

Ministries of St. Andrew

Acolytes – George Callas.....271-9542
 Stefan Konstantopoulos.....273-1592
Adult Catechism/Bible Study -
 Alexis Torrance.....367-2323
Adult Catechism for Catechumens –
 Pres. Elaine.....273-1592
Byzantine Chorus – Alexis Torrance.....367-2323
Cantors – Protopsalti (Head Cantor)
 George Bilonis.....269-429-0544
Church School-
 Rachel Limberpoulos.....269-683-4947
 Emilia Hartland.....315-3048
OCF -Becca Georgiadis.....724-996-5012
Philoptochos – Irene Walsh.....272-1553
Prosforo – Office.....277-4688

Organizations of St. Andrew

AHEPA –Michael Saros.....
Daughters of Penelope-
 Angela Magrames.....259-4068
Good Samaritans – Cindy Crawford.....271-7685
Hellenic Dance Troupe –
 Tina Assimos.....288-4105
SAREF - Nick Giannakakis.....269-449-2112

Committees of St. Andrew

Archives – Aphro Pappas.....288-9163
 Cindy Crawford.....271-7685
Bookstore – Anna Napoleon.....273-8827
Library – Janice Lampos.....247-1591
Offertory – Manolis Anagnostou.....386-6579
School of Mediterrean Cookery –
 Spyrihoula Sinis-Terezis.....404-1184
Stewardship -

2019 PARISH COUNCIL MEMBERS

Fr. George Konstantopoulos, Proistamenos
 Christ Kurtis, Pres.....298-6523
 *Chris Strafford, V. Pres.....273-1887
 *George Callas, Tres.....271-9542
 *Spyro Sinis-Terezis, Sec.....404-1184

Colleen Allen	Tom Allen
*Esther Arvanitis	*Hristos Kirgios
*Kelly Popyk	John Madias
Thanasis Terezis	Nick Thanos
Michael Zachariades	

**Denotes term expires end of 2018*

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

Dogmas Concerning the Most Holy Mother of God

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

The Ever-Virginity of the Mother of God

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

The Most Holy Virgin preserved in her memory and in her heart both the announcement of the Archangel Gabriel and the inspired words of righteous Elizabeth when she was visited by Mary: “And whence is this to me, that the Mother of my Lord should come to me?” (Luke 1:43); both the prophecy of the righteous Symeon on meeting the Infant Jesus in the Temple, and the prophecy of the righteous Anna on the same day (Luke 2:25-38). In connection with the accounts of the shepherds of Bethlehem concerning the words of the Angels to them, and of the singing of the Angels, the Evangelist adds: “But Mary kept all these things, and pondered them in her heart” (Luke 2:19). The same Evangelist, having told of the conversation of the Most Holy Mother with the twelve-year-old Jesus after their visit to Jerusalem on the Feast of Pascha, ends his account with the words: “But His mother kept all these sayings in her heart” (Luke 2:51). The Evangelists speak also of the understanding of the majesty of her service in the world by the righteous Joseph, her espoused husband, whose actions were many times guided by an Angel.

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

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

On the other hand, (b) in the account of the journey to Jerusalem of the twelve-year-old boy Jesus, where there is mention of the “kinsfolk and acquaintances” (Luke 2:44) in the midst of whom they were seeking Jesus, and where it is likewise mentioned that Mary and Joseph every year journeyed from faraway Galilee

to Jerusalem, no reason is given to think that there were present other younger children with Mary: it was thus that the the first twelve years of the Lord's earthly life proceeded.

c) When, about twenty years after the above-mentioned journey, Mary stood at the Cross of the Lord, she was "**alone**", and she was entrusted by her Divine Son to His Disciple John; and "from that hour that disciple took her unto his own home" (John 19:27). Evidently speak either of "half" brothers and sisters or of cousins."

The Most Holy Virgin Mary Is Theotokos

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

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

The Koimisis (Keemisis): Pascha of the Summer

As most of you know that in addition to Great Lent, there are three other periods of prescribed fasting: that of the Holy Apostles in June; the Komisis (Dormition); and, that of that of Nativity of Christ in November-December.

Our Holy Orthodox Christian Church every year observes the Fast of the Holy Dormition of the Theotokos which lasts two weeks from the 1st to the 14th of August and culminates on the 15th with the celebration of the Falling Asleep (Dormition) of the Theotokos.

Before this, though, on August 6th, Orthodox Christianity celebrates another one of the Twelve Great Feasts, that is, the Holy Transfiguration (Metamorphosis) of our Lord, God and Savior Jesus Christ, and allows for a break in the fast through the consumption of fish.

The sacredness of these two weeks gives fuel for the Orthodox Christians to energize their spiritual struggle; this is one reason why the Koimisis (Dormition) is lovingly known as the Summer Pascha (Gr. Πάσχα του Καλοκαιριού).

One of the most significant Holy Fathers of the Church, Saint Gregory Palamas (1296-1359) writes the following on the Theotokos:

"She showed that her whole life, her behavior, her mind and her words, were utterly devoted to godly striving. As a result of this, her death, too, was Life-giving and led to heavenly, immortal Life, and its day of remembrance is a joyful holiday and worldwide festival...For at present she is the only one who has a place in heaven with her divinely glorified body in the company of her Son."

Orthodox Christianity venerates the Theotokos through its holy icons, hymns and feasts and prays for her intercessions to her Son and God. A special honor in the liturgical life of the Church is given to the Axion Estin hymn:

“It is truly right to bless you, Theotokos, ever blessed, most pure, and Mother of our God. Higher in honor than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gave birth to God the Logos. Most truly Theotokos, you do we magnify.”

The Holy Orthodox Church teaches that when the Ever-virgin Mary “fell asleep” (Koimisis), she did, in fact, die. The Church also teaches, however, that since she literally bore God in the flesh, her Son would not allow her body to see corruption. On the third day after her repose, the Church teaches, her Son sends Angels to carry her body up into heaven; and, at the same time, He Whom she cradled now cradles her soul in perfect love.

In the arms of her Son, then, the Ever-virgin Mary becomes the first fruit of those who will follow Jesus into the Resurrection become now our hope and glorification Her personal Pascha becomes the foretaste of our own Pascha (Resurrection), as well.

Just as we approach Pascha with respect and prepare our hearts for that glorious celebration, so too we eagerly await this “Summer Pascha.” As we look towards the holy Feast of Dormition, we expect to encounter Life; but before we rush headlong into Life we must first taste of Death (following Christ’s example). Thus, we keep a strict two-week fast which begins, appropriately, with a feast of the Cross.

The General Guidelines for the Dormition Fast are as follows:

Weekdays are **strict fast days**. On these days we abstain from meat, dairy products, fish with backbones, fowl, wine, and olive oil.

Saturdays and **Sundays** are Wine and Olive Oil Days. On these days the fast is relaxed to permit wine and olive oil, but we still abstain from meat, dairy, fish with backbones, and fowl.

The one exception to these general rules is that the Great Feast of the Holy Transfiguration of our Lord (Tou Soterios), God, and Savior Jesus Christ (August 6th), which always falls during the Dormition Fast, is celebrated as a Fish, Wine, and Oil Day. On this great feastday, the fast is relaxed to permit fish with backbones, in addition to wine and olive oil, but we still abstain from meat, dairy, and fowl.

Please note:

Meals for the fast should follow the dietary restrictions and be cooked simply. Portions should be smaller than usual.

If you have a medical condition that requires you to relax the fasting guidelines, then do so. Generally speaking, children and elderly (65 and over) are allowed to relax under the guidance of their spiritual father.

Ecclesiastical Calendar

Thu, Aug 1	Dormition Fast Begins Orthros 9am Supplications 7p.m.	Theotokos 9:00 Orthros 10:00 Divine Liturgy Holy Dormition Chapel
Fri, Aug 2	Orthros 9 am Supplications 7pm at Holy Dormition	Fri, Aug 16
Sat, Aug 3	Great Vespers 5pm at St. Andrew	Paraklesis to Theotokos 9a at St. Andrew Vespers 4:30pm
Sun, Aug 4	7 th Sunday of Matthew 9:00 Orthros 10:00 Divine Liturgy	Sat, Aug 17
Mon, Aug 5	Orthros 9am Great Vespers for the Transfiguration 7pm at St. Andrew	Great Vespers 5pm
Tue, Aug 6	Holy Transfiguration 9:00 Orthros 10:00 Divine Liturgy Supplications 7p.m. at Holy Dormition	Sun, Aug 18
Wed, Aug 7	Orthros 9am Supplications 7pm at Holy Dormition	9 th Sunday of Matthew 9:30 Orthros 10:30 Divine Liturgy Holy Dormition Chapel
Thu, Aug 8	Orthros 9am Supplications 7p.m. at Holy Dormition	Mon, Aug 19
Fri, Aug 9	Orthros 9am Supplications 7pm at Holy Dormition	Orthros 9am Vespers 4:30pm
Sat, Aug 10	Great Vespers 5pm St. Andrew	Tue, Aug 20
Sun, Aug 11	8 th Sunday of Matthew 9:00 Orthros 10:00 Divine Liturgy	Orthros 9am Vespers 4:30pm
Mon, Aug 12	Orthros 9am Supplications 7pm	Wed, Aug 21
Tue, Aug 13	Orthros 9am Supplications 7pm	Paraklesis to St. Nektarios 9am Vespers 4:30pm
Wed, Aug 14	Great Vespers for the Falling Asleep of the Theotokos 7p.m. Artoklasia (Blessing of the Loaves) Lamentations to the Theotokos and Procession at Holy Dormition	Fri, Aug 23
Thu, Aug 15	Holy Dormition of	Paraklesis to Theotokos 10am Holy Dormition Chapel Vespers 4:30pm
		Sat, Aug 24
		Great Vespers 5pm
		Sun, Aug 25
		10 th Sunday of Matthew 9:00 Orthros 10 Divine Liturgy
		Mon, Aug 26
		Orthros 9am Vespers 4:30pm
		Tue, Aug 27
		Orthros 9am Vespers 4:30pm
		Wed, Aug 28
		Paraklesis to St. Nektarios 9am Vespers 4:30pm
		Thu, Aug 29
		Beheading of St. John 9:00 Orthros 10:00 Divine Liturgy
		Fri, Aug 30
		Paraklesis to Theotokos 10am at Holy Dormition Vespers 4:30pm
		Sat, Aug 31
		Great Vespers 5pm

Donations for Holy Dormition

If you would like to make a donation for the Holy Dormition of the Theotokos please contact the office. We prepare the Icon of the Holy Dormition 3 times throughout the fast. The first two times are \$90 each, the third \$225. We prepare the Icon of the Holy Transfiguration for \$75. Any donations towards the flowers, incense and candles are always appreciated. Thank you.

Monthly Calendar

Sunday, August 18 16th Annual Holy Dormition Picnic

Tuesday, August 27 Parish Council 7pm

MARK YOUR CALENDARS

June 12-14, 2020 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*: Esther Arvanitis (Indianapolis), Nick Rorres, Janice Lampos (home), Lynn Whittenberger (home), and Nick Limberopoulos (home).

In nursing homes or home bound: Aphro Pappas (Home), Mary Manos (Wellbrooke), Artemis Hoke (Willow Lake Place, Indianapolis), Jim Zeinis (Heritage Point) and Amelia Morris (Miller's Merry Manor, Walkerton).

picnic flyer

Coffee Hour Information

Coffee Hour host/hostess should provide refreshments for approximately **80 adults**. During the Sunday School year, they should additionally provide **50 individually packaged snacks for the Sunday School children**.

Sign-up sheets are located in the Fellowship Hall. We encourage all families (not just Sunday School families) to sign up at least once throughout the year.

NOTE: When planning a Memorial coffee hour, you still need to sign-up on the sheet. Please note that it is for a Memorial and remember the listed snack amounts.

For those not signing up to host Coffee Hour, please consider purchasing Coffee Hour supplies from our ongoing donation wish-list. This list can be found by the sign-up sheet or on Amazon.com (under “Find a List or Registry” search ***St Andrew Greek Orthodox Sunday School***).

Lynn Whittenberger, our Coffee Hour Coordinator, is happy to assist you with any questions.

Please remember that all monies donated at Coffee Hour directly support the Sunday School program. GOD BLESS YOU AND THANK YOU.

All Coffee Hour hosts/hostesses need to be mindful of their responsibilities:

1. Arrive **BEFORE Divine Liturgy** to allow time to set up your refreshments (Sunday School snacks will be set up by Lynn).
2. Leave church just before dismissal to start brewing coffee and serve refreshments.
3. Clean up after Coffee Hour:
 - a. Turn off all coffee warmer plates (there are 3)
 - b. Wash all dishes, utensils, coffee pots and baskets.
 - c. Empty Sunday School filtered pitchers and clean all trays (wash blue pitchers if they were used).
 - d. Wipe down all countertops.
 - e. Turn off lights before you leave.

Thank you to our wonderful coffee hour hosts/hostesses for the month of **July**: Stephen & Sophia Gachumi and Jaime Rall & Paul Saieg.

Byzantine Chorus

Dear Brother and Sisters in Christ,

We have formed 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 his expertise we have been able to introduce into the parish, twice a month, an all English Divine Liturgy.

Alexis 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.

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

Those who are interested in becoming members of the chorus and are willing to attend rehearsals, please contact Alexis.

With love in Christ,
+Fr. George

Coffee Hour Host/Hostess

Sun, Aug 4-

Sun, Aug 11-

Sun, Aug 18-Holy Dormition Picnic

Sun, Aug 25-

We are in need of Coffee Hour hosts/hostesses for many Sundays throughout the year. ***You do not need to have a child in Sunday School to host a Coffee Hour.***

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, Aug 4 Group #2

Sunday, Aug 11 Group #1

Sunday, Aug 18 Group #2

Sunday, Aug 25 Group #1

Prosforo Schedule

Sunday, Aug 4-Presbytera Elaine

Sunday, Aug 11-Ted Poledor

Sunday, Aug 18-Natasha Iuston

Sunday, Aug 25-Maria Giannakakis

Acolyte (Altar Boy) Ministry

Acolytes Advisors: George Callas
Stefan Konstantopoulos

Kathan Chronopoulos

Nico Hawthorne

Demetrios Kamiotis

John Kungu

Tommy Limberopoulos

Ambrose Mechtenberg

Alex Metros

Nicholas Samoilis

Anthony Scott

Senior Acolytes:

Panagiotis Kurtis the Reader

Matthew Mattheos the Reader

Athan Mighion the Reader

Dimitri Napoleon the Reader

Yanni Samoilis the Reader

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

Bookstore

Praying that you have been having a great summer.

This would be a wonderful time to start your home church or add to it.

We have:

- Icons
- Charcoal
- Censers
- Prayer books

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 on **Tuesday, August 27 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 meeting will be **Thursday**, at 5:30 at .



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"



Bishop
Philotheos,
served St.
Andrew Parish
1926-1936



Thomas T.
Poulos, Founder
of the Bishop
Philotheos

Prison Ministry

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

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

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

Orthodox Campus Fellowship

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).

Please contact ocf@nd.edu or Becca Georgiadis at 724-996-5012

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 (Jan 14).

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 FIFTYPERCENT (50%) OF HIS/HER STEWARDSHIP PLEDGE FOR THE CURRENT YEAR is eligible to vote at the FALL PARISH ASSEMBLY and in the election of Parish Council members.
- C. A new parishioner of the Parish may vote in a Parish Assembly or Election of Parish Council if he/she has been ENROLLED AT LEAST THREE (3) MONTHS PRIOR THERETO. His/her stewardship pledge must be fifty percent (50%) paid to be eligible to vote at the Fall Parish Assembly and the Election of Parish Council members.

Section 6:

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

Section 7:

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

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

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.

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.

2019 PLEDGED STEWARDS

Mr. Nick Allen
Mr. Manolis Anagnostou
Dr. & Dr. Panagiotis Antsaklis
Ms. Tina Assimos
Dr. Joanna Bilonis
Mr. & Mrs. Peter Bilonis
Mr. & Mrs. Larry Bonnell
Mrs. Ruth Carroll
Mr. & Mrs. Andreas Christodoulides
Mr. & Mrs. Dain Crawford
Mr. Jerry DiPietro
Mr. & Mrs. Nicholas Giannakakis
Mrs. Krista Hawthorne
Mr. & Mrs. Bill Hostetler
Mr. Terry Karaszewski
Fr. George and Pres. Elaine
Mr. Emmanuel Koucouthakis

Mr. & Mrs. Tom Allen
Mr. & Mrs. Leon Andrews
Miss Lily Antsaklis
Miss Leah Bechaka
Mr. & Mrs. George Bilonis
Mr. & Mrs. Tasos Bilonis
Mrs. Christine Callas
Mr. & Mrs. Chris Christodoulakis
Mr. Costas Christodoulides
Mr. & Mrs. Athanasios Demetriou
Mrs. Elizabeth Farr
Mr. and Mrs. Vasilius Giannakakis
Mrs. Maxine Hendricks
Mr. & Mrs. Dean Kanalos
Miss. Erika Kirgios
Miss Mariam Konstantopoulos
Mr. Spyredon Krekelas

Mr. & Mrs. Nick Anagnos
Mrs. Maria Angelos
Mrs. Esther Arvanitis
Mr. Terry Bechaka
Mr. & Mrs. Louis Bilonis
Mrs. Dina Blatter
Mrs. George Callas

Mr. & Mrs. Stelios Christodoulides
Mr. Theodore Demetriou
Mr. & Mrs. Nicholas Gevas
Mr. and Mrs. Gregory Hartland
Mr. & Mrs. Alex Himonas
Dr. & Mrs. John Karagiannis
Mr. & Mrs. Hristos Kirgios
Mr. Stefan Konstantopoulos
Mr. & Mrs. Mike Kristos

(continued on next page)

Mr. & Mrs. Christ Kurtis
Mr. & Mrs. Nick Limberopoulos
Mr. Matthew Matchette
Miss Ellen Metros
Mr. & Mrs. Andrew Mihail
Mr. & Mrs. Tony Muffoletto
Dr. & Mrs. Robert Nolan
Aphro Pappas
Mr. Julius Psalidas
Mr. & Mrs. Michael Scott
Mr. & Mrs. George Stangas
Mr. & Mrs. Jim Stavros
Miss Faneromeni Talia
Mrs. Mary Jo Tirikos
Mr. Sam Tsiumas
Mrs. Eirene Walsh

Mr. & Mrs. Kosta Lambrou
Mr. & Mrs. John Madias
Mr. Mattheos Mattheos
Mr. & Mrs. Kurt Metros
Mr. Sam Moskolis
Mr. & Mrs. Thomas Napoleon
Miss Athena Pagedas
Mr. Ted Poledor
Mr. & Mrs. Sam Samoilis
Mr. & Mrs. Pete Skotadis
Miss Peri Stangas
Mr. & Mrs. Chris Strafford
Mr. & Mrs. Thanasis Terezis
Mr. & Mrs. Alexis Torrance
Mr. & Mrs. Adam Turley
Subdeacon & Mrs. Michael Zachariades

Mr. & Mrs. Bill Lamos
Mrs. Angela Magrames
Mr. & Mrs. Pete Mattheos
Dr. & Mrs. George Mighion
Mr. & Mrs. Eleas Mudis
Mr. & Mrs. Panos Niarchos
Miss Anna Pappas
Mr. & Mrs. Michael Popyk
Mr. & Dr. Michael Schlitt
Mrs. Elaine Stangas
Miss Connie Stavropoulos
Mr. & Mrs. Jonathan Swarts
Mr. Angelos Thrapsimis
Mr. Dino Tripodis
Mr. & Mrs. Sue Tyler

We have received 100 pledges totaling \$139,236. Our 2019 Stewardship goal is \$310,000

EMERGENCY APPEAL

Thank you to the following parishioners who have made their emergency appeal payment. We appreciate your commitment to Saint Andrew:

Mr. & Mrs. Tom Allen
Mrs. Esther Arvanitis
Mrs. Dina Blatter
Mr. George Callas
Mr. & Mrs. Dain Crawford
Mrs. Elizabeth Farr
Mrs. Krista Hawthorne
Mrs. & Mrs. Hristos Kirgios
Miss Mariam Konstantopoulos
Mr. & Mrs. Nick Limberopoulos
Miss Ellen Metros
Mr. & Mrs. Tony Muffoletto
Mr. Ted Poledor
Mr. & Mrs. Pete Skotadis
Miss Connie Stavropoulos
Mr. Angelos Thrapsimis
Subdeacon and Mrs. Michael Zachariades

Mr. Manolis Anagnostou
Apollo Printing
Mr. & Mrs. John Budnick
Mrs. Christine Christ
Mr. Jerry DiPietro
Mr. & Mrs. Bill Giannakakis
Mr. & Mrs. Chris Katris
Miss Erica Kirgios
Mr. Stefan Konstantopoulos
Mr. Mattheos Mattheos
Mr. & Mrs. Kurt Metros
Mr. & Mrs. Thomas Napoleon
Mr. & Mrs. Michael Popyk
Mr. & Mrs. David Solomon
Mr. & Mrs. Thanasis Terezis
Mr. and Mrs. Alexis Torrance

Mr. & Mrs. Leon Andrews
Mr. Terry Bechaka
Mrs. Christine Callas
Mr. Mike Chronopoulos
Mr. Paul Domer
Good Samaritans
Mrs. Aliki Katsaris
Fr. George & Pres. Elaine
Mr. & Mrs. Christ Kurtis
Mr. & Mrs. Pete Mattheos
Mr. & Mrs. Eleas Mudis
Mr. & Mrs. George Nazaroff
Mr. & Mrs. Sam Samoilis
Mr. & Mrs. Chris Strafford
Mr. & Mrs. Nick Thanos
Mr. and Mrs. Gregory Tyler

2019 Financial Report
(Does not include Festival)

May 19 Income	May 19 Expenses	Monthly Balance	May 18 Income	May 18 Expenses	May 18 Balance
\$18,193.00	\$30,754.59	--\$12,561.59	\$25,745/36	\$24,214.02	\$1,531.34

19 YTD Income	19 YTD Expense	19 YTD Balance	18 YTD Inc	18 YTD Ex	18 YTD Bal
\$152,800.60	\$151,591.18	\$1,209.42	\$130,494.75	\$144,429.42	--\$13,934.67

Stewardship Report

May Pledge Income	May Pledge Goal	Difference goal/income	YTD Pledge Inc	YTD Pledge Goal	Difference goal/income
\$13,295.00	\$23,000.00	--\$9,705.00	\$105,820.00	\$125,000.00	--\$19,180.00

As of April 30, 2019



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 **\$51,475.97**

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 **\$214,284.27** and the Endowment Savings Fund is **\$40,943.86**

The current balance of the SAREF Expense Fund is **\$5,078.49**

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

The 2019 Saint Andrew Renovation and Endowment Fund Board of Directors are: President: Nick Giannakakis (269-449-2112); Vice President: Mary Scott (850-2831); Treasurer: Christ Kurtis (298-6523); Secretary: John Madias (286-1055), and Nick Thanos (269-687-4377).

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 & above

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.) Your contribution is tax deductible under 501(c)(3) of the Internal Revenue Code.
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: Ἐρρέθη δὲ ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτὴ ἀποστάσιον. Ἐγὼ δὲ λέγω ὑμῖν ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτός λόγου πορνείας, ποιεῖ αὐτὴν μοιχάσθαι, καὶ ὅς ἂν ἀπολελυμένη γαμήσῃ, μοιχάται (κατὰ Ματθαῖον 5, 31-32). Ἡ ἐρμηνεία ἔχει ὡς ἐξῆς: «Ἀκόμη ἐλέχθη, ὁποῖος χωρίσῃ τὴν γυναῖκα του, ἄς τῆς δώσῃ γραπτὸν διαζύγιον. Ἐγὼ ὅμως σὰς λέγω ὅτι ὁποῖος χωρίσῃ τὴν γυναῖκα του χωρὶς τὴν αἰτίαν τῆς μοιχείας τὴν σπρώχνει εἰς τὴν μοιχείαν (διότι μοιχεία εἶναι πλεόν, εἴν 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 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 ὁμαλοποίησιν τῆς ἐκκλησιαστικῆς καταστάσεώς των, δια λόγους συμμετοχῆς τῶν εἰς τὴν Μυστηριακὴν ζωὴν τῆς Ἐκκλησίας.

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

Με βαθεῖα θλίψιν καὶ οδύνην, ἡ Ἐκκλησία ἐπιτρέπει τὴν διάλυσιν τοῦ γάμου ἔνεκα σοβαρῶν λόγων. Μεταξὺ αὐτῶν, οἱ κάτωθι συνιστοῦν βασίμους λόγους πρὸς αἴτησιν 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 πρὸ ἢ κατὰ τὴν διάρκειαν τοῦ γάμου)
 6. Ἐκτρωσις
 7. Ἐπιβουλὴ κατὰ τῆς ζωῆς ἢ τιμῆς τῆς/τοῦ συζύγου
 8. Μακροχρόνιος χωρισμὸς ἢ εγκατάλειψις τοῦ/τῆς συζύγου

9. Νόμιμος καταδικη ἢ φυλάκισις ἐνὸς ἐκ τῶν συζύγων διὰ μεγάλην χρονικὴν περίοδον
10. Ανήθικος συμπεριφορὰ μετὰ ἄλλων προσώπων
11. Ποικίλαι ἐξαρτήσεις, αἱ ὁποῖαι οδηγοῦν 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 kolhva 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 Accommodations and Facilities:

- 137 acres in a rural setting; 35 acres of pristine woods and hills
- Sparkling eight-acre lake
- Tomaras Lodge
- Chapel
- Log Lodge
- Cafeteria
- Meeting Rooms

Activities:

- Outdoor Pool
- Fields, Courts, Sports Equipment
- Barn Visit and Animal Petting
- Campfire Pit
- Equestrian Education
- Walking Trails
- Wagon Rides

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
920 W. 224th Avenue
Kanasasville, WI 53139

To make a donation or for more information call 262-864-9090 or email office@gosirc.org

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

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Fax: (262) 697-1581

Holy Monastery of Holy Trinity
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SERBIAN ORTHODOX

Nativity of the Mother of God
Serbian Orthodox Monastery
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Mati: Gerontissa Makrina
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Holy Monastery of Transfiguration
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Florence, AZ 85132
Abbot: Geronda Paisios
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RUMANIAN ORTHODOX

Dormition of the Mother of God
Orthodox Monastery
3389 Rives Eaton Road
Rives Junction, MI 49277
Abbess: Mother Gabriella (Ursache)
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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

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

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

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

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

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

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