

## **Ministries of St. Andrew**

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*\*Denotes term expires end of 2013*

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# Pastoral Message

Holy Nativity, 2013

“Christ is born, glorify Him! Christ from heaven, go out to meet Him. Christ On earth; be exalted. Sing unto the Lord all the whole earth; and that I may Join both in one word, Let the heavens rejoice, and let the earth be glad, for Him Who is of heaven and then of earth. Christ in the flesh, rejoice with Trembling and with joy; with trembling because of your sins, with joy because Of your hope. Christ of a Virgin...”

The Nativity Sermon of Saint John Chrysostom

Behold a new and wondrous mystery.

My ears resound to the Shepherd’s song, piping not soft melody, but chanting full forth a heavenly hymn. The Angels sing. The Archangels blend their voice in harmony. The Cherubim hymn their joyful praise. The Seraphim exalt His glory. All join to praise this holy feast, beholding the Godhead here on earth, and man in Heaven. He Who is above, now for our redemption dwells here below; and he that was lowly is by divine mercy raised.

Bethlehem this day resembles Heaven; hearing from the stars the singing of Angelic voices; and in place of the sun, enfolds within itself on every side, the Sun of justice. And ask not how for where God wills, the order of nature yields. For He willed; He had the power; He descended; He redeemed; all things yielded in obedience to God. This day He Who Is, is Born, and He Who Is, becomes what He was not. For when He was God, He became man, yet not departing from the Godhead that is His. Nor yet by any loss of Divinity became He man, nor through increase became He God from men; but being the Logos (Word) He became flesh, His nature, because of impassability, remaining unchanged.

And so kings have come, and they have seen the Heavenly King that has come upon the earth, not bringing with Him Angels, nor Archangels, nor Thrones, nor Dominations, nor Powers, nor Principalities, but, treading a new and solitary path, He has come forth from a spotless womb.

Since this heavenly birth cannot be described, neither does His coming amongst us in these days permit of too curious scrutiny. Though I know that a Virgin this day gave birth, and I believe that God was begotten before all time, yet the manner of this generation I have learned to venerate in silence and I accept that this is not to be probed too curiously with wordy speech.

For with God we look not for the order of nature, but rest our faith in the power of Him who works.

What shall I say to you; what shall I tell you? I behold a Mother who has brought forth; I see a Child come to this light by birth. The manner of His conception I cannot comprehend.

Nature here rested, while the Will of God labored. O Ineffable grace! The Only Begotten, Who is before all ages, Who cannot be touched or be perceived, Who is simple, without body, has now put on my body, that is visible and liable to corruption. For since men believe that the eyes are more trustworthy than the ears, they doubt of that which they do not see, and so He has deigned to show Himself in bodily presence, that He may remove all doubt.

Christ, finding the holy body and soul of the Virgin, builds for Himself a living temple, and as He had willed, formed there a man from the Virgin; and putting Him on, this day came forth; unashamed of the lowliness of our nature.

For it was to Him no lowering to put on what He Himself had made. Let that handiwork be forever glorified, which became the cloak of its own Creator. For as in the first creation of flesh, man could not be made before the clay had come into His hands, so neither could this corruptible body be glorified, until it had first become the garment of its Maker.

What shall I say! And how shall I describe this Birth to you? For this wonder fills me with astonishment. The Ancient of days has become an Infant. He Who sits upon the sublime and heavenly Throne, now lies in a manger. And He Who cannot be touched, Who is simple, without complexity, and incorporeal, now lies subject to the hands of men. He Who has broken the bonds of sinners, is now bound by an Infants hands. But He has decreed that ignominy shall become honor, infamy be clothed with glory, and total humiliation the measure of His Goodness.

For this He assumed my body, that I may become capable of His Word; taking my flesh, He gives me His Spirit; and so He bestowing and I receiving, He prepares for me the treasure of Life. He takes my flesh, to sanctify me; He gives me His Spirit that He may save me.

Come, then, let us observe the Feast. Truly wondrous is the whole chronicle of the Nativity. For this day the ancient slavery is ended, the devil confounded, the demons take to flight, the power of death is broken, paradise is unlocked, the curse is taken away, sin is removed from us, error driven out, truth has been brought back, the speech of kindness diffused, and spreads on every side, a heavenly way of life has been in planted on the earth, Angels communicate with men without fear, and men now hold speech with Angels.

Why is this? Because God is now on earth, and man in heaven; on every side all things commingle. He became Flesh. He did not become God. He was God. Wherefore He became flesh, so that He Whom Heaven did not contain, a manger would this day receive. He was placed in a manger, so that He, by Whom all things are nourished, may receive an infants food from His Virgin Mother. So, the Father of all ages, as an Infant at the breast, nestles in the virginal arms, that the Magi may more easily see Him. Since this day the Magi too have come, and made a beginning of withstanding tyranny; and the heavens give glory, as the Lord is revealed by a star.

To Him, then, Who out of confusion has wrought a clear path, to Christ, to the Father, and to the Holy Spirit, we offer all praise, now and forever. Amen.

[Source URL: <http://www.antiochian.org>]

### **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*: Mary Verongos (St. Joseph Rehab), John Magrames (home), Mary Koucouthakis (home), and Anna Pappas, (home).

*In nursing homes or home bound*: Esther Magrames (St. Joseph Nursing), Mary Manos (home), Bill and Betty Kanalos (Hearth at Juday Creek), Amelia Morris (Miller's Merry Manor, Walkerton), Joan Rekos (Kindred), Helen Kaldis, Mary Rudhman (home), and Telesila Yustwan (Home).

# Ecclesiastical Calendar

Sun, Dec 1	14 <sup>th</sup> Sunday of Luke 9:00 Orthros 10:00 Divine Liturgy	Mon, Dec 16	Orthros 9am Vespers 4:30pm
Mon, Dec 2	Orthros 9am Vespers 4:30pm	Tue, Dec 17	St. Daniel & the Three Holy Youths 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm
Tue, Dec 3	Orthros 9am Vespers 4:30pm	Wed, Dec 18	Paraklesis St. Nektarios 9a Vespers 4:30pm
Wed, Dec 4	Paraklesis St. Nektarios 9a Vespers 4:30pm	Fri, Dec 20	Paraklesis to Theotokos 9a at <b>Holy Dormition Chapel</b> Vespers 4:30pm
Fri, Dec 6	St. Nicholas 9:00 Orthros 10:00 Divine Liturgy	Sat, Dec 21	Great Vespers 4:30pm
Sat, Dec 7	Great Vespers 5pm	Sun, Dec 22	Sunday Before Nativity 9:00 Orthros 10:00 Divine Liturgy
Sun, Dec 8	10 <sup>th</sup> Sunday of Luke 9:00 Orthros 10:00 Divine Liturgy Forefeast of Conception of Theotokos 7pm	Mon, Dec 23	Orthros 9am Vespers 4:30pm
Mon, Dec 9	Conception of the Theotokos 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm	<b>Tue, Dec 24</b>	<b>Holy Service of the Great Hours 9am Great Vespers 7pm</b>
Tue, Dec 10	Orthros 9am Vespers 4:30pm	<b>Wed, Dec 25</b>	<b>Holy Nativity 9:00 Orthros 10:00 Divine Liturgy</b>
Wed, Dec 11	Paraklesis to St. Nektarios 9a Vespers 4:30pm	Fri, Dec 27	St. Stephen, First Martyr 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm
Thu, Dec 12	St. Spyridon 9:00 Orthros 10:00 Divine Liturgy Vespers 4:30pm	Sat, Dec 28	Great Vespers 5pm
Fri, Dec 13	Paraklesis to Theotokos 9a at <b>Holy Dormition Chapel</b> Vespers 4:30pm	Sun, Dec 29	Sunday after Nativity 9:00 Orthros 10:00 Divine Liturgy
Sat, Dec 14	Great Vespers 5pm	Mon, Dec 30	Orthros 9am Vespers 4:30pm
Sun, Dec 15	11 <sup>th</sup> Sunday of Luke 9:00 Orthros 10:00 Divine Liturgy	Tue, Dec 31	Orthros 9am Vespers 4:30p

## Monthly Calendar

Sunday, December 1	Bishop Demetrios of Mokissios officiating Liturgy Luncheon following Liturgy
Friday, December 6 <sup>th</sup>	Little Angels 10:30-Noon (attending Liturgy)
Sunday, December 8 <sup>th</sup>	St. Nicholas Project Gift Due Parish Council Elections
Tuesday, December 10 <sup>th</sup>	Bulletin Info Deadline Parish Council 7pm
Friday, December 13 <sup>th</sup>	Little Angels 10:30-Noon
Sunday, December 15 <sup>th</sup>	Christmas Luncheon/Program
Tue & Wed, Dec 24 & 25	CHRISTMAS-OFFICE CLOSED
Tue & Wed, Dec 31, Jan 1	NEW YEAR'S-OFFICE CLOSED

## Mark Your Calendars

June 6-8, 2014	Grecian Festival
June 12-14 2015	Grecian Festival

On December 1<sup>st</sup>, His Grace Bishop Demetrios of Mokissos, will be officiating the Divine Liturgy here at Saint Andrew.

Following the Divine Liturgy, there will be a luncheon (sponsored by the Philoptochos) in the Good Samaritan Cultural Center. Everyone is invited to join us.

**Freewill donation, but please call the office with your reservation so we can make sure enough food will be provided.**

## Meditation for Christmas

By an Orthodox Christian monk

We will interrupt the description of the Nativity services for a while so that we can reflect on some of the words from the Gospels which the Church has brought to our attention during this feast.

The shepherds said one to another, “Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.” Let us, too, go even to Bethlehem In spins, let us climb that hill “unto the hills, from whence cometh my help”. Climbing up to Bethlehem an effort; but shall we let such a great occasion slip by?

“Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem to be taxed with Mary his espoused wife, being great with child.” It is no longer Caesar Augustus, but the King of kings who decrees that “all the world should be taxed...every one into his own city”. Each person must declare sincerely which city he had chose, to which group he allies himself. Some will choose Rome; others Athens. Shall I choose riches, or power, or intelligence? No. Those cities are not for me. I shall not even choose Jerusalem, the place where God manifests his glory. During my earthly life, I wish to be a citizen of Bethlehem, and to have that humility and that poverty as my share: with Mary, with Joseph and with Jesus, I would like my name to be enrolled in that little town which may be despised or ignored by men, but is so great before God.

“Behold, I bring you good tidings of great joy... unto you is born this day a Savior....” The birth of Jesus at Bethlehem is not a far-distant historical event which is of no concern to me. And, if it does concern me, it is not merely because I am a member of the great human collectivity. The message of Christmas is not addressed to humanity in general, it is addressed to each person in particular. It reaches each soul in a way that is unique and exceptional. This joy is announced to me in different way than to any one else; it is to me and for me that a Savior is born. Let us recognize the Nativity of Christ as a very personal gift. Let us receive this gift with faith and thankfulness.

“And lo, the star, which they saw in the east, went before them, till it came and stood over where the young Child was”. The Magi followed the light which was given to them faithfully: being obedient to this light, they were led by it to the Child. If I try to be faithful to the full measure of light that God has given me, if I have the courage to leave all to follow the star, if I decide to be true and obedient to my conscience (whatever may happen), and ready to “bear witness of the Light...that was the True Light, which lighteth every man that cometh into the world”, the Divine Light will not fail, in spite of my ignorance, to lead me – not in any abstract way, but through all the concrete circumstances of life, and whenever it is needed – right up to the Child in Whom I have placed all my hope.

“And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn”. This birth in a manger declares that Jesus wants to be counted among the poorest, among the most humble; he will be found among the disinherited, the sick, the prisoners, the sinners. I would rather be poor with Jesus than be rich without Jesus. I prefer to be in a cave with Jesus, Mary and Joseph than in the inn where there is no room for them. Then, too, we must accept the fact that, for those who love Jesus, there is no place in this world. “The Son of man hath not where to lay His head.”

“And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes...” I seek a God and Lord, and I find a tiny child. The message of Christmas is a message of childhood: “Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein”. God does

not ask us to renounce the adult knowledge and discretion needed to accomplish our earthly tasks, but, in our relations with Him, he wants us to return to the trusting simplicity of a child. The child has faith in his father; he walks hand in hand with him; he knows that his father will lead him where he needs to go, he knows that his father will protect him, feed and shelter him; he allows himself to be led by his father, eyes shut without the least anxiety. When he speaks to his father, he does not try to use any complicated formula, he says quiet simply and affectionately what he wants to say. And this is what the little Child of Bethlehem symbolizes for us. Furthermore, Jesus' Childhood is more than a model to be imitated; it is one of those mysteries of the Savior's life which, although they are historical and transitory, also have an Eternal reality; Christmas is a favorable time at which to honor the mystery of Jesus' Childhood.

“They saw the young child with Mary his mother, and fell down, and worshipped him: an when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh.” Like the Magi, we offer our treasures and we offer the little Child the most precious things we have. In spirit we offer gold, the sign of Jesus' sovereignty over all riches and all created things, a sign also of our own detachment from earthly goods. In spirit we offer incense, the sign of adoration, for Jesus is not only the King of the universe, He is our God. We offer in spirit myrrh, the spice with which we honor in advance the death and burial of Jesus and through which too, is represented our own renunciation of bodily pleasures. Lord Jesus, accept my offering.

“And the shepherds returned, glorifying and praising God for all the things that they had heard and seen...” Lord Jesus, before we leave Bethlehem, or come to the end of this feast of the Nativity, allow us to see something of what the shepherds saw, to hear something of what they heard, and to receive in our hearts the message which is preached to us from the manger.

“Ye are the body of Christ, and members in particular.” The feast of Christmas is the feast of the mystical Body, for it is through the Incarnation that men have become members of Christ. Whatever theological interpretation we give to this great spiritual and patristic affirmation of our incorporation into Christ, we must believe that with the Incarnation, an ineffable union – that passes all understanding – began, in human flesh, between Jesus Christ and men. Beyond the particular historical event took place at Bethlehem and through which the Son of God took on a visible human body, another event took place that concerns the whole human race: God, in becoming incarnate, in some way weds and assumes the human nature which we all share and creates between Himself and us a relationship which, without its ever ceasing to be that between the Creator and His creature, is also that between the body and its members. There is union without confusion. Christmas allows us to become most deeply conscious of what is our true nature, human nature, re-generated by Jesus Christ.

“And the Word was made flesh”. These words summarize and express the feast of Christmas perfectly. If we give them their full meaning, we will understand that they do not only concern the mystery by which the Son and Word of the Father became man: this formula also carries an implication of a moral and practical order. Our flesh is often a source of temptation and sin to us. May the Word of God therefore become flesh in us, may it enter into our body. May the power of this Word (for there can be no question of its being an Incarnation in substance) pass from the exterior to the interior, and so, into our bodies; then the law of the Spirit will prevail over the law of the flesh. Christmas will have a true meaning for us only if our own flesh becomes transformed, changed and ruled by the Word made flesh.

## Φώτης Κόντογλου - 'Η Γέννηση του Χριστού Τό Μέγα Μυστήριο

Μυστήριο ξένον, λέγει ο Ύμνωδός, τή Γέννηση του Χριστού, τό νά γεννηθή σάν άνθρωπος, όχι κανένας προφήτης, όχι κανένας άγγελος, αλλά ο ίδιος ο Θεός! 'Ο άνθρωπος, θά μπορούσε νά φθάσει σέ μία τέτοια πίστη; Οί φιλόσοφοι και οι άλλοι τετραπέρατοι σπουδασμένοι ήταν δυνατό νά παραδεχθούν ένα τέτοιο πράγμα; Από τήν κρισάρα τής λογικής τους δέν μπορούσε νά περάσει η παραμικρή ψευτιά, όχι ένα τέτοιο τερατολόγημα! 'Ο Πυθαγόρας, ο Εμπεδοκλής κι άλλοι τέτοιοι θαυματουργοί, πού ήταν και σπουδαίοι φιλόσοφοι, δέν μπορέσανε νά τούς κάνουμε νά πιστέψουν κάποια πράγματα πολύ πιστευτά, και θά πιστεύανε ένα τερατολόγημα; Γι' αυτό ο Χριστός γεννήθηκε ανάμεσα σέ απλούς ανθρώπους, ανάμεσα σέ απονήρευτους τσοπάνηδες, μέσα σε μία σπηλιά, μέσα στό παχνί, πού τρώγανε τά βόδια.

Κανένας δέν τόν πήρε είδηση, μέσα σε εκείνον τόν απέραντο κόσμο, πού εξουσιάζανε οί Ρωμαίοι, γιά τούτο είχε πει ο προφήτης Γεδεών, πώς θά κατέβαινε ήσυχα στόν κόσμο, όπως κατεβαίνει η δροσιά απάνω στό μπουμπούκι του λουλουδιού, «ώς υετός επί πόκον». Ανάμεσα σέ τόσες μυριάδες νεογέννητα παιδιά, ποιός νά πάρει είδηση τό πίο πτωχό από τά πτωχά, εκείνο πού γεννήθηκε όχι σέ καλύβι, όχι σέ στρούγκα, αλλά σέ μία σπηλιά; Και κείνη ξένη, γιατί τήν είχανε οι τσομπανάρειοι νά σταλιάζουνε τά πρόβατά τους.

Τό «υπερεξιάσιον και φρικτόν μυστήριο» τής Γεννήσεως του Χριστού έγινε τόν καιρό πού βασίλευε ένας μοναχά αυτοκράτορας απάνω στή γή, ο Αύγουστος, ο ανιψιός του Καίσαρα, ύστερα από μεγάλη ταραχή και αιματοχυσία ανάμεσα στόν Αντώνιο από τή μία μεριά, και στόν Βρούτο και τόν Κάσσιο από τήν άλλη. Τότε γεννήθηκε κι ο ένας και μοναχός πνευματικός Βασιλιάς, ο Χριστός. Κι' αυτό τό λέγει η ποιήτρια Κασσιανή στό δαξαστικό πού σύνθεσε, και πού τό ψέλνουνε κατά τό Εσπερινό των Χριστουγέννων: «Αυγούστου μοναρχήσαντος επί τής γής, η πολυαρχία των ανθρώπων επαύσατο. Και Σου ενανθρωπήσαντος εκ τής αγνης η πολυθεία των ειδώλων κατήρηται. Υπό μίαν βασιλείαν εγκόσμιον αί πόλεις γεγένηται. Και εις μίαν δεσποτείαν Θεότητος τά έθνη επίστευσαν...».

Τή Γέννηση του Χριστού τήν προφητέψανε οί Προφίτες. Πρώτος απ' όλους τήν προφήτεψε ο πατριάρχης 'Ιακώβ, τή μέρα πού ευλόγησε τούς δώδεκα υιούς του, και είπε στόν Ιούδα «δέν θά λείψει άρχοντας από τόν Ιούδα μήτε βασιλιάς από τό αίμά του, ως πού νά έλθει εκείνος, γιά τόν οποίον είναι γραμμένο νά βασιλεύει απάν' απ' όλους, κι αυτόν τόν περιμένουν όλα τά έθνη». Ως τόν καιρό πού γεννήθηκε ο Χριστός, οι Ιουδαίοι, τό γένος του Ιούδα, είχανε άρχοντες, δηλαδή κριτές και αρχιερείς, πού ήταν κ' οι πολιτικοί άρχοντές τους. Αλλά τότε γιά πρώτη φορά έγινε άρχοντας τής Ιουδαίας ο Ηρώδης, πού ήτανε εθνικός και έβαλε αρχιερέα τόν Ανάνιλον «αλλογενή», ενώ οι αρχιερείς είχανε πάντα μητέρα Ιουδαία. Τελευταίος Ιουδαίος αρχιερεύς στάθηκε ο Υρκανός. Και οί άλλοι προφίτες προφητέψανε τή Γέννηση του Χριστού, προπάντων ο Ησαΐας. Τή Γέννηση του Χριστού, προπάντων ο Ησαΐας. Τή Γέννηση του Χριστού τή λένε οι υμνωδοί «τό πρό αιώνων απόκρυφον και Άγγέλους άγνωστον μυστήριο», κατά τό λόγια του αποστόλου Παύλου πού γράφει: «Εμοί τώ ελαχιστοτέρω πάντων των αγίων εδόθη η χάρις αυτή εν τοίς έθνεσιν ευαγγελίσασθαι τόν ανεξιχνίαστον πλούτον του Χριστού και φωτίσαι πάντας τίς η οικονομία του μυστηρίου τόν αποκεκρυμμένου από των αιώνων εν τώ Θεώ, τώ τά πάντα κτίσαντι διά Ιησού Χριστού, ίνα γνωρισθή νύν ταίς αρχαίς και ταίς εξουσίαις εν τοίς επουρανίοις διά τής εκκλησίας η πολυποίκιλος σοφία του Θεού» (Έφες. γ' 8-10). 'Ο απόστολος Παύλος λέγει, πώς αυτό τό μυστήριο δέν τό γνωρίζανε καθαρά και μέ σαφένεια ούτε οι Άγγελοι, γι' αυτό ο αρχάγγελος Γαβριήλ μέ τρόπο τό είπε στήν Παναγία. Και στους Κολασσαείς γράφοντας ο θεόγλωσσος Παύλος, λέγει: «Τό μυστήριο τό αποκεκρυμμένον από των αιώνων και από των γενεών, νυνί εφανέρωθη τοίς αγίοις αυτού, οίς ηθέλησε ο Θεός γνωρίσαι τίς ο πλούτος, τής δόξης του μυστηρίου τούτου έν τοίς έθνεσιν, ός εστί Χριστός έν ημίν η ελπίς τής δόξης». Λέγει, πώς φανερώθηκε αυτό τό μυστήριο στους αγίους, πού θέλησε ο Θεός νά τό μάθουνε, και αυτοί θά τό διδάσκανε στά έθνη; Στους ειδωλολάτρεις, πού προσκυνούσανε γιά θεούς πέτρες και ζώα και διάφορα άλλα κτίσματα.



Εξακόσια χρόνια πρό Χριστού ο βασιλιάς Ναβουχοδονόσορ είδε στό ονειρό του, πώς βρέθηκε μπροστά του ένα θεόρατο φοβερό άγαλμα, καμωμένο από χρυσάφι, ασήμι, χάλκωμα, σίδηρο και σεντέφι: Κι άξαφνα ένας βράχος ξεκόλλησε από ένα βουνό και χτύπησε τό άγαλμα και τό 'κανε σκόνη. Καί σηκώθηκε ένας δυνατός άνεμος και σκόρπισε τή σκόνη, και δέν απόμεινε τίποτα. Ο βράχος όμως πού τσάκισε τό άγαλμα έγινε ένα μεγάλο βουνό, και σκέπασε όλη τή γή. Τότε ο βασιλιάς φώναξε τόν προφήτη Δανιήλ καί ζήτησε νά τού εξηγήσει τό όνειρον.

Κι ό Δανιήλ τό εξήγησε καταλεπτώς, λέγοντας πώς τά διάφορα μέρη τού αγάλματος ήτανε οι διάφορες βασιλείες, πού θά περνούσανε από τόν κόσμο ύστερ από τόν Ναβουχοδονόσορα και πώς στό τέλος ο Θεός θά αναστήσει κάποια βασιλεία πού θά καταλύσει όλες τίς βασιλείες, όπως ο βράχος πού είχε δει στόν ενύπνιό του εξαφάνισε τό άγαλμα με τά πολλά συστατικά του: «Καί εν ταίς ημέραις τών βασιλέων εκείνων, αναστήσει ο Θεός τού ουρανού βασιλείαν, ήτις είς τούς αιώνας ού διαφθαρήσεται», «κάποιο βασίλειο, λέγει, πού δέν θά καταλυθεί ποτέ αιώνες τών αιώνων».

Ύστε βγήκε αληθινή η αρχαιότερη προφητεία τού Ιακώβ, πώς σάν πάψει η εγκόσμια εξουσία τών Ιουδαίων, θά έρθει στόν κόσμο εκείνος πού προορίστηκε, «ή προσδοκία τών εθνών».

Σημείωσε πώς οι Εβραίοι πιστεύανε πώς η φυλή τους μονάχα ήταν βλογημένη, καί πώς ο Θεός φρόντιζε μονάχα γι' αυτή, καί πώς οι άλλοι λαοί, «τά έθνη», ήταν καταραμένα καί μολυσμένα κι ανάξια νά δεχτούν τή φώτιση τού Θεού. Λοιπόν είναι παράξενο νά μιλά η προφητεία τού Ιακώβ γιά τά έθνη, γιά τούς ειδωλολάτρες θά περιμένουν τόν Μεσσία νά τούς σώσει καί μάλιστα νά μή λείει καν πώς τόν αναμενόμενο Σωτήρα τόν περιμένανε οι Ιουδαίοι μαζί μέ τά έθνη, αλλά νά λείει πώς τόν περιμένανε μονάχα οι εθνικοί: «καί αυτός προσδοκία εθνών». Ύπως κι έγινε. Γιατί, τή βασιλεία πού ίδρυσε ο Χριστός στόν κόσμο, τή θεμελίωσαν μεν οι απόστολοι, πού ήταν Ιουδαίοι, αλλά τήν ξαπλώσανε καί τήν στερεώσανε μέ τού αγώνες τους καί μέ τό αίμα τους οί άλλες φυλές, «τά έθνη».

Είναι ολότελα ακατανόητο, γιά τό πνεύμα μας, τό ότι κατέβηκε ο Θεός ανάμεσά μας σάν άνθρωπος συνηθισμένος και μάλιστα σάν ο φτωχότερος από τούς φτωχούς. Αυτή τή μακροθυμία μονάχα άγιες ψυχές είναι σέ θέση νά τή νιώσουν αληθινά, καί νά κλάψουνε από κατάνυξη.

Κάποιοι, μ' όλα αυτά πού είπαμε, δέν θά νιώσουμε τίποτα από τό Μυστήριο, πού γιορτάζουμε. Σ' αυτούς, εγώ ο τιποτένιος, δε μπορώ νά πώ τίποτα. Μονάχα θά τούς θυμίσω τά αυστηρά λόγια πού γράφει στην επιστολή του ο άγιος Ιωάννης ο Ευαγγελιστής, ο αγαπημένος μαθητής τού Χριστού, κι ό θερμότατος κήρυκας τής αγάπης: «Πάν πνεύμα, ό ομολογεί Ιησούν Χριστόν έν σαρκί εληλυθότα, έκ τού Θεού έστι. Καί πάν πνεύμα, ό μή ομολογεί Ιησούν Χριστόν έν σαρκί εληλυθότα, έκ τού Θεού ούκ έστιν. Ούτος έστιν αντίχριστος».

Μέ τή γέννηση του Χριστού χωρίζεται η ιστορία στή μέση – πρό Χριστού και μετά Χριστόν, δείχνοντας έτσι πόσο σημαντικό είναι αυτό γό γέγονός στην ανθρώπινη ιστορία, στην πορεία τού ανθρώπου πρós τόν Θεό.

## 2013 PLEDGED STEWARDS

Mr. & Mrs. Anthony Anagnos	Mr. & Mrs. George Anagnos	Mr. & Mrs. Nick Anagnos
Mr. Manolis Anagnostou	Mr. & Mrs. Leon Andrews	Mrs. Maria Angelos
Dr. & Dr. Panos Antsaklis	Mr. & Mrs. Kevin Armstrong	Mr. Peter Armstrong
Mrs. Esther Arvanitis	Mr. & Mrs. Panos Arvanitis	Ms. Tina Assimos
Mr. & Mrs. Nicholas Avgerinos	Mr. Mrs. & Jack Bercaw	Mr. & Mrs. George Bilionis
Mr. & Mrs. Ilias Bilionis	Mrs. Ioanna Bilionis	Miss Joanne Bilionis
Mr. & Mrs. Peter Bilionis	Mr. Tasos Bilionis	Mrs. Dina Blatter
Mr. & Mrs. Larry Bonnell	Mr. & Mrs. Richard Borkowski	Mr. & Mrs. Chris Bouris
Mr. & Mrs. Peter Bouris	Mrs. Christine Callas	Mr. George Callas
Mrs. Ruth Carroll	Mrs. Christine Christ	Mr. & Mrs. Chris Christodoulakis
Mr. & Mrs. Petro Christos	Mr. Mike Chronopoulos	Mr. & Mrs. Dain Crawford
Mr. & Mrs. Dimitrios Demetriou	Mr. & Mrs. Nicholas Efthimiou	Mrs. Elizabeth Farr
Mr. & Mrs. Stephen Gachumi	Mr. George Gergis	Mr. & Mrs. Nicholas Gevas
Mr. & Mrs. Nick Giannakakis	Mr. & Mrs. Vasilios Giannakakis	Mr. & Mrs. Hugh Gibbons
Mrs. Rita Katsampes Graham	Mr. & Mrs. Charles Hawthorne	Mrs. Maxine Hendricks
Mrs. & Mrs. Alex Himonas	Mrs. Julia Hiotas	Mrs. Artemis Hoke
Mr. & Mrs. William Hostetler	Mrs. Mary Johnston	Mr. & Mrs. George Kamiotis
Mr. & Mrs. Dean Kanalos	Mr. Terry Karaszewski	Mrs. Deb Karras
Mr. & Mrs. Chris Katris	Miss Krista Katris	Mrs. Aliko Katsaris
Mr. & Mrs. Hristos Kirgios	Mrs. Theodora Kolettis	Mr. Lou Kollias
Fr. George & Pres. Elaine	Miss Mariam Konstantopoulos	Mr. Stefan Konstantopoulos
Mrs. Mary Koucouthakis	Mr. Spiro Krekelas	Mr. & Mrs. Michael Kristos
Mr. & Mrs. Christ Kurtis	Mr. & Mrs. Kosta Lambrou	Mr. & Mrs. Bill Lampos
Mrs. Janice Lampos	Mr. & Mrs. Levi Lampos	Mr. & Mrs. Jim Lauer
Mrs. Catherine Leonakis	Mr. & Mrs. George Lepeniotis	Mr. & Mrs. George Limberopoulos
Mr. & Mrs. Nick P. Limberopoulos	Mr. & Mrs. Tom Limperopoulos	Mr. & Mrs. John Madias
Miss Esther Magrames	Mr. & Mrs. John Magrames	Mr. & Mrs. Andrew Manos
Mr. & Mrs. Dan Martindale	Miss Ellen Metros	Mr. & Mrs. Kurt Metros
Mrs. Marilyn Metros	Dr. & Mrs. George Mighion	Mr. & Mrs. Andrew Mihail
Mrs. Anna Moskolis	Mr. Nicholas Moskolis	Mr. Sam Moskolis
Mr. & Mrs. Eleas Mudis	Mr. & Mrs. Thomas Napoleon	Mr. & Mrs. George Nazaroff
Dr. & Mrs. Robert Nolan	Mrs. Ruth Orfanos	Miss Anna Pappas
Miss Aphrodite Pappas	Mr. Seraphim Philippis	Mr. Ted Poledor
Mr. & Mrs. Mike Popyk	Mr. & Mrs. Tom Poulos	Mr. Nicholas Proicou
Mr. & Mrs. Julius Psalida	Mr. & Mrs. Sam Samoilis	Mrs. Toula Sarantos
Mr. & Mrs. Michael Schlitt	Mr. & Mrs. Pete Skotadis	Mrs. Elaine Stangas
Mr. & Mrs. George Stangas	Mr. & Mrs. John Stavrakos	Miss Connie Stavropulos
Miss Irene Stavropulos	Mr. & Mrs. Chris Strafford	Mr. & Mrs. John Stratigos
Mr. & Mrs. Joseph Szalay	Mr. & Mrs. Gus Thanos	Mrs. Sigrid Thanos
Mr. Angelos Thrapsimis	Mr. & Mrs. Steven Tirikos	Mr. & Mrs. Dino Tripodis
Mr. & Mrs. Sam Tsiumas	Mr. & Mrs. Adam Turley	Mr. & Mrs. Gregory Tyler
Mr. & Mrs. Frazis Tyrikos	Mr. & Mrs. Elliot Uzelac	Mr. & Mrs. Bill Vardalos
Mrs. Eirene Walsh	Mr. Jim Zeinis	Mr. Bruno Zovich

We have received 127 pledges totaling \$121,995. Our stewardship goal for 2013 is \$175,000

***JUST A REMINDER that the church office needs a pledge card on record EVERY YEAR. Please remember to fill out and send in your pledge card for 2013.***

**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 below). 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.**

## **2013 Financial Report**

Oct 13 Income	Oct 13 Expenses	Monthly Balance	Oct 12 Income	Oct 12 Expenses	Oct 12 Balance
\$26,181.81	\$31,716.32	--\$5,534.51	\$20,047.68	\$21,963.41	--\$1,915.73

YTD 13 Income	YTD 13 Expense	YTD 13 Balance	12 YTD Inc	12 YTD Ex	12 YTD Bal
\$344,031.20	\$334,208.35	\$9,822.85	\$497,092.42	\$466,489.07	\$30,603.05

## **Stewardship Report**

Oct Pledge Income	Oct Pledge Goal	Difference goal/income	YTD 13 Pledge Inc	YTD 13 Pledge Goal	Difference goal/income
\$12,564.00	\$16,500.00	--\$3,936.00	\$115,947.00	\$125,500.00	\$26,053.00

\*Year-to-date as of **October 31, 2013**

# **THE DEFINITION OF A GREEK ORTHODOX CHRISTIAN AND PARISHIONER ACCORDING TO THE GREEK ORTHODOX ARCHDIOCESE OF AMERICA**

ARTICLE 18, Sections 1-7 of the Uniform Parish Regulations of the Greek Orthodox Archdiocese of American state the following:

Section 1: Every person who is baptized and chrismated according to the rites of the Orthodox Church is a parishioner. The religious, moral and social duties of a parishioner are to **APPLY THE TENETS OF THE ORTHODOX FAITH to his/her life and to: ADHERE TO AND LIVE ACCORDING TO THE TENETS OF THE ORTHODOX FAITH; FAITHFULLY ATTEND THE DIVINE LITURGY AND OTHER WORSHIP SERVICES; PARTICIPATE REGULARLY IN THE HOLY SACRAMENTS; RESPECT ALL ECCLESIASTICAL AUTHORITY AND ALL GOVERNING BODIES OF THE CHURCH; BE OBEDIENT IN MATTERS OF FAITH, PRACTICE AND ECCLESIASTICAL ORDER; CONTRIBUTE TOWARDS THE PROGRESS OF THE CHURCH'S SACRED MISSION; and BE AN EFFECTIVE WITNESS AND EXAMPLE OF THE ORTHODOX FAITH AND TRADITIONS TO ALL PEOPLE.**

A parishioner in **GOOD STANDING practices ALL THE RELIGIOUS AND MORAL DUTIES as described in this Section 1.** At a minimum, a parishioner in good standing must: be eighteen (18) years of age or over; be current in his or her stewardship and other financial obligations to the Parish, abide by all the regulations herein stated and the Parish Bylaws; and cooperate in every way towards the welfare and well being of the Parish. (Stewardship is recommended to be ten percent (10 % of one's income as stated in Holy Scripture to help meet the financial obligations of the Parish, the Metropolis and the Archdiocese.)

Section 2: Any person wishing to be a parishioner in good standing in more than one Parish must remit his or her Stewardship financial obligation to each Parish as stated in Section 1 of this Article. A parishioner wishing to move from one Parish to another must present a letter of transfer from the Priest of the Parish from which he or she is moving stating that he or she is in good standing.

**Section 3: NO PERSON SHALL BE DEEMED A PARISHIONER IN GOOD STANDING WHILE: NOT ADHERING TO THE STANDARDS OUTLINED IN SECTIONS 1 AND 2 OF THIS ARTICLE;** retaining affiliation in an Orthodox Parish which defies the jurisdiction or the ecclesiastical authority of the Archdiocese; **BEING A MEMBER OF OR PRACTICING A NON-ORTHODOX FAITH OR OTHER RELIGION;** and **DELIBERATELY DISREGARDING AND TRANSGRESSING THE MORAL LAW OF THE CHURCH.**

Section 4: The Priest shall judge any cases of special circumstances justifying the waiver of a parishioner's stewardship financial obligations.

Section 5: A parishioner in good standing has the right to attend, participate and vote at Parish Assemblies, as well as to vote in Parish Council elections. Each such parishioner may also be nominated for election to the Parish Council or to represent the Parish at a Local Assembly or the Congress.

Section 6: An Orthodox Christian parishioner in good standing at his or her canonical Orthodox Parish may serve as a sponsor in another Parish without being obligated to become a member in good standing at the Parish where the sacrament will take place. A parishioner may serve as a sponsor in another Parish by presenting a letter of good standing from his or her home Parish Priest.

Section 7: Each Parish shall maintain a Parish Record which shall include, at a minimum, the following information concerning each parishioner: baptismal and family name, occupation (optional), dates of baptism and/or chrismation and marriage, complete family record of spouse and children, date of entry into the Parish indicating if transferred from another Parish, date of death, and such other information that shall be deemed appropriate.

## **ST. ANDREW PARISH BY-LAWS**

### **PARISHIONERS**

#### **Article 2, Section 5:**

For the purpose of determining a parishioner's entitlement to notice, or to vote at any Parish Assembly, or to make a determination of good standing for any other purpose, the parishioner must meet the following standards:

- A. A parishioner who has paid his/her stewardship pledge in **FULL FOR THE PREVIOUS YEAR AND HAS SIGNED AND SUBMITTED HIS/HER STEWARDSHIP PLEDGE CARD FOR THE CURRENT YEAR IS ELIGIBLE TO VOTE AT THE SPRING PARISH ASSEMBLY.**
- B. A parishioner who has paid his/her stewardship pledge in **FULL** for the previous year and who has paid **SEVENTY-FIVE PERCENT (75%) OF HIS/HER STEWARDSHIP PLEDGE FOR THE CURRENT YEAR** is eligible to vote at the **FALL PARISH ASSEMBLY** and in the election of Parish Council members.
- C. A new parishioner of the Parish may vote in a Parish Assembly or Election of Parish Council if he/she has been **ENROLLED AT LEAST THREE (3) MONTHS PRIOR THERETO.** His/her stewardship pledge must be fifty percent (50%) paid to be eligible to vote at the Fall Parish Assembly and the Election of Parish Council members.

#### **Section 6:**

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

#### **Section 7:**

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

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

## 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)

# CHAPTER TWO

## ARTICLE 24

### PARISH COUNCIL

Section 1: To serve on a Parish Council is a ministry and all those who serve are called to represent Christ and the Orthodox Faith to all whom they meet in all aspects of life. The Parish Council shall consist of the Priest, as the head of the Parish, and a number of elected lay members fixed by the Parish Bylaws or by local statute according to the needs of the Parish. The Parish Council is responsible to the Parish Assembly and to the respective Hierarch for conducting all Parish affairs in keeping with the mission, aims and purposes of the Church as set forth in the Charter and these Regulations...The Priest shall be a non-voting member of the Parish Council.

Section 5: A vacancy on the Parish Council shall be considered to exist in the event of: the death or resignation of a member; the physical or mental incapacity of a member of a member; the invalidation of the election of a member; or the failure of a member to be current in his Stewardship financial obligations to the Parish.

- A. Removal from the Parish Council shall be considered when a member: (1) is not or has ceased to be loyal to the doctrines, canons, worship, discipline, customs and practices of the Church; (2) is in violation of these Regulations or the Hierarchical Encyclicals of the Archdiocese; (3) does not recognize the duly constituted ecclesiastical authorities of the Metropolis or Archdiocese; (4) is guilty of a serious moral transgression; or (5) has violated his or her affirmation of office; or (6) has engaged in actions which do not further the administrative or spiritual well being of the Parish, the Metropolis or the Archdiocese.
- B. In the event that the Priest believes that the removal of a Parish Council member is required for one of the reasons listed in subsections (1) through (5) above, the Priest shall submit his recommendation, in writing, for the removal of the member to the respective Hierarch.
- C. If, the respective Hierarch, upon the recommendation of the Priest, or for any other reason, determines that the removal of a Parish Council member is necessary for one or more of the reasons listed in subsections (1) through (5) above, the respective Hierarch shall render a decision regarding the matter and shall notify the Priest and Parish Council of such decision. If any member (s) of the Parish Council is (are) removed, the matter shall not be brought before a Parish Assembly.
- D. Prior to removing all or a majority of the members of a Parish Council for any reason (s) during the same twelve (12) month period, the respective Hierarch shall consult with and obtain the consent of the Synod.
- E. When an individual or individuals are removed from the Parish Council by the respective Hierarch, , the vacancy(ies) created shall be filled through direct appointment by the respective Hierarch, with a recommendation from the Priest and Parish Council, from among the Parish's parishioners in good standing to fulfill the term of the person removed. The interim Parish Council shall serve for such period of time as the Hierarch may determine, but in no event longer than twelve (12) months.

Section 8: All newly appointed members who fill a vacancy of the Parish Council, must attend a Parish Council Seminar to be conducted by the Priest prior to taking the affirmation of office and assuming the duties of their position.

(Please turn to your pamphlet on the U.P.R. for articles omitted)

# 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 fund is **\$19,610.35**

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 Fund is **\$146,181.32**.

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

The 2013 Saint Andrew Renovation and Endowment Fund Board of Directors is: Tom Limberopoulos, President; Alex Himonas, Vice President; John Madias, Secretary; Christ Kurtis, Treasurer and John Magrames.

Everyone is encouraged to donate towards the fund. Please make it clear, when doing so, if your donation is to go to the Endowment or the Renovation fund.

## SAREF (ST. ANDREW'S RENOVATION AND ENDOWMENT FUND, INC.)

I will be pledging as: Individual  Family  Business  For: Renovation  Endowment  Pledge Year: 20

Name (1): \_\_\_\_\_ Name (2): \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Home Phone: \_\_\_\_\_ Work Phone (1): \_\_\_\_\_ Work Phone (2): \_\_\_\_\_

In gratitude for God's blessings, I/we pledge to contribute for Christ's continued work at Saint Andrew Greek Orthodox Church at the level of:

Goodwill \$1,000  Bronze Member \$5,000  Silver Member \$10,000  Gold Member \$25,000

Platinum Member \$50,000  Benefactor \$75,000  Great Benefactor \$100,000

MEGAS EVERGETIS, above \$100,000 \$ \_\_\_\_\_ One Time Gift \$ \_\_\_\_\_

Payment made: \$ \_\_\_\_\_ monthly \$ \_\_\_\_\_ quarterly \$ \_\_\_\_\_ semi-annually \$ \_\_\_\_\_ annually

\$ \_\_\_\_\_ per year I have pledged \$ \_\_\_\_\_ in my will

Signature: (1) \_\_\_\_\_ (2) \_\_\_\_\_ Date: \_\_\_\_\_

Make payments to: SAREF (St. Andrew's Renovation and Endowment Fund, Inc.)

Please detach and send this portion with your payment to: 52455 N. Ironwood Road, South Bend, IN 46635



# Protocol for Inviting Orthodox Clergy to Sacraments

It should be noted that if you are inviting an Orthodox Priest or Bishop to participate in a sacrament (Baptism, Wedding or Funeral) the following is the proper protocol to follow:

1. Before an invitation is extended to the visiting clergy, you should **FIRST** get permission from your parish priest to do so.
2. If the invited clergy accepts the invitation, he should then extend a courtesy call to the parish priest to express his desire to participate in the sacrament or funeral service.
3. If the visiting clergy is serving a Metropolis other than the one where the sacrament is taking place, he will need to secure permission

to participate in the sacrament from his home Metropolis AND the Metropolis he will be entering (Chicago). This is the current policy of the Greek Orthodox Archdiocese of America and all Metropolises.

4. Once the invite has been extended and accepted the family inviting the visiting clergy **MUST** assume all expenses associated with the visit, i.e. traveling, hotel, stipend, etc.

The above procedures are to be followed throughout the Greek Orthodox Archdiocese of America.

Non-Orthodox clergy may be invited to ATTEND the sacrament, but they may NOT PARTICIPATE

## Wedding Information

**A NECESSARY REQUIREMENT:** No wedding can be booked with the church office UNTIL the prospective couple meets with Father George. The Orthodox parishioner must make an appointment for the couple to discuss the marriage ceremony and various documents needed for the wedding to take place at the parish.

Everyone is asked to remember, that although weddings are happy occasions, we should still be respectful of the fact we are in Church. For rehearsals everyone should be dressed appropriately for church. Wedding gowns should not be sleeveless or strapless unless there is a jacket to go over it. The same for bridesmaids' dresses. If you are using the Church facilities to dress, please clean them up when you are finished. We should also remember to be respectful; no clapping after the ceremony, no loud voices, only Orthodox liturgical music and the traditional wedding march is allowed. The receiving line should be outside the building not the Narthex or Church proper. **NO RICE ALLOWED INSIDE THE CHURCH.**

**Days when Marriage is not permitted:**

No Wednesdays or Fridays, September 14, December 13-25, January 5-6, Great Lent and Holy Week, Pascha (Easter), Eve of Pentecost, Pentecost, August 1-15 August 29. Any exceptions are made only with the permission of the respective hierarch.

**Affidavit for License to Marry:**

The Affidavit should be submitted to the Department of Registry, Metropolis of Chicago NO LESS THAN FOUR MONTHS prior to the anticipated date of wedding. In rare cases of absolute necessity only, the Metropolis will allow communication by facsimile to request permission to marry. In that the required documents have been mailed. By oikonomia,

permission may be given under the full responsibility of the Priest.

**Required Information:** The exact date of the wedding, exact birth dates and baptism dates, the city, state and country of birth, religion, occupation, date of moving into the Metropolis of Chicago, and the Archdiocese Card number or parish receipt number (for the Orthodox partner) are ALL required. Any previous marriage must be noted, as well as the date of completing the form. **THE AFFIDAVIT WILL BE RETURNED WITHOUT PERMISSION TO PERFORM THE WEDDING IF ANY OF THESE ARE NOT COMPLETED.** Both the first and last names of the bride and groom should be recorded in BOTH GREEK AND ENGLISH if they are of Greek descent.

For the Bride: the last name should be her family name or that of a previous spouse. The name of a present spouse should never be used, even if she does use it due to a civil marriage, because the wedding has not yet taken place ECCLESIASTICALLY.

**Required Documentation:**

1. A certificate that the person is free to marry is required for anyone who has come from another Metropolis after the age of 16. If from another country, this must be issued from the Metropolis in which the person was born and NOT from the parish or community. If from another Metropolis of the Greek Orthodox Archdiocese of America, this must be issued from the home parish and verified by the local Metropolitan. Originals ONLY; fax or photocopy is UNACCEPTABLE.
2. If widowed, a certificate of death of the spouse from the previous Orthodox marriage is required.

3. If ecclesiastically divorced, the ORIGINAL divorce Decree is required. If civilly divorced from a non-ecclesiastical marriage, the Priest must see the civil divorce to verify it, but it does not need to be submitted.
4. Form 165 must be submitted by each petitioner if any previous marriage has taken place, be it ECCLESIASTICAL or CIVIL.
5. In any case where one of the two applicants is a non-Orthodox Christian, a photocopy of the person's baptismal certificate must be provided. In the case where the party does not belong to one of the Christian communions, whose baptism is known to be Trinitarian in formula, then a statement from his/her church verifying the fact that the baptism was performed in the Name of the Holy Trinity must be included, along with photocopy certificate, or a signed statement from the petitioning Priest, verifying baptism was Trinitarian in formula.
6. Written consent is required of BOTH parents for any bride or groom under 18 years of age.

***A cashier's check or money order made payable to the "Metropolis of Chicago" for \$100 filing fee is required to go with the paperwork.***

#### **ITEMS NECESSARY FOR THE MYSTERION OF MARRIAGE**

1. Civil license
2. Ecclesiastical license
3. Crowns and two candles
4. Wedding bands (rings)
5. The koumbaro(a) must be in good standing with the Church i.e., must be "baptized and chrismated according to the rites of the Orthodox Church. The religious, moral and social duties of a parishioner are to apply the tenets of the Orthodox Faith to his/her life and to: adhere to and live according to

the tenets of the Orthodox faith; faithfully attending the Divine Liturgy and other worship services; 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).

## **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. 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

## ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΔΙΑΖΥΓΙΑ

Σύμφωνως πρὸς τὴν Ἁγίαν Γραφήν, ὁ Κύριος λέγει: Ἐρρέθη δὲ ὡς ἂν ἀπολύση τὴν γυναῖκα αὐτοῦ, δότω αὐτὴ ἀποστάσιον. Ἐγὼ δὲ λέγω ὑμῖν ὅτι ὡς ἂν ἀπολύση τὴν γυναῖκα αὐτοῦ παρεκτός λόγου πορνείας, ποιεῖ αὐτὴν μοιχάσθαι, καὶ ὡς εἰάν ἀπολελυμένη γαμήσῃ, μοιχάται (κατὰ Ματθαῖον 5, 31-32). Ἡ ἐρμηνεία ἔχει ὡς ἐξῆς: «Ἀκόμη ἐλέχθη, ὅποιος χωρίσῃ τὴν γυναῖκα του, ἂς τῆς δώσῃ γραπτὸν διαζύγιον. Ἐγὼ ὁμῶς σὰς λέγω ὅτι ὅποιος χωρίσῃ τὴν γυναῖκα του χωρὶς τὴν αἰτίαν τῆς μοιχείας τὴν σπρώχνει εἰς τὴν μοιχείαν (διότι μοιχεία εἶναι πλέον, εἰάν αὐτὴ ἔλθῃ εἰς

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 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.

νέον γάμον, ἐφ' ὅσον ζῆ ὁ πρῶτος τῆς ἀνδρας). Καὶ ἐκεῖνος ποῦ θὰ λάβῃ ὡς σύζυγον διεζευγμένη γυναῖκα, διαπράττει μοιχείαν».

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

Παρά τὸ ὅτι ἡ Ἐκκλησία μας συγκαταβατικῶς καὶ κατ' οἰκονομίαν ἠνέχθη καὶ δευτερον γάμον, εἰς τινὰς περιπτώσεις, καὶ μετὰ τὴν ἐκδοσὶν ἐκκλησιαστικοῦ διαζυγίου, αὐτὴ ἐνεκα ἐιδικῶν λόγων δὲ ἐπιτρέπει δευτερον γάμον.

Εκκλησιαστικά διαζύγια εκδίδονται επίσης εις περιπτώσεις κατά τὰς οποίας ἐξεδόθη πολιτικὸν διαζύγιον, καὶ τὰ σχετιζόμενα άτομα ἐπιθυμοῦν τὴν ομαλοποίησιν τῆς ἐκκλησιαστικῆς καταστάσεώς των, δια λόγους συμμετοχῆς τῶν εις τὴν Μυστηριακὴν ζωὴν τῆς Ἐκκλησίας.

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

Με βαθεῖα θλίψιν καὶ ὀδύνην, ἡ Ἐκκλησία ἐπιτρέπει τὴν διάλυσιν τοῦ γάμου ἐνεκα 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

## 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.”

Ψυχικαὶ ἀσθένειαι

5. Ἀνικανότης ἢ γενετήσιοι μεταδοτικαὶ ἀσθένειαι (αἱ οποῖαι ἀπεκρύβησαν πρὸ ἢ κατὰ τὴν διάρκειαν τοῦ γάμου)
6. Ἐκτρωσις
7. Ἐπιβουλὴ κατὰ τῆς ζωῆς ἢ τιμῆς τῆς/τοῦ συζύγου
8. Μακροχρόνιος χωρισμός ἢ ἐγκατάλειψις τοῦ/τῆς συζύγου
9. Νόμιμος καταδίκη ἢ φυλάκισις ἐνός ἐκ τῶν συζύγων διὰ μεγάλην χρονικὴν περίοδον
10. Ἀνήθικος συμπεριφορὰ μετὰ ἄλλων προσώπων
11. Ποικίλαι ἐξαρτήσις, αἱ οποῖαι ὀδηγοῦν εἰς καταστροφὴν τῶν ἀρμονικῶν οἰκογενειακῶν σχέσεων
12. Ἄρνησις τεκνογονίας  
Μετὰ πατρικῆς ἐν Χριστῷ ἀγάπης καὶ εὐχῶν,  
Ὁ Ἀρχιεπίσκοπος Ἀμερικῆς Δημήτριος  
Πρόεδρος Ἱεράς Ἐπαρχιακῆς Συνόδου

### 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

## 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 Mystera (Sacraments) of the Church. Also, that he or she request the sacraments i.e., Holy Communion or Holy Unction while he/she is still conscious and understands what he/she is receiving.

## 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)

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,

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

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

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 kollyva are not allowed in such instances.*

**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..**

# 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 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:** 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: 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

#### 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**



# 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.***

# St. Andrew's Bishop Philotheos Library

## 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.



Bishop Philotheos,  
served St. Andrew  
Parish 1926-1937

## STAFF:

Bruno Zovich, Librarian

Janice Lampos, Associate Librarian

## 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"

## **THE LAMPOS POST**

We received a new book *Hear Me: A Prayer Book for Orthodox Teens*. This is not just a prayer book, though it does contain prayers. It is also a book of guidance for the challenges facing Orthodox teens today.--  
Janice Lampos

# Greek Orthodox Metropolis of Chicago

## St. Iakovos Retreat Center

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

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

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

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

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

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

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

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

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

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

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

**St. Iakovos Retreat Center Existing Facilities:**

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

**Planned new facilities:**

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

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

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

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

St. Iakovos Retreat Center  
1070 224<sup>th</sup> Avenue  
Town of Brighton, WI 53139

To make a donation or for more information call 312-337-4130 or email [info@stiakovosretreatcenter.com](mailto:info@stiakovosretreatcenter.com)

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

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

Since the Sacrament of Marriage is a Christian ceremony, and the Orthodox Church does not perform the Sacrament of Marriage for an Orthodox Christian and an un-baptized person, non-Orthodox Christians wishing to get married in the Orthodox Church must have been baptized in the name of the Holy Trinity. In addition, the Orthodox Church also does not perform the Sacrament of Marriage for two non-Orthodox Christians. At least one individual must be Orthodox in good standing with his or her parish. (According to the Special Regulations and Uniform Parish Regulations of the Greek Orthodox Archdiocese (Article VI, Section 1), “Any person, eighteen years of age or over, who has been baptized according to the rites of the

Church, or was received into the Church through Chrismation, who lives according to the faith and canons of the Church, who has met his financial obligation to the Parish and abides by the regulations herein and the by-laws of the Parish, is a member in good standing of the Parish”).

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

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

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

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

# MONASTICISM IN THE ORTHODOX CHURCH

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

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

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

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

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

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

One cannot deny that the monk or nun and the married man or woman have different ways of life, but this does not alter their common responsibility towards God and His commandments. Every one of us has his own special gift within one and indivisible body of Christ’s Church. Every way of life, whether married or solitary, is equally subject to God’s absolute will. Hence no way of life can be taken as an excuse for ignoring or selectively responding to Christ’s call and His commandments. Both paths demand effort and determination.

Saint John Chrysostom is particularly emphatic on this point: “You greatly delude yourself and err, if you think that one thing is demanded from the layman and another from the monk; since the difference between them is in that whether one is married or not, while in everything else they have the same responsibilities... Because all must rise to the same height; and what has turned the world upside down is that we think only the monk must live rigorously, while the rest are allowed to live a life of indolence”. Referring to the observance of particular commandments in the Gospels, he says: “Whoever is angry with his brother without cause, regardless of whether he is a layman or a monk, opposes God in the same way. And whoever looks at a woman lustfully, regardless of his status, commits the same sin”. In general, he observes that in giving His commandments Christ does not make distinction people: “A man is not defined by whether he is a layman or a monk, but by the way he thinks”.

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

Therefore, the rejection of worldly thinking is the duty not only of monks or nuns, but of all Christians. The faithful must not have a worldly mind, but sojourn as strangers and travelers with their minds fixed on God. Their homes is not on earth, but in the Kingdom of Heaven: “For here we have no lasting city, but we seek the city which is to come”. The Church can be seen as a community in exodus. The world is its temporary home but the Church is bound for the Kingdom of God. Just as the Israelites, freed from bondage in Egypt, journeyed



towards Jerusalem through many trials and tribulations, so Christians, freed from the bondage of sin, journey through many trials and tribulations toward the Kingdom of Heaven.

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

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

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

## ORTHODOX MONASTIC COMMUNITIES

### GREEK ORTHODOX

Holy Convent of Saint John Chrysostom  
4600 93<sup>rd</sup> Street  
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Abbess: Gerontissa Melanie  
Tel.: (262) 694-9850  
Fax: (262) 697-1581

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

### SERBIAN ORTHODOX

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

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

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

### RUMANIAN ORTHODOX

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

## Bookstore

The Spirit of Christmas giving and sharing is just around the corner.

Why not allow us to help you with those last minute gifts for your family or friends.

Listed below are just a few ideas:

- Icon of the Nativity
- Holy Bible
- Prayer Books
- Christmas Ornaments
- Vigil Light
- Heavenly Banquet

Don't forget to check our selection of Greek items such as worry beads, hats and aprons

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.**

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

## Young Married Couples, Young Adults Ministry

Through this ministry it is hoped that they will a) be better acquainted with each other; b) have a better understanding of the Holy mission of the church and be involved in the various parish ministries; and c) infuse our parish with greater energy, enthusiasm, ideas and activity. Needless to say, that they are not only the present of our parish but also the future. It is imperative to the

welfare, stability and progress of the parish for them to gradually assume greater responsibility and leadership of the parish ministries including administration and organization. Our parish needs them and they need the parish. May God bless this effort and the St. Andrew Parish. If any of our young married couples are interested in joining please call Father George.

## Parish Council Meeting

The next meeting will be **Tuesday, December 10 at 7pm.** **PLEASE NOTE:** Parish Council meetings are open to all members in good standing to come and observe. If you need to address the Council please contact, in writing, Father George or the Parish Council president two weeks before the meeting so the council may add it to the agenda.

## Hall Usage

Any ministry wishing to use the hall and/or kitchen or any parishioner wishing to rent the hall, **needs to contact Callahan's Catering directly at 574-206-8565 or [callahans2you@gmail.com](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

## Coffee Hour Host/Hostess

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Sun, Dec 1-Wynkoop Family

Sun, Dec 8-Giannakakis, Samoilis, Skotadis, Limberopoulos, Giannakakis families

Sun, Dec 15-Christmas Program/Luncheon

Sun, Dec 22-

Sun, Dec 29-Rekos Family

We need hosts/hostesses *throughout the year*. Signup sheet is located in the Fellowship Hall. Thank you.

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## Offertory Schedule

Sunday, Dec 1	Group #2
Sunday, Dec 8	Group #1
Sunday, Dec 15	Group #2
Sunday, Dec 22	Group #1
Sunday, Dec 29	Group #2

## Good Samaritans

New members are always welcome! **Next Meeting: Monday, February 3, 2014 at 6:30.** Annual membership dues are \$20. Please make checks payable to Good Samaritans and mail to 52455 N. Ironwood Road. South Bend, IN 46635

## Prosforo Schedule

Sunday, Dec 1	Artemis Hoke
Sunday, Dec 8	Mary Koucouthakis
Sunday, Dec 15	Ted Poledor
Sunday, Dec 22	Cindy Crawford
Sunday, Dec 29	Rose Rorres

**Acolyte (Altar Boy) Ministry**  
Acolytes Advisors: George Callas  
Stefan Konstantopoulos

Xavier Gibbons  
Frederick Hawley  
Joseph Hawley  
Matthew Hawley  
Nico Hawthorne  
Demetrios Kamiotis  
Alexander Karamitsos  
Nicholas Karamitsos  
Giovanni Karakatsanis-Swarts  
Panagiotis Kurtis  
John Kungu  
Tommy Limberopoulos  
Matthew Mattheos  
Alex Metros  
Athan Mighion  
Dimitri Napoleon  
Costa Nolan  
Maximos Nolan  
Stephen Price  
Nicholas Samolis  
Yanni Samoilis  
*Senior Acolytes:*  
Nicholas Karamalegos the Reader  
Constantine Katris the Reader  
Makarios Ngure the Reader  
Samuel Ngure the Reader  
Mattheos Popyk the Reader  
Nicholas Schlitt the Reader  
Nicholas Strafford the Reader

**NOTE: If serving in the Altar, you must also attend Catechetical School classes.**

## 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

In 2001, Fr. George Konstantopoulos (St. Andrew Greek Orthodox Church) worked closely with Maria Calash (ND student), and James Giannokopoulos (ND student), Fr. Jovic Dragisa (Sts. Peter and Paul Serbian Orthodox Church), Deacon Stefanos Alexopoulos (ND student), and Virgil Andronache (ND student) to 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).

Since then, Fr. Konstantopoulos and Fr. Sasa Nedich (current Priest of Sts. Peter and Paul Serbian Orthodox Church) have continued to provide spiritual guidance for all the Eastern Orthodox students as well as opportunities for philanthropic activities, prayer services in various locations, and transportation to the canonically established Eastern Orthodox churches in Michiana. These Eastern Orthodox churches are members of the Standing Conference of Orthodox Churches of America.

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

Please contact Father George at 277-4688 if you are interested in joining.

## Voice of Orthodox Christianity

There are selected videos available on YouTube at [www.youtube.com/SPPSOC](http://www.youtube.com/SPPSOC) and also at [www.goarch.org](http://www.goarch.org)

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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).

# Catechetical School

“Let the little children come to Me, do not hinder them, for such belongs the Kingdom of God.” Mark 10:14

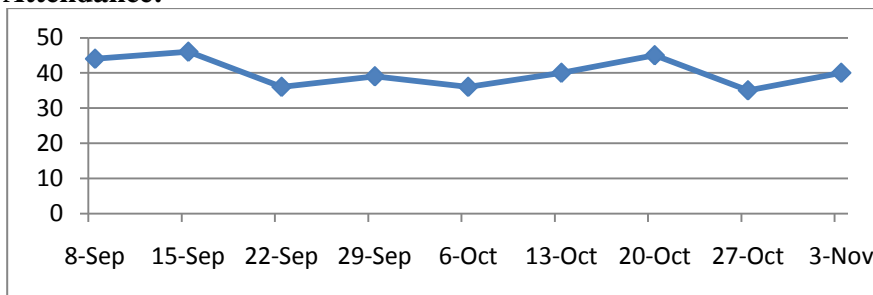
The Good Samaritan Cultural Center has been reserved for our Christmas Program/Luncheon, December 15. We will need parents to help us prepare for this joyous event. Please sign up as soon as possible.

**From Father's Office:** Our Lord has always come to my aid and the aid fo every parish I have had the blessing to serve. Over the many years in the service of our Holy Church I have worked with many good Christians who unselfishly give of themselves to them through the holy diakonies (ministries) of the local parish. One such wonderful and dedicated person is Anna Napoleon. Anna who is a sincere person of faith has served the parish of St. Andrew unselfishly for many, many years both with managing the bookstore as well as the coordinator of our Catechetical School for the last ten years. Anna is truly a syndiakonos (co-servant) of the Church. By the grace of God and the holy intercessions of St. Andrew much progress was made as St. Andrew through her assistance and commitment to the Religious Education Ministry of our beloved church. She has always had and continues to have a great love for all the children of our parish.

Sue to her feeling it necessary to step down as Catechetical School coordinator, I have accepted her resignation. On behalf Hristos Kirgos, Parish Council President, the entire Parish Council and our entire parish of St. Andrew, I wish to express to Anna our most profound gratitude for her love and devotion. Anna will continue to teach her class. May God bless you, Anna and your beloved husband, Tom and son, Dimitri.

I have appointed Cindy Katris and Billie Limberopoulos to assume the responsibility of co-coordinators and assist me and the teachers with the Catechetical School. We thank them for accepting to serve in this most important parish ministry and we pledge our support and cooperation. Thank you and God bless you both, ✠Father George

## Attendance:



**Students enrolled: 84**

**Icon Program**—All Sunday School students must be registered and participate to receive a wooden 3.5 x 4.5 icon of one of the twelve feastdays. They will receive this icon in May at the end of the Sunday School year. What a wonderful way for them to build their home altar and keep their spiritual life strong.

**Martin's Program**-If you shop at Martin's, please fill out the Shopper Sign-up sheet and return it to your child's Catechetical School teacher or the church office. Every time your card is scanned, we earn points to use towards items for the school.

## Dates to remember:

Sunday, December 8	St. Nicholas Gift Project
Sunday, December 15	Christmas Program/luncheon
Sunday, December 22	No Classes
Sunday, December 29	No Classes

# Coffee Hour Information

**ATTENTION:** Coffee Hour Host/Hostess (Catechetical School Parents and Parishioners):

As a host/hostess you will need to bring in treats for approximately 100 children **and** 100 adults.

Please, remember the drinks for the children in Sunday School.

Sign-up sheets are located in the Fellowship Hall. We encourage all our families to sign up at least once throughout the year. *We also need you to sign up for Sundays that events take place (i.e. St. Nektarios Luncheon, Pancake Breakfast), just for the children's snacks.* Our Senior Coffee Hour Leader, Mary Koucouthakis, is there to assist you with any questions you may have.

**NOTE:** When planning a coffee hour for a loved one's Memorial, you will also need to sign-up on the coffee hour sheet so that there is no confusion. Please, remember to follow the above treat amounts.

The Catechetical School treasurer will come to collect Coffee Hour donations. All monies collected are used to buy icons, books and other necessary supplies for our Catechetical School classes. God Bless and Thank you.

**P.S. When you are a host/hostess you are in charge of the Kitchen duties.**

**ATTENTION:** Coffee Hour Host/Hostess Kitchen Duties

1. ARRIVE BEFORE DIVINE LITURGY TO ALLOW TIME FOR CATECHETICAL SCHOOL TREAT SET-UP BY OUR SENIOR COFFEE HOUR LEADER, MARY KOUCOUTHAKIS.
2. Set-up coffee hour treats for adults in kitchenette area.
3. Leave Church just before dismissal to start brewing coffee and to serve treats.
4. After Coffee Hour please remember to :
  - a. Clean up kitchen area
  - b. Clean up Catechetical School pitchers, plates and cart
  - c. Turn off all coffee pots (There are five of them)
  - d. Wipe down counter
  - e. Turn off lights.

Thank you to our wonderful coffee hour hosts/hostesses for the months of **October: Mary Koucouthakis, Elizabeth Farr, Maria Strafford, Stephanie Holland, Krista Hawthorne and Filio Riber.** God bless you!

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## **From the Choir Loft...**

Father George and Catherine Hostetler (Director) invite fellow parishioners to join our Saint Andrew Choir to chant the solemn and sacred hymns of our Church during the Divine Liturgy.

"Make a joyful shout to the Lord...Come before His presence with singing...Be thankful to Him and bless His name..." (Psalm 100)

Our almighty God calls upon all the worshipping faithful to thank Him, to glorify and worship Him for the abundant love and the blessing He bestows on us.

Those who have been given the grace to sing, are expected to use this talent for God's service, for in serving God and putting Him first, we honor Him and thank Him.

**REQUIREMENTS:** Choir members must always respect our divine services; be at every Choir rehearsal; wear the proper attire showing respect for the Lord's house, be on time for Divine Liturgy, and must follow the instructions of the Choir Director.

Please contact Catherine and become a part of this most important ministry

# YOUTH MINISTRIES

**Uniform Parish Regulations of the Archdiocese:** Article 19, Section 3: Each Parish shall endeavor to have at least the following ministries: Chanter(s); a Choir; Acolytes; a Catechetical School; a Greek Language/Cultural School; chapters of the Greek Orthodox Youth of America (GOYA); Young Adult League (Y.A.L.), a Junior Orthodox Youth (JOY); a chapter of the ladies Philoptochos Society; an Outreach and Evangelism Ministry; and such other ministries as are necessary to meet the spiritual and cultural needs of the Parish.

A child's world is changing rapidly—it is virtually impossible to keep up with every new trend and movement of their culture. Growing up in today's society is a much more difficult task than it was in previous times. Our children are constantly being exposed to negative and destructive influences. If these influences are not challenged, they can, and will, define who our children are and what they will become. Innocence is slipping away at an alarmingly early age. For these reasons, the positive teachings and traditions of the Orthodox Church must become a living presence in the lives of our children. This makes ministry to our children not an option, but rather a necessity.

But what is ministry? The word minister means to give aid to those in need. Therefore, a ministry of the Orthodox Church gives aid as part of the Body of Christ. A child becomes a full member of this Body at their baptism. The foundation of all youth ministry is the cultivation and education of our children, so that they may become active members of the Body of Christ. Youth ministry needs to begin early, even before the child begins to participate in Church Ministries. It begins with the family in the home and it needs to continue in the home as the child grows in the Church

**We are in need of volunteers to lead the HOPE (K-2nd grades), and GOYA (7<sup>th</sup>-12<sup>th</sup> grades). Please contact Father if you are interested in volunteering.**

The St. Andrew Family Ministries established last year was not and is not meant to take the place of our youth groups. It is a ministry to serve ALL members of our parish. All ministries of the parish are meant to work cooperatively to enhance and enrich the spiritual lives of our parishioners of all ages.

# ST. ANDREW'S 2ND ANNUAL FAMILY MINISTRY CHRISTMAS PARTY

Friday, December 6th  
6 p.m. to 9 p.m.  
St. Andrew's Fellowship Hall



Events include:  
Showing of Christmas Movie  
Story Time  
Cookie Decorating  
Christmas Craft  
Coloring Station  
Lenten Meal  
Games  
Music  
Gingerbread House Competition



Tickets are \$5 per child to help offset the cost of the craft supplies.

Gingerbread Contest Team Sign up  
2 children per team

Under 10 contest       10 and over contest

1. \_\_\_\_\_

2. \_\_\_\_\_



Volunteers are needed for the following jobs:

- ✓ Read to the young children
- ✓ Oversee the craft and coloring stations
- ✓ Help with the gingerbread decorating
  - ✓ Oversee games
- ✓ Help prepare and serve food

The ticket cost will not cover the entire cost of food and supplies, so we are asking for your generosity in helping us make this event a success. We are accepting donations to help cover food, drinks, paper products (cups, plates, etc), and craft supplies. Please contact Eleni Owens ([Hellenicutie@hotmail.com](mailto:Hellenicutie@hotmail.com)/ 574-383-7388) if you would like to make a donation, or volunteer your services to the event.



## GOOD SAMARITANS

We want to take this opportunity to thank everyone for attending our recent Salad Bar Luncheon and for purchasing baked goods and spanakoptia from our group. We offer our thanks to everyone who donated salads, baked goods, and their time to the salad bar. We had another very successful event and we could not do it without our parish's support. With this in mind, we feel this is a good opportunity to share with you what our organization accomplished, with your support, in 2013:

\$4,000	SAREF (Endowment Fund)
1,000	Amber Snider Fund
500	Hurricane Sandy Relief (Fr. Nick at Holy Trinity, Staten Island)
500	St. Andrew Discretionary Fund
3,000	2013 Scholarships (\$750 each)

We are proud to announce our scholarships were awarded to four outstanding young people who proudly represent Saint Andrew. They are: Frederick Hawley, Erica Kirgios, Stephen Price and Demetre Stavros. Congratulations and we look forward to seeing all you accomplish as you complete your education.

The Good Samaritans also supported local children in need through our Christmas Service Project, and finally, we were able to assist several parishioners with monetary donations.

As you can, through Christ's blessings, we were able to accomplish many things this year and we hope to do more next year. Ladies of Saint Andrew, who are not a part of the Good Samaritans, please consider this joining our group. We meet the first Monday of the month and our dues are \$20 per year. We look forward to seeing you all next year. Thank you for your continued support.

**Next Meeting: Monday, February 3, 2014 at 6:30pm.**

**TO ALL OF OUR GREEK ORTHODOX LADIES OF OUR PARISH...**

**The Ladies Philoptochos Society has offered assistance of philanthropy and service for over 80 years to people throughout the world.**

**JOIN THE WOMEN'S MOVEMENT OF OUR GREEK ORTHODOX ARCHDIOCESE OF AMERICA AND MAKE A DIFFERENCE IN THE LIVES OF PEOPLE IN NEED, I.E., MEN, WOMEN AND CHILDREN THROUGHOUT THE WORLD THAT NEED OUR LOVE, COMPASSION, GENEROSITY AND SUPPORT.**

**WHO CAN JOIN?**

**ANY WOMEN 18 YEARS OF AGE AND OVER...**

**OVER 30,000 GREEK ORTHODOX WOMEN BELONG AND ARE ACTIVELY INVOLVED WITH THE NATIONAL PHILOPTOCHOS LADIES SOCIETY OF OUR ARCHDIOCESE.**

**THEY ARE WOMEN FROM VARIOUS WALKS OF LIFE, I.E., Homemakers, Professional, business, educators, scientists, etc.**

**THE PHILOPTOCHOS CHAPTER OF OUR SAINT ANDREW'S PARISH IS A PART OF THIS ORTHODOX CHRISTIAN MOVEMENT.**

## ST. ANDREW'S LADIES PHILOPTOCHOS SOCIETY

The Greek Orthodox Ladies Philoptochos Society, Inc., is the duly accredited women's philanthropic society of the Greek Orthodox Archdiocese of America. The mission of the Society shall be:

- To aid the poor, the destitute, the hungry, the aged, the sick, the unemployed, the orphaned, the imprisoned, the widowed, the handicapped, the victims of disasters, to undertake the burial of impoverished persons and to offer assistance to anyone who may need the help of the Church through fund raising efforts; and
- To promote the charitable, benevolent, and philanthropic purposes of the Greek Orthodox Archdiocese of America, through instructional programs, presentations, lectures, seminars and other educational resources;
- To preserve and perpetuate Orthodox Christian concepts and the Orthodox Christian Family, and through them, to promote the Greek Orthodox Faith and traditions, in accordance with its doctrines, canons, discipline, divine worship, usages and customs;
- To promote participation in the activities of the Greek Orthodox community, with the cooperation of the Parish Priest and the Parish Council.

The charitable work of the Society shall be performed with discretion, courtesy and kindness.

The 2013 Philoptochos Board and Officers are: Mary Jo Tirikos, President; Mary Koucouthakis, Vice president; Kelly Popyk, Treasurer; Athina Kamiotis, Secretary; Irene Walsh, Advisor; Maria Giannakakis, Elena Kristos, Athina Kamiotis and Georgia Vellos.

Our Philoptochos members, here at St. Andrew, are actively involved in the Parish Council, Choir, and as Catechetical School teachers. The Philoptochos supports every program of our Parish as well as being actively involved the Metropolis of Chicago Philoptochos and national Philoptochos. We also support many local charities.

Any young women over 18 should be a member of our St. Andrew's Philoptochos so please join us and let us become friends of the poor and help the less fortunate. **Next meeting:**

### PHILOPTOCHOS PRAYER

O Lord Jesus Christ, we bow our heads before You, and with humble hearts we give thanks to You for the abundant blessings, which You have poured forth upon us. We praise You for gathering us together as members of the Ladies Philoptochos Society in the service to Your Holy Church. We bless You for the selfless sacrifice of countless generations of women who have faithfully fulfilled the philanthropic mission entrusted to them. Through Your ineffable wisdom and Your Divine power, You have enabled us to minister to those who are in need of Your love, Your comfort, and Your care. Make us instruments of Your peace and of Your hope, O Lord. Where there is pain and suffering, may we bring Your healing and comfort. Where there is loneliness and isolation, may we bring the fellowship of Your Holy Church. Where there is despair and discouragement, may we inspire hope and faith in You. Where there is hatred and strife, may we be peacemakers producing the fruits of love and reconciliation. We also ask You, O Lord, to guide our deliberations, our decisions, our fellowship, and all our labors, so that in all we do, or say, we may bring glory to Your Holy Name, of the Father and of the Son and of the Holy Spirit. Amen.

National Philoptochos Website: [www.philoptochos.org](http://www.philoptochos.org)



**SAINT ANDREW'S CHRISTMAS CARD  
SPONSORED BY THE PHILOPTOCHOS**



It is time to put your name in the Saint Andrew's Annual Christmas Card. For \$15.00, you will be able to reach the entire parish; a value, considering the price of postage and cards if you were to send individual ones. You may forward your form to [mjtirikos@msn.com](mailto:mjtirikos@msn.com) or [mary@apolloprinting.com](mailto:mary@apolloprinting.com) or fax to 574-217-8284

Please sign the form below and return, with payment, to the Church office by December 8th, 2013.

Make checks payable to **St. Andrew Philoptochos**  
and mark outside of the envelope: *Christmas Card.*

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**CHRISTMAS CARD ORDER FORM**

Method of Payment: \_\_\_\_\_ Check \_\_\_\_\_ Cash

Your full name:

Name(s) as you want them to appear on the card: \_\_\_\_\_

Dear brothers and sisters in Christ,

St. Andrew's Philoptochos would like to express gratitude for all the generous donations of food, money and time that have been given throughout the year.

One of our methods of fundraising to serve the needs of many is the annual Christmas card. Please, forward the attached flyer to Mary Koucouthakis or Mary Jo Tirikos by fax, e-mail or phone. Your \$15.00 donation may be made at the Church office specifying the Philoptochos Christmas Card.

Thank you, St. Andrew Philoptochos



## St. Andrew's Philoptochos Food Drive

The thanksgiving and Christmas season is upon us. It is time to open our hearts and give to those in need. Giving to those in need is just like giving to Christ.

Matthew 25:35 *"for I was hungry and you gave Me food..."*  
Matthew 25:40 *"and the King will answer them, truly, I say to you as you did it to one of the least of these My brethren, you did it to Me"*

Each year, Philoptochos and those willing to help have assembled baskets of food and other necessities to give to families in need in the name of St. Andrew's Greek Orthodox Church.

**We are changing the way we collect for the food drive. Rather than purchase the food items, we have decided to give grocery store gift certificates, that way the recipients can choose the food items that they like and that meet their dietary needs.**

Please consider giving a generous monetary contribution that can be used by the Ladies Philoptochos Society to purchase grocery store gift certificates. Monetary contributions can be given to Kelly Popyk (Philoptochos treasurer) or to the Parish office marked food drive. Any donation will be accepted.

**And as always, if you know of anyone who could use a grocery store gift certificate please notify Philoptochos or the Church office secretary. Please, let us know how many are in the family that could use a gift of food for Christmas. We will also give to the local food bank, so please give generously.**

**With sincere gratitude,**

**St. Andrew Ladies Philoptochos**

Back by popular demand: **THE SCHOOL OF GREEK COOKERY AT ST. ANDREW'S**, sponsored by the Hellenic Cultural Society. Greek cooking classes open to the public, featuring the demonstration and sampling of a complete Greek meal, including appetizer, green salad, full entrée, fresh baked bread, wine, dessert and Greek coffee. We will also play music and invite vendors to set up at the event for a nominal fee.

Classes will start on a semi-annual schedule and grow to quarterly if there is public interest and parish support. **The first class has been scheduled for Sunday, May 4, 2014, 3-6 pm in the Good Samaritan Cultural Center.**

We are in need of: recipe demonstrators, bread bakers, servers, publicity and advertising support as well as set-up and clean-up. To get involved, contact Spyro Sinis-Terezis at 513-260-1431 (call or text) or via email at [spyrosinisterezis@gmail.com](mailto:spyrosinisterezis@gmail.com).

Profit will support urgent church needs.

Thank you in advance for your help!

# THE SCHOOL OF GREEK COOKERY

Sunday May 4, 2014

3-6pm

St. Andrew Greek Orthodox Church  
52455 Ironwood Road  
South Bend, IN 46635

Learn to cook the healthy Mediterranean way,  
one complete meal at a time  
with freshly baked bread, straight out of the oven!

**\$25 per person**

Pre-register by May 1, 2014

\$30 at the door

Benefits St. Andrew Greek Orthodox Church

### Price Includes

Demonstration and sampling of a complete Greek meal  
including appetizer, green salad, full entrée, freshly baked bread, wine,  
dessert and Greek coffee

Music and vendors

50/50 Raffle, Door Prizes

Spaces are limited. Reserve your spot now!

Return this section with a check or money order to the address above  
or call 574-277-4688 to pay by credit card.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Email: \_\_\_\_\_

Phone Number: \_\_\_\_\_

Number of Reservations Requested: \_\_\_\_\_