

“Εγώ εἰμί ἡ ἀμπελος,
ὁμοῖς τὰ κλήματα...” (Ἰωάνν 15:5)



“I am the vine,
you are the branches...” (John 15:5)

STs. CONSTANTINE & HELEN GREEK ORTHODOX
CHURCH

IT'S NOT SOMETHING YOU GO TO,
IT'S A FAMILY YOU BELONG TO



The Vine

VOLUME 44

MARCH 2026

NUMBER 3



JOY MAKING KOLIVA



SATURDAY OF SOULS



PROJECT HOPE SUNDAY

RECOGNIZING ALL WHO PARTICIPATED IN THE BASKETBALL TOURNAMENT





The Vine

MONTHLY CHURCH BULLETIN

VOLUME 44 - NUMBER 3 - MARCH

PREPARING THE FAMILY FOR GREAT LENT

[Elissa Bjeletich](#)

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KIKI SKOUFIS

JOHN B. TSIAMPAS

Great Lent is the path back home to Paradise. Because of their sins, Adam and Eve were cast out of Paradise, but through repentance and fasting, we find our way home: we take the journey to Pascha, when Christ will trample down death by death and break down the gates that closed us out of Paradise. How glorious! We are invited to prepare for that journey right now, and to take it in just a few weeks — the journey home to God. We should be trembling with anticipation and joy at the prospect!

I was baptized into the faith when I was near bursting with my first child; over the coming eleven years, I would bear six children, so Great Lents came and went, but I was not really able to properly fast. When finally the pregnancies and the nursing were finished, I was able to fast, but now I had a house full of children and a husband, and I had to learn how to fast myself while figuring out how to cook healthy meals that they would eat. It was so hard. I found myself more focused on food than ever — which of course is the opposite of the what fasting should be. It was painful. While I loved Pascha, when the Triodion was opened and I could see that Great Lent was on the horizon, I was not filled with joyful anticipation for the journey ahead. I wasn't excited. I was filled with dread.

Over the years, I have relaxed. I have come to see that the food cannot be the central question of the fast, and I've learned to try to fast without even knowing I'm doing it. Probably my collection of good Lenten cookbooks and go-to recipes helps as well; reading Melissa Naasko's book, [Fasting as a Family](#), really helped me think about my Lenten kitchen and feeding my family in a whole new way.

And as my children have gotten older, I have come to see that the fast is a little bit different for each of us. First, every year is different. We find ourselves in different places every year (spiritually, developmentally, emotionally, physically, medically). The basics of the fast are consistent: we must attend more services, we must pray more, we must fast, we must give more of ourselves, we must

seek more nourishment for our souls. But what those things *mean* might vary from year to year and from person to person.

As Lent approaches, I like to sit down with my kids and hand them each a [piece of paper with a cross on it](#): the cross divides the paper into four sections, which correspond to the four areas of effort during Great Lent: fasting, almsgiving, study and prayer/worship. I ask each of my kids to prayerfully consider those four areas, and then we sit together and talk about how they will make that effort in the coming season. Mostly, we all have the same answers, but here and there someone needs something different, and that's ok.

It's really important, I think, that as children grow into adults they take charge of their Lenten efforts. Ultimately, the fast should be an offering. In the liturgy, we offer up wine and bread and we offer up our hearts, and God transforms them. During the fast, we are offering up our efforts and our repentance and our hearts, and praying that God will transform them! Simply following the rules of the fast is what the Pharisees do, but making a heartfelt offering is what we Christians must do if we hope to participate in this amazing divine transformation. By inviting the kids to work out what their fast will look like, we begin to establish that this is their personal offering to God.

My younger children will add the Prayer of St. Ephraim to their daily prayers for Great Lent. They love the prostrations, and it's such a simple and beautiful prayer. We usually talk about the vocabulary words in the prayer early in the fast, but once they've got a few words, the prayer is so simple and direct that it just makes sense to them. I like to print up several copies of the [Lenten Prayer of St Ephraim](#) to set around the prayer corner, though the kids quickly learn it by heart. The older kids might choose to increase their personal prayer rules more than this, but I find that St. Ephraim's prayer is beloved by all ages.

This year for the study portion of our fast, we'll be doing daily Lenten meditations together. My friend, Kristina Wenger, and I have been writing a [weekly podcast for families](#), and this book follows that format. We tell a short kid-friendly story from Scriptures or from a Saint's life, and then we follow it with questions — some easy questions just to get the kids talking, and then a question that invites the whole family into deeper conversation. [Tending the Garden of Our Hearts: Daily Lenten Meditations for Families](#) is available as a book, ebook or audiobook (yep, I'm on Audible! How cool!) I'll be reading through this book with my own family this year, exploring Lenten themes and learning engaging stories that we can carry with us. There are a few parishes reading the meditations together this year — I may gather a group of friends and see if we can't take this journey together! For more information on [Tending the Garden of Our Hearts' Lenten resources](#), including free podcasts that follow the book but are simplified for the youngest audiences, check out our [website!](#)

The family (or just certain kids) might find daily readings too much, so you could skip some of them, or you could pick a different book. I think choosing to read one of the Holy Gospels is a wonderful way to study through the Lenten season, and you can pace yourself in a way that works for your family's rhythm and schedule. For younger audiences, I love [From I-Ville to You-Ville](#), because it's a great for reading aloud in a group, but takes a while to get through — it's definitely not a one night picture book, and it can be read throughout the season. [A Child's Paradise of Saints](#) works well for Great Lent too, as families simply work their way through the lives of several fascinating saints throughout the season.

We pray that your Lenten offering brings you great joy this year. May it be blessed!

From www.pravmir.com

SUNDAY OF ORTHODOXY
PAN-ORTHODOX VESPERS
Sunday, March 1st 6pm



"I do not worship matter; I worship the Creator of matter who became matter for my sake."

Sts. Cyril and Methodius Orthodox Church
2505 S 30th St, Milwaukee, WI 53215

ICON PROCESSION RECEPTION TO FOLLOW

AN EVENT OF THE WISCONSIN GREEK ORTHODOX EPISCOPAL CHURCH ASSOCIATION

STS. CONSTANTINE AND HELEN GREEK ORTHODOX CHURCH

YAM Event Line-up

March 15, 2026	What: Bible study and lunch and Father's house Where: 2009 Hudson Way Waukesha, WI 53188 Time: 3 p.m.
April 26, 2026	What: Monastery visit in Kenosha Where: 4600 93rd St, Pleasant Prairie, WI 53159 Time: After Liturgy
May 17, 2026	What: Bible Study and lunch Where: TBD Time: 3 p.m.
July or August 2026	What: Milkmen Game Where: 7035 S Ballpark Dr, Franklin, WI 53132 Time: TBD

This is a tentative schedule of upcoming events for YAM 2026. Some times and dates might be changed but we will update you all on those changes. Follow us on Instagram and Facebook for updates, flyers, and more information!

Katerina Gorgolis Contact Info:
kgorgolis@gmail.com
414-704-8963

Instagram: @yamsmilwa.usa
Facebook: Sts. Constantine and Helen YAM

GOYA TUBING



PARISH GROUPS/MINISTRIES

BIBLE STUDIES

God guides us with His Word as the Psalmist so beautifully wrote, "Your word is a lamp to my feet and a light to my path... I rejoice at Your word, as one who finds a great treasure."

(Psalm 119:105,162)

Everyone is welcome to come and learn together! If you have never read the Bible before and want to learn more about our Faith, this is a great class for you. Come any Friday you can. Come and discover the joy of reading Holy Scriptures and discussing how to apply the words of wisdom to our lives.

You are cordially invited to attend our weekly Bible Study, which meets at 10:30 a.m. – 11:30 a.m. on every Friday. (English)

If anyone has any questions, please give Janet Christopoulos a call. 414-795-4824. Thank you.

PHILOTOCHOS

Palm Sunday luncheon is canceled this year because of the renovations and not being able to use the fellowship hall and the kitchen. We plan to continue our tradition next year with a beautiful new space for us all to be together in. There will not be a traditional bake sale either.

Philo托chos member meeting with a Lenten Luncheon on Sunday, March 1 after the Divine Liturgy. A registration table will be set up to pay dues and have new members sign up.



ITEMS NEEDED FOR EASTER

<http://tiny.cc/2026PaschaGifts>

You can now register online for the gifts you would like to donate for Great Lent, Holy Week & Easter



MARCH 8

DAYLIGHT SAVINGS

ΑΛΛΑΓΗ ΩΡΑΣ

8 ΜΑΡΤΙΟΥ

SPRING GENERAL ASSEMBLY

SUNDAY, MARCH 29

AFTER CHURCH

ΕΑΡΙΝΗ ΓΕΝΙΚΗ ΣΥΝΕΛΕΥΣΗ

ΚΥΡΙΑΚΗ, 29 ΜΑΡΤΙΟΥ

ΜΕΤΑ ΤΗΝ ΕΚΚΛΗΣΙΑ

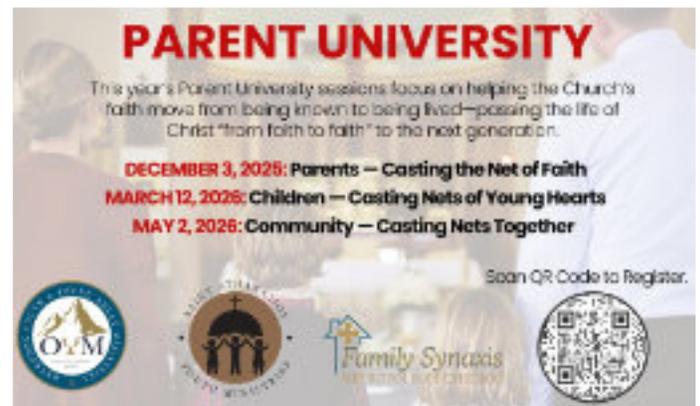
BE PART OF OUR PARISH LEGACY

A journey to pave His path, one brick at a time

Our beloved parish stands as a sacred home built on generations of love, devotion and community. For nearly six decades, it has been a place where faith has flourished and fellowship has endured.

BUY A BRICK AND ENGRAVE YOUR MESSAGE

**FAITH LEGACY BRICK PAVER REGISTRATIONS
HAVE BEEN EXTENDED UNTIL
MARCH 25**



PARENT UNIVERSITY

This year's Parent University sessions focus on helping the Church's faith move from being known to being lived—passing the life of Christ "from faith to faith" to the next generation.

DECEMBER 3, 2025: Parents — Casting the Net of Faith
MARCH 12, 2026: Children — Casting Nets of Young Hearts
MAY 2, 2026: Community — Casting Nets Together

Scan QR Code to Register.





MEMORIALS

- Jan. 24: 1-Year Dionysios KALIAMPOS
- Jan. 25: 40-Days Argirios KRALLIS
40-Years Panagiotis TSIAMPAS
25-Years Georgia PAPAGIANIS
- Feb. 1: 3-Years Helen HARAMIS
5-Years Andreas LINTZERIS
- Feb. 15: 40-Days Fr. Joe TZOUGROS

WEDDING

February 7: Andreas KARABELAS and Sandra KOPP.
Sponsor was Tony NESTORAS.

Να ζήσετε!

May their memory be eternal!



CONDOLENCES

To the family and friends of

- Angie "Kiki" COPOULOS, who passed away on January 22
- Nicoletta "Nicky" SCHRIMPF, who passed away on February 8

Αιωνία η μνήμη!



YAM
GATHERING
@FR.
PANTELEIMON'S
HOUSE



ALL 2026 PLEDGED STEWARDS (up to February 18, 2026)

- | | | |
|--|---|---|
| Env#759: Telemachos & Amanda AGOUEDEMOS*, | Env#783: Demetrios & Jaime GEORGACOPOULOS*, | MORALES-CLAUSELL*, |
| Env#306: Vicky & Alan ALTERI, | Env#123: Stelios & Kristina GEORGAKAS*, | Env#267: Stephen MUSTAS, |
| Env#15: Angie ANAGNOSTOPOULOS*, | Env#129: James & Freida GERASOPOULOS, | Env#270: Kamal & Ninette NASSIF*, |
| Env#31: George & Monica ANAGNOSTOPOULOS*, | Env#544: Peter KATRIS & Angie GOUMENOS, | Env#293: Panagiota NERANTZAKIS, |
| Env#484: ANONYMOUS, | Env#661: Annette HARAMIS, | Env#273: John NIENHUIS & Helen CANELLOS NIENHUIS, |
| Env#133: Frank ANTON, | Env#751: Mary HARAMIS, | Env#280: John & Eleni PANAGIOTOPOULOS, |
| Env#37: Peter & Tina ANTONOPOULOS, | Env#696: Zachery HATSERAS, | Env#284: Bill & Maria PANAGOPOULOS, |
| Env#25: Vasilios ANTONOPOULOS, | Env#150: Michael & Olga HENKEL, | Env#570: George & Jackie PAPAGEORGE, |
| Env#29: Jim & Fotoula ARAPAKOPOULOS, | Env#670: Peter KAFKAS, | Env#293: George & Peggy PAPAGIANIS, |
| Env#683: Konstantina BOUKARA & Nikolaos ATHANASOPOULOS*, | Env#163: Elena KALOGRIOPOULOS, | Env#297: Voula PAPAPETROPOULOS, |
| Env#36: Basil & Terrienne BARLABAS, | Env#373: Spiros & Popi KALOGRIOPOULOS, | Env#307: Andy & Maria PATTERSON, |
| Env#46: Triant & Diamanto BINELAS, | Env#165: Christos & Mimika KAMBOURIS, | Env#504: Gust & Elizabeth PETROPOULOS, |
| Env#346: Joanne ANTONOPOULOS & Michael BUEHLER, | Env#363: Suh hail & Raymonda KASSEESS, | Env#319: James POULOS, |
| Env#81: Daniel MAKAL & Alicia CANTWELL, | Env#203: Christ & Doris KONSTANTINIDIS, | Env#678: Jane POWERS, |
| Env#102: Pamela CANTWELL, | Env#204: Demetra KONSTANTINIDIS, | Env#212: Sarah PULLOS, |
| Env#156: Janet CHRISTOPULOS, | Env#76: Louie & Francine KOSTOPOULOS*, | Env#514: Agoro RODOPOULOS, |
| Env#57: Vicki CICATELLO*, | Env#211: James & Eleni KOTSAKIS, | Env#673: Stephanie & Gregory ROTHSTEIN, |
| Env#116: Michael & Krissy CONNOR, | Env#311: Sevasti KOUKOURITAKI*, | Env#327: David & Elen SAHAR, |
| Env#66: Angie COPOULOS, | Env#216: Nick & Tessie KOUVOUKLIOTIS, | Env#328: Nadim & Raida SAHAR, |
| Env#69: Peter & Flora COPOULOS, | Env#479: Steven & Mary Jo KRUGER*, | Env#105: Ryan SCANNELL*, |
| Env#70: Howard & Kathleen COYER*, | Env#221: Kathryn LAMBRON, | Env#345: Parry SEARS, |
| Env#73: Dino & Jayne DAKOLIAS*, | Env#228: Rick & Marisa LEWIS, | Env#371: Eleni & Thomas SEROOGY*, |
| Env#777: Panteleimon & Konstantina DALIANIS, | Env#589: Louie & Katerina LIAPIS, | Env#539: Nicko & Christina SIFNAIOS*, |
| Env#757: Eleni DALIANIS*, | Env#236: Peter & Laura LIMBERATOS, | Env#353: Theodore & Angela SKOUFIS, |
| Env#245: Jessie DEFALCO, | Env#233: Peter & Vivian LIMBERATOS, | Env#396: Alex & Cathy SOLIS*, |
| Env#692: Alex & Voula DEGENHARDT, | Env#104: Annette LODWICK, | Env#703: Dennis & Sue STAPPAS, |
| Env#68: Ken & Kathy DIENBERG*, | Env#237: Elaine LODWICK, | Env#781: Thomas STECKLER, |
| Env#93: Dina DIMITROPOULOS, | Env#101: Thomas LODWICK, | Env#502: Harry & Tina TOPETZES*, |
| Env#72: George & Emilia DIMITROPOULOS, | Env#450: Maria MADIAS, | Env#456: Maria TOURLOUKIS, |
| Env#94: John & Gloria DOBOGAI, | Env#244: Dennis & Helene MANNINO, | Env#403: Bill & Alexandra TSIAMPAS, |
| Env#682: Christina & Larry FLANARY, | Env#252: Alex & Tina MARLIS, | Env#651: Mary VAVOULIOTIS*, |
| Env#115: Joel & Gale FLASCHNER, | Env#266: Niko & Maria MARLIS, | Env#774: Gregg VERGETIS, |
| Env#119: Gary & Diane FOSS, | Env#766: Maggie & Andrew MATHISON*, | Env#426: John WEGEL, |
| Env#643: Gina & Jacob FREY*, | Env#623: Kate MIGLAUTSCH*, | Env#428: Gregory & Anna WILKOWSKI |
| Env#1015: Denise KAFKAS & Nikos FYROGENIS, | Env#719: Gerson CLAUSELL & Katherine | |
| Env#701: Pete GAVERAS, | | |

** Pledged on REALM*

ON STEWARDSHIP AND THE ORTHODOX LIFE

PART 5: ST. PAUL ON SELFISHNESS

“I say this not as a command, but to prove by the earnestness of others that your love also is genuine. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich.” (2 Corinthians 8:8-9 RSV)

One quality of life that St. Paul worked hard to uproot was that of selfishness. After all, one cannot be complete in becoming Christ-like (theosis) when self-love and covetousness are held onto. The love of Christ in the hearts of Paul’s rather hard-hearted brethren would go a long way in accomplishing what was needed for the church in Jerusalem. Sections of the Jerusalem church in the first century experienced great poverty. The saints in Jerusalem had so many poor among them, whom they themselves could not help, that St. Paul was eager to help them.

By pointing them to the sacrifice of Christ, made on their behalf, St. Paul sought to raise the level of the Corinthians’ love. “I say this not as a command,” said the Saint, “but to prove by the earnestness of others that your love also is genuine. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich.”

Here is the crux of St. Paul’s argument against selfishness. And it is not the commandment of Paul, but of the Lord Jesus Christ. How great was the gift of God to humanity, and how like our God to make it! With a liberality that can never be exceeded God gave, that He might save the rebellious sons of men and bring them to see His purpose and His love. This is the spirit of stewardship. The first great Steward was God Himself. He gave His only-begotten Son to die for those rebellious sons of men. He gave His all. He continues to give His all every time the bloodless Sacrifice is re-enacted on the altar of the Divine Liturgy. Will we, by our own stewardship of gifts and offerings, show that we think nothing too good for Him who “gave His only-begotten Son”?

From www.acrod.org

The Spirit of Stewardship - I

- 2 Corinthians 9:6-7
- The nature of stewardship
 - Christians and stewardship
- Three principles
 - Turn affliction into joy
 - Let fellowship exceed ability
 - Exceed the expectation



Healing the Soul

♥ THE PASSIONS, THE VIRTUES, ♥ AND THE WAY OF THE SAINTS

Join **Father Panteleimon** on the first and third Sundays (*with two exceptions*) beginning on January 4, for a 30-minute class on how the Orthodox Church and the teachings of the Holy Fathers guide us in healing our souls from the passions (and replacing them with the virtues). The class will be in church and will begin as soon as Father is done with his post-Liturgy responsibilities.

SUNDAY CLASS DATES ARE AS FOLLOWS:

January 4

January 18

February 1 **CANCELED**

February 15

March 8 (*note – this is the 2nd Sunday*)

March 22 (*note – this is the 4th Sunday*)

April 19

May 3

May 17

– Feel free to invite a friend!

For more information contact **Fr. Panteleimon**
father.pgd@gmail.com or **414-778-1555**.

Sts. Constantine and Helen Greek Orthodox Church
2160 North Wauwatosa Avenue, Wauwatosa, WI 53213

ΚΥΡΙΑΚΗ	ΔΕΥΤΕΡΑ	ΤΡΙΤΗ	ΤΕΤΑΡΤΗ	ΠΕΜΠΤΗ	ΠΑΡΑΣΚΕΥΗ	ΣΑΒΒΑΤΟ
1 ΚΥΡ. Α' ΝΗΣΤΕΙΩΝ ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ +ΟΡΘΡΟΣ/Θ.ΛΕΙΤ. ΜΕ ΧΟΡΩΔΙΑ, 8:15ΠΜ Συνάντηση & Γεύμα Φιλοπτώχου, 12μμ +ΠΑΝ-ΟΡΘΟΔΟΞΟΣ ΕΣΠΕΡΙΝΟΣ, ΕΚΚΛΗΣΙΑ ΑΓ. ΚΥΡΙΛΛΟΥ & ΜΕΘΟΔΙΟΥ, 6ΜΜ	2 +	3 +	4 +	5 +	6 +	7 +
8 ΚΥΡ. Β' ΝΗΣΤΕΙΩΝ ΑΛΛΑΓΗ ΩΡΑΣ +ΟΡΘΡΟΣ/Θ.ΛΕΙΤ., 8:15ΠΜ Εκπ. Ενηλίκων, 11:45πμ	9 +	10 +	11 +	12 +	13 +	14 +
15 ΚΥΡ. Γ' ΝΗΣΤΕΙΩΝ ΣΤΑΥΡΟΠΡΟΣΚΥΝΗΣΕΩΣ +ΟΡΘΡΟΣ/Θ.ΛΕΙΤ. ΜΕ ΧΟΡΩΔΙΑ, 8:15ΠΜ GOYA συνάντηση, 12μμ YAM συνάντηση, 3μμ	16 +	17 +	18 +	19 +	20 +	21 +
22 ΚΥΡ. Δ' ΝΗΣΤΕΙΩΝ +ΟΡΘΡΟΣ/Θ.ΛΕΙΤ., 8:15ΠΜ Εκπ. Ενηλίκων, 11:45πμ ΦΕΣΤΙΒΑΛ ΓΡΑΜΜΑΤΩΝ ΕΝΟΡΙΑΣ	23 +	24 +	25 +	26 +	27 +	28 +
29 ΚΥΡ. Ε' ΝΗΣΤΕΙΩΝ +ΟΡΘΡΟΣ/Θ.ΛΕΙΤ., 8:15ΠΜ ΓΕΝΙΚΗ ΣΥΝΕΛΕΥΣΗ Εξομολόγηση χωρίς ραντεβού από τις 1μμ-4μμ	30 +	31 +	ΕΥΑΓΓΕΛΙΣΜΟΣ +ΟΡΘΡΟΣ/Θ. ΛΕΙΤΟΥΡΓΙΑ ΣΤΟΝ ΕΥΑΓΓΕΛΙΣΜΟ, 8ΠΜ +9Η ΩΡΑ & ΠΡΟΗΓ. Θ. ΛΕΙΤ, 5:45μμ  Επιτρ. Γάλα/Αυγά=Απαγ. Κρέας  Επιτρ. Ψάρι, λάδι/κρασί=Απαγ. κρέας, γάλα/αυγά  Επιτρ. Λάδι/Κρασί=Απαγ. Κρέας, γάλα/αυγά, ψάρι  Αυστηρή Νηστεία=Απαγ. Κρέας, γάλα/αυγά, ψάρι, Λάδι/Κρασί			

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 SUN. OF ORTHODOXY +MATINS/DIV. LITURGY WITH CHOIR, 8:15AM Philoptochos meeting & Lunch, 12pm +PAN-ORTHODOX VESPERS @Ss CYRIL & METHODIUS, 6PM	2 + +GR. COMPLINE, 6PM	3 + +GR. COMPLINE, 6PM	4 + +9TH HOUR & PRESANCTIFIED LITURGY, 5:45PM	5 + +GR. COMPLINE, 6PM	6 + Bible Study, 10:30am +SM. COMPLINE & 2ND SALUTATIONS, 6PM	7 + JOY Non-Lock-In/Lock-In @Annunciation, 5:30pm
8 SUN. OF ST. GREGORY PALAMAS +MATINS/DIV. LITURGY, 8:15AM DAYLIGHT SAVINGS TIME Adult Education, 11:45am	9 40 MARTYRS OF SEBASTIA +MAT./D. LIT., 8AM +GR. COMPLINE, 6PM	10 + +GR. COMPLINE, 6PM	11 + +9TH HOUR & PRESANCTIFIED LITURGY, 5:45PM Men's Group meeting, 7:30pm	12 + MOCCA meeting, 10am	13 + Bible Study, 10:30am +SM. COMPLINE & 3RD SALUTATIONS, 6PM	14 + GOYA Ice Skating @Pettit, 1pm
15 SUNDAY OF THE HOLY CROSS +MATINS/DIV. LITURGY WITH CHOIR, 8:15AM GOYA gathering with Father, 12pm YAM gathering @Father's house, 3pm	16 + +GR. COMPLINE, 6PM	17 + +GR. COMPLINE, 6PM	18 + +9TH HOUR & PRESANCTIFIED LITURGY, 5:45PM	19 + Parish Council meeting, 6:30pm	20 + Bible Study, 10:30am +SM. COMPLINE & 3RD SALUTATIONS, 6PM MEN'S RETREAT	21 + MEN'S RETREAT
22 SUNDAY OF ST. JOHN CLIMACUS +MATINS/DIV. LITURGY, 8:15AM Adult Education, 11:45am PARISH ORATORICAL FESTIVAL	23 + +GR. COMPLINE, 6PM	24 + +GR. VESPERS @ANNUNCIATION 6PM	25 ANNUNCIATION +MAT./D. LIT. @ANNUNCIATION 8AM +9TH HOUR & PRESANCTIFIED LITURGY, 5:45PM	26 +GR. COMPLINE, 6PM	27 + Bible Study, 10:30am +SM. COMPLINE & 4TH SALUTATIONS, 6PM	28 + Open Hours for Holy Confession, 10am-2pm Altar Boy training, meal & fun event, 3pm
29 SUNDAY OF ST. MARY OF EGYPT +MATINS/DIV. LITURGY, 8:15AM SPRING GENERAL ASSEMBLY Open Hours for Holy Confession, 1-4pm	30 + Open Hours for Holy Confession, 4:30-6pm +GR. COMPLINE, 6PM Open Hours for Holy Confession, 7:30-9:30pm	31 + +GR. COMPLINE, 6PM	<p>+ Strict Fast - Refrain from meat, dairy, eggs, fish, oil, and wine Wine/Oil Allowed - Refrain from meat, dairy, eggs and fish Fish Allowed - Refrain from meat, dairy and eggs Dairy Allowed - Refrain from meat</p>			



**THE SCHEDULE FOR SUNDAY READINGS
IN THE MONTH OF MARCH 2026**



SUNDAY, MARCH 1, 2026—SUNDAY OF ORTHODOXY

EPISTLE: [St. Paul's Letter to the Hebrews 11:24-26, 32-40](#)

HOLY GOSPEL: [John 1:43-51](#)

HOSPITALITY: Please bring something to share

PROSFORA: Helen CANELLOS

SUNDAY, MARCH 8, 2025—SUNDAY OF ST. GREGORY PALAMAS

EPISTLE: [St. Paul's Letter to the Hebrews 1:10-14; 2:1-3](#)

HOLY GOSPEL: [Mark 2:1-12](#)

HOSPITALITY: Popi KALOGRIOPOULOU

PROSFORA: Popi KALOGRIOPOULOU

SUNDAY, MARCH 15, 2025—SUNDAY OF THE HOLY CROSS

EPISTLE: [St. Paul's Letter to the Hebrews 4:14-16; 5:1-6](#)

HOLY GOSPEL: [Mark 8:34-38; 9:1](#)

HOSPITALITY: Please bring something to share

PROSFORA: Renee ACRA

SUNDAY, MARCH 22, 2026— SUNDAY OF ST. JOHN CLIMACUS

EPISTLE: [St. Paul's Letter to the Hebrews 6:13-20](#)

HOLY GOSPEL: [Mark 9:17-31](#)

HOSPITALITY: College Ministry

PROSFORA: Agoro RODOPOULOS

SUNDAY, MARCH 29, 2026— Sunday of St. Mary of Egypt

EPISTLE: [St. Paul's Letter to the Hebrews 9:11-14](#)

HOLY GOSPEL: [Mark 10:32-45](#)

HOSPITALITY: Jane POWERS and Helene MANNINO

PROSFORA: Debbie KOUTROMANOS

HOSPITALITY / COFFEE HOUR

We are always in need of people to host. Everyone is welcome to signup to be one of our coffee hour hosts!

For more information, please reach out to Pres. Konstantina.

SAINTS CONSTANTINE & HELEN GREEK ORTHODOX CHURCH, WAUWATOSA, WI
THE (NON-)LENTEN LOOK OF ORTHODOX CHRISTIANS

[Ariadna Nefedkina](#)

Lent is the season given to Orthodox Christians for sincere prayer, repentance, temporary abstinence from food and worldly blessings on the threshold of the most important feast of Holy Pascha. Fasting allows the faithful to purify their minds and bodies, getting rid of excesses, unnecessary desires and material needs. Fasting is a time of renunciation from evil thoughts and deeds, resentment and anger. This period is given to us to turn to God, to remember Him, forgetting about the bustle of this world.

Lent originated as the commemoration of the Savior's forty-day fasting in the wilderness: for forty days Jesus *Being... tempted of the devil. And in those days He did eat nothing: and when they were ended, He afterward hungere* (Lk. 4:2). Fasting came to the early Christians from the Old Testament. At that time it meant total abstinence from food (from several hours to several days) and represented "a sacrifice in which a person sacrificed himself."

In the modern world the pattern of observing Lent has changed. Today believers seem to have forgotten about the true mission of this period, and only a few actually spend this time with benefit for their souls and bodies. Many people tend to think that fasting is only about abstaining from food. For example, some, while abstaining from meat, can spend hours browsing social media in search of entertaining content. Others tend to believe that this period is a wonderful opportunity to get your body in good shape and lose weight, arranging a so-called detox for your body, combining the useful with the agreeable, as it were. "But he's fasting! He doesn't eat meat and doesn't drink milk.. ." And it's hard to argue with that. But is it really fasting?

Nowadays, there are countless news portals and blogs offering various tips on how to "live through" Lent. There is a great variety of such "fasting" dishes that allow you to fast without infringing on your usual eating habits: sausage without meat, milk without milk, even fasting desserts and cakes. The internet is full of millions of variations of cooking fasting desserts that resemble the tastes of the "non-fasting" originals so much that you can't tell the difference. It may seem to be a real "salvation" for those observing Lent!

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man (Mt. 15:11). This is such a simple but meaningful phrase that points to the true mission of any fast. What good does it do us if we limit ourselves, keep the gastronomic fast and do not eat meat, but "eat" our neighbor? It stereotypically seems to us that fasting is strictness and the absence of animal products in our diet. In other words, "we don't eat meat, but no one forbade us to judge." But, on the contrary, at this time we must direct all our efforts to get closer to the Lord, help our neighbor, not to judge, not to be rude, but to learn to love. "What you have done to men, you have done to Me" (cf. Mt. 25:40), the Lord tells us.

Just love,

Just don't judge,

Just don't be sad,

And just forgive everyone!

(A poem by Archpriest Andrei Logvinov)

Lent is a "preparatory course" of earthly life that teaches us the skills of patience and humility before meeting the Risen Christ. This is an opportunity to show Him our love in the form of such a small "sacrifice".

From www.orthochristian.org

SAINTS CONSTANTINE & HELEN GREEK ORTHODOX CHURCH, WAUWATOSA, WI

CONGRATULATIONS TO OUR GOYA GIRLS TEAM FOR THEIR 1ST PLACE AT THE BASKETBALL TOURNAMENT

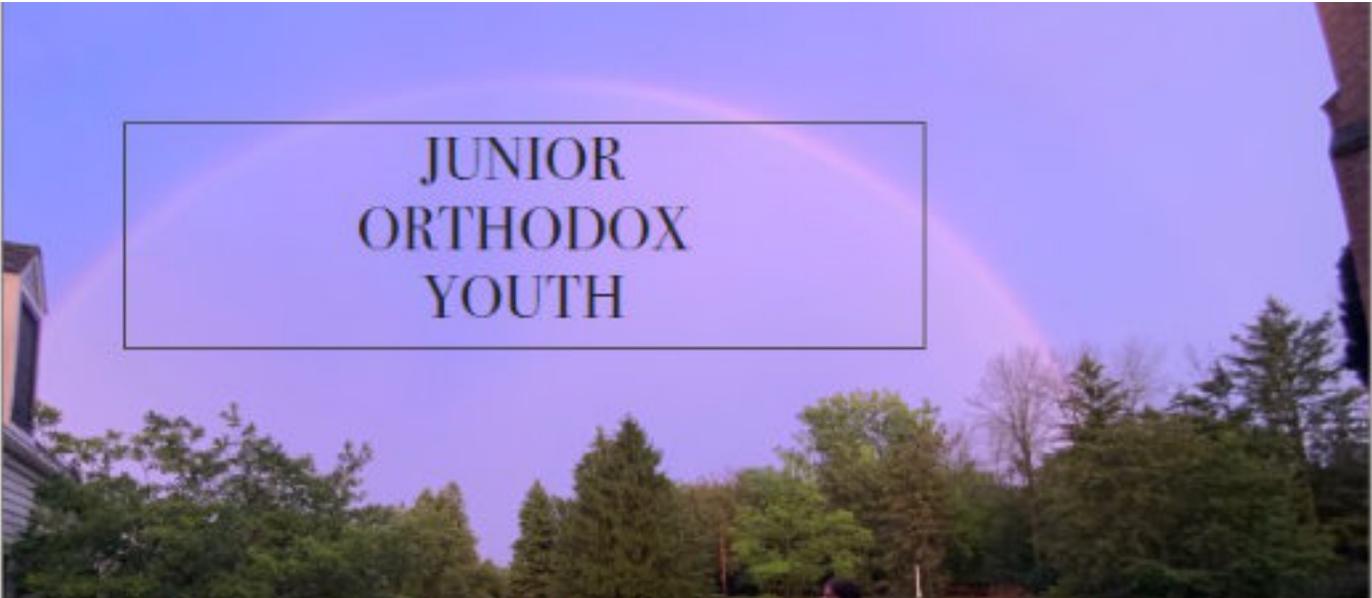


**GOYA GIRLS
TEAM**



**GOYA BOYS
TEAM**





JUNIOR
ORTHODOX
YOUTH

THE JUNIOR ORTHODOX YOUTH (JOY) GROUP IS A YOUTH MINISTRY GROUP FOR ELEMENTARY AGE CHILDREN.

During a typical JOY meeting our objective is to discuss Orthodox Faith & participate in an activity or service project. Throughout the year we plan to create service opportunities to put our Faith in action while building relationships for the youth.

Kick off ! 10/11 1:00 pm/Basse's
Tentative Schedule:

Nov 1, noon: Laser Tag at iCombat/Waukesha

Dec 15, 6pm: Admirals Game

Dec 21, Noon: **Service Project:** Deliver Poinsettias to Seniors after Liturgy

Jan 24, 3pm: Tubing at the ROCK

Feb 6-8: (tent date) Basketball Tournament, Minneapolis

Feb 15, 6pm: Koliva making at Fathers house

March 7: TBA Non lock in/ Lock in with Annunciation/ZOOM with Missionary in Guatemala.

April 4, 6pm: **Service Project:** Make Sandwiches for Cathedral/Fun & Fast @ Francine's House (Lazarus Sat.)

May 3, after Liturgy: Visit St. John Chrysostomos Monastery (Pleasant Prairie) Lunch to follow

May 23-24: Junior Olympics/ Palos Hills, WI

Questions/RSVP francine.kostopoulos@outlook.com/or 4145540056

GOYA EVENTS

2026

STS. CONSTANTINE & HELEN
GREEK ORTHODOX CHURCH
2160 Wauwatosa Ave. Wauwatosa, WI 53213

January 24th - Snow Tubing with JOY 4PM

Meet at Crystal Ridge
7011 S Ballpark Dr Franklin, WI 53132

February 7th ~~Apokriatiko Glendi and Dinner 6-9 PM~~ Tubing @The Rock 4-6PM

March 14th - Ice Skating @ Petit Center 1-3 PM

500 South 84th St. Milwaukee, WI

March 15th - Meet after church for Discussion & Pizza

Sts. Constantine & Helen

April 10th - Set up for Holy Friday

Sts. Constantine & Helen

April 17th - Dinner and Discussion @ Father's House

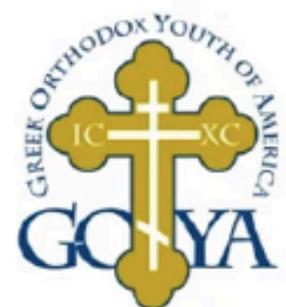
More details to come

May 9th - Visit Shut-Ins for Talent Performance

Meet at Sts. Constantine & Helen

June 14th - Graduation Ceremony & Celebration

More details to come



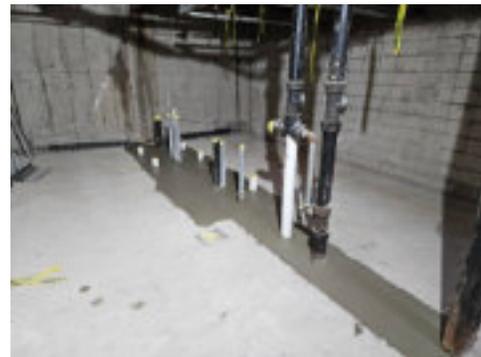
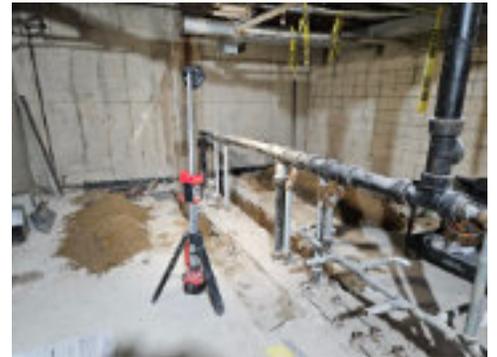
Renovation News

For construction work in the lower level through March, the plan is to :

- Complete the in wall plumbing work
- Complete the in wall electrical work
- Install "cloud" metal stud framing at the room entrances
- Install wall insulation and drywall
- Paint the new walls
- Install the new water line from the main in the street into the building

For construction work at the main level, depending on delivery of new steel, the plan is to:

- Install a temporary ramp at the north side of the building to allow access to church through the main doors by the Sanctuary
- Remove the glass/frames at the east side entrance to Church
- Remove the sidewalk at the east side entrance to Church
- Install new steel framing and roof deck at the east side entrance to Church





STS. CONSTANTINE & HELEN GREEK ORTHODOX CHURCH - WAUWATOSA, WI
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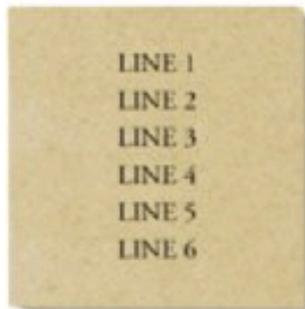
You can place your order by clicking the QR code, follow the URL or complete the order form below and drop off full payment at church. Each paver is \$250.



<https://donate.brickmarkers.com/sts>

Half of the proceeds will be allocated to support the parish building renovation. The other half will benefit future contributions towards the Ladies of Philoptochos Society Charities mission to provide vital assistance to those facing hardship. Through this special effort, you can help preserve our parish's legacy, while also extending its mission of compassion and care. *"Pave His Path, One Brick at a Time."*

For questions or help, contact: Mary Poulos at 414-331-6070 or email at philoptochosfsa@gmail.com



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**“WHEN YOU FAST...” (MT 6:16)
A REFLECTION BEFORE GREAT LENT**

Father George Parsenios, PhD

What appears to happen in the passion of christ and what actually happens are not at all the same. What appears to happen is not that extraordinary. The romans crucified a jewish man in order to keep public order. During their long rule over judea, the romans had killed many jews, making the death of jesus one among these many. But, only in appearance. The reality was very different. The paschal homily attributed to st. John chrysostom emphasizes this difference between appearance and reality. Chrysostom describes christ's encounter with hades as follows:

Hades...was embittered
When it encountered thee in the lower regions...
It took a body, and met God face to face.
It took earth, and encountered heaven.
It took that which was seen, and fell upon the unseen.

Fooled by what appeared to be just another corpse, hades was overthrown by an encounter with the almighty God, as the passion and resurrection of christ shook the foundations of the universe in the final acts of a cosmic drama.

As we enter the lenten season, we are reminded that we have a role in this universal, cosmic drama. Let's reflect on the proper nature of our role by using the language of appearance and reality. For, it is easy to confuse our role, or to play the wrong role by focusing on our appearance rather than our reality.

When jesus chastises his opponents, he often calls them hypocrites for practicing their piety in public, and for drawing attention to themselves as they pray. The word hypocrite, of course, is the greek word for "actor." They are trying to "act" pious and "act" charitable. Their focus is on their appearance in public. Jesus urges them instead "to go into your room and shut the door and pray to your father who is in secret; and your father who sees in secret will reward you" (matt 6:6).

Now, these things are not included in the gospels so that we can ridicule the pharisees whom jesus criticizes. Indeed, they are written, not because we are unlike the pharisees, but because we have the unfortunate potential to be just like them. The very things that are designed to make us more humble, the very acts of repentance and self-denial that are supposed to make us more open to God and more loving to one another can be used to make us more self-satisfied and more self-centered. But this is to focus on the appearance of holiness, and not its reality.

A wonderful little book called the way of the ascetics provides an important image for reflecting on real



holiness. For, we may be inclined to think that, if we want to be humble, we must try to appear humble. We might, for instance, wear especially humble clothes or constantly adopt humble postures. But, this,

too, can be a way of drawing attention to ourselves.

The way of the ascetics has a lovely passage about real humility, however, emphasizing that the truly humble person doesn't stand out as being more humble than others, and, indeed, doesn't stand out at all. You may not even notice him because the goal of humility is precisely not to stand out. Real holiness has a way of making a person appear relatively normal, just like everyone else. As with the passion of christ, of course, this appearance of being usual and everyday is only on the surface.

A very helpful step in focusing on the inner drama of holiness is to avoid comparing ourselves with others, and the church reminds us of this fact in various ways. On the 5th sunday of lent, for instance, we commemorate st. Mary of egypt. She lived alone in the desert until she met st. Zosimas, who tells her story.

We wouldn't know anything about st. Mary, however, if st. Zosimas had not encountered her in the desert. And st. Zosimas would not have been in the desert if his monastery had not observed the lenten fast in a particular way. To keep the monks of his monastery from competing with one another, the monks retreated individually into the desert, in order to observe the fast separately. Their drama was internal and their only audience was God. This is a helpful model to imitate.

A certain silence should accompany our fasting. While it will be helpful to encourage one another and support one another over the next forty days, it is also easy for this need for support to become something else. It's easy to find ways to drop hints of our fasting regimen into casual conversations. We might even rationalize a good reason for doing so. But this is to risk making the fast into one more opportunity to put ourselves in the limelight and at center stage, and to undermine the real work of fasting, prayer and repentance that lie within the inner heart of lent.

The great ascetics of the early church always navigated between the appearance and the reality of holiness. We are regularly told in the stories of the desert fathers that the monks of the egyptian desert would hide their ascetical practices from visitors. They don't make their guests fast with them, but prefer to show hospitality to whomever comes to see them. They feed them well and make them comfortable.

The visitors, of course, are always surprised and suppose that these renowned monks are not really all that strenuous in their spiritual exercises. We are always told in the stories, however, what really happens, and how the ascetic only allows himself to appear unimpressive, because his greater concern is the care and comfort of his guests. Here we see the opposite of the hypocrites whom christ admonishes. The appearance is allowed to be unspectacular, while the reality of generosity and holiness is profound.

Let us, then, observe the fast in reality and not only in appearance, following these models of piety and especially the model of our lord, whose strength was shown in weakness and whose apparent defeat in death led in reality to the victory of the resurrection. "For, if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his" (rom 6:5).



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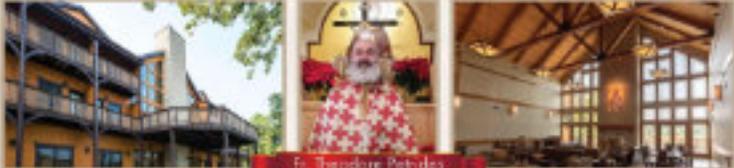
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For more information, contact Ryan (Patrick) Scannell at ryan.scannell@gmail.com or (614) 230-1380.

Organized by the men of Sts. Constantine and Helen's Greek Orthodox Church in Wauwatosa, WI.