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FOR THE LIFE OF THE WORLD

The monthly newsletter of
Saints Constantine and Helen Greek
Orthodox Church

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From Pascha to Pentecost



By Protopresbyter Dr. George D. Dragas

1. The Pentecostal Period. The word, Pentecost means “the fiftieth” and is used to designate the great event of the Outpouring of the Holy Spirit (*Epiphotesis*) upon the Apostles and the Church on the 50th day after the Resurrection of Christ, just ten days after His Ascension into Heaven.

Before His Passion, the Lord spoke to his Disciples about the gift of the Holy Spirit, which they were to receive after the Ascension. The details are preserved in the Gospel of Saint John: “I will ask the Father to send you the Holy Spirit who will defend you and always be with you” (14:16). He also said, “The Holy Spirit can

not come to defend you until I leave. But after I am gone, I will send the Spirit to you” (16:7). After His Resurrection, the Lord appeared to the Disciples, and He said to them, “Receive the Holy Spirit” (20:22). This was a foretaste of the Outpouring (*Epiphotesis*) on Pentecost Sunday.

Near the end of Saint Luke’s Gospel, Christ tells His Disciples, “I will send you the One My Father has promised, but you must stay in the city until you are given power from above” (24:49). It is in the Acts of the Apostles, however, that Saint Luke speaks of the fulfillment of this promise: “On the day of Pentecost, all the Lord’s followers were together in one place. Suddenly, there was a noise from heaven like the sound of a

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2023 Parish Calendar

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Sun, May 7	Spring Parish Assembly
Sun, May 21st	Sts. Constantine & Helen
Thurs, May 25	Holy Ascension
Thurs, June 3	Saturday of Souls
Sun, June 4th	Holy Pentecost
Thurs, June 29th	Sts. Peter and Paul
Sun, Aug. 6th	Holy Transfiguration
Tues, Aug. 15th	Dormition of the Theotokos
Thurs, Sept. 14	Elevation of the Holy Cross
Sun, Oct. 29th	Fall General Assembly
Sun, Nov. 12th	Parish Council Elections
Sun, Nov. 19th	Stewardship Sunday
Mon., Dec. 25th	Holy Nativity of our Lord

Having beheld the Resurrection of Christ, let us worship the holy Lord Jesus, the only sinless one. Your Cross, O Christ, we venerate, and Your holy Resurrection we praise and glorify. For You are our God; apart from You we know no other; we call upon Your name.

Come, all faithful, let us venerate the holy Resurrection of Christ; for behold, through the Cross, joy has come to the whole world. Ever blessing the Lord, let us praise His Resurrection; for having endured the Cross for us, He destroyed death by death.



mighty wind. It filled the house where they were meeting. Then they saw what looked like fiery tongues moving in all directions, and a tongue came and settled on each person there. The Holy Spirit took control of everyone, and they began speaking whatever language the Spirit let them speak” (2:1-4).

Since ancient times, the 50-day period from Pascha to Pentecost has been called Pentecost because what began with the Lord breathing the Holy Spirit on His Disciples was consummated with the full descent of the Spirit upon the Disciples and the whole Church. Thus, the Church was fully born and began to grow.

During this period, all kneeling is prohibited as a tangible confession of the Resurrection of Christ. It is only on the actual day of Pentecost that kneeling is resumed, and is connected with a special kneeling ceremony (*akolouthia gonyklesias*), which consists of prayers for the gift of the Holy Spirit, hence the name, “Kneeling Day” (*tes gonatistes*) for Pentecost.

Later on, another week was added to these 50 days in order to celebrate the post-feast (*metheorta*) of the Feast of Pentecost. Thus, today the period of movable Feasts after Pascha spans eight weeks, to include the Sunday of All Saints (*Agion Panton*), and is divided into three parts: 1) The 40 post-festal days of Pascha, 2) The Feast of the Ascension, together with its post-festal period, and 3) The Feast of Pentecost together with its own post-festal period. The hymns of this period are contained in the special Pentecostal book, the *Pentecostarion*.

2. Sunday of the Myrrh-bearing Women. We have already spoken about the New Week (*Diakainesimos*) and the Sunday of Saint Thomas (the first Sunday after Pascha). The second Sunday after Pascha is called the Sunday of the Myrrh-Bearing Women (*Kyriake ton Myroforon*). It is dedicated to the women who brought myrrh to

the tomb of Christ. It is also dedicated to the secret disciples of the Lord, Joseph of Arimathea and Nicodemus, who arranged for and assisted in the Lord’s burial. This is clearly commemorated in the Gospel lesson for the day (Mark 15.43-16.8).

The Myrrh-Bearing Women we can identify from the Holy Gospels are Mary Magdalene, Mary the mother of James and Joses, (a.k.a., Mary of Clopas, Joanna the wife of Huza, a guardian of Herod Antipas, Salome the mother of the sons of Zebedee, and Sozanna).

Joseph of Arimathea (a city of Judaea) was a rich nobleman and a member of the Sanhedrin (a council deputy in Jerusalem). He was the one who did not agree with the council’s decision against Christ. He was also the one who bravely asked Pontius Pilate for the body of Christ (Matthew 27.57-60, Mark 15.42-47, Luke 23.50-56, John 19.38-42). Nicodemus was a Jewish leader, a Pharisee, who was well read in the Scriptures and visited Christ by night (John 3.1-21 and 19.39-42).

All these sacred persons clearly demonstrate to us that people from all walks of life can be disciples of the Lord and enjoy the privilege of taking care of His body and become primary witnesses of the Lord’s mighty Resurrection.

3. Sundays of the Paralytic, The Samaritan Woman, and the Man Born Blind. The following three Sundays are known, in order, as the Sunday of the Paralytic, the Sunday of the Samaritan Woman, and the Sunday of the Man Born Blind, because of the Gospel readings and the hymns prescribed for them. The incidents commemorated in these feasts all demonstrate the divine authority, identity and power of Christ, which were then fully revealed by his Resurrection.

The healing of the paralytic at the pool of Bethesda or Bethsaida (John 5.1-18) shows Christ’s authority over the Sabbath because it was on the Sab-

THE ORTHODOX STEWARD GATHERING AND GIVING



In his book on the Eucharist, Fr. Alexander Schmemmann explains that in the early Church, the Eucharistic sacrifice was offered by all the members of the church. Each person coming to the gathering of the Church brought with them everything they could spare for the needs of the Church. This is the Church that we as Orthodox Christians claim to be.

In the book of Acts, we see that from the Resurrection this was the way the Church lived. Never alone, they gathered. They joined for worship, and they joined for their lives. And when they ran into divisions and need, they repented, joined in Christ, and continued.

This was the Way. And it is the Apostolic Tradition practiced throughout Orthodoxy! Gathering. Giving. Sharing. Rejoicing together and working together that Light might overcome darkness, Life is born from death, and that which has been handed down ends the confusion and madness as godless peoples come and join in Resurrection Joy and blessings!

Christ is Risen! He is Risen Indeed!

Continued from p. 2

bath day that He healed the paralytic.

The conversation of the Lord with the Samaritan woman at Jacob's well near Sychar (John 4.3-42) reaches its high point when the Lord discloses his identity: "I am the One [the Christ] Who is speaking to you now" (4:26). At the end of the story, the Samaritans openly declare, "We are certain that He is the Savior of the world" (4:42).

Finally, the healing of the blind man (John 9:1-41) demonstrates the divine power of Christ and the fact that He came from God: "This is the first time in history that anyone has ever given sight to someone born blind. Jesus could not do anything unless He came from God" (9:32).

4. Mid-Pentecost. The Wednesday after the Sunday of the Paralytic falls exactly in the middle of the 50 days of the period of Pentecost and is consequently called Mid-Pentecost (*Mesopentekoste*). It is a Festal Day, and according to ancient custom, it draws its meaning from the Gospel prescribed for it (John 7.14-30). This Gospel lesson contains the speech of the Lord made in the Temple, in the middle of the feast of the Tabernacles (*Skenopegias*), which explains His authority over the Sabbath in terms of the divine origin of both His teaching and His existence. Central to this are the Lord's words to the people of Jerusalem: "I did not come on My own. The One Who sent Me is truthful, and you do not know Him. But I know the One Who sent Me, because I came from Him" (7:28). Also central are the words the Lord uttered on the last day of the Feast which anticipate the Outpouring of the Spirit at Pentecost: "If you are thirsty, come to Me and drink! Have faith in Me, and you will have life-giving water flowing from deep inside you" (7:37).

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Training Future Clergy, Missionaries in Guatemala

"We came to listen to the requests of our church partners and learn how we can continue to help build vibrant, local Eucharistic communities in the country," said Fr. Rob Spaliatsos, new Missionary Director at the Orthodox Christian Mission Center (OCMC), of his recently-concluded trip to Guatemala with Executive Director Fr. Martin Ritsi and Projects & Grants Manager Santhe Loizos.

"The San Andres Seminary is needed to train future clergy in Guatemala and elsewhere in Central America. It will also serve as a center for training catechists who will help share Orthodoxy in their local communities. And, of course, we hope to develop more missionaries who are needed to serve here and around the world."

While OCMC is funding the seminary, the construction labor has been provided entirely by local Orthodox communities.

This trip follows a successful visit by an OCMC medical missions team in March. Like the medical mission visit, OCMC Missionaries Fr. John Chakos, Fr. Juvenal Repass, and Jesse Brandow facilitated the visit with translation, transportation, logistics, and meetings with Fr. Evangelos Patá, Vicar for Guatemala and Chiapas, Mexico, and other local clergy. During Divine Liturgies on the seminary grounds and in Jabali, a village in the southern part of the country, hundreds of parishioners came from as far as three or four hours away to worship.

Construction is complete on the first floor and nearing completion on the second, while the roof is scheduled to be installed in April. Use the link below to support the work of OCMC in Guatemala and around the world.



Fr. Evangelos, Fr. John Chakos, and local clergy showing OCMC the progress on the seminary.



OCMC staff and missionaries joined hundreds of faithful for Divine Liturgy which took place at the San Andres Seminary.

The other overseas seminaries are located in Albania, Chad, Indonesia, Kenya and Nigeria.

Donations may be given online at <https://www.ocmc.org/serve-from-home/give> or sent to OCMC, 220 Mason Manatee Way, St. Augustine, FL 32086

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

Thank you for your continued support!

Join us for our Patronal
Feast Day Celebration of the God-
Crowned Sovereigns and Equal to the
Apostles Sts. Constantine and Helen

Saturday, May 20th

5pm Great Vespers
Light Reception

Sunday, May 21st

8:45 Matins
10am Divine Liturgy
Lunch Reception



In May of 2025 our beloved Parish will be celebrating her Centennial!

We are looking for a few talented men and women who can help us plan for a formal dinner celebration and with a commemorative album.

If you would like to help in any of the following areas, please contact George Skidis, our Centennial Chairman, at:
618-520-8999 / george.skidis@gmail.com

Or Fr. Achilles: 314-288-8036
papaachilles@gmail.com

1. Event location and decoration
2. Meal & Dessert
3. Entertainment
5. Sponsorship committee
6. Website team
7. Graphic Art

Thank you!

Memorials and Trisagia

- ♦ Sunday, April 30th—
One Year, Catherine Argos
- ♦ Sunday, May 7th—Ten
Years, Pantelemon
Valahavas

May their memory be eternal!

The hymns of this Feast recall the miracles of the Lord, which demonstrate His Godhead, and admonish the Christians “to keep steadfastly the commandments of the Lord in order to become worthy to celebrate his Ascension and to participate in the gift of the Holy Spirit” (Doxastikon ton Ainon).

5. The Return of Pascha. On the Wednesday after the Sunday of the Man Born Blind (the 6th Sunday after Pascha), we celebrate the Return (*apodosis*), or completion, of the post-festal period of Pascha. The services of the day, which include a paschal liturgy, are sung in a manner identical to that of the New Week. This is actually the 39th day after Pascha, the eve of the Ascension Day, when we sing the Resurrection Hymn, *Christos Anesti*, and exchange the Resurrection greeting for the last time.

6. The Ascension. On the following day, which is the 40th day after Pascha, the Ascension of the Lord into Heaven is commemorated. The feast of the Ascension (*Analipseos*) is explicitly mentioned in the fourth century, but its origins most probably go back to the preceding centuries. The ancient church manual, *Apostolic Constitutions*, makes the following comment about it: “Again counting 40 days after the first Sunday, you must celebrate from Sunday until Thursday the feast of the Ascension of the Lord, in which He fulfilled the whole economy and design of our salvation, ascended to God the Father, Who had sent Him, and sat at the right hand of the Power to wait until His enemies are placed under his feet” (Book V, chapter 20).

The feast of the Ascension, then, marks the end and the sealing of the work of the Lord on Earth, as well as the Ascension of human nature to heaven and consequently foreshadows the forthcoming Gift of the Holy Spirit at Pentecost. It is celebrated until the Friday of the following week, when it is returned (and therefore closed).

The meaning of the Lord’s Ascension is also connected with His eternal priesthood. The Epistle to the Hebrews sums it up as follows: “We have a Great High Priest Who has gone into Heaven, Jesus the Son of God” (4:14)... Jesus has gone there (behind the curtain and into the most holy place) ahead of us, and He is our High Priest forever, just like Melchizedek (6:20)... Jesus will never die, and so He will be a Priest forever. He is forever able to save the people He leads to God because He always lives to speak to God for them. Jesus is the High Priest we need (7:24-26)... He is the perfect High Priest forever (7:28)... who sits at the right side of God’s great throne in heaven (8:1).”

7. Sunday of the Holy Fathers. The Sunday, which falls in the middle of the festal period of the Ascension (the 7th Sunday after Pascha), is dedicated to the 318 Holy Fathers of the First Ecumenical Council of Nicaea (325 AD) and is consequently known as the Sunday of the Holy Fathers (*Ton Pateron*).

The Gospel of this day comes from the Lord’s High Priestly Prayer for the unity of Christians found in John 17:1-13. The Church ordered the commemoration of the Fathers on this particular Sunday because the Eparchial Synods, which were summoned for the purpose of dealing with various local matters, usually met during the Pentecostal period.

Successors of the Apostles, the Fathers, have kept the apostolic faith through their teachings. The Kontakion of the Feast puts this most eloquently and clearly: “The preaching of the Apostles and the dogmas of the Fathers sealed one faith for the Church which, wearing the garment of truth waved with theology from above, rightly dispenses and glorifies the great mystery of piety.”

The Saturday before Pentecost is a Saturday of the Souls (*Psychosabbaton*), and prayers are offered for those who fell asleep that they, too, may become worthy through our prayers of the Pen-

tecostal gift, which is commemorated the next day.

8. Pentecost Sunday. The Christian feast of Pentecost corresponds to the Hebrew feast which bears the same name, and in which the first fruits of Israel’s new crops were offered to God (*Protogennemata*).

The Christian feast commemorates the first fruits of the preaching of the Apostles, which followed the descent of the Holy Spirit upon them on the day of Pentecost, and on account of which the first Christian Church was born and established with three thousand souls. Ever since Pentecost, the Spirit abides in the Church and regulates the Church’s life and growth. The Spirit brings the entire constitution of the Church together as the Body of Christ. As the Comforter (*Parakletos*), He is the pledge of Christ’s return and final victory with the entire body of the Church.

The celebration of this feast goes back to apostolic times. According to ancient custom, catechumens were baptized on this occasion and therefore, even today, no Trisagion is sung during the Liturgy. Instead, the hymn “Those baptized into Christ, have put on Christ,” is sung. The vespers of this day, following immediately after the Divine Liturgy, is especially notable because of the long kneeling supplication, which is offered after the Entrance. This supplication is the first of several which follow after the feast, having been previously suspended during the Pentecostal Period.

Pentecost is celebrated throughout the week and is returned on the following Saturday. The Monday of the post-festal period is distinguished from the other post-festal days because it is dedicated to the Holy Spirit (*Deftera tou Agiou Pneumatos*). The services of the day follow the pattern of the preceding Pentecostal Sunday. Fasting is not observed during the week of (after) Pentecost.

The Doxastikon hymn of the day is the

Our Ascended Lord: The Saving Swallow Who Opened the Way to the Eternal Spring

By St. Nikolai Velimirovich

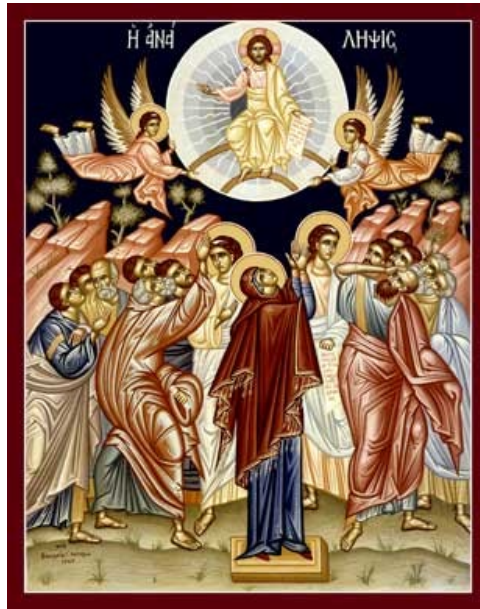
When swallows run short of food and the cold weather is coming, they set off to warm climates, where there is plenty of sun and food. One swallow flies ahead, testing the air and showing the way, while the rest of the flock follows after.

When our souls run short of food in the material world, and when the cold of death draws near — ah, is there a swallow like that one, to take us to a warm place, where there is plenty of spiritual warmth and food? Is there such a place? Is there, oh, is there such a swallow?

Outside the Christian Church, there is no one who can give any sort of reliable answer to this. The Church alone knows, and knows with certainty. It has seen that part of Paradise for which our souls yearn in the frozen twilight of this earthly existence. It has also seen this blessed swallow, the first to fly to that yearned-for place, dispersing the darkness and cutting through the heavy atmosphere between earth and Heaven with its powerful wings, opening the way to the flock behind it. Apart from this, the Church on earth can tell one of innumerable flocks of swallows that have followed the first Swallow and flown off with it to that blessed land, a land abounding with all good things — the land of eternal Spring.

You will see from this that, by this saving Swallow, I am thinking of the ascended Lord Jesus Christ. Has He not said of Himself that He is the Way? Did He not Himself say to His Apostles: “I go to prepare a place for you...and if I go...I will receive you unto Myself” (St. John 14:2–3)? And did He not say to them before this: “And I, if I be lifted up from the earth, will draw all men unto Me” (St. John 12:32)? This that He Himself said began to be fulfilled a few weeks later, and has continued to be fulfilled right down to our own day, and shall be to the end of time. That is, being the beginning of the first creation of the world, He became also the beginning of the second creation, or the blessed renewing of the old. Sin clipped Adam’s wings and those of all his descendants,

and they all fell away from God, went off, and were blinded with the dust from which their bodies were created. Christ, as the New Adam, the first Man, the Firstborn among men, was the first to rise up to Heaven on spiritual wings, to the throne of Eternal Glory and power, thus cleaving the way to Heaven and opening all Heaven’s gates to His followers, with their spiritual wings — as an eagle cleaves the way for its eaglets, as the swallow which goes ahead, showing the flock the way and breaking the air’s heavy resistance.



“O that I had wings like a dove; for then would I flee away and be at rest” (Psalm 54 [55]:6), the Psalmist cried in distress before Christ’s coming. Why? He himself explains: “My heart is disquieted within me, and the fear of death is fallen upon me. Fearfulness and trembling are come upon me, and an horrible dread hath overwhelmed me” (vv. 4–5). Such a terrible sense of deathly fear and of the horror of existence in the wastes of this life must, like a heavy nightmare, have weighed on the whole rational, honest world before Christ. “Who would give me wings, to fly away from this life?”: this must be a question asked by many noble and sensitive souls. But whither will you fly, O sinful human soul? Can you still, as in a dream, feel that place of warmth and light from which you have been driven out?

Lo, the gates were closed behind you,

and Cherubim with flaming swords were placed there, to forbid your approach. Lo, sin has clipped your wings — not bird’s wings but Divine wings — and has forced you firmly down to the ground. Someone is needed, first to free you from the weight of sin, to wash you and make you stand erect. And then someone is needed to implant and nourish new wings in you, so that you can fly. Then you need someone, someone very strong, for whom the Cherubim with flaming swords will stand aside, to let you through to your glorious homeland. Lastly, you need someone who will find mercy for you from your grieved Creator, so that He will receive you once more into the lands of His immortal country. This “someone” was unknown to the pre-Christian world. He revealed Himself as our Lord and Savior Jesus Christ, the Son of the living God. From love for you, He bowed down from Heaven to earth and came down on earth, clothed Himself in flesh, became a prisoner for the sake of you prisoners, suffered sweat and frost, endured hunger and thirst, gave His face to spitting and His body to be nailed to the Cross, lay in the tomb as a corpse, went down to Hades to destroy a prison worse than this life, that was intended for you after your parting from the body — and all this in order to save you from the mire of sin, and set you on your feet. He then rose from the dead, by this means to give you wings for flight to Heaven, and finally ascended into Heaven to open the way to you and bring you into the Angels’ abode. You do not now have to sigh in fear, trembling and horror as King David did, nor to desire wings like a dove, for the Eagle has appeared, and has shown and cloven a road through. You have only to nurture the spiritual wings that you were given at your Baptism in His name, and to desire with all your strength to climb up there where He ascended. He has done ninety-nine percent of all that is needed for your salvation; will you not strive to do that one remaining percentage point for your own salvation, and this when, for you, an entrance shall be ministered...abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ (II St. Peter 1:11)?

Continued next page

The Lord's Ascension from earth to Heaven is as unexpected to men as His coming down from Heaven to earth and His birth in the flesh was to the Angels. What event in His life does not represent something unique and uniquely unexpected to the world? As the Angels watched with wonder how God, at the first creation, separated light from darkness and water from dry land, how He placed the stars in the heavenly vault, and how He brought forth plants and animals from the dust and finally formed man, giving him a living soul, so each one of us must look with wonder at the events of the Savior's life, beginning with the wondrous Annunciation to the most holy Virgin by the Archangel Gabriel in Nazareth, and then through in order to His mighty Ascension on the Mount of Olives.

It is all, at first sight, unexpected, but, when they are made aware of the plan for the dispensation of our salvation, all rational men must shout for joy and glorify God's power, His wisdom, and His love for mankind. You can take no single great event out of Christ's life and not disfigure the whole, as you cannot cut off a living man's arm or leg and not disfigure him, or remove the moon from the heavenly vault or blot out a part of the starry myriads, and not disfigure the order and beauty of the heavens. So do not think of saying: "It was unnecessary for the Lord to ascend!" When some of the Jews were constrained to acknowledge and cry out: "He hath done all things well!" (Mark 7:37), how can we, who are Baptized in His name, not believe that all He did, He did well: devising and ordering with great wisdom. And His Ascension is therefore also good, devised and ordered with great wisdom, as are also His Incarnation, Baptism, Transfiguration and Resurrection. "It is expedient for you that I go away" (John 16:7), said the Lord to His disciples. Do you see how He disposes and does everything as is best for me? Every word and act of His have our good as their aim. His Ascension is of boundless good for us all. Were it not so, He would not have ascended.



ARISE O GOD
AND
JUDGE THE EARTH!



COME AND SEE PASCHA LIGHT IN OUR WORLD

From Pentecost to Pascha, continued from p. 6

Have you taken time to observe the world we are in? Listening in on some political discussions lately, I had to step back a bit and think. "Truth," as in "THE Truth" wasn't really present as each party suggested that their "truth" was "truth," but the other side didn't have truth. There was no standard of RIGHT and WRONG at work. Justice isn't always so blind. And, stepping back, one needs to ask, "Is all this argumentation and upset worth it?" It occurred to me that the times in which we live are described by our Lord and God and Savior when he speaks of wars and rumors of war, of times when men's hearts grow cold, and of those who create and do evil and disciple others into the blackness of evil and darkness, all the while claiming that it is light.

In the midst of all of this comes Great and Holy Lent, followed by Holy Week, While the world treats "Easter" as a Spring Festival with Easter bunnies, days off, Spring break, and much of what calls itself "Church" takes a short time out for Easter Services, rushed as they may be to make time for Easter dinner with family, I sit here on the Wednesday of Bright Week, pondering the glorious journey as Death is trampled down by death, and life comes brightly forth. Adam is raised! Eve rejoices!

Fact is that in the world, "Easter" is celebrated in many ways, but only in passing.

In Holy Orthodoxy, the challenging journey of Holy Week really doesn't change, does it? We recall and re-live the events of our Lord's Passion, realizing that we face the same temptations in our lives. We weep tears of repentance we see the woman washing Jesus' feet with her tears. We consider again the life of St. Mary. We realize that the greed and

lust that drove Judas are often at work in our own hearts and actions. We are driven to repentance at how easy it must have been to join in the shouts of "Crucify Him!"

In the hymnody and in the prayer, we gather and experience that indeed, it is only in Christ our God that all things find their meaning. When we turn from Whom we belong in our baptism and who we are in His Name, light fades into darkness and deception and deceit deceive us into thinking that we can do just fine without Jesus, the author and perfecter of life.

You see, without Jesus, in Whom all things find their meaning and order, *there is no order, and we are bound to wander lost and alone into the abyss.*

On this Wednesday of Bright Week, in the midst of wars and rumors of wars, of the confusion that is in folks who don't realize or recognize that their life is a gift from God, the simplest and most joyous word is that

**Christ is risen from the dead,
by death trampling down upon
death and to those in the tombs
granting life!**

**He is the way and the truth
and the life.**

**He gives His statutes and
commandments.**

**And in Him, all things find mean-
ing and order.**

Χρηστός Ανέστη!

Ezekiel

well known prayer with which most Church services begin and which is used by many Orthodox Christians as a first Prayer of each day: "Heavenly King, Comforter, Spirit of Truth, present everywhere and filling all things, come and abide in us; cleanse us from every stain and save our souls Gracious Lord."

9. Sunday of All-Saints. The Sunday after Pentecost is known as the Sunday of All Saints. It is a very ancient feast mentioned at the end of the fourth century and seems to have been initially instituted as a feast in honor of all the Martyrs.

The Church always honored the Martyrs. Since honoring the Martyrs was originally a local affair, however, many of the Martyrs were unknown, and it is probably for this reason that such a feast was instituted to honor all Martyrs, known and unknown. This feast was placed very appropriately after Pentecost because the Church was watered and increased through the witness and blood of the Martyrs. Later, when the Church honored others as Saints besides the Martyrs, the moveable feast after Pascha acquired a more general character and was changed into a feast in honor of all the Saints.

10. The Feast of the Holy Apostles. On the Monday after the Sunday of All Saints, a fast is observed for the Feast of the Holy Apostles. Originally, this was a weekly fast as it is explicitly stated in the *Apostolic Constitutions* (Book V, chapter 20). Later on, it was connected with the feast of the Holy Apostles (June 29-30) and was extended to the whole period from the Monday after the Sunday of All Saints to the 28th of June.

Source: Mystagogy Resource Center

STS. CONSTANTINE & HELEN GREEK ORTHODOX CHURCH



Wine and Oil



Fish Allowed

May 2023

405 Huntwood Road • Swansea, IL 62226 * www.sskonstantinehelen.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	2	3	4	5 St. Irene Of Thessaloniki	6 5pm Great Vespers, Holy Confession
7 Sunday of the Paralytic 8:45am Matins 10am Divine Liturgy Spring Parish Assembly 5:30pm Great Vespers	8 St. John the Theologian, St. Arsenios the Great	9 5:30 pm Great Vespers	10 Mid Pentecost 9am Matins 10am Divine Liturgy	11	12	13 5pm Great Vespers, Holy Confession
14 Sunday of the Samaritan Woman 8:45am Matins 10am Divine Liturgy 5:30pm Great Vespers	15 St. Pachomios the Great, St. Achillios, Bishop of Larissa 9am Matins 10am Divine Liturgy	16	17 5:30pm Vespers	18	19	20 5pm Great Vespers, Holy Confession
21 Sunday of the Blind Man 8:45am Matins 10am Divine Liturgy	22	23 Vigil for Leave-taking of Holy Pascha At the Assumption 5pm Great Vespers 6pm Matins 7pm Divine Liturgy	24 Leave-Taking of Pascha 5:30pm Great Vespers	25 Holy Ascension 9am Matins 10am Divine Liturgy	26	27 No Vespers
28 Fathers of the First Ecumenical Council 8:45am Matins 10am Divine Liturgy	29 Memorial Day	30	31			

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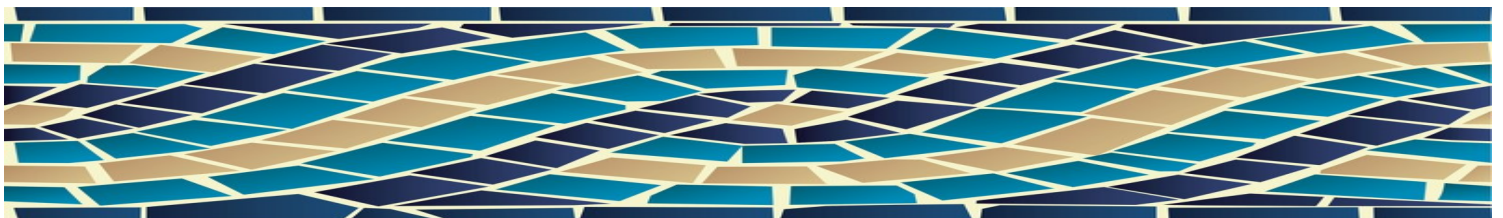
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Thank you!



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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 MAY Our Parish will continue to collect:

- Canned tuna 5 oz (**Moderate 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**)