

Ministries of St. Andrew

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

Organizations of St. Andrew

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

Committees of St. Andrew

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

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**Denotes term expires end of 2014*

Parish Attorney -

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

TABLE OF CONTENTS

Around the Archdiocese	2
Pastoral Message	3
Ecclesiastical Calendar	4
Monthly Calendar	5
Holy Dormition of the Theotokos	6
Greek Article	8
UPR regarding Clergy	10
UPR regarding Parishioners	11
Pledged Stewards	12
Financial Report	13
UPR regarding Parish Council	14
SAREF	15
Wedding Information	16
Ecclesiastical Divorce	17
Baptismal Information	19
Pastoral Care of the Sick	20
Funeral Information	20
Memorial Information	21
Planned Giving	24
Bishop Philotheos Library	26
St. Iakovos Retreat Center	27
Inter-Christian Marriage	29
Monasticism	31
Bookstore	33
Parish Council Meeting	33
GS Cultural Center Information	33
Coffee Hour Host/Hostess	34
Altar Boy/Prosforo/Offertory	34
Prison Ministry/OCF	35
Holy Relics	35
Catechetical School	36
Good Samaritans	36
Coffee Hour Information	37
Choir Loft	37
Youth Ministries	38
Philoptochos	39
Holy Dormition Picnic	40

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

Around the Archdiocese

42nd Clergy Laity Congress Delegates Explore Questions of Family and Faith

Jul 8, 2014

PHILADELPHIA – The delegates of the 42nd Clergy Laity Congress explored during this second full day of deliberations, the complex issues affecting the Orthodox Christian Family based on the theme, **“The Orthodox Christian Family: A Dwelling of Christ and a Witness of His Gospel.”**

Working and building on the ideas of the Keynote Address of His Eminence Archbishop Demetrios of America and on the viewpoints presented by the Metropolitans of the Holy Eparchial Synod during their sessions of the previous day, several learned speakers offered presentations during two different very well attended forums throughout the day. The morning forum focused on the subject “Stress and Resilience in the Family” and the afternoon one on the subject: “Faith and Family: Building Generations of Faith.”

The panelists of the morning forum spoke about the care for the individual, the care for the family and the role of the parish in helping and supporting people and families in need. The panel of the afternoon forum included His Eminence Metropolitan Gerasimos of San Francisco and dealt with growing faithful families. It explored how faith is passed on in families, and the practices that support faith formation across generations. All participants spoke from the heart, and the delegates asked poignant and realistic questions on very pertinent and meaningful issues. Fr. Constantine Sitaras, director of the Center for Family Care said: “My impression is that the delegates left both forums motivated and wanting to bring something back to their parishes, to continue this discussion, to grow everyone’s understanding of families and to grow in the faith, to grow the Church, it was a truly remarkable day.”

The work of the Congress included a multitude of other meetings, workshops and seminars. The following ministry workshops took place: Internet Ministries, Outreach and Evangelism, Family/Marriage/Interfaith marriage, Youth and Young Adults ministry, Religious Education, Inter-Orthodox, Ecumenical and Interfaith Relations, Communications, Parish Development and Stewardship and Greek Education. The meetings of the National Philoptochos, the Administration Committee, the Archdiocese Benefits Office, the Sisterhood of Presvyteres, the National Forum of Church Musicians, and the Retired Clergy Association were also held. A special Clergy breakfast was offered in the morning with the participation of the Hierarchs of the Holy Eparchial Synod and the Representatives of the Ecumenical Patriarchate. The National Philoptochos held a forum presentation titled “Let Love Abound,” and in the evening hosted a very successful reception. A Clergy and Presvyteres Family night was hosted by Philadelphia’s Cathedral of Saint George.

Metropolis of Chicago Inclusion Liturgies 2014

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

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

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

Pastoral Message

“Finally then, brethren, we urge and exhort in the Lord Jesus
that you should abound
more and more, just as you received from
us how you ought to walk and to please
God; for you know what commandments
we gave you through the Lord Jesus.”
(1 Thessalonians 4:1-2)

My beloved spiritual children in Christ Jesus,

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

God’s will is our personal sanctification and deification (theosis). As we chant at the Mystery of holy Baptism, “As many of you as have been baptized into Christ, have put on Christ.” Our being set apart to the Lord as His special possession. We are being sanctified as we walk with Him in faith and genuine obedience.

Saint Paul says, “that each of you should know how to possess his own vessel in sanctification and honor” (1 Thess. 4:4). The words “his own vessel” speaks of the entire human being, one’s vessel must be possessed with purity, self-control and chastity.

At the Mystery of Chrismation following Baptism the celebrant priest offers the following solemn prayer:

“Blessed art Thou, O Lord God Almighty, the Source of Goodness, the Sun of Righteousness, Who lightedst up for those in darkness the Light of Salvation through the manifestation of Thine Only-begotten Son and our God, and Who grantedst to us who are Unworthy blessed purification through holy Baptism, and divine sanctification through Thy Life-giving anointing; Who hast also now been pleased to regenerate Thy servant newly illumined through water and the Spirit and hast granted to him forgiveness of his voluntary and involuntary sins... Guard him with Thy sanctification and confirm him in the Orthodox Faith...”

Saint Ignatius of Antioch, a disciple of the holy Apostle John, writes: “It is fitting, then, not only to be called ‘Christians,’ but to be so in reality.”

“Our faith has been reduced by many today to ‘Christ plus nothing’ or other, similar slogans. But this presumes we know who Christ is, why He came to earth, why we should worship Him, what He accomplished, and what He hopes for us to accomplish through Him.” We are, as Orthodox Christians, challenged constantly by the secular forces in society to marginalize and minimize our faith and obedience to our Lord and Savior Jesus Christ and His Divine Commandments.

Our faith in Christ is not composed of abstract concepts, dogmas and traditions. Our faith in Christ is life in Christ. It is a constant personal conversion to the new life in Christ. Conversion is not a single experience, or a single moment in time, but rather a continual renewal in the Holy Spirit our God. It, however, requires that we are faithful and obedient to Christ’s commandments. This in itself is not an option for the Christian disciple but it a requirement. The Lord says, “If you keep My commandments, you will abide in My love” (St. John 15:10).

“It is evident, therefore, that the Grace of the Holy Spirit that we have been given is perfect, so that we might be able to fulfill all of the commandments. This Grace is not increased by virtue of our own efforts; rather, it augments our growth in Christ, strengthening unto death those who labor worthily in the struggle for virtue, “Till we all come in the unity of the faith, and of the knowledge of the Son of god, unto a perfect man, unto the measure of the stature of the fullness of Christ” (Ephesians 4:13).

“Thus, in conclusion, we have received perfect Grace, as we have said; but this Grace is disclosed to us in different ways, according to the different degrees of effort that we expend. For, just as the sun, being perfect, sheds its warmth on all creatures perfectly, generally, and equally, and yet each of us receives the light of the sun in proportion to the purity of his eyes, so also is it with the Holy Spirit.” (The Evergetinos)

Let us, therefore, remain faithful and obedient to the will of the Almighty and Merciful God and maintain the integrity and purity of faith as has been passed on to us by Our Holy Orthodox Christian Church. Saint Paul admonishes us to, “walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ” (Romans 13:13-14).

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

Ecclesiastical Calendar

<p>Fri, Aug 1 Dormition Fast Begins Supplications 7p.m. Holy Dormition Chapel</p>	<p>Thu, Aug 15 Holy Dormition of Theotokos 9:00 Orthros 10:00 Divine Liturgy Holy Dormition Chapel</p>
<p>Sat, Aug 2 Great Vespers 5pm</p>	<p>Sat, Aug 16 Great Vespers 5pm</p>
<p>Sun, Aug 3 8th Sunday of Matthew 9:00 Orthros 10:00 Divine Liturgy</p>	<p>Sun, Aug 17 10th Sunday of Matthew 9:30 Orthros 10:30 Divine Liturgy Holy Dormition Chapel Annual Picnic following Liturgy</p>
<p>Mon, Aug 4 Orthros 9am Supplications 7pm</p>	<p>Mon, Aug 18 Orthros 9am Vespers 4:30pm</p>
<p>Tue, Aug 5 Orthros 9am Great Vespers for Holy Transfiguration 5p</p>	<p>Tue, Aug 19 Orthros 9am Vespers 4:30pm</p>
<p>Wed, Aug 6 Holy Transfiguration 9:00 Orthros 10:00 Divine Liturgy Supplications 7p.m</p>	<p>Wed, Aug 20 Paraklesis to St. Nektarios 9am Vespers 4:30pm</p>
<p>Thu, Aug 7 Orthros 9am Supplications 7pm Holy Dormition Chapel</p>	<p>Fri, Aug 22 Paraklesis to Theotokos 10am at Holy Dormition Chapel Vespers 4:30pm</p>
<p>Fri, Aug 8 Orthros 9am Supplications 7p.m. Holy Dormition Chapel</p>	<p>Sat, Aug 23 Great Vespers 5pm</p>
<p>Sat, Aug 9 Great Vespers 5pm</p>	<p>Sun, Aug 24 11^h Sunday of Matthew 9:00 Orthros 10 Divine Liturgy</p>
<p>Sun, Aug 10 9th Sunday of Matthew 9:00 Orthros 10:00 Divine Liturgy</p>	<p>Mon, Aug 25 Orthros 9am Vespers 4:30pm</p>
<p>Mon, Aug 11 Orthros 9am Supplications 7pm Holy Dormition Chapel</p>	<p>Tue, Aug 26 Orthros 9am Vespers 4:30pm</p>
<p>Tue, Aug 12 Orthros 9am Supplications 7pm Holy Dormition Chapel</p>	<p>Wed, Aug 27 Paraklesis to St. Nektarios 9am Vespers 4:30pm</p>
<p>Wed, Aug 13 Orthros 9am Supplications 7pm Holy Dormition Chapel</p>	<p>Thu, Aug 28 Great Vespers for the feast of the Beheading St. John 5pm</p>
<p>Thu, Aug 14 Great Vespers for the Falling Asleep of the Theotokos 7p.m. Artoklasia (Blessing of the Loaves) Epitaphio of the Virgin Mary with Procession at Holy Dormition</p>	<p>Fri, Aug 29 Beheading of St. John 9:00 Orthros 10:00 Divine Liturgy at Holy Dormition Chapel</p>
	<p>Sat, Aug 30 Great Vespers 5:00pm</p>
	<p>Sun, Aug 31 12th Sunday of Matthew 9:00 Orthros 10:00 Divine Liturgy</p>

Monthly Calendar

Sunday, August 10	Bulletin Information Due
Sun, August 17	Holy Dormition Picnic following Liturgy (all at Holy Dormition Chapel, New Carlisle)
Tuesday, August 26	Parish Council Meeting 7pm

Mark Your Calendars

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

YOUR PRAYERS HELP...

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

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

THE FALLING ASLEEP (KOIMISIS) OF THE MOST HOLY THEOTOKOS AND EVER-VIRGIN MARY

Apolytikion of the Holy Dormition. Tone I

In giving birth, you preserved your virginity! In falling asleep you did not forsake the world, O Theotokos! You were translated to life, O Mother of Life, And by your prayers you deliver our souls from death!

Kontakion of the feast. Tone II

Neither the tomb, nor death, could hold the Theotokos, Who is constant in prayer and our firm hope in her intercessions. She was translated to life by the One Who dwelt in her Virginal womb!

Holy Scripture does not tell us about the Koimisis (falling asleep or Dormition) of the Theotokos (Mother of God), but the story has been preserved in the memory of the Holy Church. We get a glimpse of this mystery in the holy icon of the feast and the Divine Liturgy of August 15th.

In the holy icon of the Koimisis of the Most Holy Theotokos she is lying on her deathbed. The Holy Spirit has brought the holy Apostles together from all corners of the world to be with her at her death. She is also surrounded by the first bishops of the Church. The Angels bow before her and women come to venerate her body. Jesus, luminous in glory, stands at the center behind the deathbed, holding a child in His arms. The child represents His mother's soul.

The Ever-Virgin Mary is given the form of a newborn baby in swaddling clothes because she is born anew in heaven. She brought the Son of God into this world in the flesh, she endowed Him with humanity so that He might be born on earth. And this Son now endows her with His Divinity so that she may be reborn in heaven. "The glory of the age to come, the final end of man, is already realized, not only in a divine Hypostasis made flesh, but also in a human person made God" (V. Lossky, in Ouspensky and Lossky, *The Meaning of Icons*).

The Koimisis (Dormition) divine service teaches us that Panagia (All-Holy Mother of God) passed from death to life and that she entered into eternal life without going through Judgment (St. John 5:24), for the Mother of Life could not be overcome by corruption. On August 15th we celebrate a second Pascha, the resurrection (metastasis) of her who is already united to Christ before the Last Judgment and the General Resurrection.

"The Angels beheld the dormition of the Pure One and were amazed How has the Virgin gone up from earth to heaven? (Megalynarion of the second canon for matins, tone 4).

A verse from vespers tells us that the holy Apostles witnessed a second Ascension: that of the Theotokos in her body, so that she might share the glory of her Son and God.

What has already been accomplished with Panagia is part of God's plan for each one of us. At the end of time, after the Last and Final Judgment, we shall live before the face of God in the fullness of body and soul Saint Paul exclaims: "What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a Spiritual body" (1 Corinthians 15:42-44).

Thus through the Judgment we are led into eternal life in the heavenly Jerusalem.

DOGMAS CONCERNING THE MOST HOLY MOTHER OF GOD

Two dogmas concerning the Mother of God are bound up, in closest fashion, with the dogma of God the Word's becoming man. They are (a) her Ever-virginity, and (b) her name of Theotokos. They proceed immediately from the dogma of the unity of the Hypostasis of the Lord from the moment of His Incarnation—the Divine Hypostasis.

The Ever-Virginity of the Mother of God

The birth of the Lord Jesus Christ from a VIRGIN is testified to directly and deliberately by two Evangelists, Matthew and Luke. This dogma was entered into the Symbol of Faith (Creed) of the First Ecumenical Council, where we read: "Who for the sake of us men and for our salvation came down from heaven and was incarnate by the Holy Spirit and the Virgin Mary and became man." The Ever-virginity of the Mother of God is testified by her own words, handed down in the Gospel, where she expressed awareness of the immeasurable majesty and height of her chosenness: "My soul doth magnify the Lord... For, behold, from henceforth all generations shall call me blessed... For He that is mighty hath done to me great things; and holy is His name" (St. Luke 1:46-49).

The Most Holy Virgin preserved in her memory and in her heart both the announcement of the Archangel Gabriel and the inspired words of righteous Elizabeth when she was visited by Mary: "And whence is this to me, that the Mother of my Lord should come to me?" (St. Luke 1:43); both the prophecy of the righteous Symeon on meeting the Infant Jesus in the Temple, and the prophecy of the righteous Anna on the same day (St. Luke 2:25-38). In connection with the account of the shepherds of Bethlehem concerning the words of the Angels to them, and of the singing of the Angels, the Evangelist adds: "But Mary kept all these things, and pondered them in her heart" (St. Luke 2:19). The same Evangelist,

having told of the conversation of the Most Holy Mother with the twelve-year-old Jesus after their visit to Jerusalem on the Feast of Pascha, ends his account with the words: “But His mother kept all these sayings in her heart” (St. Luke 2:51). The Evangelists speak also of the understanding of the majesty of her service in the world by the righteous Joseph, her espoused husband, whose actions were many times guided by an Angel.

When the heretics and simple blasphemers refuse to acknowledge the Ever-virginity of the Mother of God on the grounds that the Evangelists mention the “brothers and sisters of Jesus,” they are refuted by the following facts from the Gospel:

In the Gospels there are named four “brothers” (James, Joses, Simon and Jude), and there are also mentioned the “sisters” of Jesus—no fewer than three, as is evident in the words: “and His sisters, are they not ALL with us?” (St. Matthew 13:56).

On the other hand (b) in the account of the journey to Jerusalem of the twelve-year-old boy Jesus, where there is mention of the “kinsfolk and acquaintances” (St. Luke 2:44) in the midst of whom they were seeking Jesus, and where it is likewise mentioned that Mary and Joseph every year journeyed from faraway Galilee to Jerusalem, no reason is given to think that there were present other younger children with Mary: it was thus that the first twelve years of the Lord’s earthly life proceeded.

When, about twenty years after the above-mentioned journey, Mary stood at the Cross of the Lord, she was ALONE, and she was entrusted by her Divine Son to His disciple John; and “from that hour that disciple took her unto his own home” (St. John 19:27). Evidently, as the ancient Christians also understood it, the Evangelists speak either of “half” brothers and sisters or of cousins. The generally accepted Orthodox Tradition is that the “brothers” and “sisters” of the Lord are the children of Joseph by an earlier marriage. See Saint John Maximovitch, *The Orthodox Veneration of the Mother of God*’.

The Most Holy Virgin Mary Is Theotokos

With the dogma of the Son of God’s becoming man is closely bound up the naming of the Most Holy Virgin Mary as THEOTOKOS (Birth-giver of God). By this name the Church confirms its faith that God the Logos (Word) became Man truly and not merely in appearance; a faith that, in the Person of the Lord Jesus Christ, God was joined to Man from the very instant of His conception in the womb of the Virgin Mary, and that He, being perfect Man, is also perfect God.

At the same time the name of Theotokos is the highest name that exalts or glorifies the Virgin Mary.

The Proclamation by the Roman Church of the Dogma of the Immaculate Conception and the Dogma of the Bodily Assumption of the Mother of God

The dogma of the Immaculate Conception was proclaimed by a Bull of Pope Pius IX in 1854. The definition of this dogma says that the Most Holy Virgin Mary at the moment of her conception was cleansed of ancestral sin. According to the Roman teaching, the burden of the sin of our first ancestors consists in the removal from mankind of a supernatural gift of grace. But here there arose a theological question: if mankind had been deprived of the gifts of grace, then how is one to understand the words of the Archangel addressed to Mary: “Rejoice, thou that art “FULL OF GRACE,” the Lord is with thee. “Blessed are thou among women... Thou has found Grace with God” (St. Luke 1:28, 30)? One could only conclude that the Most Holy Virgin Mary had been removed from the general law of the “deprivation of grace” and of the guilt of the sin of Adam. And since her life was holy from her birth, consequently she received, in the form of an exception, a supernatural GIFT, of grace of sanctity, even before her birth, that is, at her conception. Such a deduction was made by the Latin (Roman Catholic) theologians. They called this removal a “privilege” of the Mother of God. One must note that the acknowledgment of this dogma was preceded in the West by a long period of theological dispute, which lasted from the 12th century, when this teaching appeared, until the 17th century, when it was spread by Jesuits in the Roman Catholic world.

In 1950, the so-called Jubilee Year, the Roman Pope Pius XII triumphantly proclaimed a second dogma, the dogma of the Assumption of the Mother of God with her body into heaven. Dogmatically this teaching was deduced in Roman Catholic theology from the Roman Catholic dogma of the Immaculate Conception as is a further logical deduction from the Roman Catholic teaching on original sin.

The declaration of both dogmas corresponds to the Roman theory of the “development of dogmas.” The Orthodox Church DOES NOT ACCEPT THE ROMAN CATHOLIC system of arguments concerning original sin. In particular, the Orthodox Church, confessing the perfect personal immaculateness and perfect sanctity of the Mother of God, whom the Lord Jesus Christ by His birth from her made to be more honorable than the Cherubim and more glorious beyond compare than the Seraphim—has not seen and does not see any grounds for the establishment of the dogma of the Immaculate Conception in the sense of the Roman Catholic interpretation, although it does venerate the conception of the Mother of God, as it does also the conception of the Holy Prophet and Forerunner John.

The Most Holy Virgin was born as subject to the sin of Adam together with all mankind, and with him she shared the need for redemption (“Encyclical of the Eastern Patriarchs,” par. 6). The pure and immaculate life of the Virgin Mary

up to the Annunciation by the Archangel, her freedom from personal sins, was the fruit of the union of her spiritual labor upon herself and the abundance of Grace that was poured out upon her. “Thou has found Grace with God,” the Archangel said to her in his greeting: “thou hast found,” that is, attained, acquired, earned. The Most Holy Virgin Mary was prepared by the best part of mankind as a worthy vessel for the descent of God the Logos (Word) to earth. The coming down of the Holy Spirit (“the Holy Spirit shall come upon thee”) totally sanctified the womb of the Virgin Mary for the reception of God the Logos (Word).

As for the tradition concerning the assumption of the body of the Mother of God: the belief in the assumption of her body AFTER ITS BURIAL DOES EXIST in the Orthodox Church . It is expressed in the content of the service for the feast of the Dormition (Koimisis) of the Mother of God, and also in the CONFESSION of the Jerusalem Council of the Eastern Patriarchs in 1672. Juvenal, Patriarch of Jerusalem, a participant in the Council of Chalcedon said, in accordance with ancient tradition, the body of the Mother of God had been taken to heaven, and he joined to this reply the well-known account of how the Apostles had been assembled in miraculous fashion for the burial of the Mother of God, how after the arrival of the Apostle Thomas her grave had been opened and her body was not there, and how it had been revealed to the Apostles that her body had ascended to heaven.

(Source: Orthodox Dogmatic Theology by Protopresbyter Michael Pomazansky)

ΚΑΙ ΚΛΙΜΑΞ ΠΡΟΣ ΟΥΡΑΝΟΝ, Ο ΤΑΦΟΣ ΓΙΝΕΤΑΙ

(Η Κοίμησις της Υπεραγίας Δεσποίνης ημών Θεοτόκου και αειπαρθένου Μαρίας)

Ο άγιος Ίωάννης ο Δαμασκηνός, στόν έξαισιο κανόνα πού έχει γράψει για τόν Ευαγγελισμό τής Θεοτόκου, τήν θ' ωδή τήν αρχίζει μ' αυτό τό τροπάριο:

Ώς εμφύχω Θεού κιβωτώ, ψαυέτω μηδαμώς χείρ αμυήτων,
Χείλη δέ πιστών τή Θεοτόκω ασιγήτως, φωνήν τού αγγέλου
Αναμέλποντα, έν αγαλλιάσει βοάτω, Χαιρε κεχαριτωμένη, ο
Κύριος μετά σου.

Πόσο φοβερός είναι αυτός ο λόγος, «ψαυέτω μηδαμώς χείρ αμυήτων»! Όπως στήν Κιβωτό, τήν άψυχη μά ιερή, ο Οζά πού άπλωσε τ' ανάξια χέρια του να τήν αγγίξει θανατώθηκε απ' τό Θεό άμέσως, έτσι μάς διασώζει κ' ή παράδοση πώς κι ο εβραϊός Ιεφονίας, όταν άπλωσε τά χέρια του στήν έμχυχη κιβωτό, τήν Παναγία, καθώς οι άγιοι Απόστολοι κήδευαν τό πάνσεπτο σκήνος της, εκόπησαν τά χέρια του κ' έμειναν στήν κλίνη της. Αυτό τό τροπάρι και αυτά τά φρικτά θαύματα θυμούμαι και φοβούμαι και τρέμω, κάθε φορά πού τολμά νά μιλήσω, ο αμαρτωλός κι ανάξιος εγώ, για τήν υπέραγνη Μητέρα του Χριστού και να ψάψω μέ τ' ακάθαρτο χέρι μου και τή γήινη σκέψη μου τήν έμψυχη κιβωτό, τήν Παναγία, πού βάσταζε μέσα της τόν Κύριο των πάντων, τό Θεό και Σωτήρα μας, τόν Ιησού Χριστό. Αλλά ελπίζοντας πώς θά μέ συγχωρέσει η Παναγία Θεοτόκος, πού γνωρίζει τήν αγαθή προαίρεση, παίρνω τό θάρρος να μπό μέσα στό δροσερό κι' ευωδιαστό λειμώνα των Πατέρων, να κόψω λίγα ταπεινά άνθη ευλαβειας και να τά αποθέσω στόν άγιο τάφο της, πού έγινε, κατά τόν υμνογράφο, «κλιμαξ προς ουρανόν» και για Εκείνη, και για όλους τούς ορθοδόξους χριστιανούς, πού τήν τιμούν και τήν δοξάζουν.

Στά βιβλία τής Εκκλησίας μας, η Κοίμησις τής Θεοτόκου, πού γιορτά ζεται στις 15 Αυγούστου, σημειώνεται μ' αυτά τά λόγια: «τή 15^η του αυτού μηνός, μνήμη τής Πανσεβασμίας μεταστέσεως τή υπερενδόξου Δεσποίνης ημών Θεοτόκου και αειπαρθένου Μαρίας.» Και αναφέρεται στή συνέχεια του συναξαριού όλη η υπόθεση τής Μεταστάσεως τής Παναγίας, όπως μάς τήν διέσωσε η πάντιμη Παράδοση, μιά πού τά Ευαγγέλια δέν αναφέρουν τίποτε για τήν Κοίμηση της Παναγίας.

Όταν ο Χριστός θέλησε να καλέσει κοντά Του την Παναγία Μητέρα Του, τής φανέρωσε αυτή τη θέλησή Του τρεις μέρες πριν από την Κοίμηση, στέλνοντας τον Αρχάγγελο Γαβριήλ, τον ίδιον Άγγελο που είχε υποργήσει και στον Ευαγγελισμό της Θεοτόκου. Ο Αρχάγγελος κατέβηκε, τής έδωσε ένα κλωνάρι φοινικιάς—ίσως κι αυτό να κρύβει ένα βαθύ συμβολισμό—και τής ανήγγειλε τη θεία της Μετάσταση από τη γη στον Ουρανό, από τη ζωή την πρόσκαιρη, στη ζωή την αθάνατη. Ακούοντας τον αγγελικό αυτό λόγο η Παναγία, έχάρηκε κι ανέβηκε με σπουδή πάνω στο Όρος των ελαιών για να προσευχηθεί και να ευχαριστήσει το Θεό. Στο δρόμο που ανέβαινε προς το Όρος, τα δένδρα, σάν να ήταν έμψυχα και λογικά, έσκυβαν και την προσκυνούσαν. Είναι γνωστό, πώς εκεί ψηλά ανέβαινε προς συχνά η Παναγία και προσεύχονταν ώρες πολλές. Τόσο πολύ, που, όπως αναφέρει ο άγιος Ανδρέας Κρήτης, απ' τις συνεχείς γονυκλισίες της Παναγίας οι πλάκες του εδάφους εβαθούλωσαν, κι αυτά τα βαθουλώματα φαίνονται ως τον καιρό που ζούσε ο άγιος Ανδρέας και πιο ύστερα ακόμη: «τάς κλίσεις των ιερών γονάτων του πανάγνου σώματος αι προς τούδαφος κατεστρωμέναι πλάκες διωλύγιον (δηλ. μεγαλοφώνως) ανακράζουσιν». Αφού έμεινε εκεί πολλήν ώρα η Παναγία και προσευχήθηκε, γύρισε στο σπίτι της, όπου μπαίνοντας αισθάνθηκε σάν να το κουνούσε κάποιος σεισμός. Άναψε φώτα πολλά και κάλεσε τις συγγενίσσες και τις γειτόνισσές της. Καθαρίζει κι ευπρεπίζει τα πάντα, μέχρι και το νεκροκρέββατό της, κι έτσι τους φανερώνει τα λόγια του Θεού που τής έφερε ο Αρχάγγελος, τους δείχνει και το κλωνάρι της φοινικιάς. Οι καλεσμένες γυναίκες άρχισαν να θρηνούν και να χύνουν δάκρυα. Και η Παναγία τις παρηγορούσε, πώς κι από τον Ουρανό θά τις φυλάγει και όταν τής τό ζητούν θά τις παρηγορεί στον κάθε πόνο τους. Εκείνη την ώρα μιá βροντή ακούστηκε και σύννεφα πολλά εσκέπασαν τό σπίτι της Παναγίας. Και ένας-ένας άρχισαν να κατεβαίνουν οι άγιοι Απόστολοι, που αρπάχτηκαν με θαύμα στά σύννεφα κι έφτασαν εδώ από τα πέρατα της Οικουμένης, όπως λέγει και ο ιερός υμνογράφος:

Νεφέλαι τούς Αποστόλους αιθερίους διήρπαζον
Και κοσμικώς διεσπαρμένους
Ομοχώρους παρέστησαν, τώ αχράντω σου σώματι.

Μαζί με τους Αποστόλους ήταν κι ο άγιος Διονύσιος ο Αρεοπαγίτης, ο διδάσκαλός του άγιος Ιερόθεος, ο απόστολος Τιμόθεος και άλλοι ιεράρχαι, καθώς κι ο απόστολος Παύλος. Εκεί δέν μπορούσε να ξεχωρίσει κανείς ποιá ήτανε δάκρυα λύπης και ποιá δάκρυα χαράς, που έσταζαν πλούσια από τα μάτια των αγίων Αποστόλων. Η Παναγία τους αποχαιρετά όλους, προσεύχεται με θερμές δεήσεις και ικεσίες στον Υιό και Θεό της, για την ειρήνη του κόσμου και για την ενδυνάμωση των Αποστόλων, και ανακλίνεται στο νεκροκρέββατο που η ίδια πριν λίγο ειχ' ετοιμάσει. Ευλογεί τους Αποστόλους και παραδίνει την παναγία ψυχή της στα χέρια του Υιού της, που κατέβηκε να την παραλάβει—όπως εικονίζει τό θαύμα η βυζαντινή αγιογραφία, που δείχνει τό Χριστό ν' αναβάζει σάν νήπιο στον ουρανό την ψυχή της Παναγίας. Τότε οι Απόστολοι, αφού τής έψαλαν τά επιτάφια εγκώμια, σήκωσαν τό νεκροκρέββατο και με λαμπάδες και ύμνους εξοδίους, κίνησαν να ενταφιάσουν τό θεοδόχο σώμα της Θεομήτορος στη Γεθσημανή. Την ακολουθία συνόδευαν από ψηλά οι μελωδικές φωνές των αγγέλων. Σάν έφθασαν στη Γεθσημανή οι Απόστολοι, ενταφίασαν με πολλές τιμές τό πάνσεπτο σκήνος της Θεοτόκου και έμειναν εκεί επί τρεις ημέρες, ακούγοντας μέρα και νύχτα τους ύμνους που έψελναν ακατάπαυστα οι φωνές των αγγέλων. Απ' την κηδεία έλειπε, κατά θείαν οικονομία, ένας από τους αγίους Αποστόλους (πολλοί λέγουν πώς αυτός ήτανε πάλι ο απόστολος Θωμάς), που ήρθε τη τρίτη μέρα, πολύ λυπημένος που δέν αξιώθηκε να ιδεί και εκείνος, εκείνα που είδαν όλοι οι άλλοι Απόστολοι. Τότε άνοιξαν τον τάφο για να προσκυνήσει τό σώμα της Θεοτόκου και ο καθυστερημένος Απόστολος. Αλλά με θαυμασμό και απορία όλοι τους αντίκρυσαν τον τάφο αδειανό! Δέν υπήρχαν παρά μόνο τά «εντάφια σπάργανα», όπως και στο Χριστό, δηλ. τά νεκροσέντονα. Γονάτισαν οι Απόστολοι και προσκίνησαν τον κενό τάφο της Παναγίας, που είχε «μετασταθεί», και είχε αναληφθεί στον Ουρανό.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ST. ANDREW PARISH BY-LAWS

PARISHIONERS

Article 2, Section 5:

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

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

Section 6:

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

Section 7:

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

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

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

2014 Pledged Stewards

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

(Continued on next page)

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

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

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

We have received 109 pledges totaling \$111,581. Our stewardship goal for 2014 is \$175,000

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

2014 Financial Report (Does not include Festival)

Jun 14 Income	Jun 14 Expenses	Monthly Balance	Jun 13 Income	Jun 13 Expenses	Jun 13 Balance
17,152.89	\$22,589.30	--\$5,436.41	\$22,576.25	\$25,192.52	--\$2,616.27

YTD 14 Income	YTD 14 Expense	YTD 14 Balance	13 YTD Inc	13 YTD Ex	13 YTD Bal
\$149,289.72	\$163,185.39	--\$13,895.67	\$137,927.31	\$156,125.76	--\$18,198.45

Stewardship Report

Jun Pledge Income	Jun Pledge Goal	Difference goal/income	YTD Pledge Inc	YTD Pledge Goal	Difference goal/income
\$9,680.00	\$14,500.00	--\$4,820.00	\$84,695.50	\$90,000.00	--\$5,304.50

As of June 30, 2014

CHAPTER TWO

ARTICLE 24

PARISH COUNCIL

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

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

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

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

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

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

SAREF consists of two separate funds, Renovation and Endowment.

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

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

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

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

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

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

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

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

Address: _____

City: _____ State: _____ Zip: _____

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

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

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

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

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

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

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

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

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

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

Protocol for Inviting Orthodox Clergy to Sacraments

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

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

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

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

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

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

Wedding Information

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

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

Days when Marriage is not permitted:

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

Affidavit for License to Marry:

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

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

Required Documentation:

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

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

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

ITEMS NECESSARY FOR THE MYSTERION OF MARRIAGE

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

Ecclesiastical Divorce

Petitions for Ecclesiastical Divorce must include 5 items:

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

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

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

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

REMINDERS;

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

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

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

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

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

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

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

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

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

Divorce is given and considered valid:

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

Non-Petitioning Spouse's Request for Official Copy

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

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

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

ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΔΙΑΖΥΓΙΑ

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

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

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

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

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

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

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

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

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

Baptismal Information

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

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

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

SPONSORS OR GODPARENTS:

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

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

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

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

Immediately following the Baptism:

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

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

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

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

The Pastoral Care of the Sick

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

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

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

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

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

Funeral Information

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

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

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

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

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

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

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

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

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

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

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

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

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

.. The Sacred Memorials for the Dead

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

Prayers and Memorials:

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

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

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

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

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

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

Funerals cannot be held on Sundays or Holy Friday

Shrouds are available through the Church Office

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

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

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

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

The Church recognizes several days as formal commemoration that are:

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

Please Note: Memorials may be held at three, six, and twelve months interval. MAKARIA (BLESSING): When one talks about memorials in the Orthodox Church it is inevitable that the issue of Makaria (blessing) and Kollyva will also be discussed. In the early Christian times, bread, wine, and olives or cheese or rice were offered. The offering of these gifts served the purpose of CHARITY (Philanthropia) and those who partook of them would pray: Blessed be his/her memory. This is why they were called Makaria and their origin can be found at the meals or the funeral meals of which the Apostolic Constitutions speak. It has nothing to do with the so called "honor" to the deceased.

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

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

PLEASE NOTE:

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

Simple Ways to Make a Planned Gift

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

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

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

Stewardship Ministries Tel 646-519-6160 email Stewardship@goarch.org

Office of Parish Development Tel 847-478-5275 email JMinetos@Goarch.org

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



STEWARDSHIP MINISTRIES

DEPARTMENT OF STEWARDSHIP, OUTREACH & EVANGELISM

GREEK ORTHODOX ARCHDIOCESE OF AMERICA

307 West 54th Street • New York, NY 10019

646/519-6160 • Stewardship@goarch.org

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

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

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

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

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

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

St. Andrew's Bishop Philotheos Library

"Blessed is he that readeth" Revelations 1:13

MISSION STATEMENT:

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

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



Bishop Philotheos,
served St. Andrew
Parish 1926-1936

STAFF:

Bruno Zovich, Librarian

Janice Lampos, Associate Librarian

Mariam Konstantopoulos, Librarian Aide

Marya Kozyra, Library Assistant



Thomas T. Poulos,
Founder of the
Bishop Philotheos
Library

CHECKOUT PROCEDURES:

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

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

LIBRARY HOURS:

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

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

GIFTS AND DONATIONS:

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

Greek Orthodox Metropolis of Chicago

St. Iakovos Retreat Center

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

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

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

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

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

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

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

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

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

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

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

St. Iakovos Retreat Center Existing Facilities:

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

Planned new facilities:

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

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

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

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

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

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

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

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

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

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

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

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

MONASTICISM IN THE ORTHODOX CHURCH

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ORTHODOX MONASTIC COMMUNITIES

GREEK ORTHODOX

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

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

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

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

SERBIAN ORTHODOX

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

RUMANIAN ORTHODOX

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

Bookstore

We have a nice selection of books or religious cds.

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

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

Parish Council Meeting

The next meeting will be **Tuesday, August 26 at 7pm. PLEASE NOTE:** Parish Council meetings are open to all members in good standing to come and observe. If you need to address the Council please contact, in writing, Father George or the Parish Council president two weeks before the meeting so the council may add it to the agenda.

capacity (though calling ahead to make sure you can be helped if necessary is always a good idea). We open on Sundays following Divine Liturgy, if volunteer workers are available.

REMEMBER TO USE THOSE IMPORTANT FORMS LOCATED IN THE BOOKSTORE AREA. Please read it and follow the instructions. We need those item stickers. Checks are made payable to **St. Andrew's Bookstore.**

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

Hall Usage

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

Coffee Hour Host/Hostess

Sun, August 3-Mike Popyk

Sun, August 10-

Sun, August 17-Holy Dormition Picnic

Sun, August 24-Farr Memorial

Sun, August 31-Elena Kristos

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

Offertory Schedule

Sunday, August 3	Group #1
Sunday, August 10	Group #2
Sunday, August 17	Group #1
Sunday, August 24	Group #2
Sunday, August 31	Group #1

Prosforo Schedule

Sunday, August 3 Arlene Batalis

Sunday, August 10 Athina Kamiotis

Sunday, August 17 Presbyteria Elaine

Sunday, August 24 Penny Poulos

Sunday, August 31 Janice Lampos

Acolyte (Altar Boy) Ministry

Acolytes Advisors: George Callas
Stefan Konstantopoulos

Xavier Gibbons
Frederick Hawley
Joseph Hawley
Matthew Hawley
Nico Hawthorne
Demetrios Kamiotis
Alexander Karamitsos
Giovanni Karakatsanis-Swarts
John Kungu
Tommy Limberopoulos
Matthew Mattheos
Alex Metros
Athan Mighion
Costa Nolan
Maximos Nolan
Stephen Price
Nicholas Samolis
Senior Acolytes:
Nicholas Karamalegos the Reader
Nicholas Karamitsos the Reader
Constantine Katris the Reader
Panagiotis Kurtis the Reader
Dimitri Napoleon the Reader
Makarios Ngure the Reader
Samuel Ngure the Reader
Mattheos Popyk the Reader
Yanni Samoilis the Reader
Nicholas Schlitt the Reader
Nicholas Strafford the Reader

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

Prison Ministry

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

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

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

Orthodox Campus Fellowship

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

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

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

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

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

Voice of Orthodox Christianity

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

Holy Relics here at Our Saint Andrew Parish

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

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

Catechetical School

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

Congratulations to our Senior Graduates! May God Bless you as you begin your future endeavors.

Nicole Arvanitis	University of Michigan
Alexis Fernandes	Purdue University
Dean Katris	Indiana University
Ana Koucouthakis	Lake Michigan College
Nichaolas Lykoudis	Indiana University
Nicholas Schlitt	Valparaiso University
Deanna Stangas	Northwestern University

We were blessed with a wonderful school year and wish to thank all the students, parents and staff. Thank you Father George for your constant guidance and prayers.

PLEASE NOTE: If you have a child that will be of preschool age, you need to register them by August 24th. If you have any changes such as address, phone number, email, etc., Please let Billie or Cindy know ASAP. Thank you!

We hope everyone has a blessed and safe summer. We look forward to seeing you in church too. ☺



Stuffed Animal Drive for Memorial

Children's Hospital.

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

Thank you for your generosity! God bless you.

Good Samaritans

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

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

Coffee Hour Information

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

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

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

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

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

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

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

ATTENTION: Coffee Hour Host/Hostess Kitchen Duties

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

Thank you to our wonderful coffee hour hosts/hostesses for the month of **July**: Kelly Popyk, Georgia VEllos and Anna Tyrikos. God bless you!

From the Choir Loft...

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

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

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

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

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

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

YOUTH MINISTRIES

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

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

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

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

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

ST. ANDREW'S LADIES PHILOPTOCHOS SOCIETY

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

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

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

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

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

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

PHILOPTOCHOS PRAYER

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

National Philoptochos Website: www.philoptochos.org





**ELEVENTH ANNUAL
HOLY DORMITION FEAST DAY
PARISH PICNIC
AT THE
HOLY DORMITION CHAPEL GROUNDS,
32365 CHICAGO TRAIL, NEW CARLISLE, IN**

WHEN: SUNDAY, AUGUST 17, 2014

**TIME: 9:30 ORTHROS
10:30 DIVINE LITURGY**

Services held at Holy Dormition Chapel (St. Andrew closed)

IMMEDIATELY FOLLOWING LITURGY start with social hour, coffee, and donuts, then lunch buffet (Greek salad, pasta salad, chicken breast, rice, special burgers, chips, bread, corn-on-the-cob, dessert, coffee soft drinks and bottle water) \$12 person; \$3 for children (10 and under)

Wine \$10 btl, beer \$3 btl

All proceeds for chapel improvements for future events.

Fresh air and good food cooked on the Chapel grounds. Let's have an enjoyable day together with our families

Kids games and activities.

There will be a tent with tables and chairs for all to enjoy.

Chairman: Mr. Nick Giannakakis 269-449-2112

Co-Chairs: Mrs. Effie Limberopoulos, Mr. Tim Karamalegos

Office: 574-277-4688