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FOR THE LIFE OF THE WORLD

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

Volume XV, Issue 8

August 2023

A TRANSITION TO LIFE: THE DORMITION OF THE MOTHER OF GOD Elder Ephraim of Arizona

Every time we celebrate the Dormition of the Mother of God, it's as if we're having Pascha – the Pascha of the summer. Our Lady the Mother of God prepares Pascha for us. A glorious crossing “from death to life”. A second Pascha, holy spotless, life-giving for the human race, because today “the laws of nature are overcome.”

“How the source of life goes towards life, passing through death”, says Saint John the Damascene. The death of the life-giving Mother of the Lord transcends the concept of death, so that it's not even called death, but “dormition” and “divine transition” and an emigration and immigration towards the Lord. And even if it's called death, it's a life-bringing death, since it transports to a celestial and immortal life.

The transition of the Mother of God, as an indisputable fact preserved by sacred Tradition, has been incorporated into the teaching of the Orthodox Church and has nothing to do with the -----pietistic beliefs of the Westerners concerning the conception without seed and life without death of the Virgin Mary.

The Virgin was the particular creation of God who surpassed all people and the angels. She is the only mortal ever to have lived a spotless life and to have become what is beyond the understanding of all rea-



soning beings—the Mother of God. Because she never sinned, never gave in to sensuous thoughts, it was proper that she lived on earth without the pains of the flesh, or illnesses. Even though she had a life-giving body, still, as a human being she was subject to the sickness of death and she did, in fact, die. But her body and soul were not separated from God. For a short time, the connection binding them together was loosed, as was the case with Christ.

After her death, her soul was united immediately with Christ. Because at the time of the Dormition of His Mother, attended by the celestial ranks of the angels and the saints, He took her holy soul, not merely to heaven, but “to His royal throne, to

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2023 Parish Calendar

continued from page 1

San, Aug. 6th	Holy Transfiguration
Tues, Aug. 15th	Dormition of the Theotokos
Thurs, Sept. 14	Elevation of the Holy Cross
Sun, Oct. 22nd	Fall General Assembly
Sun, Nov. 12th	Parish Council Elections
Sun, Nov. 19th	Stewardship Sunday
Mon., Dec. 25th	Holy Nativity of our Lord

Holy Sacraments And Services

Funerals

- ◆ Monday, July 17th, Bessie Smith

Trisagia and Memorials

- ◆ Wed, July 12, 11 Years, Demetrius Karathanos
- ◆ Sunday, Aug. 20th, 40 Days, Fr. Fr. Konstantinos Tsigas

*May their memory
Be eternal!*

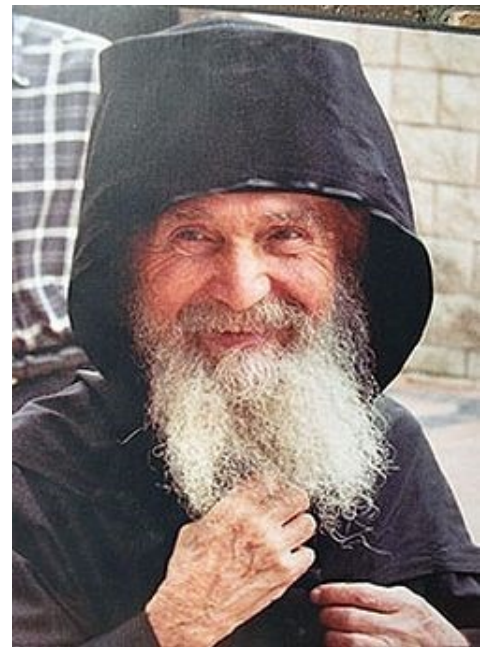
the heavenly Holy of Holies,” as John the Damascene tells us. And the life-giving and God-receiving* body of Our Most Holy Lady, after three days, was transported to the celestial realms, uncorrupt, to her Only-Begotten and beloved Son. In other words, we can speak of the resurrection of the Mother of God in the flesh. But this resurrection was not activated by Our Lady herself, but by her Son and God.

One witness of this resurrection/transportation of the Mother of God was the Apostle Thomas, who had not been present at her interment. He arrived late, as usual—three days late, in fact—and requested the other apostles to open the grave, only to find that the God-glorified body was not there. They did, however, see the Mother of God ascending into the heavens and giving the Apostle Thomas her Precious and Holy Belt, as proof of her ascension, rather in the same way as Christ allowed the same apostle to touch His wounds after the Resurrection.

The body of Our Lady—like that of her Son—did not undergo any corruption in the grave, that is it was not altered, it did decompose into the material elements that constituted it. In any case, since Christ’s resurrection, the bodies of many of His saints have not decayed and have become, in part, undecomposed relics. How much more reasonable it is that the God-receiving body of the Mother of God would not decay.

Saint Andrew of Crete says that the fact that the Mother of God did not lose her virginity at Christ’s birth had, as its natural concomitant, that her body did not decompose at the time of death. “The birth avoided despoilment and the grave did not accept decomposition.”

After her Dormition, Our Lady the Mother of God became the mother of the new creation, the Church of



Christ. Because she had the central position in the dispensation of salvation, since it was from her that the Head of the Church, the Lord, took His human flesh. Now, in the celestial Church, she has the fullness of Grace and glory and boldness. She has become the benefactress of the whole of nature and creation, which is why all creation venerates her as Lady and Maiden and Queen and Mother of God.

Through the Mother of God and because of her, the history of the whole world entered another orbit, incomparably more magnificent and superior to what had existed before her. No creature could have or could ever be more perfect than her, nor could she have been more perfect than she was. According to the Fathers, there are three things that Almighty God could not have made more perfect: the incarnation of the Divine Word, the Virgin Mother of God and the bliss that the saved will enjoy.

After the resurrection of Christ, Our Lady was the support of the apostles and of the newly-founded Church of Christ. She taught the new Christians, guided them and consoled them in their sorrows. In the expanded ver-

THE ORTHODOX STEWARD
THE GREATEST OF THESE IS LOVE



Through Holy Communion, we are drawn out of ourselves and embrace the mission of our parish. We carry the fire of God's love within us with the power to renew all things. When we understand the true meaning of the Holy Eucharist, we bridge the gap between liturgy and life, between the love of Jesus on the cross and our daily lives, between our beautiful theology and practical stewardship. As Eucharistic Orthodox Christians, we see the world as God's gift. We offer the world back to God in thanksgiving with the words, "Thine own of Thine own we offer to Thee...."

Remembering, therefore, this saving commandment and all that has been done for our sake, the Cross, the tomb, the Resurrection on the third day, the Ascension, into heave, the enthronement at the right hand, and the second and glorious coming again." In the Divine Liturgy the prayer prefaces "Thine own of Thine own we offer to Thee. . . ."

The Orthodox Steward finds life only in Baptism and only in Christ. Our gathering together, our stewardship is driven and empowered in His blessing of life, of all, "secular" and "sacred." We rejoice in the living and breathing relationship and life that are ours as those who are "Thine own of Thine own."

We are not independent in deciding that we are going to bring something of our own to the Holy Altar, perhaps looking to get something more in our self-centered and self-driven lives. The essence and reality of our lives is a gift, and all that we have been given is given back, not to earn something but to live life in union

with God. Our lives are a total offering lived in a reality not born of or on our own.

Having died in Christ in Holy Baptism, we are one in and through Him. At home, on our own, in a gathering, at work, gathered in the Temple, receiving the Holy Mysteries: all of these comprise the wholeness of our being in Father, Son, and Holy Spirit. We aren't independent operators, picking and choosing what we think we need. Joined in Christ we are joined in one another!

We are never alone! Together we journey! Offering up that which is given to us, we are strengthened and renewed in the life given to us! Bread and wine are offered and become Body and Blood given and shed for us. These are the life-giving mysteries in their wholeness, in the cycle of life in the Blessed and Holy Trinity.

Continued from p. 2

sion of her *Life*, we read that the Archangel Gabriel visited her three days before her Dormition, as he had done at the Annunciation, and told her of her glorious transition from death to life. The Holy Spirit, in miraculous wise, then gathered all the apostles in Gethsemane, in the house of the Mother of God, so that they could be present at her interment and take her blessing. After they had lauded the greatly-praised Mother of God, they asked her to pass on to them a final teaching, as a legacy. The Mother of God then told them a parable, in which this world was compared with a trade fair at which whoever does best at trading will be the who gains the greatest profit. She went on to explain that so it is also in matters of the spirit. Whoever observes Christ's commandments with the greatest zeal and heed will gain the greatest profit and will be glorified more greatly in the kingdom of heaven. And she urged them to persist in the "good fight." And, indeed, how greatly pleased Our Lady is when she sees us struggling for our salvation. What satisfaction this brings her! And she herself, while on earth, how hard she struggled in her quiet way—though, since she was sinless, there was no need for her to do so—so as to leave us with an example of perfect asceticism. After her dormition, they found in Gethsemane where she lived, slabs where had preformed her prostrations and they were deeply indented from all the wear and tear she had subjected them to.

Let us also imitate her direct obedience, her endearing humility, her secret, internal, spiritual effort, her ardent prayer, the constant watchfulness which she showed, her divine love, and the spiritual pain she felt as a knife at the Cross of her Son.

To those who struggle, she be-



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.



MISSIONARY ACTIVITY

Many of our missionaries are back home on furlough this summer for about 3-4 months. They are travelling to various states sharing updates of their overseas ministries and projects, while fund raising for their needs on the mission field.

Michael & Megan Jones from Fiji will be visiting AK, CA, MI, PA, VA, MD and NY.

Floyd Franz from Romania will be visiting FL, GA, IL, KS and CO.

Nathan & Gabriela Hoppe from Albania will be visiting FL, GA and AZ.

Jeffery & Caryn Macdonald from Albania will be visiting FL, GA, NC, TX, OH, DC and ME.

Steve & Theophany Sarigianis from Albania will be in the US until October.

Fr. Stephanos Ritsi and his family after 10 years of service to the Church of Albania have relocated back to the states. Upon Archbishop Anastasios' request, Fr. Stephanos will continue to serve the church there remotely as Lecturer at the Logos University. They ask for your prayers and support during this transitional time.



Bishop Neofitos of Kenya with Fr. Tiberiu Opris and Mission Team St. Louis

Congratulations to long-time OCMC Missionary **Fr. James Hargrave**, who was ordained on June 19 to the holy priesthood by His Grace Bishop Anthony of Toledo of the Antiochian Orthodox Christian Archdiocese at Holy Nativity Orthodox Church in Langley, British Columbia. Fr. James and his wife Khouria Daphne served as OCMC Missionaries with the Holy Archdiocese of Mwanza in Western Tanzania from 2010-13. Now as Liturgical Translation Specialist, he works with the OCMC Liturgical Translation Program, which provides tools, training, and consultation to overseas mother-language translators of liturgical texts. May God grant the Hargrave family many years!

Axios! **Bishop Neofitos** was commissioned and installed by His Holiness Patriarch Theodoros II of Alexandria and All Africa in the newly established Diocese of Eldoret to continue the apostolic mission His Grace was so successful in establishing in the Diocese of Nyeri and Mt. Kenya.

His Grace is visiting several churches within our country outlining his vision for bringing people to Christ and His Church. His fundraising efforts are focused in establishing a new diocesan spiritual center in Eldoret and initiating projects for all ages, especially the youth.

If you have the opportunity to meet any of these missionaries, make sure you express your gratitude for their service and all their sacrifices while serving overseas. You may read their bios online and support them financially through OCMC. All contributions are welcome and can be sent electronically via their home page through the below link:

<https://www.ocmc.org/how-we-serve/missionaries>

As always, please feel free to contact Rosie Hartley, 618-447-9688, if you have any questions, would like to be part of the Mission Team St. Louis, or if you would like to help our missionaries.

Mark your Calendar!

Sunday, October 29th
1pm

Sister Vassa Larin

Will present:

“Praying in Time, The
Hours and Days in Step
with the Orthodox
Christian Tradition”



following Divine Liturgy
And
Hospitality Luncheon

It's time to raise the Temperature around here!

An anonymous donor started us off with a 10K donation as a kick off to raise

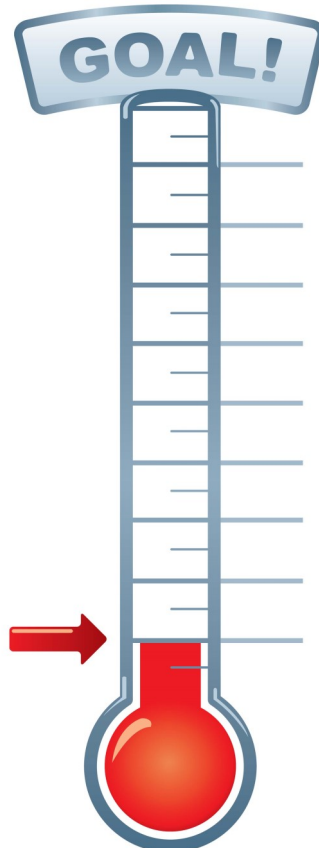
A total of 30K (20K to go!)

To repair, seal, and paint our Church parking lot.

If you would like to contribute, please make your offering to our Church with “parking lot project” in the Memo.

A visible “thermometer” will Soon be placed in the Church Hall with a “live” reading of where we’re at.

Can we accomplish it this year!?



**Painters
Wanted!!!**

If you may be interested to help paint the exterior of our Church this Fall, please contact:

Jim Sharos:

**618-530-7463
jpsharos@gmail.com**



Continued from p. 3

comes a “supportive ally,” even if they have previously lived prodigal lives. Let’s remember that the Mother of God “stood bail” for Mary the Egyptian after the latter’s repentance. And when Saint Mary retreated into the desert to take on her relentless struggle, Our Lady herself consoled her with her divine appearances.

As novice-mistress of monastics, the Mother of God is also the provider of divine gifts to them, especially those on the Holy Mountain. It was she who gave the gift of the prayer of the heart to Saint Maximos Kavoskalivis, Gregory Palamas, Silouan the Athonite and also to the late Elder Iosif the Hesychast, who is directly linked to our brotherhood. Another reason

why today is of particular importance to us who are the spiritual grandchildren of Elder Iosif the Hesychast is that it was on this day, in 1959, that he fell asleep in the Lord. He loved Our Lady very much our sweet little mother—as he called her—and he received so many insights, divine appearances and gifts from her. And, indeed, one particular characteristic of the blessed Athonite Fathers is their love of the Mother of God. At the sound of her name, they were unable to restrain their tears which came from pure love for the Virgin Mother. Merely on hearing her name, a soul that loves God is moved to wonder, gratitude and thankfulness. So even the recollection of the Mother of God, that is recalling the person of Our Lady to the mind, sanctifies

the person who does this. The late Fr. Athanasios Iviritis used to say that love of the Mother of God saved people, even if they didn’t have any works to show.

People today have to use the mediation of the Mother of God, which is for our salvation. In every one of our sorrows and problems we mustn’t forget “the help of the saddened, the protectress, defender, comfort of the faint-hearted”, to whom we can have recourse and find consolation, immediate release and response. We pray that Our Lady the Mother of God, who has been “transported to Life”, will always give her blessing to all of us, so that we may spend the present life as safe and sound as possible from the deceits and wiles of the Evil One, and that she will make us worthy of the heavenly kingdom of her Son. Amen.

Elder Ephraim of Arizona

*Join us
For the Supplications
To the
Theotokos*

*Nightly,
From
Aug. 1 to 11
(Tues to Friday)*

+++++

*Great Vespers of
Holy Dormition*

At

The Assumption

Greek Orthodox Church

Mon, Aug. 14th

6:30pm

Saint Oswin, King of Deira (+ 651) Commemorated August 20th

Saint Oswin succeeded King Oswald of Northumbria, probably around the year 644, after Oswald's death at the Battle of Maserfield. Oswin was the son of Osríc. His succession, perhaps the choice of the people of Deira, split the Kingdom of Northumbria. Oswy was the successor of Bernicia to the north.

After nine years of peaceful rule, Oswy declared war on Oswin. Oswin refused to engage in battle, instead retreating to Gilling and the home of his friend, Earl Humwald. Humwald betrayed Oswin, delivering him to Oswy's soldiers by whom Oswin was put to death on August 20, 651.

In Anglo-Saxon culture, it was assumed that the nearest kinsmen to a murdered person would seek to avenge the death or require some other kind of justice on account of it (such as the payment of wergild: a sum of money paid to the relatives of a slain man on account of the killing). However, Oswin's nearest kinsman was Oswy's own wife. Oswin was also related to the slain. In order to confront the justice that was seen to be owed for the murder, Oswin founded a monastery partly staffed by the relatives of both of their families, and this monastery was given the task of offering prayers for both Oswy's salvation and Oswin's departed soul. It was from the same monastery, many years later, that Oswin was later claimed to be a saint.

Oswin was buried at Tynemouth, but the place of burial was later forgotten. It is said that his burial place was made known by an apparition to a monk named Edmund, and his relics were translated to an honorable place in Tynemouth Priory in



1065. According to Alban Butler, in 1103, Ranulf Flambard, Bishop of Durham, translated the remains from the chapel at Tynemouth, which had fallen into disrepair, to Saint Alban's Abbey in Hertfordshire.

Saint Oswin is venerated as a Christian martyr because he had died "if not for the faith of Christ, at least for the justice of Christ."

Below is the account of the Saint by the Venerable Bede in his *Ecclesiastical History of the English People* (Bk. 3, Ch. 14):

Oswald being translated to the heavenly kingdom, his brother Oswy, a young man of about thirty years of age, succeeded him on the throne of his earthly kingdom, and held it twenty-eight years with much trouble, being harassed by the pagan king, Penda, and by the pagan nation of the Mercians, that had slain his brother, as also by his son Alfred, and by his cousin-german

Ethelwald, the son of his brother who reigned before him. In his second year, that is, in the year of our Lord 644, the most reverend Father Paulinus, formerly bishop of York, but then of the city of Rochester, departed to our Lord, on the 10th day of October, having held the bishopric nineteen years, two months, and twenty-one days; and was buried in the sacristy of the blessed Apostle Andrew, which King Ethelbert had built from the foundation, in the same city of Rochester. In his place, Archbishop Honorius ordained Ithamar, of the Kentish nation, but not inferior to his predecessors for learning and conduct of life.

Oswy, during the first part of his reign, had a partner in the royal dignity called Oswin, of the race of King Edwin, and son to Osríc, of whom we have spoken above, a man of wonderful piety and devotion, who governed the province of the Deiri seven years in very great prosperity, and was himself beloved by all men. But Oswy, who governed all the other northern part of the nation beyond hee Humber, that is, the province of the Bernicians, could not live at peace with him; but on the contrary, the causes of their disagreement being heightened, he murdered him most cruelly. For when they had raised armies against one another, Oswin perceived that he could not maintain a war against one who had more auxiliaries than himself, and he thought it better at that time to lay aside all thoughts of engaging, and to preserve himself for better times. He therefore dismissed the army which he had assembled, and ordered all his men to return to their own homes, from the place that is called Wilfaresdun, that is, Wilfar's Hill, which is almost ten miles distant from the village Called Cata-ract, towards the north-west. He

Continued next page

himself, with only one trusty soldier, whose name was Tonhere, withdrew and lay concealed in the house of Earl Hunwald, whom he imagined to be his most assured friend. But, alas! it was otherwise; for the earl betrayed him, and Oswy, in a detestable manner, by the hands of his commander, Ethilwin, slew him and the soldier aforesaid, this happened on the 20th of August, in the ninth year of his reign, at a place called Ingethlingum, where afterwards, to atone for his crime, a monastery was built, wherein prayers were to be daily offered up to God for the souls of both kings, that is, of him that was murdered, and of him that commanded him to be killed.

King Oswin was of a graceful aspect, and tall of stature, affable in discourse, and courteous in behavior; and most bountiful, as well to the ignoble as the noble; so that he was beloved by all men for his qualities of body and mind, and persons of the first rank came from almost all provinces to serve him. Among other virtues and rare endowments, if I may so express it, humility is said to have been the greatest, which it will suffice to prove by one example.

He had given an extraordinarily fine horse to Bishop Aidan, which he might either use in Crossing rivers, or in performing a journey upon any urgent necessity, though he was wont to travel ordinarily on foot. Some short time after, a poor man meeting him, and asking alms, he immediately dismounted, and ordered the horse, with all his royal furniture, to be given to the beggar; for he was very compassionate, a great friend to the poor, and, as it were, the father of the wretched. This being told to the king, when they were going in to dinner, he said to the bishop, "Why would you, my

lord bishop, give the poor man that royal horse, which was necessary for your use? Had not we many other horses of less value, and of other sorts, which would have been good enough to give to the poor, and not to give that horse, which I had particularly chosen for yourself?"

To whom the bishop instantly answered, "What is it you say, O king? Is that foal of a mare more dear to you than the Son of God?" Upon this they went in to dinner, and the bishop sat in his place; but the king, who was come from hunting, stood warming himself, with his attendants, at the fire. Then, on a sudden, whilst he was warming himself, calling to mind what the bishop had said to him, he ungirt his sword, and gave it to a servant, and in a hasty manner fell down at the bishop's feet, beseeching him to forgive him; "For from this time forward," said he, "I will never speak any more of this, nor will I judge of what, or how much of our money you shall give to the sons of God." The bishop was much moved at this sight, and starting up, raised him, saying, "He was entirely reconciled to him, if he would sit down to his meat, and lay aside all sorrow." The king, at the bishop's command and request, beginning to be merry, the bishop, on the other hand, grew so melancholy as to shed tears. His priest then asking him, in the language of his country, which the king and his servants did not understand, why he wept, "I know," said he, "that the king will not live long; for I never before saw so humble a king; whence I conclude that he will soon be snatched out of this life, because this nation is not worthy of such a ruler."

Not long after, the bishop's prediction was fulfilled by the king's death, as has been said above. But Bishop Aidan himself was also taken out of this world, twelve days after the king he loved, on the 31st of August, to

receive the eternal reward of his labors from our Lord.

Apolytikion in the First Tone
Courtesy and humility shone from thee, O radiant Martyr Oswin. Trained by Saint Aidan as a Christian ruler, thou didst illumine northern Britian. Glory to Him Who has strengthened thee; glory to Him Who has crowned thee; glory to Him Who through thee works healings for all.



COME AND SEE
WHAT'S FIRST?

But seek first the kingdom of God and His righteousness and all these things shall be added unto you
Matthew 6.33 NJKV

Thinking about things in our community, and pondering the chaos in the world around us, I find this short part of a longer section of Jesus' words to His disciples and to us powerful in what they reveal about me, about us – and glorious in promise and power that are ours.

They set our minds right, directing us to things needful, not just for now, but for all eternity.

We who are named Christian often find ourselves confused and fearful. We are, in our weakness and worry easily diverted and we let things trouble us causing doubt and fear. We are often separated and divided, choosing sides in endless arguments that seem so important, but are most often not worth the pain or the effort.

And all these things are instruments of deceit and separation and death used of Satan, the evil snake

and liar of many faces and thoughts, hard at work with his central mission – to lead us away from life to death, and from light to darkness when we suddenly realize that we've been on a fool's errand, having abandoned the one thing needful! Remember the garden scene where the Evil one incites doubt in Adam and Eve, when he plants in their minds the idea that they can be in charge?

Look at our society today – even though trampled and broken by Christ our God, he finds willing adherents as he twists truth into knots and lies, corrupting that which was created good, and often easily wreaking havoc in our lives. Look clearly at what is going on. Satan is at work – and so often we willingly creep along determining our wisdom to be God's wisdom.

Every syllable on every Lord's Day in the Holy Church brings the power of God to bear. In the chants and prayers, the reading and responses, the age-old truth is repeated.

Seek first the Kingdom of God and His righteousness!

I am with you always!

His simple and unchanging Word and presence keeps us focused on the Truth that doesn't change. He reminds us of those things which are truly first, most important, central. He fulfills His promise that all the things of His Kingdom and His righteousness will come and have come!

As I ponder these everlasting and all-powerful words, I wonder why I'm so caught up in all the chaos and confusion at times. I confess that I'm "part of the problem" when I respond with anger at these things, behaving often in the very ways that I speak against.

But I rejoice that the Living Logos forgives me in His great mercy! I am in awe at His love offered to the very people who would still destroy Him and attempt to use Him for their own ends.

And I pray that He will indeed keep me focused on His Kingdom, as He has through ages in the lives of Saints and faithful who have been caught up in the struggles and perils of their times. Our Lord and God and Savior is with us as He promised! Seek His Kingdom, and His righteousness daily, in all that you do, rejoicing in His eternal presence to the ages of ages!

Jesus is the author, and perfecter of our faith and our life. Stay focused. In Him and through Him and with His strength stay on course!

Glory to God for All Things!

Ezekiel

THE ST. LOUIS METROPOLITAN COMMITTEE INVITES YOU TO ITS

21st ANNUAL IOCC BANQUET

Sunday, September 24, 2023

5:00 pm Vespers | 5:30 pm Social Hour

6:15 pm Dinner

Cash Bar

ASSUMPTION GREEK
ORTHODOX CHURCH

1755 Des Peres Road | Des Peres, MO 63131

Tickets \$35

2 tickets included with all donations over \$500!

Registration required by September 17!

Questions? Contact Diane
at 314-966-2255.



STS. CONSTANTINE & HELEN GREEK ORTHODOX CHURCH

Wine and Oil

Fish Allowed



August 2023

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 Fr. Achilles Karathanos, Parish Priest

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 Holy Dormition Fast Begins! 6pm Great Paraklesis	2 6pm Small Paraklesis	3 6pm Great Paraklesis	4 6pm Small Paraklesis	5 Forefeast of Holy Transfiguration 5pm Great Vespers Holy Confession
6 Holy Transfiguration of our Lord 8:45am Matins 10am Divine Liturgy, Blessing of the Harvest	7	8 6pm Great Paraklesis	9 6pm Small Paraklesis	10 6pm Great Paraklesis	11 6pm Small Paraklesis	12 5pm Great Vespers Holy Confession
13 10th Sunday of St. Matthew 8:45am Matins 10am Divine Liturgy	14 6:30pm Feast Day Vespers at the Assumption GOC; Light reception	15 Holy Dormition of the Theotokos 9am Matins 10am Divine Liturgy	16	17	18	19 5pm Great Vespers Holy Confession
20 11th Sunday of St. Matthew 8:45am Matins 10am Divine Liturgy	21	22	23 5:30pm Vespers	24 St. Kosmas of Aitolia	25	26 5pm Great Vespers Holy Confession
27 12th Sunday of St. Matthew 8:45am Matins 10am Divine Liturgy	28 St. Moses the Black 5:30pm Great Vespers	29 Beheading of St. John the Baptist (strict fast day) 9am Matins 10am Divine Liturgy	30	31	Shaded days are Fasting days	

In Loving Memory
of Paul (Joseph) Wilbanks

May his memory be eternal,
And blessed Paradise!

Lawns for Less

Jim Sharos

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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

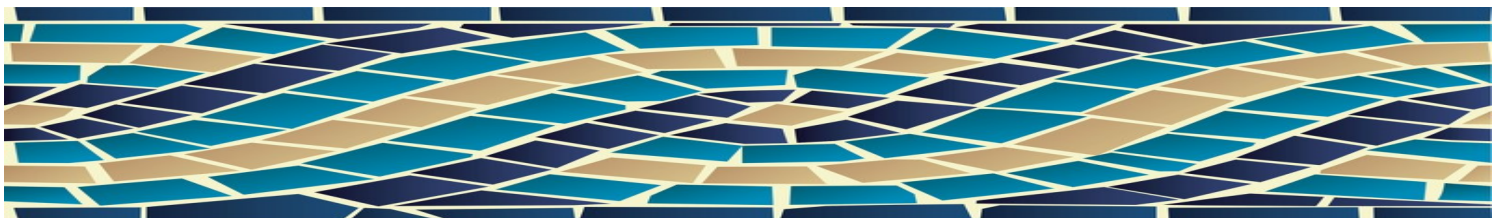
\$500 year / large

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 August Our Parish will continue to collect:

Please no more baby or kid clothes at this time.

No more women's clothes, except bras.

No more socks needed at this time.

Towels (small hand towels, please no bath towels) (High Need)

Men's underwear (High Need)

Mens short sleeve dress or polo shirts- med and large. (High Need)

Mens jeans and khakis- med and large, tall and short. (High Need)