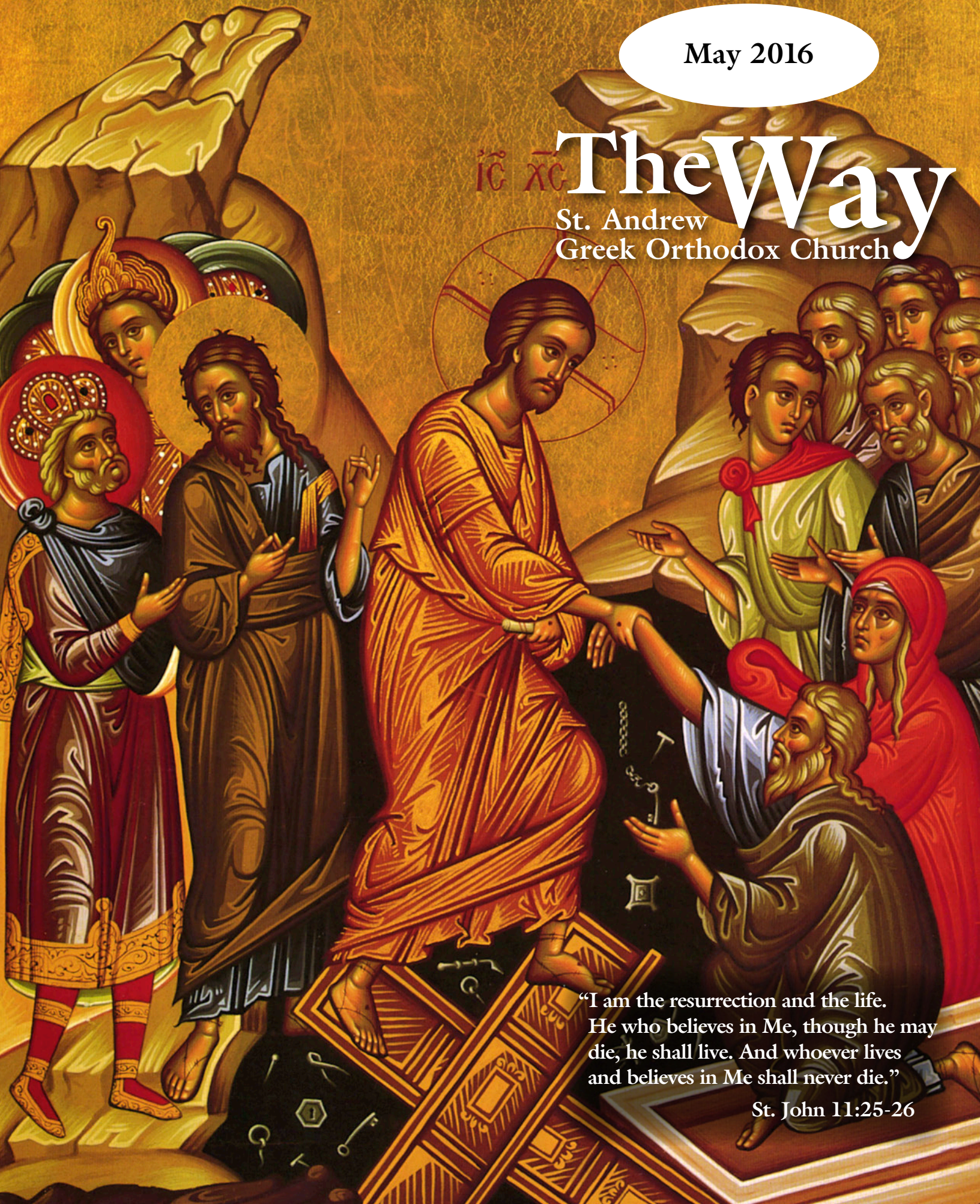


May 2016

IC XC The Way

St. Andrew
Greek Orthodox Church



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

St. John 11:25-26



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His Grace Bishop Demetrios of Mokissos,
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**Denotes term expires end of 2016*

Parish Attorney -

George C. Lepeniotis.....	232-5923
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TABLE OF CONTENTS

The Cosmology of Holy Eucharist	2
Ecclesiastical Calendar	4
Monthly Calendar	5
Cemetery Memorial Service	5
Christ Conqueror of Hell	6
Greek Article	7
Spring Parish Assembly Agenda	9
Sunday School Newsletter	10
Coffee Hour Information	11
Choir Loft	11
2016 Festival	12
Adult Bible Study	12
JOY	12
2016 Festival Flyer	13
2016 Festival Ad Form	14
Metropolis of Chicago Facebook	15
2016 Easter Love Donations	15
Coffee Hour Host/Hostess	17
Altar Boy/Prosforo/Offertory	17
Bookstore	18
Parish Council Meeting	18
GS Cultural Center Information	18
Good Samaritans	18
Philoptochos	19
Bishop Philotheos Library	20
Prison Ministry/OCF	21
Holy Relics	21
UPR regarding Clergy	22
UPR regarding Parishioners	23
2016 Pledged Stewards	24
Financial Report	25
2015 Assessment Information	26
SAREF	28
Wedding Information	29
Ecclesiastical Divorce	30
Baptismal Information	32
Pastoral Care of the Sick	33
Funeral Information	33
Memorial Information	34
Planned Giving	37
St. Iakovos Retreat Center	39
Inter-Christian Marriage	41
Monasticism	43

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

The Cosmology of the Holy Eucharist

By George Theokritoff

“A grain of wheat falls to the earth and decomposes, and is then raised with manifold increase by the spirit of God, who contains all things; by wisdom it is then used by human beings, receives the Logos/Word of God and becomes the Eucharist, which is the Body and Blood of Christ. In the same way our bodies, being nourished by it, will be deposited in the earth and decompose there, and then rise at their appointed time, as the Logos/Word of God grants them resurrection to the glory of God”.

--Saint Irenaeus, *Against Heresies*. V 2, 3

Here, in a statement that focuses on the work of God in the Holy Eucharist Saint Irenaeus summarizes the essence of the Cosmology of the Eucharist in a seemingly simple, yet profound statement. What I propose to do here is to approach it from a different perspective, drawing on what we know of the workings of the Cosmos. We would usefully start by asking the questions “What is bread?” and “What is wine?”

It needs hardly to be said that bread is made of flour, yeast (or leaven) and water, and wine by fermentation of grape juice. What is produced by wheat [Irenaeus’ grain of wheat], and by the vine, is transformed by human labor [used by human beings]. But this is not the only intervention of human labor: The wheat is sown [a grain of wheat falls to the earth] and then germinates, grows, bears ears of wheat [raised with manifold increase by the Spirit of God], and finally reaped, threshed, and the grains ground to give flour. Similarly, vines have to be planted and grafted. They then grow and bear fruit [raised with manifold increase by the Spirit of God] and finally the grapes are gathered and pressed. In this, we see the synergy of the transformative power of God with human labor.

“We too should wonder and give thanks, that from the dry stalk of wheat there comes ample bread, that from the vine stalk there flows wine, that from each tree, all kinds of varied Delights – this too is a great wonder, as great as the Miracle at Cana”. --St. Ephraim, *Hymns on the Table III*

In the wheat, the vine and at Cana, there is the same key element in the transformation: water. The third question then is “What is water?” Water, an essential constituent of all living things, also has a vital role at every stage, every transformation, in the preparation of the elements of the Eucharist. Both the wheat in the fields and the vines on the hillsides utilize water and carbon dioxide as well as the energy of sunlight in photosynthesis. But it is important to be aware that plants also obtain nutrients from the soil. And so we come to the fourth question: “What is soil?”

Most soils consist of two components. The first is a mineral component derived from weathering of the bedrock. The bedrock is broken down into smaller pieces by the action of frost, tree-roots and burrowing animals.

Up to this point, we have noted the contributions of the sun, the atmosphere (carbon, dioxide, water, oxides of nitrogen), the hydrosphere (water), the solid earth (mineral nutrients such as potassium and calcium), plants, decomposers, and human labor. All are made of matter derived from our planet, the Earth. And so we come to the fifth question: “What is matter?”

Hydrogen and Helium are by far the most abundant elements in the Cosmos. But the heavier elements (e.g. carbon, phosphorous, nitrogen, sulfur), in contrast to the lighter elements hydrogen and helium which predominate in the stars, are the product of the death of generations of stars...The Earth and everything on it, including our bodies and blood, as well as the Eucharistic bread and wine, is Cosmic in origin. In taking flesh and blood from His Mother, the Eternal Logos/Word of God clothed Himself in His own creation, the Cosmos. Thus Christ’s words, “This is my body...This is my blood”, have a profound literal sense in that matter making up the Eucharistic bread and wine, and that making up the flesh and blood taken from His Holy Mother share the same Cosmic origin.

The entire Cosmos participates by representation in the preparation of the matter used by the Church sacramentally and in other ways. With specific reference to the Eucharist, the wheat and the grapes are the offering of the community that is the Cosmos, the offering of the dust clouds in space, the stars, the Earth and other planets, of bacteria and funguses, of plants and animals. This offering is transformed into bread and wine by

human labor, “receives the Logos/Word of God and becomes the Eucharist”, an offering to God by Man, the priest of the Cosmos. Man is dependent on the Cosmos for the matter that makes up his and her body and for the matter that is used sacramentally; reciprocally the Cosmos is dependent on Man to complete its own offering. Thus Saint Leontius of Cyprus (7th century): “Through heaven and earth and sea, through wood and stone, through relics and church buildings, and the Cross, and Angels and men – through all creation, visible and invisible, I offer veneration to the Creator and Master and Maker of all things. For creation does not venerate the Maker directly and by itself, but it is through me that the heavens declared the glory of God; through me the moon worships God, through me the stars glorify Him, through me the waters and showers of rain, the dew and all creation, venerate God and give Him glory”.

In the Eucharist we offer, in this piece of bread and in this cup of wine, the entire Cosmos and every living creature, including ourselves, everything from the tiniest particles of matter to the farthest reaches of space, as well as the fruits of human labor in all places and all times. At the same time we recognize the centrality in the Cosmos of the Eucharist in which we recognize Christ. The Eucharist thus enables us to recognize more clearly that the Cosmos IS TRANSPARENT TO Christ, Who shines through all matter.

The late Protopresbyter Alexander Schmemmann has reminded us that the Early Church regarded the Eucharist as a Procession, not an Act but a Process. If we are to consider the local Eucharist, one celebrated in a given place and at a given time, we might state that the Procession starts IN THE GATHERING OF THE LOCAL COMMUNITY and at the Table of Preparation (Prothesis). In the light of what has been written, we might opt at a deeper level for an arbitrary spot in the cycle leading up to the fruiting of the grains of wheat and grapes. This spot might be, for instance, the working of decomposers. But the arbitrary nature of the choice points beyond, to include the whole Creation. If this is accepted, the beginning of the Procession of the Cosmic Eucharist, of which the local Eucharist IS THE FULL LOCAL MANIFESTATION, is in Creation, “In the beginning” – Christ is the Lamb from the foundation of the world.

“...Christians find the meaning of creation in the UNCREATED LOGOS/WORD OF GOD, through Whom all things are made, and they recognize the cycles of nature as the ongoing work of God in the Cosmos. In this connection, the second half of Saint Irenaeus’ statement we first quoted shows us a parallel in the life, death and resurrection of Man. Taken from the earth, nourished by the Eucharist, man returns in death to the earth where, like the grain of wheat, he decomposes. The Logos/Word of God then grants him resurrection to the glory of God. It is through the Eucharist, in which we offer the fruits of corruption (the work of “decomposers”) and receive them back AS THE FRUITS OF INCORRUPTION, that we escape the cycle of life and decay. Christ’s disciples taste of the banquet of immortality that transforms the corruption of the tomb into the new wine of the Kingdom.

[Source: Holy MyrrhbearersMonastery]

Please note: George Theokritoff, a retired paleontologist and Orthodox Christian who has taught on both sides of the Atlantic Ocean. As Professor Emeritus in the Department of Earth and Environmental Sciences, Rutgers University, Newark, New Jersey, his teaching was concerned mostly with Earth History and Paleontology. He continues to be interested in the interface between science and Christian theology.

Ecclesiastical Calendar

Sun, May 1	HOLY AND GREAT PASCHA CHRISTOS ANESTI! CHRIST IS RISEN! Agape Service 3pm	Sat, May 21	Sts. Constantine & Helen 9:00 Orthros 10:00 Divine Liturgy Great Vespers 5pm
Mon, May 2	St. George 9:00 Orthros 10:00 Divine Liturgy	Sun, May 22	Sunday of the Paralytic 9:00 Orthros 10:00 Divine Liturgy (<i>All English Liturgy</i>)
Fri, May 6	Theotokos of the Life-Giving Font 9:00 Orthros 10:00 Divine Liturgy	Mon, May 23	Orthros 9am Vespers 4:30pm
Sun, May 8	Sunday of Thomas 9:00 Orthros 10:00 Divine Liturgy (<i>All English Liturgy</i>)	Tue, May 24	Orthros 9am Vespers 4:30pm
Fri, May 13	Paraklesis to the Theotokos 10am at Holy Dormition Chapel	Wed, May 25	Mid-Pentecost 9:00 Orthros 10:00 Divine Liturgy
Sun, May 15	Sunday of the Myrrh-Bearers 9:00 Orthros 10:00 Divine Liturgy	Fri, May 27	Paraklesis to the Theotokos 10am at Holy Dormition Chapel Vespers 4:30pm
Mon, May 16	Orthros 9am Vespers 4:30pm	Sat, May 28	Great Vespers 5pm
Tue, May 17	Orthros 9am Vespers 4:30pm	Sun, May 29	Sunday of the Samaritan Woman 9:00 Orthros 10:00 Divine Liturgy
Wed, May 18	Paraklesis to St. Nektarios 9am Vespers 4:30pm	Mon, May 30	Southlawn Cemetery 9am
Fri, May 20	Paraklesis to the Theotokos 10 at Holy Dormition Chapel Vespers 4:30pm	Tue, May 31	Orthros 9am Vespers 4:30pm

Monthly Calendar

Monday, May 2	Good Samaritans 6:30pm
Tuesday, May 3	SAREF 7pm
Tuesday, May 10	Parish Council 7pm BULLETIN INFO DEADLINE
Sunday, May 15	Last day of Sunday School Hot Dog Luncheon
Tuesday, May 17	Philoptochos 6:30pm
Sunday, May 22	JOY Meeting
Monday, May 30	OFFICE CLOSED

Mark Your Calendars

June 10-12	Greek Festival
Sunday, September 11	St. Andrew Parish 90 th Anniversary Celebration



Father George will be visiting the Southlawn Cemetery on Memorial Day, May 30th at 9am. If you have deceased family and/or friends, please meet at the entrance.

All other cemeteries upon request.

For LaPorte Cemetery, Fairview Cemetery and Elkhart Cemeteries, arrangements can be made with Father George for a day and time and directions

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*: Toulia Sarantos (home), Anthoula Pefanis (home), Jim Zeinis (home), Tom Allen (home), Nick Limberopoulos.

In nursing homes or home bound: Diana Katsanis (Golden View), Chris Bouris, Esther Magrames (Waterford), Phyllis Leonakis (Wellbrooke), Bill Kanalos (Heritage Point), Amelia Morris (Miller's Merry Manor, Walkerton), Joan Rekos (Signature), Mary Rudhman (home), and Telesila Yustwan (home).

CHRIST THE CONQUEROR OF HELL

The Descent into Hades From an Orthodox Perspective
By Archbishop Hilarion Alfeyev

“Hell reigns, but not forever,
Over the race of mortals”
--The Vespers of Holy Saturday

Introduction

Ancient Byzantine and Russian icons of the Resurrection of Christ never depict the resurrection itself, i.e., Jesus coming out of the grave. Rather, they depict the descent of Christ into Hades, or, to be more precise, his rising out of it. Jesus Christ, sometimes with a cross in his hand, is depicted as raising Adam, Eve, and other personages of biblical history from Hades. Under the Savior's feet is the black abyss of the nether world; against its background are castles, and locks and debris of the gates that once barred the dead's way to resurrection. Other motifs have been used to create the image of the Resurrection of Christ in the last several centuries, but the above-described iconographic type is considered to be canonical. It reflects the traditional teachings of Christ's descent into Hades, his victory over death, and his raising and delivering of the dead from hell where they were imprisoned before His Resurrection. The present study, with particular emphasis on the Orthodox Tradition, is devoted to this teaching, which is an integral part of the dogmatic and liturgical Tradition of the Christian Church.

The descent of Christ into Hades is one of the most mysterious, enigmatic, and inexplicable events in New Testament history. In today's Christian world this event is understood in different ways. Most liberal Western theologians reject altogether any possibility of speaking of Christ's literal descent into Hades, arguing that the scriptural texts on this theme should be understood metaphorically. The traditional Catholic doctrine insists that after his death on the Cross Christ did indeed descend into Hades, but ONLY to deliver the Old Testament righteous from it. A similar understanding is quite widespread among Orthodox Christians.

The New Testament, however, speaks of the preaching of Christ in hell as addressed to the unrepentant sinners: “For Christ also died for sins for all, the righteous for the unrighteous, that He might bring us to God, being put to death in the flesh but made alive in the Spirit; in which He went and preached to the spirit in prison, who formerly did not obey, when God's patience waited” (1 Peter 3:18-21).

Moreover, many Church Fathers and liturgical texts of the Orthodox Church repeatedly underline that having descended into Hades, Christ opened the way to salvation for all people, not only for the Old Testament righteous. The descent of Christ into Hades is perceived as an event OF COSMIC SIGNIFICANCE INVOLVING ALL PEOPLE WITHOUT EXCEPTION. They also speak about the victory of Christ over death, the full devastation of hell, and that after Christ's descent into Hades there was no one left there except for the devil and demons.

What was the original faith of the Church? What do early Christian sources tell us about the descent into Hades? What is the Orthodox Church's position on this issue? And what is the soteriological significance of the descent of Christ into Hades from the Orthodox point of view? These and other related questions are dealt with in the present study...

A special note should be made concerning the use of the terms Hades and hell. Both terms are used throughout the book to render the Greek HADES, which in many cases denotes “the underworld,” the reality of death, equivalent to the Hebrew SHEOL. It is the place where, according to Old Testament beliefs, the souls of all people, both righteous and sinners, descend after death. The term HADES, however, is also used to refer to a place of seclusion or of torment. In the New Testament, apart from HADES (Hades, hell), we find several other terms referring to the underworld reality, such as PHYLAKES (prison, cf. Latin carcer), GEENNA (Gehenna), and KATACHTHONIA (the underworld). Each has a particular nuance though at times this nuance is not easily discernible. In many Byzantine patristic writings as well as in Church liturgical poetry, all these terms are used synonymously. Depending on the context, they refer either to the underworld or, more frequently, to the place of torment for sinners after their death.

The New Testament, Apocryphal Literature, and Early Christian Poetry, Key New Testament Texts

The descent of Christ into Hades, while not mentioned directly in any of the canonical Gospels, is indirectly referred to in the Gospel of Matthew, in his account of the crucifixion. “The tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after His resurrection they went into the holy city and appeared to many” (Matthew 27:52-53). They are also the basis for the teaching on Christ's resurrecting the Old Testament righteous, who were later equated with the “saints” mentioned by Saint Matthew.

The same Gospel quotes Christ's words concerning His three-day burial in the depths of the earth: “For as Jonah was three days and three nights in the belly of the whale, so will the Son of man be three days and three nights in the heart

of the earth”. In the Christian Tradition this story of the Prophet Jonah is seen as a foretelling of Christ’s descent into Hades.

Belief in Christ’s descent into Hades following the crucifixion is clearly expressed in the Acts of the Apostles. Peter’s speech, given after the Holy Spirit had descended on the Apostles on the day of Pentecost, runs as follows:

“Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through Him in your midst, as you yourselves know—this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. But God raised Him up, having loosed the pangs of death, because it was not possible for Him to be held by it... Brethren, I may say to you confidently of the patriarch David that He both died and was buried, and His tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an oath to Him that he would set one of his descendants upon his throne, he foresaw and spoke of the resurrection of Christ, that He was not abandoned to Hades, nor did His flesh see corruption (Psalm 15:10). This Jesus God raised up, and of that we all are witnesses” (Acts 2:22-24, 29-32. Cf. also Acts 13:34-37).

The first Epistle of Peter is another important New Testament text, which directly mentions Christ’s descent into hell. Here the theme is examined within the context of baptism. The Apostle speaks not only of Christ being in the “prison” of hell but also of His preaching to the souls therein:

“For Christ also died for sins once for all, the righteous for the unrighteous, that He might bring us to God, being put to death in the flesh but made alive in the spirit; in which He went and preached to the spirits in prison, who formerly did not obey, when God’s patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight-persons, were saved through water. Baptism, which corresponds to this, now saves you...through the Resurrection of Jesus Christ” (1 Peter 3:18-21).

The Petrine connection between Christ’s descent into Hades and baptism can also be found in later Christian writings on baptism.

In the same epistle we read: “For this is why the gospel was preached even to the dead, that though judged in the flesh like men, they might live in the spirit like God” (1 Peter 4:6). These words serve as the basis for understanding Christ’s suffering for the “unrighteous” and how His preaching in hell reached even those of whom the Old Testament speaks: “And the Lord saw that the wicked of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Genesis 6:3). Those who were condemned earlier “according to men in the flesh” by God Who, according to the biblical expression, “was sorry” that He had created them, (Gen. 6:6), did not perish eternally. Christ descended into hell, granting them another chance of salvation by preaching to them the Gospel of the Kingdom so that they might live “according to God in the spirit”.

Among other New Testament texts related to our theme, mention should be made of St. Paul’s words that speak of how Christ “descended into the lower parts of the earth” (Ephesians 4:9) and of His victory over death and hell. (Cf. I Cor. 15:54-57; also Romans 10:7; Col 2:14-15).

(To be continued)

Η ΘΕΟΛΟΓΙΑ ΤΗΣ ΑΝΑΣΤΑΣΕΩΣ ΤΟΥ ΚΥΡΙΟΥ ΣΤΗΝ ΠΕΡΙ ΑΝΑΚΕΦΑΛΑΙΩΣΕΩΣ ΔΙΔΑΣΚΑΛΙΑ ΤΟΥ ΑΓΙΟΥ ΕΙΡΗΝΑΙΟΥ ΛΑΜΠΡΟΣ Κ. ΣΚΟΝΤΖΟΣ Θεολόγος – Καθηγητής

Τό θεσπέσιο γεγονός της εκ νεκρών Αναστάσεως του Κυρίου μας Ιησού Χριστού αποτελεί για τη συνείδηση της Αγίας μας Εκκλησίας την φλόγα και τη ζέση, η οποία δίνει τη δύναμη και την ενέργεια σε Αυτή να πορεύεται αταλάντευση στους αιώνες. Στην αντίθετη περίπτωση «ει δε Χριστός ουκ εγήγερται, κενόν άρα το κήρυγμα ημών, κενή δε και η πίστις ημών. Ευρισκόμεθα δε και ψευδομάρτυρες του Θεού, ότι εμαρτυρήσαμεν κατά του Θεού ότι ήγειρε τον Χριστόν, όν ουκ ήγειρεν» (Α΄ Κορ. 15:14-15). Έάν έλειπε από την Εκκλησία το γεγονός της Αναστάσεως, Αυτή θα ήταν καταδικασμένη να σβήσει συγχρόνως με τη γέννησή της! Γι΄ αυτό το λόγο η Ανάσταση του Κυρίου μας είναι για ολόκληρο το χριστιανικό κόσμο, και ιδιαίτερα για την Ορθοδοξία μας, η «εορτή των εορτών και η πανήγυρις των πανηγύρεων» και όλοι οι πιστοί «αγαλομένω ποδί» προσέρχονται να απολαύσουν τη πλούσια πνευματική τράπεζα του Αναστάντα Λυτρωτή μας.

Οί Πατέρες της Εκκλησίας μας με εμφανή ενθουσιασμό έδωσαν στα συγγράμματά τους την αληθινή διάσταση στο μεγάλο γεγονός της Αναστάσεως του Χριστού μας. Ο άγιος Ειρηναίος επίσκοπος Λουγδούνου (Λυώνος), (+ 199) είναι ένας από αυτούς. Στην περίφημη περί ανακεφαλαιώσεως θεολογία του εντάσσει το γεγονός

αυτό στο γενικότερο σχέδιο της σωτηρίας του ανθρωπίνου γένους. Στο θεανδρικό Πρόσωπο του Ιησού Χριστού συντελέστηκε η αναδημιουργία του πεπτωκότος ανθρώπου και ολοκλήρου της κτίσεως. Η Ενανθρώπιση και η Ανάσταση του Λυτρωτή είναι οι δύο κορυφαίοι σταθμοί του έργου της απολυτρώσεως. Δια της Ενανθρώπισης του Λόγου εισέρχεται στην αιωνιότητα! Η Ενανθρώπιση είναι η ευλογημένη αρχή η Ανάσταση είναι το θριαμβευτικό πέρας του θείου έργου της σωτηρίας του κόσμου.

Ο πρώτος Αδάμ, ο χοϊκός προπάτοράς μας, σύμφωνα με τον ιερό Πατέρα, εξαιτίας του πονηρού και της δικής του συγκαταθέσεως εξέπεσε και έγινε φορέας του κακού και της αμαρτίας και υποκείμενος του θανάτου. Ο Χριστός ο δεύτερος Αδάμ (Α΄ Κορ. 15:45) επειράσθη και Αυτός από τον πονηρό για την ικανοποίηση της φυσικής ανάγκης της τροφής (Γεν. 3:15). Όμως Αυτός δεν υπέκυψε, όπως ο πρώτος Αδάμ, στην παγίδα του πονηρού. Έμεινε υπάκουος στο θέλημα του «πεμπαντός του Πατρός» (Ιωάν. 4:34). Η έπαρση του χοϊκού Αδάμ απέκοψε το ανθρωπινό γένος από τη ζωή και το οδήγησε στο θάνατο. Αντίθετα η εσχάτη υπακοή και η ταπείνωση (Φίλιπ. 2:8) του Χριστού νίκησε το θάνατο και επανένωσε την ανθρωπότητα με τη ζωή.

Ο θάνατος δεν είναι στοιχείο της ανθρωπίνης φύσεως, αλλά είναι προϊόν της αμαρτίας (Ρωμ. 6:23). Ο άνθρωπος δημιουργήθηκε από το Θεό να ζει αθάνατος. Η αμαρτία όμως εισήγαγε τον θάνατο στην ανθρωπίνη φύση ως αφύσικη κατάσταση. Η νίκη του Χριστού κατά του θανάτου και του «δη θεράπευσε την ανρώπινη φύση από το ξένο και αφύσικο στοιχείο. Η Ανάσταση δε του Λυτρωτή «απαρχή (της αναστάσεως) των κεκοιμημένων εγένετο» (Α΄ Κορ. 15:20). Η Ανάσταση του Κυρίου κατέρριψε όλους τους φραγμούς που εμποδίζουν τον άνθρωπο να εισέλθει στην αιωνιότητα. Η εν Χριστώ σωτηρία είναι ουσιαστικά «εκκένωσις του θανάτου» και χορήγηση της ζωής. Τό ξύλο της Εδέμ (Γεν. 20 κεφ.) έγινε η αιτία της πώσεως του πρώτου ανθρώπου. Δι' αυτού ο γενάρχης ξέπεσε και κατεστάθη θνητός. Τό ξύλο του Σταυρού έγινε ΑΙΤΙΑ ΝΑ ΞΑΝΑΓΙΝΕΙ ΠΑΛΙ Ο ΑΝΘΡΩΠΟΣ ΑΘΑΝΑΤΟΣ. «Η αμαρτία, γράφει ο ιερός πατήρ, η οποία προήλθε εκ του ξύλου, εξηλείφθη δια του ξύλου της υπακοής, επί του οποίου εσταυρώθη ο Υιός του ανθρώπου, υπακουών εις τον Θεόν, καταργήσας ούτω την γνώσιν του κακού συνετέλεσεν, ώστε να ανθίση εις τας ψυχάς των ανθρώπων η γνώσις του καλού. Επειδή δε το κακόν συνίσταται εις την ανυπακοήν κατά του Θεού, το καλόν συνίστα εις υπακοήν... Ωστε δια της μέχρι θανάτου, και δη θανάτου Σταυρού, υπακοής του εξιλέωσε την αρχαίαν δια του ξύλου προκληθείσαν ανυπακοήν... Ήτο δίκαιον και αναγκαίον αυτός, ο οποίος κατέστη ορατός, να οδηγήση όλα τα ορατά πράγματα εις την εις την συμμετοχήν του Σταυρού Του και ούτως υπό την ορατήν Του μορφήν η επίδρασις Του εγένετο αισθητή εις όλα τα ορατά πράγματα».

Τό μέγα γεγονός της Αναστάσεως του Σωτήρος ο άγιος Ειρηναίος το συνδυάζει με το μυστήριο της Θείας Ευχαριστίας. Η Πραγματικότης της Αναστάσεως συνδέεται με την πραγματικότητα της αληθούς μεταβολής του άρτου και του οίνου σε Σώμα και Αίμα Χριστού. Ο κοινωνών του αναστημένου και αυθαρτοποιημένου Σώματος του Κυρίου, καθίσταται και ο ίδιος δυνάμει αναστηθείς και αυθαρτοποιηθείς εν Χριστώ.

Η πίστη στην Ανάσταση του Κυρίου, κατά τον ιερό πατέρα, αποτελεί το θεμελιώδες κεφάλαιο της χριστιανικής σωτηριολογίας. «Εάν (ο Χριστός) δέν εγεννήθη, άρα δεν απέθανε, και εάν δεν απέθανε, δέν άνέστη εκ νεκρών, δέν εθριάμβευσε άρα επί του θανάτου και δέν κατήργησε το κράτος του, και εάν δεν εθριάμβευσε επί του θανάτου, πώς θή δυνηθώμεν να υψωθώμεν μέχρι της ζωής εμείς, οι οποίοι εξ αρχής υποκείμεθα εις τον θάνατον. Όσοι λοιπόν δεν παραδέχονται την σωτηρίαν του ανθρώπου, και δεν πιστεύουν, ότι ο Θεός θα τους αναστήση εκ νεκρών, ούτοι περιφρονούν την γέννησιν του Κυρίου ημών. Ο Λόγος του Θεού, ευδοκήσας να σαρκωθεί, εδέχθη αυτήν την γέννησιν, δια να μας αποδείξη την ανάστασιν της σαρκός και να προηγηθή όλων ημών εις τόν ουρανόν.

Ο Θεός Λόγος με την θεία Ενανθρώπησή Του έγινε όμοιος με τον άνθρωπο κατά πάντα εκτός της αμαρτίας. Αυτήν την ανθρωπίνη τραυματισμένη και αμαυρωμένη από την αμαρτία εικόνα με την Ανάστασή Του την αυθαρτοποίησε και τη θέωσε, έτσι ώστε «και την εικόνα έδειξε αληθώς, αυτός τούτο γενόμενος όπερ ήν εικών αυτού, και την ομοίωσιν βεβαίως κατέστησε, συνεξομοιώσας τον άνθρωπον τώ αοράτω Πατρί». Η νέα αναδημιουργηθείσα εν Χριστώ ανθρωπίνη φύση είναι η ίδια η ένδοξη μεταναστάσιμη ανθρωπίνη φύση του Χριστού». Ο «κολλώμενος τω Κυρίω» (Α΄ Κορ. 6:17) μετέχει αυτής της ΘΕΩΜΕΝΗΣ ΚΑΙ ΔΟΞΑΣΜΕΝΗΣ ΦΥΣΕΩΣ. Χάρη στο σωτηριώδες του Χριστού, με επιστέγασμα την Ανάστασή Του, «ο γεννητός και πεπλασμένος άνθρωπος κατ' εικόνα και ομοίωσιν του αγεννήτου γίνεται Θεού».

Ο Αναστάς Χριστός όπως ευστοχότατα θεολόγησε ο μεγάλος αυτός πατέρας της αρχαίας Εκκλησίας μας, ανακεφαλαίωσε στον εαυτό του τον πεπτωκότα άνθρωπο και δια του εκουσίου Πάθους και της Αναστάσεώς Του συνέτριψε ολοκληρωτικά και μόνιμα το κράτος του διαβόλου και κατήργησε τον «ολετήρα της κτίσεως». Η Ανάσταση του Σωτήρος μας είναι το επιστέγασμα της αποκαταστάσεως και ανακεφαλαιώσεως του μεταπτωτικού ανθρώπου και ολοκλήρου της δημιουργίας. Γι' αυτό δικαιολογμένα η αγία μας Εκκλησία μας καλεί να «Προσέλθωμεν λαμπαδηφόροι, τω προϊόντι Χριστώ εκ του μνήματος, ως νυμφίω, και συνεορτάσωμεν, ταις φιλεόρτοις τάξεσι, Πάσχα Θεού το σωτήριον» (Κανών του Πάσχα, 20 τρπ. Της ε' ωδής).

SPRING GENERAL ASSEMBLY MEETING

Sunday, May 22, 2016

The GENERAL ASSEMBLY will take place on **SUNDAY, May 22nd**, immediately following Divine Liturgy. All parishioners in good standing are encouraged to attend. The AGENDA for this forthcoming meeting is as follows:

1. OPENING PRAYER
2. NOMINATION and ELECTION OF CHAIRPERSON
3. CHAIRPERSON APPOINTS PARLIAMENTARIAN (UPR Article 31, Sec. 9)
4. REVIEW and APPROVAL OF MINUTES OF FALL ASSEMBLY 2015
5. TREASURER'S REPORTS:
 - a. 2016 Report
6. PASTOR'S REMARKS
7. PRESIDENT'S REPORT
8. PARISH REPORTS

a. MINISTRY AND COMMITTEE REPORTS:

- | | |
|--------------------------|------------------------------|
| 1) Catechetical School | 2) Hellenic Cultural Society |
| 3) Hellenic Dance Troupe | 4) Philoptochos |
| 5) Good Samaritan Club | 6) Stewardship |
| 7) Buildings & Land | 8) S.A.R.E.F. |
| 9) Hall Rental | 10) Fundraisers |
| 11) JOY | 12) Library |

9. OLD BUSINESS

10. NEW BUSINESS

- a. Elect parish representatives to the National Clergy/Laity Conference
- b. 2016 GREEK FESTIVAL – Spyro Sinis-Terezis

11. ADJOURNMENT

12. CLOSING PRAYER

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

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

REFRESHMENTS WILL BE SERVED



The Joy of Pascha

On Easter Day all of us who were imprisoned for religious convictions were united in the one joy of Christ. We were all taken into one feeling, into one spiritual triumph, glorifying the one eternal God. There was no solemn Paschal service with the ringing of church bells, no possibility in our camp to gather for worship, to dress up for the festival, to prepare Easter dishes. On the contrary, there was even more work and more interference than usual. All the prisoners here for religious convictions, whatever their denomination, were surrounded by more spying, by more threats from the secret police.

Yet Easter was there: great, holy, spiritual, unforgettable. It was blessed by the presence of the risen God among us—blessed by the silent Siberian stars and by our sorrows. How our hearts beat joyfully in communion with the great Resurrection! Death is conquered, fear no more, an eternal Easter is given to us! Full of this marvelous Easter, we send you from our prison camp the victorious and joyful tidings: Christ is risen!

Letter from a Soviet concentration camp

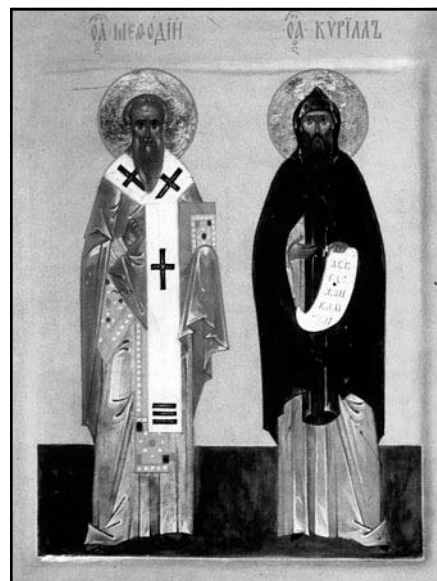
Quoted in Metropolitan Kallistos Ware, *The Orthodox Way* (Crestwood, NY: St. Vladimir's Seminary Press, 1980), pp. 116-117.

Important Upcoming Dates

May 15 Last Day of Catechetical School

Hot Dog Luncheon

May 22 JOY Meeting



Saints Cyril and Methodius, Equals-to-the-Apostles and Illuminators of the Slavs
Commemorated May 11

+ **Christos Anesti** + **Christ is Risen** + **Christos Voskrese** +
+ **Hristos a Inviat** + **Al Maseeh Qam** + **Christo Ameņufukka** +

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, Janice Lampos, 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 **April**: the Hawthorne & Holland Families; the Magrames Family and Neovi Karakatsanis. 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

Festival Update

Hello everyone,

A few key points about the festival:

- 1) **The ad book:** Mary Jo Tirikos is leading the compilation of the ad book this year. The form is in this bulletin and can also be found on the table with all other flyers in the church lobby. Please sell ads! The ad book is one of our key revenue generators, so please actively support this effort. You can submit your sold ads with payment to Mary Jo or Amber, or put them in the festival mailbox located in the church copy room.
 - 2) **DineIn partnership:** Very excited that we will partner with DineIn this year in offering home delivery of our festival menu which will also be available at the drive thru (limited menu). How it works: Our menu will be featured on the DineIn website. Customers wanting home delivery will contact DineIn with their order (phone or website), DineIn will take the order and payment, we will receive a fax with the order, we will fill the order and then a DineIn driver will arrive at the church to pick up the order and deliver it. Two weeks after the festival we will receive a check from DineIn minus their commission which we are in the process of negotiating. This is an exciting opportunity to expand the reach of our event to those who have otherwise not attend AND add another vehicle which can help us in the event of bad weather, as does the drive thru. Thanks to Connie Turley for stepping up to lead this segment of the festival.
 - 3) **And finally the poster!** I will notify the parish when it's printed and available at church to take and post in prominent places around town. If you have any questions regarding the festival or the new features, please ask me directly so we insure accurate communication and fact sharing. You can reach me at 574-404-1184 or corfu1000@gmail.com. Regards, Spyro Sinis-Terezis
-

Adult Bible Study Classes

We were blessed to have 16 people join us for the first Bible Study/Catechism. We will continue meeting on Mondays at 5:30pm in the parish library. Anyone interested is welcome to join us. Alexis and Eugenia Torrance lead the class. Participants only need to bring a Bible (if you have an Orthodox Study Bible, that would be good, but that version is not compulsory). We will begin with the Holy Forefather Abraham. The emphasis will be on patristic interpretation, that is, how the Fathers of the Church interpret Scripture.

JOY (Junior Orthodox Youth) Grades 3-6

The Archdiocese has developed a wonderful program of lessons for our Orthodox children. These lessons are enjoyable and learning is fundamental to Christian formation. Youth groups are vital complements to liturgical worship.

Our hope is to continue building lifelong friendships and a bond to their church that will last forever. As we grow upon all the wonderful activities that already have and do take place at Saint Andrew we are sure over time we will build a strong youth group and build a community of friendships while surrounding our children with youth who share the same love for Orthodoxy.

JOY will be meeting the fourth Sunday of every month following the Divine Liturgy. We invite all our youth in grades 3 to 6 to join us.

2016 JOY Calendar: May 22-Meeting

GREEK FESTIVAL

Saint Andrew Greek Orthodox Church
52455 Ironwood Road, South Bend, IN
(574) 277-4688



THE
OLYMPIC SPIRIT
LIVES ON

Celebrating the 90th Anniversary of Our Parish!

Friday, June 10: 4:00 pm - 11:00 pm
Saturday, June 11: 12:00 noon - 11:00 pm
Sunday, June 12: 11:30 am - 8:00 pm

Drive-thru Pick-up Hours:

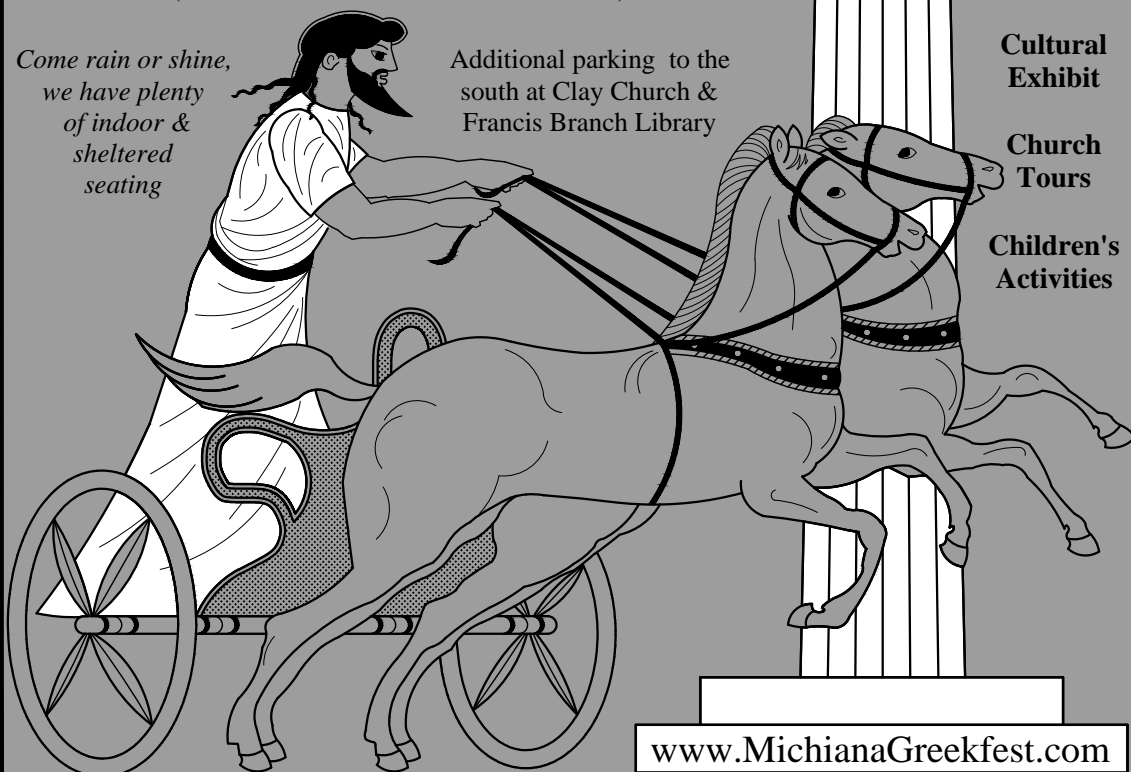
Friday: 4:00 pm - 8:00 pm
Saturday: 12:00 noon - 8:00 pm
Sunday: 11:00 am - 3:00 pm

\$3 Admission Fee Hours:

Friday / Saturday: 4:00 pm - 11:00 pm
(No admission fee for children 12 & under)

*Come rain or shine,
we have plenty
of indoor &
sheltered
seating*

Additional parking to the
south at Clay Church &
Francis Branch Library



Authentic
Food

Pastries

Music

Dancing

Shopping

Cultural
Exhibit

Church
Tours

Children's
Activities

www.MichianaGreekfest.com

SAINT ANDREW GREEK ORTHODOX CHURCH

41st ANNUAL GREEK FESTIVAL

JUNE 10th, 11th, and 12th, 2016

We are offering advertisement space in our Festival Ad Book. All requests must be returned by May 22nd. Memorials or personal greetings are also welcome.

Show support for St. Andrew and put a message in the program.

Ads and questions may be e-mailed to Mary Jo Tirikos at mjtirikos@msn.com. You may also fax them to the church # below.

PDFs are preferable.

If you have previously placed an ad and would like to use the same one, please inform Mary Jo by e-mail.

Ad Rates

(We are grateful for anything you are willing to give above these rates)

Full Page....\$150

Back cover page Color (1)\$495

Half Page.....\$90

Inside front cover Color (1)...\$325

Third Page...\$50

Inside back cover Color (1).....\$325

Email mjtirikos@msn.com OR

.....
Cut here and return bottom portion to the church main office at:

Saint Andrew Greek Orthodox Church

Attn: Festival Ad Book Application

52455 Ironwood Road, South Bend, IN 46635

Phone (574) 277-4688 Fax (574) 277-4689

<http://www.saintandrewgoc.org>

Name/Company: _____

Address: _____

Phone #: (____) - ____ - ____ Email: _____

Ad Size: Full Page _____

Back Cover Page _____

Half Page _____

Inside Front Cover Page _____

Quarter page _____

Inside Back Cover Page _____

Donated Amount: _____

Please email or attach ad design or business card

The Greek Orthodox Metropolis of Chicago Now on Facebook

The Metropolis of Chicago is proud to announce we have now become part of the Facebook community. This is one part of our response to the concerns for increased communications expressed at our most recent Metropolis Assembly, to highlight the many outstanding ministries of the Metropolis and our parishes.

In addition to our website (www.Chicago.GOArch.org), our Facebook page can be found at:

<https://facebook.com/Greek-Orthodox-Metropolis-of-Chicago-1699171050365170/>

Please like our page, follow our news and activities, and share them with your friends and family. We have many things to be proud of in the Metropolis of Chicago and this new Facebook page will allow us another outlet to showcase all the events and ministries within our community!

2016 EASTER LOVE DONATIONS

Flowers for Icon of the Virgin Mary, 1st Salutations, 2nd Salutations, 3rd Salutations, 4th Salutations, and Akathist Hymn donated by: Anonymous

Sunday of Orthodoxy Icon Frame donated by Mr. Manolis Anagnostou for the good health of his family

Sunday of the Holy Cross Flowers donated by Mr. & Mrs. Hristos Kirgios for the good health of their family

Holy Cross Icon Frame donated by Mr. & Mrs. Tom Allen for the good health of their family

Annunciation Icon Frame donated by Mr. & Mrs. Pete Skotadis for the good health of their family

St. Mary of Egypt Icon Frame donated by Mr. Manolis Anagnostou for the good health of his family

Palms for Palm Sunday donated by the Napoleon Family for the good health of their family

Bay Leaves for Palm Sunday donated by Mr. & Mrs. Tom Allen for the good health of their family

Palm Trees for Palm Sunday donated by Mr. & Mrs. Tom Allen for the good health of their family

Palm Sunday Icon Frame donated by the Konstantopoulos Family for the good health of their family

Bridegroom Frame for Palm Sunday eve. & Holy Monday Eve. donated by the Popyk and Mattheos families in loving memory of Irene Mattheos and their grandparents

Mystical Supper Icon Frame donated by Mr. & Mrs. Tom Allen for the good health of their family

Crucifixion Icon Frame donated by the Popyk and Mattheos families for the good health of their family

Holy Friday Solea Floral arrangement (Urns) donated by Mrs. Christine Callas for the good health of the family

Crucifixion Cross Garland donated by Mr. & Mrs. Louie Bilonis for the good health of their family

Kouvouklion Flowers donated by Miss Connie Stavropulos in loving memory of Irene Stavropulos

Gardenias for Christ's Tomb donated by Mrs. Dina Blatter for the good health of her family

Resurrection Icon Frame donated by Mr. George Callas in loving memory of Andrew Callas

Rose Petals, Rose water donated by:

Mr. & Mrs. Louie Bilonis for the good health of their family

Anna and Aphrodite Pappas for the good health of their family

Mr. & Mrs. Bill Hostetler for the good health of their family

The Popyk and Mattheos Families for the good health of their family

Kouvouklion Candles donated by Mrs. Maria Angelos for the good health of her family

(continued on next page)

Altar Candles donated by

Mrs. Christine Callas for the good health of her family

Presbytera Elaine for the good health of her family

Crucifix Candles donated by Mr. Spiro Krekelas in loving memory of Anastasia Krekelas and Seth Krekelas

Holy Unction Articles donated by:

Mr. & Mrs. Nick Giannakakis for the good health of their family

Mr. & Mrs. Nick Limberopoulos for the good health of their family

Easter eggs and Red dye donated by Mr. & Mrs. George Limberopoulos for the good health of their family

Priest Easter Candle donated by:

Mrs. Christine Callas in loving memory of Andrew Callas and George and Eugenia Makris

Incense and charcoal donated by Subdeacon and Mrs. Michael Zachariades for the good health of their family

Easter Love Donations to the Floral Fund:

Mr. & Mrs. Vasilios Giannakakis for the good health of their family

Mr. & Mrs. Dean Kanalos in loving memory of Betty Kanalos, Theodore and Efstathia Saloupis

Mrs. Bessie Stephens for the good health of her family

Ms. Ann E. Schroeder for the good health of her family

Ms. Katherine Jimenez for the good health of her family

Coffee Hour Host/Hostess

Sun, May 1-Holy Pascha

Sun, May 8-the Mighion Family

Sun, May 15-Hot Dog Luncheon

Sun, May 22-Lynn Whittenberger

Sun, May 29-Magrames Memorial

We are in need of Coffee Hour hosts/hostesses for many Sundays throughout the year. Please take a minute to sign up on the sheet in the Fellowship Hall. All parishioners of Saint Andrew are welcome to sign up. **Just a reminder that all monies donated during Coffee Hour throughout the school year go towards buying school supplies (curriculum books, paper, pencils, etc). This is currently our only fundraising.** The Coffee Hour supplies (cups, napkins, coffee, creamer, sugar, plates, silverware, etc) are **paid for by the Sunday School**. By having a host or hostess for each Sunday, we do not have to pay for snacks out of the school supply budget. Thank you for your support!

Offertory Schedule

Sunday, May 1 Group #1

Sunday, May 8 Group #2

Sunday, May 15 Group #1

Sunday, May 22 Group #2

Sunday, May 29 Group #1

Prosforo Schedule

Sunday, May 1 Mary Jo Tirikos

Sunday, May 8 Artemis Hoke

Sunday, May 15 Ioanna Bilionis

Sunday, May 22 Marina Carlin

Sunday, May 29 Joan Prathaftakis

Acolyte (Altar Boy) Ministry

Acolytes Advisors: George Callas
Stefan Konstantopoulos

Xavier Gibbons
Frederick Hawley
Joseph Hawley
Matthew Hawley
Nico Hawthorne
Demetrios Kamiotis
Alexander Karamitsos
John Kungu
Tommy Limberopoulos
Matthew Mattheos
Alex Metros
Athan Mighion
Costa Nolan
Maximos Nolan
Stephen Price
Nicholas Samolis
Anthony Scott

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

Bookstore

Mother's Day is May 10th. Wouldn't your mom, yiayia, nuna or someone special like an icon of the Panagia as a gift of love?

We also can offer a very nice apron for your mom or yiayia. Come see our selection.

May we also suggest a religious book about the icons of our faith? Please stop by and browse.

What is an Icon? An icon is a "window to heaven"—a visual representation of a divine reality.

When we reverence an icon, we are not honoring paint and wood. The Church teaches that the honor given to an icon 'passes over to the prototype.'

The St. Andrew's Bookstore is open Monday-Friday from 9:00a.m. to 2:00p.m. in a self-serve capacity (though calling ahead to make sure you can be helped if necessary is always a good idea). We open on Sundays following Divine Liturgy, if volunteer workers are available.

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

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

Parish Council Meeting

The next meeting will be **Tuesday, May 10 at 7pm. PLEASE NOTE:** Parish Council meetings are open to all members in good standing to come and observe. If you need to address the Council please contact, in writing, Father George or the Parish Council president two weeks before the meeting so the council may add it to the agenda.

Hall Usage

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

Good Samaritans

Our new co-Presidents are Cindy Crawford and Connie Kuzydym. Congratulations and thank you!

New members are always welcome! **The next Good Samaritan meeting will be Monday, May 2 at 6:30pm.** Annual membership dues are \$20. Please make checks payable to Good Samaritans and mail to 52455 N. Ironwood Road. South Bend, IN 46635

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 2015 Philoptochos Board is: Mary Jo Tirikos, Kelly Popyk, Mary Koucouthakis, Irene Walsh, Sigrid Thanos, Elena Kristos, Anna Tyrikos, Spyro Sinis-Terezis, 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

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.

STAFF:

Bruno Zovich, Librarian
Janice Lamos, Associate Librarian
Mariam Konstantopoulos, Librarian Aide
Marya Kozyra, Library Assistant

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 Lamos 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"

The Lamos Post:

As you know, March 25 was Greek Independence Day. Why did the Greeks fight for independence and from whom? What part did Greece play in World War II?

We have several new books in your church library discussing these subjects

- *The Greek War of Independence* by David Brewer
- *Inside Hitler's Greece: The Experience of Occupation 1941-1944* by Mark Mazower
- *After the War was Over: Reconstructing the Family, Nation and State in Greece 1943-1968* by Mark Mazower
- *The Struggle for Greece 1941-1945* by CM Woodhouse

Another new book is *Goodbye, Antoura: A Memoir of the Armenian Genocide* by Karnig Panian.

These books are important for our history, our heritage.

Please check your bookshelves. Do you have any books that need to be returned to your church library. Remember the loan period is 4 weeks.



Bishop
Philotheos,
served St.
Andrew Parish
1926-1936



Thomas T.
Poulos, Founder
of the Bishop
Philotheos

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).

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.

2016 Pledged Stewards

Mr. & Mrs. Tom Allen
Mr. & Mrs. Leon Andrews
Mr. & Mrs. Panayotis Arvanitis
Mr. & Mrs. Ilias Bilonis
Mr. & Mrs. Peter Bilonis
Mr. & Mrs. Larry Bonnell
Mrs. Christine Callas
Mrs. Elizabeth Farr
Mr. & Mrs. Nick Giannakakis
Mrs. Maxine Hendricks
Mr. & Mrs. William Hostetler
Mr. & Mrs. Dean Kanalos
Mr. & Mrs. Chris Kirgios
Miss Mariam Konstantopoulos
Mr. & Mrs. Christ Kurtis
Mr. & Mrs. Peter Laskaris
Mr. & Mrs. Michael Lykoudis
Mr. Mattheos Mattheos
Dr. & Mrs. George Mighion
Mr. & Mrs. Eleas Mudis
Mr. & Mrs. George Nazaroff
Aphrodite Pappas
Mrs. Thomas Poulos
(continued on next page)

Mr. & Mrs. Nick Anagnos
Mrs. Maria Angelos
Ms. Julia Beck
Mrs. Ioanna Bilonis
Mr. & Mrs. Tasos Bilonis
Mr. Chris Bouris
Mrs. Christine Christ
Mr. & Mrs. Stephen Gachumi
Mr. & Mrs. Vasilios Giannakakis
Mrs. Julia Hiotas
Mrs. Mary Johnston
Mr. & Mrs. Chris Katris
Mrs. Theodora Kolettis
Mr. Stefan Konstantopoulos
Mr. & Mrs. Kosta Lambrou
Mrs. Catherine Leonakis
Mrs. John Magrames
Miss Ellen Metros
Mr. Nicholas Moskolis
Mr. & Mrs. Tony Muffoletto
Mr. & Mrs. Panos Niarchos
Mr. Theodore Poledor
Mr. & Mrs. Julius Psalidas

Mr. Manolis Anagnostou
Dr. & Dr. Panos Antsaklis
Mr. & Mrs. George Bilonis
Miss Joanna G. Bilonis
Mrs. Dina Blatter
Mr. & Mrs. Peter Bouris
Mr. & Mrs. Dain Crawford
Mr. & Mrs. Benjamin Galluch-Wright
Mr. & Mrs. Charles Hawthorne
Mrs. Artemis Hoke
Mr. & Mrs. George Kamiotis
Mr. & Mrs. Geoffry Kiraki
Fr. & Pres. George
Mr. & Mrs. Mike Kristos
Mrs. Janice Lampos
Mr. & Mrs. George Limberopoulos
Mr. & Mrs. Andrew Manos
Mr. & Mrs. Kurt Metros
Mr. Samuel Moskolis
Mr. & Mrs. Thomas Napoleon
Dr. & Mrs. Robert Nolan
Mr. & Mrs. Michael Popyk
Dr. & Mrs. Geoffrey Rogers

Mr. & Mrs. Sam Samoilis
 Mr. & Mrs. George Stangas
 Mr. & Mrs. Jonathan Swarts
 Mr. & Mrs. Adam Turley
 Mrs. Georgia Vello

Mr. & Mrs. David Solomon
 Miss Connie Stavropulos
 Mr. & Mrs. Thanasis Terezis
 Mr. & Mrs. Frazis Tyrikos
 Mr. & Mrs. Christopher Wedrychowicz

Mrs. Elaine Stangas
 Mr. & Mrs. Chris Strafford
 Mr. Angelos Thrapsimis
 Mr. & Mrs. Bogdan Vajiac
 Mr. Bruno Zovich

We have received 84 pledges totaling \$106,424. The 2016 Stewardship goal is \$250,000.

Please Note: To be considered a pledged member, the office must receive a pledge card every year as stated above in the Bylaws, Article 2, Section 5. Thank you.

2016 Financial Report (Does not include Festival)

Mar 16 Income	Mar 16 Expenses	Monthly Balance	Mar 15 Income	Mar 15 Expenses	Mar 15 Balance
\$17,882.40	\$25,687.86	--\$7,805.46	\$18,318.70	\$29,463.50	--\$11,144.80

YTD Income	YTD Expense	YTD Balance	15 YTD Inc	15 YTD Ex	15 YTD Bal
\$68,388.70	\$82,360.32	--\$13,625.93	\$68,388.70	\$80,100.74	--\$11,712.04

Stewardship Report

Mar Pledge Income	Mar Pledge Goal	Difference goal/income	YTD Pledge Inc	YTD Pledge Goal	Difference goal/income
\$11,064.00	\$28,000.00	--\$16,936.00	\$48,793.00	\$75,000.00	--\$26,207.00

*Year-to-date as of April 11, 2016

March 2016 we received \$11,064 in stewardship. (The goal was \$28,000)

March 2015 we received \$10,657 in stewardship. (The goal was \$27,000)

1st Quarter 2016 we received \$48,793 in stewardship. (The goal was \$75,000)

1st Quarter 2015 we received \$46,257.50 in stewardship. (The goal was \$72,000)

THANK YOU FOR YOUR GENEROUS SUPPORT!!!

DIRECT (AUTO) DEBIT

Excellent news from the Stewardship Committee: We are now able to process direct (auto) debits for stewardship. Forms are available in this bulletin. Simply fill out one with your banking information, sign it and return it to the church office. You can specify the dollar amount and frequency of the debit. This is a wonderful budgeting tool not only for our parishioners but for the church as well. Please take a moment and pick up a form. Thank you. Please Note: This is a voluntary program for our parishioners.

SPECIAL MESSAGE FROM YOUR PARISH COUNCIL

Here is the latest update on the special assessment drive. We thank from the bottom of our hearts all of you who have answered the call to help the parish in this time of need, and pray that those who have yet to give will do so promptly. 88 Families have paid the special assessment for a total of \$31,259. 74 of the 88 families are 2015 pledged families leaving 54 2015 pledged families who did not pay the special assessment.

Mr. & Mrs. Tom Allen	Mr. & Mrs. Tom Leonakis	Mr. Sam Tsiumas
Mr. & Mrs. Nick Anagnos	Mr. & Mrs. George Lepeniotis	Mr. & Mrs. Gregory Tyler
Mr. Manolis Anagnostou	Mr. & Mrs. George	Mr. & Mrs. Elliot Uzelac
Mr. & Mrs. Leon Andrews	Limberopoulos	Mr. Panayotis Xouris
Dr. & Dr. Panos Antsaklis	Mr. & Mrs. Michael Lykoudis	
Mrs. Esther Arvanitis	Mr. & Mrs. John Madias	
Miss Tina Assimos	Mrs. Angelos Magrames	
Mr. Terry Bechaka	Mr. & Mrs. Andrew Manos	
Mr. & Mrs. George Bilonis	Mr. & Mrs. Jim Martino	
Mrs. Dina Blatter	Mr. Matthew Matchette	
Mrs. Christine Callas	Mr. Mattheos Mattheos	
Mrs. George Callas	Mr. & Mrs. Pete Mattheos	
Mr. & Mrs. Peter Christos	Mr. & Mrs. Kurt Metros	
Mr. Mike Chronopoulos	Dr. & Mrs. George Mighion	
Mr. & Mrs. Nick Efthimiou	Mr. & Mrs. Andrew Mihail	
Mrs. Elizabeth Farr	Mr. Sam Moskolis	
Mr. & Mrs. Nicholas Gevas	Mr. & Mrs. Eleas Mudis	
Mr. & Mrs. Bill Giannakakis	Mr. & Mrs. Tony Muffoletto	
Mr. & Mrs. Nick Giannakakis	Mr. & Mrs. Tom Napoleon	
Mr. Hany Habib	Mr. & Mrs. George Nazaroff	
Mr. & Mrs. Alex Hahn	Mr. Ted Poledor	
Mr. & Mrs. Gregory Hartland	Mr. & Mrs. Mike Popyk	
Mr. & Mrs. Charles Hawthorne	Miss Erica Price	
Mrs. Maxine Hendricks	Dr. & Mrs. Geoffrey Rogers	
Mr. & Mrs. Alex Himonas	Mrs. Irene Sadural	
Mrs. Julia Hiotas	Mr. & Mrs. Sam Samoilis	
Mrs. Artemis Hoke	Mrs. Toulia Sarantos	
Mr. & Mrs. Louis Iuston	Mr. & Mrs. Michael Scott	
Mr. & Mrs. Dean Kanalos	Mr. & Dr. Michael Schlitt	
Dr. & Mrs. John Karagiannis	Mr. & Mrs. Pete Skotadis	
Mr. & Mrs. Chris Katris	Mr. & Mrs. David Solomon	
Mrs. Aliko Katsaris	Mr. & Mrs. George Stangas	
Mr. & Mrs. Chris Kirgios	Miss Connie Stavropulos	
Mrs. Dora Kolettis	Mr. & Mrs. Chris Strafford	
Fr. George & Pres. Elaine	Mr. & Dr. Joseph Strickler	
Miss Mariam Konstantopoulos	Mr. & Mrs. Thanasis Terezis	
Mr. Stefan Konstantopoulos	Mr. & Mrs. Nick Thanos	
Mr. Gus Koucouthakis	Mr. & Mrs. Thorpe	
Mrs. Mary Koucouthakis	Mr. Angelos Thrapsimis	
Mr. & Mrs. Chris Kurtis	Mrs. Mary Jo Tirikos	
Mrs. Janice Lampos	Mr. & Mrs. Alexis Torrance	
	Mr. & Mrs. George Tselios	



METROPOLIS
OF CHICAGO

SAINT ANDREW GREEK ORTHODOX CHURCH

Rev. Fr. George D. Konstantopoulos, Proistamenos

Preauthorized Debit Authorization

I hereby authorize *Greek Orthodox parish of Saint Andrew of the City of South Bend*, hereinafter called Company, to collect (please circle one: *on the 2nd, 15th or 20th of each month*) payments from my financial institution, hereinafter called Depository, and the account number designated below, and to initiate, if necessary, credit entries and adjustments for any debit entries in error. I acknowledge that the origination of ACH transactions to my account must comply with the provisions of U.S. law.

Will this transaction be fully funded by an electronic deposit of funds from outside of the United States*? ☐ Yes ☐ No

Account Information:

Financial Institution: _____

City: _____ State: _____

Deposit Account Number: _____ Amount: _____

Bank Transit Router Number: _____ (should be a 9 digit number)

Type of Account (circle one): ☐ Checking ☐ Savings

Parishioner Name: _____ Date: _____

Signature: _____

*(This further defined is the territorial jurisdiction of the United States which includes all 50 states, U.S. territories, U.S. military bases and U.S. embassies in foreign countries)

ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΟΥ ΑΝΔΡΕΟΥ ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΜΗΤΡΟΠΟΛΙΣ ΣΙΚΑΓΟΥ

52455 N. Ironwood Road · South Bend, Indiana 46635 · (574) 277-4688 · fax (574) 277-4689 · E-mail: fathergeorgesb@gmail.com

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 Savings fund is **\$21,640.73**

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 Investment Fund is **\$151,198.85** and the Endowment Savings Fund is **\$9,512.27**

The current balance of the SAREF Expense Fund is **\$4,928.49**

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

The 2016 Saint Andrew Renovation and Endowment Fund Board of Directors are: Nick Giannakakis, John Madias, Chris Kurtis, Nick Thanos and Mary Scott.

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: Εἰσέλθῃ δὲ ὁ ἄνθρωπος ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτὴ ἀποστάσιον. Εἰ γὰρ ἐγὼ λέγω ὑμῖν ὅτι ὁ ἄνθρωπος ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτός λόγου πορνείας, ποιεῖ αὐτὴν μοιχεύσθαι, καὶ ὁς ἐάν ἀπολελυμένη γαμήσῃ, μοιχεύεται (κατὰ Ματθαῖον 5, 31-32). Ἡ ἐρμηνεία ἔχει ὡς ἐξῆς: «Ἀκόμη ἐλέχθη, ὁποῖος χωρὶς τὴν γυναῖκα του, ἂς τῆς δώσῃ γραπτὸν διαζύγιον. Εἰ γὰρ ὁμῶς σὰς λέγω ὅτι ὁποῖος χωρὶς τὴν γυναῖκα του χωρὶς τὴν αἰτίαν τῆς μοιχείας τὴν σπρώχνει εἰς τὴν μοιχείαν (διότι μοιχεία εἶναι πλέον, ἐάν αὐτὴ ἔλθῃ εἰς νέον γάμον, ἐφ' ὅσον ζῇ ὁ πρῶτος τῆς ἀνδρας). Καὶ ἐκεῖνος πού θά λάβῃ ὡς σύζυγον διεζευγμένην γυναῖκα, διαπράττει μοιχείαν».

Εκκλησιαστικὸ διαζύγιον παρέχεται, κατ' ἀρχήν, μόνον δια λόγους μοιχείας καὶ συζυγικῆς ἀπιστίας.

Παρὰ τὸ ὅτι ἡ Εκκλησία μας συγκαταβατικῶς καὶ κατ' οἰκονομίαν ἡνέχθη καὶ δευτέρον γάμον, εἰς τινὰς περιπτώσεις, καὶ μετὰ τὴν ἐκδοσὶν ἐκκλησιαστικοῦ διαζυγίου, αὐτὴ ἐνεκα ἐιδικῶν λόγων δὲ ἐπιτρέπει δευτέρον γάμον.

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

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

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

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

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

9. Νόμιμος καταδίκη ἢ φυλάκισις ἐνὸς ἐκ τῶν συζύγων διὰ μεγάλην χρονικὴν περίοδον
10. Ἀνήθικος συμπεριφορὰ μετὰ ἄλλων προσώπων
11. Ποικίλαι ἐξαρτήσεις, αἱ οἷοι οδηγοῦν εἰς καταστrophὴν τῶν ἀρμονικῶν οἰκογενειακῶν σχέσεων
12. Ἄρνησις τεκνογονίας
Μετὰ πατρικῆς ἐν Χριστῷ ἀγάπης καὶ εὐχῶν,
Ὁ Ἀρχιεπίσκοπος Ἀμερικῆς Δημήτριος
Πρόεδρος Ἱερᾶς Ἐπαρχιακῆς Συνόδου

Baptismal Information

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

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

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

SPONSORS OR GODPARENTS:

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

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

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

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

Immediately following the Baptism:

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

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

This is why the baptized child should not be bathed for three (3) days following his/her baptism. And when 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 Mysteries (Sacraments) of the Church. Also, that he or she request the sacraments i.e., Holy Communion or Holy Unction while he/she is still

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

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

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 with 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 invite 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

For Serving the Kollyva small cups and spoons are needed.

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

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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.

Greek Orthodox Metropolis of Chicago

St. Iakovos Retreat Center

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

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

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

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

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

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

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

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

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

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

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

St. Iakovos Retreat Center Existing Facilities:

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

Planned new facilities:

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

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

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

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

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

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

www.stiakovosretreatcenter.com

The Inter-Christian Marriage

Beloved in Christ,

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

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

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

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

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

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

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

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

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

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

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

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

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

MONASTICISM IN THE ORTHODOX CHURCH

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

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

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

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

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

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

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

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

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

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

on earth, but in the Kingdom of Heaven: “For here we have no lasting city, but we seek the city which is to come”. The Church can be seen as a community in exodus. The world is its temporary home but the Church is bound for the Kingdom of God. Just as the Israelites, freed from bondage in Egypt, journeyed towards Jerusalem through many trials and tribulations, so Christians, freed from the bondage of sin, journey through many trials and tribulations toward the Kingdom of Heaven.

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

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

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

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

The Confession of Faith

The Nicene Creed

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

ΤΟ ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ

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

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



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Permit No. 859

Our Holy Mission

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

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