

“Εγώ εἰμί ἡ ἄμπελος,  
ὕμεῖς 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 42

SEPTEMBER 2024

NUMBER 9





I<sup>ST</sup> PARISH BIKE OUTING



JOINT VACATION CHURCH CAMP



2024 PROJECT MEXICO





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# The Vine

## MONTHLY CHURCH BULLETIN

VOLUME 42      NUMBER 9      SEPTEMBER

### ΚΑΘΕ ΜΕΡΑ ΝΑ ΕΟΡΤΑΖΟΥΜΕ ΤΗΝ ΥΨΩΣΗ ΤΟΥ ΣΤΑΥΡΟΥ!

[Πρωτοπρεσβύτερος Γεώργιος Δορμπαράκης](#)

Όσιος Εφραίμ Κατουνακιώτης: «Εδώ στο Άγιον Όρος ήρθα στις 14 Σεπτεμβρίου. Ημέρα της Υψώσεως του Τιμίου Σταυρού. Ημέρα που ξαναγεννήθηκα. Κάθε μέρα να εορτάζουμε την ύψωση του σταυρού μας. Όταν σηκώνουμε τον σταυρό, πεθαίνουμε και ξαναγεννιόμαστε. Η άρση του σταυρού θάνατος και ανάσταση είναι» (Από το βιβλίο του π. Σπυρίδωνα Βασιλάκου, «Έλα φῶς...», εκδ. Θεσβίτης, σελ. 75).

Ο μέγας Γέρων, ο όσιος Εφραίμ ο Κατουνακιώτης, εόρταζε ιδιαίτερος την ημέρα της Υψώσεως του Τιμίου και Ζωοποίου Σταυρού. Γιατί; Διότι ήταν η ημέρα εισόδου του στο Άγιον Όρος – «Του Σταυρού ήρθα στο Άγιον Όρος, Σεπτέμβριος του 1933» ήταν η διαρκής επανάληψή του. Δεν την εόρταζε όμως ως γεγονός απλής ανάμνησης που άλλαζε έστω τον ρου της ζωής του – από κοσμικός έγινε καλόγερος – αλλά ως γεγονός που στιγμάτισε την εσωτερική πνευματική του ζωή. Ο άγιος Γέρων με τα μεγάλα ολοφώτεινα μάτια που αντιφέγγιζαν το φως του Ουρανού που ζούσε στην καρδιά και σ' όλη την ύπαρξή του ένιωσε εισερχόμενος νεαρός στο Όρος τη μυστική αξία του αγιασμένου αυτού τόπου – τη χάρη που τον διαπερνά ως εσωτερικό ρεύμα ζωής. Τότε ήταν «που ξαναγεννήθηκα» ομολογεί. Ξαναγεννιέται πνευματικά εκείνος που βαπτίζεται στην άγια κολυμβήθρα της Εκκλησίας κι εκείνος που βρίσκει το αληθινό μονοπάτι της μετάνοιας, στο οποίο λούζεται με τα δάκρυά του. Ο Θεός έδωσε τη χάρη στον νεαρό (μετέπειτα Εφραίμ) Ευάγγελο να κατανοήσει ότι καλόγερος σημαίνει άνθρωπος που αγωνίζεται στη μετάνοια. Ότι πήρε τη δύναμη της μετάνοίας από την «κοιλιά» της Εκκλησίας την αγία κολυμβήθρα – γι' αυτό και πολύ αργότερα θα την αναζητήσει στο χωριό του και θα την ασπαστεί με πολλά δάκρυα – κι αυτή η μετάνοια αποτελεί το έργο κάθε βεβαίως χριστιανού, πολύ περισσότερο όμως του «τύπου» του χριστιανού, του ορθόδοξου μοναχού.

Κι ακόμη. Για τον όσιο Γέροντα η καλογερική αυτή μετάνοια με την οποία ο άνθρωπος αναγεννάται γιατί είναι γνήσια ταυτίζεται με την

(Continued on page 4)

(Continued from page 3)

άρση του σταυρού. Μοναχός δηλαδή για τον όσιο είναι ο εσταυρωμένος άνθρωπος (πόσο ωραία φανερώνεται τούτο με τη συγκεκριμένη εικόνα του εσταυρωμένου μοναχού!) κατά τον τύπο που λέει ο απόστολος Παύλος: «Χριστώ συνεσταύρωμαι», που σημαίνει ότι τον Σταυρό του Κυρίου Τον ζούσε βιωματικά ο άγιος Γέροντας ως θάνατό του, συνεπώς και ως ανάστασή του. Τα απλοϊκά φαινομενικά λόγια του περικλείουν τα αποκαλυπτικά λόγια του Ίδιου του αρχηγού της πίστεως Ιησού Χριστού: «όποιος θέλει να με ακολουθήσει, ας απαρνηθεί τον εαυτό του και ας σηκώνει τον σταυρό του και ας με ακολουθεί», αλλά και τη μεγαλειώδη θεολογία περί του βαπτίσματος του αποστόλου Παύλου: «όσοι βαπτιστήκαμε, στον θάνατο του Χριστού βαπτιστήκαμε και την ανάσταση Εκείνου



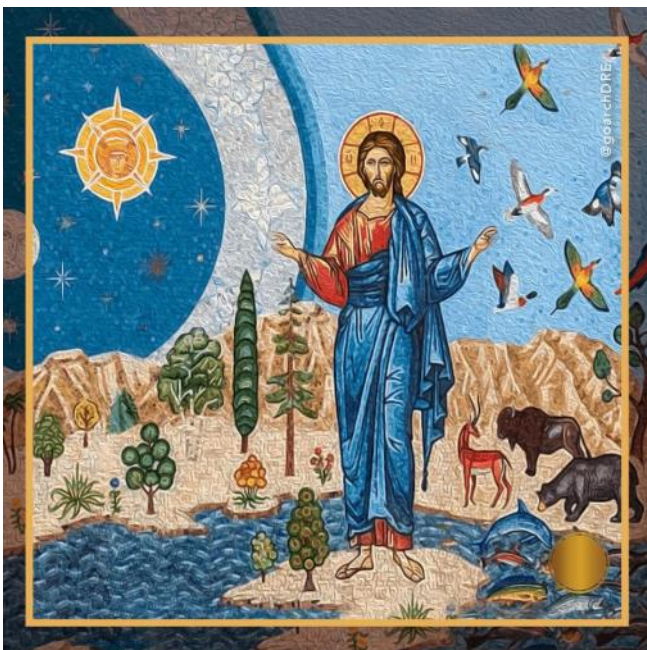
ομολογούμε». Οπότε ο όσιος Εφραίμ με δύο λέξεις αφήνει να φανεί η ένταση του εσωτερικού του κόσμου, η οδύνη που ζούσε από τον πόλεμο κατά των παθών και του πονηρού διαβόλου, αλλά και η πνευματική ηδονή από τα αναστάσιμα και χαρμόσυνα στοιχεία που του πρόσφερε αφειδώλευτα η χάρη του Θεού.

Κι η επισήμανσή του είναι συγκλονιστική και μοναδική: «κάθε μέρα να εορτάζουμε την ύψωση του σταυρού μας». Ο ατόφιος, αληθινός και αταλάντευτα προσανατολισμένος στον σκοπό του καλόγερος: όχι απλώς να γιορτάζουμε την ύψωση του Σταυρού τη συγκεκριμένη ημέρα, αλλά την κάθε ημέρα ως προσωπικό

γεγονός. Η πορεία της μετάνοιας δηλαδή ως πορεία άρσης του σταυρού πάνω στις εντολές του Χριστού δεν γνωρίζει διαλείμματα. Το διάλειμμα είναι για τους αρχάριους και τους «τυφλούς» ακόμη πνευματικά ανθρώπους που λειτουργεί ως οπισθοδρόμηση και κατρακύλα. Η ακολουθία του Χριστού είναι «κόλλησις» στον Χριστό που κάνει τον άνθρωπο να γίνει κι εκείνος Χριστός. Όπως έγινε και ο όσιος Εφραίμ και έγιναν όλοι οι άγιοι.

Δεν ξέρουμε πόσοι αντέχουμε το πυρ των λόγων του οσίου. Απλώς να παρακαλούμε η φωτιά του Πνεύματος που έκαιγε την καρδιά του να καύσει λίγο και τις δικές μας καρδιές, ώστε να καθαριστεί το έδαφος και να φωτιστεί ο χώρος.

From [www.pemptousia.gr/2023/09/kathe-mera-na-eortazoume-tin-ipsosi-tou-stavrou-2/](http://www.pemptousia.gr/2023/09/kathe-mera-na-eortazoume-tin-ipsosi-tou-stavrou-2/)



With the Ecclesiastical New Year, let us set a resolution to pray more—not with more words, but with more of our heart. His All-Holiness Ecumenical Patriarch Bartholomew named September 1st the "Day of the Protection of the Environment," encouraging the faithful to rediscover their commitment to protecting the environment.

*Have a blessed start to the Ecclesiastical New Year*



Department of Religious Education (DRE)  
Greek Orthodox Archdiocese of America

@goarchDRE



MUSIC • SNACKS • DRINKS • DANCING

# GREEK CULTURE NIGHT

**SEPTEMBER 13 | 6:30-8:30PM**

*Continuing every other Friday! Open to ages 6 and up.*

**Sts Constantine & Helen, Wauwatosa, WI**

***Learn to Greek dance!***



Register by emailing Nicko Sifnaios at [sifnno@gmail.com](mailto:sifnno@gmail.com)

**PARISH GROUPS/MINISTRIES**

**BIBLE STUDIES**

**"O faithful, having learned true prayer from the very words and Divine teaching of Christ, let us cry out to the Creator each day:**

***Our Father, who dwells in heaven, give us always daily bread, and forgive us our transgressions."***

VESPER HYMN, SEPTEMBER 1

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

Currently, we are studying Saint Mark's Gospel

Classes start: Friday, September 6<sup>th</sup>, 2024.

If you have any questions, please contact Janet Christopulos at 414-795-4824.



I send a signal (prayer), I ask for help. I constantly ask for help from Christ, from Panagia, from the Saints, for myself, and for others. If I do not ask, I will not get helped.



SAINT PAISIOS OF  
MOUNT ATHOS

**SUNDAY SCHOOL**

**HOPE YOU CAN JOIN US!**

**WHEN:** September 15<sup>th</sup>, 2024–May 18<sup>th</sup>, 2025

**WHERE:** Saints Constantine and Helen Greek Orthodox Church

**WHO:** All the Youth of our parish.  
Ages K4 – Through High School

**COST:** \$15.00

**SUNDAY SCHOOL REGISTRATION** will begin September 1<sup>st</sup> and September 8<sup>th</sup>, 2024 after Divine Liturgy.

Registration will also be available online in Realm starting on August 1

If you have any questions, please contact Janet Christopulos at 414-795-4824



Sts. Constantine & Helen Greek School

Ελληνικό Σχολείο  
Αγίων Κωνσταντίνου & Ελένης

**Greek Language Courses Online**

**Registration is now OPEN !!!**

**About our Program**



- Kids & Adults Classes
- Online instruction twice a week
- Upgraded, newly developed curriculum
- Experienced teachers, native speakers
- Affordable tuition - Flexible payment plans
- Small classes (3-6 students)
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[Greekschoolemail@gmail.com](mailto:Greekschoolemail@gmail.com)



**Έλα να μάθουμε Ελληνικά !!!**

*Sharing the Greek Language & Heritage*

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## BAPTISMS

July 27<sup>th</sup>: Ann & Grace (Άννα & Γκρέις)  
daughters of Daniel MAKAL & Alicia  
CANTWELL. Godparent was Norman  
ECKSTAEDT.



Να σας ζήσουν!

## BASIL

According to our traditions, on September 14<sup>th</sup>,  
basil plants & cuttings are blessed on the feast  
day of the Elevation of the Holy Cross.

Please bring in basil plants and/or cuttings so that  
they may be blessed and the cuttings distributed  
to the people of the parish.

## CONDOLENCES

To the family and friends of

- Tula SOTEROPOULOS who passed away on  
July 9, 2024
- George CHOPELAS who passed away on  
July 20, 2024

*May God rest their souls in peace!*

## MEMORIALS

July 21<sup>st</sup> +6-Years Nabil HINNAWI

*May his memory be eternal!*

## UPCOMING GENERAL ASSEMBLIES

Sts Constantine  
& Helen GOC  
2160 N Wauwatosa Ave  
Wauwatosa 53213



CHECK SEPTEMBER VINE PAGES 8 & 9 FOR YOUR  
**ELIGIBILITY TO VOTE**

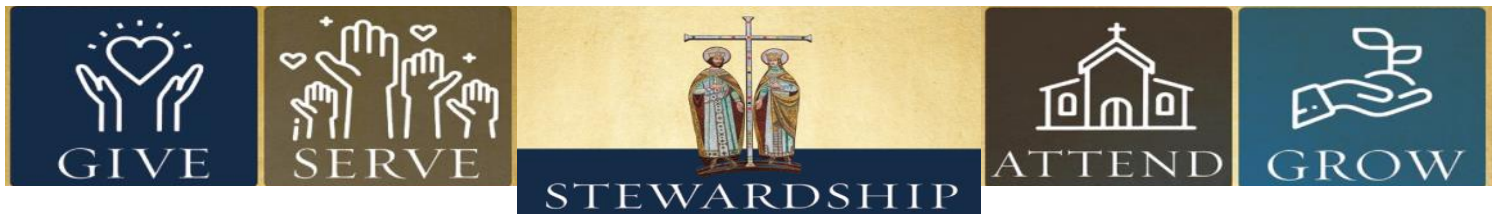


**Special**  
General Assembly  
for  
**Renovations**

Saturday,  
October 19  
@11am

**Fall**  
General  
Assembly

Sunday,  
November 3  
after church



## ALL 2024 PLEDGED STEWARDS (up to August 16, 2024)

Env#763: Daniel ACKLAND\*, Env#6: Peter AGNOS, Env#8: Jane ALEXOPOULOS-WALTERS, Env#40: Maria & Allen ALLEN, Env#306: Victoria & Alan ALTERI, Env#15: Angie ANAGNOSTOPOULOS\*, Env#31: George ANAGNOSTOPOULOS\*, Env#762: Jean ANELLO, Env#484: ANONYMOUS, Env#19: ANONYMOUS, Env#133: Frank ANTON, Env#29: Jim & Fotoula ARAPAKOPOULOS, Env#64: Vasiliki ASIMACOPOULOS\*, Env#683: Konstantina BOUKARA & Nikolaos ATHANASOPOULOS, Env#36: Basil & Terri BARLABAS, Env#46: Triantafillos & Diamanto BINELAS, Env#519: Aris & Erika BOFILES, Env#54: Nicholas BOURANTAS, Env#55: Paul & Freida BOURAXIS, Env#598: Patricia LINTZERIS & Philip BRYDEN, Env#273: John NIENHUIS & Helen CANELLOS, Env#81: Alicia & Daniel MAKAL CANTWELL, Env#102: Pamela & Joseph CANTWELL, Env#156: Janet CHRISTOPULOS, Env#719: Katherine & Gerson CLAUSELL, Env#116: Michael & Krissy CONNOR\*, Env#66: Angie COPOULOS, Env#69: Peter & Flora COPOULOS, Env#71: Dino & Jayne DAKOLIAS\*, Env#777: Fr Panteleimon DALIANIS FAMILY, Env#87: David & Stephanie DEAN\*, Env#245: Jessie DEFALCO, Env#692: Alex & Voula DEGENHARDT, Env#75: Ilias & Olga DELIGIANNIS, Env#83: John & Mary DEMETROPOULOS, Env#89: Diamanty & Jodie DIAMANTOPOULOS, Env#93: Dina DIMITROPOULOS, Env#72: George & Emilia DIMITROPOULOS, Env#94: John & Gloria DOBOGAI, Env#80: Charles DWYER, Env#405: Spiros & Corinna FAFALIOS\*, Env#682: Christina & Larry FLANARY\*, Env#115: Gale & Joel FLASCHNER, Env#119: Gary & Diane FOSS, Env#643: Gina & Jacob FREY\*, Env#701: Peter & Debra GAVERAS, Env#123: Stelios & Kristina GEORGAKAS, Env#129: James & Freida GERASOPOULOS, Env#130: Peter V. GERASOPOULOS, Env#98: Effie GIANNARAS\*, Env#579: Christina GIEMZA\*, Env#606: John & Cristina GLIATIS, Env#136: Kosta & Peggy GORGOLIS, Env#33: Christos GORGOLIS\*, Env#544: Angie & Peter KATRIS, Env#342: Bob & Laurie GOUNTIS, Env#141: Keith & Diana GRESSLE, Env#751: Mary HARAMIS\*, Env#47: Ellie HARRIS, Env#466: Thomas E. & Georgia HARRIS, Env#753: Jennifer & Chris HATSERAS, Env#696: Zach HATSERAS\*, Env#622: David & Christa HENKEL, Env#150: Olga & Michael HENKEL, Env#764: Vrisiis KOFINA & Alexander HIGHLEY, Env#600: Nadir & Jessica HINNAWI\*, Env#154: Dimitrios & Alexandra JIFAS, Env#152: Chris & Sia JIFAS\*, Env#155: Helen JUMES, Env#159: John & Anastasia KAFKAS, Env#670: Peter J. KAFKAS, Env#750: Savannah KAFKAS, Env#161: Ted & Mary KAFKAS, Env#163: Elena KALOGRIOPOULOS, Env#373: Spiros & Popi KALOGRIOPOULOS, Env#721: Kiriakos & Aleka KALPAKIDIS\*, Env#551: Kathy KALYVAS, Env#597: Mario & Jennifer KAPETSONIS\*, Env#471: Mary KAREGEANNES, Env#176: Evangeline KARIORIS, Env#177: George & Amy KARIORIS\*, Env#641: Manos & Zoe KASTANIAS\*, Env#191: Hara KINIS, Env#204: Demetra KONSTANTINIDIS, Env#184: Christ & Pamela KOSTOPOULOS, Env#771: George KOSTOPOULOS, Env#737: Mary KOSTOPOULOS, Env#211: James & Eleni KOTSAKIS, Env#311: Sevasti KOUKOURITAKI\*, Env#215: Nikolaos & Patricia KOUTSIOS, Env#216: Nick & Tessie KOUVOUKLIOTIS, Env#217: Joseph & Athene KRALIK\*, Env#479: Steven & Mary Jo KRUGER\*, Env#219: Nancy KUCHARSKI, Env#639: Andrea LEWIS & Michael KWASIGROCH,



Env#221: Kathryn Jay LAMBRON, Env#475: Bert LELO\*, Env#279: Jason LEWIS & Panayiota TSIGISTRAS, Env#228: Rick & Marisa LEWIS, Env#231: Vasiliki LIAPIS, Env#230: Dina LIAPIS , Env#589: Louie & Katerina LIAPIS\*, Env#605: Procopios & Katie LIAPIS\*, Env#233: Peter & Vivian LIMBERATOS, Env#237: Thomas & Elaine LODWICK, Env#450: Maria C. MADIAS, Env#240: Dimitri & Nicky MAILLIS\*, Env#419: John & Becky MAMALAKIS, Env#244: Dennis & Helene MANNINO, Env#772: Andreas MARKOPOULOS, Env#252: Alex & Tina MARLIS, Env#266: Niko & Maria MARLIS, Env#766: Magdalini & Andrew MATHISON, Env#472: Dimitrios & Mary MAVRAGANIS, Env#769: Amalia MELISSOURGOS\*, Env#171: Sophia MENENDEZ, Env#623: Kathryn MIGLAUTSCH, Env#260: Chris MIHAS, Env#267: Stephen MUSTAS, Env#270: Kamal & Ninette NASSIF\*, Env#457: Giota NERANTZAKIS, Env#736: Aaron NESTORAS\*, Env#272: Tony & Niki NESTORAS\*, Env#4: Irida PAPADOMITSOU & Sotirios PALEODIMOS\*, Env#280: John & Eleni PANAGIOTOPOULOS, Env#289: George & Sofia PANAGIOTOPOULOS\*, Env#284: Bill & Maria PANAGOPOULOS, Env#283: Tony & Jennie PANAGOPOULOS, Env#285: Voula PANAGOPOULOS, Env#570: George & Jackie PAPAGEORGE, Env#293: George & Peggy PAPAGIANIS, Env#297: Voula PAPAPETROPOULOS, Env#301: Argirios & Niki PAPAVALASIOU, Env#304: Maria PAPPAS, Env#307: Andrew & Maria PATTERSON, Env#308: Nitsa PATTERSON, Env#491: Rosemarie PAULO, Env#473: Ivan PAVLOVIC, Env#331: Rina & Derek PELICAN, Env#315: Vasilios & Hrisanthi PETROPOULOS, Env#323: Kosta & Maria PETROPOULOS\*, Env#319: James POULOS , Env#741: John & Nina POULOS\*, Env#678: Jane & John POWERS, Env#369: Cathy & Richard ROCHE, Env#514: Agoro Gregoria RODOPOULOS, Env#648: Leia & Stephen ROSSMAN, Env#673: Stephanie & Gregory ROTHSTEIN, Env#328: Nadim & Raida SAHAR, Env#105: Ryan SCANNELL\*, Env#634: Stela SCHIMMEL, Env#339: Nicoletta SCHRIMPF, Env#344: Parry SEARS, Env#371: Thomas & Eleni SEROOGY, Env#628: Joe & Joanne SHEETZ\*, Env#539: Nicko & Christina SIFNAIOS\*, Env#770: Maria SKOUFIS, Env#417: Stavros SKOUFIS, Env#451: George & Kiki SKOUFIS\*, Env#459: Ioannis SKOUFIS\*, Env#396: Alex & Cathryn SOLIS, Env#354: Pennie SOTEROPOULOS, Env#355: Tula SOTEROPOULOS, Env#358: George SPARANGIS, Env#295: Tula SPARANGIS, Env#703: Dennis & Sue STAPPAS, Env#684: Chris & Kristyn SYRRAKOS, Env#480: Matthew & Marianna TARAS, Env#502: Harry & Tina TOPETZES\*, Env#394: Fr. Ted TRIFON\*, Env#403: Vasilios & Alexadra TSIAMPAS, Env#767: Dimitrios TSIOUTSIPOULOS, Env#387: Gabriel & Kristina TSIOUTSIPOULOS, Env#768: Angela TSOPELAS\*, Env#1017: Alex & Penelope VAN OSTEN\*, Env#359: Ioannis MELLIOS & Anastasia VASILOPOULOS, Env#651: Mary VAVOULIOTIS\*, Env#774: Gregg VERGETIS, Env#513: Chrisostomos VULGARIS, Env#426: John WEGEL, Env#428: Anna & Greg WILKOWSKI, Env#465: Riz & Evelyn YRAY\*

*\*Pledged on REALM*

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**If you would like to vote in both the upcoming SPECIAL GENERAL ASSEMBLY (75%) and the FALL GENERAL ASSEMBLY (85%) please make sure that you are included in the above list of pledged members and that you have fulfilled at least the noted percentage (in the parenthesis) of your pledged stewardship. If you are unsure, or if you have questions, call Nikki at the church office: 414. 778.1555**

# Death, Dying & The Orthodox Faith



Join us for a **5-part** adult education series on death, dying and the Orthodox faith. Among other things, the classes will examine:

- Scripture and death
- What the funeral service teaches us about death
- How to approach death (and how to approach the death of a loved one)
- Traditions / practices surrounding the death of an Orthodox Christian
- What happens to the soul after death?
- How the church can help the deceased
- Suicide / Autopsies / Embalming / Cremation / Organ donations

Class will run from **7-8 pm** at church (preceded by the supplication (Paraklesis) service to the Virgin Mary starting at 6 pm).

**MONDAY, SEPTEMBER 9**

**MONDAY, SEPTEMBER 23**

**MONDAY, SEPTEMBER 30**

**MONDAY, OCTOBER 7**

**MONDAY, OCTOBER 14**




For more information contact **Father Panteleimon** at [father.pgd@gmail.com](mailto:father.pgd@gmail.com) or **(414) 778-1555**.








All are invited to come (bring a friend!)

**Sts. Constantine Helen Greek Orthodox Church**  
2160 N. Wauwatosa Avenue, Wauwatosa, WI 53213  
(414) 778-1555 • [stsconstantinehelenwi.org](http://stsconstantinehelenwi.org)





ΚΥΡΙΑΚΗ	ΔΕΥΤΕΡΑ	ΤΡΙΤΗ	ΤΕΤΑΡΤΗ	ΠΕΜΠΤΗ	ΠΑΡΑΣΚΕΥΗ	ΣΑΒΒΑΤΟ
1 ΑΡΧΗ ΤΗΣ ΙΝΔΙΚΤΟΥ +ΟΡΘΡΟΣ/Θ.ΛΕΙΤ. 8:15ΠΜ ΕΓΓΡΑΦΕΣ ΚΑΤΗΧΗΤΙΚΟΥ	2 ΗΜΕΡΑ ΤΟΥ ΕΡΓΑΤΟΥ  ΓΡΑΦΕΙΟ ΚΛΕΙΣΤΟ	3	4	5	6	7  ΓΑΜΟΣ, 3ΜΜ +ΜΕΓ. ΕΣΠΕΡΙΝΟΣ, 5ΜΜ
8 ΚΥΡ. ΠΡΟ ΤΗΣ ΥΨΩΣΕΩΣ +ΟΡΘΡΟΣ/Θ.ΛΕΙΤ. 8:15ΠΜ ΕΓΓΡΑΦΕΣ ΚΑΤΗΧΗΤΙΚΟΥ	9  +ΠΑΡΑΚΛΗΣΙΣ, 6ΜΜ ΕΚΤ. Ενηλίκων, 7μμ	10	11	12	13  Ελληνική Βραδιά, 6:30μμ	14 ΥΨΩΣΙΣ ΤΙΜΙΟΥ ΣΤΑΥΡΟΥ +ΟΡΘΡΟΣ/Θ.ΛΕΙΤ. 8ΠΜ  +ΜΕΓ. ΕΣΠΕΡΙΝΟΣ, 5ΜΜ
15 ΚΥΡ. ΜΕΤΑ ΤΗΝ ΥΨΩΣΙΝ +ΟΡΘΡΟΣ/Θ.ΛΕΙΤ. 8:15ΠΜ ΑΧΕΠΑ ΓΚΟΛΦ, 12ΜΜ	16	17	18	19	20	21
π. Παντελεήμων σε άδεια (16—22 Σεπτεμβρίου)						
22 Α' ΛΟΥΚΑ +ΟΡΘΡΟΣ/Θ.ΛΕΙΤ. 8:15ΠΜ Συν. Φιλοπτώχου, 12:30μμ	23 ΣΥΛΛΗΨΙΣ ΠΡΟΔΡΟΜΟΥ +ΟΡΘΡΟΣ/Θ.ΛΕΙΤ. 8ΠΜ  +ΠΑΡΑΚΛΗΣΙΣ, 6ΜΜ ΕΚΤ. Ενηλίκων, 7μμ	24	25	26 ΜΕΤΑΣΤΑΣΙΣ ΙΩΑΝΝΟΥ ΘΕΟΛΟΓΟΥ +ΟΡΘΡΟΣ/Θ.ΛΕΙΤ. 8ΠΜ  Συν. Ενορ. Συμβ., 6:30μμ	27  Συνέδριο ΟΣΩΑ , Αγ. Ιάκωβος  Ελληνική Βραδιά, 6:30μμ	28  ΒΑΠΤΙΣΗ, 10ΠΜ  ΒΑΠΤΙΣΗ, 1ΜΜ  +ΜΕΓ. ΕΣΠΕΡΙΝΟΣ, 5ΜΜ
29 Β' ΛΟΥΚΑ +ΟΡΘΡΟΣ/Θ.ΛΕΙΤ. 8:15ΠΜ	30  +ΠΑΡΑΚΛΗΣΙΣ, 6ΜΜ ΕΚΤ. Ενηλίκων, 7μμ	1  + Αυστηρή Νηστεία—Απαγ. κρέας, ψάρι, γάλα, αυγά, λάδι & κρασί Επιτρ. Λάδι/Κρασί—Απαγ. Κρέας, ψάρι, γάλα & αυγά Επιτρ. Ψάρι, Λάδι & κρασί—Απαγ. κρέας, γάλα & αυγά Επιτρ. Τυρί, αυγά, ψάρι, λάδι & κρασί—Απαγ. κρέας	2	3		

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<u>1</u> <b>ECCLESIASTICAL NEW YEAR</b> MAT./ D. LIT., 8:15AM SUNDAY SCHOOL REGISTRATIONS YAM ORG. MEETING	<u>2</u> LABOR DAY OFFICE CLOSED	<u>3</u>	<u>4</u> +	<u>5</u>	<u>6</u> 	<u>7</u> WEDDING, 3PM GR. VESPERS, 5PM
<u>8</u> <b>SUNDAY BEFORE HOLY CROSS</b> +MAT./ D. LIT., 8:15AM SUNDAY SCHOOL REGISTRATIONS	<u>9</u> +PARAKLISIS, 6PM Adult Education, 7pm	<u>10</u>	<u>11</u> +	<u>12</u>	<u>13</u> Greek Culture Night, 6:30pm	<u>14</u> <b>ELEVATION OF HOLY CROSS</b> MAT./ D. LIT., 8AM GR. VESPERS, 5PM
<u>15</u> <b>SUNDAY AFTER HOLY CROSS</b> MAT./ D. LIT., 8:15AM AHEPA Golf Outing, 12pm	<u>16</u>	<u>17</u>	<u>18</u> +	<u>19</u>	<u>20</u> 	<u>21</u>
Fr. Panteleimon on vacation (September 16—22)						
<u>22</u> <b>1ST SUNDAY OF LUKE</b> MAT./ D. LIT., 8:15AM Philoptochos meeting, 12:30pm	<u>23</u> <b>CONCEPTION OF ST. JOHN BAPTIST</b> MAT./ D. LIT., 8AM PARAKLISIS, 6PM Adult Education, 7pm	<u>24</u>	<u>25</u> +	<u>26</u> <b>FALLING ASLEEP OF ST. JOHN EVANGELIST</b> MAT./ D. LIT., 8AM Parish Council Meeting, 6:30pm	<u>27</u> OCWA Retreat @St. Iakovos R.C. Greek Culture Night, 6:30pm	<u>28</u> BAPTISM, 10AM BAPTISM, 1PM GR. VESPERS, 5PM
<u>29</u> <b>2ND SUNDAY OF LUKE</b> MAT./ D. LIT., 8:15AM	<u>30</u> PARAKLISIS, 6PM Adult Education, 7pm	<u>1</u> +    	<u>2</u> 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	<u>3</u>		





## THE SCHEDULE FOR SUNDAY READINGS IN THE MONTH OF SEPTEMBER 2024



### SUNDAY, SEPTEMBER 1, 2024—ECCLESIASTICAL NEW YEAR

EPISTLE: [1 Timothy 2:1-7](#) (not in book)

HOLY GOSPEL: [Luke 4:16-22](#) (not in book)

*HOSPITALITY:* Memorial

*PROSFORA:* Popi KALOGRIOPOULOU

### SUNDAY, SEPTEMBER 8, 2024—SUNDAY BEFORE HOLY CROSS

EPISTLE: [Galatians 6:11-18](#) (pg. 100)

HOLY GOSPEL: [John 3:13-17](#) (pg. 148)

*HOSPITALITY:* Memorials

*PROSFORA:* Olga DELIGIANNIS

### SUNDAY, SEPTEMBER 15, 2024—SUNDAY AFTER HOLY CROSS

EPISTLE: [Galatians 2:16-20](#) (pg. 151)

HOLY GOSPEL: [Mark 8:34-38; 9:1](#) (pgs. 151-152)

*HOSPITALITY:* Please sign up

*PROSFORA:* Voula KATRAVAS

### SUNDAY, SEPTEMBER 22, 2024—1<sup>ST</sup> SUNDAY OF LUKE

EPISTLE: [1 Corinthians 16:13-24](#) (pgs. 84-85)

HOLY GOSPEL: [Luke 5:1-11](#) (pgs. 94-95)

*HOSPITALITY:* Marquette OCF

*PROSFORA:* Helen CANELLOS

### SUNDAY, SEPTEMBER 29, 2024—2<sup>ND</sup> SUNDAY OF LUKE

EPISTLE: [II Corinthians 1:21-24; 2:1-4](#) (pg. 86)

HOLY GOSPEL: [Luke 6:31-36](#) (pg. 96)

*HOSPITALITY:* Please sign up

*PROSFORA:* Renee ACRA



### HOSPITALITY / COFFEE HOUR INFORMATION

*"Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels"*

*-Heb. 13:2*

***Everyone is welcome to signup to be one of our coffee hour hosts!***

Just bring some simple snacks and treats for people to have with their coffee. Expect around 60-80 people to stay for coffee hour. The Church will provide the coffee, plates, cups, napkins, etc. The host(s) will also be responsible to set-up and clean up. Easy directions are provided and help is only a question away!

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



## OTHER EVENTS

### Greek Fest+ 2024

September 7 & 8

Sat. 12 PM - 7 PM

Sun. 11 AM - 6 PM

Assumption Greek Orthodox Church  
11 N. Seventh St., Madison, WI  
at E. Washington Ave. & N. Seventh St.

Enjoy music, dancing, church tours and delicious Greek favorites including gyros, fries, spanakopita, Greek lemon chicken, baklava, loukoumades, beer and wine!

Don't miss our Bake Sale inside the church!

Saturday, September 21st  
Metropolis of Chicago  
Dive for the Cross and BBQ

St. Andrew Greek Orthodox Church  
5649 N. Sheridan Road, Chicago, IL 60660

10:30 a.m. - 1:30 p.m.

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then throw the Cross for the youth to retrieve

BBQ lunch at St. Andrew's to follow

Parishes, please collect your RSVPs and send them  
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no later than September 12th for food counts

(773) 334-4515, [info@standreworthodox.org](mailto:info@standreworthodox.org)



### OCWA RETREAT 2024 @ST. IAKOVOS ON THE THEOTOKOS



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### Demetrios 'Cees' Itsines Memorial Golf Outing

Sponsored by AHEPA Milwaukee  
(13th annual)

Sunday, September 15th, 2024

Ironwood Golf Course  
W270 N6166 Moraine Drive  
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Registration and Lunch begins at 11:30 am  
Scramble Format \* Shotgun Start 1:15 pm  
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Includes 18 Holes, Greens Fees, Cart, Lunch, & Dinner!

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Grand Buffet Dinner & Awards Presentation to follow in Club House!

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## ON TITHING

*From the editors of the journal Orthodox America (August, 1997)*

*<https://roca.org/oa/volume-xvii/issue-150/on-tithing/>*

As much as we might groan and grumble about it, we know that paying taxes is part of our responsibility as citizens of this country. Just as we should know that as parishioners we have a responsibility to contribute to the financial support of our parish. It is evident, however, from the strained and meagre budgets on which so many of our parishes operate that this is a sadly neglected area of our Christian life. Why is this? And what can be done to correct it?

Priests feel awkward about speaking on the subject: they do not want to be perceived as greedy of filthy lucre; money tends to be a sensitive issue; people grow tired, even resentful of frequent appeals, and priests do not want to cause offense by suggesting that someone is not giving enough, or to imply that the Sacraments carry a price tag. Parishioners, meanwhile, often do not know what is expected of them in this regard: there are the token memberships dues, but there are no "rules" for financial giving, as there are for fasting, for example. Because such giving is purely voluntary, we tend to give from our "surplus," after our "real" expenses have been met: food, utilities, health insurance, etc. It is all too easy to assume that other parishioners are in a position to give more than we, and that once we attain financial security we, too, will contribute more to the parish. Those of us raised in the Church may harbor the attitude: the parish has "always" been there; it has "always" managed to pay the bills; what comes in on the collection plate is supplemented by the annual bazaar, and if something special is needed - say, a new set of vestments - the parish makes an appeal. Others may have a spiritualized perception of the parish as a place where "laying aside all earthly cares" includes financial concerns. Many of us give when we feel inspired to do so, and we may give very generously to some cause that strikes us as being particularly worthy, but this does not fulfill our obligation to our parish, which seldom figures as the recipient of such inspired giving.

These various attitudes and haphazard practices are in large measure responsible for the financially constrained state of so many of our parishes today. In the Russian Orthodox Church Abroad, only the largest parishes - and not all - support their clergy. People expect their priest to be in church Sunday after Sunday (not to mention Saturday nights and feastdays), arriving before and leaving after everyone else, to be on call for counselling and emergencies, to be available for services of needs - molebens and panikhidas - on top of working full time at a secular job and attending to his family. How can clergy in such situations possibly be expected to have the energy to properly nurture parish life or do evangelical work? Many of them are already on the brink of burn-out. Clearly, if our parishes had reliable and adequate incomes - such as could support a priest - they could be much more effective, both in their internal and external missions.

These practical considerations, however, are not the heart of the matter, which is, first and foremost, a spiritual concern. Supporting one's parish should be as much an accepted part of spiritual life as prayer and fasting. We give not for the benefit of our parish - this is simply a consequence; we give for the benefit of our souls. Our giving should be guided not by parish budgets but by Biblical principles.

In the Old Testament, the Israelites were commanded to give a tenth of their increase to the Lord (Lev. 27:30-34; Num. 18:21-24). This is called a tithe, and in contemporary terms translates to ten percent of one's gross income. With the establishment of the New Covenant, many of the Old Testament laws

*(Continued on page 16)*

*(Continued from page 15)*



and regulations became obsolete. Christ Himself, however, makes it clear that the tithing requirement was not abolished. In an oft-quoted passage on the subject, He does not upbraid the Pharisees for paying tithes, but for neglecting the weightier matters of the law: judgment, mercy and faith: these ought ye to have done, and not to leave the other (i.e., tithing) undone (Matt. 23:23). Christ came not to destroy the law but to fulfill it (Matt. 5:17), to breathe life into what had become a dead and empty legalism. It was not the Pharisees' observance of the law that Christ denounced but their attitude: their pride, their

boasting, their self-satisfaction, their disdain for those who did not keep the letter of the law. This was their measure of righteousness. But what does Christ say to us: Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven (Matt. 5:20). And He proceeds to contrast the minimalism of the Old Testament law with the maximal intent that lies at the heart of His new testament ethic: Ye have heard that it was said by them of old time, Thou shalt not kill... But I say unto you, that whosoever is angry with his brother shall be in danger of the judgment (Matt. 5:21-22). Adultery and divorce are similarly redefined, while an eye for an eye and a tooth for a tooth is supplanted by the higher command to turn the other cheek. Leading His listeners further up the spiritual ladder, Christ enjoins them to love their enemies, do good to them that hate you... Finally, He says, Be ye perfect, even as your Father which is in Heaven is perfect.

In this spirit, we can see that tithing is a baseline requirement, as it were, of our spiritual life. We should practice tithing as a matter of course. Nor should this give us cause to be proud, for we are simply doing that which is our duty to do, as unprofitable servants (cf. Luke 17:10). Tithing precedes almsgiving on the path to perfection where, far ahead of us, we have the example of those early Christians who sold their houses and lands and laid the proceeds at the apostles' feet for distribution (Acts 4:32-35), and of the widow whose two mites that she cast into the treasury constituted all her living (Mark 12:42-44).

Some may protest, "How can I possibly tithe on my salary, when I am just making it as it is, what with regular expenses and saving for college tuition and retirement..." A single mother with two boys, barely making ends meet, raised similar objections when a friend recommended that she set aside ten percent of her slim paycheck. But she decided to try. She began at three percent, and, discovering that she scarcely noticed the difference, increased the amount to five percent, seven percent, and soon she was saving ten percent. The woman is now a financial advisor on Wall Street.

Many Protestants practice tithing, and there is no reason we Orthodox should not do likewise. If we are afraid of the financial strain this might impose, we can begin with a lesser amount, like the woman in the above example, or like someone learning to fast. Eventually, however, we should work up to the ten percent that is our moral obligation. It should become a matter of conscience, like fasting, or saying our morning and evening prayers. Whether other people in the parish tithe or just how the parish uses our money should be of no concern to us (assuming no evident corruption). What we give, we give to God -

*(Continued on page 17)*



with no strings or emotional attachments. And we should tithe willingly, recognizing that all we have is from God, and that our tithe will accrue to our spiritual benefit, as promised by the Lord, Who said through His prophet:

*Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith ... if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. ... and all nations shall call you blessed... (Malachi 3:10-12)*

From [www.sainttikhonroc.org](http://www.sainttikhonroc.org)

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If interested, please email your resume to the church office: [church@stsconstantinehelenwi.org](mailto:church@stsconstantinehelenwi.org)

## **THE NATIVITY OF THE MOST-HOLY THEOTOKOS**

The Holy Virgin Mary was born of aged parents, Joachim and Anna. Her father was of the lineage of David, and her mother of the lineage of Aaron. Thus, she was of royal birth by her father, and of priestly birth by her mother. In this, she foreshadowed Him Who would be born of her as King and High Priest. Her parents were quite old and had no children. Because of this they were ashamed before men and humble before God. In their humility they prayed to God with tears, to bring them joy in their old age by giving them a child, as He had once given joy to the aged Abraham and his wife Sarah by giving them Isaac. The Almighty and All-seeing God rewarded them with a joy that surpassed all their expectations and all their most beautiful dreams. For He gave them not just a daughter, but the Mother of God. He illumined them not only with temporal joy, but with eternal joy as well. God gave them just one daughter, and she would later give them just one grandson--but what a daughter and what a Grandson! Mary, Full of grace, Blessed among women, the Temple of the Holy Spirit, the Altar of the Living God, the Table of the Heavenly Bread, the Ark of God's Holiness, the Tree of the Sweetest Fruit, the Glory of the race of man, the Praise of womanhood, the Fount of virginity and purity--this was the daughter given by God to Joachim and Anna. She was born in Nazareth, and at the age of three, was taken to the Temple in Jerusalem. In her young womanhood she returned again to Nazareth, and shortly thereafter heard the Annunciation of the Holy Archangel Gabriel concerning the birth of the Son of God, the Savior of the world, from her most-pure virgin body.

From *The Prologue from Ochrid*

The Kingdom of Heaven  
is both here and yet to  
come.

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DEPARTMENT OF RELIGIOUS EDUCATION (DRE)



## Outreach Initiatives



His Eminence Metropolitan Nathanael of Chicago donates blood at the 2024 Clergy-Laity blood drive in partnership with the American Red Cross.

*Photo: GOARCH/Brittainv Newman*

[Read More](#)

## Archbishop Elpidophoros Visits the Holy Monastery of Saint John Chrysostom in Kenosha, Wisconsin



On Monday, August 19, His Eminence Archbishop Elpidophoros of America visited the Holy Monastery of Saint John Chrysostom in Kenosha, WI. He was warmly received by Abbess Melanie and the entire sisterhood. During his visit, His Eminence offered memorial prayers for the ever-memorable Metropolitan Iakovos, whose final resting place is adjacent the Katholikon of the monastery.

His Eminence emphasized the significance of the monastery, stating: "It is impossible for me to be in Chicago and not visit the Monastery of Saint John Chrysostom. Gerondissa Mellanie and the sisterhood have labored tirelessly to create this beautiful oasis in Kenosha. Here, the sisters keep ever-burning the vigil lamp of the monastery's founder, the widely beloved Metropolitan Iakovos of blessed memory. His wisdom in blessing the establishment of this monastery is evident today, as it has become a place of spiritual respite for all who visit and a haven of constant prayer, which is offered by the sisterhood on behalf of us all."



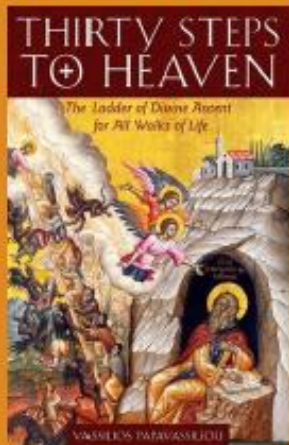
**STS. CONSTANTINE & HELEN GREEK ORTHODOX CHURCH**

**FALL/WINTER BOOK STUDY**

**This fall/winter we are going to read two books as a parish and meet at the end of our readings to discuss them.**

**BOOK #1**

*Thirty Steps to Heaven*

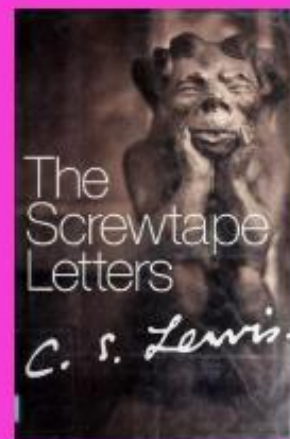


In *Thirty Steps*, Archimandrite Vassilios interprets the Ladder for the ordinary Christian without sacrificing any of its beauty and power. Now you too can accept the challenge offered by St. John Climacus to ascend closer to God with each passing day.

***Sunday, November 10th, 2024***

**BOOK #2**

*The Screwtape Letters*



*The Screwtape Letters* is a Christian apologetic novel by C. S. Lewis. It is written in a satirical, epistolary style and, while it is fictional in format, the plot and characters are used to address Christian theological issues, primarily those to do with temptation and resistance to it.

***Sunday, February 9, 2025***

All book study meetings will be at church on Sunday's following Divine Liturgy.

We will plan to meet for one hour.

Use the "Orthodox Book Club Discussion Sheet" as you read:

<https://tinyurl.com/y3pk55de> (or thru the QR code to the right). We will use this sheet when we meet for our discussions. ***All are invited to attend!***



Please contact Fr. Panteleimon (father.pgd@gmail.com) if you plan on participating.

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**September 8 •** God has forgiven me in Christ

**September 15 •** What forgiveness is not

**September 29 •** Calling a sin a sin

**October 6 •** I too am a sinner

**October 20 •** Absorbing the debt

**October 27 •** Aiming for reconciliation

**November 3 •** Forgiving yourself



**We hope you can join us.**

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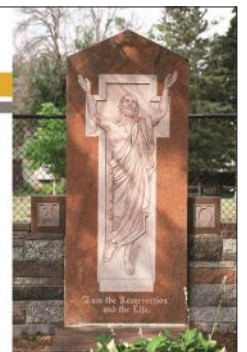
Nick Poulos

17125 W. Greenfield Ave.

New Berlin, WI 53151



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# AHEPA #43

Family memories, dinner, dancing and a little **OPA!**, too.



6:30 p.m. Buffet Dinner, Dessert Bar & Dancing,  
featuring the Hellenic 5 Orchestra

Dan Dupies  
S3W31806 Mary Court  
Delafield, WI 53018

[illegible]