

An icon of Jesus Christ with long, wavy brown hair and a beard, wearing a dark blue outer garment and a reddish-brown inner garment. He is holding an open book with Greek text. The background is gold with faint Greek letters. The right side of the page has a red background with white text.

February 2017

TheWay

St. Andrew
Greek Orthodox Church

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

St. John 11:25-26

ΕΓΩ ΕΙΜΙ
Η ΑΝΑΣΤΑ-
ΣΙΣ ΚΑΙ Η
ΖΩΗ+ Ο
ΠΙΣΤΕΥΩΝ
ΕΙΣ ΕΜΕ
ΚΑΝ ΑΠΟ-

ΘΑΝΗ ΖΗ-
ΣΕΤΑΙ ΚΑΙ
ΠΑΣ Ο ΠΙ-
ΣΤΕΥΩΝ ΕΙ-
Σ ΕΜΕ Ο ΜΗ
ΑΠΟΘΑΝΗ
ΕΙΣ ΤΗΝ ΑΙΩΝΑ.



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of the Holy Metropolis of Chicago

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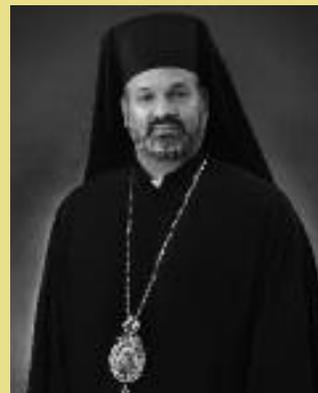
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His Grace Bishop Demetrios of Mokissos,
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 Stefan Konstantopoulos.....273-1592
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 Alexis Torrance.....367-2323
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Byzantine Chorus – Alexis Torrance.....367-2323
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**Denotes term expires end of 2017*

Parish Attorney -

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

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

Pastoral Message

My beloved spiritual children in Christ,

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

The institution of the family is in a state of crisis throughout the world today. Saint John Chrysostom, one of the great and holy Fathers of the Church, is regarded as the one who developed the theology of every day life. This article presents positions and counsel of Saint John Chrysostom regarding the most important of everyday life, the Christian family.

“The Apostle Paul describes marriage as a “great mystery.” In Saint John Chrysostom, we find the first extensive analysis of the mysterious character of marriage. Marriage is a Mystery (Sacrament) of the Church and presupposes the presence of Christ. Marriage is a type of the Church. Just as Eve came from the side of Adam while he was sleeping, in the same way the Church came from Christ, Who was dead on the Cross. From the punctured side of Christ, “blood and water” came out, from which the Church was born. In the Mystery of marriage, Christ is present. In what way? With the “water” of baptism we are reborn, and with the “blood” of Christ in the Holy Eucharist, we are spiritually fed. Consequently, the husband and wife are members of the body of Christ. From this comes the commandment of the holy Apostle Paul, that men have the obligation to love their wives “as they love their own bodies”.

“This is not the only reason we should love our wife, not just because she is one of our members and was created from us.” Saint John Chrysostom says, “but also because God established a law for exactly this thing saying the following, ‘for this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.’ This is precisely why Saint Paul read us this law, so as to encourage us all towards this love.”

Saint John Chrysostom regards marriage as a harbor, so that there is no reason for a shipwreck. Taking a break from sexual relations must be a decision by both parties. The Saint refers to this, “Christ through the mouth of Saint Paul, directed that one should not deprive the other, but some women with the apparent desire to abstain, distanced themselves from their husbands out of piety, and pushed them into adultery and into the abyss of despair.” “One must not deprive the other without agreement. What does this mean? The wife should not abstain, St. Paul says, if the husband does not want to abstain. Nor should the husband abstain if the wife does not want to abstain. Because great evils develop from this abstinence from such abstinence come adulteries, fornication, and the disintegration of families. For, if men commit adultery when they have wives, how much more will they sin when they are deprived of their wives.” The weakness of one of the spouses creates continuous temptations, anger, battles, and confrontations. In this way, peace is lost, as is harmony and peaceful cohabitation. The asceticism that is sought after is useless, for it chases love away. “What is the value of fasting and temperance when love is disrupted? There is none.”

An aspect of the family that particularly concerned Saint John Chrysostom was that of children and young people. The older generation is responsible for the good or bad spiritual state of young people. They live, develop, and are shaped in the environment of the older generation.

Saint John Chrysostom offers incomparable description and analyses of the state of the young people of his age. He writes, “Youth is a difficult time of life, when one is unstable and easily tricked, prone to falling, it’s an age that requires a very strong bridle.” “Youth is a wild thing...it is like an untamed horse and a wild beast.” It is a fire that is easily spread and burns up everything. It is like a storm on the open sea, because of its foolishness and natural instability. There are people who do foul things worse than those done by wild donkeys, living s though in a desert and kicking. It is in this state that most young people find themselves. This is why the Saint said, “Our primary concern is the family, the children. All things are secondary to the care of our children.”

According to Saint Chrysostom, a parent is not one who brings children into the world, but one who expends the energy to raise them. Not “child-making” but “childrearing: IS THE MARK OF A PARENT. “For a person does not become a father simply because he helped to bring about the birth of a child, but by raising the child correctly.” Even then there were complaints about the disconcerting path of young people—disobedient, rebellious, bold, disrespectful, anarchic. Certainly, the contemporary situation is also disconcerting, where sin is largely ACCEPTED BY SOCIETY AND HAS NEARLY REGARDED AS LAWFUL; and the urging of sin is most felt by the unstable young people! Saint John Chrysostom attributes the situation to the absence of care by the older generation and to THE LACK OF DIRECTION. “The reason for the overturning of all things is that we aren’t caring for our own children. We take care of their bodies, but WE IGNORE THE UPBRINGING OF THEIR SOULS.” Saint John Chrysostom goes on to ask, “Do you want a child that is obedient? From their first steps, feed them on the wisdom and counsels of the Lord.” If we showed the same interest in the spiritual education of children as we do in their education in other spheres, WE WOULD FORESTALL MANY EVILS.

My God bless, and enlighten all of you, and keep your dear family, in God’s care and protection. Amen.

With agape in His Holy Diakonia,

+Father George

Ecclesiastical Calendar

Wed, Feb 1	Paraklesis to St. Nektarios 9am Great Vespers for the Forefeast of the Presentation of Our Lord 7pm	Fri, Feb 17	St. Theodore the Tyro 9:00 Orthros 10:00 Divine Liturgy
Thu, Feb 2	Presentation of Our Lord into the Temple 9:00 Orthros 10:00 Divine Liturgy	Sat, Feb 18	First Saturday of Souls 9:00 Orthros 10:00 Divine Liturgy Great Vespers 5pm
Fri, Feb 3	Paraklesis to the Theotokos 9am Vespers 4:30pm	Sun, Feb 19	Judgment Sunday (Meatfare) 9:00 Orthros 10:00 Divine Liturgy
Sat, Feb 4	Great Vespers 5pm	Mon, Feb 20	Orthros 9am Vespers 4:30pm
Sun, Feb 5	TRIODION BEGINS Sunday of the Publican and Pharisee 9:00 Orthros 10:00 Divine Liturgy	Tue, Feb 21	Orthros 9am Vespers 4:30pm
Mon, Feb 6	Orthros 9am Vespers 4:30pm	Wed, Feb 22	Paraklesis to St. Nektarios 9am Vespers 4:30pm
Tue, Feb 7	Orthros 9am Vespers 4:30pm	Fri, Feb 24	Paraklesis to the Theotokos 9am Vespers 4:30pm
Wed, Feb 8	Paraklesis to St. Nektarios 9am Vespers 4:30pm	Sat, Feb 25	Second Saturday of Souls 9:00 Orthros 10:00 Divine Liturgy Great Vespers 5pm
Fri, Feb 10	St. Haralambos 9:00 Orthros 10:00 Divine Liturgy	Sun, Feb 26	Forgiveness Sunday (Cheesefare) 9:00 Orthros 10:00 Divine Liturgy
Sat, Feb 11	Great Vespers 5pm	Mon, Feb 27	GREAT LENT BEGINS CLEAN MONDAY Great Canon I 6:30pm
Sun, Feb 12	Sunday of the Prodigal Son 9:00 Orthros 10:00 Divine Liturgy	Tue, Feb 28	CLEAN TUESDAY Great Canon II 6:30pm
Mon, Feb 13	Orthros 9am Vespers 4:30pm		
Tue, Feb 14	Orthros 9am Vespers 4:30pm		
Wed, Feb 15	Paraklesis to St. Nektarios 9am Vespers 4:30pm		

Monthly Calendar

- Tuesday, February 14 Parish Council Meeting 7pm
Bulletin Info Deadline
- Thursday, February 16 "East and West: Reflections on Orthodox and Catholic Traditions"
6pm at Sorin College Chapel on Notre Dame Campus
Hosted by the OCF (see page 16 in this bulletin for more info)
- Sunday, February 19 Apokreatiko Glendi immediately following Liturgy

Mark Your Calendars

- Wednesday, March 1 Lenten Meal hosted by Church School Staff and Parents
- Wednesday, March 8 Lenten Meal hosted by Good Samaritans
- Wednesday, March 15 Lenten Meal hosted by Philoptochos
- Wednesday, March 22 Lenten Meal hosted by St. Andrew Parish
- Wednesday, March 29 Lenten Meal hosted by Hellenic Dance Troupe
- Wednesday, April 5 Lenten Meal hosted by Parish Council
- Sunday, April 9 Palm Sunday
- Sunday, April 16 Great and Holy Pascha
- June 9-11 Greek Festival

YOUR PRAYERS HELP...

"...I was sick and you visited Me..." St. Matthew 25:36. "Holy Father, Physician of our souls and bodies have mercy, forgive and heal thy servants." The following brothers and sisters in Christ need your constant prayers and love, *recovering at home or ill at home/hospital*: Artemis Hoke, Toula Sarantos (home), Anthoula Pefanis (home), Jim Zeinis (home), Tom Allen (home), Nick Limberopoulos.

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

**ON FEBRUARY 2ND OUR HOLY ORTHODOX CHURCH
COMMEMORATES THE HOLY FEAST OF THE
MEETING OR THE PRESENTATION OF
CHRIST OUR LORD AT THE TEMPLE**

FORTY DAYS after His birth in the flesh, Christ was presented at the Temple in accordance with legal convention. And because there in the Temple He was received by persons moved by the Spirit, and especially because Symeon took Him into his arms, this feast is also called a Meeting ('Hpapante' in Greek).

The Church appointed this great feast of the Lord and the Mother of God to be celebrated on the 2nd February, because it is the fortieth day after the 25th of December, when the Nativity of Christ in the flesh is celebrated. In this way the year is divided by the turning points in the Divine economy and blesses them. At the same time it makes it possible for man to be initiated into the great mystery of the incarnation of the Son and Logos/Word of God.

The event of the Presentation of Christ in the Temple on the fortieth day after His birth is described only in the Gospel of Saint Luke (Luke 2:22-39).

God Himself, that is to say the Unincarnate Logos/Word of God, gave the commandment of purification on the fortieth day to Moses and it has been established for all the Israelites. This commandment was given to Moses even before the exodus of the Israelites from Egypt, before they crossed the Red Sea.

The commandment is as follows: "The Lord spoke to Moses, saying: 'Sanctify to me all the first-born, whatever opens the womb among the children of Israel, both of man and of animal; it is mine'" (Exodus 13:1-2).

This offering was a sign of recognition of God's BENEFICENCE, and showed that they BELONG TO Him. It is well known that the commandment to dedicate the first-born male child was given to the people of Israel, through Moses, directly after the killing of the first-born of the Egyptians, when Pharaoh at once gave permission for the exodus, before they crossed the Red Sea. The explanation of this act is characteristic: "for with a strong hand the Lord has brought you out of Egypt" (Exodus 13:9).

In another book of the Old Testament, Leviticus, we see that God gives more details about the ceremony OF CONSECRATION and THANKSGIVING. The woman who bears a male child IS TO CIRCUMCISE HIM ON THE EIGHTH DAY AND OFFER HIM TO THE TEMPLE ON THE 40TH DAY. And with the offering of the child "she is to bring to the priest at the entrance of the Tent of Meeting a year-old lamb as a burnt offering, and a young pigeon or a turtle-dove for a burnt offering" (Leviticus 12:1-6).

Since the Logos/Word of God Himself gave the Law to Moses, when He assumed human flesh He had to keep the Law, so as not to be a Law-breaker. Saint Cyril of Alexandria says that when anyone sees Christ keeping the Law, he should not be shocked, nor should he regard as a servant Him Who is free, but he should have a better understanding of "the depth of the economy". This keeping of the Law of the offering in the Temple is part of the mystery of the Divine Kenosis of the Son and Logos/Word of God.

Likewise, according to Saint Gregory Palamas, Christ HAD NO NEED FOR PURIFICATION, but since ritual purification was legislated in the Old Testament for both the parents and the children, He did it IN ORDER TO OBEY THE LAW WHICH He Himself had given. Christ had no need of ritual purification, because He WAS CONCEIVED WITHOUT SEED AND GIVEN BIRTH WITHOUT LOSS OF VIRGINITY. “There was certainly no need for purification, but IT WAS AN ACT OF OBEDIENCE”. This obedience had the meaning of obedience to the Law of God, but also of THE NEW ADAM, IN CONTRAST TO THE DISOBEDIENCE OF THE OLD ADAM. And if the disobedience of the first Adam resulted in the fall and corruption, THE OBEDIENCE OF THE NEW ADAM, CHRIST, BROUGHT DISOBEDIENT HUMAN NATURE BACK TO God and CURED MAN OF RESPONSIBILITY FOR THE DISOBEDIENCE. (Source: The Feasts of the Lord: An introduction to the Twelve Feasts and Orthodox Christology by Metropolitan of Nafpaktos Hierotheos)

‘Η ‘Υπαπαντή τού Χριστού

Σαράντα ημέρες από την κατά σάρκα Γέννησή Του ο Χριστός προσφέρθηκε στον Ναό, σύμφωνα με τά καθιερωμένα από τον νόμο. Και επειδή εκεί στον Ναό τού έγινε υποδοχή από πνευματοκίνητους ανθρώπους, καί μάλιστα επειδή ο Συμεών τόν πήρε στην αγκαλιά του, γι’ αυτό και λέγεται ‘Υπαπαντή. ‘Η λέξη προέρχεται από τό ρήμα υπαντάω και σημαίνει έρχομαι σέ συνάντηση κάποιου.

‘Η Εκκλησία καθόρισε η μεγάλη αυτή Δεσποτικοθεομητορική έορτή νά έορτάζεται τήν 2αν Φεβρουαρίου, γιατί αυτή η ημέρα είναι η τεσσαρακοστή από τήν 25^η Δεκεμβρίου, πού εορτάζεται η Γέννηση τού Χριστού κατά σάρκα. Μέ αυτόν τόν τρόπο διαιρεί τόν ετήσιο χρόνο με τούς σταθμούς της θείας οικονομίας και τόν ευλογεί. Ταυτόχρονα δίνει στον άνθρωπο τήν δυνατότητα να μνηθής στό μεγάλο μυστήριο τής ενανθρωπήσεως τού Υιού και Λόγου τού Θεού.

Τό περιστατικό τής προσφοράς τού Χριστού στον Ναό, κατά την τεσσαρακοστή ημέρα από τήν Γέννησή Του περιγράφεται μόνον από τόν Ευαγγελιστή Λουκά (Λουκά β, 22-39).

‘Ο ‘Ιδιος ο Θεός, δηλαδή ο άσαρκος Λόγος τού Θεού, έδωσε τήν εντολή τού καθαρισμού κατά τήν τεσσαρακοστή ημέρα στον Μωϋσή και είχε καθιερωθή για όλους τού ‘Ισραηλίτας. Και μάλιστα η εντολή αυτή δόθηκε στον Μωϋσή πριν ακόμη γίνη η έξοδος των Ισραηλιτών από τήν Αίγυπτο, δηλαδή πριν τήν διάβαση τους από τήν Ερυθρά θάλασσα.

‘Η σχετική εντολή είναι η εξής: «Είπε δέ Κύριος προς Μωϋσήν λέγων, αγιάσον μοι πάν πρωτογενές διανοίγον πάσαν μήτραν έν τοίς υιοίς Ισραήλ από άνθρωπου έως κτήνους, εμοί έστιν» (Έξοδος ιγ’, 1-2). Αυτή η εντολή αναφερόταν και στα πρωτότοκα αρσενικά των ζώων, τά οποία έπρεπε νά ξεχωρίζονται και να προσφέρονται στον Θεό. ‘Η εντολή τού Θεού ήταν σαφής: «και αφελείς πάν διανοίγον μήτραν, τά αρσενικά, τώ Κυρίω» (Έξοδος ιγ’, 12).

Αυτή η αφιέρωση ήταν σημείο αναγνώρισεως τής ευεργεσίας τού Θεού, καί αποδείξη ότι ανήκουν σέ Αυτόν. Είναι γνωστό ότι η εντολή τής αφιερώσεως τού πρωτοτόκου αρσενικού παιδιού δόθηκε στον Ισραηλιτικό λαό, διά τού Μωϋσέως, αμέσως μετά την πάταξη των πρωτοτόκων παιδιών των Αιγυπτίων, όποτε ο Φαραώ αμέσως έδωσε τήν άδεια τής εξόδου, και βέβαι πριν ακόμη περάσουν τήν Ερυθρά θάλασσα. Είναι χαρακτηριστική η αιτιολογία τής πράξεως αυτής: «έν γάρ χειρί κραταιά εξήγαγέ σε Κύριος ο Θεός έξ Αιγύπτου» (Έξοδος ιγ’, 9).

Σέ άλλο βιβλίο τής Παλαιάς Διαθήκης, στό Λευιτικό, φαίνεται ότι ο Θεός δίνει περισσότερες λεπτομέρειες για την τελετή τής αφιερώσεως και της ευγνωμοσύνης. ‘Η γυναίκα πού θά γεννήση αρσενικό παιδί θά τού κάνη τήν περιτομή τήν όγδόη ημέρα και κατά τήν τεσσαρακοστή ημέρα θά τό προσφέρει στον Ναό. Καί μαζί μέ τήν προσφορά τού γεννηθέντος «προσοίσει αμνόν ενιαύσιον

άμωμον εἰς ολοκαύτωμα, και νεοσσόν περιστεράς ἢ τρυγόνα περί αμαρτίας ἐπί τήν θύραν τῆς σκηνῆς τοῦ μαρτυρίου πρὸς τόν ἱερέα» (Λευιτικό ιβ', 106).

Ἀφοῦ Ἀυτός ο Ἰδιος ο Λόγος τοῦ Θεοῦ ἔδωσε τόν νόμο στόν Μωϋσή, ὅταν προσέλαβε τήν ἀνθρωπίνη σάρκα ἔπρεπε νά τόν εφαρμόσει, γιά νά μή φανή παραβάτης τοῦ νόμου. Ὁ ἅγιος Κύριλλος Ἀλεξανδρείας λέγει ὅτι ὅταν βλέπη κανεῖς τόν Χριστό νά τηρή τον νόμο αὐτόν δέν πρέπει νά σκανδαλισθῆ, οὔτε Ἀυτόν πού εἶναι ἐλεύθερος νά τον θεωρήσει δούλο, ἀλλά νά ἐννοήσῃ περισσότερο «τῆς οἰκονομίας τό βάθος». Καί ἡ τήρηση τοῦ νόμου τῆς προσφοράς στόν Ναό υπάγεται στό μυστήριο τῆς θείας κενώσεως τοῦ Υἱοῦ και Λόγου τοῦ Θεοῦ.

Ἐπίσης, κατά τόν ἅγιο Γρηγόριο τόν Παλαμά, ο Χριστός δέν εἶχε ἀνάγκη καθαρισμοῦ, ἀφοῦ ο καθαρμός νομοθετήθηκε στήν Παλαιά Διαθήκη και γιά τούς γεννήτορας και γιά τά γεννώμενα, ἀλλά τό ἔκανε χάριν υπακοῆς σόν Νόμο πού Ἀυτός ο Ἰδιος ἔδωσε. Δέν εἶχε ἀνάγκη καθαρισμοῦ ο Χριστός, γιάτί συνελήφθη ἀσπόρως και γεννήθηκε ἀφθόρως. «Πάντως οὐκ ἦν χρεία τήν ἐννοια τῆς υπακοῆς στόν νόμο τοῦ Θεοῦ, ἀλλά και τῆς υπακοῆς τοῦ νέου Ἀδάμ, ἐν ἀντιθέσει μέ την ἀνυπακοή τοῦ παλαιοῦ Ἀδάμ. Καί ἐάν ἡ ἀνυπακοή τοῦ πρώτου Ἀδάμ εἶχε συνέπεια τή πτώση και τήν φθορά, ἡ υπακοή τοῦ νέου Ἀδάμ, τοῦ Χριστοῦ, ἐπανέφερε τήν παρακούσασα ἀνθρώπινη φύση στόν Θεό και θαράπευσε τόν ἄνθρωπο ἀπό τήν εὐθύνη τῆς παρακοῆς. (Πηγή: Οἱ Δεσποτικές Ἑορτές: Εἰσοδικό στό Δωδεκάορτο και τήν Ὀρθόδοξη Χριστολογία, Μετροπολίτου Ναφπάκτου Ἱεροθέου).

St Andrew Parish Patronage of St Stephen Kenyan Orthodox Church

Dear Brothers and Sisters in Christ,

Many years ago, our parish was truly blessed to welcome into its midst two wonderful Orthodox families from Kenya: Stephen and Sophia Gachumi and Geoffrey and Phyllis Kiraki. Stephen and Phyllis are the children of Father Gerasimos, of blessed memory, who served under His Eminence Archbishop Makarios of Nairobi for his entire priestly ministry. Our parish blessed to have the honor and privilege of meeting Father Gerasimos when he visited his children and their families here in South Bend.

For years, Father strove to serve the spiritual needs of his flock in Kenya under very difficult circumstances. His church was a temporary makeshift building which he had dedicated to St. Stephen the Protomartyr (First martyr). His dream, prayer and hope was that one day his flock would worship in a more permanent and proper place of worship. However, he fell asleep in the Lord before his dream could be fulfilled. Father Gerasimos bequeathed property to the St. Stephen parish which is now being used for an orphanage and parish. His children along with family in Kenya have accepted the challenge of getting a church built on the property for our fellow Orthodox families in Thing'ati, Kiambu - Kenya.

At this point in time I am presenting to you a letter of His Eminence Archbishop Makarios who has approved the plans for the church as well as has given his blessing to begin raising funds towards this effort. Those of you that would like to support this very worthy project may send donations to Saint Andrew. Please make your checks out to Saint Andrew with the memo line St. Stephen. As monies are collected we will pass them along, through the OCMC (Orthodox Christian Mission Center) as directed by His Eminence Archbishop Makarios.

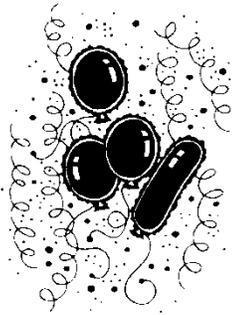
May God bless all of you and thank you for your love and support,

✙ Fr. George

APOKREATIKO GLENDI
Parish Family Event
Sunday, February 19th
Immediately following Divine
Liturgy
In the Good Samaritan Cultural Center

Hors d'oeuvres to start with refreshments and wine
Hellenic Dance Troupe Performance
Luncheon

More information to follow



No one will be excluded from this family event of the parish. If you have any questions please contact Father George.

Coffee Hour Information

ATTENTION: Coffee Hour Host/Hostess (Church 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 Church School treasurer will come to collect Coffee Hour donations. All monies collected are used to buy icons, books and other necessary supplies for our Church School classes. God Bless and Thank you.

P.S. When you are a host/hostess you are in charge of the Kitchen duties. Coffee Hour Host/Hostess Kitchen Duties:

1. ARRIVE BEFORE DIVINE LITURGY TO ALLOW TIME FOR CHURCH SCHOOL TREAT SET-UP BY OUR SENIOR COFFEE HOUR LEADER, JANICE LAMPOS.
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 Church 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 **January:** the Kirgios Family and the Mighion Family. God bless you!

Byzantine Chorus

Dear Brother and Sisters in Christ,

I would like to inform you that at a meeting requested by Catherine Hostetler with myself and Chris Kirgios, Parish Council President, she announced her retirement as parish choir director and organist. Catherine has served the parish in the choir ministry for 40 years, 15 of those as director. As all of us know having an organist and choir director is indispensable to the ministry. For many years the mixed choir of our parish has added much beauty to our Divine services. We thank not only Catherine but all our fellow parishioners who participated in the choir over the many years of the ministry.

We all believe that God's timing is perfect and that God always provides. In recent years a new interest has arisen in the parish to form a Byzantine Chorus made up of new as well as former members of the choir. The Byzantine Chorus will be under the direction of Alexis Torrance. Due to their expertise we have been able to introduce into the parish, twice a month, an all English Divine Liturgy.

Alexis, for those of you who do not know him yet, has been an active member of our parish for the past couple of years and is a professor of Theology at the University of Notre Dame. From a young age he learned how to read Byzantine music. We are delighted to welcome him and his wife, Eugenia (our new Church School director) to the parish and to be able to rely on them for the hard work that goes into this essential ministry of our church.

The following members comprise the Byzantine Chorus: Alexis Torrance, Chris Kirgios, George Bilonis, Jonathan Swarts, Eugenia Torrance, Julia Beck and Sarah Jenks.

Anyone interested in joining, please contact Alexis Torrance.

With love in Christ, +Fr. George

Coffee Hour Host/Hostess

Sun, February 5-

Sun, February 12 -

Sun, February 19-Glendi

Sun, February 26-

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).

The Coffee Hour supplies (cups, napkins, coffee, creamer, sugar, plates, silverware, etc) are **paid for by the church 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, Feb 5 Group #2

Sunday, Feb 12 Group #1

Sunday, Feb 19 Group #2

Sunday, Feb 26 Group #1

Prosforo Schedule

Sunday, Feb 5-Anthoula Kanalos

Sunday, Feb 12-Presbyteria Elaine

Sunday, Feb 19-Maria Angelos

Sunday, Feb 26-Penny Poulos

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
Maximos Nolan
Nicholas Samolis
Anthony Scott

Senior Acolytes:

Panagiotis Kurtis the Reader
Dimitri Napoleon the Reader
Yanni Samoilis the Reader

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

Bookstore

Our church is blessed with a beautiful bookstore year round. If you need white candles for a wedding for baptism we can help you. We can also order wedding crowns for you.

A few Valentine gift suggestions for you:

- ★ Icon bracelet
- ★ Icon
- ★ Religious book
- ★ Church music

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** and we do accept debit and credit cards.

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

Parish Council Meeting

The next meeting will be **Tuesday, February 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

New members are always welcome! **The next Good Samaritan meeting will be.** 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 next Philoptochos meeting will be in the parish library.

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 Lampos, 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 Lampos will be in the Library on Wednesdays 10am-1pm.

GIFTS AND DONATIONS:

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

Please check your bookshelves and return the borrowed items otherwise you will be charged the value of the book. Remember the loan period is 4 weeks.



Bishop
Philotheos,
served St.
Andrew Parish
1926-1936



Thomas T.
Poulos, Founder
of the Bishop
Philotheos
Library

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

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

In 2016, Fr. George Konstantopoulos (St. Andrew Greek Orthodox Church) worked closely with Rebecca Georgiadis (ND student), and Philip Gilroy (ND student) and Fr. Vladimir Lange (Sts. Peter and Paul Serbian Orthodox Church) to re-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).

The Orthodox Christian Fellowship of Notre Dame is hosting an event entitled "East and West: Reflections on Orthodox and Catholic Traditions" on February 16th at 6pm in Sorin College Chapel. Professors David Fagerberg and Alexis Torrance will offer their thoughts on the shared traditions and will explore what each Church can appreciate about the other. There will be Greek pastries for sale and refreshments after the talk. Any questions please contact ocf@nd.edu.

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.

2017 Pledged Stewards

Mr. George Anagnos	Dr. and Dr. Panos Antsaklis	Mr. Terry Bechaka
Mrs. Dina Blatter	Mr. and Mrs. Chris Christodoulakis	Mr. and Mrs. Stephen Gachumi
Mr. and Mrs. Nick Giannakakis	Mr. and Mrs. Greg Hartland	Mrs. Maxine Hendricks
Mr. and Mrs. Alex Himonas	Mr. and Mrs. Hristos Kirgios	Mrs. Angela Magrames
Dr. and Mrs. George Mighion	Mr. and Mrs. Andrew Mihail	Mr. and Mrs. Thomas Napoleon
Aphrodite Pappas	Mr. and Mrs. Mike Popyk	Mr. and Mrs. Chris Strafford
Mr. and Mrs. Jonathan Swarts	Mr. and Mrs. Thanasis Terezis	Mr. and Mrs. Alexis Torrance

We have received 21 pledges totaling \$39,540. The 2017 Stewardship goal is \$260,000.

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.

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.

St. Andrew Greek Orthodox Church
South Bend, IN
Minutes of Parish Council Meeting
Dec 13, 2016

Opening:

The President called the meeting to order at 7:05 PM with a quorum met.
The meeting began with a prayer led by Father George

Members Present:

President: Christos Kirgios; Vice President: Tina Assimos; Treasurer: John Madias; Secretary: Chris Strafford
Esther Arvanitis, Chris Katris, Mary Jo Tirikos, Kelly Popyk, George Callas

Members Absent:

Constance (Dina) Blatter, Mary Scott

Approval of Minutes:

The minutes of the November 15, 2016 meeting were reviewed.

George Callas moved to accept the minutes. Kelly Popyk seconded the motion. All were in favor.

Treasurer's Report:

John asked that all parishioners meet their stewardship commitment in full by 12/31/16. We will not have a special assessment this year.

Chris Kirgios moved to accept the Treasurer's Report from August. George Callas seconded the motion. All were in favor.

Pastor's Remarks:

Father thanked everyone involved in preparing the food, serving, and participating in the St Andrew Day luncheon. Father discussed the times and dates of the Christmas holiday services.

President's Remarks:

The current maintenance agreement with OJS will cost \$16,900 in 2017 if we make no changes to our HVAC equipment. We have seen the cost of our yearly agreement increase over the past few years due to the age of our equipment. In addition, given that our boiler is more than 40 years ago and may be nearing its shelf life, Chris Kirgios met with technicians from two companies (EJ White and OJS) to explore what would be the best course of action for the church. Both companies proposed essentially the same thing: to replace the existing boiler with two new 97% efficient boilers (two boilers were recommended not only for increased energy savings but also to provide "peace of mind" redundancy), to replace our pneumatic analog controls because as it has become more and more difficult to find replacement parts for them, and to install new digital thermostats in place of our existing analog ones. Both companies mentioned that this would bring about energy savings of about \$4,000-\$6,000 per year in electricity cost, 30-35% in gas cost (about \$2,100 per year which was computed as 30% of the average gas consumption the last two years), and a reduction in our yearly maintenance agreement cost. The cost of the two proposals which includes all three (boilers, controls/thermostats, and one year agreement) was:

EJ White = \$163,138

OJS = \$125,550

Both sets of equipment quoted were similar (in fact, the boilers were from the same manufacturer).

OJS' cost for two boilers is \$63,642. If you add the \$54,000 cost of replacing the controls and installing digital thermostats (which had already been approved during the Fall General Assembly), their total replacement-only cost (not including maintenance) was \$117,642.

EJ White's cost for two boilers was \$69,060 while the cost for the digital controls/thermostats was \$77,874.56 for a total replacement-only cost (not including maintenance again) of \$146,934.56.

We then compared the proposals' "basic" yearly maintenance, i.e. one in which the company would come a pre-determined number of times a year to check our equipment and to perform regular maintenance tasks such as changing air filters, cleaning pipes etc.

EJ white maintenance agreement cost was \$15,204. Additional work would be charged at \$91/hour with the cost of replacement parts being the church responsibility.

OJS "same" basic maintenance agreement for 2017 would be reduced to \$7,900 contingent upon the replacement of the boilers/controls. Any additional work would be billed at \$10 less than the customary rate. They would come 5 times a year and their agreement includes cleaning the grease pit prior to the festival as well as all maintenance for the chapel.

Therefore:

If we used OJS, we would save at a minimum: \$4000 (electricity bill) + \$2,100 (gas bill) + \$9,000 (from the reduced maintenance agreement) = \$15,100 per year.

OJS clearly had the best replacement-cost price as well as the best yearly maintenance agreement cost.

George Callas made a motion to accept the OJS proposal for two new boilers, pneumatic control replacement, and digital thermostat installation along with the "basic" maintenance agreement. Tina Assimos seconded the motion. All were in favor. The proposal will be presented to the parish at a special assembly meeting scheduled for the end of January 2017, during which we will seek approval to proceed with this project.

In the meantime, the board will initiate all necessary procedures to secure a loan (which will also be presented in the special assembly).

New Business:

Annual Christmas gifts for Father, Amber, and Joseph were discussed. We voted by email on 12/16/16 to approve the same amount we had last year: Father George \$250; Amber \$150; and Joseph \$150. All were in favor.

Old Business:

Chris Katris updated the council on the renovation proposal.

SAREF REPORT

Chris Kurtis is running for Parish Council. John Madias will be discussing the renovation fund with SAREF.

Upcoming Dates:

Sunday Dec 18th Elections for Parish Council

Sunday Dec 18th Christmas Pageant

Sunday Jan 15th Vasilopita Sunday

Tuesday Jan 17th Parish Council Meeting

Sunday Feb 19th Apokreatiko Glendi Sunday

Announcements:

None

Adjournment:

George Callas made a motion to adjourn and Esther Avanitis seconded the motion. All were in favor.

The meeting closed with a prayer.

2016 Financial Report
(Does not include Festival)

Dec 16 Income	Dec 16 Expenses	Monthly Balance	Dec 15 ** Income	Dec15 Expenses	Dec15 Balance
\$35,266.21	\$34,637.07	\$629.14	\$91,492.40**	\$36,606.67	\$54,885.73

YTD Income	YTD Expense	YTD Balance	15 YTD Inc**	15 YTD Ex	15 YTD Bal
\$272,461.18	\$345,500.11	--\$73,038.93	\$339,336.11	\$319,578.52	\$19,757.59

Stewardship Report

Dec Pledge Income	Dec Pledge Goal	Difference goal/income	YTD Pledge Inc	YTD Pledge Goal	Difference goal/income
\$19,142.00	\$19,000.00	\$142.00	\$175,828.00	\$250,000.00	--\$74,172

*Year-to-date as of January 16, 2017

****Received Special Assessment donations from parishioners (just over \$50,000)**

THANK YOU FOR YOUR GENEROUS SUPPORT!!!



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 **\$39,225.51**

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 **\$156,472.24** and the Endowment Savings Fund is **\$50,308.73**

The current balance of the SAREF Expense Fund is **\$5,008.49**

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

ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΔΙΑΖΥΓΙΑ

Σύμφωνως πρὸς τὴν Ἁγίαν Γραφήν, ὁ Κύριος λέγει: Εἰρηθέη δὲ ὡς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτὴ ἀποστάσιον. Ἐγὼ δὲ λέγω ὑμῖν ὅτι ὡς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτός λόγου πορνείας, ποιεῖ αὐτὴν μοιχάσθαι, καὶ ὡς εἰάν ἀπολελυμένη γαμήσῃ, μοιχάται (κατὰ Ματθαῖον 5, 31-32). Ἡ ἐρμηνεία ἔχει ὡς ἐξῆς: «Ἀκόμη ἐλέχθη, ὁποῖος χωρῖση τὴν γυναῖκα του, ἄς τῆς δώσῃ γραπτὸν διαζύγιον. Ἐγὼ ὅμως σὰς λέγω ὅτι ὁποῖος χωρῖσει τὴν γυναῖκα του χωρὶς τὴν αἰτίαν τῆς μοιχείας τὴν σπρώχνει εἰς τὴν μοιχείαν (διότι μοιχεία εἶναι πλεόν, εἴαν αὐτὴ ἔλθῃ εἰς νέον γάμον, ἐφ' ὅσον ζῆ ὁ πρῶτος τῆς ἀνδρας). Καὶ ἐκεῖνος πού θά λάβῃ ὡς σύζυγον διεζευγμένην γυναῖκα, διαπράττει μοιχείαν».

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

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

our Church, with great sorrow and pain is forced to dissolve a legal and canonically contracted marriage. Divorce is given is given and considered valid:

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

Non-Petitioning Spouse's Request for Official Copy

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

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

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

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

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

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

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

- Ψυχικαί ασθένειαι
5. Ανικανότης ἢ γενετήσιοι μεταδοτικαί ασθένειαι (αἱ ὁποῖαι ἀπεκρῦβησαν πρό ἢ κατά τὴν διάρκειαν τοῦ γάμου)
 6. Ἐκτρωσις
 7. Επιβουλή κατά τῆς ζωῆς ἢ τιμῆς τῆς/τοῦ συζύγου
 8. Μακροχρόνιος χωρισμός ἢ εγκατάλειψις τοῦ/τῆς συζύγου

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

Baptismal Information

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

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

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

SPONSORS OR GODPARENTS:

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

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

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

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

Immediately following the Baptism:

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

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

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

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

The Pastoral Care of the Sick

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

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

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

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

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

Funeral Information

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

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

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

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

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

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

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

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

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

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

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

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

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

The Sacred Memorials for the Dead

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

Prayers and Memorials:

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

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

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

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

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

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

Funerals cannot be held on Sundays or Holy Friday

Shrouds are available through the Church Office

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

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

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

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

The Church recognizes several days as formal commemoration that are:

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

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

Sometime during the middle of the 4th century the Kollyva (boiled wheat) prevailed over the other gifts, as they project a profound didactic symbolism. They symbolize the resurrection from the dead of the bodies. "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain" (St. John 12:24). Saint Symeon of Thessaloniki observes that in the Kollyva we

add various other seeds (raisins, walnuts, almonds, sesame, and so on). However, the basic ingredient is always wheat because the Savior Himself likened His All Holy Body and His resurrection to wheat (St. John 12:24).

BENEFITS OF MEMORIALS AND PRAYERS

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

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

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

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

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

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

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

ITEMS NEEDED FOR MEMORIALS:

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

- Bottle of Olive Oil
- Kollyva

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

Greek Orthodox Metropolis of Chicago

St. Iakovos Retreat Center

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

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

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

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

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

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

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

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

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

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

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

St. Iakovos Retreat Center Existing Facilities:

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

Planned new facilities:

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

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

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

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

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

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

www.stiakovosretreatcenter.com

The Inter-Christian Marriage

Beloved in Christ,

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

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

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

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

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

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

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

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

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

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

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

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

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

MONASTICISM IN THE ORTHODOX CHURCH

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

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

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

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

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

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

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

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

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

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

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

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

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

ORTHODOX MONASTIC COMMUNITIES

GREEK ORTHODOX

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

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

SERBIAN ORTHODOX

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

Holy Monastery of Transfiguration
17906 Rt. # 173
Harvard, IL 60033
Abbot: Geronda Akakios
Tel.: (815) 943-3588
Fax: (815) 943-3878

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

RUMANIAN ORTHODOX

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

Simple Ways to Make a Planned Gift

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

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

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

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

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

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



STEWARDSHIP MINISTRIES

DEPARTMENT OF STEWARDSHIP, OUTREACH & EVANGELISM

GREEK ORTHODOX ARCHDIOCESE OF AMERICA

307 West 54th Street • New York, NY 10019

646/519-6160 • Stewardship@goarch.org

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

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

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

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

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

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



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

The Confession of Faith

The Nicene Creed

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

ΤΟ ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ

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

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



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Our Holy Mission

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

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