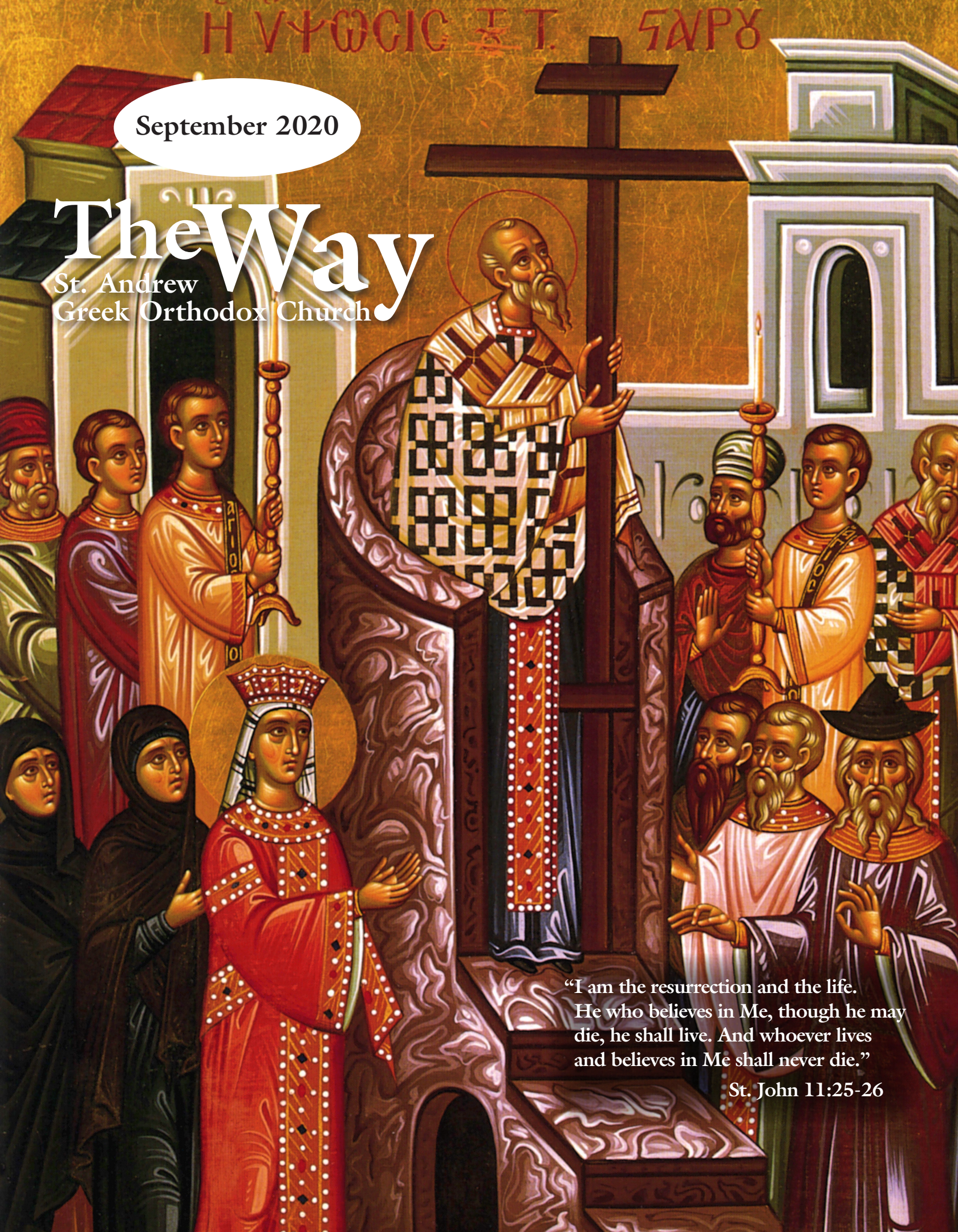


Η ΥΨΩΣΙΣ ΕΙΤΙ ΣΑΡΧ

September 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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ALL Information regarding Sacraments that was previously in each monthly bulletin is now on our website:
<http://saintandrewgoc.org/sacraments>

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 EXALTATION OF THE VENERABLE AND LIFE-GIVING CROSS OF CHRIST OUR LORD AND SAVIOR

Apolytikion (Dismissal) Hymn. First Tone

SAVE, O LORD, Thy people and bless Thine inheritance; grant Thou
Unto the faithful victory over adversaries. And by the power of Thy
Cross do Thou preserve Thy commonwealth.

Kontakion. Fourth Tone

THOU Who wast raised up on the Cross of Thine own will, O
Christ our God, do Thou bestow Thy compassions upon this,
Thy new commonwealth named after Thee. Gladden with Thy
Sovereign might our most Orthodox hierarchs, and vouchsafe
Them victory over every false teaching; and as Thy help in war
May they possess the weapon of peace, the trophy invincible.

Beloved in Christ our Lord,

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

The Exaltation of the Holy Cross celebrated every year on September 14th is one of the Twelve great feasts according to the Church cycle. It commemorates two historical events: first, the finding of the Life-creating Cross in the year 325 A.D. and second, its recovery from the Persians in 628 A.D.

Saint Helen, the mother of Saint Constantine the Great, when she was already advanced in years, undertook, in her great piety, the hardships of a journey to Jerusalem in search of the Holy Cross, about the year 325 A.D. A temple to Aphrodite had been raised up by the Emperor Hadrian upon Golgotha, to defile and cover with oblivion the place where the saving Passion had been, revealing the Tomb of our Lord, and three crosses, Of these, it was believed that one must be that of our Lord Jesus Christ, the other two of the thieves crucified with Him; but Saint Helen was at a loss which one might be the Holy Wood of our salvation. At the inspiration of Saint Macarius, Archbishop of Jerusalem, a lady of Jerusalem, who was already at the point of death from a certain disease, was brought to touch the crosses, and as soon as she came near to the Cross of our Lord, she was made perfectly whole. Consequently, the precious and Life-giving Cross was lifted on high, 'exalting' it, for all to see by Archbishop Macarius of Jerusalem; as he stood on the ambo, and when the people beheld it, they cried out, "Kyrie eleison" ("Lord, have mercy"). It should be noted that after its discovery, a portion of the venerable Cross was taken to Constantinople as a blessing. The rest was left in Jerusalem in the magnificent church built by Saint Helen, until the year 614 A.D. At that time, the Persians plundered Palestine and took the Holy Cross to their own country. Later, in the year 628 A.D., Emperor Heraclius set out on a military campaign, retrieved the Cross, brought it to the imperial capital of Constantinople.

With great solemnity the Life-creating Cross was transferred to the holy city of Jerusalem. Emperor Heraclius in imperial crown and royal purple carried the Holy Cross of Christ into the church of the Resurrection. With the emperor went Patriarch Zacharios. At the gates by which they ascended Golgotha, the emperor suddenly stopped and was not able to proceed farther. The holy Patriarch explained to the emperor that an Angel of the Lord was blocking his way. The emperor was told to remove his royal trappings and to walk barefooted, since He Who bore the Cross for the salvation of the world from sin had made His way to Golgotha in all humility. Then Heraclius donned plain garb, and without further hindrance, carried the Holy Cross of Jesus Christ into the church.

In a sermon on the Exaltation of the Holy and Life-creating Cross, Saint Andrew of Crete says: "The Cross exalted, and everything true gathers together, the Cross is exalted, and the city makes solemn, and the people celebrate the feast."

The Vigil for the holy Feast, one of the most moving and impressive services of the year, contains several distinguishing features. After vespers the cross, decorated with flowers and sweet-smelling basil (vasilikos), is placed upon the altar. Following the Gospel reading at Orthros (Matins), the faithful chant, "Having beheld the Resurrection of Christ..." usually chanted only during Saturday night vigils. At the end of the Great Doxology, to the slow chanting of the Trisagion—"Holy God, Holy Mighty, Holy Immortal, have mercy on us"—the priest, carrying the Cross on his head, brings it out from the holy altar and places it on an analogion in the center of the church. He censes the cross on all four sides, and everyone prostrates before it to the chanting of the hymn: "Before Thy Cross, we bow down, O Master, and Thy Holy Resurrection we glorify." Then the faithful, following the celebrants, venerate the Holy Cross in turn, making three full prostrations. The Cross remains in the center of the church until the Apodosis or leave-taking" of the Feast on September 21st.

In cathedrals and monasteries the adoration is preceded by the ceremony of exalting the Cross. After the Cross is brought out from the holy altar, the bishop or archimandrite takes it up in his hands and raises it on high. Then, as the people chant "Kyrie eleison" a hundred times, he slowly lowers the cross nearly to the ground and just as slowly raises it. This is done five times as the celebrant priest faces first east, then west, south, north and east again, signifying that "the Cross is the guardian of the whole world" and through it "the world is sanctified." In some churches the cross has rose water poured over it during these exaltations. The flowers are distributed to the faithful at the conclusion of the service.

Although it is one of the major Church Feasts, the Exaltation is always kept as a strict fast day, because together with the joy of the finding of the Cross, this great "weapon of peace and sign of victory," we are also reminded of the sufferings which our Lord endured in being crucified.

The Orthodox Christian ends his evening prayers with a prayer to the Venerable and Life-giving Cross: "...As wax melts from the presence of fire, so let the demons perish from the presence of those who love God and who sign themselves with the Sign of the Cross..." When properly applied, the sign of the cross is a most formidable weapon in a Christian's armor.

The power of the cross in the unseen warfare with the demons is illustrated in countless lives of Saints. One of the most striking examples is found in the life of the holy martyrs, Saints Cyprian and Justine. An expert sorcerer before his conversion, Saint Cyprian was engaged by a pagan youth to use his magic in order to seduce the Christian maid Justina. But even with the help of the prince of demons, the sorcerer was powerless before the maiden who "fled to the defense of the Cross of the Lord and placed it on her forehead," causing the demons to depart in shame. This brought Cyprian to his senses, and he railed at the evil one whom he had served for so long: "O destroyer and deceiver of all...Now I have discovered your infirmity. For if you fear even the shadow of the Cross and tremble at the Name of Christ, then what will you do when Christ Himself comes to you?" Furious at Cyprian's rebuke, the devil began to beat and strangle him. Already scarcely alive, Cyprian "remembered the sign of the Cross, by the power of which Justina had opposed all the demon's power, and he cried out: "O God of Justina, help me!" Then, raising his hand, he made the sign of the Cross, and the devil immediately leaped away from him like an arrow shot from a bow."

The blessing, protection and power of the Cross is given to each and every Christian. But just as a soldier must learn to properly wield his weapons in battle, so a warrior of Christ must learn how correctly to make the sign of the cross. A shield has no effect if carelessly waved about in the air. Likewise, there are many who receive no benefit from the sign of the Cross because they make it mechanically or haphazardly and without either faith or conviction.

The cross, once a tool of death, has become a means of life, an instrument of our salvation; it gives strength to resist temptation, to refrain from evil actions; it dispels fear. If we learn to use the cross effectively, we shall come through experience to understand the holy Apostle's words: "But God forbid that I should glory save IN THE CROSS OF OUR LORD JESUS CHRIST." (Galatians 6:14).

With sincere agape in His Holy Diakonia,

The sinner and unworthy servant of God
+Father George

Ecclesiastical Calendar

| | | | |
|-------------|--|-------------|--|
| Tue, Sep 1 | Ecclesiastical New Year 10:00 Divine Liturgy | Fri, Sep 18 | Paraklesis to Theotokos 10am at Holy Dormition |
| Fri, Sep 4 | Paraklesis to the Theotokos 10am at Holy Dormition | Sat, Sep 19 | Great Vespers 5pm |
| Sat, Sep 5 | Great Vespers 5pm | Sun, Sep 20 | Sunday After Holy Cross 9:00 Orthros 10:00 Divine Liturgy |
| Sun, Sep 6 | Thirteenth Sunday of Matthew 9:00 Orthros 10:00 Divine Liturgy | Wed, Sep 23 | Conception of St. John the Baptist 10:00 Divine Liturgy |
| Tue, Sep 8 | Nativity of the Theotokos 10:00 Divine Liturgy | Fri, Sep 25 | Paraklesis to Theotokos 10am at Holy Dormition |
| Fri, Sep 11 | Paraklesis to the Theotokos 10am at Holy Dormition Chapel | Sat, Sep 26 | Falling Asleep of St. John the Theologian 10:00 Divine Liturgy Great Vespers 5pm |
| Sat, Sep 12 | Great Vespers 5pm | Sun, Sep 27 | First Sunday of Luke 9:00 Orthros 10:00 Divine Liturgy |
| Sun, Sep 13 | Sunday Before Holy Cross 9:00 Orthros 10:00 Divine Liturgy | | |
| Mon, Sep 14 | Holy Cross 10:00 Divine Liturgy | | |

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).

THE ELEVATION OF THE HOLY CROSS **(September 14th)**

The Elevation of the Holy Cross, celebrated on the 14th of September, commemorates the finding of Christ's Cross by Saint Helen, the mother of Emperor Constantine the Great in the 4th century, and, after it was taken by the Persians, of its recovery by the Emperor Heraclius in the 7th century at which time it was "elevated" in the Church of the Resurrection in Jerusalem. From this latter events the "universal elevation" of the Holy Cross was celebrated annually in all of the churches of the Christian Empire.

The day of the Elevation of the Cross became, as it were, the national holiday of the Eastern Christian Empire similar to the 4th of July in the United States. The Holy Cross, the official emblem of the Empire which was placed on all public buildings and uniforms, was officially elevated on this day by the bishops and priests. They blessed the four directions of the universe with the Cross, while the faithful repeated the chanting of "Kyrie Eleison" ("Lord have mercy"). This ritual is still done in the churches today after the solemn presentation and elevation of the Cross at the end of the Vigil service of the holy day following the Great Doxology of Matins or at the end of the Divine Liturgy.

The troparion (hymn) of the feast which was, one might say, the "national anthem" sung on all public occasions in the Christian Empire of Byzantium and Russia, originally petitioned God to save the people, to grant victory in war and to preserve the Empire "by the virtue of the Cross". Today the troparion, and all the hymns of the day, are "spiritualized" as the "adversaries" become the spiritual wicked and sinful including the devil and his armies, and "Orthodox Christians" replace the names of ruling officials of the Empire.

"O Lord, save Thy people and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by the virtue of Thy Cross, preserve Thy habitation" (Troparion)

"As Thou was mercifully crucified for our sake, grant mercy to those who are called by Thy name; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Thy weapon of peace".
(Kontakon).

The holy day of the Elevation of the Cross, although it has an obviously "political" origin, has a place of great significance in the Church today. It remains with us as a day of fasting and prayer, a day when we recall that the Cross is the only sign worthy of our total allegiance, and that our salvation comes not by "victories" of any earthly sort but by the only true and lasting victory of the crucifixion of Christ and our co-crucifixion with Him.

When we elevate the Cross and bow down before it in veneration and worship to God, we proclaim that we belong to the Kingdom "not of this world," and that our only true and enduring citizenship is with the Saints in the "city of God" (Ephesians 2:19; Hebrews 11:10; Revelation 21-22).

The Holy Cross reminds us of the Passion of our Lord and Savior Jesus Christ, and by presenting to us His example, it encourages us to follow Him in the struggle and sacrifice, being refreshed, assured, and comforted. In other words, we must experience what the Lord experienced during His Passion – being humiliated in a shameful manner. The Holy Cross teaches us that through pain and suffering we shall see the fulfillment of our hopes: the heavenly inheritance and eternal glory.

By His divinity He made the Cross the sign of the new life. Our cross is through baptism and repentance. For this reason we become communicants of His Cross by our baptism, life, struggle and suffering for the sake of Jesus. We cross ourselves all the time – before kissing an icon, when we pray, before we eat, to express the daily

experience of the Cross. It is the power of God! The Cross to the unbelievers is foolishness, but to us believers it is the power of God. Every action of Christ, including all His working of miracles, was truly great and wonderful. But of all things the most wonderful is His honorable Cross. For by nothing else, except by the Cross of our Lord Jesus Christ, death has been brought low, death has been despoiled and resurrection bestowed. The power given us by the death of Christ, that is to say the Cross has clothed us with the wisdom and power and Grace of God. This we have been given as a sign on our forehead, just as Israel was given circumcision. For by it, we faithful are set apart from the skeptics and we are recognized apart from unbelievers.

So the honorable and most truly venerable Cross, upon which Christ offered Himself as a sacrifice for us, is itself to be adored because it has been sanctified by contact with His Sacred Body and Blood. We have pieces of this most honorable and holy wood as a relic because it touched the humanity and the sacred divinity of Our Lord and Savior.

We also adore the likeness of the most honorable and life-giving Cross, even though it is made of another material. We do not honor the material, but the likeness as a symbol of Christ. We preach Christ crucified. Therefore, the sign of Christ in the Cross is to be adored, for wherever the sign may be, there He will be too. If the form of the cross should happen to be destroyed however, the material from which the cross was composed is not be adored, even if it was of gold or precious stones. We honor the material as a sign of Christ, for wherever the sign is, Christ is there. We also trace this sign upon our bodies and thereby ourselves. Thus we adore everything that has reference to god, although it is to Him that we direct the worship.

Deny yourself and carry your cross daily. To build a godly life you must understand the depth of carrying your cross daily. Read the Holy Scripture with faith open your heart to the Grace of the Holy Spirit. The life of the Church is in reading, living and praying altogether. Carry your cross silently as Christ did. Carry your cross of poverty, sadness, agony, anxiety, despair or sickness. Carry your cross of the vices gluttony, fornication, adultery, avarice, anger, hate, negligence or pride. We must struggle and not give up. The Holy Cross of Christ leads us to joy and salvation.

**Πώς βρέθηκε και υψώθηκε
Ο Τίμιος Σταυρός
Πότε υψώνεται αληθινά
Ο Τίμιος Σταυρός
Του κ.Π.Μ. Σωτήρχου**

Δυο φορές τον χρόνο εορτάζει πανηγυρικά η Εκκλησία μας τον Τίμιον Σταυρόν. Μιά για την ανεύρεση του τήν 6ην Μαρτίου του 326 μ.Χ. και μία κατά τήν Ύψωση του την 14ην Σεπτεμβρίου, στα εγκαίνια του Ναού της Αναστάσεως, πού υπάρχει σήμερα. Το σημαντικό, και όχι πολύ γνωστόν, στον διπλόν αυτόν εορτασμόν είναι το γεγονός ότι αποκαλύπτεται άλλο ένα μέγα μυστήριο της απερίγραπτης αγάπης του Θεού για τόν άνθρωπο και μάλιστα κατά την θεία λατρεία, πού ενώνει την γη με τον ουρανό.

Το γεγονός αυτό εκφράζει επιγραμματικά την σωτηρία του εκπεσμένου ανθρώπου, τον οποίον παίρνει από τήν Κόλαση της πώσεως του και τον θρονιάζει πάλι μέσα στό Παράδεισο της αιωνίας αγάπης. Πιό συγκεκριμένα, παίρνει με την σταυρική Του θυσία τον προδότη Ιούδα τον Ισκαριώτη, πού αντιπροσωπεύει όλην τήν προδοσία του ανθρωπίνου γένους και την αμέτρητη αγνωμοσύνη του έναντι του Σωτήρος Χριστού, και οδηγεί σε άλλον Ιούδα, επίσης Εβραίων, που έγινε οδηγός στην ανεύρεση του Τιμίου Σταυρού και φανερώνει την μεταστροφή και την μετάνοια του ανθρώπου και την πορεία του στην αγιότητα. Οπως ακριβώς έγινε και με τον δεύτερον αυτόν Ιούδα, που πίστεψε, μετανόησε και έγινε Χριστιανός με το όνομα Κυριάκος. Αργότερα έγινε κληρικός και Επίσκοπος Ιεροσολύμων, μετά τον Πατριάρχη Μακάριον, και

αφού μαρτύρησε, μαζί με την μητέρα του Άννα, μπήκε στο Αγιολόγιον της Εκκλησίας και η ετήσια μνήμη του εορτάζεται την 28ην Οκτωβρίου.

Το «Συναξάρι» της ημέρας αυτής αναφέρει: «Τη αυτή ημέρα Μνήμη του Αγίου Ιερομάρτυρος Κυριακού του φανερώσαντος τον Τίμιον Σταυρόν, επί της Βασιλείας Κωνσταντίνου του Μεγάλου και Ελένης της αυτού μητρός». Και για την μητέρα του Άννα, που γιορτάζει την ίδια μέρα: «Τή αυτή ημέρα, η μήτηρ του Άγιου Κυριακού Άννα, λαμπάσι φλεχθεισα και ξεσθεισα ετελειώθη». Και λίγα για τον βίον του:

«Ο Άγιος Κυριάκος, πρώην Ιούδας, μετά την φανέρωση του Τιμίου Σταυρούπίστευσε, εβαπτίσθη Χριστιανός και έγινε, όπως προαναφέραμε, Επίσκοπος Ιεροσολύμων και έζησε ως τις ημέρες του ειδωλολάτρη αυτοκράτορα Ιουλιανού του Παραβάτη. Αυτός όταν έφθασε στα Ιεροσόλυμα, μετά την εκστρατεία του κατά των Περσών, έμαθε για τον Άγιον Κυριακόν τι ήταν και τι έγινε και τον διέταξε αυστηρά να θυσιάση στα είδωλα. Ο Άγιος, όμως, αρνήθηκε αποφασιστικά και ήλεγξε με τόλμη την ειδωλολατρία του Ιουλιανού. Τότε εκείνος διέταξε να του κόψουν το δεξί του χέρι, διότι καθώς είπε: «Πολλές επιστολές έχει γράψει το χέρι αυτό, με αποτέλεσμα να απομακρυνθούν πολλοί από τα είδωλα του Δωδεκαθέου». Ύστερα διέταξε να ρίξουν λιωμένο μολύβι μέσα στο στόμα του Αγίου, που ομολογούσε και δοξολογούσε τον Χριστόν και στη συνέχεια τον έβαλαν οι δήμιοι μπρούμυτα σε πυρακτωμένη σιδερένια κλίνη, που ήταν ένα από τα όργανα βασανισμού των Χριστιανών.

Όταν ήλθε η μητέρα του, που είχε γίνει και αυτή Χριστιανή, στον τόπον του μαρτυρίου του παιδιού της, ο Ιουλιανός διέταξε να την κρεμάσουν από τα μαλλιά και να σκίζουν το κορμί της με σιδερένια νύχια, που ήταν κι αυτό άλλο ένα εργαλείο βασανισμού των Χριστιανών, και αφού την έκαιγαν με αναμμένες λαμπάδες, παρέδωσε το πνεύμα της στον Κύριον. Ύστερα έρριξαν τον Άγιον Κυριακόν, σε ένα μεγάλο καμίνι, τον εθανάτωσαν με ξίφος, κόβοντας το κεφάλι του».

Η ανεύρεση και ύψωση του Τιμίου Σταυρού, που είναι η σημαία του ανθρωπίνου γένους, έγινε με τρόπον θαυμαστόν και υπερθαύμαστον από την Αγίαν Ελένη την Ισαπόστολον, που είχε μεταβή για προσκύνηση στους Άγιους Τόπους και με την ρητήν εντολήν του γιου της αυτοκράτορος Κωνσταντίνου να βρή τον Τίμιον Σταυρόν, τον οποίον είχαν εξαφανίσει οι αντίχρηστοι και οι ειδωλολάτρες. Είχαν ρίξει και τους τρεις σταυρούς σε έναν βαθύ λάκκον και τον σκέπασαν με χώματα και πέτρες και πολλά σκουπίδια. Εκεί έμεινε ο Τίμιος Σταυρός για περισσότερα από τριακόσια χρόνια.

Όταν η Αγία Ελένη με τους συνοδούς της άρχισε τις έρευνες, μια νεαρή Εβραιοπούλα οδήγησε την Βασιλομήτορα στον Ιούδα, που έμενε στα Ιεροσόλυμα, διότι εκείνος ε γνώριζε την τοποθεσία, όπου είχαν ρίξει τους τρεις σταυρούς. Εκεί μάλιστα φύτρωνε κάθε χρόνο μόνο του και το ευωδιαστό «βασιλικό χόρτο», αυτό, που λέγεται και σήμερα βασιλικός. Πήγε, λοιπόν, η Αγία Ελένη στην τοποθεσία αυτή και πρίν δώση εντολή να αρχίσουν οι ανασκαφές, γονάτισε και προσευχήθηκε θερμά στον Χριστόν. Μόλις όμως σηκώθηκε στα πόδια της και πριν να πει μια λέξη, έγινε μέγας σεισμός, μόνον στο σημείον αυτό, και το έδαφος σχίστηκε σε μεγάλο βάθος. Τότε άρχισαν αμέσως οι ανασκαφές και σε λίγη ώρα βρέθηκαν και οι τρεις σταυροί, προς γενικήν κατάπληξιν όλων των παρισταμένων.

Όλοι έκλαιγαν από χαρά και άλλοι δόξαζαν τον Θεόν και πρεσεύχονταν. Η στιγμή ήταν μοναδική και πανίερη. Καθάρισαν τους τρεις σταυρούς από τα χώματα, μολονότι, βρέθηκαν σε ένα κοίλωμα της γης και ήταν καλά προστατευμένοι. Δέν ήξεραν όμως ποιος από τούς τρεις ήταν ο Σταυρός επάνω στον οποίον σταυρώθηκε ο Χριστός. Εκεί κοντά βρισκόταν σε μια καλύβα μια ετοιμοθάνατη γυναίκα, που έπασχε ασθένεια. Η Αγία Ελένη σκέφθηκε αμέσως ότι ο πραγματικός Τίμιος Σταυρός θα θερέπευε αμέσως την γυναίκα, εάν της έβαζαν πάνω της τον Σταυρόν του Κυρίου. Έτσι έβαλαν διαδοχικά τους δύο πρώτους σταυρούς, αλλά χωρίς κανένα αποτέλεσμα. Μόλις όμως έβαλαν στο σώμα της τον τρίτον Σταυρόν, η ετοιμοθάνατη γυναίκα έγινε αμέσως καλά και σηκώθηκε στα πόδια της. Έτσι αποδείχτηκε ότι αυτός ήταν ο

πραγματικός Τίμιος Σταυρός. Και όπως γράφει και ο Ευθύμιος Ζυγαβηνός στον Σταυρόν του Κυρίου υπήρχε και η μικρή σανίδα με την επιγραφή «I.N.B.I.» (Ιησούς Ναζωραίος Βασιλεύς Ιουδαίων), πού είχε βάλει ο Πόντιος Πιλάτος.

Αμέσως μετά την ανεύρεση του Τιμίου Σταυρού η Αγία Ελένη, έχτισε (στον Γολγοθά τον Ναόν της Αναστάσεως και στην συνέχεια τον Ναόν της Γεννήσεως στο Σπήλαιον της Βηθλεέμ και τον Ναόν του Όρους των Ελαίων. Και όταν ο Πατριάρχης Μακάριος έστησε τον Τιμίον Σταυρόν στον ναόν του Πατριαρχείου για προσκύνηση από τον πιστόν λαόν, ήταν η 14η Σεπτεμβρίου του 326 και γι' αυτό καθιερώθηκε από τότε να εορτάζεται το γεγονός της Ύψωσεως του Τιμίου και Ζωοποιού Σταυρού από την Εκκλησίαν την ημέραν αυτήν. Την ίδιαν ημέρα εορτάζεται και η δεύτερη Ύψωση του Τιμίου Σταυρού, που έγινε από τον αυτοκράτορα Ηράκλειον (628 μ.Χ.), όταν ενίκησε τους Πέρσες, οι οποίοι είχαν κλέψει τον Τιμίον Σταυρόν από τα Ιεροσόλυμα. Σήμερα το μεγαλύτερον τεμάχιον του Τιμίου Σταυρού διασώζεται στον Άγιον Όρος, στην Ι. Μονή Ξηροποτάμου.

«Η ύψωση του Τιμίου Σταυρού, παιδιά μου, δεν γίνεται μόνον κατά την εορτήν της 14ης Σεπτεμβρίου, αλλά κάθε φορά, πού μετανοεί μια ψυχή και πηγαίνει κοντά στον Χριστόν. Μας το είπε ο ίδιος ο Θεάνθρωπος: «Λέγω δε υμίν ότι ούτω χαρά έσται εν τω ουρανώ επί ενί αμαρτωλώ μετανοούντι» (Λουκ. ΙΕ΄7). Γιατί η Ύψωση του Τιμίου Σταυρού φανερώνει τον θρίαμβον της θυσιαστικής αγάπης και αυτός ο θρίαμβος αποτελεί μεγάλη χαρά στον ουρανόν του Θεού και γίνεται κάθε φορά, που μετανοεί αληθινά ένας άνθρωπος. Γι' αυτό ας μετανοούμε όλοι μας συνεχώς και αληθινά, για να κυρίαρχη πάντοτε η χαρά και στην γη και στον ουρανόν. Αμήν».

Philanthropy at Saint Andrew

Our local Philoptochos Chapter would like to extend a very heartfelt Thank You! to several parishioners who have donated money to our group, during this time when we are unable to have fundraisers.

We deeply appreciate your generosity, and please rest assured your donations are supporting local humanitarian projects or the national Philoptochos programs which we are committed to supporting each year.



We are still only focused on having masks made and distributing them to local community service organizations on behalf of Saint Andrew as a whole (not just our group).

I want to remind everyone that if you are experiencing overwhelming life challenges, the Metropolis Philanthropy Fund, sponsored by the Metropolis Philoptochos organization, and our local dollars which we donate each year to this cause, may be able to help you. Please approach Father with your situation, or send an email to philoptochos.sb@gmail.com.

Thank you again for supporting Saint Andrew's philanthropic outreach programs.

Bookstore

Pray everyone has had a safe and healthy summer.

If you would like to begin or add to your home church altar we can help you.

- Icon
- Incense burner
- Incense
- Prayer book
- Bible
- Charcoal

Remember us as you shop for any upcoming special occasions.

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

THE GOOD SAMARITANS OF ST. ANDREW GREEK ORTHODOX CHURCH

Scholarship Recipients and Other General Information

Good Samaritan Scholarship Recipients

Since 1999, thirty-one scholarships have been awarded by the Good Samaritans to graduating seniors of the Sunday School and to college students totaling more than \$18,600.

We are pleased to announce this year's 2020 Good Samaritan Scholarship recipients:

Angelina Turley, daughter of Adam and Connie Turley will attend Purdue University, West Lafayette, Indiana this fall beginning her academic career in pharmacy.

Panagiotis Kurtis, son of Christ and Pam Kurtis will attend Creighton University, Omaha Nebraska, pursuing a career in Nursing.

On behalf of the Good Samaritans we wish them both the best as they begin a new chapter in their lives. May God always be with you.

General Information

In keeping with the mission of the Good Samaritans, our members enthusiastically supported the appeal when parishioners were asked to give additional monies to St. Andrew because of the loss of festival revenue due to COVID 19.

After discussing various options, the Good Samaritans, through an email ballot voted to give a monetary donation to help with the daily budgetary needs of St Andrew.

A pledge of \$1,200 for the 2020 calendar year was made. The pledge has been given to St. Andrew in three payments of \$400 each.

∞∞∞∞

Recently an appeal was made by Father George for monies for the discretionary fund. A donation was made to this worthy cause.

∞∞∞∞

We express our thanks to all those who so kindly support the Good Samaritans. Your continued generosity allows us to help our beloved St. Andrew community.

Offertory Schedule

| | |
|----------------|----------|
| Sunday, Sep 6 | Group #1 |
| Sunday, Sep 13 | Group #2 |
| Sunday, Sep 20 | Group #1 |
| Sunday, Sep 27 | Group #2 |

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**. 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

Prosforo Schedule

| | |
|----------------|--------------------|
| Sunday, Sep 6 | |
| Sunday, Sep 13 | Anthoula Kanalos |
| Sunday, Sep 20 | Sigrid Thanos |
| Sunday, Sep 27 | Neovi Karakatsanis |

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

2020 PLEDGED STEWARDS

| | | |
|----------------------------------|-------------------------------------|----------------------------------|
| Mr. & Mrs. Tom Allen | Mr. & Mrs. Nick Anagnos | Mr. Manolis Anagnostou |
| Mr. & Mrs. Leon Andrews | Mrs. Maria Angelos | Miss Lily Antsaklis |
| Dr. & Dr. Panos Antsaklis | Mrs. Esther Arvanitis | Mr. & Mrs. Pano Arvanitis |
| Ms. Tina Assimos | Miss Leah Bechaka | Mr. Terry Bechaka |
| Mr. & Mrs. George Bilonis | Miss Joanna Bilonis | Mr. & Mrs. Louie Bilonis |
| Mr. & Mrs. Peter Bilonis | Mr. & Mrs. Tasos Bilonis | Mrs. Dina Blatter |
| Mr. & Mrs. Larry Bonnell | Mrs. Christine Callas | Mr. George Callas |
| Mr. & Mrs. John Carroll | Mrs. Ruth Carroll | Mrs. Christine Christ |
| Mr. & Mrs. Chris Christodoulakis | Mr. & Mrs. Andreas Christodoulides | Mr. Costas Christodoulides |
| Mr. Christos Christodoulides | Mr. George Christodoulides | Mr. & Mrs. Steve Christodoulides |
| Mr. & Mrs. Dain Crawford | Mr. Jerry DiPietro | Mr. Paul Domer |
| Mrs. Liz Farr | Mrs. Mary Helen Galucci | Mr. & Mrs. Nick Gevas |
| Mr. & Mrs. Nick Giannakakis' | Mr. & Mrs. Vasilios Giannakakis | Mr. & Mrs. Bill Gikopoulos |
| Mrs. Krista Hawthorne | Mrs. Maxine Hendricks | Mr. & Mrs. Alex Himonas |
| Mrs. Artemis Hoke | Mr. & Mrs. Bill Hostetler | Mr. & Mrs. Dean Kanalos |
| Mr. Terry Karaszewski | Mr. & Mrs. Chris Katris | Mr. & Mrs. Gus Katris |
| Mrs. Aliko Antonis Katsaris | Mr. & Mrs. Hristos Kirgios | Fr. George & Pres. Elaine |
| Miss Mariam Konstantopoulos | Mr. Stefan Konstantopulos | Ms. Penny Korakis |
| Mr. Emmanuel Koucouthakis | Mr. Gus Koucouthakis | Mrs. Mike Kristos |
| Mr. & Mrs. Christ Kurtis | Mr. & Mrs. Bill Lampos | Mrs. Janice Lampos |
| Mrs. Catherine Leonakis | Mr. & Mrs. Nick Limberopoulos | Mr. & Mrs. Nick P. Limberopoulos |
| Mr. & Mrs. John Madias | Mrs. Angela Magrames | Mr. & Mrs. Jim Martino |
| Mr. Mattheos Mattheos | Mr. & Mrs. Kurt Metros | Dr. & Mrs. George Mighion |
| Mr. Sam Moskolis | Mr. & Mrs. Eleas Mudis | Mr. & Mrs. Tony Muffoletto |
| Mr. & Mrs. Tom Napoleon | Mr. George Nazaroff | Mr. & Mrs. Panos Niarchos |
| Dr. & Mrs. Robert Nolan | Miss Athena Pagedas | Miss Anna Pappas |
| Miss Aphro Pappas | Mr. Ted Poledor | Mr. Mattheos Popyk |
| Mr. & Mrs. Mike Popyk | Dr. & Mrs. Geoffrey Rogers | Mrs. Nick Rorres |
| Mr. & Mrs. Sam Samoilis | Mrs. Toula Sarantos | Mr. & Dr. Mike Schlitt |
| Mrs. Elaine Stangas | Mr. & Mrs. George Stangas | Miss Peri Stangas |
| Miss Connie Stavropulos | Mr. & Mrs. Jim Stavros | Mr. & Mrs. Patrick Stepien |
| Mr. & Mrs. Chris Strafford | Ms. Nicole Sullo | Mr. & Mrs. Jonathan Swarts |
| Miss Faneromeni Talia | Mr. & Mrs. Thanasis Terezis | Mr. & Mrs. Nick Thanos |
| Mr. & Mrs. Brian Thorpe | Mr. Angelos Thrapsimis | Mr. & Mrs. Alexis Torrance |
| Mr. & Mrs. Adam Turley | Mr. & Gregory Tyler | Mr. & Mrs. Phil Verhamme |
| Mrs. Eirene Walsh | Mr. & Mrs. Christopher Wedrychowicz | |

We have received 107 pledges totaling \$132,333. Our 2020 Stewardship goal is \$310,000

Thank you to all the parishioners who have responded to the appeal. You have donated \$55,550 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.



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.

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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.