



**405 Huntwood Road
Swansea, Illinois 62226**

Phone: 618-277-0330

Fax: 618-277-1930

Cell Phone: 314-288-8036

papaachilles@gmail.com

www.ssconstantinehelen.org

Fr. Achilles Karathanos
Parish Priest

2023 Parish Council

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FOR THE LIFE OF THE WORLD

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

Volume XV, Issue 10

October 2023

THE HOLY GREAT MARTYR DEMETRIOS OF THESSALONIKI

By St. Nikolai Velimirovich

This glorious and wonderworking saint was born in Thessalonica of noble and devout parents. Implored of God by childless parents, Demetrios was their only son, and so was raised and educated with great care. Demetrios's father was a commander in Thessalonica.

When his father died, Emperor Maximian appointed Demetrios as commander in his place. As he appointed him, Maximian, an opponent of Christ, particularly recommended that he persecute and exterminate the Christians in Thessalonica. Demetrios not only disobeyed the emperor but openly confessed and preached the Lord Jesus Christ in the city of Thessalonica. When the emperor heard of this he became furious with Demetrios. Then, when he was returning from battle against the Sarmatians, Maximian stopped at Thessalonica to investigate the matter.

The emperor summoned Demetrios and questioned him about his faith. Demetrios openly acknowledged his Christian Faith to the emperor and also denounced the emperor's idolatry. Maximian cast Demetrios into prison. Knowing what was awaiting him, Demetrios gave all his goods to his faithful servant Lupus to distribute to the poor, and



joyfully awaited his imminent suffering for Christ the Lord.

An angel of God appeared to him in prison, saying: "Peace be to you, O sufferer of Christ; be brave and be strong!" After several days, the emperor sent soldiers to the prison to kill Demetrios. The soldiers found the saint of God at prayer and ran him through with lances. Christians secretly took his body and honorably buried it. Healing myrrh flowed from the body of the martyr of Christ, curing many of the sick. Soon, a small church was built over his relics.

An Illyrian nobleman, Leontius, was afflicted with an incurable illness. He hastened, with prayer to

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2023 Parish Calendar

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Thurs, Sept. 14	Elevation of the Holy Cross
Sun, Oct. 22nd	Fall General Assembly
Sun, Nov. 12th	Parish Council Elections
Sun, Nov. 19th	Stewardship Sunday
Mon., Dec. 25th	Holy Nativity of our Lord

Holy Sacraments And Services

Memorials and Trisagia

◆ Sunday Oct. 15th, 2023

- ◆ Olga Sharos, 5 Years
- ◆ Peter Sharos, 50 Years
- ◆ William Sharos, 40 Years
- ◆ Margaret Sharos, 30 Years
- ◆ Sherry Sharos, 8 Years

◆ Sunday, Oct. 29th, 2023

- ◆ Demetrios (Jim) Gramates, 3 Years

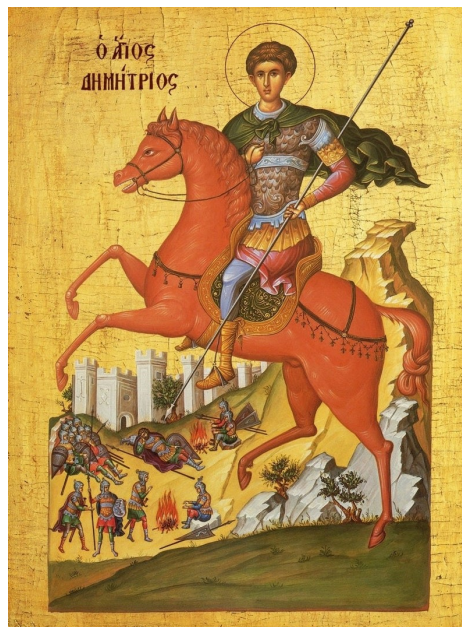
Baptisms

- ◆ Sunday, Sept. 10, John Abuaita, son of George and Raneen, was received by Holy Baptism and Chrismation.

the relics of St. Demetrios and was completely healed. In thanksgiving, Leontius erected a much larger church on the site of the old church. The saint appeared to him on two occasions.

When Emperor Justinian wanted to translate the relics of the saint from Thessalonica to Constantinople, flaming sparks sprang from the tomb and a voice was heard: "Stop, and do not touch!" And thus, the relics of St. Demetrios have remained for all time in Thessalonica.

As the protector of Thessalonica, St. Demetrios has appeared many times, and on many occasions has saved Thessalonica from great calamity. His miracles are without number. The Russians considered St. Demetrios to be the protector of Siberia, which was conquered and annexed to Russia on October 26, 1581.



lamities. He protects the city, wards off misfortunes, repels invaders, and helps all who invoke his name.

Here is a wonderful example of his unusual aid to people in need.

Once, the barbarians attacked Thessalonica and were unable to overtake it. Infuriated at this, they pillaged the countryside and bound and carried off two beautiful maidens whom they gave as a gift to their prince. These maidens knew how to embroider well. When the prince saw their handiwork, he said to them: "I hear that there is a great god in your land, Demetrios, and that he works great miracles. Embroider his face on this linen." The maidens told him that St. Demetrios was not a god but rather God's servant and the helper of Christians. At first, they refused to embroider the face of the saint, but when the prince threatened them with death, they carried out the command and completed the task by St. Demetrios's Day. On the eve of the feast, they looked at their embroidery and wept sorrowfully, as they had to spend the feast day in slavery and had to give that embroidered image of their beloved saint to an impious barbarian. Both maidens prayed to St. Demetrios to forgive them. Then St. Demetrios appeared to them and took them both away, as an angel had once taken the Prophet Habakkuk. He brought them to Thessalonica and set them in his church. A solemn all-night vigil was being celebrated, and many people were there. When they learned of the miraculous rescue of these Christian maidens, all glorified God and St. Demetrios, His great servant and commander.

Miracle One of St. Demetrios of Thessalonica

Demetrios was a commander of Thessalonica during his life and remained so after his repose. People have felt his presence in Thessalonica, especially in times of great ca-

Miracle Two of St. Demetrios of Thessalonica

That the saints of God live, clothed in great glory and might in the heavens, Orthodox Christians know, not by their own reasoning, but by the true help and visitations of the

Continued next page

THE ORTHODOX STEWARD HEAVENLY ORDER

Continued from p. 2

saints. At times the saints appear so that men may see and hear them; at times, only to be either seen or heard; at times, though unseen and unheard, they influence our thoughts, our dispositions and our actions.

Among the many miracles of St. Demetrios in Thessalonica the following is recorded:

A young man named Onesiphorus was appointed to the service of sacristan in the Church of St. Demetrios of Thessalonica. His primary task was to keep an account of the candles and lampadas. This young man began to steal candles, take them home, and then resell them. St. Demetrios appeared to him and said: "Brother Onesiphorus, your action is not pleasing to me, for you are stealing candles. By this, you bring harm to others and especially to yourself. Cease doing this and repent!" Onesiphorus was frightened and ashamed and, for a time, stopped stealing candles. But he eventually forgot himself, and again began to steal candles. One morning, a distinguished man brought some large candles to the tomb of the saint, lit them, prayed and left. Onesiphorus approached the candles and stretched forth his hand with the intention of taking them, but at that moment a voice like thunder roared: "Are you doing that again?!" As though struck by lightning, Onesiphorus fell to the ground, unconscious. When someone came into the church he found him and lifted him up off the floor; he gradually came to himself and related all that had happened. Everyone was astonished, and glorified God.

St. Demetrios the Great Martyr is commemorated on October 26th.



Christian stewardship means that I own nothing. Everything I have belongs to God. He has loaned it to me. I am committed to use it responsibly, and one day, I will have to answer to Him for my use or misuse of His gifts.

I am the manager of God's gifts: my time, my talents, my possessions, my body, my soul – everything belongs to God. Saint Paul asks us, "What have you that you have not received?" Money, for example, becomes a sacrament when it is offered to God. It becomes a visible expression of our commitment, faith, and love for Jesus. Once given to God, our gifts are consecrated by the Holy Spirit, who then translates them into works of mercy that bring glory to God. Father Anthony M. Coniaris (1926-2020)

We live in a chaotic age, one marked by disorder and division. Dealing with them becomes difficult, because everyone comes into the discussion with their opinions and thoughts, everyone thinking that they have the answer, the direction to go to solve problems. People also think that everything they have and their existence are

theirs, their property. Confusion and Chaos reign because Christ God is no longer recognized as source and center of life.

The Orthodox Steward, the Christian, is under the heavenly order.

This world, and we who inhabit it were not a cosmic accident, abandoned to find some sort of meaning.. We have been given life. We are created male and female. We are joined, male and female in marriage. We are given children enjoying the gifts given us by God, growing together in families and communities in the joy of life and salvation. Jesus is the Way, the Truth and the Life! The chaos and confusion that we see and experience exists because we so often turn from God, deceived again by Satan and the forces of evil. To see clearly, we repent and receive the life and love that are ours in Christ! The heavenly order!

Our Lord and God and Savior, however, continues to love us, seeking us in the darkest places, offering mercy and forgiveness and Life.

Sunday, November 5, 2023

Missions Benefit Dinner

5 pm - Vespers

6:15 pm - Dinner & Presentation

St. Nicholas GOC 4967 Forest Park Ave. St. Louis MO 63108

Sponsored by Mission Team St. Louis



Former OCMC missionary in New Zealand

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The need to build up the Church around the world is more vital now than ever before. Proceeds raised for this event will support OCMC’s missionary effort to build up the Church in Fiji, Tonga, Samoa, and New Zealand.

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<https://www.ocmc.org/MissionTeamStLouis>

OCMC Benefit Dinner

**c/o Registration
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For additional information call 571-276-6541 or email: missionteamstl@gmail.com

Mail the completed form with payment by Oct 15, 2023!

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SPECIAL DIETS:

- Vegetarian Meal(s)
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- Reserve ___ adult seats x \$40 and ___ student x \$20. Enclosed is a check payable to OCMC (write STL DINNER in memo) in the amount of \$ _____, which includes a donation of \$ _____.
- I cannot attend but enclosed is my check payable to OCMC (write STL DINNER in memo) in the amount of \$ _____ as my donation to missions. (Indicate sponsorship level if desired).

Registration Form

Comments:

Name _____

Address _____

Phone _____

Email _____

Oswin's reflection on Project Mexico

(June 30 to July 7, 2023)



I am truly blessed to have gone and participated in Project Mexico. It was truly humbling to be able to help a family in need. I never really knew what *real* need was until I went to Mexico and helped build a home for a family. Project Mexico was life changing. The work was extremely hard, the days were very long, but it was all worth it.



Through my participation in Project Mexico, I was able to see a different side of life. I was experiencing something bigger than myself. I helped spread the Gospel of Jesus Christ with my hands and was able to demonstrate love for my neighbor in a very authentic way. I came away changed, for the better.

I made friends from all over the country and was able to connect with my Orthodox brothers and sisters from all walks of life. I was truly able to serve Christ himself in assisting to build a house for a family of four and had the privilege and honor of experiencing the Holy Spirit working through us as we worked, and we were able to witness an actual miracle happen. This miracle was witnessing a house being constructed in only four days with a small group of people who had never done this kind of work on a building project before.

I am blessed to have been a part of this wonderful experience. To anyone who has never participated in a Project Mexico trip, and has been thinking about doing so, I would enthusiastically encourage them to go. It will be a life-changing event in the best way possible. I am incredibly grateful to my Church Family for allowing me and the others to go, without all the wonderful generosity of the Ss. Constantine and Helen Parish my son and I would not have been able to attend. I will be forever grateful to all of you for that.

God Bless you all,

In Christ's love,

Oswin Cassens



**Sunday, October 29th
at 1:00 pm**

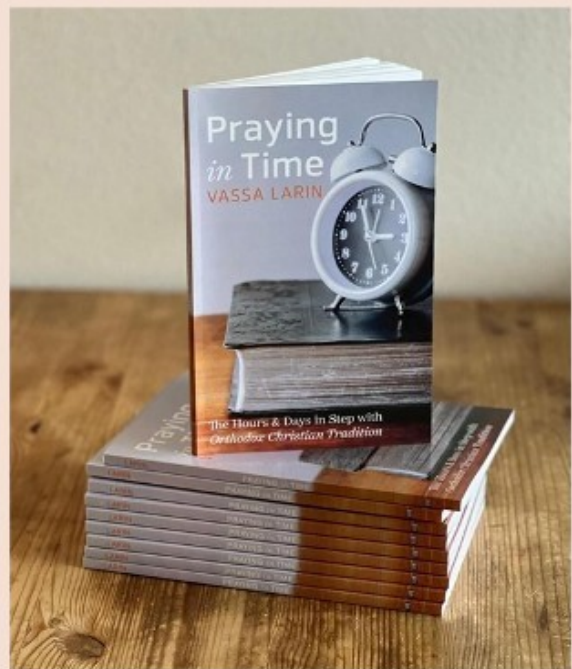


Come meet Sister Vassa Larin, PhD, an Orthodox Christian nun, liturgical scholar, author, and host of the online catechetical program “Coffee with Sister Vassa”. Combining engaging theological explanations with practical prayer tips, Sister Vassa offers a simple and flexible way of living this prayer tradition, so it is sustainable even amidst a busy schedule.

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Didi Kafka: 618-920-9838 — jerseychief15@gmail.com

BY THE PATH OF HUMILITY

Archimandrite Job (Gumerov)

Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls (Mt. 11:29)

—**Father Job, your blessing. Can you please explain what humility is?**

—One day Abba Anthony the Great said: “Once I saw all the devil’s snares spread all over the earth. Then I groaned sighing, ‘Who can escape such snares?’ And I heard a voice answering me, ‘Humility.’” Humility is a state of mind freed from passions. It manifests itself in relation to God, people and yourself. Neither the world with its temptations, nor the flesh, nor the love of glory, nor jealousy, nor envy make a humble person a captive.

The perfect example of humility was shown by the Mother of God. According to the Holy Fathers, She possessed this most important Christian virtue from infancy. She said of Herself: *For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed* (Lk. 1:48). After the Ascension of Her Divine Son, She lived in anticipation of departing this earthly life. She did not teach anyone, did not instruct anyone, but loved solitude, devoting herself to prayer.

The Holy Scriptures speak about humility as the highest virtue: *When pride cometh, then cometh shame: but with the lowly is wisdom* (Prov. 11:2); *The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit* (Ps. 33:19); *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God* (Mich. 6:8).

St. Ephraim the Syrian said, “The Apostles armed themselves with humility, true believers conquered with it; it brought victories to both the ancient and the new. Gird yourselves with this weapon, O disciples of Christ, because with it you will gain victories and become heirs of the Kingdom. Let he who loves victory arm himself with this weapon; he who wants to enter the Kingdom, enter through these gates. Humility is the path to the Kingdom.”



St. Seraphim-Diveyevo Tenderness Icon of the Most Holy Theotokos

—**Is it possible to acquire this virtue in the world, and not only in a monastery?**

—Early monasticism aimed to bring the heart into stillness. Humility was born from the stillness of the heart. However, even in the world, a person can and should strive to attain humility. One day St. Anthony the Great heard a voice, saying, “Anthony, you have not yet attained the level of such-and-such a shoemaker who lives in Alexandria.”

We read in the Patericon: “The next morning the elder got up, took his palm staff and went to the shoemaker. When he arrived, he greeted him, and then sat down next to him and said to him, ‘Tell me, brother, about your work.’”

“And the shoemaker replied, ‘Abba, I do not know what good I have done. Except that every time I get up in the morning and get to work I tell myself that this whole city, from the youngest to the oldest of its residents, will enter the Heavenly Kingdom for their righteousness, and I alone will go to hell for my sins. And in the evening, before going to bed, I repeat the same words.’”

“The elder said, ‘Truly, you as a good shoemaker have lived quietly at home and inherited the Kingdom. But I had no prudence, and over the time that I spent in the desert I did not attain your level.’”

—**What should a Christian living in the world do in order to become humble?**

—Don’t be proud, don’t be vain, don’t judge anyone, be well-disposed to everyone, don’t be discouraged under any trials and don’t give up hope in the Lord. Humility is the surest way to gain victory over sin. We Christians should always be ready to stand before the Lord and Right-

eous Judge and give an account for our whole lives. In order to prepare for the Judgment and be justified we should start every day with the thought that we have done nothing for our salvation yet, and there will be no other day. In associating with many people during the day, we should always try maintain humility.

—**How can we act in accordance with this virtue when, for example, someone had been rude to us or offended us?**

—We Christians should not apply human logic, but should believe in the effect of the spiritual law: If we forgive the offender who has wronged us and is not going to apologize, then the all-powerful Lord, seeing our humility, will help us. *God resisteth the proud, but giveth grace unto the humble* (Jas. 4:6).

There was a monk named Theodore at the monastery where the abbot was St. Cyril of White Lake. Tempted by demons, he came to hate his abbot so much that he could not even look at him. Theodore decided to leave the monastery. Before leaving he came to the abbot’s cell. The venerable father said to him, “Do not grieve, my brother. Everyone else is mistaken about me, you alone know the truth and all my unworthiness; I am really the most despicable sinner.” The saint’s love and humility freed the unfortunate monk from demonic captivity. Hatred was gone and Theodore remained living quietly in the monastery.

I’ll give you another example. One day, Holy Hierarch Tikhon of Zadonsk came to a landowner he knew. At that time a nobleman who was a free-thinker was visiting him. A dispute about the faith began. At some point the guest lost his temper and hit St. Tikhon. The saint immediately fell to his knees and asked his forgiveness, saying, “Forgive me, for God’s sake, for bringing you into such a frenzy.” It was not just the saint’s meekness, but his feat of humility that worked a miracle: The obstinate guest himself fell to his knees, tearfully begging to be forgiven. Grace touched his heart. He changed his way of life and became a true believer.

Continued next page

When we think that our offender must be put in his place so that the evil would not go unpunished, we thereby show that we remain in the logic of purely human relations, forgetting that God works in our lives. Our Lord and Savior not only gave us the commandment to forgive those who have wronged us, but He Himself showed the greatest example of absolute forgiveness: While dying on the Cross, He asked God the Father to forgive those who were crucifying Him, *Father, forgive them; for they know not what they do* (Lk. 23:34).

—**What are some examples of saints that we can recall when we talk about humility?**

—For example, St. Paulinus the Merciful, Bishop of Nola (353–431). He was born into an aristocratic family. At the age of twenty, he became a senator under the Roman Emperor. In the following years he was a consul and ruled the Italian region of Campania. At the age of twenty-five, together with his wife Tarasia, he received holy baptism. They sold their possessions and distributed everything among the poor. The couple took a vow of chastity. The desire for solitude prompted them to move to the Spanish city of Barcelona. There St. Paulinus yielded to the desire of the faithful and became a priest. He took special care of orphans, fed the poor, and showed mercy to the suffering.

Then he and Tarasia took up their residence in the town of Nola in Campania. There they founded a monastic community with a very strict ascetic life. In 409 (according to other sources, in 411), to the general joy of the faithful, St. Paulinus was elected bishop of Nola. In his new rank, he remained a merciful pastor who loved the poor. When the Vandals attacked Italy and took many people as slaves, Bishop Paulinus began to use all the funds available in the diocese to ransom prisoners.

Later a widow came whose son had been taken captive. When she learned that Bishop Paulinus had no more money, she started crying bitterly. But the saint said there was a way out—he would sell himself into slavery in exchange for her son. Dressed in secular clothes, he and the widow went to North Africa to the Vandals' camp. The widow's son was freed, and the bishop became a slave of the

chief's son-in-law. He asked Bishop Paulinus what he can do. He replied that he can take care of the garden. So Bishop Paulinus became a slave. However, Divine Providence arranged everything for the greater good. Not only did St. Paulinus perform a feat of extraordinary humility, but he also returned to his arch-pastoral ministry. With him all the numerous captives who had previously been taken by the Vandals were freed.

Another example is St. Vitalius of Alexandria (the seventh century). He was a monk in Gaza. At the age of sixty he left the monastery and moved to Alexandria, where he became a hired hand. He would receive twelve copper coins. He used one coin to buy some vegetable, which he ate at the end of the day. Then he went to where harlots lived. He gave the remaining coins to a harlot and asked her to give up her sinful way of life. Then he would close the door. While she was asleep, he prayed for her all night long. Every night he would go to another harlot, until, having visited all of them, he again began with the first one. He asked them not to tell anyone how he spent nights. All the city residents shamed him and reviled at him. He would reply calmly, "Don't I have a body like all human beings?"

Many harlots abandoned their profession and began to live in purity. Some became nuns, others—wives and mothers. One day Vitalius didn't come to anyone. They entered his cell and found him dead. St. Vitalius had passed away on his knees during prayer. There was a scroll in his hands with the inscription: "Do not judge anyone until the Lord, the Righteous Judge, comes." The women whom St. Vitalius had asked to reform began to flock to the cell and speak about the virtues of the elder, who had not touched any of them. Many blind and lame people were healed when they touched the venerable man's body.

Venerable Pimen the Much-Ailing

Another example is St. Pimen the Much-Ailing (†1110). He was born with an illness. From childhood he wanted to become a monk. But his parents wanted to see him as their heir. When the illness got worse, his parents took him to the Kiev-Caves Monastery, but not for tonsure. They wanted the venerable fathers to pray for their son's recovery. When night fell and the parents fell asleep, angels ap-

peared in the cell in the form of the abbot and the brethren and tonsured Pimen. After that he became so ill that he could only lie in bed. He was sick for twenty years. The Venerable Pimen humbly endured the illness and asked the brethren not to pray for his healing.



By the great feat of humility and Christian patience he acquired special grace—he could heal anyone. When food was brought to him or people were visiting him, he sometimes asked to call some sick brother to him. They would reply, "So-and-so can't come, he's sick and in bed." The saint would answer, "Tell him that Pimen is calling him." And as soon as they would say, "Pimen is calling you", the sick brother would get up healthy and could walk.

—**What are the fruits of humility?**

—The reward to those who have attained humility is peace of mind and joy in the earthly life and the Heavenly Kingdom in the future. "It is not our efforts, not our labors, not time that delivers us from passions, but the grace of God, which is sent down only to the humble" (St. Joseph of Optina).

*Alexandra Kalinovskaya spoke
with Archimandrite Job (Gumerov)
Translation by Dmitry Lapa*

*Sretensky Monastery
9/5/2023*

COME AND SEE The GREAT COMMISSION

I suspect that everyone who claims the name “Christian” at least knows of Jesus’ mandate to “make disciples of all nations.” In my own experience, it has been the basis of many different approaches and ideas to, well, get members! That’s pretty logical. However, it sort of misses the mark if we miss the word, “disciple,” which involves more than “member.” And it really doesn’t have much to do with numbers, either.

A common approach to this command is something akin to good salesmanship, or the stuff used in marketing. A popular “evangelism training program” from the 70’s pretty much used a door-to-door approach: Knock on the door, introduce yourself, make some nice comments regarding the house or dwelling, ask two questions, and then make a presentation, which, of course, was designed to get a positive response. If one made a “decision to ask Jesus into one’s life,” one’s church might be suggested, but often one was encouraged to find a suitable church. Often, any continuing relationship was short-lived ... or never really happened.

Jesus gave us the Great Commission. But, looking at how it is most often treated; our “interpretations,” or practice, have nothing to do with anything that Jesus did. Over the years, well, we’ve lost sight of just what we are to be doing.

In fact, we need to reclaim our Lord’s command. It had nothing to do with “selling” anyone anything. It wasn’t dependent at all on meeting numerical goals. Now that’s not to say that numbers weren’t used to celebrate the work of the Spirit. But a look at the Fathers, Elders, and Saints often in-

cludes those who weren’t know for success in numbers, but rather for their life in Christ. In fact, we see accounts of large numbers of folks martyred for Christ, not willing to abandon or decide to abandon Him for “blessings” (stuff, money, fame) now!

The Great Commission is often focused on “getting members,” rather than sharing life and Salvation. That is more than a new program and flashy advertising. The Holy Trinity is the Lover of mankind. And our Lord’s commission is a call to fullness of life in Him; sharing His Life and Love is of the essence of it. Are we living what He gives and realizing who we are in Him? Are our interactions with our brothers and sisters given life from the Father, building family and forgiveness in His Love? Are we supporting our ministry, our life in Him with all that we have and are?

Years ago, a member of the parish I served and I were chatting after a meeting. He indicated that there was “our life in there” (church life) and “out here” the rest of our lives. We would talk one way in Church, but our language and speech could be way different out here in the world. Today, people will claim to be Christian and “go to church,” but “in the world” their lives support that which is perverted, sick, and evil. In fact, in today’s world, there are “churches” which confuse that which God has given: endorsing perversions, total confusion in the blessing of God-created male and female, and the like.

As we “reclaim the Great Commission,” we find the life in Christ--who we are in His Body, the Church--and our daily lives in the

world are one and the same. We celebrate the redemption that is ours in our Lord and God and Savior. We pray daily that our life is found in God everywhere present. The wonder is that God is everywhere present *in us!* The life we live in Christ is the life of all creation. It isn’t about success as the world defines, so often numbered in some way that scores something that we offer to our God because it gets points. The life we live is the life that the Lover of Mankind gives and offers all creation. It isn’t about building a competing church as the world defines “church” or “churches.” It is about living the love and salvation that have been bestowed to us by our Lord and God and Savior, as He renews on Earth the life He shares in the Trinitarian love of the Father, Son, and Holy Spirit.

Every person we meet is a human brother or sister, whether friend or enemy – even when we run into troubles, we pray that their hearts would be opened to receive the love of God and be received into His Body, the Church! We are part of the salvation plan as the life I now live, I live in Christ!

Glory to God for All Things!

Ezekiel

STs. CONSTANTINE & HELEN GREEK ORTHODOX CHURCH




Wine and Oil



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 Fr. Achilles Karathanos, Parish Priest

Oct. 2023

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 Second Sunday of St. Luke 8:45 Matins 10am Divine Liturgy Project Mexico Presentation	2	3 St. Dionysios the Aeropagite	4 5:30pm Vespers	5	6 St. Thomas the Apostle 	7 6pm Feast Day Great Vespers at St. Thomas the Apostle Romanian Orthodox Church
8 Third Sunday of St. Luke 8:45 Matins 10am Divine Liturgy Parish Picnic at Shranz Memorial Park	9	10 5:30pm Vespers	11 St. Philip the Apostle	12 St. Symeon the New Theologian	13	14 No Vespers
<div style="border: 1px solid black; padding: 5px; display: inline-block;"> Met. Of Chicago Clergy-Laity Assembly </div>						
15 Sunday of the 7th Ecumenical Council 8:45 Matins 10am Divine Liturgy Parish Council	16	17 6pm Vigil for St. Luke the Evangelist at St. Luke Greek Orthodox Church, Columbia, MO	18 St. Luke the Evangelist 5:30pm Vespers	19	20 St. Gerasimos of Kefalonia	21 5pm Great Vespers Holy Confession
22 Second Sunday of St. Luke 8:45 Matins 10am Divine Liturgy Fall Parish Assembly	23 St. James/Iakovos the Apostle	24	25 5:30pm Great Vespers	26 St. Demetrios of Thessaloniki 9am Matins 10am Divine Liturgy	27	28 Holy Protections Of the Theotokos 5pm Great Vespers Holy Confession
29 Second Sunday of St. Luke 8:45 Matins 10am Divine Liturgy Coffee (lunch and program) With Sister Vassa	30	31				

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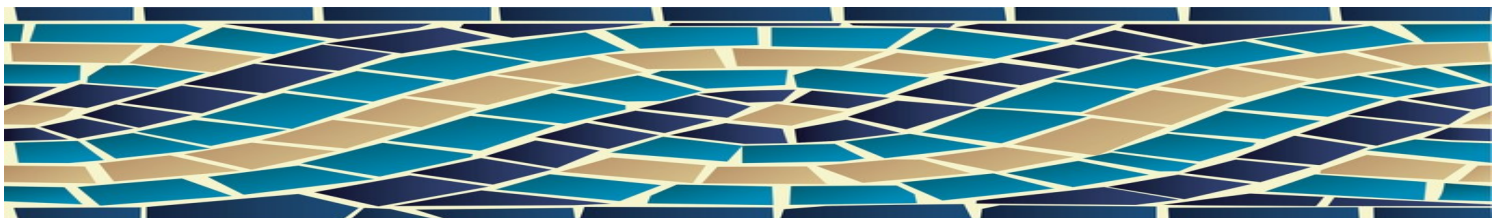
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Thank you!



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OUR MISSION

AS AN EXPRESSION OF CHRIST'S LOVE,

FOCUS exists to serve the poor by bringing together Orthodox Christian churches and community partners to provide Food, Occupation, Clothing, Understanding, and Shelter and other assistance to address the needs of local communities.

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

**Shaving cream 11 oz
Disposable Razors
Deodorant (men's and women's) 2 oz
Travel size mouthwash
Toothpaste 3 oz
Floss
Feminine hygiene products
Bar soap
Plastic bags (grocery bags)**