

Ministries of St. Andrew

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

2011 PARISH COUNCIL MEMBERS

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*Tina Assimos, Vice Pres.....	288-4105
Panos Arvanitis, Tres.....	269-469-6802
*John Madias, Sec.....	277-6223

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*Alex Himonas	Tom Limberopoulos
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*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 METROPOLIS OF CHICAGO

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΣΙΚΑΓΟΥ

Αιδεσιμολογιώτατον
Πρεσβύτερον
π. Γεώργιον Κωνσταντόπουλον
Ίερόν Ναόν Αγίου Αποστόλου Ανδρέου
South Bend, IN

Αγαπητέ π. Γεώργιε,

Σᾶς χαιρετίζω μέ τήν ἀγάπην καί τό φῶς, δῶρα πού ἐπήγασαν ἀπό τήν Φάτνην τῆς Βηθλέεμ, ἡ ὁποία ἐδέχθη τήν σάρκωσιν τοῦ Υἱοῦ καί Λόγου τοῦ Θεοῦ, διά τήν σωτηρίαν μας καί τήν σωτηρίαν τοῦ κόσμου ὅλου.

Πιστεύω ὅτι οἱ καταπληκτικές ἀκολουθίες τῆς κατά σάρκας γεννήσεως τοῦ Θεανθρώπου ἐτελέσθησαν σύμφωνα μέ τό τυπικόν τῆς Ἐκκλησίας πρὸς ἀγιασμόν ὄλων τῶν πιστῶν πού τίς παρακολούθησαν σωματικῶς ὅλοι οἱ εὐρισκόμενοι καί προσευχόμενοι εἰς τόν Ίερόν Ναόν, ἀκούοντας προσεκτικά τά θεία λόγια τῶν καταπληκτικῶν ὕμνων τῆς Θείας Γεννήσεως.

Σᾶς γράφω, ἐπίσης, διά νά σᾶς συγχαρῶ καί πάλιν διά τό ἐξαιρετον Κοινοτικόν Δελτίον, πού ἐσεῖς ἐπιμελήσθε καί πού εἶναι τόσο πολύ πληροφοριακό, ἐφ' ὄλων τῶν ζητημάτων πού ἐνδιαφέρουν, ὄχι μόνον τά μέλη τῆς Κοινότητος, ἀλλ' ὅλους ὅσους τό διαβάζουν. Θρησκεία, Ὁρθοδοξία, Λειτουργική, κοινωνικά, οικονομικά, κατηχητικά, καί γενικά πληροφορίες πού ἀφοροῦν καί πρέπει νά ἀφοροῦν ἀπαντα τά μέλη τῆς ἐνορίας καί ὄλες τίς ἡλικίες.

Διερωτῶμαι, βέβαια, γύρω ἀπό τά οικονομικά τῆς ἐκδόσεως καί ἀπό τά περιεχόμενα τοῦ ἐξαιρετου αὐτοῦ Δελτίου.

Ἐξηγοῦμαι, ἐπί τῶν ἀνωτέρω:

Ποῖος ἀναλαμβάνει τά ἐξοδα τῆς ὥραίας αὐτῆς ἐκδόσεως;

Υπάρχουν φιλόανθρωποι χορηγοί, ἢ το φορτίον ἀνήκει ἐξ' ὀλοκλήρου εἰς τό Κοινοτικόν ταμεῖον;

Καί ἐάν αὐτό συμβαίνει, πῶς συμπεριφέρονται καί τί λέγουν οἱ Κοινοτάρχες καί ὄλα τά μέλη τῆς Ἐνορίας;

Κατανοῶ τόν χρόνον καί τήν «φαιάν οὐσίαν» πού ἐσεῖς δαπανᾶτε γιά τό ἐξαίρετον περιεχόμενον τοῦ Δελτίου.

Τό ἐρώτημα εἶναι:

Τό διαβάζουν τά μέλη καί οἱ φίλοι καί οἱ ἐπισκέπτες τῆς Κοινότητος;

Τό ἀναγινώσκουν οἱ σύμβουλοι; Δέχεσθε εὐχαριστίες ἀπό ἐκείνους ἢ κριτική;

Ὅτι καλό καί νά κάνει κάποιος ὑπάρχει πάντοτε ἢ ἐπαινετική ἢ ἢ κριτική ἀπό τό κοινό.

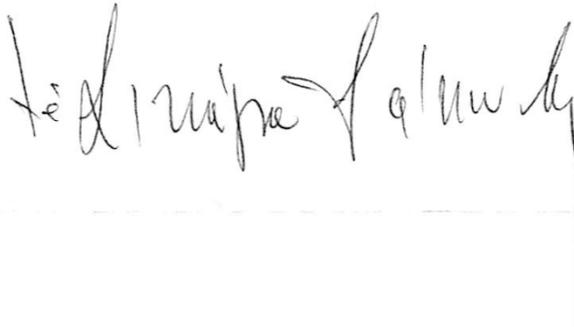
Σᾶς συγχαίρω καί πάλιν, συνεχίστε μέ τόν ἴδιο ζήλο καί κάποτε θά ἐκτιμηθῇ ἡ προσπάθεια. Τουλάχιστον θά ὑπάρχη ἡ προσωπική ικανοποίησις, ὅτι ἐτελέσατε τό καθήκον σας ὡς ἔπρεπε.

Πολλές ἐόρτιες εὐχές εἰς τήν πρεσβυτέραν καί ἅπασαν τήν οἰκογένειαν. Ὁ δὲ ἡμᾶς γεννηθεῖς Σωτήρ νά εὐλογῇ πάντοτε τό ἔργον σας εἰς τόν ἀμπελῶνα τῆς Ἐκκλησίας.

Ἐορτίους εὐχάς στό Ἐκκλησίασμα.

Εὐλογημένο τό Νέον Ἔτος

Ο ΜΗΤΡΟΠΟΛΙΤΗΣ



Pastoral Message

**“O Lord and Master of my life,
Give me not a spirit of laziness, of
aimless curiosity,
A spirit of lust for power over others
and of vain talk.**

**Rather, grace me, Your servant,
With the Spirit of purity, humility,
patience and love.**

**Yes, O Lord King,
Grant me discernment to see my own
faults,
And not to judge and condemn my
fellow human beings,**

**For You are blessed unto the ages. Amen.
[Prayer of St. Ephraim the Syrian]**

Beloved brothers and sisters in Christ,

Christ is in our midst! He was and is and ever shall be. Ο Χριστός εν τώ μέσω ημών. Και ήν και έστι και έσται.

As Orthodox Christians we all have the desire to follow a higher-calling, to an eternal dwelling which has been prepared for us, “filled with unspeakable joy”: “For our life is in heaven, from where we also look for the Savior” (Philippians 3:20). And therefore he who wishes to receive that eternity must unflinchingly know in what consists God’s agape for us, and our agape for God. And just as He loved us, so must we also love Him.

If we truly love God then we must keep our communion with Him through prayer and worship. No one can claim to lead a spiritual life in Christ if he or she has no prayer life here on earth. One of the elders of the Church writes: “Say to yourself the Prayer of the Name of Jesus, in this way: “Lord Jesus Christ, Son of God, have mercy on me a sinner.” Strive to put this prayer deeply into your soul and heart; say it with your mind and thought, do not allow it even for a short time to depart from your lips; unite it as well as you can to your breathing and with whatever strength you have strive at the same time to force yourself to heartfelt contrition, so that you will repent of your sins with tears. If there are no tears, there should at least be contrition and moaning of heart.” (Elder Nazarius)

As we begin to awake to the importance of communion with God through prayer we need to remember the parable of the prodigal son and how after he had squandered his inheritance in “loose living” and was at risk of losing his life away from his home and father “he came to himself, and said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger! ‘I will arise and go to my father, and will say to him, ‘Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants.’” (St. Luke 15:17-19). This is true repentance and the way to reconcile with God and to restore once relationship with Him.

It is not proper to think or to believe that when one has cut all communication with God for years that one can begin praying without first acknowledging one’s sins and without repentance, tears and contrition. We must not disrespect our Lord.

When we are truly cleansed through repentance and reconciled with our heavenly Father then we will hear: “Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.” (St. Luke 15:22-24).

Saint John of the Ladder writes: “The quality and the grace of prayer which is done, as it should, with fervent love and desire for God, has so much great power, that it unites human beings with their Creator and raises their mind to be inseparably bonded with Him. The energy of such prayer, moreover, can hold the world together and keep it from being annihilated by the many sins done each day.

This prayer is remission and forgiveness of sins; a bridge that separates and frees man from temptations and dangers and transports him to freedom and rest; it is a wall of separation which obstructs the grief of the passions both of men and of demons, and does not permit them (the demons) to enter into us and to torment us...a perpetual illumination of the mind; a heavenly light; and axe that cuts off and dispels despondency; it is proof of the hope the soul has in God and for this reason it prays; it is the antidote to and the release from sorrow; it is the wealth of the monastics who practice it with contrition...the torch of the inner spiritual condition of man; it is a door through which the Angelic light enters into the praying persons and reveals to them the hidden mysteries of God; it is the messenger of the eternal honor and of the gifts of the beloved servants of God.”

With sincere agape in His Holy Diakonia,

The sinner and unworthy servant of God

✝Father George

Your Prayers Help

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

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

Ecclesiastical Calendar

Wed, Feb 1	Orthros 9am Great Vespers 7pm	Fri, Feb 17	St. Theodore 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm
Thu, Feb 2	Presentation of Our Lord 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm	Sat, Feb 18	1 st Saturday of Souls 9:00 Orthros 10:00 Divine Liturgy Great Vespers 5pm
Fri, Feb 3	Paraklesis to the Theotokos 9a Vespers 4:30pm	Sun, Feb 19	Judgment Sunday (Meatfare) 9:00 Orthros 10:00 Divine Liturgy
Sat, Feb 4	Great Vespers 5pm	Mon, Feb 20	Orthros 9am Vespers 4:30pm
Sun, Feb 5 TRIODION BEGINS	Sunday of the Publican and the Pharisee 9:00 Orthros 10:00 Divine Liturgy	Tue, Feb 21	Orthros 9am Vespers 4:30pm
Mon, Feb 6	Orthros 9am Vespers 4:30pm	Wed, Feb 22	Paraklesis to St Nektarios 9a Vespers 4:30pm
Tue, Feb 7	Orthros 9am Vespers 4:30pm	Fri, Feb 24	1 st & 2 nd Finding of the Head of John the Baptist 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm
Wed, Feb 8	Paraklesis to St Nektarios 9a Vespers 4:30pm	Sat, Feb 25	2 nd Saturday of Souls 9:00 Orthros 10:00 Divine Liturgy Great Vespers 5pm
Fri, Feb 10	St. Haralambos 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm	Sun, Feb 26	Forgiveness Sunday (Cheesefare) 9:00 Orthros 10:00 Divine Liturgy
Sat, Feb 11	Great Vespers 5pm	Mon, Feb 27	GREAT LENT BEGINS 1 st , 3 rd , 6 th , 9 th Hours 9a Great Canon 6:30pm
Sun, Feb 12	Sunday of the Prodigal Son 9:00 Orthros 10:00 Divine Liturgy	Tue, Feb 28	1 st , 3 rd , 6 th , 9 th Hours 9a Great Canon II 6:30pm
Mon, Feb 13	Orthros 9am Vespers 4:30pm	Wed, Feb 29	Great Canon III 9am Pre-Sanctified Liturgy 6:30
Tue, Feb 14	Orthros 9am Vespers 4:30pm		
Wed, Feb 15	Paraklesis to St Nektarios 9a Vespers 4:30pm		

Monthly Calendar

Thursday, February 2 nd	Philoptochos 7pm
Sunday, February 5 th	TRIODION BEGINS
Monday, February 6 th	Good Samaritans 6pm
Friday, February 10 th	Bulletin Info deadline
Tuesday, February 14 th	Parish Council 7pm
Saturday, February 18 th	Apokreatiko Glendi
Monday, February 27 th	GREAT LENT BEGINS
Wednesday, February 29 th	Lenten Meal hosted by Catechetical School Staff, Parents and FAITH

Mark Your Calendars

Friday, March 2 nd	1 st Salutations to the Theotokos
Wednesday, March 7 th	Lenten Meal hosted by Good Samaritans
Friday, March 9 th	2 nd Salutations to the Theotokos
Wednesday, March 14 th	Lenten Meal hosted by Philoptochos
Friday, March 16 th	3 rd Salutations to the Theotokos
Wednesday, March 21 st	Lenten Meal hosted by HCS/Greek School/Dance Troupe
Friday, March 23 rd	4 th Salutations to the Theotokos
Wednesday, March 28 th	Lenten Meal hosted by GOYA/JOY
Friday, March 30 th	Akathist Hymn
Wednesday, April 4 th	Lenten Meal hosted by Parish Council
Sunday, April 8 th	Palm Sunday Dinner
Sunday, April 15 th	Great and Holy Pascha
Friday, April 27 th	Ellen Karris-Stand-up Comic
June 8-10, 2012	Grecian Festival
Friday, October 26 th	Trivia Night
June 7-9, 2013	Grecian Festival

PARISH COUNCIL PRESIDENT'S LETTER

Dear brothers and sisters,

As the newly elected president of your parish council, I would like to send each and every one of you my best wishes for a blessed, peaceful, and healthy 2012!

This year finds our parish strengthened by your continuous support and participation. At the same time, demographics and our location create unique challenges for the years ahead. I am writing this first letter to all of you in an effort to look at the future in a positive but realistic manner.

One could look at the past few years and be satisfied with the progress we have made in a variety of areas: we have repaired our dome and the roofs of our church, we are about to finish phase one of our iconography, and we have managed, in the midst of some of the most challenging economic times, to keep mostly balanced budgets. There is peace and love among us and we should all feel the presence of our patron Saint and our Lord in everything we do, as everything we do is for them and our church.

However, there is little time for feeling satisfied as we all need to be aware of and prepared for coming challenges. As the head of our parish council, I would identify the following as the main areas to which we need to direct our collective efforts:

- a) Do everything we can to reduce or eliminate our long term liabilities (such as our current loan);
- b) Continue (through private donations and your continued support) the next phase of our iconography;
- c) Start putting aside funds in case our existing heating and cooling equipment – which is aging and inefficient - needs replacement;
- d) Work collaboratively to strengthen our various ministries' participation; and,
- e) Try to participate more often in various Metropolis events and to connect more with our fellow Orthodox brothers and sisters from nearby parishes.

A new Parish web site is currently being finalized. It will be more interactive than the one we have now: all bulletins, daily or weekly letters from Father George, church events and fundraisers, hall rental online forms, financial statements, parish council minutes, and last minute announcements will be online and available to the public. Father Michael Monos is helping us put all this together at no cost to the Parish, as the funds have been donated by a parishioner.

We need every one of you. Without your participation and your prayers, none of the goals listed above will come to fruition. Those of you that may have stopped coming to church for whatever reason or those who come only on occasion, please know that we love you, we pray for you and your families' well being, and we want to have the opportunity to welcome you back to our Church. As one who spent a good portion of his young adulthood outside the sacramental life of our church, I know first-hand how difficult it may be to come back. Please know that we are eager to receive each and every one of you with immense love and joy.

I am looking forward to the coming months. I believe that loving and praying for one another, making the life of our church the center of our lives, fostering collaboration among fellow parishioners, Father George and our Metropolis, and maintaining a positive attitude will help our parish prosper. With the help of our Lord and Savior, and the intercessions of our Theotokos and our patron Saint, we will face all adversity, for their glory and the good of our church.

I would be remiss not to thank profoundly Nick Giannakakis, who served honorably and worked tirelessly over the past six years as our Parish Council President. Although term-limits did not allow him to continue, I am looking forward to working closely with him in the Parish Council, and to use his experience and help everywhere I can. I am also looking forward to working closely with all parish council members and all heads of our ministries. And, of course, I will be working very closely with our Proistamenos, Father George, seeking his guidance and experience in everything I do.

Finally, please feel free to communicate with me about any issue or question. My email address would be the best and fastest way to contact me: ckirgios@amberian.com. My personal cell phone number is 574 360-1006.

With love in Christ,

Hristos Kirgios
Parish Council President

THE THREE HOLY HIERARCHS

Saint Basil the Great, Saint Gregory the Theologian And Saint John Chrysostom

There is much in common among the Three Hierarchs and great ecumenical teachers whom we commemorate on the 30th of January: Saint Basil the Great, Saint Gregory the Theologian and Saint John Chrysostom. All three lived in a time when the Christian Church, after almost three centuries of persecution, received freedom and was flourished throughout the Byzantine ‘oikoumene’. All of the three were involved in contesting contemporary heresies, of which the most dangerous was Arianism, which rejected the Divinity of Jesus Christ. All of the three combined serving the Church in Episcopal rank with literary activity, and it is precisely their legacy which secured for them the paramount place that they occupy in Christian Tradition. All of the three were victims of ecclesiastical intrigues, and suffered – in one way or another – from their fellow bishops: in fact, two of the three (St. Gregory and St. John) were deposed and died in exile. Their posthumous glory, however, exceeded any expectations their contemporaries might have had, and their significance for the entire Christian Church in East and West cannot be overestimated.

A particular characteristic of the three holy hierarchs was their love for scholarship and learning.

Saint Gregory was educated in the Academy of Athens, where he extensively studied Greek literature, poetry and philosophy. Apart from Greek authors, he also read the Christian Scriptures, as well as the writings of Origen, from whom he may have inherited the high respect for ancient scholarship. Saint Gregory’s closest friends, St. Basil the Great and St. Gregory of Nyssa, contributed considerably to the development of Greek scholarship on Christian soil. Saint Basil wrote a famous ‘Exhortation to Youths as to How They shall Best Profit by the Writings of Pagan Authors’, where he recommends Christian youth to use the works by ancient Greek writers, poets and philosophers for educational purposes. The same approach is exhibited by Saint Gregory of Nyssa, who allegorically interpreted the ‘jewellery of silver and of gold’, stolen by the Jews on their departure from Egypt (Exodus 12:35-6), to be the wealth of pagan learning which Christians must borrow from the Greeks. He said that this wealth included ‘natural philosophy, geometry, astronomy, dialectic, and whatever else is sought by those outside the Church’.

The fourth-century holy Fathers realized that they were living at a time when the scholarly and intellectual wealth inherited from ancient Greek culture needed to be appropriated by the Christian Church. While insisting on the superiority of Christian learning of Hellenistic wisdom, they at the same time thought it necessary for Christians to accumulate everything positive that had been amassed by human civilization outside Christianity.

Saint Basil the Great was born in the reign of the pagan Roman Emperor Constantine, in about 330 A.D. He was bishop of Caesarea in Cappadocia for nearly ten years, and fell asleep in the Lord at the age of fifty.

A great champion of Orthodoxy, a great torch of moral purity and zeal for the Faith, a great theological mind, a great builder and pillar of the Church of God. Saint Basil fully deserved his title “the Great”. In the Office for the Feast, he is referred to as a bee of the Church of Christ, bringing honey to the faithful but stringing those in heresy. Many of the holy writings of Saint Basil and Father of the Church have survived—theological apologetic, on asceticism and on the holy Canons. There is also the Divine Liturgy that bears his name. This Divine Liturgy is celebrated ten times in the year: on January 1st, on the Eves of Christmas and the Theophany, on every Sunday in the Great and Holy Fast with the exception of Palm Sunday, and on the Holy and Great Thursday in the Holy and Great Week.

Saint Basil the Great departed this life peacefully on January 1st, 379 A.D. and entered into the Kingdom of Christ.

Saint John Chrysostom (the Golden-Tongued), Patriarch of Constantinople. He was born in Antioch in the year 347 A.D., his father's name being Secundus and his mother’s Anthusa. Studying Greek philosophy, etc., Saint John was baptized by Meletius, Patriarch of Antioch, and, after that, his parents were also baptized. After their death, Saint John became a monk and began to live in strict asceticism. He wrote a book: “on the Priesthood”, after which the holy Apostles John and Peter appeared to him, prophesying for him great service, great grace and also great suffering. When the time came for him to be ordained priest, an Angel of God appeared at the same time to Patriarch Flavian (Meletius’ successor) and to Saint John himself. When the Patriarch ordained him, a shining white dove was seen above St. John’s head. Renowned for his wisdom, his asceticism and the power of his words, St. John was, at the desire of Emperor Arcadius, chosen as Patriarch of Constantinople. He governed for six years as Patriarch with unequalled zeal and wisdom, sending missionaries to the pagan Celts and Scythians and purging the Church of simony, deposing many bishops who were given this vice. He extended the Church’s charitable works, wrote a rite for the Holy Liturgy, put heretics to shame, denounced the Empress Eudoxia, interpreted the Holy Scriptures with his golden tongue and left to the Church many precious books of sermons. He spent three years in exile, and died on Holy Cross Day, September 14th, 407 A.D. in a place called Comana in Armenia. “Glory to God for everything!” were his last words, and with them the soul of Saint John Chrysostom the Patriarch entered into Paradise.

During the reign of the Emperor Alexius Comnenus (1081-1118 A.D.), a controversy arose in Constantinople among men learned in Faith and zealous for virtue about the three holy Hierarchs and Fathers of the Church, Basil the Great,

Gregory the Theologian and John Chrysostom. Some argued for Saint Basil above the other two because he was able, as none other, to explain the mysteries of the Faith, and rose to Angelic rank by his virtues. Organizer of Monastic life, leader of the entire church in the struggle with heresy, austere and demanding shepherds as to Christian moral, in him there was nothing base or of the earth. Hence, said they, he was superior to Saint Chrysostom who was by nature more easily inclined to absolve sinners.

The partisans of St. Chrysostom retorted that the illustrious Archbishop of Constantinople had been less zealous than St. Basil in combating vices, in bringing sinners to repentance and in raising up the whole people to the perfection of the Gospel. The golden-mouthed shepherd of matchless eloquence has watered the Church with a stream of homilies in which he interprets the Divine word and shows its application in daily life with more accomplished mastery than the two other holy Fathers.

According to a third group, Saint Gregory the Theologian was to be preferred to the others by reason of the majesty, purity and profundity of his language. Possessing a sovereign mastery of all the wisdom and eloquence of ancient Greece, he had attained, they said to such a pitch in the contemplation of God that no one had been able to express the dogma of the Holy Trinity as perfectly as he.

With each faction setting up one of the Fathers against the other two in this way, the whole Christian people were soon caught up in the dispute, which far from promoting devotion to the Saints in the City, resulted in nothing but ill-feeling and endless argument. Then one night the three holy Hierarchs appeared in a dream to Saint John Mauropus, the Metropolitan of Euchaita, separately at first, then together and, speaking with a single voice, they said: "As you see, the three of us are with God and no discord or rivalry divides us. Each of us, according to the circumstances and according to the inspiration that he received from the Holy Spirit, wrote and taught what befits the salvation of mankind. There is not among us a first, a second or a third, and if you invoke one of us the other two are immediately present with him. Therefore, tell those who are quarrelling not to create divisions in the Church because of us, for when we were on earth we spared no effort to re-establish unity and concord in the world. You can conjoin our three commemorations in one feast and compose a service for it, inserting the hymns dedicated to each of us according to the skill and knowledge that God has given you. Then transmit it to the Christians with the command to celebrate it each year. If they honor us thus as being with and in God, we give them our word that we will intercede for their salvation in our common prayer." At these words, the Saints were taken up into heaven in a boundless light while conversing with one another by name.

Saint John immediately assembled the people and informed them of this revelation. As he was respected by all for his virtue and admired for his powerful eloquence, the three parties made peace and every one urged him to lose no time in composing the service of the joint feast. With fine discernment, he selected 30th January as appropriate to the celebration, for it would set the seal to the month in which each of the Three Hierarchs already had a separate commemoration: (Saint Basil – January 1st; Saint Gregory – January 25th; Saint John [translation of holy relics] – January 27th).

ΤΩΝ ΤΡΙΩΝ ΙΕΡΑΡΧΩΝ

Βασιλείου του Μεγάλου, Ιωάννου του Χρυσοστόμου
Και Γρηγορίου του Θεολόγου

30^η Ιανουαρίου είναι αφιερωμένη σε τρεις μεγάλους Πατέρες της Εκκλησίας μας. Πρόκειται για τη γιορτή των Τριών Ιεραρχών, του Μεγάλου Βασιλείου, του ιερού Χρυσοστόμου και του Γρηγορίου του Θεολόγου. Η Εκκλησία τους ονομάζει «φωστήρες της τρισηλίου θεότητας». Και η Ελληνική Παιδεία τιμά τους εμπνευστές και προστάτες της σύνθεσης της Ελληνικής σοφίας με τή θεία Αποκάλυψη του Ευαγγελικού λόγου. Μια σύνθεση που άρχισε ήδη από τους μαθητές και Αποστόλους του Κυρίου, με μια θαυμάσια Ελληστική παιδεία, και έφτασε στη αποκορύφωση με τους μεγάλους Πατέρες και Διδασκάλους του τετάρτου αιώνα μ.Χ. Ο οικουμενικός Ελληνισμός συναντάται με τήν οικουμενικότητα του Χριστιανισμού.

Τίθεται όμως το ερώτημα, γιατί η Εκκλησία επέλεξε αυτούς του συγκεκριμένους τρεις Ιεράρχες από μια χορεία μεγάλων Πατέρων και Διδασκάλων της πίστεως μας; Θεωρούνται αυτοί ως οι σημαντικότεροι και οι μοναδικοί, η παρουσιάζουν κάποια ιδιαίτερα χαρακτηριστικά γνωρίσματα που χρειάζεται σήμερα να επισημάνουμε και να τα προβάλλουμε προς πνευματική ωφέλεια και οικοδομή όλων μας;

Γνωρίζουμε από την εκκλησιαστική ιστορία πως υπήρξε ένας μεγάλος αριθμός κορυφαίων Πατέρων και σοφών Διδασκάλων που δεν περιλαμβάνονται μεταξύ των Τριών Ιεραρχών της σημερινής εορτής.

Και όμως η Εκκλησία και η Παιδεία επέλεξε μόνο αυτούς τους τρεις γνωστούς μας Ιεράρχες.

Φαίνεται, πως κριτήριο της επιλογής τους δεν ήταν ούτε η μοναδική θεολογική προσφορά τους ούτε η ανεπανάληπτη ποιμαντική διακονίας τους. Ακόμη κριτήριο δεν ήταν ούτε η ποιότητα της αγιότητας τους ούτε η μοναδικότητα του μαρτυρικού τέλους τους. Το κριτήριο βρίσκεται, σε μια μοναδική ιδιαιτερότητα του καθενός από τους τρεις, που μόνο στη σύνθεση και στην ενότητα των ιδιαίτερων χαρακτηριστικών γνωρισμάτων τους σηματοδοτείται το νόημα της εορτής, ως ημέρα των Γραμμάτων και της Ελληνικής Παιδείας.

Ο Μέγας Βασίλειος είναι γνωστό ότι ανέπτυξε ένα τεράστιο κοινωνικό έργο. Το σημερινό κοινωνικό σύστημα με τὰ διάφορα ιδρύματα περίθαλψης έχει τις ρίζες του στη Βασιλειάδα του Μεγάλου Βασιλείου, μια καταπληκτική κοινωνική οργάνωση ιδρυμάτων για τους πάσχοντες, τους φτωχούς και τους αδύναμους της ζωής. Παράλληλα, όμως, ο Μέγας Βασίλειος θεωρείται και μέγιστος στη θεσμοθέτηση κανόνων οργάνωσης της μοναχικής πολιτείας. Μέχρι την εποχή του υπήρχε ένας ιδιότυπος αναχωρητικός μοναχισμός. Σέ πολλές δε περιπτώσεις ο μοναχισμός αυτός λειτουργούσε αυθαίρετα, χωρίς κανόνες, χωρίς έλεγχο και ασφαλώς χωρίς υπακοή και υποταγή στην πνευματική καθοδήγηση κάποιου τομέα.

Ο ιερός Χρυσόστομος βίωσε κατά τρόπο απόλυτα ασκητικό και μαρτυρικό το αρχιερατικό του αξίωμα. Απόλυτος στις πνευματικές πεποιθήσεις του και ασυμβίβαστος στις προκλήσεις της κοσμικής εξουσίας. Από τα τριανταπέντε χρόνια της αριερατείας του τα δεκαέξι τα πέρασε στην εξορία, διωκόμενος όχι μόνο από τους κοσμικούς άρχοντες αλλά και από τους εκκλησιαστικούς παράγοντες. Ο ιερός Χρυσόστομος, μοναχικός και ασκητικός, μαρτυρικός στις επιλογές του και φιλόανθρωπος στις εκτιμήσεις του για τους άλλους αναδείχθηκε συγχρόνως κι ένας θαυμάσιος κοινωνικός αναμορφωτής.

Και μόνο το γεγονός, ότι αναδείχθηκε στην εποχή του και θεωρείται σήμερα από εμάς ο μεγάλος θεολόγος και ποιμένας του γάμου και του έρωτα, με μια βαθιά μάλιστα κατανόηση των ιδιαιτεροτήτων του έγγαμου και συζυγικού βίου, φανερώνει τη χαρισματική συμβολή του στη διαμόρφωση μιας υγιούς και ρεαλιστικής χριστιανικής ανθρωπολογίας. Η αξεπέραστη αυτή συμβολή του σώζει διαμέσου των αιώνων τις παρατηρούμενες λεπτές ισορροπίες στις εκτιμήσεις μεταξύ των πιστών της αξίας είτε του έγγαμου είτε του μοναχικού τρόπου βίωσης της χριστιανικής πίστεως. Διότι δεν πρόκειται περί διλήμματος αλλά περί υπακοής στο ίδιο εκάστου χάρισμα, κατά τη διατύπωση του Αποστόλου Παύλου.

Γνωρίζουμε επίσης, ότι μελέτησε ο ιερός Χρυσόστομος με κάθε σοβαρότητα τα καθημερινά προβλήματα της ζωής. Θεολόγησε με βαθύνοια για το πρόβλημα της εργασίας, της σχέσεως εργοδοτών και εργαζομένων, για το θεσμό της δουλείας και σχεδόν για όλους τους κοινωνικούς θεσμούς της εποχής του. Είναι αυτός που έθεσε την Εκκλησία προ των ευθυνών της και κάλεσε τη θρησκευτική ηγεσία νά πάρει υπεύθυνη θέση για τα μεγάλα και σοβαρά κοινωνικά προβλήματα. Ήθελε την Εκκλησία και το χριστιανικό κήρυγμα να βρίσκονται στο κέντρο των γεγονότων, να παρεμβαίνουν άμεσα και υπεύθυνα στο ιστορικό γίνεσθαι και η Εκκλησία να μη στέκεται θεατής και επικριτής στα κοινωνικά δρώμενα. Όμως, η Εκκλησία πρέπει πάντα να μένει συνεπής στις δικές της πεποιθήσεις και αξίες, στις ιστορικές σωτηριολογικές και εσχατολογικές της επιλογές.

Η παρουσία και μετοχή του ιερού Χρυσόστομου στην τριάδα των μεγάλων Ιεραρχών της σημερινής γιορτής αποτελεί και αυτή μια αναντικατάστατη και αξεπέραστη συμβολή, ιδιαίτερα για τη θεώρηση της χριστιανικής βιωτής στην ολότητα της και όχι σ' ένα διακριτό και αξιολογικό επιμερισμό. Δέν τίθεται θέμα, επομένως, κάποιων τραγικών διλημάτων του τύπου «γάμος ή αγαμία», με σκοπό την προβολή της μιας ή της άλλης μορφής ζωής. Εδώ τίθεται, ως επείγουσα ανάγκη η επιταγή υψηλής ποιότητας και χαρισματικής βίωσης είτε του γάμου είτε αγαμίας.

Η θεολογία και η θεογνωσία ως κριτήριο της πνευματικής ζωής

Ο Άγιος Γρηγόριος ο Θεολόγος θεωρείται από τους συστηματικότερους Πατέρες της Εκκλησίας που συνέβαλε και αυτός αποφασιστικά στη διαμόρφωση του χριστιανικού δόγματος. Παρά δε το γεγονός της βαθύνοιας και της φιλοσοφικής υποδομής της θεολογικής σκέψης του, έκανε παράλληλα και τη μεγάλη θεολογική του παρέμβαση στη διαμόρφωση της κλασικής παιδείας και του ανθρωπιστικού πολιτισμού. Έθεσε τις χριστιανικές αρχές και τις πνευματικές αξίες ως κριτήρια της γνώσης και της παιδείας, που παρέρχονται από τα εκπαιδευτικά ιδρύματα. Ύψιστο κριτήριο για την αληθινή παιδεία και την αγωγή των παιδιών θεώρησε ότι πρέπει να είναι η θεολογία και κυρίως η θεογνωσία, αντί της ψευδούς φιλοσοφίας και της ειδωλολατρικής μυθοπλασίας.

Και οι τρεις Ιεράρχες υπήρξαν γόνιμοι πλουσίων και αριστοκρατικών οικογενειών. Και οι τρεις ήσαν ικανοί στη γνώση και στο νου και ταλαντούχοι χαρισματικοί στο πνεύμα και στη ψυχή. Η παιδεία τους σε όλα τὰ επίπεδα της γνώσης και της επιστήμης ήταν μοναδική και ανεπανάληπτη. Η δε κοινωνική τους καταξίωση αξιοζήλευτη από όλους. Ό,τι το εκλεκτότερο δηλαδή σε νου, σε γνώση, σε χαρακτήρα και προσφορά, όχι μόνο στον κοσμικό χώρο αλλά και στον εκκλησιαστικό, συγκεντρώθηκε στην τριάδα αυτή. Τό θαυμαστό είναι ότι και οι τρεις αυτοί νέοι εισερχόμενοι στην Εκκλησία και θέτοντας τους εαυτούς τους στη διακονία του λαού του Θεού, απεκδύθηκαν όλα αυτά που είχαν και κατείχαν, γυμνώθηκαν και πτώχευσαν, κατά κυριολεξία, σε όλα τα επίπεδα προς χάριν της αγάπης του Χριστού και των εν Χριστώ αδελφών.

Οι Τρεις Ιεράρχες υπήρξαν και πρέπει να συνεχίσουν να είναι φωστήρες αλλά και φωτοδότες της θεολογίας, της παιδείας και της εκκλησιαστικής διακονίας.

(Γ.Π. Πατρώνου, ομοτιμ. Καθηγητού Παν/μίου Αθηνών)

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

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

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

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

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

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

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

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

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

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

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

ST. ANDREW PARISH BY-LAWS

PARISHIONERS

Article 2, Section 5:

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

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

Section 6:

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

Section 7:

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

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

2012 Pledged Stewards

Mr. & Mrs. Manolis Anagnostou	Dr. & Dr. Panos Antsaklis	Mr. & Mrs. Panayotis Arvanitis
Mr. & Mrs. Peter Bouris	Mrs. Elizabeth Farr	Mr. & Mrs. Nick Giannakakis
Mr. & Mrs. Vasilios Giannakakis	Mr. & Mrs. Charles Hawthorne	Mrs. Maxine Hendricks
Mrs. Artemis Hoke	Mr. & Mrs. Bill Hostetler	Mrs. Mary Johnston
Mr. & Mrs. Bill Kanalos	Mrs. Theodora Kolettis	Mr. Spryo Krekelas
Mr. & Mrs. Chris Kurtis	Mr. & Mrs. George Nazaroff	Miss Aphrodite Pappas
Mr. & Mrs. Michael Popyk	Mr. & Mrs. Thomas Poulos	Mr. & Mrs. Jonathan Swarts
Mrs. Sigrid Thanos	Mr. & Mrs. Gregory Tyler	Mr. & Mrs. Frazis Tyrikos

We have received 24 pledges totaling \$32,089. Our stewardship goal for 2012 is \$175,000

Financial Report

Dec 11 Income	Dec 11 Expenses	Monthly Balance	Dec 10 Income	Dec 10 Expenses	Dec 10 Balance
\$25,659.00	\$23,591.25	\$2,067.75	\$27,522.80	\$24,818.72	\$2,704.08

YTD Income	YTD Expense	YTD Balance	10 YTD Inc	10 YTD Ex	10 YTD Bal
\$369,551.55	\$382,426.66	--\$12,875.11	\$414,037.03	\$410,543.17	\$3,493.86

Stewardship Report

Dec Pledge Income	Dec Pledge Goal	Difference goal/income	YTD Pledge Inc	YTD Pledge Goal	Difference goal/income
\$15,277.00	\$17,100.00	--\$1,823.00	\$149,769	\$175,000.00	--\$25,231.00

*Year-to-date as of December 31, 2011. Thank you for your continuous support to our parish

ARTICLE 17 OF THE UNIFORM PARISH REGULATIONS OF THE ARCHDIOCESE CLERGY

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

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

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

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

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

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

CHAPTER TWO

ARTICLE 24

PARISH COUNCIL

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

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

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

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

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

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

SAREF consists of two separate funds, Renovation and Endowment.

The Renovation Fund consists of restricted assets whose purpose is to provide for the long term repair and renovation needs of St. Andrew Greek Orthodox Church with regards to its physical structures and fixtures. Once assets are deposited in the Renovation Fund they are intended to be held indefinitely. Regular disbursements may be issued upon a majority vote of the SAREF Board of Directors. Regular disbursements within a given year cannot exceed 5% of the market value of the Renovation Fund. The current balance of the Renovation fund is **\$19,953.31**

The Endowment Fund consists of restricted assets whose purpose is that of an emergency reserve of St. Andrew Greek Orthodox Church. Once assets are deposited into the Endowment Fund they are intended to be held indefinitely. All interest, dividends and other income on the Endowment Fund shall accrue except that only 50% of that income shall be annually transferred and added to the Renovation Fund and subject to withdrawal. NO disbursements of any kind may be taken from the Endowment Fund unless the principal of the Fund is in the amount of \$500,000 and any disbursements MAY NOT decrease the fund to less than \$500,000. The Endowment Fund will never be liable for any debts or obligations of St. Andrew Greek Orthodox Church. The current balance of the Endowment Fund is **\$116,542.30**

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

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

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

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

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

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

Address: _____

City: _____ State: _____ Zip: _____

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

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

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

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

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

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

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

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

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

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

Protocol for Inviting Orthodox Clergy to Sacraments

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

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

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

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

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

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

Wedding Information

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

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

Days when Marriage is not permitted:

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

Affidavit for License to Marry:

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

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

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

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

Required Documentation:

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

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

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

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

ITEMS NECESSARY FOR THE MYSTERION OF MARRIAGE

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

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

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

Ecclesiastical Divorce

Petitions for Ecclesiastical Divorce must include 5 items:

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

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

REMINDERS;

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

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

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

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

ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΔΙΑΖΥΓΙΑ

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

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

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

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

Non-Petitioning Spouse's Request for Official Copy

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

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

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

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

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

Ἐκκλησιαστικά διαζύγια ἐκδίδονται ἐπίσης εἰς περιπτώσεις κατὰ τὰς ὁποίας ἐξεδόθη πολιτικόν

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

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

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

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

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

Baptismal Information

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

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

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

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

SPONSORS OR GODPARENTS:

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

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

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

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

Immediately following the Baptism:

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

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

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

The Pastoral Care of the Sick

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

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

Funeral Information

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

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

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

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

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

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

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

December 25-January 6,

Holy Week,

Major Feast Days of the Lord.

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

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

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

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

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

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

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

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

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

The Sacred Memorials for the Dead

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

Prayers and Memorials:

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

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

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

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

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

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

Funerals cannot be held on Sundays or Holy Friday.

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

The Church recognizes several days as formal commemoration that are:

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

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

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

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

BENEFITS OF MEMORIALS AND PRAYERS

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

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

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

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

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

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

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

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

ITEMS NEEDED FOR MEMORIALS:

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

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

St. Andrew's Bishop Philotheos Library

MISSION STATEMENT:

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

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



STAFF:

Bruno Zovich, Librarian

CHECKOUT PROCEDURES:

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

LIBRARY HOURS:

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

COLLECTION AREAS BY SUBJECT:

GIFTS AND DONATIONS:

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



Bishop Philotheos,
served St. Andrew
Parish 1926-1937

Greek Orthodox Metropolis of Chicago

St. Iakovos Retreat Center

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

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

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

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

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

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

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

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

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

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

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

St. Iakovos Retreat Center Existing Facilities:

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

Planned new facilities:

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

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

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

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

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

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

www.stiakovosretreatcenter.com

The Inter-Christian Marriage

Beloved in Christ,

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

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

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

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

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

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

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

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

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

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

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

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

Orthodox spouses should be made aware that if their marriage is not solemnized by the Orthodox Church, they are NO longer in good standing and are NOT permitted to receive the sacraments or participate in the sacraments as a sponsor. (The term sponsor is a generic term that refers to either the 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 93rd Street
Abbess: Gerontissa Melanie
Tel.: (262) 694-9850
Fax: (262) 697-1581

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

SERBIAN ORTHODOX

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

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

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

RUMANIAN ORTHODOX

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

Bookstore

We are blessed to have quite a few beautiful and spiritual books for your home library. A book would also make a wonderful Valentine's Day Gift.

A few suggested titles are as follows:

- [Praying with Icons](#)
- [Letters from Heaven](#)
- [Festival Icons for the Christian Year](#)
- [The Treasured Traditions and Customs of the Orthodox Church](#)
- [Our Hearts' True Home](#)
- [Heavenly Banquet](#)

We have beautiful wooden wedding crown holders. If you are interested, please inquire. (They were handmade by a local woodcrafter.)

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, February 14th 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.

CONGRAULATIONS to the 2012 Parish Council:

Chris Kirgios, President; Tina Assimos, Vice President; Panos Arvanitis, Treasurer; John Madias, Secretary; Bill Giannakakis, Nick Giannakakis, Alex Himonas, Tom Limberopoulos, Pete Mattheos, George Mighion, Kelly Popyk, Chris Strafford and Mary Jo Tirikos.

NEWS from the Council: We received from the Richard H. Driehaus Charitable Trust a \$7,500 donation at the suggestion of a parishioner.

There is a handicapped person in the parish that requires a ride to Church from the Osceola area on Sundays. His previous transportation arrangements have ended. We are looking for four or five volunteers to take on the responsibility of providing transportation on a rotational basis. Please contact the office or Father George if you are willing to help.

Hall Usage

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

Altar Boy Schedule

Sunday, February 5 th	Group #1
Sunday, February 12 th	Group #2
Sunday, February 19 th	Group #1
Sunday, February 26 th	Group #2

Altar Boys:

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

Prosforo Schedule

Sunday, Feb 5 th	Ted Poledor
Sunday, Feb 12 th	Maria Giannakakis
Sunday, Feb 19 th	Rose Rorres
Sunday, Feb 26 th	Joan Prathaftakis

Offertory Schedule

Sunday, February 5 th	Group #1
Sunday, February 12 th	Group #2
Sunday, February 19 th	Group #1
Sunday, February 26 th	Group #2

Good Samaritans

The next meeting will be **Monday, February 6th starting at 6:30pm**

Prison Ministry

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

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

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

Orthodox Campus Fellowship

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

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

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

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

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

Voice of Orthodox Christianity

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

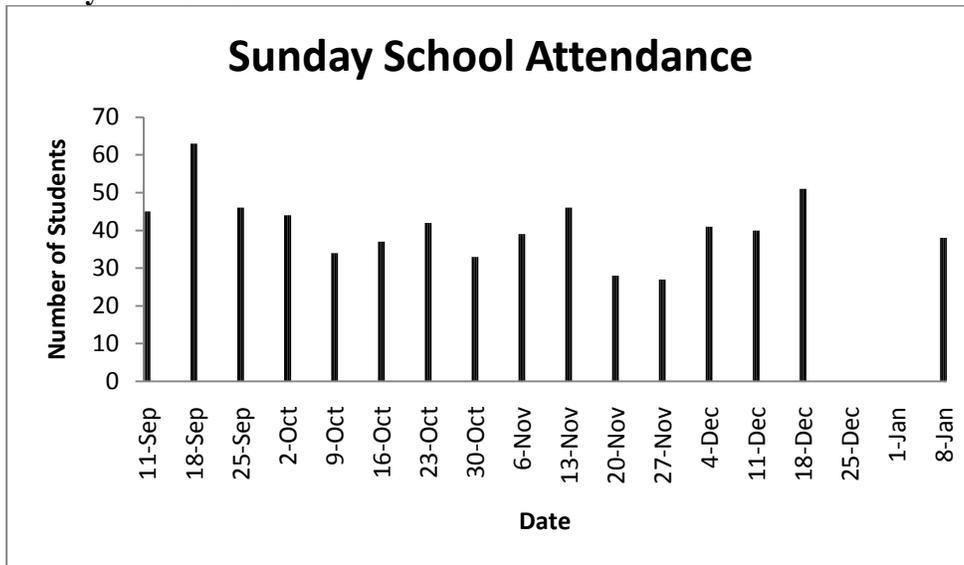
Catechetical School

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

The Sunday School students focused on learning about Holy Theophany (Baptism of Christ) and the tradition of the Vasilopita (St. Basil). We hope everyone's holiday was blessed with wonderful memories.

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

Weekly Attendance:



Christmas Program--Once again a heavenly thank you to the following students who shared their God given talents as they performed at the Christmas program: Eleni Kurtis (piano), Dimitri Napoleon (cello), Veronica Kirgios (piano), Sophia Zovich (sign language), Sophia Schlitt (singing), and CiCi Strickler (piano). We hope others will follow in their footsteps in the future.

Special Thanks to: Father George for his guidance and prayers; Mr. Ted Poledor for the gold chocolate coins; Mr. & Mrs. Tom Leonakis for the Christmas tree and wreathes; Mr. Bruno Zovich for being St. Nicholas; Mr. Tony Karamitsos for his DJ talents; Uncle Joseph for all his extra help; Cindy Katris, Billie Limberopoulos and Bravo Cafe for the Christmas luncheon; Mary Koucouthakis for being the best; Catherine Hostetler and Elizabeth Farr for their singing talent; to GOYA for delivering the St. Nicholas gifts to Memorial Children's Hospital of South Bend, to Mary Calash Scott for preparing the costumes, to our wonderful staff for their dedication and to all our parents who gave us their special assistance.

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.

SUNDAY SCHOOL LENTEN SCHEDULE FOR 2012

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

Coffee Hour Information

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

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

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

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

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

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

God Bless and Thank you.

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

ATTENTION: Coffee Hour Host/Hostess Kitchen Duties

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

Thank you to our wonderful coffee hour hosts/hostesses for the month of December: Demetrios Koucouthakis, Schlitt Family, Strickler Family, Athina Kamiotis, Mary Jo Tirikos and Mary Koucouthakis.

From the Choir Loft...

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

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

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

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

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

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

ST. ANDREW'S LADIES PHILOPTOCHOS SOCIETY

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

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

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

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

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

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

Our meeting will be Thursday, February 2 at 7pm at the church.

2012 EASTER LOVE DONATIONS NEEDED

Flowers for Icon of the Virgin Mary

1st Salutations	DONATED
2nd Salutations	DONATED
3rd Salutations	DONATED
4th Salutations	DONATED
Akathist Hymn	DONATED

Sunday of Orthodoxy Icon Frame Needed (\$65)

Sunday of the Holy Cross Flowers Needed (\$80)

Holy Cross Icon Frame Needed (\$65)

Palms for Palm Sunday DONATED by the Napoleon Family

Bay Leaves for Palm Sunday Needed (\$100)

Palm Trees for Palm Sunday Needed (\$50)

Palm Sunday Icon Frame Needed (\$65)

Palm Sunday Vase Arrangement -St. Andrew Icon in Narthex
Needed (\$50)

Bridegroom Frame for Palm Sunday eve. & Holy Monday Eve. Needed (\$80)

Last Supper Icon Frame Needed (\$65)

Crucifixion Icon Frame Needed (\$65)

Crucifixion Cross Garland Needed (\$135)

Kouvouklion Carnations Needed (\$360)

Rose Petals, Rose water Needed (\$30)

Lily Plants (15) Needed (\$15 each)

Holy Friday Solea Floral arrangement (Urns)
2 Needed at (\$75 each)

Gardenias for Christ's Tomb Needed (\$25)

Resurrection Icon Frame DONATED by George Callas

Resurrection Vase Arrangement-St. Andrew Icon in Narthex
Needed (\$50)

Resurrection Banner Floral Arrangement	Needed (\$95)
Kouvouklion Candles (4)	DONATED by Maria Angelos
Altar Candles (4)	Needed (\$25)
Crucifix Candles (3)	DONATED by Spiro Krekelas
Easter Candles	Needed (\$300)
Holy Unction Articles (olive oil, cotton balls, flour, Q-tips)	Needed (\$50)
Easter eggs and Red dye	Needed (\$75)
Priest Easter Candle	Needed (\$75)
Incense and charcoal	Needed (\$100)
Easter Bulletins	Needed (\$150)

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

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

GOD BLESS YOUR GENEROSITY





Memorial

Children's Hospital

December 28, 2011

*Anna Napoleon and Sue Stangus
St. Andrews Greek Orthodox Church
Greek Orthodox Youth of America*

Dear Anna and Sue:

Thank you for continuing to think of the patients here at Memorial Children's Hospital, South Bend, Indiana this holiday season. As you know, the wrapped toys that were donated were very well received by our pediatric patients and their families. We had 11 children hospitalized on our unit on December 25th and we were able to give each child age appropriate gifts that fit both their needs and wants by using some of the gifts that were left over from your visit. Without the yearly support of the St. Andrews Greek Orthodox Church, this would be difficult to achieve.

In an attempt to make our patients hospital stay exceptional, we enjoy sharing wonderful donations like yours with our pediatric patients and their families. Being in the hospital is hard, especially during the holiday season. Your thoughtful donation has brought joy to the families of Memorial during this difficult time.

Thank you again for your thoughtfulness and generosity towards the pediatric patients at Memorial Children's Hospital. Your donation truly helped to make our patient's stay an exceptional experience.

Sincerely,

Becky Wachs, CCLS

The Child Life Program at Memorial Children's Hospital

*Tracy Byler, CCLS
Coordinator*

*Tina Tropp, CCLS
Child Life Specialist*

*Becky Wachs, CCLS
Child Life Specialist*

*Alison Credi
Child Life Specialist*

The Good Samaritans will award a scholarship for \$750 this year. Applications are available on the Pangari or see Terri Stavros. Please make sure you read the directions, complete the application and send the required documents. The applications MUST be postmarked by May 15, 2012.

GOOD SAMARITAN SCHOLARSHIPS

The Good Samaritans Scholarships were established in order to recognize high academic achievement of students who are a part of the St. Andrew community. The scholarships are awarded annually to qualified candidates.

Eligibility Requirements

1. The applicant must be an Orthodox Christian and a member, in good standing, of St. Andrew Greek Orthodox Church of South Bend, Indiana **or** must be an Orthodox Christian having at least one parent or guardian who is a member, in good standing, of St. Andrew Greek Orthodox Church of South Bend, Indiana.
 2. **The applicant must be accepted by or enrolled in an accredited college, university or technical school.**
 3. The scholarship application form must be accompanied by:
 - a. **For high school graduates:**
 1. An official transcript of applicant's high school record.
 2. A letter of acceptance from an accredited college, university or technical school.
 3. A letter of recommendation from a high school faculty member or counselor of the last school attended. (This letter should be given to the applicant by the preparer in a sealed and initialed envelope and be attached to the application,)
 4. A personal essay written by the applicant concerning his/her educational and career goals, participation in school co-curricular and community activities, and involvement in church. Other pertinent information may be included.
 - b. **For applicants already in college, university, or technical school:**
 1. An official transcript from the college, university, or technical school.
 2. A personal essay written by the applicant concerning his/her educational and career goals. (Include some information concerning participation in college co-curricular activities and church involvement.)
 4. Applications must be postmarked no later than **midnight** May 15, 2012.
 5. Recipients awarded such scholarships shall not be eligible for a scholarship in subsequent years.
- NOTE:** The Scholarship Committee shall use the following criteria in selecting recipients:
- a) Academic record
 - b) Personal essay
 - c) Letter of recommendation
 - d) Application information

The Richard H. Driehaus Charitable Lead Trust
25 East Erie Street
Chicago, IL 60611
P: 312 587-3800, F: 312 587-3157

January 12, 2012

St. Andrews Greek Orthodox Church
Attn.: Reverend Father George Konstantopoulos
52455 Ironwood Road
South Bend, IN 46637

Dear Father George:

In my capacity as Trustee of The Richard H. Driehaus Charitable Lead Trust, I am pleased to enclose a check in the amount of \$7,500.00 to your organization. This donation is being made at the suggestion of Richard H. Driehaus upon consultation with Michael Lykoudis.

Enclosed specifically:

Check payable to:	St. Andrews Greek Orthodox Church
Amount:	\$7,500.00

At your convenience, I would request a letter from your organization acknowledging receipt, date and amount of the contribution, along with the following statement: No goods or services were received by the Trust in exchange for these funds. Please address this letter to me, Paula McMnamin, as trustee, as follows:

Paula H. McMnamin
The Richard H. Driehaus Charitable Lead Trust
25 East Erie Street
Chicago, IL 60611

If you wish to publicly acknowledge this donation, credit should be listed as "The Richard H. Driehaus Charitable Lead Trust." If you have any questions, please feel free to contact me.

Very truly yours,



Paula H. McMnamin

cc: Mr. Richard H. Driehaus
Mr. Michael Lykoudis

