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FOR THE LIFE OF THE WORLD

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

Volume XVI, Issue 1

January 2024

The Economy of Holy Theophany Bishop Seraphim of Kastoria

In one of his homilies, my beloved brethren and fellow lovers of feasts, Saint Proclus, the Patriarch of Constantinople and disciple of Saint John Chrysostom, speaks about the great feast of Theophany, which we celebrate today, saying:

Christ appeared in the world, and He adorned the joyless world with immense gladness. He bore onto Himself the sin of the world, and trampled forever the enemy of the world. He sanctified the sources of water and illumined the souls of mankind.... Today's feast reveals greater miracles than that of Christmas night. Because that night only the earth rejoiced, as it carried, in the embrace of the manger, the Almighty God.

Today, however, as we celebrate Theophany, the sea rejoices with it. And it rejoices because through the Jordan it receives a place in the blessing of sanctification....

The Sun of righteousness is bathed in the waters of Jordan. Fire dives into and mixes with water. And God sanctifies humanity. Today all of creation cries out and sings: "Blessed is He Who comes in the name of the Lord."¹

On this illustrious day of our faith, Christ who is "beyond all purity" is baptized in the waters of Jordan "to



free us from bondage to the enemy". Today we celebrate the appearance of the mystery of the unchanging and inseparable Holy Trinity and earth and sea rejoice.

Today when the whole world is filled with spiritual joy, let me convey to your love sturdy and supplicatory words, borrowed from the inspired teachings of our God-bearing Fathers of the Holy Church.

First, why was Christ, the Master of all, baptized? asks Saint Proclus.

He responds: "Not because he had need of the purification of His soul, but to economize in two ways the interests of our souls. With water He grants us sanctifying grace and encourages everyone towards the mystery of baptism." This truth is also recorded in the famous hymnography of our Church and Saint

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2024 Parish Calendar

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Sat, Jan. 6th	Holy Theophany
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

Kosmas the Poet chants:

"But through this He economized our regeneration."²

He was not baptized because He had need of purification, but to become a type and example for our baptism, which is perfect and done with water and the Holy Spirit.

Hence, this mystery, which He recommended when He said, "whoever believes and is baptized will be saved,"³ becomes the gate of our entry into the Mystery of the Church.

This is not a secular event, as it has unfortunately become in our days, nor merely a ceremony with a character foreign to the tradition of our Church. Rather, it is our naturalization in the Kingdom of Heaven. It is the mystery of adoption. By this we become children of God by grace.

It is a "vehicle to heaven, a patron of the kingdom, the gift of adoption",⁴ according to the wondrous hierarch of Caesarea, Basil the Great.

And to You descended the Holy Spirit, and to You was heard the paternal voice from heaven... that now You have become My Son,"⁵ is assured to us by the catechist of Jerusalem, Saint Cyril.

"Why were the heavens opened?" asks Saint John Chrysostom. So you may learn that when you are baptized the same takes place,... the Holy Spirit comes to you as well."⁶

"But through this He economized our regeneration."

The Fathers of the Church explain that Christ established water as an essential element of baptism, because it is the most utilized and familiar element for cleansing. Therefore, it symbolizes the cleansing or purification of the soul, as well as the presence that fertilizes the seed to bear

fruit. Without it, there would be no form of life.

This is how it purifies us from the ancestral sin and every sin, leading us to a new and fruitful and holy spiritual life.

And just as in the days of Noah the Lord "drowned sin in the waters", and in the days of Moses "by the sea delivered the Hebrews from the bondage of Pharaoh",⁷ so also by water and the Spirit He grants us salvation and renews our old nature from sin.

The true Light has shone forth granting illumination to all. Though He is beyond all purity, Christ is baptized with us. He sanctifies the water, and it becomes a cleansing for our souls. What is seen is earthly, but what is known is above the heavens. Through washing comes salvation, and through water comes the Spirit. By descending into the water we ascend to God. Your works are wonderful, O Lord, glory to You.⁸

At the time of Baptism a mysterious birth takes place, the generation of which is by the Holy Spirit. By the energy of the All Holy Spirit the one who is baptized becomes a new creation, acquiring new powers for a new life.

They become a living cell in the Body of Christ. "Such is the grace of the Sacred Mystery, so that publicans and magis and those who are worse than everyone and have undergone immense disgrace, are numbered in the chorus of the children of God... And from dirt, Baptism turns them into gold, they who have been bathed in the Holy Spirit like fire."⁹

Saint Proclus invites us:

Come see an unprecedented deluge, much greater and stronger than that which took place in the time of Noah.

Then the water drowned the people, now the water of baptism revives those who had

Continued next page

Well done, good and faithful servant!



The Orthodox Steward recognizes that life--all that we have and are--are a gift from God. Having been added and welcomed into the Body of Christ, the Church, one looks to God for direction, and with thanksgiving grows in life and love. We look to receive the words, "Well done, good and faithful servant," from our Lord and God and Savior! Through this year, then we will explore what this means for every aspect of our lives, now and in eternity.

The Orthodox Steward is a Christian. The Orthodox Steward, a Christian, recognizes that in loving response to the gifts of life and love and all that is, he or she is also a servant. And, as a child of God, given Life and all that it encompasses, he receives the ancient word from Deuteronomy, as well as the parable of the talents.

Life begins in every way and in every time with loving response to our God and Father in the power of the Holy Spirit and in the name and direction of our Lord and Savior Jesus Christ.

When it comes to financial support, we begin with the first fruits and go from there. That is to say, 10% (a

tithe) comes off the top, so to speak. Whatever the amount, it comes first. Budgets and financial dealings start with Christ and His Body, the Church.

When it come to the talents we have and develop, we offer our first fruits as we are involved in our life in Christ, in His Church. Good at accounting? Have a special compassion for people? What can you offer, and how can you become a living and growing member of the Body of Christ? As we work together and look to our Lord for direction, relationships grow and are strengthened.

Every man shall give as he is able, according to the blessing of the blessing of the Lord thy God which He have given thee.

Deuteronomy 16:17

Of course, our time is also a precious gift, and we can ask how we are using what we have. Are we investing it wisely as we gather for Divine Liturgy? Are we indeed glad when we go to the house of the Lord?

As we begin the year 2024, think on these things! Live in the Lord. Remember that in Christ all things find their meaning and order. In all these things, we rejoice when we hear:

Well done, good and faithful servant!

died spiritually, who today have been baptized by the power of God.

Then Noah built an ark made of solid wood, now Christ, the noetic Noah, received from the incorrupt Virgin Mary the ark of His body.

Then Noah rubbed the ark externally with asphalt tar. Now Christ strengthens and empowers the ark of the body with the anointing of faith.

Then a dove carried an olive branch foreshadowing the fragrance of the Master Christ. Now the Holy Spirit in the form of an all-white dove appeared to all and revealed the merciful Lord.¹⁰

My brethren,

Today's great feast of our faith is a Theophany and Epiphany. "The Savior has appeared among the generation of men..."; "You have appeared today in the universe, and Your Light, Lord, has come upon us...", chants the sacred hymnographer. At the same time, it is a call for all of us not only to see the Master Christ, but to have a place in our hearts of His living presence.

May Christ live within us, according to the proclamation of the Apostle: "I no longer live, but Christ lives in me."¹¹ This is not only the privilege of an Apostle, but it must also become our spiritual condition. "We are not encompassed by Christ and the All Holy Spirit as an outer garment, but our hearts and thoughts are full of light and our faces with grace",¹² says Photios the Great.

In this way we will always live in the atmosphere of Theophany, and we will repeat and at the same time confess together with the entire Church of Christ, along with the Angels and the Saints, that "we have seen the true Light, we have

PAN-ORTHODOX
YOUTH RETREAT
FEBRUARY 17, 2024



TRAVEL THE WORLD

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as an Orthodox Christian

Special: Parents Open Discussion – Help your children grow in the Faith

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

Pre-register by February 5, 2024

\$10 per child

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

For registration and questions, please contact Simona Kacso
ocmcyouthretreat@gmail.com

Sponsored by Mission Team St. Louis

*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."*

Holy Theophany Services 2024



- ◇ **Friday, Jan. 5th**--10am Great and Royal Hours
6pm Vespers Liturgy of St. Basil the Great
 - ◇ Great Blessing of the Waters

- ◇ **Saturday, Jan. 6th**--9am Matins and Divine Liturgy; Great Blessing of the Waters
 - ◇ 1:30pm-Pan-Orthodox outdoor Blessing of the Waters, Wilmore Park, Lake 1, St. Louis, MO

* If you would like for Fr. Achilles to **bless your home** with the Holy Water of Theophany, please contact him asap at: papaachilles@gmail.com / 314-288-8036

As You were baptized in the Jordan, O Lord, then the worship of the Trinity became manifest, for the voice of the Father bore witness to You, naming You the Beloved Son; and the Spirit, in the form of a dove, confirmed the certainty of the word. O Christ God, who appeared and illumined the world, glory to You.

Troparion of Theophany

Holy Sacraments And Services

Baptisms

- ◇ Sat, Dec. 30th, Elias and Silouan Dayhoff were received in Holy Baptism

Funerals

- ◇ Tues, Jan. 2nd, Stella Boukas
- ◇ Thurs, Jan. 4th, Haralambos Bob) Karras

May their memory be eternal!

Every Divine Liturgy is A Theophany Elder (Saint) Sophrony of Essex

For us Christians the central point of the universe and the highest meaning of the history of the world is the coming of Jesus Christ, Who will not deny the archetypes of the Old Testament, but He will verify them, revealing to us their true grandeur and will give new dimensions to all things, eternal and endless. The new Covenant of Christ announces the beginning of a new period in the history of mankind. Now the divine sphere radiates into the uncharted greatness of the love and humility of our God and Father, and the coming of Christ will change everything, will bring the new revelation that will affect the fate of the whole creation, the whole world.

And so He appeared. He to whom the world owed its creation, except with rare exceptions, "the world did not recognize Him" (Jn. 1:10). The event was immeasurably above the perception of an ordinary man. The first who recognized Him was John the Baptist, which is why He said of him: "Among them that are born of women there has not risen a greater than John the Baptist" and that he is the end of the law and the prophets (Matt. 11:9-13).

He came "to save the world" (Jn. 12:47), to reveal to us the one true God. He revealed to us the Father's name. He gave to us the words He received from the Father. He revealed to us God as Light that dispels all darkness (1 Jn. 1:5). He acquainted us with the rarest mystery of all, that God is a hypostatic existence, though not one person but three in one: The Trinity. He gave to us the baptism "in the Holy Spirit and fire" (Matt. 3:11). In light of this knowledge we can now see the path to eternal perfection (Matt. 5:48). We feel His divine presence within us, outside of us, at the highest grandeur of the universe, in the face of man and in the radiant intellect. And in the hours that the unwaning light illuminates our hearts we realize that we will not die. We know this with knowledge that



cannot be proved by the usual means, but which for us does not need proof, as long as the Spirit itself bears witness within us.

We Orthodox live Christ in the Divine Liturgy, or rather Christ lives within us during the duration of the Divine Liturgy. The Divine Liturgy is the work of God. We say: "It is time for the Lord to act." Among other things, this means that now is the time for the Lord to act. Christ liturgizes, and we live with Christ.

The Divine Liturgy is the way we know God and the way God becomes known to us.

Christ celebrated the Divine Liturgy once and this passed into eternity. His divinized human nature came to the Divine Liturgy. We know Christ specifically in the Divine Liturgy. The Divine Liturgy we celebrate is the same Divine Liturgy which was done by Christ on Great Thursday in the Mystical Supper.

The 14th through the 16th chapters of the Gospel according to John is one Divine Liturgy. So in the Divine Liturgy we understand Holy Scripture. The early Church lived without a New Testament, but not without the Divine Liturgy. The first records, the written hymns, exist in the Divine Liturgy. In the Divine Liturgy we live Christ and understand His word.

As Christ cleansed His Disciples with His word and said to them: "You are already clean because of the word which I have spoken to you" (John

15:3) and He washed the feet of His Disciples with water, during the Sacred Washing, so also in the first section of the Divine Liturgy He cleanses us that we might attend later His Table of love. The purpose of the Divine Liturgy is to convey Christ to us.

The Divine Liturgy teaches us an ethos, the ethos of humility. As Christ sacrificed Himself, so also should we sacrifice ourselves. The type of the Divine Liturgy is the type of impoverishment for us. In the Divine Liturgy we try to be humbled, because we have the sense that there is the humble God.

Every Divine Liturgy is a Theophany. The Body of Christ appears. Every member of the Church is an icon of the Kingdom of God.

After the Divine Liturgy we must continue to iconify the Kingdom of God, keeping His commandments. The glory of Christ is for Him to bear His fruit in every member. This explains His words: "Herein is my Father glorified, that ye bear much fruit" (John 15:8). The Divine Liturgy took place once and forever. It has eternity. Every time the Divine Liturgy is performed, we ascend to its height. If we experience some aspects of the Divine Liturgy, then we will understand its grandeur, as happened with Saint Seraphim of Sarov who saw angels entering the church during the Small Entrance.

We follow the Divine Liturgy because we do not experience it, or until we do experience it.

When one observes the commandments of Christ, they are not just doing obedience, but they become united with Christ and acquire the mind of Christ.

Source: I Knew A Man In Christ: The Life and Times of Elder Sophrony, the Hesychast and Theologian (Οἶδα ἄνθρωπον ἐν Χριστῷ: Βίος καὶ πολιτεία τοῦ Γέροντος Σωφρονίου τοῦ ησυχαστοῦ καὶ θεολόγου) by Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou. Translation by John Sanidopoulos.

The Village Inside Us-- The Whole Adam

Fr. Stephen Freeman

Tomorrow is the 10th anniversary of my father's passing. I have felt the day approaching for a few weeks now. I have also been reflecting on why I feel it so poignantly. The truth is that we know a parent in a unique way, indeed, in a manner that differs even from that of our siblings. What we know is never really the person as they stand, fully themselves. We know them as they stand *within* us. Thus, much of what I feel about my father is rooted in the experiences of a young boy and of that stranger/man standing inside me. Depending on the nature of those experiences, it is possible to spend years (or a lifetime) working out this primal relationship, remembering, understanding, disentangling, blessing, mourning. I think it is never truly resolved, for the simple fact that we ourselves are a moving target, a dynamic line through time that never fully resolves itself, perhaps until its end.

This is the witness of the Scriptures:

"Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is." (1 John 3:2)

"Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. When Christ *who is* our life appears, then you also will appear with Him in glory."

Col. 3:2-4)

Who we are, *what* we shall be, is *unknown* to us, a mystery hidden in Christ that will be revealed only at the end. St. John offers the happy promise that "we will be like Him," just as St.

Paul says that "we will appear with Him in glory."

I have also thought long and hard about the reality of the self that is being saved in this manner. Who I am is hidden with Christ in God, but it is also the hiding place of so much more (or so many more) as well. I know that "who" I am cannot be understood without reference to the boy who carries his father inside him (or some small part of his father). At the same time, the boy/man carries mother, brothers, wife, children, and so many others. We are not, strictly speaking, individuals, but a *village* occupied by so many others, or some small portions of them. In short, I cannot be saved without them, nor can my being saved not save them in some manner.

St. Silouan wrote about what he called the "whole Adam," meaning, the whole of humanity throughout time. He seemed to have a profound sense not just that we are in a *relationship* with others, but that we ourselves *are* the others – all of them. The story of our lives is always in the plural.

The last few years have seen the passing of a number of my friends, people from my past who were significant in my life, people who would have to be included if I were trying to tell someone about who I am. I have found that when I pray, their names come before others, together with that of my parents and grandparents and at the head of a list that grows year-by-year. That I can name only a few seems to me to be a measure of the smallness of my heart. I cannot, like Silouan, speak of the whole Adam without passing into abstraction. I can, on the other hand, imagine what that might mean, should a heart be so enlarged.

This, I think, is the heart of Christ who prayed for us all ("Father, forgive

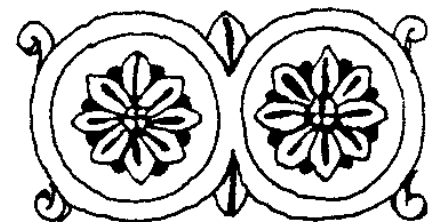
them") from the deathbed of the Cross. He alone could say, "Before Abraham was, I am," and He alone is fully and completely the whole Adam. That He can be named the "Second Adam" by St. Paul is a profound thing in and of itself. God incarnate takes the name of another man (Adam) in order to name Himself, and in doing so takes the name of every man, every woman, that all might be saved.

All of this is hidden with Him, waiting to be revealed at the last day. At that time we will at last know who we are (who all of us are) and come to see what this long journey has been about. But today, I ponder just a small portion of that journey that bears my father's name, just as he had to ponder his father's name.

After my grandfather died, my mother called me with a concern. She said, "Your father goes to the grave every day and sits there. I'm concerned." I assured her that it was normal. After some months, he stopped going every day, and things returned to what seemed acceptable to her. I do not know what conversations passed between my father and his father at that graveside. That they covered many hours suggests a lot.

Gathering the whole Adam into Christ is the work of a lifetime, perhaps the work of all time.

Glory to God for All Things
(August 18, 2021)



St. Paul of Thebes

Commemorated January 14, 2023

Saint Paul of Thebes was born in Egypt around 227 in the Thebaid of Egypt. Left orphaned, he suffered many things from a greedy relative over his inheritance. During the persecution against Christians under the emperor Decius (249-251), Saint Paul learned of his brother-in-law's insidious plan to deliver him into the hands of the persecutors, and so he fled the city and fled into the wilderness.

Settling into a mountain cave, Saint Paul dwelt there for ninety-one years, praying incessantly to God both day and night. He sustained himself on dates and bread, which a raven brought him, and he clothed himself with palm leaves.

Saint Anthony the Great (January 17), who also lived as an ascetic in the Thebaid desert, had a revelation from God concerning Saint Paul. Saint Anthony thought that there was no other desert dweller such as he. Then God said to him, "Anthony, there is a servant of God more excellent than you, and you should go and see him."

Saint Anthony went into the desert and came to Saint Paul's cave. Falling to the ground before the entrance to the cave, he asked to be admitted. The Elders introduced themselves, and then embraced one another. They conversed through the night, and Saint Anthony revealed how he had been led there by God. Saint Paul disclosed to Saint Anthony that for sixty years a bird had brought him half a loaf of bread each day. Now the Lord had

sent a double portion in honor of Saint Anthony's visit. The next morning, Saint Paul spoke to Anthony of his approaching death,



and instructed him to bury him. He also asked Saint Anthony to return to his monastery and bring back the cloak he had received from Saint Athanasius. He did not really need a garment, but wished to depart from his body while Saint Anthony was absent.

As he was returning with the cloak, Saint Anthony beheld the soul of Saint Paul surrounded by angels, prophets, and apostles, shining like the sun and ascending to God. He entered the cave and found Abba

Paul on his knees with his arms outstretched. Saint Anthony mourned for him, and wrapped him in the cloak. He wondered how he would bury the body, for he had not remembered to bring a shovel. Two lions came running from the wilderness and dug a grave with their claws.

Saint Anthony buried the holy Elder, and took his garment of palm leaves, then he returned to his own monastery. Saint Anthony kept this garb as a precious inheritance, and wore it only twice a year, on Pascha and Pentecost.

Saint Paul of Thebes died in the year 341, when he was 113 years old. He did not establish a single monastery, but soon after his end there were many imitators of his life, and they filled the desert with monasteries. Saint Paul is honored as the first desert-dweller and hermit.

In the twelfth century Saint Paul's relics were transferred to Constantinople and placed in the Peribleptos monastery of the Mother of God, on orders of the emperor Manuel (1143-1180). Later, they were taken to Venice, and finally to Hungary, at Ofa. Part of his head is in Rome.

Saint Paul of Thebes, whose Life was written by Saint Jerome, is not to be confused with Saint Paul the Simple (October 4).

[Wwww.oca.org](http://www.oca.org)

Come and See *Who workest with us*

Thee do we bless, Thou Most High God and Lord of mercy, Who ever workest with us deeds great and unfathomable, glorious and extraordinary, whereof there is no number ...

(From Morning Prayers **A Prayerbook for Orthodox Christians**. Holy Transfiguration Monastery 2005, p.7)

The words above are from a prayer of St. Basil in the prayer book that I have been using for years. The words of that opening phrase have always struck me as something special.

Very often, those who call themselves Christian drift a bit in their understanding of our relationship in and with the Blessed and Holy Trinity, with our Lord and God and Savior. The prayer above doesn't speak of God as a being "way out there" at all! It doesn't suggest that our lives are subject to someone who can't relate to us or who is impersonal and "out there" somewhere.

Often, Christians speak as though their lives are made up of keeping score with some sort of impossible commands of the Father. Or they are wrapped up in discussions of who can do what and who is going to be punished, who's going to "get what they deserve." All of this and more are born of an arm's length relationship with God. From time to time, you'll even hear of folks who abandon any living practice of the ancient faith as a "pro forma" thing, not really necessary because they have such a high moral standard.

But that line in that prayer has been a blessing to me because it calls into action the living reality of our God who works **with us** some pretty spectacular deeds. "**Great and unfathomable, glorious and extraordinary!**" And then, "**whereof there is no number!**" **Wow!**

That is to say: we are not alone! And we are certainly not saved without action, without works. So it is that we confess, "It is no longer I who live, but Christ who lives in me ..." What we do isn't merely counted on a scorecard

to see who wins! And our words certainly do not "save us" in that respect. What St. Basil gives thanks for in this prayer is that our Lord and God and Savior works in us and through us and with us throughout our days! We are not alone. And we are not in a contest. And we certainly aren't, in some fatalistic way, hoping that somehow God will do something Anything to end darkness and despair.

Yes, those works in our lives come as we heed his statures and commandments – the evidence of who we are in our being intertwined in the life that He is and that He gives!

By the way, we witness what St. Basil prays in the lives of the saints – and it certainly isn't measured in the large and very temporary feats of men of power and might. He works His wonders in and through His people. His Holy people are His Church. His Church doesn't need to be re-tuned to fit current fads and fancies. He loves all mankind, and in Him is salvation and life.

Any understanding apart from these words separates what God has joined together. Think on that. Those works are seen in families, in faithful and blessed marriages, in the loving sacrifices that are made when we seek first the kingdom of God, a kingdom which is in our midst.

In our world, definitions of wondrous and unfathomable, and glorious and extraordinary are all too often built on lies, on the deception of the evil one, and are fleeting and soon end. Take some time and think on these things! Think of His blessing in our midst, as we receive more and more people into life and salvation in Christ! Remember how in many ways and times we've been driven almost to despair – only to find that our God has given us all that we need to meet this or that challenge!

Glory to God for all things!

Ezekiel

Continued from p. 3

received the heavenly Spirit, we have found the true Faith, worshipping the indivisible Trinity."

Along with my warmest and heartfelt prayers and love for each of you separately, I complete my communication with you today with the apostolic blessing: "The grace of our Lord Jesus Christ and the love of God the Father and the communion of the Holy Spirit be with us all." Amen.

The supplicator before the Lord
Who has appeared,
Your Bishop
Seraphim of Kastoria
(Jan. 6, 2015)

Notes:

1. Homily 7, "On Holy Theophany", PG 65:757A.
2. Procession Hymn for Theophany.
3. Mark 16:16
4. Homily 13, "On Holy Baptism", PG 31:423.
5. Homily 3, "Catechism", PG 33:445A.
6. St. John Chrysostom, Homily 12, "Homilies on the Gospel of Matthew", PG 57:205A.
7. Prayer of the Great Blessing of the Waters.
8. Theophany Matins, Praises.
9. St. John Chrysostom, Homily 10, "Homilies on the Gospel of John", PG 59:75-76.
10. Homily 7, "On Holy Theophany", PG 65:760C.
11. Galatians 2:20
12. "Amphilochia" 2, "How Are Those Baptized Into Christ Garbed?"

Source: Translated by John Sanidopoulos.

STS. CONSTANTINE & HELEN GREEK ORTHODOX CHURCH



Wine and Oil



Fish Allowed

E-mail: papaachilles@gmail.com

Fr. Achilles Karathanos, Parish Priest

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Fr. Achilles Karathanos, Parish Priest

Jan. 2024

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 Circumcision of our Lord; St. Basil the Great 9am Matins 10am Divine Liturgy	2	3 Fast free	4	5 Eve of Theophany (strict fast day) 10am Royal Hours 6pm Vespers Divine Liturgy; Great Blessing of the Waters	6 Holy Theophany 9am Matins; 10am Divine Liturgy; Great Blessing of the Waters 1:30pm Pan-Orthodox outdoor Blessing of the Water, Lake 1, Wilmore Park, St. Louis 5pm Great Vespers
7 Synaxis of St. John the Baptist 8:45 Matins 10am Divine Liturgy	8	9	10 St. Gregory of Nyssa 5:30pm Vespers	11	12	13 5pm Great Vespers Holy Confession
14 Leave-taking of Theophany 8:45 Matins 10am Divine Liturgy	15	16 5:30 pm Great Vespers	17 St. Anthony the Great 8:30 Matins; 9:30am Divine Liturgy at St. Anthony GOA, Springfield, IL	18 Sts. Athanasios And Cyril of Alexandria	19 St. Makarios the Great of Egypt	20 5pm Great Vespers Holy Confession
21 12th Sunday of St. Luke 8:45 Matins 10am Divine Liturgy Parish Council	22	23	24 5:30pm Great Vespers	25 St. Gregory the Theologian	26	27 5pm Great Vespers Holy Confession
28 15th Sunday of St. Luke 8:45 Matins 10am Divine Liturgy	29 5:30pm Great Vespers	30 Holy Three Hierarchs 9am Matins 10am Divine Liturgy	31			

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of Paul (Joseph) Wilbanks

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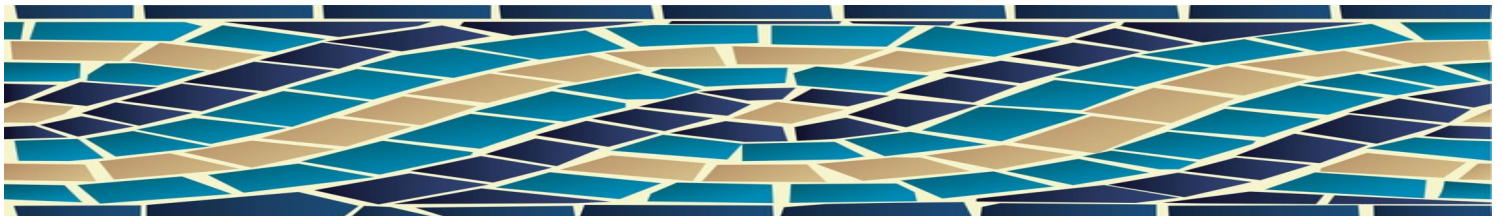
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Please contact the Church Office:

618-277-0330

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Thank you!



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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 January 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)**