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FOR THE LIFE OF THE WORLD

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

Volume XV, Issue 11

November 2023

On the Entrance of the Theotokos

By St. Luke, Archbishop of Simferopol and All Crimea

(Delivered in 1958)

From statistical data on people who have reached a very advanced age, we learn that they are especially numerous among those living on the high mountains of the Caucasus and Azerbaijan and on other high mountains. And in our time, somewhere in Azerbaijan, there lives an extraordinary old man who has reached one hundred and fifty years, and there are many centenarians there.

How can we explain this extraordinary influence of high mountains on the longevity of people's lives?

Undoubtedly, to a very large extent because the highlanders breathe the purest air all their lives and eat mainly dairy products and the meat of healthy sheep.

And in huge cities, in which the population reaches millions, people breathe completely unhealthy air, containing many miasmas of all contagious diseases, and often live in apartments and houses infected with tuberculosis bacteria, which are very difficult to exterminate. Huge high-rise buildings block the path of the life-giving rays of the sun. And the food of the inhabitants of the great cities is, of course, much worse than



the food of the people of the high mountains.

It is quite understandable, therefore, that the life of the inhabitants of large cities is much shorter than the life of mountaineers and even peasants living in healthy and bright villages.

But not only the life of the body is important for us, but the conditions in which the spiritual life of children, adolescents and young people develop are extremely important, the influence of the social environment in which they grow is important. The spiritual growth of children and youth of both sexes sometimes depends entirely on the example of par-

2023 Parish Calendar

Sun, Nov. 12th	Parish Council Elections
Sun, Nov. 19th	Stewardship Sunday
Mon., Dec. 25th	Holy Nativity of our Lord

Holy Sacraments And Services

Baptisms

- ◆ Saturday December 2nd, 1pm:

Irene (Emma) Boyles, daughter of Katherine (Alyssa) Boyles, will be joined to the One Holy Catholic and Apostolic Church in the Holy Sacraments of Baptism and Chrismation.



ents and other close people. Morally and spiritually, the children of drunkards, thieves and bandits perish, whose example of life is even more disastrous than tuberculosis and microbes of all other contagious diseases.

Children are very impressionable, and everything they see and hear around them leaves a deep imprint on their minds and hearts.

Everything that I have said now, although they could not express it clearly in words, was well understood by the pure hearts of the parents of the Most Holy Theotokos, the righteous Joachim and Anna, and wisely took care to place their Little Daughter Mary in the most favorable conditions for an upbringing in holiness, purity and the fear of God.

No matter how difficult it was to part with the Little Daughter given to them by God after decades of childlessness, they took her to the House of God. The priest Zechariah, the future father of John the Baptist, met Her, and, at the inspiration of God, ventured into an unheard of deed - he led Her not only into the sanctuary of the temple, where only priests entered, but even into its most holy part, separated by a heavy curtain and called the Holy of Holies, into which only once a year could the high priest enter with sacrificial blood.

Here once stood the greatest shrine - the Ark of the Covenant, which contained the tablets received from God on Mount Sinai by the great prophet Moses, Aaron's staff and a vessel with manna. Its final fate is not exactly known, but it is most likely that it was destroyed during the destruction of the first Jerusalem temple by Nebuchadnezzar.

The little Blessed Virgin Mary received permission from the priest Zechariah to come daily to the Holy of Holies and here pray to God in the invisible presence of the Angels of

God. She lived in one of the rooms attached outside to the wall of the temple. In these small rooms at the temple lived people who had dedicated themselves to God; there also lived the unfortunate wretched, in need of charity. The Most Holy Theotokos served them, these unfortunate ones, all the days, living among them, she served them with her works, her love.

For these deeds of mercy, She was always surrounded by the love of the cherished, and in this atmosphere of love she lived with them for twelve years. Every day She prayed for a long time in the temple and there She breathed in the aroma of the prayers of numerous people and the smoke of incense burned on the censer altar, which was pleasing to God.

The holy and pure atmosphere of the temple was as beneficial for Her spiritual growth as the purest air of the high mountains was for the bodily health and longevity of the highlanders. Not people with impure and evil hearts, but kind and God-fearing people surrounded Her and made up Her social environment, blessed by God.

There within, the Holy Maiden Mary grew and blossomed like a luxurious flower, fragrant before God and people. In it, She received all the makings to become later more honorable than the Cherubim and beyond compare more glorious than the Seraphim.

Oh, you, my neighbors and beloved Christians, always remember the holy and righteous Joachim and Anna, who so wisely raised their God-given Daughter.

Try to create favorable conditions for your children to grow in holiness, truth and goodness.

Our Lord Jesus Christ Himself, the Sun of Righteousness, may He help you in this work that pleases Him. Amen.

Mystagogy Resource Center

THE ORTHODOX STEWARD

A REVIEW and REMINDER

Orthodox Christian Stewardship is a way of life, which acknowledges accountability, reverence, and responsibility before God. A primary goal of Stewardship is to promote spiritual growth and strengthen faith. Becoming a Steward begins when we believe in God, to whom we give our love, loyalty and trust and act on those beliefs. As Stewards, we affirm that every aspect of our lives comes as a gift from Him. Stewardship calls on the faithful to cheerfully offer back to God a portion of the gifts with which they have been blessed.

An Orthodox Christian Steward is an active participant in the life of the Church. The parish encourages all who accept the Orthodox Faith to become practicing Stewards. Each year the Steward is expected to carefully review his or her personal circumstances and make a commitment of time, talent, and treasure to support the Parish and her Ministries, which in turn support the National Ministries of our Archdiocese, Metropolises, and institutions.

Effective stewardship ministry is not a single event or project. Rather, it is going out to our people wherever they are in their walk with Christ, listening to their concerns, helping them to realize their importance as branches of the True Vine and encouraging them to offer their gifts in His service. We use various resources to support our efforts, but unless we meet with our people personally, sincerely listen to their ideas and concerns, and share a vision for the future of the parish, our efforts will not reach their full potential. Reading these “reminders” of who we are as Orthodox Stewards – Christians -brings each of us into focus on who we are in Christ our God. They also remind us that our life in Christ’s Church isn’t something that we fit in to something that we personally design. What we do

with our lives in every aspect flows from who we are in Christ our God.

We live in a society and time in which each individual is said to be the center of it all – we live in a time in which “anything goes.” In this time our cries for freedom and letting anything go results in confusion and chaos. It is a Tower of Babel existence as people determine their own direction. It is troubling because in our world God given order and direction is abandoned. We live in a time when Christians are often seen as the enemy – and a time people seeking some meaning and order are lead astray. Gifts from God, the physical things are treated as gods, and God, Father, Son, and Holy Spirit, is abandoned.

As we come to the end of 2023, focus on all that God has faithfully given! Review your stewardship as you think about where time as been spent, what you’ve done in the Body of Christ, how you’ve supported the Church. Confess what must be confessed, and Rejoice in Christ who never leaves or forsakes you! Use and enjoy all that He gives as you live and move and have your being in Him, now and forever. If you are behind in your giving, it would be good to catch up.

Finally, please take the necessary time and consideration to make your Stewardship commitment for 2024. Stewardship packets are being mailed in early November. **Please bring your pledged commitment and join us for the Stewardship Sunday Blessing on November 19th. Thank you!**

Glory to God for All Things.



COMMUNITY CHRISTMAS CARD 2023

It is a Nativity Tradition at Sts Constantine and Helen to send a parish Christmas card to members and friends of the parish. Let us continue to spread the Joy of our Lord!

Those wishing to sign the card are asked to donate \$15 which is placed in an account which provides funds for Church School, Youth ministries, and other educational endeavors of the community.

We look forward to your participation! Simply, make your donation and “sign” a sheet in the way that you want your name to appear. On December 10th, these signatures are gathered, and added to the triptych style card, along with a greeting from Father Achilles, taken to the printer, and mailed during that week.

There are two ways to contribute and participate:

1. Bring your contribution, sign your name as you would like it to be printed, and leave it with Katherine Wolfe (at the Bookstore in the Church Hall)

2. Send your donation with your name as you would like it to the Church, with the envelope marked “Parish Christmas Card”. Checks should be made out to *Sts. Constantine & Helen Sunday School.*”

If you do have questions, please contact Ezekiel or Katherine Wolfe, ekwolfe3@outlook.com



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.



Help Support Mission Priests On Giving Tuesday



**SUPPORT
A MISSION
PRIEST**

A small contribution can go a long way to sustaining mission priests all around the world!

The phenomenon known as Giving Tuesday falls on the Tuesday following Thanksgiving. This year that will on Tuesday, November 28.

Every year GivingTuesday gives us the opportunity to reflect on our priorities and support causes dear to our hearts. Especially for Orthodox Christians we are in the middle of the Advent season a time for prayer, fasting, and almsgiving. Our collective participation in GivingTuesday and the discipline of Advent helps Jesus Christ take-on-flesh in us and in people throughout the world.

OCMC has a number of ministries but for GivingTuesday, the focus is on one of their special programs: Support a Mission Priest (SAMP). Over 500 priests serving in the mission field around the world rely on SAMP to support them. With natural disasters and food shortages globally, they're relying on us to come together and help them all the more.

Africa: Benin 6, Cameroon 17, Chad 1, Democratic Republic of Congo 124, Ethiopia 1, Ghana 17, Guinea 1, Ivory Coast 3, Kenya 159, Madagascar 22, Malawi 26, Mozambique 2, Nigeria 9, Senegal 1, Sierra Leone 12, South Africa 3, Tanzania 66, Togo 2, Uganda 62, Zambia 5, Zimbabwe 6.
Asia: India 10, Indonesia 7. That is a total of 562 priests.

It takes just \$50/month or \$600/year to support a mission priest like Fr. Timothy of Benin, pictured in this article with his family. The Support a Mission Priest Program (SAMP) of OCMC provides a subsidy to help these priests share the Faith, care for their communities, and provide for their families. Whether you can fully support a priest, or even just help with a small amount, every little bit helps and it adds up quickly. To make an online donation use the following web link:

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

Checks may also be sent to OCMC at 220 Mason Manatee Way, St. Augustine, FL 32086. Make sure you write SAMP in the memo line.

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 the
Vigil Service
In honor of
Our
God-bearing Father
And Wonderworker
St. Nektarios
Of
Aegina

Σ
Α
Υ
Τ
97

ΗΣΚ
ΤΑΡ
ΙΟΣ
ΑΓΓΙΝΑ



Wednesday, November 8th
6pm Great Vespers
7pm Matins
8pm Divine Liturgy

A Blessed Thanksgiving!

There is nothing more Orthodox than *Thanksgiving*. Though the origins of the Thanksgiving holiday are not Orthodox (nor the pumpkin pie), the concept behind it all – giving thanks to God for all He has given us – definitely is. It is on Thanksgiving Day that Orthodox Christians have a chance to help humankind look deeper into itself. If we are to call Thanksgiving a holiday (“holy day”), it must be more than remembering the pilgrims. It must be more than visiting with family and gorging ourselves on a sumptuous feast. Thanksgiving is a state of being, one that we need to cultivate and make perpetual, present every day of our lives.

THANKSGIVING DEFINES OUR FAITH

As Orthodox Christians, we should give thanks to God every day, not just once a year. This, in effect, makes every day Thanksgiving Day for us. In the Vespers service, we hear in Psalm 104: “I will sing praises to my God while I have my being”. Likewise, during Orthros/Matins, during the Praises we sing, “Let every breath praise the Lord”. We even make this declaration during the Divine Liturgy itself: “It is meet and right to hymn Thee, to bless Thee, to praise Thee, to give thanks to Thee, and to worship Thee in every place of Thy dominion” (from the Anaphora). Praise and thanksgiving is what we *do*. It defines who we are as Christians.

Our ability to transcend our base instincts and truly come to know God, is what separates us from every other creature God made. As human beings, we were made in His image and given minds capable of thought, reflection, and growth. Our Lord provided us a way to participate in perfect union

with Him. We are the only creatures God created that are both physical and spiritual in nature. As such we can go beyond the physical world in which we live and rise up to God. It is our ability to worship, to devote ourselves to God and love Him as He loves us, that makes us precious in His sight.

Unfortunately, most of us don't thank God as often as we should. This is why the Church reminds us constantly to do so through the divine services. Thanksgiving literally defines our Faith, is why the Sacrament of



Sacraments is called the **Eucharist** — from the Greek *eucharistia*, or thanksgiving.

WHY SHOULD WE THANK GOD?

On Thanksgiving Day, Orthodox Christians have a unique opportunity to show the rest of America what this day is all about. Those who fled religious persecution and landed here understood why this holy day was so special. They celebrated their safe arrival in real communion with one another. They gave thanks to God for all the bountiful gifts with which He blessed them. And so, we should all do the same. This is a day to reflect on the things for which we are grateful. And then take time in prayer to thank God for those things. But *why* should we thank Him?

Because the life He gave us is sa-

cred. Above all things God has given us, the chief among those is life itself. He created us in His image and likeness. God gave us the breath of life; He is the source of our being and the reason for our existence. In His love, Almighty God created us to commune with Him, and now we can have that kind of life with Him in the Church. So perhaps the better question is: why *shouldn't* we thank Him, for our very life and all the blessings within it?

WE GIVE THANKS THROUGH WORSHIP

The primary way we, as creatures made in the image of God, can give thanks to our Creator is through worship. Many Orthodox parishes in America celebrate the Divine Liturgy on Thanksgiving morning, to provide the faithful with another opportunity to gather together in communion to thank the Lord for the bountiful blessings he has bestowed on us. If a parish near you offers the Liturgy on Thanksgiving, we highly encourage you to go. What a wonderful way to start out the holy day, by participating in the Eucharistic service!

For those of us who cannot find a parish that offers the Liturgy on this day, we can pray the Akathist of Thanksgiving in our personal/family icon corner.

SHOULD ORTHODOX CHRISTIANS FAST ON THANKSGIVING?

For Orthodox Christians who follow the New (Gregorian) Calendar, Thanksgiving almost always falls during the Nativity Fast. . . The unfortunate timing of Thanksgiving presents a dilemma for many Orthodox faithful: do we hold the fast or break it?

Often at the dinner table, there are so many options that we can easily find something to eat that does not break the fast, and no one will be offended or think to comment. In situations where choices are limited, or the dishes served all contain something that

Who's Minding the Kids?

Fr. Stephen Freeman

I was sitting in a Sunday School class, and was probably around eight or nine years old. I cannot remember what the Scripture was that day. However, the room was brought into a very serious state of mind as we were presented with something and were asked to sign it. I had never entered into a contract before, but had a sense that it was a very serious thing. The contract was known as the "pledge." The point was a promise: not to smoke or drink before age 21. I was not entirely sure of the point of the exer-

As it was, I did not smoke until I was 13, the same year I had my first serious experience with alcohol (a bottle of Richard's Wild Irish Rose stolen from the local A&P grocery by a friend, consumed in his daddy's cornfield). The pledge was dead.

As I look back on the experiment, its failure seems to have been inevitable. The two dear ladies in the classroom were not examples of anything I found interesting or attractive. Indeed, they were pretty much



cise. My father, who was over 21, both smoke and drank, as did his father and his brother. That's to say that the men in my life smoked and drank. What I gathered that day was that smoking and drinking were bad for children and that I needed to be older before I started. Of course, for the ladies who taught the class, the point was something other. The assumption was that a person would not drink or smoke if they delayed the matter until later. It was an assumption for which I'm not sure there was any proof.

examples of people whom I found stifling and unattractive. They clucked and criticized men like my father and grandfather. The pledge seemed to me to be an instrument of betrayal.

Virtue is something that we acquire *over time*. On one level, it represents a habitual way of behaving and reacting, an instinct that has matured such that it can withstand the various winds that blow against it. On another level, it is the human

Continued from p. 6

breaks the fast, we should not reject the meal someone has lovingly prepared for us. After all, fasting is far more than just food. We must abstain from gossip, back-biting, and judging, as well as gluttony, drunkenness, and other sins and passions that often make their home at the Thanksgiving table.

The Patriarchate of Constantinople applied *economia* for the faithful under its jurisdiction in America, granting its blessing for the faithful to break the fast on Thanksgiving Day. So long as we focus on the unity of our family and the "eucharistic" aspects of this feast. Then, they are to quickly return to the observance of the fast immediately afterwards. Check with your spiritual father to see if your archdiocese has granted special dispensation for this day regarding the fast.

WHAT ARE YOU THANKFUL FOR?

As you gather together with your families and friends this Thanksgiving Day, as you worship in the presence of our God, remember to give thanks. Try to be as specific as possible when thinking about the things you wish to thank God for. In doing so, you realize just how much He has done for you, that you never even realized. In Him we have life that is sacred, abundant, and eternal. And for those lives – and *everything* in them, even our suffering – we should be eternally grateful.

What are you thankful for?

Fr. Steven Shaheen, St. John the Evangelist Orthodox Church, Beaver Falls, PA

Continued next page

stuff that is also transformed into the divine life in the journey of salvation (*theosis*). Christ Himself is what the truly virtuous person looks like. Our life in the virtues are always properly a reflection of His life.

In my childhood (in the world of the pledge), there was often talk of living a “Christ-like life.” This was largely portrayed as a highly moralistic life. It also seemed completely boring and unlike anyone I had ever met or admired. The virtues cannot be acquired through models that hold no attraction. Mere morality can never be virtue.

In the teaching of the fathers, the first most necessary thing in the acquisition of virtue is *desire* (*eros*). Of course, in our present culture, the notion of following our desires would seem like a road to ruin, the path to pleasure and nothing more. However, this is a distortion of desire. The passions have stolen the word (just as we have poisoned *eros* with the word “erotic”). In truth, we do almost nothing without a root of desiring. If we ignore a passion (gluttony) and choose to fast, it is because we desire something greater and more pure. This is true in the case of all the virtues. But we cannot desire what we do not see.

St. Paul went so far as to say, “Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us.” There are no words that could substitute for this embodied lesson in the Christ-like life. In the acquisition of virtue, an essential question is, “Whom do you admire?” or, rather pointedly, “Whom do your *children* admire?” Children are “copy cats,” and they’re supposed to be. When they “play,” they

play at being something or someone: it’s how they learn. I’ve often noted that the many children in our parish engage in Orthodox worship without hesitation (though many are the children of newly Orthodox families). They readily greet the icons, light candles, and cross themselves. I’m frequently presented with pictures (of me!) drawn by children in the liturgy. (A stick figure with a beard pretty much captures my essence!) Our altar is bursting at the seams with young boys (and teens). It is a place where they *want* to be. In their eyes, men take God seriously and pray.

There are children who find their way into the choir (invited or not) and a significant number that seem to drown the rest of us out when we sing the Our Father. There is a frequent mixing of families as an older god-sister or brother takes on the burden of a toddler, getting them to communion. There are so many and varied examples! As a priest, I’ve never expected children to be “little adults.” However, I want them to see the love of God in the adults around them in such a way that they are not repelled. We don’t frown a lot in my parish.

If you want a child to pray, they should see *you* pray. If you want them to love God, they should see you love God. If you want them to be able to ask forgiveness, they need to see you do it first. Parenting (and adulting) is often one of the most moralistic events in our culture. We often shame children to make them behave. But shaming never accomplishes its intention. It frequently takes a child into dark places from which they will find it hard to return. You can lose them there.

None of us does any of these things perfectly. But we should not expect our children to become greater Christians than the ones they have seen in their lives. In general, our

children will turn out to be mostly like us – for good or ill. As a word of encouragement, I would state it this way: “Be the person you want your child to become.”

Oddly, the virtues I can see some measure of in these later years of my life, I can clearly see in my Father (I can say the same for my vices). I am not the same man, but I am *like* him. My childhood instinct that preferred him to the moralisms of the religious women around me was not wrong. If I fought with him (and I did), it was myself I fought as well. When virtue prevailed, it was a victory that we shared. We are always later versions of an earlier model. In Biblical terms, we are Adam. Cain and Abel were not made from different stuff – they were two ways the same stuff was lived out. The line between good and evil, between virtue and vice, runs within each human heart as though it were one and the same heart. That same heart beats in the chest of Christ and is now seated in glory.

We are not in this alone. Character is never a private matter (nor is anything else in our lives). We cannot become what we want to become without help – from God and from others. The acquisition of virtue is the work of a whole community (the Church). It is good to be with people who also want to become the same kind of person you want to be – and to know that this is God’s work in us.

Glory to God For All Things,
Ancient Faith blog

COME AND SEE IT'S IN THE RELATIONSHIP!

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you, and lo, I am with you always to the end of the age.” (Matt 28:18-20 NKJV)

That brief command, that simple instruction has inspired thousands of pages of literature through the ages, hasn't it? It is the inspiration for many programs and directives, many of them hooked up with charts and tables, and ways to “build” churches of every sort. However, I suspect that the apostles, the saints through the ages basically gathered people through action of the Holy Spirit, passing on the faith as Jesus directed, through words, but also through lives and actions and relationships.

Now, the planning and the programs aren't necessarily “bad.” The problem comes when our focus shifts to the means rather than the end. The plans and decisions are the objects of attention. “Success” is measured in numbers rather than people. “Successful churches” are graded in terms of budgets and property and the “all that I have commanded” goes away. The apostolic tradition gives way to sales ploys to get numbers in. Think about it. Look around!

We count the people that we've brought in, at least the numbers. We tally success often only in terms of the budget. But the personal relationship that was lively in the lives of people joined firmly and in every way in Christ gets

lost.

Our Lord called and commissioned us to “make disciples of all nations.” He didn't tell us to make a program, to merely say a few words. It is personal, and it means that sharing the faith, sharing the love of God in Christ isn't an occasional activity: *it is the essence of our daily life!* His presence in me drives everything: how I relate to others, how I speak, what I do, how my life is lived. “Make disciples” isn't just getting someone to “sign up.”

Jesus gave this directive to His Apostles, those who followed Him – and really didn't say much else. Over time, the saints and apostles maintained and explored His “commission.” They followed it. They lived it. Interestingly, however, they didn't leave us plans with spreadsheets and how-to's, the stuff we've become so used to. And they didn't really set the kind of goals that we often look at: budgets, number of success stories, goals (we want to be this big by this time).

They gathered, walked together, loved as no one had seen love before. Read what they wrote in Holy Scripture, read the saints, the stories of their lives. Therein lies the essence, the stuff of the Great Commission. It was the living proof of the Love of God in Christ Jesus. It was lived every day as the love of Christ in them, the Holy Spirit worked throughout daily lives and contacts with people. It was PERSONAL. People praying for people. Christians laying down their lives for others, walking in the worst places with them. It was a constant love

demonstrated in not losing contact with folks and caring about the little things in life. Life in our Lord and God is always personal.

The “all that I have commanded” remains. It doesn't change as time changes or things change in the world. Disciples put the “all that I have commanded” in the flesh. Look at what calls itself church. Many churches have abandoned the faith of the Fathers, thinking that what Jesus gave us is “old-fashioned.” Instead of speaking the truth in love, we fashion things for success in the terms of the world. Look. Listen. The success and progress of our age is only feeding the chaos and confusion of the world. So called “freedom” brings only despair.

As Christ's Church, and in obedience to His commission, we need to ask if we are focused on the eternal, that which God promises, gives, and supports, or what “I” think is better. Are we living His directive? Am I? It is personal!

Our Lord and God works in and through us, making disciples, saving His creation. We are totally involved!!

Glory to God for All things!

Ezekiel

STS. CONSTANTINE & HELEN GREEK ORTHODOX CHURCH

Nov. 2023






Wine and Oil



Fish Allowed

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 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 Sts. Cosmas And Damian  5:30 pm Vespers	2 	3	4 5pm Great Vespers Mission Presentation, Fr. Paul Patitsas
5 5th Sunday of Luke 8:45 Matins 10am Divine Liturgy 5pm Vespers and Missions Benefit Dinner @ St. Nicholas	6	7	8 Holy Archangels  6pm Vigil for St. Nektarios (Vespers, Matins, Divine Liturgy)	9 St. Nektarios the Wonderworker of Aegina	10	11 St. Means of Egypt Veterans Day 5pm Great Vespers Holy Confession
12 8th Sunday of Luke 8:45 Matins 10am Divine Liturgy	13 St. John Chrysostom	14	15 Holy Nativity Fast Begins 5:30pm Great Vespers	16 St. Matthew The Apostle 9am Matins and Divine Liturgy 	17	18 5pm Great Vespers Holy Confession 
19 9th Sunday of Luke 8:45 Matins 10am Divine Liturgy Stewardship Sunday Parish Council	20 6pm Great Vespers 	21 Entrance Of the Theotokos into the Temple 9am Matins and Divine Liturgy 	22	23 Thanksgiving Day 	24	25 St. Katherine the Great Martyr 5pm Great Vespers Holy Confession 
26 13th Sunday of Luke 8:45 Matins 10am Divine Liturgy	27 	28 	29 5:30pm Great Vespers	30 St. Andrew the First-called Apostle 9am Matins and Divine Liturgy		

In Loving Memory
of Paul (Joseph) Wilbanks

May his memory be eternal,
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\$30 / month

\$300 year / small

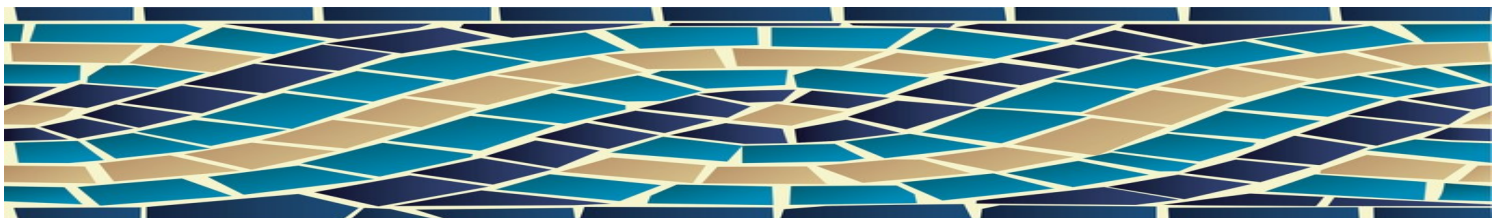
\$500 year/ large

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 November Our Parish will continue to collect:

**Canned Fruit 15 oz (VERY High Need)
Canned Vegetables 15 oz (Low Need) - Please no canned carrots or corn.
Spaghetti Sauce 15 oz (Moderate Need)**

Plastic bags (grocery bags)