

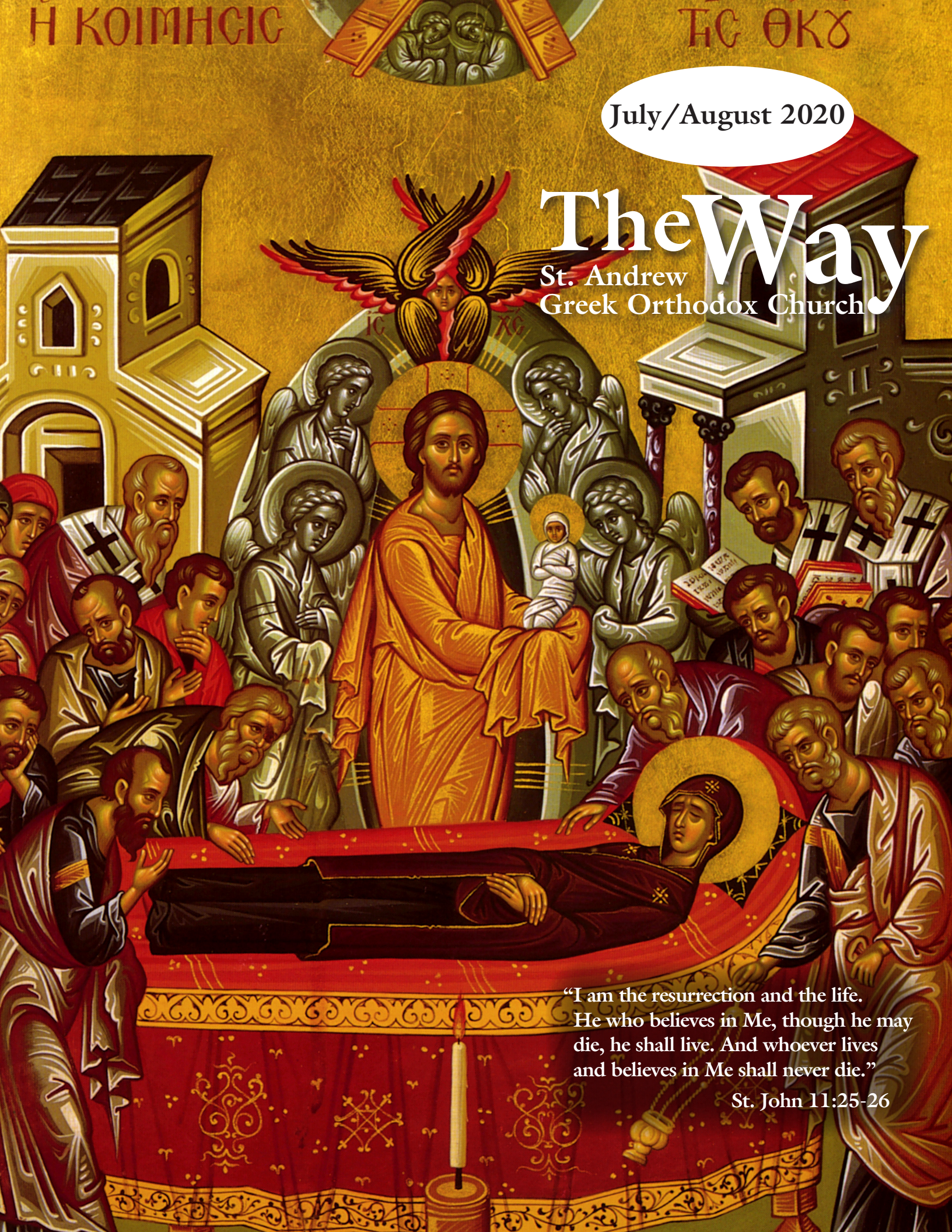
Η ΚΟΙΜΗΣΙΣ

ΤΗΣ ΘΥΣ

July/August 2020

# The Way

St. Andrew  
Greek Orthodox Church



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

St. John 11:25-26



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**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

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

### **Apolytikion of the Holy Dormition. Tone I**

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

### **Kontakion of the feast. Tone II**

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

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

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

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

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

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

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

What has already been accomplished with Panagia is part of God's plan for each one of us. At the end of time, after the Last and Final Judgment, we shall live before the face of God in the fullness of body and soul Saint Paul exclaims:

"What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a Spiritual body" (1 Corinthians 15:42-44).

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

### **DOGMAS CONCERNING THE MOST HOLY MOTHER OF GOD**

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

#### **The Ever-Virginity of the Mother of God**

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

The Most Holy Virgin preserved in her memory and in her heart both the announcement of the Archangel Gabriel and the inspired words of righteous Elizabeth when she was visited by Mary: "And whence is this to me, that the Mother of my Lord should come to me?" (St. Luke 1:43); both the prophecy of the righteous Symeon on meeting the Infant Jesus in the

Temple, and the prophecy of the righteous Anna on the same day (St. Luke 2:25-38). In connection with the account of the shepherds of Bethlehem concerning the words of the Angels to them, and of the singing of the Angels, the Evangelist adds: "But Mary kept all these things, and pondered them in her heart" (St. Luke 2:19). The same Evangelist, having told of the conversation of the Most Holy Mother with the twelve-year-old Jesus after their visit to Jerusalem on the Feast of Pascha, ends his account with the words: "But His mother kept all these sayings in her heart" (St. Luke 2:51). The Evangelists speak also of the understanding of the majesty of her service in the world by the righteous Joseph, her espoused husband, whose actions were many times guided by an Angel.

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

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

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

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

### **The Most Holy Virgin Mary Is Theotokos**

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

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

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

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

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

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

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

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

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

(Source: Orthodox Dogmatic Theology by Protopresbyter Michael Pomazansky)

### ORTHODOXY

Many believe that Orthodoxy is one of the many "churches" around. Namely one viewpoint of Christianity, or others believe that Orthodoxy is a religion. Both these viewpoints are absolutely false. Orthodoxy basically means true glory or true faith. She is not one of the "churches" because she is the **only** true Church of Christ. This naturally is not pride but the **truth**. Since the Lord instituted only one Church, how can we speak of many? Moreover, Orthodox cannot be called a religion because a religion is superstition, it (every religion) tries to cover the psychological needs of man. In contrast Orthodoxy heals the spiritually ailing man (meaning every man) and renders him holy, this being the tangible obvious proof of her truth.

"The Orthodox Christian Church is evangelical but not Protestant. It is orthodox, but not Jewish. It is catholic, but not Roman. It is not denominational, it is pre-denominational. It has believed, taught, preserved, defended and died for the Faith of the Apostles since the Day of Pentecost 2,000 years ago."

*Our Life in Christ*

### 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*; 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).

# Ecclesiastical Calendar

<p>Fri, July 3      Paraklesis to Theotokos 10am <b>Holy Dormition Chapel</b></p>	<p>Sun, Aug 9      Ninth Sunday of Matthew 9:00 Orthros 10:00 Divine Liturgy</p>
<p>Sun, July 5      Fourth Sunday of Matthew 9:00 Orthros 10:00 Divine Liturgy</p>	<p>Mon, Aug 10     Supplications 7pm <b>at Holy Dormition</b></p>
<p>Fri, July 10     Paraklesis to Theotokos 10am <b>Holy Dormition Chapel</b></p>	<p>Tues, Aug 11    Supplications 7pm <b>at Holy Dormition</b></p>
<p>Sun, July 12     Fifth Sunday of Matthew 9:00 Orthros 10:00 Divine Liturgy</p>	<p>Wed, Aug 12    Supplications 7pm <b>at Holy Dormition</b></p>
<p>Fri, July 17     Paraklesis to Theotokos 10am <b>Holy Dormition Chapel</b></p>	<p>Thu, Aug 13    Supplications 7pm <b>at Holy Dormition</b></p>
<p>Sun, July 19     Fathers of the 4<sup>th</sup> Ecumenical Council 9:00 Orthros 10:00 Divine Liturgy</p>	<p>Fri, Aug 14      Great Vespers for the Falling Asleep of the Theotokos 7p.m. Artoklasia (Blessing of the Loaves) Lamentations to the Theotokos and Procession <b>at Holy Dormition</b></p>
<p>Fri, July 24     Paraklesis to Theotokos 10am <b>Holy Dormition Chapel</b></p>	<p>Sat, Aug 15     Holy Dormition of Theotokos 9:00 Orthros 10:00 Divine Liturgy <b>Holy Dormition Chapel</b></p>
<p>Sun, July 26     Seventh Sunday of Matthew 9:00 Orthros 10:00 Divine Liturgy</p>	<p>Sun, Aug 16     Tenth Sunday of Matthew 9:30 Orthros 10:30 Divine Liturgy <b>Holy Dormition Chapel</b></p>
<p>Fri, July 31     Paraklesis to Theotokos 10am <b>Holy Dormition Chapel</b></p>	<p>Fri, Aug 21      Paraklesis to Theotokos 10am <b>Holy Dormition Chapel</b></p>
<p>Sat, Aug 1       <b>DORMITION FAST BEGINS</b></p>	<p>Sun, Aug 23     Eleventh Sunday of Matthew 9:00 Orthros 10 Divine Liturgy</p>
<p>Sun, Aug 2       Eighth Sunday of Matthew 9:00 Orthros 10:00 Divine Liturgy</p>	<p>Fri, Aug 28      Paraklesis to Theotokos 10am <b>Holy Dormition Chapel</b></p>
<p>Mon, Aug 3      Supplications 7pm</p>	<p>Sat, Aug 29      Beheading of St. John 9:00 Orthros 10:00 Divine Liturgy</p>
<p>Tue, Aug 4      Supplications 7pm</p>	<p>Sun, Aug 30      Twelfth Sunday of Matthew 9:00 Orthros 10:00 Divine Liturgy</p>
<p>Wed, Aug 5      Great Vespers for the Transfiguration 7pm</p>	<p>Sat, Aug 31      Great Vespers 5pm</p>
<p>Thu, Aug 6      Holy Transfiguration 9:00 Orthros 10:00 Divine Liturgy Supplications 7p.m.</p>	
<p>Fri, Aug 7       Supplications 7pm</p>	

**Saint Andrew Hosting Choir Conference -  
rescheduled to October 8-10, 2021**

# Η ΘΕΟΜΗΤΩΡ

Γιατί τιμούμε τή Θεοτόκο;

Η ευλάβεια πού δείχνει η Εκκλησία στην Παναγία ριζώνει στην υπακοή της στον Θεό, στην εκούσια επιλογή της νά δεχθεί μιά πρόσκληση αδύνατη στα ανθρώπινα μέτρα. Η Ορθόδοξη Εκκλησία ανέκαθεν τόνιζε τή σύνδεση τής Παναγίας με τον άνθρωπο και χαίρεται γι' αυτήν και τή θεωρεί ως τον καλύτερο, καθαρότερο και πίο υπέροχο καρπό τής ανθρώπινης ιστορίας και τής αναζητήσεως του Θεού από τον άνθρωπο, τής αναζητήσεως του εσχάτου νοήματος, του εσχάτου περιεχομένου τής ζωής του ανθρώπου. 'Αν στη Δυτική Χριστιανοσύνη η ευλάβεια προς τήν Παναγία περιστράφηκε γύρω από τήν αειπαρθενία της, η καρδιά τής ευλαβείας, τής σκέψεως και τής αγάπης τής Ορθόδοξης Ανατολής προς τήν Παναγία, υπήρξε πάντοτε η Μητρότητά της, η σχέση σαρκός και αίματος πού είχε με τον Ιησού Χριστό.

Η Θεοτόκος στέκεται ανάμεσα στη γή και στον ουρανό. Μεσιτεύει γιά τον κόσμο και μεταφέρει τά αιτήματά μας μπροστά στον θρόνο του Θεού. Είναι αγάπη και συμπάθεια, έλεος και φροντίδα, μεσίτρια και υπέρμαχος. Δέν κρίνει, αλλά συμπαθεί τούς πάντες. Τό καθήκον της δέν είναι να γίνει ο δίκαιος κριτής, ή ο κριτής τής δικαιοσύνης, αλλά να παρακαλεί όπως κάθε μητέρα. Και στό φοβερό δικαστήριο του Υιού της θά μεσιτεύει στον Δίκαιο Κριτή γιά χάρη μας, γιά νά μάς δοθεί άφεση.

Οι αμαρτίες και οι θλίψεις του κόσμου τραυματίζουν τήν καρδιά Της πού αγαπά τούς πάντες, ενώ Εκείνη με αγάπη και δάκρυα ανταπαντά στη μοχθηρία και στην αμαρτία. Ακόμη και σήμερα ένα ξίφος διαπερνά τήν καρδιά της. Η Θεοτόκος κλαίει γιά τον κόσμο. Αν οι άνθρωποι μπορούσαν μόνο τά δάκρυά της να δούν, οι απάνθρωπες καρδιές τους θά ζεσταίνονταν λίγο. Επειδή καμία καρδιά δέν είναι τόσο παγωμένη, ώστε νά παραμένει ασάλευτη μπροστά στη στοργική φροντίδα της. Στη μοχθηρία απαντά με αγάπη. Στην αμαρτία με δάκρυα. Στην κατάχρηση με συγγνώμη, στις ύβρεις με ευλογία.

Ο κόσμος δέν είναι εγκαταλελειμμένος στα βάσανά του, ο άνθρωπος δέν είναι μόνος στη θλίψη του. Η καρδιά τής Μητέρας είναι κι αυτή πληγωμένη και συντετριμμένη, η Θεοτόκος κλαίει μαζί μας. Μιά μέρα θά μάθουμε ποιανού καρδιά πληγώνουμε με τίς αμαρτίες μας και με ποιανού δάκρυα αυτές αποπλένονται... Η Κοίμηση τής Θεοτόκου (15 Αυγούστου)

Τόν Αύγουστο η Εκκλησία μας εορτάζει τό τέλος τής επίγειας ζωής τής Παναγίας, τον θάνατό της, γνωστό ως Κοίμηση, μιά λέξη όπου τό όνειρο, η μακαριότητα, η ειρήνη, η ηρεμία και η χαρά ενώνονται.

Ο θάνατος της αναλύεται καλύτερα μέσα από τήν εικόνα τής Κοιμήσεως, πού είναι τοποθετημένη στό κέντρο τής Εκκλησίας εκείνη τήν ημέρα, ως κέντρο όλου του εορτασμού. Η Θεοτόκος νεκρή βρίσκεται στό νεκροκρέβατό της. Οι Απόστολοι του Χριστού είναι συναγμένοι γύρω της, και από πάνω της στέκεται ο ίδιος ο Χριστός, κρατώντας στα χέρια τή Μητέρα Του, η οποία είναι ζωντανή και αιώνια ενωμένη μαζί Του. Εδώ βλέπουμε τον θάνατο κι ό,τι έχει ήδη περάσει σ' αυτό τον συγκεκριμένο θάνατο: όχι ρήξη αλλά ένωση. 'Όχι λύπη αλλά χαρά. Και σ' ένα βαθύτερο επίπεδο, όχι θάνατος αλλά ζωή. « Έν τή γεννήσει σου σύλληψις άσπορος, εν τή κοιμήσει σου νέκρωσις άφθορος», ψάλλει η Εκκλησία, βλέποντας αυτή τήν εικόνα. « Έν τή γεννήσει τήν παρθενίαν εφύλαξας, εν τή κοιμήσει τον κόσμον ου κατέλιπες, Θεοτόκε...».

Τά λόγια μιάς βαθυτάτης και πολύ όμορφης προσευχής πού απευθύνεται στην Παναγία έρχονται τώρα στό νου μας, «Χαίρε αυγή μυστικής ημέρας!» (Ακάθιστος Ύμνος). Τό φώς πού ξεχύνεται από τήν Κοίμηση προέρχεται ακριβώς απ' αυτή τήν άδυτη, μυστική Ημέρα. Παρατηρώντας αυτόν τον θάνατο, και στεκόμενοι δίπλα σ' αυτό τό νεκροκρέβατο, καταλαβαίνουμε ότι ο θάνατος δέν ισχύει πλέον, ότι η διαδικασία του θανάτου ενός ανθρώπου έχει γίνει τώρα μία πράξη ζωής, μία είσοδος σε μιά ευρύτερη ζωή, όπου βασιλεύει η ζωή. Αυτή πού δόθηκε εντελώς στον Χριστό, πού Τόν αγάπησε έως τέλους, συναντιέται μ' Αυτόν σ' εκείνες τίς φωτεινές πύλες του θανάτου, κι εκεί ο θάνατος μεταστρέφεται αμέσως σε χαρμόσυνη συνάντηση – η ζωή θριαμβεύει, η χαρά και η αγάπη κυριαρχούν πάνω στα πάντα.

«Η τελεία αγάπη έξω βάλλει τον φόβον», λέγει ο Άγιος Ιωάννης ο Θεολόγος, ο Απόστολος τής αγάπης (Α' Ιωάν. 4,18). Γι' αυτό δέν υπάρχει φόβος στην άφθορη κοίμηση τής Παρθένου Μαρίας. Εδώ ο θάνατος έχει καταληφθεί εκ των ένδον, έχει ελευθερωθεί απ' ό,τι τον γεμίζει με τρόμο και απελπισία. Ο



ίδιος ο θάνατος γίνεται ζωή θριαμβεύουσα. Ο θάνατος γίνεται «αυγή μυστικής ημέρας». Έτσι στη γιορτή δέν υπάρχει ούτε λύπη, ούτε νεκρώσιμα μοιρολόγια, ούτε στενοχώρια, αλλά μόνο φώς και ζωή.

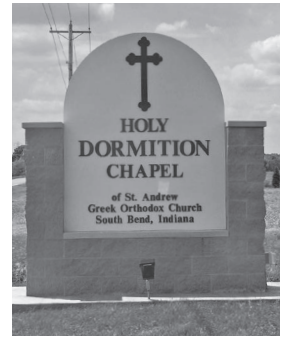
Στή λάμψη αυτού τού ασύγκριτου φωτός τής εορτής, στίς αυγουστιάτικες αυτές μέρες, όταν ο φυσικός κόσμος φθάνει στό αποκορύφωμα τής ομορφιάς του και γίνεται ύμνος δοξολογίας και ελπίδας και σύμβολο ενός άλλου κόσμου, ακούγονται τά λόγια τής Κοιμήσεως, «τάφος και νέκρωσις ούκ εκράτησεν, ως γάρ ζωής Μητέρα πρός τήν ζωήν μετέστησεν ο μήτραν οικήσας αειπάρθενον...». Ο θάνατος δέν είναι πλέον θάνατος. Ο θάνατος ακτινοβολεί αιωνιότητα και αθανασία. Ο θάνατος δέν πλέον ρήξη αλλά ένωση. Δέν είναι λύπη, αλλά χαρά. Δέν είναι ήττα, αλλά νίκη. Αυτά είναι όσα εορτάζουμε τήν ημέρα τής Κοιμήσεως τής Παναγίας Παρθένου, καθώς τά προεικονίζουμε, τά προγευόμαστε και τά απολαμβάνουμε από τώρα, στήν αυγή τής μυστικής και αιώνιας Ημέρας.

### **ΕΥΧΗ ΕΙΣ ΤΗΝ ΥΠΕΡΑΓΙΑΝ ΘΕΟΤΟΚΟΝ**

« Άσπιλε, αμόλυντε, άφθορε, άχραντε, αγνή Παρθένε, Θεόνυμφε Δέσποινα, η Θεό Λόγον τοις ανθρώποις, τή παραδόξω σου κύησει, ενώσασα, και τήν απωσθείσαν φύσιν τού γένους ημών τοίς ουρανίοις συνάψασα, η τών απηλπισμένων μόνη ελπίς, και τών πολεμουμένων βοήθεια, η ετοιμή αντίληψις τών εις σέ προστρεχόντων, και πάντων τών Χριστιανών τό καταφύγιον, μή βδελύξη με τόν αμαρτωλόν, τόν εναγή, τόν αισχροίς λογισμοίς και λόγοις και πράξεσιν όλον εμαυτόν αχρειώσαντα, και τη τών ηδονών τού βίου ραθυμία γνώμης, δούλον γενόμενον. Αλλ' ώς τού Φιλανθρώπου Θεού Μήτηρ, φιλανθρώπως σπλαγχνίσθητι επ'εμοί τώ αμαρτωλώ και ασώτω, και δέξαι μου τήν εκ ρυπαρών χειλέων προσφερομένην σοι δέησιν, και τόν σόν Υιόν, και ημών Δεσπότην και Κύριον, τή μητρική σου παρρησία χρωμένη, δυσώπησον, ίνα ανοίξη καμοί τά φιλάνθρωπα σπλάγχνα τής αυτού αγαθότητος, και παριδών μου τά αναρίθμητα πταίσματα, επιστρέψη με πρός μετάνοιαν, και των αυτού εντολών εργάτην δόκιμον αναδείξη με...» (Απόδειπνον το Μέγα)



**17<sup>TH</sup> ANNUAL  
HOLY DORMITION FEAST DAY  
PARISH PICNIC AT THE  
HOLY DORMITION CHAPEL GROUNDS  
32365 CHICAGO TRAIL  
NEW CARLISLE, IN 46552**



**WHEN:** SUNDAY, AUGUST 16, 2020

**TIME:** 9:00 ORTHROS

10:00 DIVINE LITURGY

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

**FOLLOWING DIVINE LITURGY**

Coffee and donuts, **lunch** buffet (Greek salad, chicken breast, rice, beans, pasta, B.B.Q. ribs, bread, dessert, coffee, soft drinks and bottled water) \$15 per person; children \$5 (10 and under no charge); bottle of beer \$5, bottle of wine \$20.

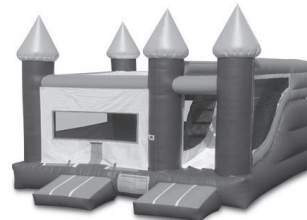
*For **Lunch** or **Donations** please make checks payable to:  
Holy Dormition Chapel. Thank you for your generosity.*

Fresh air and good food. Let's have an enjoyable day together with our families.

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



*For the kids*



All the food, beverages, tent, tables, chairs, printing, bounce houses, etc. for today's event have been donated.

All proceeds from today's event will go towards maintaining and future improvements of the chapel.

**Protopresbyter:** Rev. Father George Konstantopoulos

**Chairman:** Mr. Nick Giannakakis 269-449-2112

**Co-Chairs:** Mrs. Effie Limberopoulos, Mr. Tim Karamalegos,  
Mr. Christ Curtis, Mr. Bill Giannakakis

**Office:** 574-277-4688

## *Philanthropy at Saint Andrew*

We'd like to update you on the works of our local Philoptochos chapter, while also sharing the official newsletter of the parent organization, attached below (Philanthropy Witness). This newsletter will make you aware of the far reaching philanthropic efforts of the Greek Orthodox Church through the efforts of Philoptochos (the largest Christian women's charity in the US).



Although our local chapter's ability to execute fundraisers was severely curtailed by Covid-19 (as were the plans of all chapters across the country), we have still been active with humanitarian work benefiting our local community, while also keeping current with our national commitments. Below is a summary of our work over the past few months:

**Karl King Tower donation** - We donated \$100 to the Karl King Tower on Lincolway Dr. (low income housing) at a time when it became apparent that the residents needed food, as they were severely impacted by the work restrictions associated with the pandemic, and the Food Bank was not able to deliver food to them during that particular time.

**Donation to the Food Bank of Northern Indiana** - Through a GoFundMe drive, we raised \$1,103.80 which has already been received by our local food bank. As you know, many more people have depended on food banks since the start of the pandemic as they lost jobs, or were temporarily furloughed as part of the stay-at-home executive orders.

**Donation to the national Philoptochos Covid-19 fund** - \$200

**Making Masks** - Thank you to everyone that has engaged with us to help make cloth masks for non-responders in our local community within the hospital, police and fire fighting communities, grocery store workers and parishioners that may need them. The project is in progress, with a combination of purchasing fabric and elastic with parishioner donated funds (\$740 to date) and having a seamstress make the masks, asking that we only provide the materials. In addition, Terry Stavros and Alexis Fernandes are also sewing masks for us. If you are a parishioner in need of a mask, please contact the church office or email [Philoptochos.sb@gmail.com](mailto:Philoptochos.sb@gmail.com). Our plan is to make at least 200 masks to distribute to Saint Joe and Memorial Hospitals, the police and fire departments that service Saint Andrew, and to our parishioners who need masks.

National and Metropolis commitments:

Bishop's Welfare Fund - \$50

Orthodox Christian Missions - \$50

Support a mission priest - \$50

Hellenic College Holy Cross - \$50

Saint Basil Academy-Sisterhood Fund - \$50

International Orthodox Christian Charities - \$50

75th Anniversary Founder's Fund - \$50

Orthodox Christian Fellowship - \$50

Metropolis Philanthropy Fund - \$100 (This fund is very critical as it can help our own parishioners who have a financial need)

Membership fee to National Philoptochos - \$420  
Membership fee to Metropolis Philoptochos - \$146

(Our plan was to give minimum donations of \$100 to all our commitments, but the pandemic's impact on our ability to execute fundraisers hindered that plan, hence the numerous \$50 donations.)

In closing, thank you to all who support the Saint Andrew philanthropic efforts through the work of Philoptochos. Our intent is to be very transparent with where your donated dollars are going. If you have any questions, please let me know. ( [Philoptochos.sb@gmail.com](mailto:Philoptochos.sb@gmail.com) or 574-404-1184).

Happy summer to all of you!  
Spyro Terezis on behalf of Saint Andrew Philoptochos

## Offertory Schedule

Sunday, Jul 5	Group #2
Sunday, Jul 12	Group #1
Sunday, Jul 19	Group #2
Sunday, Jul 26	Group #1
Sunday, Aug 2	Group #2
Sunday, Aug 9	Group #1
Sunday, Aug 16	Group #2
Sunday, Aug 23	Group #1
Sunday, Aug 30	Group #2

## Prosforo Schedule

Sunday, Jul 5-Cindy Crawford  
Sunday, Jul 12-Maria Angelos  
Sunday, Jul 19-Rose Rorres  
Sunday, Jul 26-Maria Giannakakis  
Sunday, Aug 2-Natasha Iuston  
Sunday, Aug 9-Presbytera Elaine  
Sunday, Aug 16-Anthoula Kanalos  
Sunday, Aug 23-Ted Poledor  
Sunday, Aug 30-Sigrid Thanos

## Acolyte (Altar Boy) Ministry

Acolytes Advisors: George Callas

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

We are blessed to have a church bookstore year round.

Please, remember to keep us in mind as you shop for weddings, baptisms, birthdays, name days, or any other occasion.

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. **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](mailto: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

## 2020 PLEDGED STEWARDS

Mr. & Mrs. Tom Allen  
Mrs. Maria Angelos  
Mrs. Esther Arvanitis  
Miss Leah Bechaka  
Miss Joanna Bilonis  
Mr. & Mrs. Tasos Bilonis  
Mrs. Christine Callas  
Mrs. Ruth Carroll  
Mr. & Mrs. Andreas Christodoulides  
Mr. George Christodoulides  
Mr. Jerry DiPietro  
Mrs. Mary Helen Galucci  
Mr. & Mrs. Vasilios Giannakakis  
Mrs. Maxine Hendricks  
Mr. & Mrs. Bill Hostetler  
Mr. & Mrs. Chris Katris  
Fr. George & Pres. Elaine  
Ms. Penny Korakis  
Mr. & Mrs. Christ Kurtis  
Mrs. Catherine Leonakis  
Mr. & Mrs. John Madias  
Mr. & Mrs. Kurt Metros  
Mr. & Mrs. Eleas Mudis  
Mr. & Mrs. George Nazaroff  
Miss Athena Pagedas  
Mr. Ted Poledor  
Dr. & Mrs. Geoffrey Rogers  
Mrs. Toula Sarantos  
Mr. & Mrs. George Stangas  
Mr. & Mrs. Jim Stavros  
Mr. & Mrs. Chris Strafford  
Mr. & Mrs. Jonathan Swarts  
Mr. & Mrs. Nick Thanos  
Mr. & Mrs. Alexis Torrance  
Mr. & Mrs. Phil Verhamme  
Mr. & Mrs. Christopher Wedrychowicz

Mr. Manolis Anagnostou  
Miss Lily Antsaklis  
Mr. & Mrs. Pano Arvanitis  
Mr. Terry Bechaka  
Mr. & Mrs. Louie Bilonis  
Mrs. Dina Blatter  
Mr. George Callas  
Mrs. Christine Christ  
Mr. Costas Christodoulides  
Mr. & Mrs. Steve Christodoulides  
Mr. Paul Domer  
Mr. & Mrs. Nick Gevas  
Mr. & Mrs. Bill Gikopoulos  
Mr. & Mrs. Alex Himonas  
Mr. & Mrs. Dean Kanalos  
Mr. & Mrs. Gus Katris  
Miss Mariam Konstantopoulos  
Mr. Emmanuel Koucouthakis  
Mr. & Mrs. Bill Lampos  
Mr. & Mrs. Nick Limberopoulos  
Mrs. Angela Magrames  
Dr. & Mrs. George Mighion  
Mr. & Mrs. Tony Muffoletto  
Mr. & Mrs. Panos Niarchos  
Miss Anna Pappas  
Mr. Mattheos Popyk  
Mr. & Mrs. Nick Rorres  
Mr. & Dr. Mike Schlitt  
Miss Peri Stangas  
Mr. & Mrs. Patrick Stepien  
Ms. Nicole Sullo  
Miss Faneromeni Talia  
Mr. & Mrs. Brian Thorpe  
Mr. & Mrs. Adam Turley  
Mrs. Eirene Walsh

Mr. & Mrs. Leon Andrews  
Dr. & Dr. Panos Antsaklis  
Ms. Tina Assimos  
Mr. & Mrs. George Bilonis  
Mr. & Mrs. Peter Bilonis  
Mr. & Mrs. Larry Bonnell  
Mr. & Mrs. John Carroll  
Mr. & Mrs. Chris Christodoulakis  
Mr. Christos Christodoulides  
Mr. & Mrs. Dain Crawford  
Mrs. Liz Farr  
Mr. & Mrs. Nick Giannakakis'  
Mrs. Krista Hawthorne  
Mrs. Artemis Hoke  
Mr. Terry Karaszewski  
Mr. & Mrs. Hristos Kirgios  
Mr. Stefan Konstantopoulos  
Mr. & Mrs. Mike Kristos  
Mrs. Janice Lampos  
Mr. & Mrs. Nick P. Limberopoulos  
Mr. Mattheos Mattheos  
Mr. Sam Moskolis  
Mr. & Mrs. Tom Napoleon  
Dr. & Mrs. Robert Nolan  
Miss Aphro Pappas  
Mr. & Mrs. Mike Popyk  
Mr. & Mrs. Sam Samoilis  
Mrs. Elaine Stangas  
Miss Connie Stavropulos  
Mr. & Mrs. Chris Strafford  
Ms. Nicole Sullo  
Mr. & Mrs. Thanasis Terezis  
Mr. Angelos Thrapsimis  
Mr. & Gregory Tyler

**As of June 24, 2020, we have received 103 pledges totaling \$122,843. We have received \$79,851 towards those pledges.** Our 2020 Stewardship goal is \$310,000

Thank you to all the parishioners who have responded to the appeal. You have donated \$50,900 to date. We are blessed to have such generous parishioners! Our goal is \$70,000 in order to help cover the lost income from the Greek Festival. We understand this is a trying time for everyone but Father George and the Parish Council ask that every adult over the age of 18 contribute ADDITIONAL \$500.00 to the general fund as soon as possible (adding to the Memo field "Additional Giving - COVID-19.") Finally, we ask that we all stay up to date with our regular stewardship contributions.

COVID -19 monies received are **NOT** included in the above pledge numbers. They **ARE** included in the financial reports under Stewardship income.

**2020 Financial Report**  
**(Does not include Festival) \*As of March 31, 2020**

Mar 2020 Income	Mar 2020 Expenses	Monthly Balance	Mar 2019 Income	Mar 2019 Expenses	Mar 2019 Balance
\$29,063.00	\$33,563.17	--\$4,500.17	\$36,860.95	\$26,781.79	\$10,076.16

2020 YTD Income	2020 YTD Expense	2020 YTD Balance	2019 YTD Inc	2019 YTD Ex	2019 YTD Bal
\$78,024.60	\$87,234.88	--\$9,210.28	\$89,830.80	\$87,928.32	\$1,902.48

Stewardship Report

Mar Stewardship Income	Mar Stewardship Goal	Difference goal/income	YTD Stewardship Income	YTD Stewardship Goal	Difference goal/income
\$23,006.00	\$23,000.00	\$6.00	\$63,131.00	\$81,000.00	--\$17,869.00

**2020 Financial Report**  
**(Does not include Festival) \*As of April 30, 2020**

Apr 2020 Income	Apr 2020 Expenses	Monthly Balance	Apr 2019 Income	Apr 2019 Expenses	Apr 2019 Balance
\$57,619.00	\$22,932.57	\$28,686.43	\$44,776.80	\$32,908.27	\$11,868.53

2020 YTD Income	2020 YTD Expense	2020 YTD Balance	2019 YTD Inc	2019 YTD Ex	2019 YTD Bal
\$129,643.60	\$110,167.45	\$19,476.15	\$134,607.60	\$120,836.59	\$13,771.01

Stewardship Report

Apr Stewardship Income	Apr Stewardship Goal	Difference goal/income	YTD Stewardship Income	YTD Stewardship Goal	Difference goal/income
\$41,219.00	\$21,000.00	\$20,219.00	\$104,350.00	\$102,000.00	\$2,350.00

**2020 Financial Report**  
**(Does not include Festival) \*As of May 31, 2020**

May 2020 Income	May 2020 Expenses	Monthly Balance	May 2019 Income	May 2019 Expenses	May 2019 Balance
\$27,197.00	\$32,194.58	--\$4,997.58	\$18,193.00	\$30,754.59	--\$12,561.59

2020 YTD Income	2020 YTD Expense	2020 YTD Balance	2019 YTD Inc	2019 YTD Ex	2019 YTD Bal
\$156,840.60	\$142,362.03	\$14,478.57	\$152,800.60	\$151,591.18	\$1,209.42

Stewardship Report

May Stewardship Income	May Stewardship Goal	Difference goal/income	YTD Stewardship Income	YTD Stewardship Goal	Difference goal/income
\$25,749.00	\$23,000.00	\$2,749.00	\$130,099.00	\$125,000.00	\$5,099.00









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

### The Confession of Faith

#### The Nicene Creed

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

#### ΤΟ ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ

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

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



Saint Andrew Greek Orthodox Church  
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South Bend, IN 46635

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Fax: 574.277.4689

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## Our Holy Mission

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

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