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Skidis, Karon Wolfe

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FOR THE *LIFE* OF THE WORLD

The monthly newsletter of
**Saints Constantine and Helen Greek
Orthodox Church**

Volume XVI, Issue 4

April 2024

The Journey of Great Lent

Fr. Alexander Schmemmann

When a man leaves on a journey, he must know where he is going. Thus with Lent. Above all, Lent is a spiritual journey and its destination is Easter, “the Feast of Feasts.” It is the preparation for the “fulfillment of Pascha, the true Revelation.” We must begin, therefore, by trying to understand this connection between Lent and Easter, for it reveals something very essential, very crucial about our Christian faith and life. Is it necessary to explain that Easter is much more than one of the feasts, more than a yearly commemoration of a past event? Anyone who has, be it only once, taken part in that night which is “brighter than the day,” who has tasted of that unique joy, knows it. [...] On Easter we celebrate Christ’s Resurrection as something that happened and still happens to us. For each one of us received the gift of that new life and the power to accept it and live by it. It is a gift which radically alters our attitude toward everything in this world, including death. It makes it possible for us to joyfully affirm:



“Death is no more!” Oh, death is still there, to be sure, and we still face it and someday it will come and take us. But it is our whole faith that by His own death Christ changed the very nature of death, made it a passage — a “passover,” a “Pascha” — into the Kingdom of God, transforming the tragedy of tragedies into the ultimate victory. [...]

Such is that faith of the Church, affirmed and made evident by her countless Saints. Is it not our daily experience, however, that this faith is very seldom ours, that all the time we lose and betray the “new life” which we received as a gift, and that in fact we live as if Christ did not rise from the dead, as if that unique event had no meaning whatsoever for us? [...] We simply forget all this — so busy are we, so immersed in our

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2024 Parish Calendar

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Mon, Mar 18	Great Lent Begins
Sun, March 10	St. John Chrysostom Oratorical
Monday, March 25th	Holy Annunciation
Sun, March 31	Spring General Assembly
Sat, April 27th	Lazarus Saturday/ Church Clean/ Cross making
Sun, April 28th	Palm Sunday
Sun, May 5th	Holy Pascha
Tues, May 21st	Sts. Constantine & Helen
Thurs, June 21	Holy Ascension
Sat, June 22nd	Saturday of Souls
Sun, June 23rd	Holy Pentecost
Sun, June 29th	Sts. Peter and Paul
Tues, Aug. 6th	Holy Transfiguration
Thurs, Aug. 15th	Dormition of the Theotokos
Sat, Sept. 14	Elevation of the Holy Cross
Sun, Oct. 27th	Fall General Assembly
Sun, Nov. 10th	Parish Council Elections
Sun, Nov. 17th	Stewardship Sunday
Wed, Dec. 25th	Holy Nativity of our Lord

daily preoccupations — and because we forget, we fail. And through this forgetfulness, failure, and sin, our life becomes “old” again — petty, dark, and ultimately meaningless — a meaningless journey toward a meaningless end. [...] We may from time to time acknowledge and confess our various “sins,” yet we cease to refer our life to that new life which Christ revealed and gave to us. Indeed, we live as if He never came. This is the only real sin, the sin of all sins, the bottomless sadness and tragedy of our nominal Christianity.

If we realize this, then we may understand what Easter is and why it needs and presupposes Lent. For we may then understand that the liturgical traditions of the Church, all its cycles and services, exist, first of all, in order to help us recover the vision and the taste of that new life which we so easily lose and betray, so that we may repent and return to it. [...] And yet the “old” life, that of sin and pettiness, is not easily overcome and changed. The Gospel expects and requires from man an effort of which, in his present state, he is virtually incapable. [...] This is where Great Lent comes in. This is the help extended to us by the Church, the school of repentance which alone will make it possible to receive Easter not as mere permission to eat, to drink, and to relax, but indeed as the end of the “old” in us, as our entrance into the “new.” [...] For each year Lent and Easter are, once again, the re-discovery and the recovery by us of what we were made through

our own baptismal death and resurrection.

A journey, a pilgrimage! Yet, as we begin it, as we make the first step into the “bright sadness” of Lent, we see — far, far away — the destination. It is the joy of Easter, it is the entrance into the glory of the Kingdom. And it is this vision, the foretaste of Easter, that makes Lent’s sadness bright and our lenten effort a “spiritual spring.” The night may be dark and long, but all along the way a mysterious and radiant dawn seems to shine on the horizon. “Do not deprive us of our expectation, O Lover of man!”

Mystagogy Resource Center



THE ORTHODOX STEWARD FAMILY

*Well done, good and
faithful servant*

Your family is a gift from God. From the beginning, man and woman were joined as husband and wife, and the husband and wife were blessed with children. From the beginning, family was central, pivotal and a great blessing. Of course, we also see what has happened from that early time when that which was declared good was abandoned and the family ties were broken, selfishness and sin giving evidence of humanity falling prey to the devices of the Evil One. We know what has happened because we experience and see it all the time.

God, Father, Son, and Holy Spirit never cast off His erring and rebellious creation. He clothed them, fed them, called in great love for them to return and enjoy the blessings of family. The theme runs throughout the Scriptures! We are in the midst of that marvelous season when we vividly see and experience the great love that caused the Father to give His only begotten Son to conquer evil, death, separation, and brokenness! And we see again that He hasn't abandoned us – we abandoned Him. Still happens today!

What to do? Consider your calling as a Steward who takes care of what God gives in every aspect of life. In the light of His statutes and commandments, we see what has happened ... and in His grace we experience and live in the Stewardship He has given us, and in the strength He gives!

Think for a minute of the times in which we live. Think of your family. Do you spend time together? Do you look on one another as a blessing

from God? Or is everyone scattered, buried and alone in whatever pursuit is driving each one today? How do you think of your children? Think even of the blessing that children are in this world of people who want nothing to do with them, so wrapped up in whatever things they think are important. Look at the culture of death that is spread as abortion is touted as "freedom."

It isn't as complex as we often make it when you get right down to it.

Family is a gift from God! It is a foundation of every society. Broken families result in broken societies. It is evident throughout the ages.

What to do?

Husbands and wives: review the Scriptures and what they say about marriage. In love and forgiveness, you may want to ask God for strength to change things that divide you!

Get priorities right: your family is blessed and strengthened when your day begins with Christ and when you come to Church where families are joined and blessed. It is central, a first priority – not the thing that gets put as optional. Love your children as the gifts they are. Seek the Lord with them, and let His direction guide you in where you spend time and with whom. Carefully and prayerfully determine what schools they attend and what is being taught. Don't let "the world" separate you!

Pray together. Stay together.

In the Name of the Father and of the Son and of the Holy Spirit.



Commemorated April 30th

The holy New Martyr Argyra lived in Proussa, Bithynia, and came from a pious family. She was a beautiful and virtuous woman. When she was eighteen, she married a pious Christian, and they moved into a neighborhood inhabited by many Moslems.

After only a few days, she was approached by a Turkish neighbor, the son of the Cadi (magistrate). He boldly declared his love for her, and tried to convert her to his religion. She rejected his advances, saying that she would rather die than be married to a Moslem. She did not tell her husband, fearing that he would go after the Turk and then be punished for it.

The Moslem brought her to trial and testified that she had assented to his advances, but then had laughed and said she was only joking. His lies were corroborated by false witnesses, and Argyra was sent to prison.

The saint's husband, hoping to get her a fair trial, appealed to Constantinople. There the accuser repeated



Mission Team
St. Louis

The Orthodox Mission Team of St. Louis works to nurture an awareness within our local churches of the need to evangelize, catechize, and support missionary efforts and programs globally.



‘Oli Otya’ – Hello from Uganda!

His Grace SILVESTER, Bishop of Jinja and Eastern Uganda, blessed and opened in February two health facilities in his diocese that were supported with OCMC grants. His Grace was joined at the blessing and opening of the St. Spyridon Medical Center in Namutumba and the pharmacy in Jinja City, by the Diocese’s Vicar General Fr. Chrysostom Koolya and members of the Diocese Health Department. His Grace urged the health workers to always add prayers to their operations because our Lord and God, is the Physician of our souls and bodies who cures all infirmities of the flesh.



The support of these two health facilities is part of the more than \$1 million OCMC has distributed in grants to assist local churches throughout the world over the past year. Join OCMC in assisting the Church care for the whole person—spiritual and physical—and providing a vibrant living witness of the Faith to the ends of the earth.



Hearing Christ for the First Time!

Supported by an evangelism grant from OCMC, His Grace NEKTARIOS, Bishop of Gulu and Northern Uganda, just a few months ago led a group of five clergy from Uganda and another from Kenya on an exploratory mission to bring the Gospel of Jesus Christ to six villages in the Karamoja region of Uganda.

This area near the Kenyan border is predominated by animism and is considered the poorest region in Uganda. His Grace stated, “Irrespective of dif-

ferences in our Orthodox Christianity ideologies versus the predominant cultural beliefs of the Karimojong, we give glory to God that the community members we interacted with were receptive to the message we carried for them and hospitably willing to work with us.”

People in these villages are among the two-thirds of the world that are not Christian and the 25% of the world that has never even heard the Good News of Jesus Christ! “We are so inspired by His Grace’s enthusiasm and desire to bring the Gospel to this remote and overlooked part of Uganda,” stated OCMC Projects and Grants Manager Santhe Loizos. “He told us that his message to the people was ‘Christ loves each and everybody.’ We are thankful too, that Fr. Zechariah, a priest from the Turkana region of Kenya who was brought to Christ and Orthodoxy some years ago, is part of sharing this Good News across the border into Uganda. We look forward to continuing to support this initiative.” Fr. Zechariah participated with the blessing of His Grace NEOFITOS, Bishop of Eldoret and Northern Kenya.

No matter your work experience, there is a place for you to spread the Gospel and share the hope found in Jesus Christ with the world. Take the first step today by visiting OCMC’s website to explore open missionary opportunities in Uganda. Current needs include youth, music and

Community Pascha Picnic

All Welcome!

When: 2:00pm Pascha
Sunday, May 5th,
following 1pm
Agape Vespers

Where: The Church
Hall and Lawn

Why: To come together
in fellowship, enjoy good
food, and the great joy of
our Lord's Resurrection!

***Egg Hunt for the kids**



What Should I Bring?

Lamb will be provided. Please bring the following side dish according to the first letter of your last name:

A-G: Dessert

H-L: Side Dish (meat, vegetable, or starch)

M-R: Salad

S--Z: Drinks

Do I need to RSVP?

Yes! Please respond online no later than April 28th.

Also designate what you are bringing here:

<https://www.signupgenius.com/go/5080B4FA8AF2DA7FB6-48694521-paschal>

Attention Church School Families!



Join us for a day of Fun
At the Belleville Eckert's

Strawberry Festival

Activities include:

Carnival Rides

Wagon Rides

Petting Farm

Sunday, May 12--leave Church around 12:30pm

Please RSPV Presv. Yianna @
yiannakarathanos@gmail.com

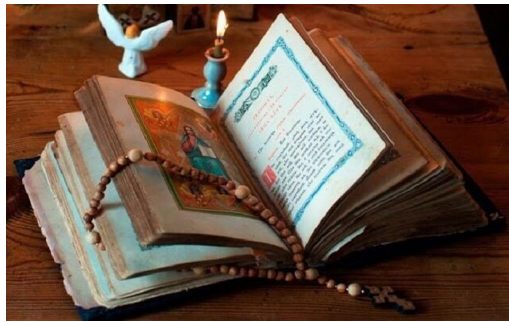
Great Lent Is An Extraordinary Time To Learn To Truly Pray

By Monk Moses the Athonite

The main elements of Great Lent are prayer and fasting. Prayer presupposes faith. A person who does not pray is helpless, insecure, blind and alone.

They are attached to the earth, to matter, they do not know how to fly high, to sail in the heavens, to have necessary celestial assistance. They are magnetized, bound, clinging to the perishable earth. They do not detach easily. They try to treasure the earth. They are constantly looking for pleasures, to make them happy, but rather they give them pain. It is sad and worthy of lamentation to see them seeking joy in the mud. The ascent to heaven begins with repentance, sincere repentance, compunctionate remorse. It is worth feeling that you were not created for the dirt. Empathy does not really make you happy. Adherence to the hereafter is a serious mistake and has costs with bitter consequences. It is not impossible to climb higher than the peaks. It is possible for everyone. As long as they want it, they love it. At first we are hesitant, cowardly, scared, we do not want to risk it.

In fact, we consider prayer elusive, strange, unnatural, impossible, not for us. We think it is a game which is impermissible and resistant, that we are very sinful for such a thing. Prayer is not just for the saints. But if one prays modestly and humbly, one begins to sweeten one's heart, to be illumined, to be strengthened and to rest. They feel that praying is worth it. They feel



gladness, rejoicing, security, empowerment and comfort. They understand that it is a great need of the soul, their physical movement, their inherent functioning. It becomes a good habit and not a formal act. A daily indulgence and gift. As the body needs daily food to be maintained, so does our immortal soul. One cannot love God and not connect with Him, not talk to Him and pray. They always think about Him and invoke Him. The memory of God is a prayer. When you remember your loved one you rejoice. Divine invocation is an occasion of great joy, peace and blessing.

Without prayer the soul remains breathless, weak, sick. Prayer gives spiritual health, balance, discernment, illumination, sanctification. Prayer shields against sin. The one who prays has a conversation with God and does not engage in vain things. They learn humility, meekness, simplicity and love. The one who prays is a beloved child of God. A great gift of God to man is prayer. This period of Great Lent is an extraordinary opportunity to learn to truly pray.

Mystagogy Resource Center

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his lies before the judge. Saint Argyra said that she was a Christian, and that she would never deny Christ. The judge ordered her to be flogged, then sentenced her to life in prison.

She was often taken from her cell, interrogated, beaten, then returned to prison. This continued for seventeen years. The saint was also insulted and tormented by the Moslem women who were incarcerated for their evil deeds. The Evil One incited them to annoy Saint Argyra with these torments and afflictions, but she endured all these things with great courage and patience. According to the testimony of many Christian women who were in prison with her, she humbled her body through fasting. Her heart was filled with such love for Christ that she regarded her hardships as comforts.

A pious Christian named Manolis Kiourtzibasis sent her word that he would try to have her released, but Saint Argyra would not consent to this. She completed her earthly pilgrimage in the prison, receiving the crown of martyrdom on April 5, 1721.

After a few years her body was exhumed, and was found to be whole and incorrupt, emitting an ineffable fragrance. Pious priests and laymen took her body to the church of Saint Paraskeve on April 30, 1735 with the permission of Patriarch Paisius II.

Her relics remain there to this day, where they are venerated by Orthodox Christians from all walks of life, to the glory of the Father, the Son, and the Holy Spirit. Saint Argyra's name comes from the Greek word for silver (argyre).

THE NEW MARTYR ARGYRA
1688-1721 by P. Philippidou (which also contains a Service to the saint) was published in Constantinople in 1912
OCA.ORG

Forgive Everyone for Everything

Fr. Stephen Freeman

In Dostoevsky's great last work, *The Brothers Karamazov*, the story is told of Markel, brother of the Elder Zossima. Diagnosed with tuberculosis, he is dying. In those last days he came to a renewed faith in God and a truly profound understanding of forgiveness. In a conversation with his mother she wonders how he can possibly be so

all this time being angry with one another and knowing nothing of this?' [He spoke even of being guilty before the birds and all creation] ...'Yes, he said, 'all around me there has been such divine glory: birds, trees, meadows, sky, and I alone have lived in disgrace, I alone have dishonored it all, completely ignoring its



joyful in so serious a stage of his illness. His response is illustrative of the heart of the Orthodox Christian life.

'Mama,' he replied to her, 'do not weep, life is paradise, and we are all in paradise, but we don't want to realize it, and if we did care to realize it, paradise would be established in all the world tomorrow.' And we all wondered at his words, so strangely and so resolutely did he say this; we felt tender emotion and we wept....'Dear mother, droplet of my blood,' he said (at that time he had begun to use endearments of this kind, unexpected ones), 'beloved droplet of my blood, joyful one, you must learn that of a truth each of us is guilty before all for everyone and everything. I do not know how to explain this to you, but I feel that it is so, to the point of torment. And how could we have lived

beauty and glory.' 'You take too many sins upon yourself,' dear mother would say, weeping. 'But dear mother, joy of my life. I am crying from joy, and not from grief; why, I myself want to be guilty before them, only I cannot explain it to you, for I do not know how to love them. Let me be culpable before all, and then all will forgive me, and that will be paradise. Am I not in paradise now?'

As difficult as it may sound, the reality described by Dostoevsky can be summed up very simply: forgive everyone for everything. Stated in such a blunt fashion, such a goal is overwhelming. How can I forgive everyone for everything? This life of forgiveness, which is nothing other than the life of Christ within us, is our in-

heritance in the faith. The life of blame, recrimination, bitterness, anger, revenge and the like are not the life of Christ, but simply the ragings of our own egos, the false self which we exalt over our true life which is "hid with Christ in God."

The rightness of a cause, or the correctness of our judgment do not justify nor change the nature of our ragings. For none of us can stand before God and be justified – except as we give ourselves to the life of Christ, who is our only righteousness.

The question of forgiveness is not a moral issue. We do not forgive because it is the "correct" thing to do. We forgive because it is *the true nature of the life in Christ*. As Dostoevsky describes it: it is Paradise. In the same manner, the refusal to forgive, the continuation of blame, recrimination, bitterness, etc., are not moral failings. They are *existential* crises – drawing us away from the life of Christ and Paradise, and ever deeper into an abyss of non-being.

I have lately spent some of my prayer-time each day with a modified form of the 'Jesus Prayer.' It runs, "Lord Jesus Christ, Son of God, have mercy on me a sinner, and forgive all those who hate me or do me harm. Forgive them freely without reproach and grant me true repentance." I offer no great authority for this prayer – indeed, as I pray it, I find that it changes from time to time. But it is a way of offering prayer for my enemies – of teaching my heart to "forgive everyone for everything."

There is a further thought that is of great importance. Forgiveness and unforgiveness are not private matters. As Christ taught the Apostles, "Whosoever sins you loose are loosed, and whosoever sins you retain are retained." This, of course, has a particular meaning for the Apostolic ministry given to the Church. But it also alludes to another reality. My refusal to forgive is a force for evil in this world



Our Philoptochos will once again sponsor a traditional Plaki
(codfish) Palm Sunday Luncheon!
After Divine Liturgy (12pm)

Palm Sunday, April 28th

Sts. Constantine and Helen

Menu:

Baked Cod

Oven Roasted Potatoes

Green Beans

Salad

Apple Pie and Fresh Fruit

Beverage



Adults: \$25

Children 12 and under: \$10 (fish sticks option available)

RSVP by Sunday, April 21st here or at the Book Store sign-up sheet.

<https://www.signupgenius.com/go/5080B4FA8AF2DA7FB6-48588303-palm>

Continued from p. 7

– binding both myself and others around me. It may not be an *intentional* binding – but bind it will. In the same manner, forgiveness is the introduction of Paradise into this world – both for myself and for others around me. Whether I intend it or not, Paradise comes as a fruit of such love.

Forgive everyone for everything. Will we not be in Paradise?

This week I have been in Dallas, Texas, for the funeral of Archbishop Dmitri, beloved Apostle to the South. At the conclusion of the funeral vigil (as is normally the case for all Orthodox Christians) the primary celebrant of the service comes to the open coffin of the deceased. Placing his stole over the head of the body, he reads the words of the final absolution (this same prayer is used in the sacrament

of Holy Unction).

May our Lord Jesus Christ, by His divine grace, and also by the gift and power given unto His holy Disciples and Apostles, that they should bind and loose the sins of men (For He said unto them, “Receive the Holy Spirit. Whosoever’s sins you remit, they are remitted unto them; and whosoever’s sins you retain, they are retained” (John 20:22-23). “And whatsoever you shall bind or loose on earth shall be bound or loosed in Heaven” (Matt. 18:18) and which also has been handed down to us from them as their successors, absolve this my spiritual child, N., through me who am unworthy, from all things wherein, as a human, he has sinned against God, whether by word or deed, whether by thought and with all his senses, whether voluntarily or involuntarily, whether by knowledge or in ignorance. And if he be under the ban or excommunication of a Bishop or of a Priest; or if he has brought upon himself the curse of his father or mother;

or has fallen under his own curse; or has transgressed by any oath; or has been bound, as a human, by any sins whatsoever, but has repented of these with a contrite heart, may He absolve him also from all these faults and bonds. And may all those things that proceed from the infirmity of human nature be given over unto oblivion and may He forgive him everything, for the sake of His Love for Mankind, through the prayers of our most-holy and most-blessed Sovereign Lady, the Theotokos and ever-Virgin Mary, of the holy, glorious and all-praised Apostles, and of all the Saints. Amen.

We who expect to receive such great mercy at the time of our own death – should we not extend the same mercy to all while we are yet among them?

Glory to God for All Things
Ancient Faith blog

COME AND SEE *JESUS*

In March, we were blessed to have Fr. Anastasios, who is a missionary priest in Cameroon, Africa, with us. In his homily, simply stated, from the heart of a priest, he questioned the direction of our ministry in terms of focus.

When we are feeding the hungry, ministering to the sick, comforting those in distress, what is our focus? Is it that they see Jesus? Or does the focus shift to, well, me?

That got me thinking a bit! In our community and in the larger Church, in our “reporting,” (nothing wrong with reporting as such), our focus shifts a bit. We count how many meals were shared at a FOCUS meal. We total the number of participants at Fanari Camp. We tally how many gifts were distributed at Christmas. We pat ourselves on the back.

Perhaps we should ask another and larger question: Was Jesus present? Did they see Jesus coming to them in the meals or the gifts or the camping events? Or did they see only “me?” Or did they receive the “stuff” in a sometimes-sterile manner with little or no personal contact?

Our ministries, our gathering as the Church, as the Body of Christ, are touch points of God who is everywhere present. When we partake of the Holy Mysteries in the Divine Liturgy, we aren’t merely “representing” something. Our Lord and God and Savior is present touching us. We are in the living presence of God! It isn’t a hope or a dream or play acting: it is reality. Jesus in our midst!

We are blessed to have God with us in every way and every moment, but here, in His Church, He touches us in a most intimate fashion. And

when we are about our various tasks and ministries, Jesus is present in us to touch others through us.

It isn’t just about “me” and what I’ve done. It is about Jesus, bringing His love, His blessing, His presence into another’s life.

Do those around me see Jesus in me in the way that I speak the way that I act and live? Am I focused on Him as He lives in me wherever I am? Do I gather on Feast Days and Holy Days in the Temple that I might be physically touched by the Love of Christ as He comes to me and to you in the flesh?

I was thinking of this also in things we do or are involved with in daily life. How often in our weakness do we find ourselves in some action or word denying Christ?

Jesus is the author and perfecter of our lives in every reality.

So, we do give thanks when we see our successes, but it isn’t about a little pat on my back for what I’ve done. The question is: did those involved see me? Or did they see Jesus? Were they touched by His mercy?

I’ve been thinking on these things, to be sure! And what better time than in Great and Holy Lent!

I was glad when they said to me, “let us go into the house of the Lord.” I pray that I live in the reality that He is in and with me always (even when I forget or turn away from Him).

**Glory to God for All Things!
Good Fast!**

Ezekiel

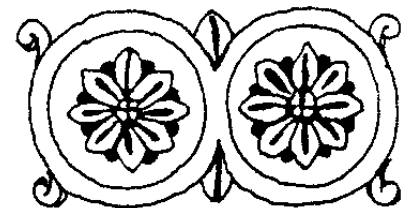


O Lord and Master of my life
Take from me the spirit of idleness,
despondency, lust of power,
and idle talk.

Grant, rather, a spirit of chastity,
humility, patience, and love to
Thy servant.

Yea, O Lord, and King,
Grant me to see my own faults,
And not to judge my brother,
For blessed art Thou unto
the ages of ages.

Lenten Prayer of St.
Ephraim the Syrian



STS. CONSTANTINE & HELEN GREEK ORTHODOX CHURCH

Wine and Oil



Fish Allowed

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 Fr. Achilles Karathanos, Parish Priest

April 2024

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 St. Mary of Egypt	2	3 9am 9th Hour 9:30am Liturgy of the Presanctified Gifts	4	5 6pm Compline with Salutations to the Theotokos III	6 5pm Vespers Holy Confession
7 Sunday of the Holy Cross 8:45 Matins Procession of the Cross 10am Divine Liturgy 5pm Contrition Vespers and meal at Sts. Cyril and Methody O.C.	8	9	10 6pm 9th Hour and Liturgy of the Presanctified Gifts	11	12 6pm Compline with Salutations to the Theotokos IV	13 5pm Vespers Holy Confession
14 Sunday of St. John of the Ladder 8:45 Matins 10am Divine Liturgy 6pm Contrition Vespers and meal at St. Michael the Archangel	15	16	17 9am 9th Hour 9:30am Liturgy of the Presanctified Gifts 6pm Great Canon of St. Andrew	18	19 6pm Compline and Full Akathist (Salutations) to the Theotokos	20 5pm Vespers Holy Confession
21 Sunday of St. Mary of Egypt 8:45 Matins 10am Divine Liturgy Parish Council 5pm Contrition Vespers (here)	22	23	24 6pm 9th Hour and Liturgy of the Presanctified Gifts	25 St. Mark The Apostle	26 6pm Lenten Film Night, TBA	27 Lazarus Sat 9am Matins and Divine Liturgy Palm Cross making Church deep clean 5pm Vespers Holy Confession
28 Palm Sunday 8:45 Matins 10am Divine Liturgy Palm Sunday Plaki (codfish) Luncheon 5pm Bridegroom Matins	29 Holy Monday 6:30pm Bridegroom Matins	30 Holy Tuesday 6:30pm Bridegroom Matins	(May 1) Holy Wed. 9am 9th Hour 9:30am Liturgy of the Presanctified Gifts 4pm Holy Unction 6:30pm Bridegroom Matins	(May 2) Holy Thursday 10am Vespers Liturgy of the Institution of the Mystical Supper 6pm Matins of the 12 Passion Gospels	(May 3) Holy Friday 10am Royal Hours 3pm Vespers of the Unnailing 6:30pm Matins and Engomia (Lamentations)	(May 4) Holy and Great Saturday 10:30am First Resurrection Liturgy 9pm Reading of Acts 10:30pm Holy Pascha

In Loving Memory
of Paul (Joseph) Wilbanks

May his memory be eternal,
And blessed Paradise!

Lawns for Less

Jim Sharos

618-530-7463



GUS QUALITY BRICK LAYING

SHAROS MASONRY

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Memory Eternal,
And Καλό Παράδεισο
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**MIKE'S
AUTOMOTIVE**

George

618-476-7490

25 Commercial
St.
Millstadt, IL
62260

Angelo

314-638-2710
7835 Ivory
St. Louis, MO 63111

Guaranteed, amateur plumbing,

with less than 3 ½ trips to the hardware store.

Pay only parts, and donate to:

Sts. Constantine and Helen,

405 Huntwood Road, Swansea, IL 62226

Your plumber: John Siampos. (618) 823 1970

To
Sponsor our Monthly Newsletter @

\$30 / month

\$300 year / small

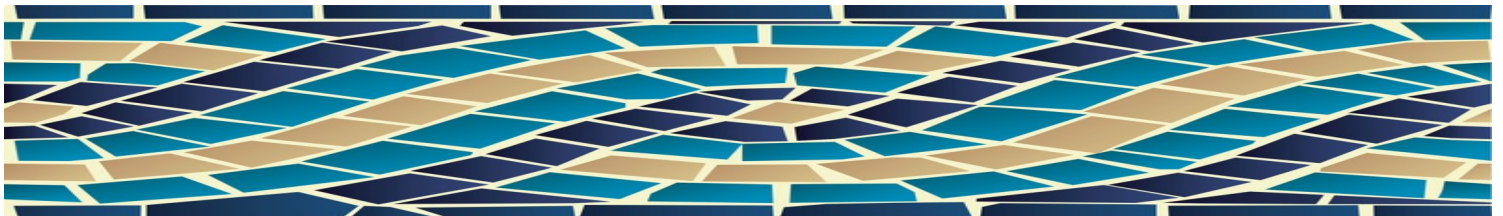
\$500 year / large

Please contact the Church Office:

618-277-0330

contact@ssconstantinehelen.org

Thank you!



**Return
Service
Requested**



OUR MISSION

AS AN EXPRESSION OF CHRIST'S LOVE,

FOCUS exists to serve the poor by bringing together Orthodox Christian churches and community partners to provide Food, Occupation, Clothing, Understanding, and Shelter and other assistance to address the needs of local communities.

For the Month of APRIL Our Parish will collect:

- Canned tuna 5 oz (VERY High Need)
- Canned beef stew 15 oz (VERY High Need)
- Chili with beans 15 oz (VERY High Need)
- Chef Boyardee products 15 oz (VERY High Need)
- Spam 12 oz (VERY High Need)
- Canned Ham 16 oz (VERY High Need) (Best bought at Aldi)