

## **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

**2012 PARISH COUNCIL MEMBERS**

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

  

Nick Giannakakis	*Vasilios Giannakakis
*Alex Himonas	Tom Limberopoulos
Peter Mattheos	George Mighion
Kelly Popyk	Chris Strafford
*Mary Jo Tirikos	

*\*Denotes term expires end of 2012*

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



## GREEK ORTHODOX ARCHDIOCESE OF AMERICA

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July 23, 2012

*For I was hungry and you gave me food,  
I was thirsty and you gave me drink*  
Matthew 25:35

Rev. George Konstantopoulos and  
Esteemed Members of the Parish  
Greek Orthodox Church of St. Andrew  
52455 N. Ironwood Rd.  
South Bend, IN 46635

Dearly Beloved,

On behalf of His Eminence Archbishop Demetrios and the revered members of the Eparchial Synod, I would like to convey to all of you the heartfelt appreciation of the Greek Orthodox Archdiocese of America for your generous donation of \$535 to the *Relief Fund for the People of Greece*. Your magnanimity will make it possible for our Church here in the United States to tangibly respond to the urgent needs of the countless people in Greece who are adversely impacted by the economic crisis.

Thousands of individuals have lost their jobs and people are in desperate need of critical assistance until they and the nation can recover. Hundreds of thousands of people a week throughout Greece are being fed at the soup kitchens opened in the parishes of the Church of Greece and the *Relief Fund* of the Archdiocese will assist in this effort to offer food and drink to those in need.

We give thanks to Almighty God for blessing our Archdiocese with faithful like you who respond in times of need and offer a helping hand. Please be assured that we remember you and all your loved ones in our prayers and trust that you will always enjoy the bountiful blessings of our Heavenly Father. May *The grace of our Lord and Savior Jesus Christ and the love of God and Father and the communion of the Holy Spirit be with you all. AMEN*

Faithfully in the service of our Lord,

†Bishop Andonios of Phasiane, Chancellor  
*Department of Philanthropy*

# Pastoral Message

## THE EXALTATION OF THE VENERABLE AND LIFE-GIVING CROSS OF CHRIST OUR LORD AND SAVIOR

Apolytikion (Dismissal) Hymn. First Tone  
SAVE, O LORD, Thy people and bless Thine inheritance; grant Thou  
Unto the faithful victory over adversaries. And by the power of Thy  
Cross do Thou preserve Thy commonwealth.

Kontakion. Fourth Tone  
THOU Who wast raised up on the Cross of Thine own will, O  
Christ our God, do Thou bestow Thy compassions upon this,  
Thy new commonwealth named after Thee. Gladden with Thy  
Sovereign might our most Orthodox hierarchs, and vouchsafe  
Them victory over every false teaching; and as Thy help in war  
May they possess the weapon of peace, the trophy invincible.

Beloved in Christ our Lord,

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

The Exaltation of the Holy Cross celebrated every year on September 14<sup>th</sup> is one of the Twelve great feasts according to the Church cycle. It commemorates two historical events: first, the finding of the Life-creating Cross in the year 325 A.D. and second, its recovery from the Persians in 628 A.D.

Saint Helen, the mother of Saint Constantine the Great, when she was already advanced in years, undertook, in her great piety, the hardships of a journey to Jerusalem in search of the Holy Cross, about the year 325 A.D. A temple to Aphrodite had been raised up by the Emperor Hadrian upon Golgotha, to defile and cover with oblivion the place where the saving Passion had been, revealing the Tomb of our Lord, and three crosses, Of these, it was believed that one must be that of our Lord Jesus Christ, the other two of the thieves crucified with Him; but Saint Helen was at a loss which one might be the Holy Wood of our salvation. At the inspiration of Saint Macarius, Archbishop of Jerusalem, a lady of Jerusalem, who was already at the point of death from a certain disease, was brought to touch the crosses, and as soon as she came near to the Cross of our Lord, she was made perfectly whole. Consequently, the precious and Life-giving Cross was lifted on high, ‘exalting’ it, for all to see by Archbishop Macarius of Jerusalem; as he stood on the ambo, and when the people beheld it, they cried out, “Kyrie eleison” (“Lord, have mercy”). It should be noted that after its discovery, a portion of the venerable Cross was taken to Constantinople as a blessing. The rest was left in Jerusalem in the magnificent church built by Saint Helen, until the year 614 A.D. At that time, the Persians plundered Palestine and took the Holy Cross to their own country. Later, in the year 628 A.D., Emperor Heraclius set out on a military campaign, retrieved the Cross, brought it to the imperial capital of Constantinople.

With great solemnity the Life-creating Cross was transferred to the holy city of Jerusalem. Emperor Heraclius in imperial crown and royal purple carried the Holy Cross of Christ into the church of the Resurrection. With the emperor went Patriarch Zacharios. At the gates by which they ascended Golgotha, the emperor suddenly stopped and was not able to proceed farther. The holy Patriarch explained to the emperor that an Angel of the Lord was blocking his way. The emperor was told to remove his royal trappings and to walk barefooted, since He Who bore the Cross for the salvation of the world from sin had made His way to Golgotha in all humility. Then Heraclius donned plain garb, and without further hindrance, carried the Holy Cross of Jesus Christ into the church.

In a sermon on the Exaltation of the Holy and Life-creating Cross, Saint Andrew of Crete says: “The Cross exalted, and everything true gathers together, the Cross is exalted, and the city makes solemn, and the people celebrate the feast.”

The Vigil for the holy Feast, one of the most moving and impressive services of the year, contains several distinguishing features. After vespers the cross, decorated with flowers and sweet-smelling basil (vasilikos), is placed upon, the altar. Following the Gospel reading at Orthros (Matins), the faithful chant, “Having beheld the Resurrection of Christ...” usually chanted only during Saturday night vigils. At the end of the Great Doxology, to the slow chanting of the Trisagion—“Holy God, Holy Mighty, Holy Immortal, have mercy on us”—the priest, carrying the Cross on his head, brings it out from the holy altar and places it on an analogion in the center of the church. He censes the cross on

all four sides, and everyone prostrates before it to the chanting of the hymn: “Before Thy Cross, we bow down, O Master, and Thy Holy Resurrection we glorify.” Then the faithful, following the celebrants, venerate the Holy Cross in turn, making three full prostrations. The Cross remains in the center of the church until the Apodosis or leave-taking” of the Feast on September 21<sup>st</sup>.

In cathedrals and monasteries the adoration is preceded by the ceremony of exalting the Cross. After the Cross is brought out from the holy altar, the bishop or archimandrite takes it up in his hands and raises it on high. Then, as the people chant “Kyrie eleison” a hundred times, he slowly lowers the cross nearly to the ground and just as slowly raises it. This is done five times as the celebrant priest faces first east, then west, south, north and east again, signifying that “the Cross is the guardian of the whole world” and through it “the world is sanctified.” In some churches the cross has rose water poured over it during these exaltations. The flowers are distributed to the faithful at the conclusion of the service.

Although it is one of the major Church Feasts, the Exaltation is always kept as a strict fast day, because together with the joy of the finding of the Cross, this great “weapon of peace and sign of victory,” we are also reminded of the sufferings which our Lord endured in being crucified.

The Orthodox Christian ends his evening prayers with a prayer to the Venerable and Life-giving Cross:

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

The power of the cross in the unseen warfare with the demons is illustrated in countless lives of Saints. One of the most striking examples is found in the life of the holy martyrs, Saints Cyprian and Justine. An expert sorcerer before his conversion, Saint Cyprian was engaged by a pagan youth to use his magic in order to seduce the Christian maid Justina. But even with the help of the prince of demons, the sorcerer was powerless before the maiden who “fled to the defense of the Cross of the Lord and placed it on her forehead,” causing the demons to depart in shame. This brought Cyprian to his senses, and he railed at the evil one whom he had served for so long: “O destroyer and deceiver of all...Now I have discovered your infirmity. For if you fear even the shadow of the Cross and tremble at the Name of Christ, then what will you do when Christ Himself comes to you?” Furious at Cyprian’s rebuke, the devil began to beat and strangle him. Already scarcely alive, Cyprian “remembered the sign of the Cross, by the power of which Justina had opposed all the demon’s power, and he cried out: “O God of Justina, help me!” Then, raising his hand, he made the sign of the Cross, and the devil immediately leaped away from him like an arrow shot from a bow.”

The blessing, protection and power of the Cross is given to each and every Christian. But just as a soldier must learn to properly wield his weapons in battle, so a warrior of Christ must learn how correctly to make the sign of the cross. A shield has no effect if carelessly waved about in the air. Likewise, there are many who receive no benefit from the sign of the Cross because they make it mechanically or haphazardly and without either faith or conviction.

The cross, once a tool of death, has become a means of life, an instrument of our salvation; it gives strength to resist temptation, to refrain from evil actions; it dispels fear. If we learn to use the cross effectively, we shall come through experience to understand the holy Apostle’s words: “But God forbid that I should glory save IN THE CROSS OF OUR LORD JESUS CHRIST.” (Galatians 6:14).

With sincere agape in His Holy Diakonia,

The sinner and unworthy servant of God

+Father George

### **Your Prayers Help**

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

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

## Ecclesiastical Calendar

Sun, Sep 2 <sup>nd</sup>	13 <sup>th</sup> Sunday of Matthew 9:00 Orthros 10:00 Divine Liturgy	Fri, Sep 21 <sup>st</sup>	Paraklesis to Theotokos 9a Vespers 4:30pm
Sun, Sep 9 <sup>th</sup>	Sunday Before Holy Cross 9:00 Orthros 10:00 Divine Liturgy	Sat, Sep 22 <sup>nd</sup>	Great Vespers 5pm
Tue, Sep 11 <sup>th</sup>	Orthros 9am Vespers 4:30pm	Sun, Sep 23 <sup>rd</sup>	First Sunday of Luke Conception of St. John the Baptist 9:00 Orthros 10:00 Divine Liturgy
Wed, Sep 12 <sup>th</sup>	Paraklesis to St Nektarios 9a Vespers 4:30pm	Mon, Sep 24 <sup>th</sup>	Orthros 9am Vespers 4:30pm
Thu, Sep 13 <sup>th</sup>	Great Vespers for the Exaltation of Holy Cross 7p	Tue, Sep 25 <sup>th</sup>	Orthros 9am Great Vespers for the Falling asleep of St John the Theologian 7pm
Fri, Sep 14 <sup>th</sup>	Exaltation of the Holy Cross 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm	Wed, Sep 26 <sup>th</sup>	Falling Asleep of St. John the Theologian 9:00 Orthros 10:00 Divine Liturgy
Sat, Sep 15 <sup>th</sup>	Great Vespers 5pm		
Sun, Sep 16 <sup>th</sup>	Sunday after Holy Cross 9:00 Orthros 10:00 Divine Liturgy	Fri, Sep 28 <sup>th</sup>	Paraklesis to Theotokos 9a <b>Holy Dormition Chapel</b> Vespers 4:30pm
Mon, Sep 17 <sup>th</sup>	Sts. Sophia and her daughters 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm	Sat, Sep 29 <sup>th</sup>	Great Vespers 5pm
Tue, Sep 18 <sup>th</sup>	Orthros 9am Vespers 4:30pm	Sun, Sep 30 <sup>th</sup>	Second Sunday of Luke 9:00 Orthros 10:00 Divine Liturgy
Wed, Sep 19 <sup>th</sup>	Paraklesis to St Nektarios 9a Vespers 4:30pm		

## Monthly Calendar

Sunday, September 9 <sup>th</sup>	Grandparent's (Yiayia and Papou) Sunday
Monday, September 10 <sup>th</sup>	Good Samaritans 6:30pm Catechetical School Meeting 6:30pm Bulletin Info Deadline
Sunday, September 16 <sup>th</sup>	Catechetical School Classes begin
Tuesday, September 18 <sup>th</sup>	Parish Council Meeting 7pm

## Mark Your Calendars

Tuesday, October 16 <sup>th</sup>	Good Samaritan Salad Luncheon
Friday, October 26 <sup>th</sup>	Trivia Night
Sunday, October 28 <sup>th</sup>	Fall Parish Assembly
June 7-9, 2013	Grecian Festival

## Η ΥΨΩΣΗ ΤΟΥ ΤΙΜΙΟΥ ΣΤΑΥΡΟΥ

«Ο Άγιος Ιωάννης ο Χρυσόστομος για τον Τίμιο Σταυρό»

«Ο Σταυρός είναι το θέλημα του Πατρός, η δόξα του Μονογενοῦς, η αγαλλίαση του Πνεύματος, ο κόσμος των αγγέλων, η ασφάλεια της Εκκλησίας, τό καύχημα του Παύλου».

«Και τι δεν μας έδωσε ο Σταυρός! Τον λόγο για την αθανασία της ψυχής, για την ανάσταση των σωμάτων, για τον απεγκλωβισμό από το παρόν και την ελπίδα για το μέλλον...Αγγέλους έκανε τους ανθρώπους!».

«Ας αναζητήσουμε οι πιστοί καταφύγιο κάτω από τις πτέριγες του Τιμίου και Ζωοποιού Σταυρού. Γιατί ο σταυρός εκτείνεται και στα τέσσερα άκρα, πού σημαίνει ότι ο σταυρωθείς Θεός υπάρχει για όλες τις χώρες και αγκαλιάζει τά πέρατα του κόσμου».

«Ο Αδάμ με την βρώση του ξύλου κατέπεσε, μα ο νέος Αδάμ με το ξύλο του σταυρού μας εξύψωσε.»

Στις 14 Σεπτεμβρίου η Εκκλησία μας γιορτάζει την παγκόσμια Ύψωση του τιμίου και ζωοποιού Σταυρού, που πραγματοποιήθηκε το έτος 628 μ.Χ. από τον πατριάρχη Ζαχαρία (επί Ηρακλείου). 293 χρόνια πριν μια άλλη Ύψωση είχε λάβει χώρα από τον πατριάρχη Ιεροσολύμων Μακάριο (επί Μ. Κωνσταντίνου). Ύψωση ονομάστηκε, γιατί οι πατριάρχες ύψωσαν, αναπαριστώντας τρόπον τινά τη στιγμή της Σταυρώσεως, τον τίμιο Σταυρό σε επίσημη ι. Ακολουθία, προκειμένου να τον δει, και, στη συνέχεια, προσκυνήσει, ο «λαός τού Θεού».

Η Ύψωση δηλώνει τη διαρκή υπόμνηση (θέα) τού μυστηρίου τού σταυρού. Ο σταυρός, σύμβολο πολυσήμανο και σχήμα πανάρχαιο, ενώνει παραδοξολογικά τα αντίθετα: τον ουρανό με τη γη, το άκτιστο με το κτιστό, το Θείο με το ανθρώπινο, τη ζωή με τον θάνατο, τη χαρά με τη λύπη (χαρμολύπη), το συνειδητό με το ασυνειδητό. Όσο θυσιάζεται ο Θεάνθρωπος, τόσο δοξάζεται η Εκκλησία, που είναι το Σώμα Του. Όσο αυτο-προσφέρεται (κενώνεται) ο άνθρωπος, τόσο ο ίδιος «πληρούται», αφού μόνο ένας «σταυρωμένος» μπορεί να υψωθεί! Όσο νεκρώνονται (σταυρώνονται) τα πάθη μας, τόσο δυναμώνει το πνεύμα μας. Όσο καθημερινά σταυρωνόμαστε («θανατούμεθα»), τόσο αληθινά ζούμε: «Ο ευρών την ψυχήν αυτού απολέσει αυτήν, και ο απολέσας την ψυχήν αυτού ένεκεν εμού ευρήσει αυτήν» (Ματθ. 10,38-39)! Τότε το «παθείν» (ο σταυρός) μας μεταβάλλεται σε χριστιανικό μαρτύριο, όπως συνέβη με τον έν εκ των δυο λυστών. Γι' αυτό, κάτω από κάθε αγία Τράπεζα τίθενται λείψανα Αγίων, ώστε συνεχώς να δείχνεται ότι η «δύναμη» της Εκκλησίας «εν ασθενεία τελειούται» (Β' Κορ. 12,9).

Έτσι, λοιπόν, όσο θεάται, υψούμενος, ο σταυρός (το σύμβολο του θανάτου), τόσο απομακρύνεται ο θάνατος: «θανάτω θάνατον πατήσας»! Έφαγαν οι Πρωτόπλαστοι από το «δένδρο της γνώσης τού καλού και τού κακού» και ασθένησαν πνευματικά; Τρώμε εμείς σήμερα από το ξύλο τού Σταυρού (το σώμα και το αίμα τού Κυρίου) και θαραπευόμαστε πνευματικά: «Ξύλω γαρ έδει το ξύλον ίασασθαι» (Δαξαστικό του μεγάλου Εσπερινού). Όσο έβλεπαν οι Εβραίοι το χάλκινο φίδι, που είχε κρεμάσει ο Μωυσής πάνω στο ραβδί του, σχηματίζοντας το σχήμα τού σταυρού και το οφιοειδές γράμμα S, τόσο παρέμεναν άτρωτοι από τα δήγματα των φιδιών (Αριθμ. 21,9). Όσο υψώνει ο ιερέας τον άρτο στην Προσκομιδή, τόσο περισσότερο καταδεικνύεται η Σταύρωση του Κυρίου.

### ΤΟ ΝΟΗΜΑ ΤΗΣ ΥΨΩΣΗΣ ΤΟΥ ΤΙΜΙΟΥ ΣΤΑΥΡΟΥ

Αλλά, για μας σήμερα τι νόημα έχουν όλα αυτά; Πώς μπορούν να λειτουργήσουν πρακτικά στην καθημερινή μας ζωή; Τι σημαίνει καθημερινή Ύψωση του δικού μας «Σταυρού»;

Καθημερινό σταύρωμα σημαίνει αδιάλειπτο πνευματικό αγώνα κατά των παθών και των σατανικών πειρασμών. Η ψυχική αυτή (σταυρική) θυσία διενεργείται στο κέντρο της καρδιάς μας (Γολγοθάς), όπου ο νούς μεταβάλλεται σε βωμό Αγίας Τραπέζης και ολόκληρο το σώμα μας σε Ναό του Αγίου Πνεύματος. Έτσι, καθημερινή ύψωση του προσωπικού μας σταυρού σημαίνει εμφάνεια (διαρκής ορατότητα, αναγνωρισιμότητα και παραδοχή) των (συνειδητών και ασυνειδητών)ενοχών, υπαρξιακών κρίσεων και εσωτερικών μας συγκρούσεων.

Η ύψωση του προσωπικού μας σταυρού παρέχει ελπίδα και θάρρος για να συνεχίσουμε τον υπόλοιπο (ψυχοπνευματικό) αγώνα τής ζωής, αφού μάς θυμίζει ότι με τη σταυρική θυσία του Υιού (Θ. Λόγου) επήλθε η καταλλαγή μας με τον Θεό και άρα η νίκη (ψυχοσωματική σωτηρία του ανθρώπου).

Έπειτα, ο προσωπικός μας σταυρός υψώνεται (συνειδητοποιείται) καθημερινά, όταν διαρκώς έχουμε προ οφθαλμών τη «νίκη» κατά του Σατανά, που πέτυχε ο Χριστός πάνω στο Σταυρό. Ακόμα, η ύψωση μέσα μας διενεργείται με τη συμμετοχή μας στον θάνατο του Χριστού, δηλ. Με την κοινωνία μας στα μυστήρια του Βαπτίσματος και της Θ. Ευχαριστίας, όπου ο πιστός αποκτά τη Χάρη, που έρευσε από το Σταυρό.

Τέλος, επειδή η Χάρη του Σταυρού δεν λειτουργεί αυτόματα, πάγια και μαγικά, επιβάλλεται και η από μέρους μας (συνεργιακώς) ασκητική «θυσία»: ψυχική (νήψη, εγρήγορση, προσευχή), σωματική (νηστεία, εκγράτεια) και υλική (φιλάνθρωπία).

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

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

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

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

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

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

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

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

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

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

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

## ST. ANDREW PARISH BY-LAWS

### PARISHIONERS

#### Article 2, Section 5:

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

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

#### Section 6:

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

#### Section 7:

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

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

## 2012 Pledged Stewards

Mr. & Mrs. Anastasios Allen  
Mr. & Mrs. Leon Andrews  
Mrs. Hristos Arvanitis  
Mr. & Mrs. Thomas Athans  
Mrs. Ioanna Bilonis  
Mrs. Constance Blatter  
Mr. & Mrs. Peter Bouris  
Mrs. Christine Christ  
Mr. & Mrs. Dain Crawford  
Mrs. Elizabeth Farr  
Mr. & Mrs. Nick Giannakakis  
Mrs. Helen Grams  
Mrs. Maxine Hendricks  
Mr. & Mrs. Bill Hostetler  
Mr. & Mrs. Bill Kanalos  
Mr. Terry Karaszewski  
Mrs. Aliko Antonis-Katsaris  
Mr. Lou Kollias  
Mr. Stefan Konstantopoulos  
Mr. John Kouroubetes  
Mr. & Mrs. Chris Kurtis  
Mr. Christ Lampos  
Mrs. Catherine Leonakis  
Miss Esther Magrames  
Mr. & Mrs. Dan Martindale  
Mrs. Elizabeth McNulty  
Ms. Leila Moon  
Mr. Sam Moskolis

Mr. & Mrs. Nick Anagnos  
Mrs. Maria Angelos  
Mr. & Mrs. Panayotis Arvanitis  
Mr. & Mrs. Nicholas Avgerinos  
Mr. & Mrs. George Bilonis  
Mr. & Mrs. Larry Bonnell  
Mrs. Christine Callas  
Mrs. Joanne Christodoulides  
Mr. Charles Demos  
Mr. & Mrs. Stephen Gachumi  
Mr. & Mrs. Vasilios Giannakakis  
Mr. & Mrs. Alexander Hahn  
Mrs. Julia Hiotas  
Mrs. Mary Johnston  
Mr. & Mrs. Dean Kanalos  
Mr. & Mrs. Chris Katris  
Mr. & Mrs. Chris Kirgios  
Fr. George & Pres. Elaine  
Mr. & Mrs. Emmanuel Koucouthakis  
Mr. Spyro Krekelas  
Mr. & Mrs. Kosta Lambrou  
Mrs. Janice Lampos  
Mr. & Mrs. Nick Limberopoulos  
Mr. & Mrs. John Magrames  
Mr. Mattheos Mattheos  
Dr. & Mrs. George Mighion  
Mrs. Anna Moskolis  
Mr. & Mrs. Elias Mudis

Mr. & Mrs. Manolis Anagnostou  
Dr. & Dr. Panos Antsaklis  
Ms. Tina Assimos  
Mr. & Mrs. Jack Bercaw  
Mr. & Mrs. Louis Bilonis  
Mr. & Mrs. Chris Bouris  
Mr. George Callas  
Mr. Mike Chronopoulos  
Mrs. Georgia Ernst  
Mr. & Mrs. Nick Gevas  
Mr. Tom Giordina  
Mr. & Mrs. Charles Hawthorne  
Mrs. Artemis Hoke  
Mr. & Mrs. George Kamiotis  
Mr. Tim Karamalegos  
Miss Diana Katsanis  
Mrs. Theodora Kolettis  
Miss Mariam Konstantopoulos  
Mrs. Mary Koucouthakis  
Mr. & Mrs. Mike Kristos  
Mr. & Mrs. Bill Lampos  
Mr. & Mrs. Jim Lauer  
Mr. & Mrs. John Madias  
Mr. & Mrs. Andrew Manos  
Mr. & Mrs. Pete Mattheos  
Mr. & Mrs. Andrew Mihail  
Mr. Nick Moskolis  
Mr. & Mrs. Tom Napoleon

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

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

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

We have received 127 pledges totaling \$113,729. Our stewardship goal for 2012 is \$175,000

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

## 2012 Financial Report

Jul 12 Income	Jul 12 Expenses	Monthly Balance	Jul 11 Income	Jul 11 Expenses	Jul 11 Balance
\$163,688.02	\$166,660.72	--\$2,972.70	\$22,498.51	\$25,348.12	--\$2,849.61

YTD Income	YTD Expense	YTD Balance	11 YTD Inc	11 YTD Ex	11 YTD Bal
\$450,130.38	\$390,807.01	\$59,323.37	\$276,873.23	\$249,108.54	\$27,764.69

### Stewardship Report

Jul Pledge Income	Jul Pledge Goal	Difference goal/income	YTD Pledge Inc	YTD Pledge Goal	Difference goal/income
\$13,173.50	\$18,000.00	--\$4,826.50	\$90,454.00	\$100,800.00	--\$10,346.00

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

**St. Andrew Greek Orthodox Church**  
**South Bend, IN**  
**Minutes of Parish Council Meeting**  
**June 19, 2012**

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

**Members Present:** President: Hristos Kirgios, Vice President: Tina Assimos, Treasurer: Pano Arvanitis, Secretary: John Madias, Bill Giannakakis, Nick Giannakakis, Dr. George Mighion, Kelly Popyk, Chris Strafford and Mary Jo Tirikos.

**Members Absent:** Alex Himonas, Tom Limberopoulos and Pete Mattheos.

**Guests:** None.

**Approval of Minutes:** The minutes of the April 2012 meetings were reviewed.

**Chris Strafford moved to accept the minutes as written. Pano Arvanitis seconded the motion. All were in favor.**

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

1. Page 1: The General Fund is -\$6,874.55.
2. Page 2: Phase II of Iconography is near completion. A balance of \$12,000 is still owed.
3. Page 3: Stewardship is down \$4,981.
4. Page 4: Insurance Expense is \$2,729 which is a quarterly premium and it should be shown as a monthly premium (contract changed). **Pano will check with Amber.**
5. Page 5: For May 2012: \$4,829.04 under budget.
6. Page 11: YTD May 2012: \$3,172.24 under budget.
7. Pano reviewed the Festival Budget Report. **The report is very preliminary and the final report will be presented at the next Parish Council.**
8. Tina inquired about the TCU accounts that should have closed. **Pano stated the accounts have not been closed. He needs to determine who is on the Signature Card and has the authority to close the accounts.**

**Tina Assimos moved to accept the Treasurer's Report as written. Dr. George Mighion seconded the motion. All were in favor.**

**Pastor's Report:**

1. Father thanked the Festival Chairperson, President and volunteers for supporting the Festival. Father heard nothing but positive comments during the Festival. He had a special thank you for the Dance Troupe and shared the joy people expressed about the dancing.
2. Father had some recommendations regarding the Festival, specifically the Outside Store. He felt the store could bring higher quality items and avoid the inexpensive superstitious type trinkets (avoid superstitious theme entirely).
3. Father reminded everyone of the upcoming Clergy Laity from July 1 – July 5. Mary Jo Tirikos is attending the conference as well. On Sunday, July 1, there will be a substitute priest (Father Sasha).
4. Father announced that he will be utilizing some vacation time beginning August 26 and ending September 15. Father announced that a substitute priest will be appointed by the Diocese during his vacation.

**Secretary's Report:** No Report.

**President's Report:**

1. Hristos thanked everyone involved for a very successful Festival.
2. Hristos announced that he is in the process of receiving a second bid for the Boiler and A/C from OJS. He intends to get at least three bids and will have more to report at the next Parish Council meeting.
3. Hristos stated that the bid of \$2,500 from the contractor (Tony Winkle) was very reasonable and a bargain based on Hristos additional research. Hristos believes the Church can proceed with the construction.

**Bill Giannakakis moved to proceed with the construction of the Handicap Access in front of the Church. The construction will consist of two cement squares removed and re-poured, included**

**rumble strips and ADA-compliant orange tiles for \$2,500. Mary Jo Tirikos seconded the motion. All were in favor.**

**Upcoming Dates:**

Sunday, August 19: Holy Dormition Picnic

Tuesday, August 28: Parish Council Meeting at 7:00 PM

Tuesday, September 18: Parish Council Meeting at 7:00 PM

Friday, October 26: Trivia Night (Chairperson: Dr. George Mighion)

Sunday, October 28: General Assembly Meeting.

Saturday, March 2, 2013: Comedian Night (Chairperson: Dr. George Mighion)

**Old Business:** Pano noted that Stewardship Pledge Cards increased for 82 to 111 during the month. Most likely, this was due to the General Assembly and voting requirements for members in good standing. Pano noted that over 300 bulletins are mailed to parishioners (difference of 189). If half of this 189 or approximately 90 additional pledges of \$500 were received, the Church would not have budget issues.

**After discussion, Pano will to get the Bulletin mailing list for review. At the next meeting, the Parish Council will discuss an “invitation program”, if applicable.**

**New Business:**

1. Nick Giannakakis reported on the Chapel construction and that the footing can be poured on early as this Monday. Nick reviewed the construction and it will cost close to \$60,000.

**Tina Assimos moved to utilize \$59,000 of the \$61,000 in the Holy Dormition Chapel Account for the construction costs. Bill Giannakakis seconded the motion. All were in Favor.**

2. It was suggested that the Holy Dormition Picnic be promoted via e-mail.

**Adjournment: Dr. George Mighion motioned for adjournment. Bill Giannakakis seconded the motion. All were in favor.**

The meeting closed with a prayer.

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

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

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

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

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

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

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

## CHAPTER TWO

### ARTICLE 24

### PARISH COUNCIL

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

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

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

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

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

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

SAREF consists of two separate funds, Renovation and Endowment.

The Renovation Fund consists of restricted assets whose purpose is to provide for the long term repair and renovation needs of St. Andrew Greek Orthodox Church with regards to its physical structures and fixtures. Once assets are deposited in the Renovation Fund they are intended to be held indefinitely. Regular disbursements may be issued upon a majority vote of the SAREF Board of Directors. Regular disbursements within a given year cannot exceed 5% of the market value of the Renovation Fund. The current balance of the Renovation fund is **\$19,956.75**

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 **\$121,429.65**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# Protocol for Inviting Orthodox Clergy to Sacraments

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

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

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

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

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

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

## Wedding Information

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

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

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

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

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

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

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

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

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

### **Required Documentation:**

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

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

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

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

#### ITEMS NECESSARY FOR THE MYSTERION OF MARRIAGE

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

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

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

## Ecclesiastical Divorce

Petitions for Ecclesiastical Divorce must include 5 items:

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

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

#### **REMINDERS;**

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

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

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

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

## ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΔΙΑΖΥΓΙΑ

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

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.

νέον γάμον, ἐφ' ὅσον ζῆ ὁ πρῶτος τῆς ἀνδρας). Καὶ ἐκεῖνος ποῦ θὰ λάβῃ ὡς σύζυγον διεζευγμένη γυναῖκα, διαπράττει μοιχείαν».

Ἐκκλησιαστικὸ 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 ἐκδοσιν ἐκκλησιαστικοῦ διαζυγίου, αὐτὴ ἐνεκα ἐιδικῶν λόγων δὲ ἐπιτρέπει δεῦτερον γάμον.

Εκκλησιαστικά διαζύγια εκδίδονται επίσης εις περιπτώσεις κατά τὰς οποίας ἐξεδόθη πολιτικὸν διαζύγιον, καὶ τὰ σχετιζόμενα άτομα ἐπιθυμοῦν τὴν ομαλοποίησιν τῆς ἐκκλησιαστικῆς καταστάσεώς των, δια λόγους συμμετοχῆς τῶν εις τὴν Μυστηριακὴν ζωὴν τῆς Ἐκκλησίας.

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

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

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

Ψυχικαὶ ἀσθένειαι

5. Ἀνικανότης ἢ γενετήσιοι μεταδοτικὰ ἀσθένειαι (αἱ ὁποῖαι ἀπεκρῦβησαν πρὸ ἢ κατὰ τὴν διάρκειαν τοῦ γάμου)
6. Ἐκτρωσις
7. Ἐπιβουλή κατὰ τῆς ζωῆς ἢ τιμῆς τῆς/τοῦ συζύγου
8. Μακροχρόνιος χωρισμός ἢ ἐγκατάλειψις τοῦ/τῆς συζύγου
9. Νόμιμος καταδίκη ἢ φυλάκισις ἐνὸς ἐκ τῶν συζύγων διὰ μεγάλην χρονικὴν περίοδον
10. Ἀνήθικος συμπεριφορὰ μετὰ ἄλλων προσώπων
11. Ποικίλαι ἐξαρτήσεις, αἱ ὁποῖαι ὁδηγοῦν εἰς καταστροφὴν τῶν ἀρμονικῶν οἰκογενειακῶν σχέσεων
12. Ἄρνησις τεκνογονίας  
Μετὰ πατρικῆς ἐν Χριστῷ ἀγάπης καὶ εὐχῶν,  
Ὁ Ἀρχιεπίσκοπος Ἀμερικῆς Δημήτριος  
Πρόεδρος Ἱερᾶς Ἐπαρχιακῆς Συνόδου

## Baptismal Information

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

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

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

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

### **SPONSORS OR GODPARENTS:**

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

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

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

small container of olive oil, bar of soap, large white decorated candle, two smaller white candles, Orthodox cross with chain and the child's Orthodox Christian name.

Immediately following the Baptism:

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

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

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

## The Pastoral Care of the Sick

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

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

## Funeral Information

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

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

**Regarding Cremation:** Because the Orthodox Faith affirms the fundamental goodness of creation, it understands the body to be an integral part of the human

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

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

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

The necessary 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

*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

## The Sacred Memorials for the Dead

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

Prayers and Memorials:

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

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

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

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

funeral home chapel. The family needs to abide by the Orthodox Tradition and order of the Church. Again, according to our Orthodox Tradition there is no option or exception to this practice.

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

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

who decreed that we remember the faithful who have fallen asleep in the Lord at the awesome holy and life giving mysteries.

The Church recognizes several days as formal commemoration that are:

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

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

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

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

#### BENEFITS OF MEMORIALS AND PRAYERS

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

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

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

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

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

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

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

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

#### ITEMS NEEDED FOR MEMORIALS:

- Bottle of Wine (St. John Commandaria or you may donate \$20 to the Church in lieu of bringing the bottle)
- One loaf of Prosforo
- Bottle of Olive Oil
- Kollyva

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

# 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-2pm and Sundays following Liturgy

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

## COLLECTION AREAS BY SUBJECT:

## GIFTS AND DONATIONS:

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



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

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

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

# The Inter-Christian Marriage

Beloved in Christ,

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

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

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

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

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

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

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

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

Section 1), “Any person, eighteen years of age or over, who has been baptized according to the rites of the Church, or was received into the Church through Chrismation, who lives according to the faith and canons of the Church, who has met his financial obligation to the Parish and abides by the regulations herein and the by-laws of the Parish, is a member in good standing of the Parish”).

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

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

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

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

# MONASTICISM IN THE ORTHODOX CHURCH

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

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

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

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

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

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

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

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

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

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

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

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

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

## ORTHODOX MONASTIC COMMUNITIES

### GREEK ORTHODOX

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

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

### SERBIAN ORTHODOX

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

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

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

### RUMANIAN ORTHODOX

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

## Bookstore

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

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

- Charcoal
- icons
- incense
- incense burner
- vigil lights

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

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, September 18 at 7pm.** **PLEASE NOTE:** Parish Council meetings are open to all members in good standing to come and observe. If you need to address the Council please contact, in writing, Father George or the Parish Council president two weeks before the meeting so the council may add it to the agenda.

## Hall Usage

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

## Altar Boy Schedule

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Sunday, September 2 <sup>nd</sup>	Group #1
Sunday, September 9 <sup>th</sup>	Group #2
Sunday, September 16 <sup>th</sup>	Group #1
Sunday, September 23 <sup>rd</sup>	Group #2
Sunday, September 30 <sup>th</sup>	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  
Demetrios Kamiotis  
Alexander Karamitsos  
Nicholas Karamitsos  
Giovanni Karakatsanis-Swarts  
Panagiotis Kurtis  
Matthew Mattheos  
Athan Mighion  
Dimitri Napoleon  
Samuel Ngure  
Stephen Price  
Yanni Samoilis  
Nicholas Schlitt

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## Prosforo Schedule

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Sunday, Sept 2 <sup>nd</sup>	Arlene Batalis
Sunday, Sept 9 <sup>th</sup>	Joan Prathaftakis
Sunday, Sept 16 <sup>th</sup>	Maria Angelos
Sunday, Sept 23 <sup>rd</sup>	Sigrid Thanos
Sunday, Sept 30 <sup>th</sup>	Ted Poledor

## Offertory Schedule

Sunday, September 2 <sup>nd</sup>	Group #1
Sunday, September 9 <sup>th</sup>	Group #2
Sunday, September 16 <sup>th</sup>	Group #1
Sunday, September 23 <sup>rd</sup>	Group #2
Sunday, September 30 <sup>th</sup>	Group #1

## Good Samaritans

The next meeting will be **Monday, September 10 at 6:3pm.**

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

## Prison Ministry

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

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

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

## Orthodox Campus Fellowship

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

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

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

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

## Voice of Orthodox Christianity

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

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## Lost and Found

There are many items in our lost and found. Please check the basket in the coat room if you are missing anything. Thank you.

## New Parish Directory

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

Brittany Verhamme will hold a photography session following liturgy on **Sunday, Sept 9, 2012**. Please contact the church office to register for this session. The photographs are informal and no fees will be assessed other than the cost of materials utilized to develop the photographs.

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

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

# Catechetical School

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

Welcome to another blessed year of Catechetical School. We pray that your summer vacation was restful, safe and fun.

It is now time to focus on the importance of God's love. Our punctuality and faithful attendance is important to our children as we try to teach them about our Orthodox Christian Faith. If your child misses part or most of the Divine Liturgy then they have missed part of the Catechetical School lessons.

**Please**, take the time to help our program by signing up on the sign-up sheets (located in the Catechetical School hallway).

WE are looking forward to seeing everyone on the first day of classes (**September 16**). Hopefully your child has been registered for this year's classroom attendance sheet.

## **Dates to remember**

Sunday, September 9	Grandparent's Day (Invite your Grandparents to prepare and receive Holy Communion with you today)
Sunday, September 16	Classes Begin in Church with the Holy Cross Procession
Sunday, December 2	St. Nicholas Gift Project
Sunday, December 16	Christmas program/Luncheon

**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.

# CHURCH SCHOOL POLICY

“Of all holy works, the education of children is the most holy.” St. Theophan the Recluse

## CATECHETICAL STUDENTS AND THEIR CONDUCT

1. All students should have an Orthodox Christian Prayer Book and use it daily.
2. All students are to prepare for Holy Communion through Prayer, Fasting and the Sacrament of Holy Confession. Confession is required for all students over the age of 8 yrs.
3. All students should attend the Divine Liturgy on every Sunday unless ill. Attending the Divine Liturgy on time and NOT just before Holy Communion.
4. All students should read a passage from the Holy Bible every day.
5. All students should respect and obey their parents and pray for them and their family.
6. All students should attend their Religious Education Class on time and treat their Church School teacher and fellow students with respect.
7. All students should follow the directions of their Church School teachers and discuss their lesson with their parents at home.
8. All students must respect and obey their Parish Priest and when they see him to ask for his blessing and kiss his hand.
9. Grades 7-12 are expected to sing with the Choir on Sundays.
10. All students are expected to live according to the teachings of Our Lord and Savior Jesus Christ.
11. High School age students are strongly encouraged to participate in the Saint John annual Oratorical Contest of our Holy Metropolis of Chicago.
12. The students of our upper classes are strongly encouraged to attend the annual Spiritual Retreat of our Holy Metropolis of Chicago. Transportation will be provided by the Parish.
13. All dress should be modest to reflect the appropriate respect to Christ and His Church.

## ACOLYTES

The young men that are over the age of eight and desire to serve in the Holy Altar must first have the permission of their parents and secondly must be willing to obey and respect their Priest and follow instructions.

1. Furthermore, on the Sundays that they are not required to serve in the Divine Liturgy they must be in class. This is not an OPTION.
2. They should be willing to attend meetings held for them by their Advisors and to participate in the Acolyte Program and trips offered by our Holy Metropolis of Chicago.
3. They must always be on time for the Divine Liturgy and not arrive late.
4. They must always be well groomed and conduct himself with reverence and respect when serving in the Holy of Holies.
5. They must have a strong prayer life and live according to the teachings of Our Lord and Savior Jesus Christ.
6. All dress should be modest to reflect the appropriate respect to Christ and His Church.

## PERFECT ATTENDANCE AND CERTIFICATES

At the conclusion of the Church School year students receive their awards or certificates. There are, however, different kinds of certificates that the student may receive i.e.,

Perfect Attendance: No absences.

Good Attendance: Up to 5 absences.

If a student attends another Orthodox Christian church's Catechetical School they should bring in a church bulletin and note from the class teacher at the Orthodox Christian church they attended. It will then be counted towards their attendance record.

## DISMISSAL

Dismissal is at 12:30p.m.

## **THE DUTIES OF THE GREEK ORTHODOX PARENTS**

1. Saint John Chrysostom observed that parents, NOT the “institutional Church,” are primarily responsible for “handing on the Faith” to their children. Participation in liturgical worship, in the feasts and fasts, and in the Mysteries (Sacraments) is crucial to the molding of Christian minds and souls, and the lessons learned through chanting the Church’s hymnography and celebrating its rites simply CANNOT be imparted in a classroom setting.
2. It is the duty of the parents to treat their home as “the little church,” or E Kat’ Oekon, Ecclesia, or “the home church.” It should be a holy place and an environment of faith, love, prayer, fasting. A place that parents by their own good and godly example teach their children their Orthodox Christian Faith and Holy Tradition. Also, Christian values based on the Holy Scripture, and Canons of the Church.
3. Parents must understand that Sunday is the Lord’s Day and is His commandment that it is a Holy Day, a day of worship, a family worship day and if spiritually prepared through fasting, prayer and the Sacrament of Confession to receive Holy Communion with “the fear of God, with faith and love.”
4. It is the responsibility of the Greek Orthodox parents to be consistent with the worship of the church, with the attendance of their children both at worship and Church School. Parents are NOT to bring their children few minutes before Holy Communion but at THE BEGINNING OF THE DIVINE LITURGY.
5. Parents MUST NOT treat the Church School as a baby sitting agency and MUST NOT interfere with the class. Unless there is an emergency the child/ren MUST NOT be pulled out of class.
6. Parents MUST show the proper respect and appreciation to all of the volunteer teachers and aids and be cooperative and supportive of them and of the Religious Education Program.
7. Parents who have a serious problem with the Coordinator, the teacher, or substitute must bring it immediately to the attention of the Proistamenos (Parish Priest).
8. Parents must take SERIOUS INTEREST in what their child is being taught and to make every effort to ask questions and to reinforce what they are learning at their “home church.”
9. Parents, please remember that you are all part of F.A.I.T.H. (Families and Instructors Together Help). You need to sign-up and commit to helping our Sunday School program.

## **CHURCH SCHOOL FACULTY AND STAFF**

1. A church schoolteacher must be of the Orthodox Christian Faith and a practicing Orthodox Christian.
2. A church schoolteacher must always be neat, on time for class, prepared for class and willing to teach only the prescribed Orthodox religious materials that come from the Department of Religious Education of the Greek Orthodox Archdiocese of America or OCEC.
3. A church schoolteacher must be obedient and respectful to the Proistamenos (Parish Priest). The Priest is the head of the church and has charge of all matters pertaining to the ministries of the parish and the spiritual life and growth of the parish. All concerns pertaining to the church school must be resolved only by the Proistamenos who has the final authority.
4. A church schoolteacher is expected to attend the monthly meetings with the Proistamenos.
5. A church schoolteacher may not take any initiative to introduce other materials before he/she acquires the blessing (permission) of the Proistamenos.
6. A church schoolteacher should keep good records of attendance and a good communication with the parents of her students. If a student misses more than three consecutive Sundays or is habitually tardy, bring it to the attention of the Proistamenos.
7. A church schoolteacher should communicate with the coordinator as soon as possible if he/she is to be absent.

## **THE DUTIES OF THE COORDINATOR OF THE CHURCH SCHOOL**

1. **The Church School Coordinator must be an Orthodox Christian who practices his/her Christian faith daily, is responsible, respectful and obedient to the Proistamenos and is willing to work closely with him and the faculty, staff and parents. Is one who understands the spiritual objectives and goals of the Parish Religious Education Program and is willing to follow the guidelines set by the Department of Religious Education of our Holy Archdiocese.**
2. Should be a person who is willing to meet with the Proistamenos on a weekly basis and to keep him informed of everything within the Church School, i.e., teachers who are not abiding with the set curriculum of the Archdiocese, who are not prepared with their class, who are absent with no good reason or either neglect their students or are abusive. To bring to the attention of the Proistamenos of the parish the needs of teachers and students.

3. To facilitate the teachers with the necessary guidance, special programs, teachers seminars held at the Metropolis of Chicago, Illinois.
4. To be willing to cooperate with the Director of Religious Education of our Chicago Metropolis and promote the special religious events on the Metropolis level i.e., Church School Teachers Seminars, the annual St. John Chrysostomos Oratorical Contest, the annual spiritual retreat, etc.
5. To be at the Church School Office on Sunday mornings to assist the teachers if they need something and to afford the opportunity to parents to stop by and inquire something about the program or other concerns.
6. To be willing to keep good records in the Church School Office on program, special events, supplies, materials, on teachers, substitutes, finances and students.

### **SUBSTITUTE CHURCH SCHOOL TEACHERS**

1. **The substitute teacher must be willing to follow the curriculum and the lesson for that specific Sunday and not to deviate from it.**
2. He/she must be on time and be prepared to teach the lesson.
3. To maintain discipline so that her students do not disrupt the class or other classes.
4. Must not introduce any new materials without the blessing of the Proistamenos.
5. Keep attendance and report to either the coordinator or the teacher for whom one is substituting.
6. A substitute teacher must be of the Orthodox Christian Faith.
7. Substitute must communicate with the coordinator as soon as possible if an emergency arises and he/she is unable to fill the duty of church schoolteacher for that Sunday.

### **OTHER OFFICERS OF THE CHURCH SCHOOL**

**Recording Secretary: Takes minutes at Church School Monthly Meetings.**

Correspondence Secretary: Uses the Monthly Church Bulletin as well as the Sunday Church Bulletin to inform the parishioners of the program, the needs (wish list) of the school, special events or drives etc. Also, assists the Proistamenos and/or the Coordinator to communicate with the parents. Furthermore, reads any correspondence from the Metropolis of Chicago, Archdiocese of America, Director of Religious Education, other at the monthly meetings.

Treasurer: Keeps record of all donations, expenses, pays bills and gives the financial report at the monthly meetings and the two General Assemblies of the Parish.

Historian: The Historian takes pictures by class every year of all our Church School Students, special events, i.e., Christmas Pageant, Pancake Breakfast, Great Lent, Holy Week, March 25<sup>th</sup> celebration of the Holy Annunciation Program, Graduating Students and of course the Faculty, Staff and Substitutes. The Historian will keep a picture album and even create promotional material for the Church School.

Journalist: He/she is responsible to collect, write, edit, and publish the Church School Monthly Journal through which all announcements, events, special programs, student accomplishments or awards, profile on teachers will become known to the entire community.

Let us work together in Christian love to implement this policy and create an environment of love and faith within our Church School.

If anyone has questions or concerns regarding this policy please contact Father George directly.

**F.A.I.T.H Ministry**  
**FAMILIES AND INSTRUCTORS TOGETHER HELP**



It's a simple concept our schools have been using for years. They call it PTO or before that the PTA. It's a parent/teacher organization, and for St. Andrew we are calling it FAITH. We all need faith, right? Well, so do our children. They need you. We have many activities, and we could have many more activities if we had more help. We want to make your Church school the best, and in order to do that we need this ministry.

**F.A.I.T.H.**

Your help is needed.

Please, check those areas you can help with:

Teaching \_\_\_\_\_

Substitute Teacher \_\_\_\_\_

Monthly Coffee Hour Assistant \_\_\_\_\_

Lent Collection Project \_\_\_\_\_

School Calendar \_\_\_\_\_

Little Lamb Bags \_\_\_\_\_

Nameday Cards \_\_\_\_\_

Icon Project \_\_\_\_\_

Christmas Program \_\_\_\_\_

Christmas Program Sets \_\_\_\_\_

Christmas Program Practice \_\_\_\_\_

Christmas Program Costumes \_\_\_\_\_

Christmas Program Luncheon \_\_\_\_\_

Represent St. Nicholas \_\_\_\_\_

St. Nicholas Gift Project \_\_\_\_\_

Christmas Decorating \_\_\_\_\_

St. Lazarus Luncheon \_\_\_\_\_

Myrrhbearers \_\_\_\_\_

Pre-Sanctified Lenten Meal \_\_\_\_\_

Holy Friday Retreat \_\_\_\_\_

Summer Church School for Panagia \_\_\_\_\_

Photographer/recorder \_\_\_\_\_

Processions \_\_\_\_\_

Summer Offertory Junior Student Helpers \_\_\_\_\_

Name \_\_\_\_\_ Phone # \_\_\_\_\_

Date \_\_\_\_\_

# 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 July: Mary Koucouthakis, Presbytera Elaine & Mariam, Soula Bilonis and the Pappas Family.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Our meeting will be Thursday,
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# *Making it Easier to Say Good-bye: Do You Have a Plan?*

*"For here we have no lasting city, but we seek that city which is to come." The Letter to the Hebrews 12:13*

Death is something that awaits all of us and our loved ones – yet we often wish to avoid thinking about it. As Orthodox Christians, we know that "Christ is risen from the dead" (1 Corinthians 15:20) and understand earthly death both as an encounter with the Risen Christ and the door to what the Lord Jesus calls "eternal life" (John 3:16). In this sense, for believers, death is not the end but a new beginning. Christians, as St. Paul writes, "do not grieve as others do who have no hope" (1 Thessalonians 4:13).

It is important to recognize this and plan for passing. You should consider preparing a will and a "Living Will". Your wishes must be communicated to those that will carry them out and it is important that all recognize the uniqueness of Orthodox Christian customs and traditions. If you do not signify your wishes with the appropriate documents, your wishes may not be carried out and important Orthodox traditions may not be followed.

As part of your planning, you will likely prepare a will and a "Living will". You will consider loved ones and important organizations and causes in your life. For all of us, the Church has played an important role in our lives. It is where we find ourselves in the most joyous and most sorrowful times of our lives. Throughout your life you have committed faithfully to support the various ministries of your church. You probably participated in numerous efforts to support special needs, such as building the church, iconography or paying off the mortgage. Each gift you've made is an expression of your love for the Church and your thankfulness for God's Blessings in your life. As you plan, we ask you to consider joining the Eternal Light Society. Through the Eternal Light Society you can continue to support your Church for years and even generations to come. To join the Eternal Light Society of your parish or to receive more information, contact your parish priest or a member of the parish's Planned Giving Committee.

**LIVING WILLS:** When doing your estate planning it is common to also include a "Living Will". This deals with how medical care will be provided if you can't give the instructions yourself. In your living will, you designate a "Health Care Agent" to be your representative and make the decisions you can't make yourself. For our Orthodox faithful, is important that the Living Will reflect an Orthodox perspective. There are many prayers and observances that can give great comfort to the patient and family. These may be missed if the Living Will doesn't reflect an Orthodox perspective. The Stewardship Ministries of the Greek Orthodox Archdiocese has prepared an Orthodox Living Will that can be filled in and reviewed by your family, doctor and legal advisor. We urge you to contact your Priest for guidance.

**PREPARATION FOR THE FUNERAL:** Orthodox funerals are distinct from other Christian traditions. Thus, it helps to secure the services of a funeral home with experience in this regard. You probably know of an appropriate funeral home in your area, but if you don't, contact your priest for guidance. Your funeral director will guide you through the process of choosing a burial plot, headstone, clothing, obituary, pallbearers, florist and any photos that are needed. He or she should also be instructed to coordinate all arrangements with the priest and the funeral director can guide you through the process of obtaining a death certificate – of which at least 5-10 copies are needed for Social Security, Veteran, insurance and other purposes. Concerning the obituary, today many newspapers allow families to buy space for an obituary of their composition. It is helpful if a family member or friend who is skilled in writing researches and composes one in advance. Given the grief and confusion that often accompanies a passing; no one is too young to have made arrangements for a plot, headstone and burial in advance. All things being equal, funerals should ideally take place within three or so days from a person's passing. Extending arrangements beyond this interferes with the deceased's right to be laid to rest in quick and dignified fashion.

**AUTOPSIES:** When a person dies for reasons that are uncertain, a qualified medical examiner may, with the permission of the next of kin, perform an autopsy to determine the cause of death. In some states, this is required by law. Often an autopsy may add to the body of medical knowledge and help ameliorate illnesses for others in the future. In all cases,

however, the Orthodox Church expects that the body of the deceased be treated with respect and dignity and kept in a state that allows for an open-casket funeral.

**ORGAN DONATION:** The Church considers organ donation an act of love and, as such, encourages it. The donation of an organ from a deceased person can help a recipient live a longer and fuller life. Such donations are acceptable if the deceased donor had willed such action and/or if surviving relatives permit it – providing that it was in harmony with the desires of the deceased. Such actions can be approved as an expression of love if they express the self-determination of the donor. Organ transplants should never be commercialized nor coerced nor take place without proper consent. The death of the donor should never be hastened in order to harvest organs for transplantation to another person. Finally, Orthodoxy does not approve of “giving one’s body to ‘science’” – as this precludes a proper Orthodox funeral (with the body present) and can be detrimental to the dignity that should be afforded the body. Donation of organs and other body parts should always be made with a mind toward allowing an open-casket funeral to take place.

**SUICIDE:** The Church teaches that Suicide – the taking of one's own life – is a sin. One may repent for the killing of *another* and be forgiven through the sacrament of Confession. However in the case of suicide, the possibility of repentance is, by definition, eliminated. More importantly, suicide may be evidence of a lack of hope and faith in our loving, forgiving, sustaining God. If a person has committed suicide as a result of a belief that such an action is rationally or ethically defensible, the Orthodox Church denies that person a Church funeral because such beliefs and actions separate a person from the community of faith. It should be noted though that the Church shows compassion on those who have taken their own life as a result of mental illness or severe emotional stress, when this condition of impaired rationality can be verified by a physician. In this case, permission for the funeral must be granted in consultation with the presiding hierarch of the Metropolis or District.

**MANNER OF INTERMENT / PROHIBITION OF CREMATIONS:** It is Orthodox Christian tradition is to bury the dead. Cremation is prohibited and is not an option if an Orthodox funeral is desired. Because Orthodoxy 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 the bodily resurrection of the dead. The Church therefore considers cremation to be inconsistent with our belief in bodily resurrection, and requires that the body be buried so that the natural process of decomposition may take place. It is important to be aware that cremation would preclude a Church funeral, either in the church or at the funeral home or at any other place. In addition, memorial services with kolyva (boiled wheat) are not allowed in such instances, inasmuch as the similarity between the "kernel of wheat" and the "body" no longer exists. The body of the deceased is respectfully placed in a casket and set in a grave. The body of the deceased, which St. Paul describes as “a temple of the Holy Spirit” (1 Corinthians 6:19), is returned to the earth from which it was taken (Genesis 2:7).

**OPEN CASKET:** Our tradition as Orthodox Christians is that the casket normally be open during services at the mortuary and the Church. It is well documented that allowing for an open casket assists survivors with processing their grief. The reasoning that people don’t want their family and friends to “see them that way” cannot stand when compared to thousands of years of Orthodox Christian tradition. The open casket is especially important during the funeral service at church, since it symbolizes the last time the deceased will gaze upon the Holy Altar – from whence they obtained the Holy Eucharist during their lifetimes. A closed casket will be contemplated only in cases of severe disfigurement (catastrophic accident, fire, etc.) or advanced state of decomposition and, then, only in consultation with the presiding priest. The casket is normally closed for the graveside *Trisagion*.

**MEMORIAL DONATIONS:** Thousands of dollars can be spent by family and friends for funeral flowers. As Orthodox Christians we believe it is far more consistent with our values to, in lieu of flowers, choose Orthodox-related organizations or institutions as recipients for donations that will leave a constructive legacy behind. To this end, many designate, and we encourage you to designate your local parish or Philoptochos and/or other Orthodox causes such as

Hellenic College/Holy Cross School of Theology, the Orthodox Christian Mission Center (OCMC) or International Orthodox Christian Charities (IOCC) – and note this preference in the obituary.

**VIEWING/VISITATION:** The viewing – or visitation – as it is commonly known is held the late afternoon and early evening the day(s) before the funeral with the *Trisagion* being held in the evening. The *Trisagion* is a brief service, no more than ten minutes in length. During this service – as at the Funeral Service the next day – we pray that the Lord will grant forgiveness of sins and rest to soul of the deceased “in the bosom of Abraham” (Luke 16:22-23) with Christ and the saints where “there is no pain no sorrow and no suffering” (Revelation 21:4). Although the visitation has commonly been held at the funeral home, in recent years there has been a trend toward holding it in the church temple. Please consult with your local priest for more information on this option.

**FUNERAL:** The Funeral is held at Church and lasts about 35 minutes. However, including the eulogy and the final farewell by family and friends, one should count on the entire proceedings lasting for about an hour or more if a large gathering is expected. The Funeral Service consists primarily of the singing of verses from Psalm 119, a series of hymns on the meaning of life and death composed by St. John of Damascus (676-749AD), Scripture readings from St. Paul's First Letter to the Thessalonians 4:13-18 and the Gospel of John 5:24-30 and a brief homily/eulogy by the priest. In the Scripture readings, prayers and hymns of the Funeral Service, a dramatic dialogue takes place between God, the deceased and everyone in attendance. The service acknowledges the painful realities of human existence and the frailty of life, yet reminds those present of God's infinite mercy and love. It asks that we "ponder how brief our life is" but also speaks of the power of the Risen Christ, the Kingdom of God, the resurrection of the dead and immortality. At the conclusion of the service, everyone present is invited to come forward to venerate the icon of the Resurrection and offer their final respects to the deceased. After the congregation and family have offered what the Funeral Service calls "the final kiss" to their loved one, the priest anoints the body of the deceased in the form of a cross with oil and earth reciting several verses from the Scriptures. During the anointing with oil, the priest says: "You shall sprinkle me with hyssop and I shall be made clean. You shall wash me and I shall become whiter than the snow" (Psalm 51:7); and then, with the placing of earth, he says: "The earth is the Lord's, and the fullness thereof; the world, and all that dwells therein." (Psalm 24:1) and "You are dust and unto dust you shall return" (Genesis 3:19).

It should be especially noted that the Orthodox funeral tradition stipulates that **only** the priest offers a homily/eulogy during services in Church. Family members and friends who wish to speak and share memories may do so at the *Makaria*.

Following the Funeral Service held at the Church the deceased is taken to the cemetery where another *Trisagion* is prayed at the graveside, where the deceased will await the Second Coming of Christ. Weather and conditions allowing, there are families who choose to witness the lowering of the casket into the ground before leaving the graveside. This often helps lend an air of finality and ultimate closure to the funeral services.

**The *Makaria* or Meal of Blessing:** Following the graveside service, it is customary to invite mourners to a meal called, in Greek, the *Makaria*. The aim of the meal is create an atmosphere of simplicity, where the emphasis is on remembering the life and accomplishments of the deceased and where families do not vie with one another in offering the choice beef, lamb, lobster or other delicacy. This is why Greek Orthodox tradition stipulates that the main *Makaria* dish be a simple meal of fish. There are several reasons for this. The first meal that the Lord Jesus ate with His disciples following His resurrection from the dead consisted of broiled fish and bread, as recorded in the Gospel of John 21:12-13. It is also one of the foodstuffs that Jesus chose to multiply (Matthew 14:13-18, Matthew 15:29-39, Mark 6:30-44, Luke 9:10-17, John 6:1-15) when He fed the masses. The fish was also an early Christian symbol for Christ – ΙΧΘΥΣ – which spells “fish” in Greek. “ΙΧΘΥΣ” is an acrostic, a word formed from the first letters of several words: Jesus–Christ–God's–Son–Savior (Ιησοῦς-Χριστός- Θεοῦ-Υιός-Σωτήρ.) Then there is also Christ’s promise to His disciples to make them “fishers

of men” (Matthew 4:14-18). All in all, this meal is a reminder of Christ’s resurrection and His closeness to those who believe in Him. It is never appropriate to serve meat at a *Makaria* that immediately follows a funeral.

A Christian funeral places a person's entire life and even death in the context of our faith in the Crucified and Risen Christ. It also enables family and friends to gather together to begin the process of accepting the painful reality of death and to express their love, grief and support for one another.

**Memorial Services:** *Set me as a seal upon your heart; for love is as strong as death. (The Song of Songs 8:6)*

Prayer for the dead is seen by Orthodox Christians as an essential component of our faith in Jesus Christ. Praying for those who have died is not merely an expression of mourning, it is a proclamation that Christ has risen from the dead and that, in His love, even death cannot separate us from one another! Forty days after the death of a loved one (or on the Sunday nearest to the 40 days), it is the custom of our Church to celebrate a prayer service in remembrance of the deceased known in English as a Memorial Service. In this service we ask God to “grant rest” to the deceased “in the bosom of Abraham” (Luke 16:22-23) and to place him/her “in a place of light, a place of happiness, a place of refreshment, where there is no pain, no sorrow and no suffering” (Revelation 21:4) as we did during the funeral service.

A tray of boiled wheat, raisins, pomegranate seeds and powdered sugar – called “*kolyva*” in Greek – is prepared for the service and distributed to parishioners at the Coffee Hour. This practice is based on the words of Jesus used to describe His own death and resurrection when He said, “Amen, I say to you: unless a grain of wheat falls into the earth and dies, it remains a single grain of wheat. But if it dies, it brings forth a good harvest” (John 12:24). The tray of *kolyva* is a symbol of our faith in the life giving death and resurrection of Christ.

It is meaningful for a family to offer *kolyva* that has been prepared at home. However, for those who do not have the stamina, skill or time to prepare the *kolyva*, contact your local priest; often he will know of alternative arrangements that can be made for its preparation.

In addition to the 40 day Memorial Service, Memorial Services are normally held annually on or near the anniversary of the loved one’s death. Memorials or Trisagion services (celebrated without *kolyva*) should be arranged by contacting your local priest *at least* two weeks before the desired date. Please note that memorial services are not customarily celebrated on major feast days nor (with the exception of 40-day memorials) on the Sundays of Great Lent. Everyone – especially those with loved ones whose anniversary of passing falls during Lent and Holy Week – is encouraged to remember their departed loved ones annually by submitting their names to be commemorated on the Saturdays of Souls associated with Great Lent and the celebration of Pentecost.

**HOW WISHES ARE COMMUNICATED:** It is critical that you make your wishes and plans known to your loved ones. Our world today requires that many of these wishes be documented in a will or trust. Also, a living will and burial instructions can be prepared so there is no confusion at a time when it is easy to overlook important orthodox traditions because stress and emotions are running high. The Stewardship Ministries of the Greek Orthodox Archdiocese has prepared an Orthodox Living Will that can be filled in and reviewed by your family, doctor and legal advisor. It is important, and we urge you to seek competent legal and financial advice and also the advice of your parish priest. We also ask that consider joining the Eternal Light Society of your local parish and that you remember the Church in your will.

*“For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord’s.”*

Romans 14:8



STEWARDSHIP MINISTRIES  
DEPARTMENT OF STEWARDSHIP, OUTREACH & EVANGELISM  
GREEK ORTHODOX ARCHDIOCESE OF AMERICA  
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# PLANNING YOUR LEGACY: Frequently Asked Questions

*The following is a supplement to the Planned Giving Resources for planning your legacy. A complete packet of Planned Giving Resources has been made available to all parishes of the Greek Orthodox Archdiocese through Stewardship Ministries' Planning Your Legacy program - A program for Parishes to use in helping our Orthodox faithful plan their legacy and to remember their Church with planned giving.*

## **Q. Why is it important to have a Will, a Living Will and a Durable Power of Attorney?**

**A.** It's all about whether you want to make certain decisions or if you want the state to make those decisions for you. If you want to decide how your belongings will be distributed when you pass, how your assets will be managed while you are alive, but unable to manage them yourself, and the kind of health care you will receive if you cannot give the directions because you are too sick, then you will want these documents. Without them, state laws will usually govern who gets your belongings and what kind of care you get or who will make those decisions. Often, the Court will impose a Guardianship or Conservatorship on you if you have not signed a Durable Power of Attorney or a Living Will and become unable to manage your finances or make your own health care decisions. We recommend, and most people prefer, to make these decisions themselves. To do that, you need a Will, a Durable Power of Attorney for financial matters, and a Living Will for healthcare decisions.

## **Q. What are some of the differences between a "Will," a "Durable Power of Attorney," and a "Living Will"?**

**A.** Your "Will" deals with how your individually owned assets will be distributed after your death. Assets that are owned jointly with right of survivorship or which have a valid beneficiary designation will pass by law. With a Will, you decide who gets what from your estate (all the assets you own in your individual name when you pass.) Without a Will, state laws govern who gets what.

Your "Durable Power of Attorney" for financial matters nominates an Attorney-in-Fact to handle your money and to manage your assets. Your Attorney-in-Fact will pay your bills and manage your accounts on your behalf. You may give your Attorney-in-Fact very broad or very limited powers.

A "Living Will" (sometimes called a "Durable Power of Attorney for Health Care" or "Health Care Power of Attorney" or "Advance Medical Directive") has nothing to do with your belongings. It deals with your medical treatment. In a Living Will, you name a health care agent whom you trust to make health care decisions for you when you cannot make them for yourself. The Living Will also tells your health care agent the kind of care you want, including end of life care, so that your doctor and your health care agent may carry out your wishes. You should consider using the Orthodox Living Will because it addresses important Orthodox values and traditions that should be considered when end of life issues are involved.

## **Q. I am considering make a gift to the Church, but I'm not wealthy. Can an average person leave a bequest?**

**A.** Definitely! Although very large gifts receive the most publicity, you can leave a gift of any amount. Thousands of Americans leave a retirement plan or life insurance policy to a nonprofit organization or give bequests through their Wills. All gifts are meaningful and greatly appreciated by the Church. These gifts represent a way that your name can be associated with the Church long after you are gone.

## **Q. Do I have to rewrite my Will to leave a gift to charity?**

**A.** Fortunately, no, you do not need to re-think your entire estate plan in order to leave something to the Church. You can make a gift by listing the Church as the beneficiary on a retirement account or on a life

insurance policy you don't need. Also, you can simply ask your attorney to amend your will with a codicil that includes a bequest to the Church so that you don't need to make a whole new Will.

**Q. What if I am not sure how much money will be left to give?**

**A.** There are many ways you can make sure you are comfortable with the final amount to be given. You can leave a percentage of your estate, that way you don't have to worry about a specific dollar amount. Also, many people find leaving all or a percentage of the balance in a retirement plan is a simple and easy way to address this concern. You can also leave any other specific asset, such as a certificate of deposit, securities, or real estate, or name the Church as the beneficiary of a life insurance policy that your family may no longer need.

**Q. Are there tax advantages to giving a particular kind of legacy gift?**

**A.** Yes! Retirement plans, such as IRAs and 401(k)s can be subject to tax twice -- once as part of the estate and again as taxable ordinary income to the heir. Because of this, many people find that leaving a retirement account to the Church can have a significant tax advantage. The estate gets a tax deduction for the charitable donation, and the heir can receive other assets that aren't subject to taxes when they are received.

**Q. Can I make a charitable gift that also provides financial security for my future?**

**A.** Yes! You may want to speak with a professional advisor about setting up a charitable remainder trust or a charitable gift annuity that will provide an immediate tax deduction plus give you income during your life or the life of you and your spouse. The Church receives your gift after your death.

**Q. What if I don't have a Will? Can I still make a Legacy Gift?**

**A.** Yes, you can. It is important to have a Will and you should discuss this with your attorney and/or financial advisor. However, if you decide you don't need a Will, you can make a legacy gift in many different ways. You can list the Church as the beneficiary on a retirement account or a life insurance policy. You can complete a "Gift Form" that instructs the executor of your estate to make a specific gift from your assets.

Many different ways are available to make a Legacy Gift. We strongly recommend that you discuss your intentions with your attorney and/or financial advisor. If you need help in identifying one, contact your local priest, Stewardship Committee or Planned Giving Committee for help.

**Q. Who should I talk to about a legacy gift?**

**A.** Contact your local priest or a member of the Planned Giving Committee at your parish. You can also contact these Greek Orthodox Archdiocese offices for information on a confidential, no obligation basis:

Stewardship Ministries	Tel 646-519-6160	email	Stewardship@goarch.org
Office of Parish Development	Tel 847-478-5275	email	JMinetos@Goarch.org

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



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646/519-6160 • Stewardship@goarch.org

# Simple Ways to Make a Planned Gift

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

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

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

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

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



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