



**405 Huntwood Road
Swansea, Illinois 62226**

Phone: 618-277-0330

Fax: 618-277-1930

Cell Phone: 314-288-8036

papaachilles@gmail.com

www.ssconstantinehelen.org

Fr. Achilles Karathanos
Parish Priest

2024 Parish Council

President: Ezekiel Wolfe

Secretary: John Siampos

Treasurer: David Cassens, Sr.

Karim Asfour, George Siampos, Maria

Skidis, Karon Wolfe

Cover icon by the hand of
Nicholas P. Papas
<http://www.facebook.com/Nick.Papa.Studio>

Table of Contents

The Meeting of our Lord	pp. 1-2
The Orthodox Steward	p. 3
Preparation for Great Lent.....	pp. 3,8
OCMC Corner	p. 4
Parish News	p. 5
Everything is In Motion	p. 6
St. Photini.....	pp. 7-8
Come and See, Blessings Unseen.....	p. 9
February Calendar	p. 10
Newsletter Sponsors	p. 11
Focus on FOCUS	p. 12

FOR THE *LIFE* OF THE *WORLD*

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

Volume XVI, Issue 2

February 2024

The Meeting of our Lord and Savior Jesus Christ in the Temple

The Meeting of our Lord God and Savior Jesus Christ is described in the third Gospel (Luke 2:22-40). Forty days after His birth the Divine Child was brought to the Temple at Jerusalem to be presented to the Lord. According to the Law of Moses (Lev. 12:2-8), a woman who gave birth to a male child was forbidden to enter the Temple for forty days. At the end of the time of her purification, the mother went to the Temple with the child, to offer a young lamb, two turtledoves, or pigeons to the Lord as a sacrifice. The Most Holy Virgin had no need of purification, since she had given birth to the Source of purity and sanctity. Out of humility, however, she fulfilled the requirements of the Law.

At this time the righteous Elder Simeon (February 3) was living in Jerusalem. It had been revealed to him that he would not die until he beheld the promised Messiah. By divine inspiration, Saint Simeon went to the Temple at the very moment when the Most Holy Theotokos and Saint Joseph had brought the Child Jesus to fulfill the Law.

Saint Simeon received the divine Child in his arms, and giving thanks to God, he spoke the words repeated by the Church each evening at Vespers: "Lord, now lettest



Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the Gentiles, and the glory of Thy people Israel" (Luke 2:29-32). Saint Simeon said to the Most Holy Virgin: "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed" (Luke 2:34-35). At the Temple was an 84-year-old widow, Saint Anna the Prophetess, the daughter of Phanuel (February 3), "who did not leave the temple,

continued on page 2

2024 Parish Calendar

continued from page 1

Fri, Feb. 2nd	Presentation of our Lord
Sat, March 16th	First Saturday of Souls
Sun, March 17	Forgiveness Sunday/Cheesefare
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

but served God with fasting and prayers night and day." She arrived just when Saint Simeon met the Divine Child. She also gave thanks to the Lord and spoke of Him to all those who were looking for redemption of Jerusalem" (Luke 2:38). In the icon of the Feast she holds a scroll which reads: "This Child has established Heaven and earth."

Before Christ was born, the righteous men and women lived by faith in the promised Messiah, and awaited His coming. The Righteous Simeon and the Prophetess Anna, the last righteous persons of the Old Testament, were deemed worthy to meet Him in the Temple.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. We have sermons by the holy bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphilokhios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). Despite its early origin, this Feast was not celebrated so splendidly until the VI century.

In 528, during the reign of Justinian, an earthquake killed many people in Antioch. Other misfortunes followed this one. In 541 a terrible plague broke out in Constantinople, carrying off several thousand people each day. During this time of widespread suffering, a solemn prayer service (Litia) for deliverance from evils was celebrated on the Feast of the Meeting of the Lord, and the plague ceased. Giving thanks to God, the Church established a more solemn celebration of this Feast.

Church hymnographers have adorned this Feast with their hymns: Saint Andrew of Crete in the VII century; Saint Cosmas Bishop of Maium, Saint John of Damas-

cus, and Saint Germanus Patriarch of Constantinople in the VIII century; and Saint Joseph, Archbishop of Thessaloniki in the IX century.

Today we also commemorate the Icon of the Most Holy Theotokos known as "the Softening of Evil Hearts" or "Simeon's Prophecy." The Mother of God is depicted without her Child, and seven swords piercing her breast: three from the left side, three from the right, and one from below.

A similar Icon, "Of the Seven Swords" (August 13) shows three swords on the left side and four from the right. The "Softening of Evil Hearts" Is also commemorated on August 13.

The Icon "Simeon's Prophecy" symbolizes the fulfillment of the prophecy of the righteous Elder Simeon: "a sword shall pierce through your own soul" (Luke 2:35).

In Constantinople, the Emperors would celebrate the Feast Day at the Blakhernae church during the All-Night Vigil. This custom continued until the Fall of the Byzantine Empire.

1 For this reason, he is known as the God-Receiver (Θεοδόχος).

www.oca.org

THE ORTHODOX STEWARD JOINED TOGETHER IN THE BODY

*Well done, good and
faithful servant.*

Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common.

Acts 4:32 NKJV

The Orthodox Steward, a servant of our Lord and God and Savior, is joined into the Body of Christ in Holy Baptism. The description from Acts, quoted above, demonstrates how that worked, and it does remain a description of the gathered Church of our Lord. It is also important to note the struggles that often come in this life – the description above is followed by the story of Ananias and Sapphira.

In our day, in this age, however, it is easy to corrupt and destroy the picture of the early church (as it has been throughout time). The early church was centered and joined in Christ. They realized that the Father in heaven is the creator of all things – and having such things doesn't change that fact. Many join a "church" much the same as they would join any other organization. They have a membership. They may have benefits from that group. They may pay "dues" to be in such a group. But they remain in control of what is theirs. So it is that one may claim the name "Christian" but not necessarily be a "member" of any "church."

The Orthodox Servant, however, realizes that one really can't be involved or claim membership in the holy, catholic and apostolic church without "skin in the game." Under normal circumstances, that means that the proclamation that one is a Christian is marked by joining in the services of the Church on a regular basis. Christians gather together in the Divine Liturgy, and they support their community generously with the first fruits of their earnings as did the Church in Acts. They are joined to one another in many other ways. And it may be a struggle as the flesh, the "old Adam" within wants to think of "me first!" "Fair share" thinking drives us individually at times as one determines that what I have is mine, mine alone.

Today we have many blessings technologically. We can communicate without leaving our homes by any number of means. We can televise Matins and Divine Liturgy. It is easy to forget, however, that while these things are a blessing in certain circumstances, they are a curse when one depends on them and stays at home. You can't receive Holy Communion without being present. One can't experience a hug if one isn't present to receive it. One can't experience the joy and blessing of working together when one "pays dues" but isn't present.

Our gathering together in the Temple, our serving together in the ministries of our community are part of the characteristics of a "good and faithful servant."

In Christ's Church gathered, our faith is fleshed out – and we are never alone!

Well done, good and faithful servant!

Preparation For Great Lent

Sergius N. Bulgakov

The preparation for Great Lent begins soon after the feast of the Theophany of the Lord corresponding to its historical commemoration that soon after His baptism Jesus Christ left for the desert for a fast, in commemoration of which the Holy Forty Day Fast was established. Beginning with the Sunday of the Publican and the Pharisee, the preparation for Great Lent comes to an end with Cheesefare Sunday. The Holy Church for a long time begins to prepare the faithful for Great Lent as a redemptive time for an all general spiritual cleansing and sanctification.

This cleansing and sanctification are possible only under the condition of the complete remission of sins, the complete change of a life view in ideas, feelings and actions, the complete renewal and spiritual revival. But such revival requires the sustained, serious, painful and tenacious spiritual struggle, by which it gradually should revive to compel and ingrain itself. Besides this the determination for such a spiritual struggle and its persistence also depends on us, but it depends more on the mercy of God, who revives it in the heart and is accomplished by His all-acting grace.

Therefore we should pray a lot and with diligence, so that the Lord will send us to the door of

Continued on p. 8

Pan-Orthodox Youth

Missions Retreat

From Acts 15:36.... "Let us go back and visit the believers in all the towns where we preached the word of the Lord and see how they are doing."

TRAVEL THE WORLD Youth on a Mission

For children in grades K – 8

* Please register by February 5, 2024



See, Taste and Feel what it is like to live in Fiji, Guatemala, Romania, South Korea and Uganda as an Orthodox Christian.

Child's Information

Name: _____, _____
Last First

Nick-name: _____

Age: _____ yrs. Gender: M F Grade: _____

Parish Name: _____

Allergies: _____

Parent/Guardian Information

Name: _____ Relationship: _____

Cell Phone: (_____) _____

E-mail: _____

Name: _____ Relationship: _____

Cell Phone: (_____) _____

E-mail: _____

Emergency Contact Information

In the event that a parent/guardian cannot be contacted, please contact:

Name Relationship Phone #s

Parents would you be interested in participating in the open discussion – *Help your children grow in the Faith?* Y___ N___

Make check payable to **Mission Team St. Louis**

Please complete the form and send it to Simona Kacso at
Mission Team St. Louis
4026 Cleveland Ave.

Saturday, February 17, 2024

10 am – 2 pm

St. Nicholas Family Life Center
12550 South Forty Drive
St. Louis, MO 63141

A free-will offering will be accepted towards the Orthodox orphanage in Fiji

Sign up to get your “travelling papers” and learn about five missionary countries where the Orthodox Church is growing through the efforts of missionaries and the support of the Orthodox Christian Mission Center (OCMC)

Join us for The Vespers of Forgiveness



And the Beginning of Great Lent

Sunday, March 17th

12:30 pm (following Coffee Hour)

Holy Sacraments And Services

Funerals

- ◆ Stiliani (Stella) Boukas, January 2nd, 2024
- ◆ Haralambos (Bob) Karras, January 4th, 2024

Trisagia and Memorials

- ◆ Jan. 28th--3 Years, Nikolaos Kourinos; 12 Years, Irene Mandis
- ◆ Feb. 4th--40 Days, Stiliani Boukas; 40 Days Haralambos Karras
- ◆ Feb. 11th--One Year, Konstantinos Mantzopoulos
- ◆ Feb. 18th--One Year, John Demos

Memory Eternal!

Matins Hymn
From
The Triodion

*Open to me the gates
of repentance, O Giver
of Life, for early in
the morning my spirit
hastens to Your holy
temple, bringing the
temple of my body all
defiled. But as one
compassionate,
cleanse me, I pray, by
Your loving-kindness
and mercy.*

Coming Up

Saturday, March 16th

Saturday of Souls

Please submit the Christian (first) names of your departed loved ones to Fr. Achilles (written, typed, or emailed) prior to the service.

Please distinguish the Orthodox and Non-Orthodox.

Thank you!

Everything is in Motion

Fr. Stephen Freeman

For years I have been told that the meaning of the word *hamartia* (translated “sin”) means “to miss the mark.” This is certainly accurate. However, the image I have always had in mind has been an arrow aimed at a target and missing the bull’s eye. Thus I have thought of my life as a moral effort to hit the target. This is not incorrect but it leaves out important information. God is the target (not an abstract moral standard) and *we ourselves are the arrow*. There is a great tendency in our thought to conceive things in stationary, static images. Such images are easier to conceive and explain. Setting everything in motion complicates our efforts to comprehend. However, it is essential to understand that *everything is in motion*. Oddly, this concept is not some post-modernist imagery of dancing Wu-Li Masters: it is part of the teaching of the fathers of the Church.

The idea of movement and change (both in time and space) was not original with great teachers of the Church (such as St. Basil, St. Gregory of Nyssa, Pseudo-Dionysius or St. Maximus the Confessor). These thoughts originated long before with philosophers such as Plato and Heraclitus. But the fathers of the Church took up the concept and refined it for the use of Christian theology. God’s creation (as we should well know) is everywhere in motion. Every object in the universe is moving (further apart we are told). Even the particles of matter that compose so-called stationary objects (such as rocks) are in motion. Nothing is completely at rest. It is odd for a modern man to discover that such thought is in no way new. However, movement is not the only thing of

importance in this patristic understanding of creation. Everything is in motion, and everything has its *direction*. That direction is its purpose – its reason for existence and reason for continuing in existence. This reason is its *logos*. The *Logos* of all *logoi* (plural), is Christ Himself.

In the beginning was the *Logos*, and the *Logos* was with God and the *Logos* was God. All things were made through Him... (Jn. 1:1)



Each of us has a purpose and reason for existence. For human beings (and all creation), that purpose is union with God.

... [God has made known to us] the mystery of His will, according to His good pleasure which He purposed in Himself, that in the economy of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth...

It is this purpose and direction that are the *mark* towards which we move. Whatever causes us to deviate from that mark is what is meant by the Biblical word “sin.” Moving away from the mark distorts our purpose, our inner relationship with God. The result is death and corruption. Christ restores our right relationship with God and through that living communion restores our purpose and direction. We move rightly towards the end for which we were created. Salvation, like all things in

God’s creation, is dynamic and not static. Those who reduce salvation to a single moment, “I was saved,” run the risk of distorting the proper understanding of the Christian life. The injection of discrete moments of history (“I made a decision for Christ”) can be misunderstood as describing something which happens once and is finished. But we are *moving*. A “decision for Christ” is properly a description of a direction rather than a destination.

As *directions*, our lives need to be referred to Christ at every moment and in every place. Living as part of a vast swirl of movement can be dizzying. It is little wonder that we want to re-imagine the universe in a stable, static form. But the universe will not stand still for such imagination. It continues to swirl while we stare at our delusion. It is customary in some of the monasteries of Mt. Athos to set the central chandelier in motion during the singing of the “polyelion” (the hymn “for His mercy endures forever”) of the all-night vigil. Sometimes the lamps before the icons swing as well. I have heard it described as representing the dancing of the angels before God. It certainly incorporates movement within the worship of the Church. For the liturgy is a great dance – the proper movement of creation itself. We were created as a movement. The continual offering of ourselves to God in praise and thanksgiving is the fulfillment of our very being. We do not need to comprehend the universe. We need to be swept towards Christ.

Fr. Stephen Freeman, *Glory to God for All Things*

St. Photine, The Chosen Evangelist

By Metropolitan Seraphim of Kastoria

Interpreting the sacred text of John the Evangelist and Theologian that refers to the meeting of Christ with the Samaritan woman, Saint Gregory Palamas offers us with his theological words an admirable exhortation: what should be the first priority in our lives?

Saint Gregory says that the Samaritan woman teaches us, with the abandonment of her house and water pitcher, to consider as preferable to our living needs the benefits of the teaching which our Lord referred to as "the good portion" to Martha, when he defended Mary who was listening attentively to His words (Lk. 10:42).

First, the Samaritan woman, who subsequently became the Great Martyr Photini, and was inscribed in the "future list of those who will shine like the sun," according to the Gospel, when Christ revealed to her that He was the Messiah, she left her pitcher at the well, forgetting the water, forgetting her work, forgetting her household, and "went back to the town and said to the people, 'Come, see a man who told me everything I ever did. Could this be the Messiah?' They came out of the town and made their way toward Him" (Jn. 4:28). She teaches us, that we should consider as the first priority in our lives the benefits of spiritual teachings, and from there take care of all the needs of our lives. Our goal in this life, which is quick and no one knows when it will end, is to first acquaint ourselves with the person of Christ, to communicate with Him, and then acquire divine grace that we may become illumined. Acquaintance is achieved



St. Photine, Commemorated January 26th (March 10th in the Slavic tradition)

through faith, and we communicate with Him by keeping His commandments. For Christ is "yesterday, today and forever," therefore we should each copy the text of the Gospel, and its implementation should be our main concern.

Second, the Samaritan woman teaches us that for the needs of this life, we should have trust in God. This does not mean that we should be indifferent to the needs of our lives, romantically unrealistic and lazy. Christ does not indicate to us a passive attitude towards life, He does not despise honest daily work for our daily bread, but He does not bless greed and the keeping of a plenitude of goods for ourselves. He condemns indolence and sloth, but at the same time reminds people that they should not have a lingering concern for this life which creates anxiety, insecurity, fear and anguish, states which afflict the soul and result in illnesses in our fragile vessels of clay. Saint Paisios

the Athonite, as well as Saint Porphyrios of Kavsokalyva, with the experiences they had of the presence of the Holy Spirit, would say that the emergence of many diseases in humans is due to anxiety and concern.

Third, the Samaritan woman teaches us that the Kingdom of God and His righteousness should dominate us. "Seek first the Kingdom of God and His righteousness, and all these things will be given you" (Matt. 6:33). This means that we should struggle for the human element, be sensitive to issues of justice, be aware that the goods which God gave us are not our own but belong to all human beings while we are simply administrators. Saint John Chrysostom stresses that everything in this life we have in common: "We share a common heaven, sun, moon, choir of stars, air, sea, fire, water, earth, life, death, youth, old age, sickness, health, and the need for food and clothing. Our spiritual goods are also common to all: our holy altar, the body of our Lord, His sacred blood, the promised Kingdom, the bath of renewal, the purification of sins, truth, sanctity, redemption, and ineffable bliss. Is it therefore not madness for those who share so much in common, their nature, grace, covenant, and laws, to have such a passion for wealth that it causes them to forget their equality and to exceed the savageness of beasts? This is all the worse since they must of necessity soon leave these things behind them."

Continued next page

Continued from p. 3

repentance, to break the hardness of our hearts and to stir up grief about our sins, without which

ors before doing battle with the enemy. Therefore in its preparatory services it does not forget to tell everything that may position the faithful for fasting and repentance.



there cannot be true repentance; to inflame our heart with love for Him, without Whom even the most sincere repentance would not be strong enough; to enliven and give wing to our spirit with sacred hope, without which the trembling heart would be suppressed with sorrow. That is why the Holy Church prepares us beforehand for our entrance into the sacred and redemptive days of lent and repentance, and beforehand makes an effort to remove everything that interferes with our coming to true repentance, and beforehand makes an effort to teach us that the sincere spirit of humility and contrition to be acquired is required from us. Preparing believers for the Holy Forty Day Fast, the Holy Church in its services, according to its own expression, acts as the commander who with timely and wise words encourages the warri-

In its sacred commemorations it returns to the first days of the world and mankind, to the blessed condition of the forefathers and their fall, to show the beginning of sin and to awaken in us contrition for sins, and to the time of the coming on earth of the Son of God for the salvation of mankind in order to turn us to God.

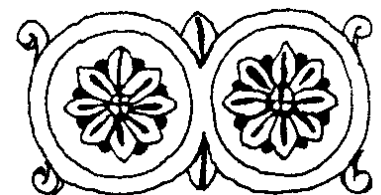
Continuing in the preparatory season, the Holy Church accustoms the faithful to the ascetical struggle of fasting and the gradual incorporation of abstinence. After eating meat all during the week following the Sunday of the Publican and the Pharisee, it reinstates the Wednesday and Friday fasts and then builds up to the highest degree of preparatory abstinence by prohibiting the eating of all meat products but with the allowance to

Continued from p. 7

Only in this way can we face the root of the illnesses of our time which plagues us all and stresses us: if the Kingdom of God and His righteousness becomes the center of our aspirations, just as it became for the Samaritan woman. As Saint Gregory writes: "The end of those who are devoted to this world is always misfortune, since they are eventually carried away naked, leaving everything they loved here. By contrast, for those who despise this world's goods and seek to learn about the world to come and hasten to do what serves to attain it, death does not inflict loss when it comes, but rather it conveys them away from what is vain and unstable to the day without evening, undying life, inexhaustible riches, unfading joy, eternal glory, and things that truly exist and remain forever unchanged."

May Christ, the Risen Lord, grant to us this eternal glory and blessedness, through the intercessions of the Holy Great Martyr and Equal to the Apostles Photini the Samaritan.

Mystagogy Resource Center



COME AND SEE BLESSINGS UNSEEN?

It occurred to me recently that we sometimes miss the many blessing that we have in our community. It started when the lovely bride and I were taking care of things marked “stewardship.” Stewardship, in this case meaning money records, giving and things associated with it. Now it is true that we often don’t want to talk about money and finance, but we always somehow end up there. Money discussions can be difficult if our focus is wrong. Immediately thinking “we can’t afford” or “we can’t do” can stop things immediately. Its focus starts with “me” and what I have, and what I want to give ... well, we’ve all been there! Actually, it is possible to work beyond thinking focused on me or mine, and think in terms of what would our Lord have us do, knowing that He provides us with all that we have. We, of course, have budgets and financial reports all the time. That’s not bad, and it is necessary, to be sure. We want to give an accurate account of faithful stewardship’ Frankly, we do a pretty good job here!

But what hit us were the “hidden blessings” that have happened. The “hidden blessings” in this case are happening, and not often seen, because they don’t usually show up where they can be seen. They come when someone pays for, and supplies things needed for an event. They are reported in Stewardship statements, but they do not show up in a Treasurer’s report. They are not attached to a budgeted category where they are readily seen. They come when someone wants the gift to be anonymous. Examples of gifts recently were donations for the solea, for the parking lot, for some future projects! Often, donors want no name

put to them – but they surely are a blessing in our midst! One example would be our Endowment Fund. Yes, reports are given, but these funds are available and for the most part growing, an investment in the future. These funds are a blessing!

Even beyond that are large gifts that may go unnoticed because they are not actually given in cash for reports. These may come in the form of services rendered, items given, repairs funded and given, projects completed in the name of our community, but not “paid for” by the Church. It is difficult to trace all of them over the years – but we give thanks to God for all that has been done in this way!

We also give thanks for many talented individuals who fix things and install things without charge. Often, they are not “named” because they don’t want to be named. They may serve on a committee, but aren’t chairing it, so their name doesn’t appear at report time. They are often acknowledged in a report ... but often they just prefer not to be.

Think for a minute: whom do you think of that served faithfully, or provided funds for something? Even if you can’t put a name with something, give thanks to God!

Glory to God for All Things!

Ezekiel

Continued from p. 8

use cheese products. The special preparation for the Holy Forty Day Fast is undoubtedly an ancient established practice of the Holy Church. Thus, the already famous preachers of the Fourth Century Saints Basil the Great, John Chrysostom, Cyril of Alexandria and others left us their discussions and sermons, spoken by them in view of the fast not already come, but only expected.

Lenten Prayer of St. Ephraim The Syrian

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

But grant rather the 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 ages of ages.

Amen.

STS. CONSTANTINE & HELEN GREEK ORTHODOX CHURCH



Wine and Oil



Fish Allowed

Feb. 2024

405 Huntwood Road • Swansea, IL 62226 * www.ssconstantinehelen.org
 Phone: 618-277-0330 • Fax: 618-277-1930
 E-mail: papachilles@gmail.com
 Fr. Achilles Karathanos, Parish Priest

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1 5:30pm Great Vespers	2 Presentation of our Lord 9am Matins 10am Divine Liturgy	3 4pm Catechism 5pm Great Vespers
4 15th Sun. of Matthew 8:45am Matins 10am Divine Liturgy		6	7 St. Parthenios, Bishop of Lampsakos 9am Matins 10am Divine Liturgy	8	9	10 4pm Catechism 5pm Great Vespers
11 16th Sun. of Matthew 8:45am Matins 10am Divine Liturgy		13	14 5:30pm Vespers	15	16	17 4pm Catechism 5pm Great Vespers
18 Sunday of the Canaanite 8:45am Matins 10am Divine Liturgy		20	21 5:30pm Vespers	22	23	24 4pm Catechism 5pm Great Vespers
25 Sun. of the Pharisee 8:45am Matins 10am Divine Liturgy		27	28 (Fast Free) 5:30pm Vespers	29	(Fast Free)	

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

618-345-2609
618-530-8302



Memory Eternal,
And Καλό Παράδεισο
Demetrius,
From your Family

KASSLY MORTUARY LTD.

Family Owned and Operated Since 1906
Charles & James Kassly
Fairview Heights, 618-398-1122
www.kasslyfuneral.com

MIKES AUTOMOTIVE

Complete Automotive Service
Tires * Engine Rebuilding and Installation
Machine Shop Service

3 Locations:

Pete

618-345-0611

1150 St. Louis
Rd
Collinsville, IL
62234



**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.

Mark the Date: Sunday Jan. 14th--Volunteers needed to serve the Community Meal--contact Fr. Achilles if you can help! (3:30 to 5:30pm)

For the Month of February Our Parish will continue to collect:

**Peanut butter 16-18 oz (High Need)
Jelly 30-32 oz (VERY High Need)
Saltine Crackers 16 oz (High Need)**