determined directly by the needs and the profound spiritual purpose of the Church. It serves to INSPIRE, TEACH, GUIDE, AND ENCOURAGE THE FAITHFUL IN THEIR QUEST TOWARDS SPIRITUAL PERFECTION. ICONOGRAPHY EXPRESSES HOLINESS AND THE MORE SUBLIME MEANINGS OF ORTHODOXY IN ITS SACRED CONTENT: THE SAVIOR, THE THEOTOKOS, THE APOSTLES, THE ANGELIC POWERS, AND THE MARTYRS OF THE FAITH.

2. Liturgical Art

The Mystery of the Holy Eucharist is the center and the ESSENCE OF THE DIVINE LITURGY (the work of the people). From its inception, iconography was concerned primarily with this highest purpose of the Church. As such, it has attempted to contribute with its own means to the believers’ UNDERSTANDING OF THE GREAT MYSTERY OF THE HOLY EUCHARIST AND OF THE WHOLE LITURGICAL DRAMA. This is illustrated in the earliest of sacred drawings: the fish, the bread, the sacrificial lamb, the Sacrifice of Abraham etc. As iconography evolved, liturgical themes of the Communion of the Apostles, the Liturgy of the Angels, the self sacrificing one, the co-celebrant hierarchs are depicted. Simply, iconography has attempted to

make understandable the SUBLIME CONTENT OF THE DIVINE LITURGY AND ESPECIALLY THE PROFOUOND LITURGICAL ACT OF THE HOLY EUCHARIST.

3. Art of High Theology

This art is not simply religious as in the West, but theological. Its themes are not simply related to religious history, but are organized according to the high Theology of the Orthodox Church. As such, Orthodox Churches are filled with not simply images of the passion, but with art depicting the life of our Lord (the Twelve Great Feasts of the Church); the Theotokos; the Saints, the Evangelists; the Angelic powers; all under the blessings of the Lord. Additionally, those depicted are “represented” in a manner that suggests their true nature: in communion with the Saints, earthly, or deprived of the Spirit of Grace.

4. An Art of Depth

Orthodox iconography is an expressionistic art form that seeks to convey a profound life-experience that possesses the soul. Byzantine art therefore uses intense animated features (i.e., big eyes, small mouths, large ears), bright colors, and postures (i.e., frontal posture of Saints who are in direct communion with God) to suggest the true “spirit” of the one depicted. Difference between the sacred art of the West and the East are illustrated in both the icons of the Crucifixion and the Resurrection.

The basic presumption of Orthodox Iconography developed by the Sacred Scriptures, the Ecumenical Councils, and the holy Fathers of the Church is that of a “new” man and world in Christ. This art subordinate to the Church was obligated to formulate form this idea in its expressions.

Having explained the tremendous significance of the holy Iconography of Our Holy Orthodox Christian Church we hopefully now understand the importance of the completion of the iconography of our beloved church of Saint Andrew.

I ask you to support this holy effort and to participate as individuals and as families by donating one of the holy icons either on the First, Second or Third Phase of the Iconography. The First Phase of the Iconography will take place approximately at the middle of October. Mr. Papastamatiou is very close to completing the holy icons on canvas that will be attached to the Narthex, the Nave and the Holy Altar. The placement of the holy icons is a holy offering to Our Lord and Savior Jesus Christ and only for His Glory and in turn He blesses us and our parish.

Saint John of the Ladder says, “There was an ascetic who, whenever he happened to see a beautiful person, whether man or woman, would glorify the Creator of that person with all his heart, and from a mere glance his love for God would spring afresh and he would pour out on his account a fountain of tears. And one marveled, seeing this happen, that for this man what would cause the soul of another to stink had become a reason for crowns and an ascent above nature. Whoever perceives beauty in this fashion is already incorruptible, even before the dead shall rise in the common Resurrection.”

May Our Lord continue to bless us and our beloved parish.

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: Nick Anagnos (home), Mary Rudhman (home), Mary Manos (home), and Peggy Bouris (Home).

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

Ecclesiastical Calendar

Sat, Oct 1	Great Vespers 5pm Holy Dormition Chapel		Sun, Oct 16	Sunday of 7 th Ecumenical Council 9:00 Orthros 10:00 Divine Liturgy
Sun, Oct 2	2 nd Sunday of Luke 9:00 Orthros 10:00 Divine Liturgy		Mon, Oct 17	Orthros 9am Vespers 4:30pm
Mon, Oct 3	Orthros 9am Vespers 4:30pm		Tue, Oct 18	St. Luke the Evangelist 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm
Tue, Oct 4	Orthros 9am Vespers 4:30pm		Wed, Oct 19	Paraklesis to St. Nektarios 9am Vespers 4:30pm
Wed, Oct 5	Paraklesis to St. Nektarios 9am Vespers 4:30pm		Fri, Oct 21	Paraklesis to the Theotokos 9am Vespers 4:30pm
Thu, Oct 6	St. Thomas 9:00 Orthros 10:00 Divine Liturgy		Sat, Oct 22	Great Vespers 5pm Holy Dormition Chapel
Fri, Oct 7	Paraklesis to the Theotokos 9am Vespers 4:30pm		Sun, Oct 23	6 th Sunday of Luke 9:00 Orthros 10:00 Divine Liturgy
Sat, Oct 8	Great Vespers 5pm Holy Dormition Chapel		Mon, Oct 24	Orthros 9am Vespers 4:30pm
Sun, Oct 9	3 rd Sunday of Luke 9:00 Orthros 10:00 Divine Liturgy		Tue, Oct 25	Orthros 9am Vespers 4:30pm
Mon, Oct 10	Orthros 9am Vespers 4:30pm		Wed, Oct 26	St. Demetrios 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm
Tue, Oct 11	St. Philip 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm		Fri, Oct 28	Holy Protection of Theotokos 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm
Wed, Oct 12	Paraklesis to St Nektarios 9am Vespers 4:30pm		Sat, Oct 29	Great Vespers 5pm Holy Dormition Chapel
Fri, Oct 14	Paraklesis to the Theotokos 9am Vespers 4:30pm		Sun, Oct 30	5 th Sunday of Luke 9:00 Orthros 10:00 Divine Liturgy
Sat, Oct 15	Great Vespers 5pm Holy Dormition Chapel		Mon, Oct 31	Orthros 9am Vespers 4:30pm

Monthly Calendar

Monday, October 3 rd	Good Samaritans 6:30pm
Monday, October 10 th	Bulletin Information Due
Tuesday, October 11 th	Parish Council Meeting at 7:00 pm
Sunday, October 12 th	Fall Parish Assembly following Liturgy

Mark Your Calendars

Wednesday, October 12 th	Salad Luncheon 11:30am-1pm
Sunday, November 6 th	St. Nektarios Luncheon
Tuesday, November 8 th	Parish Council 7pm
Saturday, November 12 th	St. Andrew Feast Day Celebration
Tuesday, December 13 th	Parish Council 7pm
June 8-10, 2012	Grecian Festival

Byzantine Iconography

Excerpts from "Guide to Byzantine Iconography"
by Constantine Cavarnos

Byzantine Iconography as a Sacred Art--It is an art that is spiritual in essence and aims. It has seven functions: (1) *To enhance the beauty of a church* with a beauty that has the impress of holiness. (2) *To instruct us* in matters pertaining to the Orthodox Christian faith. (3) *To remind us* of this teaching. (4) *To lift us up to the prototypes*, to the holy personages whom the icons depict. (5) *To arouse us to imitate the virtues* of these personages. (6) *To help transform us, to sanctify us*. (7) *To serve as means of worshipping God and venerating His Saints*.

This art is religious not only in its themes, its subject matter, but also in its mode of expression. There are works of art, such as many of the Renaissance, which are religious in theme but secular in their mode of expression, worldly in spirit. Byzantine sacred art has been characterized by Herbert Read, eminent English aesthetician and art critic as "the purest form of religious art that Christianity has experienced." No other tradition or school of Christian painting has equaled Byzantine iconography in spirituality.

Its History--Byzantine iconography appeared in the Byzantine Empire--the Christian Empire of the Hellenic East whose life span extended from 330 to 1453--as a fully developed and widely spread style of painting at about 500 A.D. It had its beginnings in earlier Christian painting, including that of the catacombs of the second and third centuries. It is an original, highly stylized art, one that has fused together various elements taken from classical Greek art and from the Hellenistic art of Egypt, as well as from other art traditions, particularly that of Syria. The fusion was an organic one, and was effected by the profound Christian faith of its creators. It was the Christian faith that served as the guiding principle in the development of Byzantine iconography.

Under Justinian the Great, who ruled the Byzantine Empire for nearly forty years (527-656), the Byzantine style of painting icons flourished. It continued to flourish in the Empire until the outbreak of Iconoclasm in 726. That year, Emperor Leo III the Isaurian issued an edict which condemned the making and veneration of icons as idolatry. This official opposition to holy icons, known as Iconoclasm, led to the extensive destruction of icons and to the persecution of those who made or venerated them. Iconoclasm continued, except for some brief respites, until 843. From 843, when the Church triumphed over Iconoclasm, the icons having been reinstated, till the fall of Constantinople to the Ottoman Turks in 1453, this art blossomed again.

During this second period of the development of Byzantine iconography, its main archetypes became definitively formed, and the pattern of church decoration with icons became well established.

The tradition of Byzantine iconography remained very much alive during the period of Turkish rule. Numerous masterpieces, both panel icons and wall paintings, were done, especially on the Holy Mountain of Athos, Meteora and Kastoria in northern Greece. It was abandoned in Greece after the Greek War of Independence (1821-1828). In Russia, the break took place earlier in the eighteenth century. However, there has been a revival of the Byzantine style of iconography in recent times. In Greece, it began about 1930, thanks chiefly to the initiative and unremitting efforts of the renowned icon painter Photios Kontoglou (1895-1965). This revival is continuing and has spread to Europe, America and elsewhere. A revival similar to that which took place in Greece has been taking place in Rumania and among the Russians of the diaspora.

Byzantine art, which was for centuries misinterpreted and despised in Western Europe, and came to be slighted even in Orthodox countries, is now greatly admired throughout the world. Icons of this tradition of spiritual painting are now in great demand everywhere, and the Orthodox and even some non-Orthodox are decorating their churches with murals and panels icons modeled after Byzantine archetypes.

Themes of Byzantine Iconography--Works of this tradition are representations of holy persons and holy events on wooden panels, walls, textiles, and other suitable materials. They are never statues. On walls they are in the form of frescoes and mosaics. The holy figures depicted are the God-Man Christ, the

Theotokos or All-holy Virgin Mary, Saint John the Baptist and Forerunner, Angels, and the six orders of Saints: Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous. The holy events are scenes chiefly from the life of Christ and of the Theotokos, and from the lives of various Saints. Thus, Byzantine icons are not only--as they have sometimes been called--"a theology in line and color," but also an anthropology and an angelology.

Sometimes, unregenerate men are included in compositions. This is done because their presence is needed in order to depict certain stories, such as that of the Rich Man and Lazarus, and Judas at the Betrayal of Christ. Occasionally, demons--fallen angels--appear in scenes. But they are not emphasized: they are depicted in dark, dull colors, without clearly defined form and in relatively small dimensions. For, being an eminently spiritual art, Byzantine iconography avoids giving emphasis to what is unholy and ugly.

Proskynetaria--Icons are meant not only to be seen, but also to be venerated. Veneration--*proskynesis*, as it is called in Greek--consists in lighting a candle and placing it on a candle stand that is near an icon, bowing before the icon, crossing oneself, saying mentally a brief prayer addressed to the holy personage or personages depicted, and kissing it. This practice is in accordance with the decisions of the Seventh Ecumenical Synod, which met in 787 in the city of Nicaea, and defended the making and venerating of holy icons. In its decrees (*praxeis*), this synod says,

We salute (*aspazometha*) the form of the venerable and life-giving Cross, and the holy relics of the Saints, and we receive, salute, and kiss the holy and venerable icons, according to the ancient tradition of the Universal Church of God, and of our holy Fathers, who both received them and determined that they should be in all the most holy churches of God, and in every place of His Dominion. To these holy and venerable icons we give honor (*timomen*) and salutation and honorable reverence (*timetikos proskynoumen*): namely, the icon of the Incarnation of our great God and Saviour Jesus Christ, and of our immaculate Lady and All-holy Theotokos, of whom He was pleased to become incarnate, in order that He might save us and deliver us from every impious madness after idols; also of the incorporeal Angels--since they appeared to the righteous in the form of men. Also the forms and icons of the divine and most famed Apostles, of the Prophets, who speak of God, of the victorious Martyrs, and of other Saints; IN ORDER THAT BY THEIR PAINTINGS WE MAY BE ENABLED TO RISE TO THE REMEMBRANCE AND MEMORY OF THE PROTOTYPES, AND MAY PARTAKE IN SOME MEASURE OF SANCTIFICATION. These things we have been taught to hold, and have been confirmed in holding, by our holy Fathers and their divinely delivered teachings...

To these icons should be given salutation (*apasmos*) and honorable reverence (*timetike proskynesis*), not indeed the true worship (*lateria*) of faith which pertains to the divine nature alone... To these also shall be offered incense and lights, in honor of them, according to the ancient pious custom. ***For the honor which is paid to the icon passes on to that which the icon represents, and he who reveres the icon reveres in it the person who is represented.***

Η ΜΙΜΗΣΗ ΤΟΥ ΧΡΙΣΤΟΥ

Θωμά Κεμπησίου

Η μίμηση τού Χριστού και η περιφρόνηση τού κόσμου μέ όλα τά μάταια πράγματα του.

«Ὁ ακολουθῶν ἐμοί οὐ μή περιπατήσῃ ἐν τῇ σκοτίᾳ» (Ἰω. Η΄12). Μέ τά λόγια αὐτά ο Χριστός μάς προτρέπει νά μιμηθούμε τή ζωή Του και νά εφαρμόσουμε τά διδάγματα της, ἀν θέλουμε τόν ἀληθινό φωτισμό και τήν ἀπελευθέρωση ἀπό κάθε τύφλωση τῆς καρδιάς.

Η μελέτη λοιπόν τῆς ζωῆς τού Χριστού ἀς εἶναι ἡ κυριώτερη ἀσχολία μας.

Η διδαχή τού Χριστού ξεπερνά όλες τίς διδασκαλίες τῶν Ἀγίων. Και ὅποιος ἀποκατά τού Χριστού, θά βρῆ στή διδαχή του το μυρμιμένο μάννα.

Συχνά ὅμως, πολλοί ἀπό ὅσους ἀκούνε τόν λ΄γο τού Ευαγγελίου, πολύ λίγο κατανύσσονται. Και αὐτό συμβαίνει γιατί τούς λείπει τὸ πνεῦμα τού Χριστού.

Ἄν θέλῃς λοιπόν νά καταλάβῃς τέλεια και νά χαρῆς τά λόγια τού Χριστού, δέν ἔχεις παρά νά συνταιριάσῃς τή ζωή σου μέ τή δική Του ζωή.

Τί θά κερδίσῃς νέ τό νά παρδίνεσαι σέ βαθυστόχαστες συζητήσεις φιά τήν Ἁγίας Τριάδα, ἀν δέν ζῆ ἐντός σου τὸ πνεῦμα τῆς ταπεινώσεως και ἐτσι τή δυσαρεστής;

Χωρίς ἄλλο, τά υψηλά νοήματα δέν κάνουν τόν ἄνθρωπο ἅγιο και δίκαιο, ἀλλά ἀρέσουμε στόν Θεό μονάχα μέ ἐνάρετη ζωή.

Προτιμῶ νά νοιώθω τήν κατάνυξη, παρά νά μπορώ νά δώσω τόν ὀρισμό της.

Τί τό ὄφελος, ἀν κατείχῃς ὅλη τήν Ἁγία Γραφή και τίς θεωρίες ὄλων τῶν φιλοσόφων, σου ἔλειπαν ὅμως ἡ ἀγάπη και ἡ χάρη τού Θεού;

«Ματαιότης ματαιότητων και πάντα ματαιότης» (Ἐκκλ. Α΄1), ἐκτός ἀπο τό νά ἀγαπά κανεῖς τόν Θεό και νά διακονῆ Αὐτόν ἀποκλειστικά.

Τό πιό σωστό εἶναι νά πηγαίνουμε πρὸς τή βασιλεία τού Θεού, περιφρονώντας τά τού κόσμου.

Εἶναι λοιπόν μάταιο νά ἐπιδιώκουμε τόν πλοῦτο, δηλασῆ πράγματα πού δέν πρέπει νά στηρίζεται κανεῖς σ΄αὐτά, γιατί εύκολα ἐξανεμίζονται.

Εἶναι μάταιο νά κυνηγούμε τιμές και νά υποφέρουμε γιά υψηλές θέσεις.

Εἶναι μάταιο νά ακολουθοῦμε τίς ἐπιθυμίες τῆς σάρκας και νά ἀποβλέπουμε σέ ὅσα ἔχουν ἀναπόφευκτη συνέπεια νά τιμωρηθοῦμε ὀδυνηρά.

Εἶναι μάταιο νά λαχταράμε γα μακροχρόνια ζωή και νά μὴ κοιτάμε πώς νά ζήσουμε καλά και ὅπως πρέπει.

Εἶναι μάταιο νά συγκεντρώνουμε τό ἐνδιαφέρον μας μόνο στήν παρούσα ζωή και νά μὴ προνοοῦμε γιά τή μέλλουσα.

Εἶναι μάταιο νά εἶμαστε προσκολλημένοι σέ ὅ,τι φεύγει και χάνεται γρήγορα και νά μὴ σπεύδουμε στήν ἀπόκτηση τῆς ἀστείρευτης χαράς.

Νά θυμάσαι τά λόγια τού σοφοῦ: «Οὐ πλησθήσεται ὀφθαλμός τού ὀρά και οὐ πληρωθήσεται οὐς ἀπό ἀκροάσεως» (Ἐκκλ. Α΄8).

Νά προσπαθῆς λοιπόν ν΄ ἀποσπᾶς τήν καρδιά σου ἀπό τήν ἀγάπη πρὸς τά ὀρατά και νά τή στρέφῃς πρὸς τά ἀόρατα.

Επειδή ὅσοι ἀκολουθοῦν τίς φιλήδονες ροπές τους, κηλιδώνουν τή συνείδησή τους και χάνουν τή χάρη τού Θεού.

Η φρόνηση στίς πράξεις μας.

Δέν πρέπει νά δίνουμε πίστη σέ κάθε λόγο οὔτε νά υποχωροῦμε σέ κάθε μας ἐσωτερική παρόρμηση, ἀλλά μέ φρόνηση και προσοχή νά ζυγίζουμε τό κάθε τί και νά ἐξετάζουμε τί σχέση ἔχει μέ τόν Θεό.

Ἀλλοίμον! Τόση εἶναι ἡ ἀδυναμία μας, ὅστε πολλές φορές εύκολότερα πιστσεύουμε και μεταδίνουμε τό κακό παρά τό καλό.

Όσοι όμως είναι προχωρημένοι στην τελειότητα, δεν δίνουν ευθύς πίστη στην κάθε κακή διάδοση. Γιατί ξέρουν καλά ότι ο άνθρωπος, αδύνατος όπως είναι, ρέπει προς την κακολογία.

Είναι μεγάλη σοφία τὸ νὰ μὴν είναι κανείς βιαστικός στις ἐνεργειές του και νὰ μὴ κρατᾶ πεισματικά τὴ γνώμη του.

Επίσης, νὰ μὴ πιστεύη κάθε τί πού ακοῦει ἢ, ἔστω και πιστεύοντάς το, κ νὰ μὴ τὸ διαδίδῃς ευθύς.

Ζήτα συμβουλή ἀπὸ ἄνθρωπο σοφὸ και φρόνιμο και προτίμα μάλλον νὰ διδάσκεται ἀπὸ ὅσους είναι καλύτερα ἀπὸ σένα κατατοπισμένοι, παρά νὰ ακολουθῆς τὴ δική σου σκέψη.

Ἡ ἐνάρετη ζωὴ κάνει τὸν ἄνθρωπο σοφὸ σύμφωνα μὲ τὴ θεία θέληση και τὸν προικίζει μὲ μεγάλη πείρα.

Ὅσο πιο πολὺ ταπεινὸς είναι ο ἄνθρωπος και υποταγμένος στό Θεό, τόσο μὲ περισσότερη εἰρήνη και φρόνηση θὰ πορεύεται στή ζωὴ.

Οἱ ἀτακτες ἐπιθυμίες

Ὅταν ο ἄνθρωπος ἐπιθυμῆ κάτι χωρὶς νὰ χαλιναγωγῆ τὸν εαυτὸ του, ευθύς χάνει τὴν ψυχική του εἰρήνη.

Ὅταν υπερήφανος και ο ἀχόρταγος ποτέ δὲν βρίσκουν τὴν ηρεμία. Ὅποιος ὅμως είναι ταπεινὸς και «πτωχὸς τῷ πνεύματι», ζῆ ἀδιάκοπη εἰρήνη. Ο ἄνθρωπος πού δὲν κατάφερε νὰ καταπατήσῃ τίς ἐπιθυμίες του, μπαίνει εὐκόλα σὲ πειρασμό και τὸν νικούν μικρά και μηδαμινὰ πράγματα.

Ὅποιος δὲν ἔχει δυνατὴ θέληση, ακολουθώντας τὴ σάρκα και ρέποντας στὰ πάθη τῶν αἰσθήσεων, δύσκολα μπορεί νὰ ἀπομακρυνθῆ ἀπὸ τίς κοσμικὲς ἐπιθυμίες. Γι' αὐτό, ὅταν δὲν τίς ικανοποιῆ, νοιώθει στενοχώρια, ἀνυπομονεὶ και χάνει τὴν ηρεμία του ὅταν βρισκῆ ἀντίσταση.

Ἄν ὅμως πετύχῃ ὅ,τι ἐπιθυμοῦσε παράφορα, νοιώθει τὴ συνειδήσή του βαρειά, γιατί ακολουθώντας τὸ πάθος του, δὲν βρῆκε τὴν εἰρήνη πού λαχταροῦσε.

Ἡ ἀληθινή ψυχική εἰρήνη κερδίζεται μὲ τὸ νὰ ἀντιστέκεσαι στὰ πάθη και ὄχι μὲ τὸ νὰ υποχωρῆς σ' αὐτά.

Ἡ εἰρήνη λοιπὸν ἀπουσιάζει ἀπὸ τὴν καρδιά τοῦ σαρκικοῦ ἀνθρώπου, πού ἐπιδιώκει τὰ τοῦ κόσμου. Εἰρήνη αποκτᾶ μονάχᾳ ὁποῖος ἔχει ζήλο γιὰ τὴν πνευματικὴ ζωὴ.

Τὰ ἔργα τῆς ἀγάπης

Ὅταν ἀπουσιάζει ἡ ἀγάπη, ἡ καλὴ πράξη ἀπὸ μόνῃ της δὲν ὠφελεῖ ἐκεῖνον πού τὴν κάνει. Ὅ, τι ὅμως γίνεται μὲ κίνητρο τὴν ἀγάπη, ὅσο μικρὸ και ἀσήμαντο και ἂν είναι, ἀποδίδει καρπὸ. Γιατί ο Θεὸς ἐκτιμᾷ περισσότερο τὴν ἀγαθὴ πρόθεση ἀπὸ τὸν ὄγκο τῆς καλῆς πράξεως.

Ὅποιος ἀγαπᾶ πολὺ, κάνει πολὺ.

Πολλὰ ἔργα πού φαίνονται νὰ τὰ ἐμπνέῃ ἡ ἀγάπη, είναι στήν πραγματικότητα ἔργα σαρκικά. Ἡ φυσικὴ κλίση μας, ἡ νοσηρὴ προσκόλληση στὸν εαυτὸ μας, ἡ ἐπιδίωξη τοῦ συμφέροντός μας, ἡ αὐταρέσκεια, σπάνια, ἀλλοίμονο, λείπουν ἀπὸ τίς πράξεις μας.

Ὅποιος ἐμφορεῖται ἀπὸ τελεία και ἄδολη ἀγάπη, ποτέ δὲν ἐπιδιώκει τὸ δικὸ του συμφέρον. Ποθεῖ πάντα τὴ δόξα τοῦ Θεοῦ.

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).

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.

Pledged Stewards

Mr. & Mrs. Tom Allen
Mr. & Mrs. Leon Andrews
Mr. & Mrs. Panayotis Arvanitis
Mr. & Mrs. Thomas Athans
Mr. & Mrs. Roberto Beristain
Miss Joanne Bilonis
Mr. Tasos Bilonis
Mr. & Mrs. Chris Bouris
Mrs. Christine Callas
Mrs. Christine Christ
Mrs. Mary Christos
Mr. Charles Demos
Mrs. Elizabeth Farr
Mr. & Mrs. George Gergis
Mr. & Mrs. Alexander Hahn
Mr. & Mrs. Alex Himonas
Mr. & Mrs. Bill Hostetler
Mr. & Mrs. Bill Kanalos
Mr. Josh Karamalegos
Mr. Terry Karaszewski
Mrs. Aliko Antonis-Katsaris
Mr. & Mrs. Hristos Kirgios
Father George & Pres. Elaine
Mr. & Mrs. Gus Koucouthakis
Mr. Spiro Krekelas
Mr. & Mrs. Kosta Lambrou
Mrs. Janice Lampos

Mr. & Mrs. Nick Anagnos
Mrs. Maria Angelos
Mrs. Chris Arvanitis
Mr. & Mrs. Nick Avgerinos
Mr. & Mrs. George Bilonis
Mr. & Mrs. Louie Bilonis
Mrs. Constance Blatter
Mr. & Mrs. Pete Bouris
Mr. George Callas
Mr. & Mrs. Chris Christodoulakis
Mr. Mike Chronopoulos
Mr. & Mrs. Nicholas Efthimiou
Dr. Magdi Gabriel
Mr. & Mrs. Nick Giannakakis
Mr. & Mrs. Charles Hawthorne
Mrs. Stan Hiotas
Mrs. Mary Johnston
Mr. & Mrs. Dean Kanalos
Mr. Zach Karamalegos
Mr. & Mrs. George Karras
Miss Diana Katsianis
Mrs. Theodora Kolettis
Miss Mariam Konstantopoulos
Mr. & Mrs. Manuel Koucouthakis
Mr. & Mrs. Mike Kristos
Mr. & Mrs. Bill Lampos
Mr. & Mrs. Jim Lauer

Mr. & Mrs. Manolis Anagnostou
Dr. & Dr. Panagiotis Antsaklis
Ms. Tina Assimos
Mr. & Mrs. Jack Bercaw
Mrs. Ioanna Bilonis
Mr. & Mrs. Peter Bilonis
Mr. & Mrs. Larry Bonnell
Mr. George Bourounis
Mrs. Ruth Carroll
Mrs. Joanne Christodoulides
Mr. & Mrs. Dain Crawford
Mrs. Georgia Ernst
Mr. & Mrs. Stephen Gachumi
Mr. & Mrs. Vasilios Giannakakis
Mrs. Maxine Hendricks
Mrs. Artemis Hoke
Mr. & Mrs. George Kamiotis
Miss Eleni Kanalos
Mrs. Helen Karaszewski
Mr. & Mrs. Chris Katris
Mr. & Mrs. Geoffrey Kiraki
Mr. Lou Kollias
Mr. Stefan Konstantopoulos
Mrs. Mary Koucouthakis
Mr. & Mrs. Christ Kurtis
Mr. Christ Lampos
Mrs. Catherine Leonakis

Mrs. Phyllis Leonakis
 Miss Esther Magrames
 Mr. & Mrs. Dan Martindale
 Mrs. Elizabeth McNulty
 Mrs. Marilyn Metros
 Mrs. Anna Moskolis
 Mr. & Mrs. Tom Napoleon
 Mrs. Vivian Orfanos
 Miss Mary Pappas
 Mr. & Mrs. Tom Poulos
 Mr. & Mrs. Julius Psalidas
 Miss Sophia Roumbos
 Mrs. Toulia Sarantos
 Mr. & Mrs. Bill Solomon
 Miss Connie Stavropulos
 Mr. & Mrs. Chris Strafford
 Mr. Frazier Tirikos
 Miss Athena Tripodis
 Mr. & Mrs. George Tselios
 Mr. & Mrs. Phil Verhamme
 Mr. Bruno Zovich

Mr. & Mrs. Tom Leonakis
 Mr. & Mrs. John Magrames
 Mr. Mattheos Mattheos
 Miss Ellen Metros
 Dr. & Mrs. George Mighion
 Mr. Sam Moskolis
 Mr. & Mrs. George Nazaroff
 Miss Anna Pappas
 Mr. Ted Poledor
 Mr. George Procopi
 Dr. & Mrs. Geoffrey Rogers
 Mrs. Laurice Saba
 Mr. & Dr. Michael Schlitt
 Mrs. Elaine Stangas
 Miss Irene Stavropulos
 Mr. & Mrs. Jonathan Swarts
 Mr. Michael Tirikos
 Mr. Demosthenes Tripodis
 Mr. & Mrs. Adam Turley
 Mrs. Mary Verongos

Mr. & Mrs. Tom Limperopoulos
 Mr. & Mrs. Andrew Manos
 Mr. & Mrs. Pete Mattheos
 Mr. & Mrs. Kurt Metros
 Mr. & Mrs. Andrew Mihail
 Mr. & Mrs. Eleas Mudis
 Mrs. Ruth Orfanos
 Miss Aphrodite Pappas
 Mr. & Mrs. Mike Popyk
 Mr. Nicholas Proicou
 Mr. & Mrs. Nick Rorres
 Mr. & Mrs. Sam Samoilis
 Mr. & Mrs. Pete Skotadis
 Mr. & Mrs. George Stangas
 Mr. & Mrs. Jim Stavros
 Mrs. Sigrith Thanos
 Mr. & Mrs. Steven Tirikos
 Mr. & Mrs. Dino Tripodis
 Mr. & Mrs. Frazis Tyrikos
 Mr. Jim Zeinis

We have received 141 pledges totaling \$126,541. Our stewardship goal for 2011 is \$175,000

Financial Report

Aug 11 Income	Aug 11 Expenses	Monthly Balance	Aug 10 Income	Aug 10 Expenses	Aug 10 Balance
\$8,279.75	\$25,789.05	--\$17,509.30	\$28,699.60	\$41,982.53	--\$13,282.93

11 YTD Income	11 YTD Expense	11 YTD Balance	10 YTD Inc	10 YTD Ex	10 YTD Bal
\$285,347.98	\$274,968.25	\$10,379.73	\$293,173.54	\$295,603.24	--\$2,429.88

Stewardship Report

Aug Pledge Income	Aug Pledge Goal	Difference goal/income	YTD Pledge Inc	YTD Pledge Goal	Difference goal/income
\$3,439.00	\$14,600.00	--\$11,161.00	\$97,841.00	\$103,900.00	--\$6,059.00

As of August 31, 2011

Thank you for your continuous support to our parish

A BLESSING FOR THE HOLY DORMITION CHAPEL

By the Grace of God an anonymous donor has given \$45,000 to the chapel account to improve and expand our chapel so as to accommodate those attending the holy services there. In the near future we hope and pray that this expansion will include restroom facilities and a pavilion. Truly the Holy Mother of God has performed this miracle. The Holy Dormition Chapel was donated by Mr. and Mrs. Louis Nitsos and has been used for over 60 years by parishioners of St. Andrew. Thanks be to God.

General Assembly Meeting Agenda
Sunday, October 30, 2011
St. Andrew Greek Orthodox Church
South Bend, Indiana

The **General Assembly Meeting** will take place on Sunday, **October 30, 2011** at **12:30pm**. All parishioners in good standing are encouraged to attend. The agenda for this forthcoming meeting is as follows:

1. **Opening Prayer**
2. **Nomination and election of Chairperson**
3. **Chairperson appoints Parliamentarian (UPR Article 31, Sec. 9)**
4. **Review and approve minutes of Spring General Assembly 2011**
5. **SAREF Report**
 - a. Election of SAREF Board Members
6. **Treasurer's reports**
 - a. **2011 Report**
 - b. **2011 Proposed Budget**
7. **Pastor's remarks**
8. **Parish Reports**
 - a. Elect four (4) Members to the Board of Elections
 - b. Elect Audit Committee
 - c. Nominations for Parish Council
 - d. Delegates for National and Metropolis Clergy-Laity
9. **President's Report**
10. **Old Business**
 - a. Greek Festival 2011
11. **New business**
12. **Adjournment**
13. **Closing Prayer**

IT'S VERY IMPORTANT TO HAVE ENOUGH PEOPLE FOR A QUORUM (25)

Please Note: If 40 members sign in and 25 leave, we will NOT have a quorum. Members must be present.

REFRESHMENTS WILL BE SERVED

ARTICLE 18, Section 1 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**

ARTICLE 2: Section 5 of St. Andrew Bylaws state the following:

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 for the current year is eligible to vote at the Spring Parish Assembly.
- 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.

ARTICLE 17 OF THE UNIFORM PARISH REGULATIONS OF THE ARCHDIOCESE CLERGY

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

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

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

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

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

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

CHAPTER TWO

ARTICLE 24

PARISH COUNCIL

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

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

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

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

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

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

SAREF consists of two separate funds, Renovation and Endowment.

The Renovation Fund consists of restricted assets whose purpose is to provide for the long term repair and renovation needs of St. Andrew Greek Orthodox Church with regards to its physical structures and fixtures. Once assets are deposited in the Renovation Fund they are intended to be held indefinitely. Regular disbursements may be issued upon a majority vote of the SAREF Board of Directors. Regular disbursements within a given year cannot exceed 5% of the market value of the Renovation Fund. The current balance of the Renovation fund is **\$14,529.18**.

The Endowment Fund consists of restricted assets whose purpose is that of an emergency reserve of St. Andrew Greek Orthodox Church. Once assets are deposited into the Endowment Fund they are intended to be held indefinitely. All interest, dividends and other income on the Endowment Fund shall accrue except that only 50% of that income shall be annually transferred and added to the Renovation Fund and subject to withdrawal. NO disbursements of any kind may be taken from the Endowment Fund unless the principal of the Fund is in the amount of \$500,000 and any disbursements MAY NOT decrease the fund to less than \$500,000. The Endowment Fund will never be liable for any debts or obligations of St. Andrew Greek Orthodox Church. The current balance of the Endowment Fund is **\$116,212.17**.

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

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

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

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

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

Name (1): _____ Name (2): _____

Address: _____

City: _____ State: _____ Zip: _____

Home Phone: _____ Work Phone (1): _____ Work Phone (2): _____

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

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

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

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

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

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

Signature: (1) _____ (2) _____ Date: _____

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

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

Protocol for Inviting Orthodox Clergy to Sacraments

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

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

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

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

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

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

Wedding Information

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

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

Days when Marriage is not permitted:

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

Affidavit for License to Marry:

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

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

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

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

Required Documentation:

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

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

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

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

ITEMS NECESSARY FOR THE MYSTERION OF MARRIAGE

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

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

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

Ecclesiastical Divorce

Petitions for Ecclesiastical Divorce must include 5 items:

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

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

REMINDERS;

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

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

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

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

ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΔΙΑΖΥΓΙΑ

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

This is especially true for a marriage that will lead to derision and complete derision and complete defilement of the sanctity of this sacrament. To keep you properly informed and instructed, we are enumerating below the instances in which our Church, with great sorrow and pain is forced to dissolve a legal and canonically contracted marriage. Divorce is given is given and considered valid:

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

Non-Petitioning Spouse's Request for Official Copy

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

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

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

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

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

Ἐκκλησιαστικά διαζύγια ἐκδίδονται ἐπίσης εἰς περιπτώσεις κατὰ τὰς ὁποίας ἐξεδόθη πολιτικόν

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

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

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

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

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

Baptismal Information

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

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

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

The early holy Fathers of the Church almost always referred to Baptism as ‘illumination.’”

SPONSORS OR GODPARENTS:

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

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

ITEMS NEEDED FROM THE GODPARENTS:
A Letter of Good Standing from their parish priest with the parish seal, stating he/she is a member in good standing, SPIRITUALLY and financially.
Lathopana (large white sheet, non-absorbent to retain oil on child), one white bath towel, two white hand towels, white undershirt & diaper for infant (white underwear for older child), bathing suit for older child, small container of olive oil, bar of soap, large white

decorated candle, two smaller white candles, Orthodox cross with chain and the child's Orthodox Christian name.

Immediately following the Baptism:

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

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

This is why the baptized child should not be bathed for three (3) days following his/her baptism. And when

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

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

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

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

December 25-January 6,

Holy Week,

Major Feast Days of the Lord.

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

The Pastoral Care of the Sick

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

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

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

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

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

Funeral Information

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

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

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

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

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

The Sacred Memorials for the Dead

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

Prayers and Memorials:

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

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

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

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

Orthodox Tradition and order of the Church. Again, according to our Orthodox Tradition there is no option or exception to this practice.

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

Funerals cannot be held on Sundays or Holy Friday.

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

The Church recognizes several days as formal commemoration that are:

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

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

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

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

BENEFITS OF MEMORIALS AND PRAYERS

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

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

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

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

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

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

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

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

ITEMS NEEDED FOR MEMORIALS:

- Bottle of Wine (St. John Commandaria)
- One loaf of Prosforo
- Bottle of Olive Oil
- Kollyva

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

St. Andrew's Bishop Philotheos Library

MISSION STATEMENT:

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

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



STAFF:

Bruno Zovich, Librarian

CHECKOUT PROCEDURES:

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

LIBRARY HOURS:

Monday-Friday 10am-3pm and Sundays following Liturgy

COLLECTION AREAS BY SUBJECT:

GIFTS AND DONATIONS:

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



Bishop Philotheos,
served St. Andrew
Parish 1926-1937

Greek Orthodox Metropolis of Chicago

St. Iakovos Retreat Center

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

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

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

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

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

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

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

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

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

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

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

St. Iakovos Retreat Center Existing Facilities:

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

Planned new facilities:

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

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

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

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

St. Iakovos Retreat Center
1070 224th Avenue
Town of Brighton, WI 53139

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

www.stiakovosretreatcenter.com

The Inter-Christian Marriage

Beloved in Christ,

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

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

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

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

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

The Greek Orthodox Archdiocese of America “As a result of the Orthodox concept of *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 paranympchos or paranympthy 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 93rd 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

Autumn is once again upon us and we will be blessed with the beautiful colors from God.

God's blessings can also be heard in the Services of the Divine Liturgy and Vespers.

We have a nice selection of religious CDs. A few of the titles available are:

- The Divine Liturgy of St. John Chrysostom
- Byzantine Liturgy
- Chants from the Holy Land
- Paraklesis
- The Service of Great Vespers
- Panagia with us All

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, October 11th 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.** 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.

Altar Boy Schedule

Sunday, October 2 nd	Group #1
Sunday, October 9 th	Group #2
Sunday, October 16 th	Group #1
Sunday, October 23 rd	Group #2
Sunday, October 30 th	Group #1

Altar Boys:

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

Prosforo Schedule

Sunday, Oct 2 nd	Neovi Karakatsanis
Sunday, Oct 9 th	Janice Lamos
Sunday, Oct 16 th	Rose Rorres
Sunday, Oct 23 rd	Ted Poledor
Sunday, Oct 30 th	Artemis Hoke

Offertory Schedule

Sunday, October 2 nd	Group #1
Sunday, October 9 th	Group #2
Sunday, October 16 th	Group #1
Sunday, October 23 rd	Group #2
Sunday, October 30 th	Group #1

Good Samaritans

The next meeting will be **Monday, October 3, 2011 starting at Noon** and will be held in the Good Samaritan Cultural Center.

We will start making the spanakopita on Monday, October 3, 2011 at 10:00am. Everyone is welcome to come and help and this is a great way to learn how to make spanakopita.

The Scholarship luncheon will be on Wednesday, October 12, 2011 from 11:30am to 1:00pm. The cost will be \$8.00 per person and will include homemade salads, soup, spanakopita and beverage. This year we will have a mini bake sale and 50/50 raffle.

Prison Ministry

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

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

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

Orthodox Campus Fellowship

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

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

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

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

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

Voice of Orthodox Christianity

There are selected videos available on YouTube at www.youtube.com/SPPSOC and also at www.goarch.org

Catechetical School

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

Our Catechetical School Welcome Luncheon was a success and enjoyed by all those who were able to attend. Since it was September the 11th it was decided that the monies collected would be sent to St. Nicholas Greek Orthodox Church, New York to rebuild their blessed church. Thank you to Mrs. Sue Stangas and all the volunteers that stepped up to help in such a special way. The hot dogs tasted like filet mignon. We didn't know Mrs. Stangas was such a great chef!

Now that the school year has begun let us focus on God's love. Our punctuality and faithful attendance will impress upon our children the importance of our Orthodox Christian faith. If a child misses part or most of the Divine Liturgy then they have missed part of the Catechetical School lesson.

If you have not filled out an information sheet, signed up to volunteer or signed up to help with coffee and snacks, please do so today. All parents of St. Andrew are to be part of F.A.I.T.H., which is our parent/teacher organization. It would be wonderful if we could have a couple of parents to co-run this program. Please help our children and their faith.

The Good Samaritan Cultural Center has been reserved for our Christmas program. We will need parents to help prepare this holy program i.e. play, costumes, solos, luncheon, table setup, etc.

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.

Dates to remember

Sunday, December 4th
Sunday, December 18th

St. Nicholas Gift Project
Christmas Program/Luncheon

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 August: Anonymous, Mary Koucouthakis, Alik Antonis-Katsaris and the Stangas Family. Thank you for always providing us with that extra special help.

In order to continue having coffee hour during the summer we will need treats. Call the office to sign-up. Thank you.

From the Choir Loft...

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

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

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

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

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

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

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.

Our meeting will be the first Thursday of the month.

Good Samaritan Club
Annual Scholarship
Salad Luncheon
And Mini Bake Sale

Wednesday, October 12, 2011

11:30 a.m. – 1:00 p.m.

Good Samaritan Cultural Center
St. Andrew Greek Orthodox Church

52455 N. Ironwood Rd. South Bend, IN

574-277-4688

Soup, Homemade Salads, Beverage and Spanakopita

Take-out available

Tickets \$8.00 per person

50/50 raffle

Name _____

Holy Ground

When the Lord spoke to Moses from the burning bush and told him to bring His people out of Egypt, Moses asked what he should say if the Israelites ask who sent him. Read **Exodus 3:14** to find out how God answered Moses' question.

Bible

match

sandals

stick

bush

Moses

sheep

sun

cloud

rock

staff

tent



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6

CD-2027 Hidden Pictures: 4-6

Is Facebook Making You Depressed?

Isn't Facebook supposed to be that cool website which connects us with friends and family? Apparently, for some, Facebook is causing more harm than good. In a recently-released study, researchers have observed some teenagers who display signs of depression because of Facebook. Yes, that's right... It is causing depression. But why is it causing young people to be depressed? And how can we keep Facebook in the right focus?



You probably can name four or five people who spend more time on Facebook than on their homework or even texting. But for some, Facebook has become the only source of social interaction and communication. In essence, social networking websites have become the primary community in their life. And because it is the center of their social lives, the pressures of popularity, attention, and self-esteem are extending to the digital realm.

How would you feel if you were being mocked, bullied, and harassed by the very people that you "friended?" Some teens are feeling pressure to have a certain amount of "friends" or to get a certain amount of comments or attention. According to this new study, these communities can become additional sources of anxiety, negativity, and depression.

As Orthodox Christians, we believe in the importance of fellowship and community. Regardless of the medium or environment, we should treat every person with love, kindness, patience, and respect. In any fellowship or community, we should place Christ at the center of how we act, interact, and react. Here are some suggestions on how to keep Facebook interactions as positive experiences:

Keep Facebook as an extension of your social network, not the ONLY social network. Facebook can be a great way to keep connected to quality friends from all over the U.S. But try not to make it the only way you communicate or the only place you seek out friendships. Spending time hanging out with friends or attending youth group events are ways that you can strengthen your current friendships and make new ones.

Don't be afraid to "defriend" if someone is NOT being a good friend. If you find out someone is saying mean things about you or they are harassing you, do not be afraid to remove them from your friend list. You deserve to have friends that are positive and kind. Don't worry about your friend count compared to others. Focus on having quality friends versus a certain quantity of friends.

Remember that Facebook is not a moral-free or consequence-free zone. Sometimes people post things or say things online that they would not post or say in person. So remember that the things you say and do have consequences just like they do in person. Mean words can hurt people's feelings. Inappropriate pictures can ruin someone's reputation. Bullying can be so dangerous that it lead to depression or something worse. We should live by the "Golden Rule" in person and online. Do unto others as you would have them do unto you.

*Originally published in the April 2011 issue of the "Challenge"—the monthly resource from the Department of Youth and Young Adult Ministries in the **Orthodox Observer**.*

Posted by Eva Kokinos at 8:58 AM



The Authentic Symbol of Faith of the One Holy Catholic and Apostolic Church

The Confession of Faith

The Nicene Creed

I believe in one God, Father Almighty, Creator of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages; Light of Light, true God of true God, begotten, not created, of one essence with the Father through Whom all things were made. Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became man. He was crucified for us under Pontius Pilate, and suffered and was buried; And He rose on the third day, according to the Scriptures. He ascended into heaven and is seated at the right hand of the Father; And He will come again with glory to judge the living and dead. His kingdom shall have no end. And in the Holy Spirit, the Lord, the Creator of life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified, Who spoke through the prophets. In one, holy, catholic, and apostolic Church. I confess one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the age to come. Amen.

ΤΟ ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ

Πιστεύω εις ένα Θεόν, Πατέρα Παντοκράτορα, Ποιητήν Ουρανού και γής, ορατών τε πάντων και αοράτων. Καί εις ένα Κύριον Ιησούν Χριστόν, τόν Υιόν του Θεού, τόν Μονογενή, τόν εκ του Πατρός γεννηθέντα προ πάντων των αιώνων. Φώς εκ Φωτός, Θεόν αληθινόν εκ Θεού αληθινού, γεννηθέντα ού ποιηθέντα, ομοούσιον τω Πατρί, δι' ού τά πάντα εγένετο. Τόν δι' ημάς τούς ανθρώπους και διά τήν ημετέραν σωτηρίαν κατελθόντα εκ των Ουρανών, και σαρκωθέντα εκ Πνεύματος Αγίου και Μαρίας τής Παρθένου, και ενανθρωπήσαντα. Σταυρωθέντα τε υπέρ ημών επί Ποντίου Πιλάτου, και παθόντα και ταφέντα. Και αναστάντα τή Τρίτη ημέρα κατά τάς Γραφάς. Και ανελθόντα εις τούς Ουρανούς, και καθεζόμενον εκ δεξιών του Πατρός. Και πάλιν ερχόμενον μετά δόξης κρίναι ζώντας και νεκρούς, Ού τής Βασιλείας ούκ έσται τέλος. Και εις τό Πνεύμα τό Άγιον, το Κύριον, το Ζωοποιόν, τό εκ του Πατρός εκπορευόμενον, το σύν Πατρί και Υιώ συμπροσκυνούμενον και συνδοξαζόμενον, τό λαλήσαν διά των Προφητών. Είς μίαν Αγίαν, Καθολικήν, και Αποστολικήν Εκκλησίαν. Ομολογώ έν Βάπτισμα εις άφесιν αμαρτιών. Προσδοκώ Ανάστασιν νεκρών. Και ζωήν του μέλλοντος αιώνος. Αμήν.

The monthly bulletin is produced by Apollo Printing and Graphics Center at no charge to the St. Andrew's Community. Apollo Printing is not responsible for any errors, omissions or timeliness of the bulletin. Please contact the church office if you have any questions.



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Our Holy Mission

St. Andrew Greek Orthodox Church of South Bend, Indiana; under the auspices of the Greek Orthodox Metropolis of Chicago; is a Christian Community committed to serving our Lord and Savior Jesus Christ, guided by the Holy Spirit, and united in faith and in love with God, and called to make that love real to others through...

- **Worship** (the Divine Liturgy) and the reception of the Sacrament of Holy Communion by which we achieve union with Jesus Christ and with each other.
- **Philanthropic Diakonia** (Service) to those people in need of our love and compassion. In teaching His disciples the Lord said, "...as you did it to one of the least of these my brethren, you did it to me." (Matthew 25:40)
- **Educational Opportunities** which enable Orthodox Christians to grow in Christ and be faithful disciples and prepares them to strengthen their personal commitment to our Lord, His church and the Holy Tradition.
- **National, Metropolis and Parish Ministries** of our Holy Orthodox Church which provide opportunities for Parish Outreach and to live as an integral and vital part of the community. The prime objective is to encourage a greater participation in the life of the Church and the world.
- **Teaching** the commandment of the New Life, imparting a clear knowledge of the doctrines, traditions, canons and disciplines of the Church and guiding the growth, process and enlightenment of all Orthodox Christians.