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FOR THE LIFE OF THE WORLD

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

Volume XVI, Issue 3

March 2024

Great Lent and Its Opportunities

By Monk Moses the Athonite

The period before Pascha which we are going through gives birth, or should give birth, to a special feeling within us. The most beautiful and solemn hymnography of this period, the many liturgical occasions, and the Lenten fast are calling us to assemble ourselves. To stoop within us, to figure out our problems, to self-evaluate towards a sincere repentance.

Many people do not want to acknowledge the meaning of these days, continuing along in their monotonous life. Although they say life is tiring them, they do not take one step towards an essential change.

They do strict diets, but they don't fast.

They go to psychologists, and sit in front of the television for hours, but they don't go to a confessor nor to church.

People today do not want to give, but only to get, without toil or personal sacrifice. We are afraid to look ourselves in the eyes. We systematically avoid this, causing anxiety within ourselves.



Great Lent works like an X-Ray machine, like a photographic camera, like a mirror. Somehow we consider it repulsive, because it reveals our hidden reality.

Today's spirit of consumerism, comfort and pride leaves man a prisoner of the many unnecessary things that have filled his life. Great Lent is a halt to this routine and a transfiguration. A prayer said in the divine services during this entire period hundreds of times, written by Ephraim the Syrian, urges us to abandon sloth, curiosity, love of power and idle talk and gain wisdom, humility, patience and love. This beautiful and meaningful prayer ends by asking God: "Grant me to see my

2024 Parish Calendar

continued from page 1

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

own faults and not to judge my brother." That is, to abandon gossip, over-analyzing, and the strict and continuous judgement of others, and to turn within ourselves, correcting our own mistakes.

Great Lent wants us to focus on ourselves and contribute to the healing of our spiritual diseases, which darken our minds and make our lives difficult and bitter.

If we reach this self-knowledge and repentance, then Great Lent will not be a gloomy and barren time for us, or a simple time to fulfill our "moral duties", but an opportunity to soften our hardened hearts, which will lead us to the love for people and the love for God.

Excessive rationalizing of the difficult times we live in, strives to keep us away from everything mystical, hesychastic, sacred, mysterious, supra-logical and supernatural. The result of this state has come to light. Everywhere there is melancholy and despair reigns, afflicting many. It is time to see from the depth of our hearts that we have become estranged, and the time is ripe to return to the cradle of Crucified Love.

Often during the time of Great Lent we encounter temptations, trials, tribulations and failures. These are to mature us, to help us acquire balance and a child-like nature. Let us not forget that the life of the Christian is one of the Cross. Without crucifixion there will come no resurrection.

Great Lent is a beautiful and good time for preparation, a semi-

darkened corridor leading us to a chamber full of light. The foundation of this preparatory time are prayer and fasting. But prayer and fasting without humility and love bares no fruit. Fasting and prayer aim to temper our selfishness.

Let us not lose this opportunity offered once again by the Great Fast, as we are approaching its end. In the Church, our problems find their solution. The cold winter is followed by spring. The Triodion is followed by the Pentecostarion. The clouds are never permanent, but afterwards the sunshine is much better. And now, as a wonderful troparion says, it is the "time of repentance and the hour for prayer."

Translated by John Sanidopoulos
Mystagogy Resource Center

THE ORTHODOX STEWARD IN THE WORLD

*Well done, good and
faithful servant*

Being a faithful steward, a good and faithful servant, covers all of life. Our lives come from the Father in Heaven, and all that we have and are ultimately comes from His Hand, His Blessing. Satan would have us believe otherwise! Think for a moment of the narrative in Genesis. The children turn from their Father! They are taken in by the tempting tones of the Evil One who always tries to come across as the Good one. And it affects everything, as we are told. Life. Love. Family. Business. The list goes on.

Faithful stewards are those who “work” as members of the Body of Christ, the Church. They support it with their time, with their talents and skills, and with generous giving.

However, that stewardship isn't limited to “the church” or “my home.” It is also the essence of who we are and what we do “out there” in our various workplaces. One might consider the goals, the morals and everything that makes up a “job.” “Can I, in Christ, be part of this company, this business?” What will I be involved in? What will be expected? Not everything that may have a good pay rate is something that those marked with the sign of the cross can be involved in! Does it hurt or harm people? Are the products or goods produced or sold beneficial to folks? Are prices, warranties, and the like fair and reasonable? Will this job challenge

my life in Christ? Keep me from the Church?

We also consider our behavior in whatever we are doing. Are we honest in our dealings with those who employ us? Fair and honest with customers and those with whom we work?

All of these things are important, and part of the make up of the “good and faithful servant”.

Keep in mind that it is no longer I who live, but Christ who lives in me – “out there, on the job”, as well as in the Church!



What will those around you see? The love of Christ? Honesty and integrity?

The light of Christ shines in every place, whether at work or at home, enjoying time off, whenever and wherever it may be: It is no longer I who live, but Christ who lives in me, and I want to hear from my Lord and God and Savior, that I was a good and faithful servant, on my job, in the world, because in Christ I am called and blessed to be there!

Holy New Martyr Manuel of Sphakia, Crete (+ 1792)

Celebrated on March 15th



You were slaughtered like a sheep all-blessed one, and brought into the fold above O Manuel.

After the Ottoman Muslim conquest of Crete, the Orthodox Christian Cretans rose on a number of occasions seeking to expel the Ottoman Muslims from their island. After each uprising many Orthodox Christians fled the island and others were enslaved and forced to convert to Islam. Among those Orthodox Christians enslaved at a very early age was a young man named Manuel from the town of Sphakia who was taken and circumcised against his will.

When the opportunity presented itself, Manuel escaped from Crete and landed on the island of Mykonos where he went to an Orthodox priest and confessed. Manuel was given a penance and later was received back into the Orthodox Church through Chrismation.

On the island of Mykonos, Manuel married and was blessed with six children. His wife, however, proved to be unfaithful, but Manuel, fearing God, decided not to punish her in any way; he simply took the children and left his house. His brother-in-law, however, blamed Manuel for leaving his wife and threatened revenge.



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.



Missions Observation 2024

"The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined" -

Isaiah 9:2

On Sunday, March 17, just prior to Great Lent, our Orthodox Christian churches throughout our nation will observe **Mission Sunday**, a time to recall our own mission as the People of God within this world. As we begin our Lenten preparation for Pascha, throughout these days we will affirm "the Light of Christ illumines all" (at each Presanctified Divine Liturgy), culminating in receiving the Light as we proclaim and glorify the Lord's Resurrection.

The Orthodox Christian Mission Center (OCMC) is the agency of the Assembly of Canonical Orthodox Bishops of the United States that coordinates our international missionary service by:

Sending Missionaries – Currently, 23 OCMC missionaries and Specialists, along with their families – from diverse professional backgrounds – are serving in Albania, Fiji, Guatemala, Mexico, Romania, Africa, Southeast Asia, and elsewhere around the world.

Supporting Mission Priests (SAMP) – Almost 485 indigenous priests, mostly in Africa, receive monthly financial assistance to minister – often to multiple parishes.

Training Church Leaders and Clergy – In Albania, Guatemala, Kenya, Madagascar, Southeast Asia, and elsewhere OCMC sends missionaries and/or funds to help train future clergy and church leaders who share and teach the faith to people in their native language and culture.

Funding Missions Initiatives – Over \$1 million was sent to support Mission Initiatives (clinics, water wells, agricultural training, etc.) of Orthodox churches and dioceses around the world so that they could minister to the physical, emotional, and spiritual needs of people.

Missions Impact – Currently 27 countries, territories, or states have been impacted by OCMC. The people in the Karamoja region of Uganda are hearing the Gospel of Jesus Christ, many for the first time and Fr. Jevenal Repass has become our first-ever missionary in Brazil.

Each of us can support the Holy Church's most central mission by one or more of the following:

Pray for the missionaries and mission priests around the world who, like the apostles, preach the Gospel of the Lord's salvation to all peoples.

Give a financial gift to OCMC in support of its ministries to make more mission work possible.

Engage our communities and youth in this important work throughout Great Lent by ordering special missions Coin Boxes and Sunday School Lesson Plans as well as having special retreats to help spread the Light of Christ.

The world needs the light of Christ. You are needed to take the Light to the ends of the earth!

Funds can be donated during Great Lent in support of OCMC's ministries through the Coin Box Program (boxes are handed out in church), can be sent directly via

www.ocmc.org/serve-from-home/give

Join us for

The Blessed service of Forgiveness Vespers

Sunday, March 17th, 12:30pm
(Immediately following Coffee Hour)

In order to turn our faces towards Christ, and make a good beginning in the season of Repentance, our mother Church directs us to seek forgiveness from all~ whether we have offended anyone in thought, word, or deed~ knowingly or in ignorance.

May God have mercy on us all!

Καλή Σαρακοστή! Blessed Lent!

All those who for refuge flee with faith *
unto you, O good one, you shelter be-
neath your mighty hand. * We your serv-
ants have no other intercessor like you *
always praying to God for us * in dangers
and sorrows, * sinners that we are, bent
down because of many misdeeds. * There-
fore, we fall prostrate before you. * Rescue
us from every affliction, * since you are
the Mother of the Most High God.

Holy Sacraments And Services

Trisagia and Memorials

- ♦ Feb.18--Forty Days, George Powell; One year, John Demos
- ♦ March 3rd--Forty Days, Rev. Fr. Stephen Bithos; Fourteen Years, Christopher Asfour

Memory eternal!

Before the Judgment Seat of Christ

Fr. Stephen Freeman



For a Christian ending to our life: painless, unashamed, and peaceful; and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

From my childhood, I have memories of the phrase, “Great White Throne of Judgment.” It comes complete with an abundance of frightening images and threats. It is the last possible moment before all hell breaks loose and the preachers at long last get one right. Of course, that same childhood heard lots of predictions about troop movements in the Middle East, explanations of Gog and Magog, and warnings about where everything was leading. The future was not a happy place. At this point in my life as an Orthodox Christian, it is hard not to hear echoes of these frightful threats in the prayer regarding the “dread judgment seat of Christ.”

I’ve only been in front of a judge twice in my life: for a speeding ticket and to testify in a child custody case (worse than a speeding ticket). It was dreadful.

But what is this dread judgment seat? Do we have any examples? The answer is actually quite clear, and it is not what the preachers imagined (based on their misreading of Revelation).

The dread judgment seat of Christ is actually something quite familiar, something that enters our life any number of

times and on a regular basis. I suggest that you rid yourself of what you think a “throne” is, for the throne of Christ is nothing other than His Cross.

From the Feast of the Elevation of the Cross:

*Today the Cross is lifted up,
and all the world is sanctified.
For You, while enthroned with the Father
and with the All-holy Spirit,
by stretching out Your hands thereon,
have drawn the whole world to Yourself,
that it might know You, O my Christ.
Therefore, grant divine glory
to those who trust in Your goodness.*

The irony of this identification (Cross and Throne) is revealed on the very day of the crucifixion. Kings are normally crowned while sitting on a throne. This King is crowned as He “sits” upon the Cross. It is proclaimed for all to see:

“King of the Jews.” Orthodox iconography makes the irony yet more clear, by changing the description hanging above the crucified Christ into the “King of Glory.” The Cross is His throne and the Cross reveals His glory.

My childhood Christianity made a huge distinction between the Jesus of the Cross and the Jesus of Judgment Day. For all intents and purposes, they were two different entities. Jesus on the Cross was meek and mild. This, however, was treated like a temporary feint. The “real” Jesus was the one who was coming again and there was to be nothing

meek or mild about that coming. The Cross was *past tense*.

The *coming* throne could be seen in Revelation 20, and this was taken to be the true and permanent revelation of Christ. There is so much lost in this modern mis-reading of Revelation. The champion of that book is the “Lamb who was slain,” and it is this Lamb who is most closely associated with “Him who sits upon the throne.” The Great Irony of the Christian gospel, is that all of these images of power are most clearly manifest in the Crucified Christ. Thus St. Paul says that he is determined to know only “Christ Crucified.” (1 Cor. 2:2) St. Paul does not treat this as a temporary, passing image, but the very image of God: “Christ crucified...the power of God and the wisdom of God.” (1 Cor. 2:2-3). This is not a momentary diversion. The Lamb is *slain* from the foundation of the world. It is an eternal image and revelation.

It is Christ Crucified that reveals all things to be what they truly are. It un-masks every pretense of uprightness and self-justification. It welcomes the thief while the hypocrisy of others drives them away. This is the judgment that we avoid. Think back to the last argument you had. Perhaps you were in the right. Take that argument and stand before Christ on the Cross. For myself, I cannot imagine any such argument that I’ve had that isn’t revealed in its absurdity and emptiness in that context. Presently, we live in a world of arguments. Enslaved to our own shame and anger, we are slowly pulling each other down towards an abyss of meaninglessness.

All of this is taking place in the presence of the Crucified Christ. It takes place before the dread judgment seat.

Understanding the nature of the judgment seat reveals why it is rightly called “dread.” It is not some fearful pronouncement we need fear so much as the truth of ourselves that is revealed in that place. The image of judgment in Matthew 25 (the sheep and the goats) is often drawn on by the imagination. Interestingly, the parable combines both the concept of “ontology” (our being) as well as “character” (our actions). It begins with sheep and goats – that is, what

we actually *are* (ontology). And that description is revealed in the character of our actions: what did we do to the least of these in our lifetime? This is revealed to have been nothing other than the treatment of Christ Himself. We can say that we moment by moment stand before the dread judgment seat of the Crucified Christ. He is present in every opportunity of love and sacrifice, of mercy and generosity. With every embrace of Christ, our path moves more steadily to the right, becoming the path of a sheep. With every rejection, the path moves towards the left, the path of a goat. And with every opportunity, we not only move on that path, we become what the path reveals.

There are some who treat the parable as a reference to the heart of each individual – of the “sheep” or “goat” within. Very few of us are all goat, even fewer all sheep. It is similar to Solzhenitsyn’s reflection:

If only it were all so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart? – *The Gulag Archipelago*

At the first revelation of the judgment seat, outside Jerusalem in 33 AD, most fled like frightened goats. The Beloved Disciple and the Mother of God remained steadfast, having long before settled the matter in their hearts. She was enduring the sword that would “pierce her own soul,” while St. John refused to abandon the One who loved him. He is given paradise that day in becoming the new son of that Holy Mother. That reality would later win him the footrace with Peter to the empty tomb.

Peter had encountered the Crucified Christ three times in the evening before (in the guise of those who accused him of being a follower of Jesus). With each challenge he bleated (like a goat), “I don’t know Him.” Such is the mercy of the Crucified Savior that Peter was not

given over to the judgment of his own fear. A final question is put to him three times on the shore of the Galilee: “Peter, do you love me?” His answer impels him on the path of a sheep, one that will ultimately lead to his own crucifixion some 40 years later.

It is essential, I think, that we acknowledge that this judgment begins within our hearts. As we meet Christ in the disguise of shame (poor, hungry, naked, in prison) we are brought face to face with our own shame. It is invariably the case that those who are the kindest and most generous to the poor, hungry, naked and in prison, are those who themselves are poor, hungry, naked and in prison. I have witnessed this countless times. We should fear our excellence and our competence above all things.

Humility alone stands unashamed before the dread judgment seat of the Cross. And this is the greatest irony. For humility is nothing other than the voluntary bearing of a little shame. It has nothing in common with the modesty of the excellent. Be careful not to remove Christ from the Cross as you stand there. Many Christians have done frightful, angry and boastful things under the sign of a naked Cross.

The Elder Sophrony once said, “God never judges twice.” That which we bring before Christ now, we will never hear about again. Without shame or fear, those who willingly bear a little shame in this life will have none in the next. Peter’s judgment is instructive: The one who had denied Christ is not upbraided about that three-fold incident. He is asked, “Do you love me?” It was doubtless the most searching question that could have been spoken. It is the likeliest form that the judgment will take for us all. Many times each day.

Glory to God for All Things

One day, transporting a shipment of wood from the island of Samos to the island of Mykonos, Manuel encountered a ship on which his brother-in-law was serving. Before the Muslims, the latter accused Manuel of having been a Muslim who was now an Orthodox Christian.

When taken before the captain, Manuel was asked by him to what religion he belonged. Manuel answered, “I have been an Orthodox Christian since birth.”

But the captain reminded him, “Once you were an Orthodox Christian, then you willingly became a Muslim. So you must return again to our faith, for if you do not agree to do this, I will make you suffer without mercy and you will die.”

Undaunted, Manuel replied, “I was an Orthodox Christian, I am an Orthodox Christian, and I will die as an Orthodox Christian.”

Angry, the captain had him tortured during the entire trip to Chios where he handed Manuel over to the admiral of the fleet, the Kapudan Pasha.* When they arrived, Manuel asked a fellow Orthodox Christian to find him an Orthodox priest to counsel him and to hear his confession. But none of the priests would come, for they were afraid. One did send him advice through a third party. This encouraged Manuel so he could say to himself, “It is the same with me whether I die today or tomorrow. The world is transient. Rather than die tomorrow a sinner, it is better to die today for my faith and save my soul.”

The Kapudan Pasha had Manuel brought before him for questioning. When he asked Manuel what he was, Manuel responded, “I am an Orthodox Christian.” But the Kapudan kadi had Manuel’s trousers lowered and he saw his circumcision and asked how that had come about.

Manuel responded by saying, “I am an Orthodox Christian since birth, but I was enslaved when I was very young and forced to become a Muslim. Now I am an Orthodox Christian again.”

Join Us for One of Three Presentations ~

Orthodoxy in Cameroon Africa

Archimandrite Anastasios Yaounde
Mission Priest in Cameroon

PATRARCHATE OF ALEXANDRIA AND ALL AFRICA

Friday, March 8th~ 6pm Supplications to the Theotokos; 7pm Presentation and Refreshments at St. Thomas Romanian Orthodox Church, 6501 Nottingham Ave, St. Louis, MO 63109

Saturday, March 9th~5pm Great Vespers; 6pm Presentation and Refreshments at Sts. Cyril and Methody Orthodox Church, 4770 Maryville Rd, Granite City, IL 62040

Sunday, March 10th~8:45am Matins; 10am Divine Liturgy followed by complimentary Meatfare Luncheon and Presentation at Sts. Constantine and Helen Greek Orthodox Church, 405 Huntwood Rd, Swansea, IL 62226



All are welcome!

All is complimentary; free-will donations will support the mission of

St. Catherine Orthodox Church, Garoua, Cameroon

Donations can also be given: [PAYPAYL.ME/ORTHODOXCAM](https://www.paypal.com/orthodoxcam)

COME AND SEE THE CHURCH

Recently, I saw the availability of a group entitled "A Message to the American Church." I haven't listened to it, but the title is interesting. Who is the "American Church"? Where does one find such a group? We live in a country full of churches, churches of all sorts and definitions. Despite this reality, you can hear discussion on many stations talking about "the church." Some are denominationally oriented. Others are rather generic, talking about "God" and "church" but never defining just what is meant.

The other day, a customer sought me out because in a prior discussion, I'd shared a bit of my history, and he was inquiring a bit about that journey. Why would I, a Lutheran pastor, the pastor of a church, change, seek out something else? As we chatted, he was puzzled when I said that *the Church* was created, formed by our Lord and God and Savior, and that it never left or went away. That was a puzzler indeed, for his thought seemed to be that his denomination, his church, had figured out who God was, and then used "the Bible" to set things up. Apostles seem to be people given an office in the Church – he was taken aback when I said there were 12 apostles called by our Lord and God and Savior – and that *the Church* maintained their teaching. Words like "liturgy" and "priest" and others were "new" or confusing to him.

When I illustrated the marvel of the rites, vigils and practices related to Pascha (Easter), his eyes grew wide. In his church, all those things were changeable, even made up, it seemed, at the whim of the pastor and others in the Church.

You see, there is, in this country, no "American Church" as a reality because the name is used to bunch up all kinds of things in one rather invisible body with inconsistent teaching, competing dogmas, and practices constantly changing to appeal to folks, to get members and the like. Yes, the efforts are often well intended, but doomed to chaos and confusion.

I suspect that the letter to the American Church includes an appeal to traditions

and thoughts and practices abandoned. It would beckon that we get God back in the picture! Now that rings of some truth.

Our God, Father, Son and Holy Spirit, didn't drop out of sight, but from the beginning sought His people through His presence and blessing. He formed the temple of old and continued in the temple of today in His Church, one, holy, catholic and apostolic. It is alive. It is well. It gives life and salvation, whatever the situation is in our world. He never leaves, never forsakes us. The confusion and chaos come, even as they did in Genesis, when those whom God has created in His image and likeness heed the siren songs of Satan who always says "He didn't really mean that! Look at how free and lively you can be if you just trust your reason, your vision." Satan would have you determine everything, telling you that you are the center of everything! And that is the lie. From the beginning. All the wisdom of men cut off by their own will from the light and life that are ours in Christ our God, leads only to loneliness, confusion, and destruction.

Truth is, Christ's holy, catholic, and apostolic Church has a Word for the world, for all nations! It is living truth. It is the living source of life and salvation. It is the end of confusion and chaos. It has happened already in our Lord's voluntary suffering, death, and resurrection.

Spread the truth! Abandon the wisdom of the world for the truth of life that is eternal! Seek first His Kingdom! Every Sunday, every Feast Day, in all the services of the Temple, our eyes are fixed on Our Lord and God and Savior – in Him and in the Apostolic tradition repeated over and over, confusion ends, death is conquered, and Life and Love are given, now and forever.

Glory to God for All Things!
Good Fast!

Ezekiel

Continued from p. 7

The admiral responded by ordering his immediate execution. Manuel's reaction to this was, "Glory to You, O God." They took him to the Old Fountain where Manuel willingly knelt and awaited the executioner's sword. The executioner, however, was inept and was not able to behead Manuel with a single stroke. Enraged over this, the executioner took hold of Manuel as though he were a sheep and cut his throat, separating his head from his body. The vali then ordered Manuel's body weighed down and thrown into the sea.

The Orthodox Christians who witnessed Manuel's martyrdom were greatly moved by it, for this act validated and strengthened their own faith.

Thus Manuel, the slave from Crete, sacrificed his life for the love of Jesus Christ on the island of Chios** on March 15th, in the year 1792.***

From *Witnesses For Christ: Orthodox Christian Neomartyrs of the Ottoman Period 1437-1860*, by Nomikos Michael Vapouris, pp. 213-215.

Notes:

* Küçük Hüseyin Pasha

** The area of his execution in Karda-myla, Chios is marked with a shrine till this day.

*** It was a Monday, and the execution took place at 4:00pm.

The life of St. Manuel was written by St. Nikodemos the Hagiorite. A manuscript of the life of St. Manuel is in the library of Xenophontos Monastery in Mount Athos. In 1959, by decision of the Ecumenical Patriarchate under Patriarch Athenagoras, upon recommendation from Metropolitan Isidore of Lampi and Sphakia, the New Martyr Manuel was officially recognized as a Saint in the Orthodox Church.

Mystagogy Resource Center

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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Phone: 618-277-0330 • Fax: 618-277-1930

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

Shaded days are fasting days



Dairy, Wine, Oil, and fish are allowed

3 Sunay of the Prodigal Son
8:45 Matins
10am Divine Liturgy

4

5

6

5:30pm Vespers

7

8

6pm Supplication to the Theotokos and Missions Presentation at **St. Thomas Romanian OC**

9 Sat. of Souls
9am Matins
10am Divine Liturgy, Memorial
5pm Great Vespers and Missions Presentation at **Sts. Cyril and Methody OC.**

10 Judgment Sunday
8:45 Matins
10am Divine Liturgy

11

12

13

5:30pm Vespers

14

15

5:30pm Vespers

16 Sat. of Souls
9am Matins
10am Divine Liturgy, Memorial
5pm Great Vespers Holy Confession



17 Forgiveness Sunday
8:45 Matins
10am Divine Liturgy
Coffee Hour
12:45pm Forgiveness Vespers

18

19

20

9:30am Liturgy of the Presanctified Gifts
6pm Compline with the Great Canon of Repentance I

21

22

6pm Compline with Salutations to the Theotokos I

23 Sat. of Souls
9am Matins
10am Divine Liturgy, Memorial
5pm Great Vespers Holy Confession



24 Orthodoxy Sun.
8:45 Matins
10am Divine Liturgy
5pm Pan-Orthodox Vespers & Reception @ St. Nicholas

25

26

27

6pm 9th Hour; 6:30pm Liturgy of the Presanctified Gifts

28

29

6pm Compline with Salutations to the Theotokos II

30
5pm Great Vespers Holy Confession

31 Sun. Of St. Gregory Palamas
8:45 Matins
10am Divine Liturgy

In Loving Memory
of Paul (Joseph) Wilbanks

May his memory be eternal,
And blessed Paradise!

Lawns for Less

Jim Sharos

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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

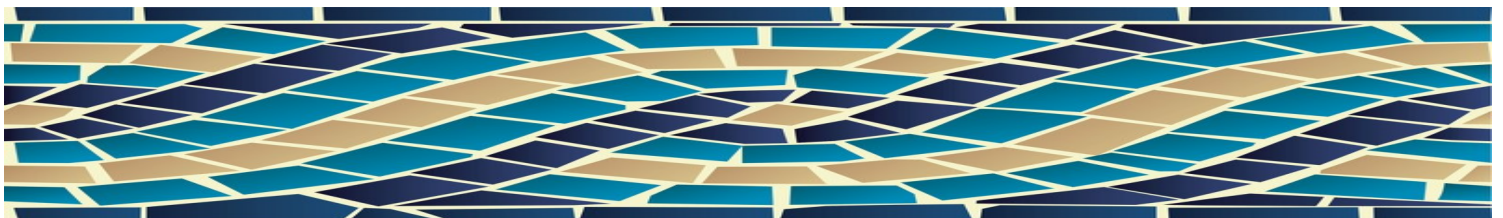
\$500 year / large

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.

For the Month of March Our Parish will collect:

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