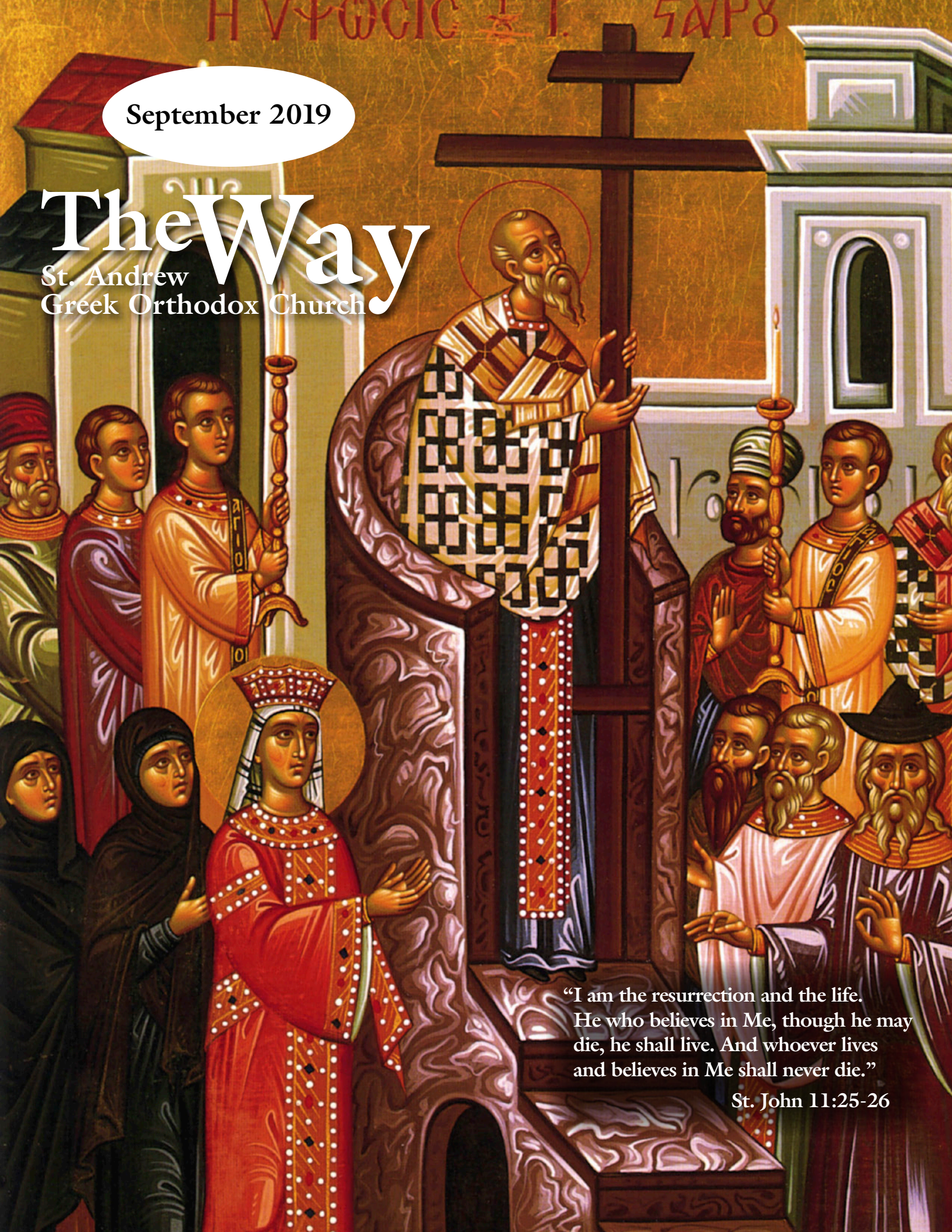


September 2019

# 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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Under the auspices of the Greek Orthodox Metropolis of Chicago

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 Stefan Konstantopoulos.....273-1592  
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 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  
**OCF -Becca Georgiadis.....724-996-5012**  
**Philoptochos – Spyro Sinis-Terezis.....404-1184**  
**Prosforo – Office.....277-4688**

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 Angela Magrames.....259-4068  
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**Library – Janice Lampos.....247-1591**  
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**School of Mediterrean Cookery –**  
 Spyrihoula Sinis-Terezis.....404-1184  
**Stewardship - Spyro Sinis-Terezis.....404-1184**

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 \*Chris Strafford, V. Pres.....273-1887  
 \*George Callas, Tres.....271-9542  
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*Esther Arvanitis	*Hristos Kirgios
*Kelly Popyk	John Madias
Thanasis Terezis	Nick Thanos
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*\*Denotes term expires end of 2019*

**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

## EXALTATION OF THE HOLY CROSS SEPTEMBER 14<sup>TH</sup>

The Holy Feast of the Universal Exaltation of the Precious and Life-Giving Cross is celebrated each year on September 14<sup>th</sup>. The Feast commemorates the finding of the True Cross of Our Lord and Savior Jesus Christ by Saint Helen, the mother of Emperor and Saint Constantine the Great.

In the twentieth year of his reign (326 A.D.), the Emperor Constantine sent his mother Saint Helen to Jerusalem to venerate the holy places and to find the site of the Holy Sepulchre and of the Cross. Relying upon the oral tradition of the faithful, Saint Helen found the precious Cross together with the crosses of the two thieves crucified with our Lord. However, St. Helen had no way of determining which was the Cross of Christ.

With the healing of a dying woman who touched one of the crosses, Patriarch Macarius of Jerusalem identified the True Cross of Christ. Saint Helen and her court venerated the Precious and Life-Giving Cross along with many others who came to see this great instrument of Redemption.

The Patriarch mounted the ambo (pulpit) and lifted the Holy Cross with both hands so that all of the faithful gathered could see it. The crowd responded with “Kyrie eleison”, “Lord, have mercy”.

This became the occasion of the institution in all of the Churches of the Exaltation of the Precious and Holy Cross, not only in memory of the event of the finding of the Cross, but also to celebrate how an instrument of shame and torture overcame death and bring salvation and eternal life.

The Feast is an opportunity outside of the observance of Holy and Great Week to celebrate the full significance of the victory of the Cross over the powers of the world, and the triumph of the wisdom of God through the Cross over the wisdom of the world. This Feast also gives the Church an opportunity to relish the full glory of the Holy Cross as a source of Light, hope, and victory for Christ’s followers. It is also a time to celebrate the universality of the work of the redemption accomplished through the Precious and Holy Cross: the entire universe is seen through the Light of the Cross, the new Tree of Life which provides nourishment for those who have been redeemed in Christ.

This, then, is the wisdom and power of God, to triumph through weakness, to raise up through humility and to enrich through poverty. It is not only the word and mystery of the Cross which is divine and to be venerated, but also a sign, because it’s a holy seal, saving and venerable, sanctifying and perfecting the supernatural and ineffable good things which have been activated in the human race of God, the destruction of the curse and condemnation, remover of mortality and death, provider of eternal life and blessing, the tree of salvation, the royal scepter the divine trophy against visible and invisible enemies. The Lord’s Cross represents the whole dispensation of His bodily presence and contains the whole of the mystery contained therein, it extends to the ends of the earth, embracing everything above, below, around and between. The Lord Himself, when He was going to ascend the Cross, openly referred to it as His lifting up and His glory (St. John 3:14-15). And He announced that in His Coming and manifestation in the future, THIS SIGN OF THE SON OF MAN, WOULD COME WITH GREAT POWER AND GLORY (St. Matthew 24:30).

Η Υψωση του Τιμίου Σταυρού

Ο Άγιος Κωνσταντίνος ο Μέγας και Ισαπόστολος, πριν γίνει μονοκράτορας στη Ρωμαϊκή Αυτοκρατορία, βρισκόταν σε πόλεμο με τους συβασίλεις του. Κάποια φορά, πριν από μια σημαντική μάχη, γνωρίζοντας ότι οι δυνάμεις του είναι ασθενέστερες του αντιπάλου του, συλλογιζόταν τι έπρεπε να πράξει. Τότε, μέρα μεσημέρι, φάνηκε στον ουρανό το σημείο του Σταυρού, σχηματισμένο με αστέρια, και γύρω έγραφε: «Έν τούτω νίκα»,

δηλαδή «Μ' αυτό θα νικήσεις», με τη δύναμη του Σταυρού, τη θεϊκή, όχι τη δική σου. Μετά από αυτό το θαύμα ο Κωνσταντίνος πήρε θάρρος. Διέταξε μάλιστα να κατασκευασθεί ένας όμοιος χρυσός σταυρός, ώστε να προπορεύεται πάντοτε του στρατεύματος. Αμέσως όρμησε στη μάχη και νίκησε κατά κράτος τους εχθρούς του.

Μετά μάλιστα το θεϊκό όραμα και την ανέλπιστα νίκη του με τη δύναμη του Σταυρού, πίστεψε ολοκληρωτικά στον Χριστό και περίμενε την κατάλληλη στιγμή για να βαπτισθεί. Τότε έστειλε και τη μητέρα του, την Αγία Ελένη, στά Ιεροσόλυμα, μαζί με κατάλληλους ανθρώπους και πολλά χρήματα, για να αναζητήσει και να βρει το Τίμιο Ξύλο του Σταυρού πάνω στο οποίο είχε καρφωθεί το Πανάγιο Σώμα του Χριστού μας και χύθηκε το Αίμα Του, για τις αμαρτίες μας. Με τους διωγμούς των χριστιανών σχεδόν για τριακόσια χρόνια ο Σταυρός ήταν χαμένος και θαμμένος κάτω από πλήθος σκουπιδιών.

Τό έργο ήταν δύσκολο και κοπιαστικό. Η παράδοση λέει πως ευωσιαστά φυτά και πλούσιος βασιλικός οδήγησαν την Αγία Ελένη να σκάψει στο κατάλληλο σημείο. Βρέθηκαν τρεις σταυροί, του Χριστού και των δύο ληστών. Πάλι σύμφωνα με την παράδοση, ο Τίμιος Σταυρός αναγνωρίστηκε όταν μια πεθαμένη γυναίκα αναστήθηκε, μόλις την ακούμπησαν στο Σταυρό του Κυρίου.

Η Αγία Ελένη και όλοι οι αξιωματούχοι που ήταν μαζί της με πολλή πίστη και ευλάβεια προσκύνησαν τότε το Σταυρό. Ζήτησαν όμως και ο λαός με πολύ πόθο να τον δει και να τον προσκυνήσει. Ο Πατριάρχης Ιεροσολύμων Μακάριος θεώρησε ότι θε ήταν ευκαιρία να εκτεθεί ο Σταυρός σε προσκύνηση στα εγκαίνια του Ναού της Αναστάσεως που έκτιζε η Αγία Ελένη, για να συμπεριλάβει τον Πανάγιο Τάφο και τον Γολγοθά. Πράγματι, στις 13 Σεπτεμβρίου, ημέρα των εγκαίνιων, συγκεντρώθηκε πολύς κόσμος στα Ιεροσόλυμα. Την επομένη, στις 14 Σεπτεμβρίου, ο Πατριάρχης υψωσε ψηλά τον Σταυρό, για να τον δούν όλοι οι χριστιανοί, οι οποίοι άρχισαν να φωνάζουν για πολλή ώρα το Κύριε ελεήσον.

Από τότε θεσπίστηκε από τους Πατέρες της Εκκλησίας αυτή η μεγάλη γιορτή, η οποία συμπίπτει και με μια δεύτερη ύψωση που έγινε τρακόσια περίπου χρόνια αργότερα. Τό 614 μ.Χ. οι Πέρσες εϊαν καταλάβει τα μέρη εκείνα και άρπαξαν τον Τίμιο Σταυρό. Μερικά χρόνια αργότερα, το 628 μ.Χ., ο αυτοκράτορας Ηράκλειος τους νίκησε και μπόρεσε να τον επαναφέρει θριαμβευτικά.

Η Ύψωση του Τιμίου Σταυρού είναι πολύ μεγάλη γιορτή, σαν την Μεγάλη Παρασκευή, γι' αυτό είναι νηστεία, εκτός αν τύχει Σάββατο η Κυριακή, οπότε τρώγεται λάδι.

Ο Σταυρός έχει πολύ μεγάλη δύναμη, γιατί πάνω καρφώθηκε το Πανάγιο Σώμα του Χριστού και χύθηκε το Αίμα Του για τη σωτηρία όλου το κόσμου. Με τον Σταυρό ο Χριστός ξεγέλασε, νίκησε και ντρόπιασε το διάβολο, ο οποίος νόμισε ότι νίκησε, θανάτωσε κι εξαφάνισε τον Χριστό. Γι' αυτό και δεν αντέχει να βλέπει αυτό το ιερό σύμβολο, φεύγει μακριά. Ας μη ντρεπόμαστε λοιπόν να κάνουμε τον σταυρό μας σωστά και με ευλάβεια. Ας φοράμε επάνω μας σταυρό, όχι απαραίτητα χρυσό η ασημένιο, και, κυρίως ας πιστεύουμε στη δύναμή Του, στην παντοδυναμία του Χριστού.

Απολυτίκιο

Σώσον, Κύριε, τον λαόν Σου και ευλόγησον την κληρονομίαν Σου, νίκας τοις βασιλεύσι κατά βαρβάρων δωρούμενος και τον σον φυλάπτων, δια του Σταυρού Σου, πολίτευμα.

# Ecclesiastical Calendar

Sun, Sep 1	Ecclesiastical New Year 9:00 Orthros 10:00 Divine Liturgy	Tue, Sep 17	Orthros 9am Vespers 4:30pm
Tue, Sep 3	Orthros 9am Vespers 4:30pm	Wed, Sep 18	Paraklesis to St Nektarios 9am Vespers 4:30pm
Wed, Sep 4	Paraklesis to St Nektarios 9am Vespers 4:30pm	Fri, Sep 20	Paraklesis to Theotokos 10am at <b>Holy Dormition</b> Vespers 4:30pm
Fri, Sep 6	Paraklesis to the Theotokos 10am at <b>Holy Dormition</b> Vespers 4:30pm	Sat, Sep 21	Great Vespers 5pm
Sat, Sep 7	Great Vespers 5pm	Sun, Sep 22	First Sunday of Luke 9:00 Orthros 10:00 Divine Liturgy
Sun, Sep 8	Nativity of the Theotokos Sunday Before Holy Cross 9:00 Orthros 10:00 Divine Liturgy	Mon, Sep 23	Conception of St. John the Baptist 9:00 Orthros 10:00 Divine Liturgy
Mon, Sep 9	Orthros 9am Vespers 4:30pm	Tue, Sep 24	Orthros 9am Vespers 4:30pm
Tue, Sep 10	Orthros 9am Vespers 4:30pm	Wed, Sep 25	Paraklesis to St. Nektarios 9am Vespers 4:30pm
Wed, Sep 11	Paraklesis to St. Nektarios 9am Vesper 4:30pm	Thu, Sep 26	Falling Asleep of St. John the Theologian 9:00 Orthros 10:00 Divine Liturgy
Fri, Sep 13	Paraklesis to the Theotokos 10am at <b>Holy Dormition Chapel</b> Vespers 4:30pm	Fri, Sep 27	Paraklesis to Theotokos 10am at <b>Holy Dormition</b> Vespers 4:30pm
Sat, Sep 14	Exaltation of the Holy Cross 9:00 Orthros 10:00 Divine Liturgy Great Vespers 5pm	Sat, Sep 28	Great Vespers 5pm
Sun, Sep 15	Sunday after Holy Cross 9:00 Orthros 10:00 Divine Liturgy	Sun, Sep 29	Second Sunday of Luke 9:00 Orthros 10:00 Divine Liturgy
Mon, Sep 16	Orthros 9am Vespers 4:30pm	Mon, Sep 30	Orthros 9am Vespers 4:30pm

## Monthly Calendar

Sunday, Sept 15

Father George's 50<sup>th</sup> Anniversary of his Ordination to the Priesthood Luncheon, immediately following Divine Liturgy

### MARK YOUR CALENDARS

June 12-14, 2020

Greek Festival

August 16, 2020

17<sup>th</sup> Annual Holy Dormition Picnic

### 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 (home), Nick Rorres (home), Janice Lamos (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).

## Η ΚΟΙΜΗΣΙΣ ΤΗΣ ΘΕΟΤΟΚΟΥ – ΤΟ ΓΕΓΟΝΟΣ – Η ΕΟΡΤΗ

Οι Πατέρες της Εκκλησίας για την Κοίμηση

Το γεγονός της Κοιμήσεως ή Μεταστάσεως της Θεοτόκου, όπως ήταν φυσικό, δεν ενέπνευσε μόνο τους μεγάλους υμνογράφους και αγιολογούς, αλλά και πολλούς Πατέρες της Εκκλησίας μας, οι οποίοι αφιέρωσαν σ' αυτό είτε ειδικές Ομιλίες είτε αποσπάσματα – αναφορές. Άλλωστε δεν ήταν δυνατό να σημβεί διαφορετικ'ς. Στο πάνσεπτο πρόσωπο της Παναγίας «νενίκηνται της φύσεως ο όρου» σε πολλές φάσεις της ζωής της: Ούσα Παρθένος γέννησε τον Ιησού Χριστό, το δεύτερο πρόσωπο της Αγίας Τριάδος. Έμεινε Παρθένος πριν, κατά και μετά τη γέννησή Του. Είναι αιεπάρθενος. Και όταν ως άνθρωπος απέθανε και τότε νικήθηκαν «της φύσεως οι όρου», αφού «τάφος και νέκρωσις» δεν την κράτησαν στη γή, διότι «ως ζωής Μητέρα προς την ζωήν μετέστησεν, ο μήτραν οικήσας αιεπάρθενον».

Μεταξύ των μεγάλων Πατέρων της Εκκλησίας μας, ο άγιος Ιωάννης ο Δαμασκηνός (8<sup>ος</sup> αιώνας) αφιέρωσε στην Κοίμηση της Θεοτόκου τρία σπουδαία Εγκώμια, από τα οποία παραθέτουμε σε απόδοση στην νεοελληνική τα επόμενα αποσπάσματα:

«Ω, πως η πηγή της ζωής πεθαίνοντας πηγαίνει προς τη ζωή! Ω, πως εκείνη που γεννώντας ξεπέρασε του νόμους της φύσεως, τώρα θποτάσσεται στη φυσική τάξη και δέχεται θάνατο το αμόλυντο σώμα! Διότι πρέπει αυτό, αφού αφήσει κάτω το θνητό, να περιβληθεί την αθανασία, αφού ο Κύριός της δεν αρνήθηκε την πείρα του θανάτου. Γιατί πέθανε σωματικ'ς και με τον θάνατό του καταργεί το θάνατο και στη φθορά χαρίζει την αφθαρσία και τη νέκρωση την κάνει πηγή αναστάσεως. Ω, πως την ιερή ψυχή, καθώς αποχωρίζεται από το σώμα που δέχτηκε τον Θεό, την υποδέχεται με τα ίδια Του τα χέρια ο Δημιουργός του παντός, τιμώντας καθώς πρέπει εκείνην, που ενώ κατά την φύση της ήταν δούλη, σύμφωνα με το ανεξερεύντο πέλαγος της φιλανθρωπίας Του και κατά το σχέδιο Του την έκανε Μητέρα Του, και σαρκώθηκε αληθινά κι όχι ψεύτικα. Γιατί παρακολουθούσαν, όπως λέει η Παράδοση, τα παριστάμενα τάγματα των αγγέλων και περίμεναν τον αποχωρισμό σου από τούς ανθρώπους.

Ω, τι ωραιότατη εκδημία, που χαρίζει τη συνάντηση και παραμονή κοντά στον Θεό! Γιατί, παρόλο που ο Θεός σ' όλους τούς αφοσιωμένους σ' αυτόν και του θεοφόρους ανθρώπους έχει χαρίσει αυτό δο δώρο – ναι, έχει χαριστεί και το πιστεύουμε – όμως η διαφορά μεταξύ δούλων του Θεού και Μητρός είναι άπειρη. Επομένως πώς να ονομάσουμε αυτό το μυστήριο που σου συμβαίνει θάνατο; Αν και κατά τρόπο φυσικό η πανίερη και μακαρία ψυχή σου χωρίζεται από το τρισευλογημένο και άσπιλο σώμα και το σώμα σου παραδίνεται στην καθιερωμένη ταφή, εντούτοις δεν μένει νεκρό και δεν διαλύεται από την φθορά. Της Παναγίας η Παρθενία έμεινε απείραχτη όταν γεννούσε, όταν η ίδια έφευγε από την παρούσα ζωή το σώμα της διατηρήθηκε αδιάλυτο και ανεβαίνει σε πολύ ανώτερη και πιο θεϊκή ζωή, που δεν την διακόπτει ο θάνατος, αλλά συνεχίζει να υπάρχει στους ατέλειωτους αιώνες» (Εγκώμιον Α'εις την Κοίμησιν, & 10).

Και συνεχίζει ο άγιος Θεόδωρος ο Στουδίτης:

« Όταν σκέπτομαι το μεγαλείο της μεταστάσεώς σου, Παρθένε, τρομάζει από δέος το πνεύμα μου. Όταν αναλογίζομαι το θαύμα της κοιμήσεως σου, απορεί το μυαλό μου. Όταν διηγείται το μυστήριο της εκ νέου ζωής σου, δένεται η γλώσσα μου. Γιατί ποιός είναι εκείνος που θα μπορούσε να κάνει ώστε να ακουστούν επάξια όλοι οι επαινοί σου, να περιγράψει όλα τα θαύματά σου; Ποιός νους υψιπέτης θα τα διακηρύξει; Ποιά γλώσσα γλαφυρή θα πει τα σχετικά μ'εσενα, θα παραστήσει τα δικά σου, θα προβάλλει τα λόγια σου, η θα περιγράψει τις θαυμάσιες τελετές, πανηγύρεις, εορτές, διηγήσεις, εγκώμι, αφού και για το παρόν μυστήριο (της κοιμήσεώς σου) αδυνατεί να το πράξει, αποτυχαίνει, επικρίνεται;



Διότι ακριβώς υπερέχεις υπερτερείς, είσαι ασύγκριτα ανώτερη στο ύψος και το μέγεθος από τον ανώτατο πόλο, στην αγιότητα από τη λάμψη του φωτός του ηλίου, στην οικείωση της παρρησίας από την αγγελική τάξη και γενικά από την αϋλη και λογική ουσία των νοητών και νοερών δυνάμεων.

Σχετικά με την αναγκαιότητα της Κοιμήσεως, άλλος μεγάλος άγιος Πατέρας της Εκκλησίας μας, Νικόλαος ο Καβάσιλας (1322-1391/96 περίπου)

«Ήταν ανάγκη να χωριστεί η πανάγια αυτή ψυχή από το υπεράγιο εκείνο σώμα. Χωρίζεται βέβαι και ενώνεται με την ψυχή του Υιού της, ενώνεται το δεύτερο φως με το πρώτο. Αλλά και το σώμα της, αφού παρέμεινε για λίγο στη γή, έφυγε και αυτό μαζί με την ψυχή της. Γιατί έπρεπε να διαβεί απ' όλους τους δρόμους απ' τους οποίους πέρασε και ο Σωτήρας, να λάμψει στους ζωντανούς και τους νεκρούς και με όλα αυτά να αξαγιαστεί την (ανθρώπινη) φύση και να πάρει κατόπιν τη θέση που της αρμόζει. Έτσι λοιπόν δέχθηκε το σώμα της για λίγο ο τάφος, αλλά δέχθηκε και ο ουρανός την κοινή εκείνη γή, το πνευματικό σώμα, το θησαυρό της ζωής μας, που είναι σεμνότερο απ' τους αγγέλους και αγιότερο απ' τους αρχαγγέλους. Έτσι ξαναδόθηκε ο θρόνος στο Βασιλιά, ο παράδοσος στο ξύλο της ζωής, ο δίσκος στο φώς, το δέντρο στομ καρπό, η Μητέρα στον Υιό, αντιπρόσωπος του ανθρώπινου γένους καθόλα άξια.»

Και τέλος, ο άγιος Μάρκος, επίσκοπος Εφέσου, ο Ευγενικός (1392-1444/45), σε μια αποστροφή λόγου του λέει τα εξής χαρακτηριστικά:

«Νέκρωσιν η της ζωής μητέρα δέχεται, και τάφω τεθείσα, μετά τρίτην ημέραν ευκλεώς εξανίσταται εις αιώνας τω Υιώ συμβασιλεύουσα και αιτούσα την των πταισμάτων ημών άφεσιν».

[Από το Βιβλίο του θεολόγου Ευαγγέλου Λέκκου: «Η Κοίμησις της Θεοτόκου – Το γεγονός – Η εορτή» ]

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Η νηστεία του Δεκαπενταυγούστου

Τά είδη που νηστεύουμε είναι:

1. Κρέας
2. Γαλακτοκομικά
3. Ψάρι (με εξαίρεση την γιορτή του Σωτήρος στις 6 Αυγούστου).
4. Λάδι (επιτρέπεται μόνο το Σάββατο και την Κυριακή)
5. Αλκοόλ (ισχύει ότι και για το λάδι)

Dear St Andrew Church School Parents,

Church School will begin on **SEPTEMBER 8<sup>th</sup>**. We are very excited about the new school year and are looking forward to welcoming our students back!

**REGISTRATION AND FEES:** We will be doing registration online again this year with the option to pay online. We are asking for a \$15 fee per child. We will have a computer available at church for the first few Sundays after Divine Liturgy and can assist you with the process if you experience any difficulties. We ask that you please register your children ASAP so we can prepare the classroom rosters. Please use the website below to register your children. If you registered last year all your information should be saved under your account and you will only need to hit the register button for each of your children. Please update any necessary information as well.

[standrewgreeksb.sunwebapp.com](http://standrewgreeksb.sunwebapp.com)

**NEW STAFF AND CLASSROOMS:** Some classroom locations and combinations have changed over the summer. Please check the list below to see where your child will be this year.

Preschool: Mrs. Anna Napoleon, Room 3

Kindergarten & 1<sup>st</sup> Grade: Mrs. Cindy Giannakakis, Room 2

2<sup>nd</sup> & 3<sup>rd</sup> Grades: Mrs. Elaine Samoilis, Room 6

4<sup>th</sup> & 5<sup>th</sup> Grades: Presbytera Elaine, Room 4

Middle School (Grades 6-8): Mrs. Eugenia Torrance, Room 5

High School (Grades 9-12): Mr. Hristos Kirgios, Room 7

**CHURCH AND CLASS TIMES:** Students are expected to arrive on time for Divine Liturgy at 10 am and leave for class after communion. The Middle School and High School students will stay in church after communion until the end of Divine Liturgy. They are dismissed when their teachers, Eugenia and Hristos, are finished chanting.

**CLASSROOM OFFERING:** Just a reminder that there is an offering bowl in each classroom for students to make weekly donations and open their hearts to giving.

**SNACKS:** If your child has any allergies, dietary restrictions or specific food preferences, please feel free to bring in a set of snacks for him/her. We can store them in the snack cabinet or their classroom.

**WISHLIST:** Please check Amazon for our ongoing wish list. Go to <http://a.co/1qTxaeS> or search *St Andrew Greek Orthodox Sunday School* under "Lists and Registries" to view.

**PARENT VOLUNTEERS:** We would like to have parents help coordinate events and projects and help in the classrooms. If you are interested please talk to the teacher in the classroom or to the Church School coordinator. We need your help to make Church School a success!

\*Please refer to the attachments for the Church School Calendar for 2019-20 and Monthly Newsletter

Blessings to all of you, Rachel Limberopoulos, Church School Coordinator

## 2019/2020 ST. ANDREW ORTHODOX CHURCH SCHOOL CALENDAR

SEP 8	WELCOME BACK CLASS.
SEP 15	REGULAR CLASS. *THE ELEVATION OF THE HOLY CROSS* -Students will remain in church for the procession. -Luncheon to celebrate Father George's 50 <sup>th</sup> Anniversary as a Priest.
SEP 22	REGULAR CLASS.
SEP 29	REGULAR CLASS.
OCT 6	REGULAR CLASS.
OCT 13	REGULAR CLASS.
OCT 20	REGULAR CLASS.
OCT 27	REGULAR CLASS.
NOV 3	REGULAR CLASS. -Classes extended until 12:45 today through December 8 <sup>th</sup> to prepare for the Christmas pageant.
NOV 10	REGULAR CLASS.
NOV 15	*NAVITTY FAST BEGINS*
NOV 17	REGULAR CLASS.
NOV 24	REGULAR CLASS.
DEC 1	REGULAR CLASS. *ST ANDREW FEAST DAY LUNCHEON*
DEC 8	REGULAR CLASS. - St Nicholas project donations to be brought in today.
DEC 15	REGULAR CLASS. -Full pageant rehearsal after class! Please plan for your children to stay until 1:00.
DEC 22	NO CLASS. *CHRISTMAS PAGEANT AND LUNCHEON* -Students to go downstairs after communion to prepare for the pageant.
DEC 25	*NATIVITY OF CHRIST*
DEC 29	NO CLASSES.
JAN 1	*NEW YEARS DAY/ ST. BASIL*
JAN 5	CLASSES RESUME. *VASALOPITA SUNDAY*
JAN 12	REGULAR CLASS.
JAN 19	REGULAR CLASS.
JAN 26	REGULAR CLASS.
FEB 2	REGULAR CLASS.
FEB 9	REGULAR CLASS. *PUPULICAN AND THE PHARISEE*
FEB 16	REGULAR CLASS. *THE PRODIGAL SON*

FEB 23 REGULAR CLASS. \*JUDGEMNT SUNDAY (Meatfare Sunday)\*

MAR 1 REGULAR CLASS. \*FORGIVENESS SUNDAY (Cheesefare Sunday)\*  
 -After communion 3<sup>rd</sup> grade and up are to stay in church for the Forgiveness service and will be dismissed after for Sunday school.

MAR 2 \*GREAT LENT BEGINS\*

MAR 4 PRESANCTIFIED LENTEN MEAL.  
 -Hosted by St. Andrew's Church School Staff and Parents

MAR 8 REGULAR CLASS. \*SUNDAY OF ORTHODOXY\*  
 -Students to bring in Icons for the procession.

MAR 15 REGULAR CLASS.

MAR 22 REGULAR CLASS. \*SUNDAY OF THE HOLY CROSS\*  
 -Students to stay in church for the procession. They will be dismissed to Church School after.

MAR 25 \*ANNUNCIATION OF THE THEOTOKOS\*

MAR 29 REGULAR CLASS.

APR 5 REGULAR CLASS.

APR 11 SATURDAY OF LAZARUS.  
 -Stay after services to make palm crosses and Holy Confession.

APR 12 REGULAR CLASS. \*PALM SUNDAY\*  
 -Students to participate in the Palm Sunday procession.

APR 15 HOLY WEDNESDAY.  
 -The sacrament of Holy Unction to be offered at the afternoon and evening services.

APR 17 HOLY FRIDAY.  
 -Holy Friday Retreat for the students. Time TBD.

APR 18 HOLY SATURDAY.  
 -Student readings at the morning Liturgy.

APR 19 NO CLASS. \*GREAT AND HOLY PASCHA\*

APR 26 REGULAR CLASS.

MAY 3 REGULAR CLASS.

MAY 10 REGULAR CLASS. \*MOTHER'S DAY\*

MAY 17 REGULAR CLASS.  
 -Last day of Church School.

MAY 19 STAFF APPRECIATION DINNER.

# A CALL TO SERVICE

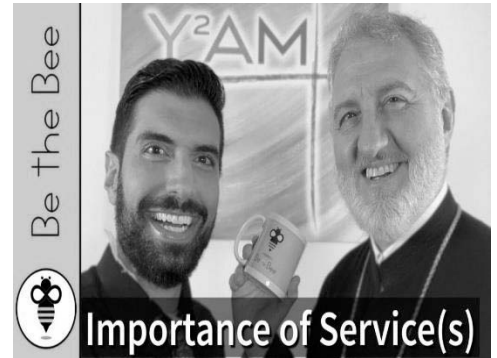
## ST ANDREW CHURCH SCHOOL

SEPTEMBER 2019

### THIS MONTH'S BE THE BEE VIDEO

[HTTPS://YOUTU.BE/BSCIKNJOXRA](https://youtu.be/BScikNjOxRA)

Almsgiving and charity are not optional activities for Orthodox Christians. We should constantly seek opportunities to minister to others physically and spiritually. Most importantly, our charitable acts must flow from a sense of authentic Christian philanthropy, because without love, almsgiving is like "a flower lacking beauty and fragrance."<sup>6</sup> The loves typified in the connected cross cannot be separated. Our goal as Orthodox Christians should not be to advance secular values through cold social justice but rather to become sources of light fueled by divine compassion.



*(Steve and Archbishop Elpidophoros)*

When parishes or metropolises create philanthropic outreach opportunities based in a love for God and an authentic love for humankind, the Lord's commandment is fulfilled, the faithful are spiritually strengthened, communities are improved, and the warmth of Orthodoxy spreads.

### THIS MONTH

- **Sept 8<sup>th</sup>**-  
Classes Resume
- **Sept 15<sup>th</sup>**-  
Luncheon for  
Father George

### COMING UP

### REQUESTS

- Coffee Hour  
Hosts
- Back-up Snacks

## NOTES FROM THE OFFICE

\*WELCOME BACK!!

\*PLEASE LET US KNOW IF YOU'D BE INTERESTED  
IN BEING ON THE SUBSTITUTE TEACHER LIST

DON'T FORGET TO CHECK OUT OUR WISH LIST  
ON AMAZON!!

[HTTPS://WWW.AMAZON.COM/HZ/WISHLIST/LS/WG7H3G90B  
GPH?REF=WL0SHARE](https://www.amazon.com/hz/wishlist/ls/WG7H3G90B-GPH?ref=wl0share)

# 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 **August**: Georgia Poulos

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## 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

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Sun, Sep 1-

Sun, Sep 8-

Sun, Sep 15-50<sup>th</sup> Anniversary Luncheon

Sun, Sep 22-

Sun, Sep 29-

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!

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## Offertory Schedule

Sunday, Sep 1                      Group #2

Sunday, Sep 8                      Group #1

Sunday, Sep 15                     Group #2

Sunday, Sep 22                    Group #1

Sunday, Sep 29                    Group #2

## Prosforo Schedule

Sunday, Sep 1-Ted Poledor

Sunday, Sep 8-Neovi Karakatsanis

Sunday, Sep 15-Anthoula Kanalos

Sunday, Sep 22-Sigrid Thanos

Sunday, Sep 29-Tressa Karagiannis

### 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

It is so nice to see all your happy faces. Hope you had a safe and relaxing summer.

Just as Catechetical School begins...why not build your family's home altar or add to it.

- Icon
- Incense burner
- Incense
- Prayer book
- Orthodox Study Bible
- Charcoal
- Vigil light

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

## Parish Council Meeting

The next meeting will be on **Tuesday, 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](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



## 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.

**Congratulations to the 2019-2020 Officers:** Spyro Sinis-Terezis, President; Tina Assimos, Treasurer; Esther Arvanitis, Secretary.

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](http://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](mailto:ocf@nd.edu) or Becca Georgiadis at 724-996-5012

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### **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. Mike Chronopoulos  
Mr. Theodore Demetriou  
Mrs. Elizabeth Farr  
Mr. and Mrs. Vasilios Giannakakis  
Mrs. Maxine Hendricks  
Mr. & Mrs. Dean Kanalos  
Mrs. Aliki Katsaris  
Fr. George and Pres. Elaine

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  
Mrs. Christine Christ  
Mr. Costas Christodoulides  
Mr. & Mrs. Dain Crawford  
Mr. Jerry DiPietro  
Mr. & Mrs. Nicholas Gevas  
Mr. and Mrs. Gregory Hartland  
Mr. & Mrs. Alex Himonas  
Dr. & Mrs. John Karagiannis  
Miss. Erika Kirgios  
Miss Mariam Konstantopoulos

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. Chris Christodoulakis  
Mr. & Mrs. Stelios Christodoulides  
Mr. & Mrs. Athanasios Demetriou  
Dr. Samira El-Zind  
Mr. & Mrs. Nicholas Giannakakis  
Mrs. Krista Hawthorne  
Mr. & Mrs. Bill Hostetler  
Mr. Terry Karaszewski  
Mr. & Mrs. Hristos Kirgios  
Mr. Stefan Konstantopoulos

(continued on next page)

Mr. Emmanuel Koucouthakis  
Mr. & Mrs. Christ Kurtis  
Mr. & Mrs. Nick Limberopoulos  
Mr. Matthew Matchette  
Miss Ellen Metros  
Mr. & Mrs. Andrew Mihail  
Mr. & Mrs. Tony Muffoletto  
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. & Mrs. Nick Thanos  
Mr. & Mrs. Alexis Torrance  
Mr. & Mrs. Adam Turley  
Subdeacon & Mrs. Michael Zachariades

Mr. Spyredon Krekelas  
Mr. & Mrs. Kosta Lambrou  
Mr. & Mrs. John Madias  
Mr. Mattheos Mattheos  
Mr. & Mrs. Kurt Metros  
Mr. Sam Moskolis  
Mr. & Mrs. Thomas Napoleon  
Dr. & Mrs. Robert Nolan  
Aphro Pappas  
Mr. Julius Psalidas  
Mr. & Mrs. Michael Scott  
Mr. & Mrs. George Stangas  
Mr. & Mrs. Jim Stavros  
Miss Faneromeni Talia  
Mr. Angelos Thrapsimis  
Mr. Dino Tripodis  
Mr. & Mrs. Sue Tyler

Mr. & Mrs. Mike Kristos  
Mr. & Mrs. Bill Lampos  
Mrs. Angela Magrames  
Mr. & Mrs. Pete Mattheos  
Dr. & Mrs. George Mighion  
Mr. & Mrs. Eleas Mudis  
Mr. & Mrs. George Nazaroff  
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  
Mrs. Mary Jo Tirikos  
Mr. Sam Tsiumas  
Mrs. Eirene Walsh

**We have received 102 pledges totaling \$144,536.** 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. and Mrs. Tom Allen  
Mrs. Esther Arvanitis  
Mr. and Mrs. George Billionis  
Mrs. Christine Callas  
Mr. Mike Chronopoulos  
Mr. Paul Domer  
Mr. and Mrs. Nick Giannakakis  
Mr. and Mrs. Chris Katris  
Miss Erica Kirgios  
Mr. Stefan Konstantopoulos  
Mr. and Mrs. Nick Limberopoulos  
Miss Ellen Metros  
Mr. and Mrs. Tony Muffoletto  
Mr. Ted Poledor  
Mr. and Mrs. Pete Skotadis  
Miss Connie Stavropoulos  
Mr. Angelos Thrapsimis  
Mr. and Mrs. Christopher Wedrychowicz

Mr. Manolis Anagnostou  
Apollo Printing  
Mrs. Dina Blatter  
Mr. George Callas  
Mr. and Mrs. Dain Crawford  
Mrs. Elizabeth Farr  
Good Samaritans  
Mrs. Aliki Katsaris  
Father George and Presbytera Elaine  
Mr. Manuel Koucouthakis  
Mr. Mattheos Mattheos  
Mr. and Mrs. Kurt Metros  
Mr. and Mrs. Thomas Napoleon  
Mr. and Mrs. Michael Popyk  
Mr. and Mrs. David Solomon  
Mr. and Mrs. Thanasis Terezis  
Mr. and Mrs. Alexis Torrance  
Subdeacon and Mrs. Michael Zachariades

Mr. and Mrs. Leon Andrews  
Mr. Terry Bechaka  
Mr. and Mrs. John Budnick  
Mrs. Christine Christ  
Mr. Jerry Dipietro  
Mr. and Mrs. Bill Giannakakis  
Mrs. Krista Hawthorne  
Mrs. and Mrs. Hristos Kirgios  
Miss Mariam Konstantopoulos  
Mr. and Mrs. Christ Kurtis  
Mr. and Mrs. Pete Mattheos  
Mr. and Mrs. Eleas Mudis  
Mr. and Mrs. George Nazaroff  
Mr. and Mrs. Sam Samoilis  
Mr. and Mrs. Chris Strafford  
Mr. and Mrs. Nick Thanos  
Mr. and Mrs. Gregory Tyler

**2019 Financial Report**  
**(Does NOT include Festival)**

June 19 Income	June19 Expenses	Monthly Balance	June 18 Income	June 18 Expenses	June 18 Balance
\$16,724.15	\$25,857.15	--\$9,133.00	\$9,815.26	\$30,330.16	--\$20,514.90

19 YTD Income	19 YTD Expense	19 YTD Balance	18 YTD Inc	18 YTD Ex	18 YTD Bal
\$169,524.75	\$177,448.33	--\$7,923.58	\$140,310.01	\$170,759.58	--\$34,449.57

Stewardship Report

June Pledge Income	June Pledge Goal	Difference goal/income	YTD Pledge Inc	YTD Pledge Goal	Difference goal/income
\$12,770.00	\$19,000.00	--\$6,230.00	\$118,590.00	\$144,000.00	--\$25,410.00

As of June 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 2<sup>nd</sup>, 15<sup>th</sup> or 20<sup>th</sup> 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)

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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 **\$51,479.39**

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 **\$225,258.97** and the Endowment Savings Fund is **\$40,946.58**

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

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

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

#### **Non-Petitioning Spouse's Request for Official Copy**

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

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

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

### **ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΔΙΑΖΥΓΙΑ**

Σύμφωνως πρὸς τὴν Ἁγίαν Γραφήν, ὁ Κύριος λέγει: 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 εἰάν 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, εἰάν 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 γάμον, εἰς τινὰς περιπτώσεις, καὶ μετὰ τὴν ἐκδοσὶν ἐκκλησιαστικὸ διαζυγίου, αὐτὴ ἔνεκα ἐιδικῶν λόγων δὲ ἐπιτρέπει δευτέρου γάμον.

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 ἀρνείται νὰ συμμετάσχῃ εἰς τὴν διαδικασίαν τοῦ Ἐκκλησιαστικοῦ διαζυγίου, τὸ διαζύγιον παρέχεται εἰς τὸ ὀρθόδοξον μέλος.

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

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

- Ψυχικαί ασθένειαι
5. Ανικανότης ἢ γενετήσιοι μεταδοτικαί ασθένειαι (αἱ ὁποῖαι ἀπεκρῦβησαν πρό ἢ κατά 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. Ἀνήθικος 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 1<sup>st</sup> 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 4<sup>th</sup> 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. 224<sup>th</sup> Avenue  
Kanasasville, WI 53139

To make a donation or for more information call 262-864-9090 or email [office@gosirc.org](mailto:office@gosirc.org)

[www.stiakovosretreatcenter.com](http://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

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### RUMANIAN ORTHODOX

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Rives Junction, MI 49277  
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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](mailto:Stewardship@goarch.org)

Office of Parish Development Tel 847-478-5275 email [JMinetos@Goarch.org](mailto:JMinetos@Goarch.org)

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



## STEWARDSHIP MINISTRIES

DEPARTMENT OF STEWARDSHIP, OUTREACH & EVANGELISM

GREEK ORTHODOX ARCHDIOCESE OF AMERICA

307 West 54th Street • New York, NY 10019

646/519-6160 • [Stewardship@goarch.org](mailto:Stewardship@goarch.org)

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

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

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

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

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

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



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

### The Confession of Faith

#### The Nicene Creed

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

#### ΤΟ ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ

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

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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.