



Cross and Crown

Sts. Constantine and Helen Greek Orthodox Church
108 N. Fifth Street
Rockford, Illinois 61107
Summer 2020



Parish Priest

Rev. Fr.

Athanasios Papagiannis

Parish Council President

Greg Kostantaos

Philotochos President

Kris Malos

Choir Director

Anna Cortez

Sunday School

Helene Polemikos

Kalli Bruck

Helen Dierks

Colette Oliver

Chanters

Ted Abbgly

Dr. William Bitsas

Maureen Bitsas

John Kapatos

Angela O'Rourke

John Polemikos

Altar Boy Advisor

Tony Cortez

Facebook and Holy Week

It's around midnight on Easter morning. The Orthros has just been celebrated. Suddenly darkness prevails in the church, then the church is systematically illuminated with candlelight. The long-anticipated Resurrection Service begins. This is the high point of the Orthodox faith. Then the voices of every Orthodox Christian in church that day echo off the beautiful icon covered walls chanting "Christos Anesti." The voices sound like a choir of angels. The light in the church rivals the Transfigured Jesus on Mt. Tabor. There is a collective feeling of inspiration and renewal in the congregation.



In 2020 the Coronavirus pandemic denied the Orthodox faithful from participating directly in the beautiful Resurrection service. Only a small crew could be in the church; only the saints and angels were allowed in the congregation. However, feelings of inspiration and renewal were cast on the Orthodox faithful via a vessel called Facebook.

The latter part of the 2020 Lenten services and all the Holy Week services were broadcast to the whole world on Facebook. The Orthodox faithful could celebrate the services. In our hearts and souls, we saw the illumed church and heard the choir of angles.

Thanks go out to Fr. Athanasios, John Kapatos, Dr. William Bitsas, Maureen Bitsas, Angela O'Rourke, Effie Parthenois Reyes and Napoleon Konaris. Special thanks to Father for his educational and inspiring sermons.



Please Note:

All services held at church must adhere to Metropolis guidelines. We must practice social distancing and wear masks. All services will be broadcast on Facebook at <https://www.facebook.com/St-Constantine-Helen-Greek-Orthodox-Church-120918504588231/>

Events like Greek Fest, coffee hours, and luncheons are on hold until further notice. Updates will appear on Facebook, your email and/or our web page at <http://www.constantineandhelen.org/>

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A Christian View of Freedom

By Rev. Fr. Athanasios Papagiannis

One of our country's greatest days of the year is the 4th of July. How many of us have great memories of beautiful days spent with families and friends, watching city parades and fireworks shows? On the 4th of July we celebrate our independence. It is one of the great civic holidays of the year. America the beautiful was first and foremost America the free.

Freedom is a topic not only in the secular world but also in the field of theology. And yet both respectively define freedom differently.

From a theological perspective, freedom is inherently good. It's good because God didn't create robots. For love to be real, there has to be freedom. All relationships need freedom. We have to be free to choose if we love someone or something. And we are wired to love God more than anything and anyone else. In the Bible freedom doesn't mean serving no one, and even less does it mean serving yourself. It means serving God and Him alone.

Although freedom is good, it does inherently involve risk. Fr. George Florovsky, a respected Orthodox theologian of the past century, states that God took a chance when He created us, because He created us free. That is to say, He created us as beings who can move towards or against Him.

For the Christian then freedom is necessary for us to transcend our limitations. It gives us the opportunity to move beyond our existence. Yes, we come into this world and inherit the consequences of the fall of Adam and Eve, but we don't have to be okay with that. As the saints so often teach us, we can transcend these limitations. Freedom allows us to become something more.

And while freedom is a good thing, it can be used in a bad way. That's because the mystery of evil is somehow caught up with the notion of freedom. For example, St. Isaac the Syrian says, that good and evil deeds are the offspring of freedom. Somehow freedom – when it's misappropriated – contributes to evil. It's interesting, when theologians look at Adam, they often state that he was the king of creation. But he was king insofar as he was king of his inner state. There's a correlation there. Somehow a person who uses freedom properly brings all of creation together. But this didn't happen with Adam, for the misuse of freedom led to the dethronement of his inner state, and this led to the subsequent fall of all of creation.

It needs to be stated that having the power to choose between good and evil is what makes human beings truly free. True freedom is that we choose what our nature demands for our well-being. And our well-being is to be in relation with our creator, so the grace found from the proper use of freedom doesn't come outside of a relationship with God. We gain our freedom in the context of a relationship with God through the Church as we work to gain mastery over oneself, over our whims, temptations, immediate gratifications, self-centeredness and greed. This freedom to choose challenges us all the time. Freedom essentially is the refusal to follow our instincts and go beyond them. We liberate ourselves from animalistic drives to become human beings. This is freedom.



Continued on page 10

PHILOPTOCHOS NEWSLETTER

June 2020

With the arrival of COVID-19 many things in our lifestyles have changed, including how things are being done within Philoptochos. The National Convention, which was to take place in Cleveland, Oh was cancelled and will be held as a virtual convention in August. We can have up to three delegates attend this zoom meeting, so if anyone is interested in participating, please contact me so I can make the necessary arrangements.

The membership drive ended March 30th and I am happy to report that we have 47 members. Your dedication and hard work is greatly appreciated and I am looking forward to a new year and new endeavors as we continue to do the Lord's work. God bless all of you!

E-mail messages have been sent with regards to "Feed the Hungry" program which is one of the most important ministries of the Philoptochos Society and our philanthropic work. With the donations that have been received so far; approximately 336 meals will be provided for the hungry. It would be wonderful if we could double the number of meals. Please do what you can to help provide meals for those individuals who are less fortunate and to help our community.

A new initiative from the Metropolis of Chicago Philoptochos is to make 10,000 masks by December 31. The masks are being distributed to caregivers, hospital workers, grocery store clerks, firemen, policemen, and parishioners. If anyone would like to participate and help with this humanitarian initiative, please let me know.

Do you know that you can support Philoptochos by shopping through Amazon? AmazonSmile (smile.amazon.com) is the charitable division of Amazon.com. You will enjoy the same wide selection of products and low prices with the added benefit of knowing that 0.5% of the purchase price will be donated to the charitable organization of your choice. Thank you for supporting Greek Orthodox Ladies Philoptochos Society Inc. by shopping at smile.amazon.com.

As our world faces the Covid-19 pandemic crisis, let us pause to honor our patron saints Cosmas and Damian, who were natives of Asia Minor (Mesopotamia), and raised in Christian piety by their beloved and pious mother, Saint Theodota. From their early childhood, Cosmas and Damian exhibited obedience and good character. They studied medicine and became skilled physicians, receiving from the Holy Spirit the gift of healing people's illnesses of body and soul, through the power of prayer. They even treated animals. With fervent love for God and prayers, they never took payment for their services. Sts. Cosmas and Damian were healers and as Philoptochos members, we too are healers, but of a different sort. In these challenging days we can continue to do what we can, being inspired by these amazing saints whose piety, faith and kindness, still shine as beacons to light our path.

"I am only one, but I am one. I cannot do everything, but I still can do something: and because I cannot do everything, I will not refuse to do something I can do." Edward Everett Hale, Author, Clergyman

Thank you everyone for supporting Philoptochos and all of our philanthropic endeavors. We deeply appreciate it and may God bless all of you.

Kris Malos
President



Lessons from Saint Paisios the Athonite (July 12)

Author: Rev. Fr. Matthew Swehla

On July 12 we will commemorate the newest saint of the Church, Saint Paisios the Athonite, the beloved holy elder of Greece. He was canonized on January 13, 2015 by the Holy Synod of the Ecumenical Patriarchate.

Saint Paisios was born in July 25, 1924 in the humble village of Farasa in Cappadocia, Asia Minor – modern day Turkey. He was baptized at the age of three weeks by the village priest, Saint Arsenios the Cappadocian, who foretold his life as a monk. A week following Saint Paisios' baptism the Turks drove out all of the Greeks from Asia Minor, sending them on a 400-mile exodus to Greece, where his family settled in Epiros. It is interesting to note that it was Elder Paisios who later wrote about the life of Saint Arsenios.



Early in his life Saint Paisios gravitated towards the spiritual life, spending hours daily in prayer. During World War II he served in the military as a radio operator. In 1950 he went to Mount Athos, where he remained for most of the rest of his life, growing in spiritual stature through prayer, fasting, and many ascetical practices. In 1979 he moved to his final home, Panagouda Hermitage. Here he received tens of thousands of pilgrims, granting them, by God's grace, healing, advice, wisdom, and solace. He reposed in the Lord on July 12, 1994.

Saint Paisios is one of the most beloved modern saints in the Orthodox world because he was able to speak to us in contemporary language, using simple analogies that communicated deep spiritual wisdom.

Central to Elder Paisios' spiritual life were the virtues of love, humility, and sacrifice. Depicted in his icon is a scroll in his hand which contains one of his well-known sayings, "Love and humility are the frequency in which God works" – meaning that we should turn the dial of our heart to the frequency of love and humility, so that God can work in us. He often described how our ego and selfishness push away God and those whom we love.

Saint Paisios also talked about the importance of sacrifice and struggle. Through these we are able to break down our ego and draw closer to God. "The soft life makes people useless. Without toil and struggle sanctification doesn't come." He warned about the dangers of modern life with its conveniences and comforts. Though these comforts appear to help us, they instead make us more distracted, busier, and anxious – external noise contributing to internal discord. This thoughtful and relevant statement by Saint Paisios is especially poignant, as he observed this even before the internet, smart phones, and social media!

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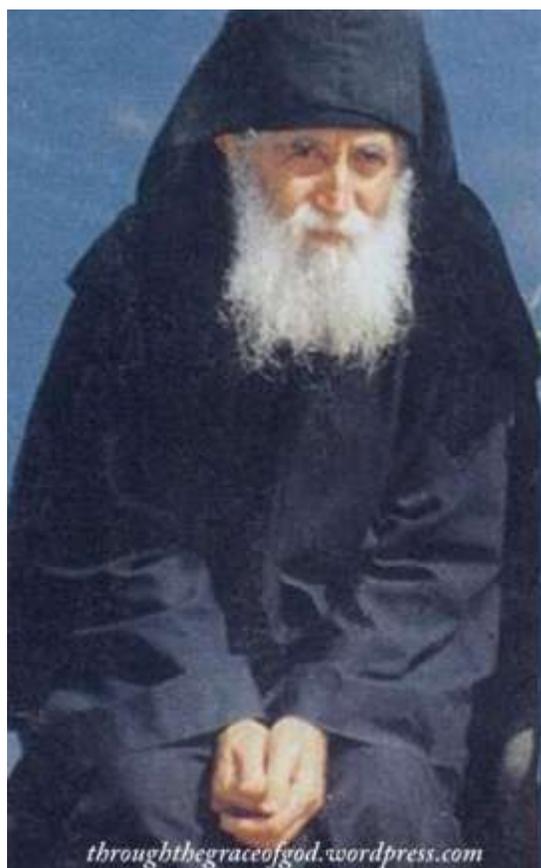
Lessons from Saint Paisios the Athonite (July 12)

(Continued from page 5)

The increasing materialism of the modern world caused Saint Paisios great anguish. He warned that when we focus on material possessions, we only become worried, anxious, and deadened to the spiritual life. “The person who is possessed by material things is always subjugated to unhappiness and anxiety: he trembles for fear that his things will be taken away from him.” The Elder likened the materialistic person to a young bird in the shell who never comes out to “the heavenly flight in the life of Paradise,” but just stays in the shell and dies. He warned, “Fly from your material possessions to the fold of the poor. Simplify your life to be freed from worldly anxiety, so that your life might have meaning.”

Saint Paisios had great love and compassion for people living in the modern world. He prayed continually and used his God-given gifts of discernment and foresight to guide those who would visit him. He never berated people, but always encouraged them, giving hope in place of desperation. “My heart rejoices when I see souls who take heed and struggle in a world that has become full of little devils.”

May Saint Paisios continue to intercede for all of us!



“Completely have trust in God, leave everything in His hands, and believe that His love will act for your own benefit. Then God will take care of everything, because there is nothing He cannot do; everything is easy for Him. The difficult thing is for man to decide to humble himself and leave everything to God’s providence and love.”

– Saint Paisios of Mount Athos –

Saint Irene Chrysovalantou July 28th

Written by GreekBoston.com in Ancient Greek History, Religion

The saints are an important part of the Orthodox Christian Church, and their lives are celebrated throughout the year. Many of the saints were alive during the early days of Christian Church. However, not all of them were alive during the early days.

Irene Chrysovalantou is one of those saints who was alive several hundred years after the early days. She made a positive impact on Christianity. Her feast day is on July 28th of each year.

About Saint Irene Chrysovalantou

Irene Chrysovalantou, also known as Irene Chrysovalantou the Wonderworker, Saint Irene Chrysovalantou, and the venerable Irene Chrysovalantou, was alive in the 9th Century AD. She was most known for being the abbess at the Monastery of Chrysovalantou. In her early life, she was promised to the Emperor Michael in marriage. Instead of allowing her life to go in that direction, she decided to serve the Lord instead. She had many spiritual gifts and performed many good works for Christ.

Irene was originally born in Cappadocia. Her family was wealthy and aristocratic, and this is how she came to be engaged to the emperor. Irene's sister married Vardas, the brother of the Empress Theodora, who brought icons back into the Orthodox Christian Church.

On a journey to Constantinople, Irene asked to speak to a recluse named Ioannikos. He had a vision that foresaw how important Irene would be to the church. He said, "Welcome Irene, Servant of God. Proceed to the Imperial City in joy because the convent of Chrysovalantou needs you in the community." Irene ultimately decided to heed this vision and she devoted her life to the monastery.

After performing many miracles and living a life in prayer serving the Lord, Saint Irene passed away.

The Apples in the Icon (Taken from GOARCH)

Through a sailor from Patmos to whom he had appeared, Saint John the Evangelist sent her fragrant and wondrous apples from Paradise.



Exaltation of the Holy Cross, September 14

Adapted from <https://www.goarch.org/exaltation>

Introduction

The Feast of the Universal Exaltation of the Precious and Life-Giving Cross is celebrated each year on September 14. The Feast commemorates the finding of the True Cross of our Lord and Savior Jesus Christ by Saint Helen, the mother of the Emperor Constantine.

Icon of the Feast



The icon of the Feast of the Precious Cross tells the story of the finding of the Cross and of its Exaltation. Patriarch Macarius is standing in the pulpit elevating the Cross for all to see and venerate. On each side of the Patriarch are deacons holding candles. The elevated Cross is surrounded and venerated by many clergy and lay people, including Saint Helen, the mother of Emperor Constantine. In the background of the icon is a domed structure that represents the Church of the Resurrection in Jerusalem. This church was one of the churches constructed and dedicated by Emperor Constantine on the holy sites of Jerusalem.

Orthodox Christian Celebration of the Feast of the Universal Exaltation of the Precious and Life-Giving Cross

This Feast of our Lord is celebrated with the Divine Liturgy of Saint John Chrysostom, which is conducted on the day of the feast and preceded by the Matins service. A Great Vespers is conducted on the evening before the day of the feast.

On the day of the Feast at the conclusion of the Matins or of the Divine Liturgy, a special service is held. The Cross is placed on a tray surrounded by branches of basil and is taken in solemn procession through the church to the chanting of the Hymn of the Feast. The tray is placed on a table, and the priest takes the Cross and offers petitions from each side of the table, the four directions of the compass. This represents the universal nature of the offering of Christ upon the Cross. As the people respond by chanting "Lord have mercy", the priest raises and lowers the cross, a commemoration of its finding and exaltation. At the conclusion of the service, the people come and venerate the cross and receive the basil from the priest. The basil is used and offered, as it was the fragrant flower growing where the Cross was found.



Scripture readings for the Feast of the Cross are the following: At Vespers: Exodus 15:22-16:1; Proverbs 3:11-18; Isaiah 60:11-16. At the Orthros (Matins): John 12:28-36. At the Divine Liturgy: I Corinthians 1:18-24; John 19:6-11, 13-20, 25-28, 30-35.

The Paraklesis Service

Ὑπεραγία Θεοτόκε, σῶσον ἡμᾶς

What is a Paraklesis Service?

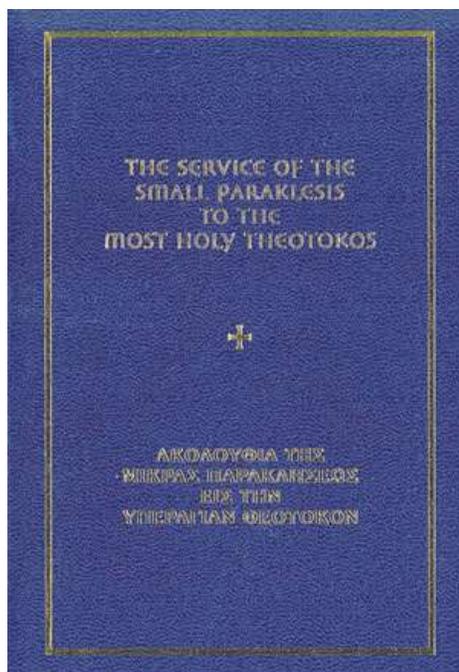
Orthodox Christians sometimes pray directly to the Lord. An example of this is the Jesus Prayer:



We also pray for the saints and the Theotokos to intercede for us. In a Paraklesis service we ask the Theotokos to intercede for us by chanting, “Most Holy Theotokos save us.”

When is a Paraklesis Service chanted?

It is traditionally chanted periodically during the Dormition fast from August 1st to August 15th. Some have even called it a funeral service for the Theotokos. The Paraklesis service is also chanted in times of danger, tragedy, sickness, temptation, or discouragement. You may have noticed that many churches are chanting a Paraklesis service during the Coronavirus quarantine.



Troparia.

Most-holy Theotokos, save us.

By many temptations am I distressed. *

Praying to be rescued, for salvation I run to you. * O Virgin and Mother of the Logos, * from all afflictions and evils deliver me.

Τροπάρια.

Ὑπεραγία Θεοτόκε, σῶσον ἡμᾶς.

Πολλοῖς συνεχόμενος πειρασμοῖς, πρὸς σὲ καταφεύγω, σωτηρίαν ἐπιζητῶν· ὦ Μητὲρ τοῦ Λόγου καὶ Παρθένε, τῶν δυσχερῶν καὶ δεινῶν με διάσωσον.

Continued from page 3

A Christian View of Freedom

By Rev. Fr. Athanasios Papagiannis

One of the great differences between the secular definition of freedom and the Orthodoxy view of freedom involves the phrases “freedom to” and “freedom from.” In the fallen world, the type of freedom we are looking to find falls under the category of “freedom to.” Many times, this type of freedom doesn’t lead to a person’s salvation. It may give us certain rights, but it may not lead to salvation. And here, we must remember here that many types of freedoms are really forms of slavery in disguise.

The Church doesn't think in terms of “freedom to” as it concentrates mainly on “freedom from.” And the main thing we are trying to achieve is freedom from sin, which, when achieved, removes all sorts of barriers, transcends our broken world and literally opens up our reality. There is no greater freedom than this beloved, and the quote below from St. Nicholas Velimirovich beautifully articulates the Christian notion of freedom:

“According to the Christian understanding a slave is one who enjoys the least from the living Christ, while a free man is one who enjoy the most from the living Christ. Further, according to the worldly understanding, a slave is one who carries out his own will more often and the will of God less often, while a free man is one who carries out the will of God more frequently and his own will less frequently. To be a slave of the Lord is the only true and worthy freedom of man and to be a slave to the world and to one’s self, to sin and vice, is the only fatal slavery. A man might think of kings or their thrones: are there any men on earth more free? Yet many kings were the most base and most unworthy slaves of the earth. Of shackled Christians in the dungeons a man might think: are there any slaves on earth more miserable? However, the Christian martyrs in prisons felt like free men, and they were filled with spiritual joy. They changed psalms and raised up prayers of gratitude to God. Freedom that is tied to grief and sorrow is not freedom or slavery. Only freedom in Christ is tied to unspeakable joy. Lasting joy is the mark of true freedom. “

In society today people are looking to be totally free but absolute freedom is not a possibility, for no one willed themselves into being. Indeed, we cannot be free because we exist, and our existence is tied to the creator. No one is totally free but God alone.

As we celebrate this wonderful civic holiday, let us rejoice that we live in a free country that gives so many possibilities and opportunities. America is one of the greatest countries mostly because of the abundance of freedom she gives her people. Let us also pause to also thank those who have given so much for the freedom we so enjoy.

At the same time, let us think of how our Church looks at freedom and in how the type of life promoted by the Church works to set us free. Yes, fasting is difficulty and praying consistently is hard. Even coming to church for many is a challenge. But we must see that these things work to set us free! For if the slavery of a man is one of the most tragic images of human history, the freedom given to man by God is one of humanity’s greatest gifts.

In Christ’s Abiding Love,
+Fr. Athanasios Papagiannis



Maintenance Report Submitted by Darrell Fulfer



1. On March 28th, we had a workday to get ready for Easter. We got wax off the carpet in front of and behind the iconostasis and used a rug cleaner to remove stains on top step into Royal Doors. We oiled down the Icon screen, changed light bulbs and polished brass fans behind the altar.
2. On April 16th we moved the Kouvouklion to the front of Church.
3. On April 30th we cleaned the leaves from the floor and cleaned wax off the rug again. We changed light bulbs and checked the exit signs to make sure they were in working order. We weeded the area behind the fence in front and picked up trash in the parking lot.
4. On May 7th the elevator was inspected.
5. On May 12th worked on bar in the community center.
6. On May 22nd we got information and bid on windows in the classrooms (all are cracked, not a hazard).
7. I would like to thank those that came out at these times to help keep the Church in good maintenance.
Lee, Paul Kanel, Greg, Tony, Mitch, Dave, Matrona, Maki, Charlie Kostantacos, and Dick

Sunday School News

Sunday school is one of the most important ministries of our church. Unfortunately, there is much uncertainty with our Sunday School this year due to the Coronavirus pandemic. We have sent a tentative date for the start of Sunday School as September 20th. If we cannot start, at that time there are resources available at church for check out. See Ted Abbgly or Helene Polemikos. You can also go to <http://ww1.antiochian.org/christianeducation> and <https://www.goarch.org/departments/religioused> for online resources. Sometimes just reading the Bible and praying with your child is a powerful tool in your child's religious education.



We are looking for Sunday School teachers for the 2020-21 school year. There is no pay, but the reward is greater than any monetary compensation. The only qualifications are a love of children and a love of the Orthodox Faith. Please apply to Helene Polemikos at (815) 226-9734.

From the Desk of the President

To all Parishioners:

Thank you for all your help with stewardship and your support throughout these difficult times. However, please remember that our obligations in all areas have not changed monetarily.

The priest's compensation, benefits, archdiocese assessment, utilities and all other costs related to normal church operations have not changed. There is nothing we can do to change these fixed costs.

Please make a faithful attempt to remit stewardship and donations to the church. I understand some of you are not able to attend or are not willing to attend church for obvious reasons. Please be safe and eventually we will get through this pandemic.

The church picnic has been cancelled for this year and we will attempt to hold it in 2021. Greek Fest 2020 has also been cancelled as the City of Rockford will not be issuing permits for these types of events. We are exploring the idea of holding a drive through type of event which the City has told me is a possibility. More information will be forthcoming in the next few weeks. The dates for the event are September 12th and 13th so please attempt to take time off to help.

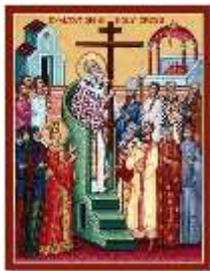
Thanks again and do not hesitate to contact the church or myself regarding these matters.

Thanks,
Greg

Email: trader18683@yahoo.com

p. 815-289-6591

Holy Cross Greek Orthodox Church



607 S. Galena Ave.
Freeport, Illinois 61032
Cordially Invites You



To

The Celebration of the Exaltation of the Cross

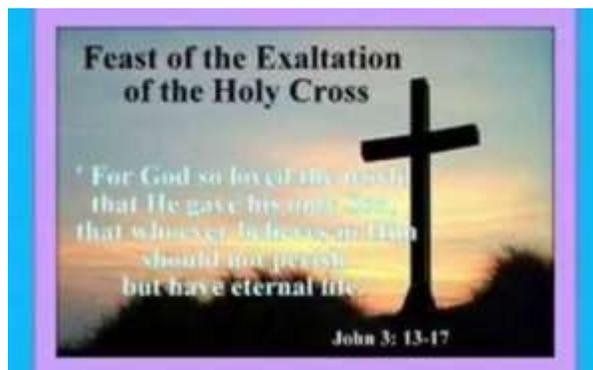
Saturday, September 19, 2020

Schedule of Events:

9:00 am Orthros

10:00 am Divine Liturgy

Lamb Luncheon Immediately
following the Liturgy.



Zoomtastic

The Coronavirus quarantine was unable stop the Adult Religions Education classes in our church. Thanks to Fr. Athanasios who worked diligently to provide weekly lessons to our parish. The problem was that we couldn't meet in our beautiful church. The lessons were given on a medium called Zoom. Zoom allowed the attendees to interact with Fr. Athanasios and each other.

Thanks again to Fr. Athanasios for preparing these insightful lessons. Thanks also go out to Dr. William Bitsas for setting up and administering these Zoom discussions. Thanks also go out to the parishioners who attended the discussions. The discussions not only educated the attendees, but it also provided electronic fellowship. It was good to see and talk to each other during these troubled times. It was almost like a coffee hour.

One very shy parishioner was quoted as saying, "The lessons were great. I drank my coffee, enjoyed the lessons, talked with my friends and all at home, in front of my computer, following all quarantine rules. It is Zoomtastic!"

WISDOM FROM THE YIAYIAS**R-E-S-P-E-C-T**

By Matrona Moshonas Fulfer



There are so many church rules I learned growing up from my Mother, Yiayia and even Mrs. Pappas. Many of these mores or rules Mrs. Pappas taught or enforced on we 6 girls attending Holy Cross in Freeport.

Most are not written in reference books or taught in classes. I learned from the little old Greek ladies dressed all in black who showed us proper behavior and how to show respect, like Mrs. Pappas.

Let's start with: Don't cross your legs in church. Mrs. Pappas would smack our knees if she saw us crossing our legs. To this day I cannot cross my legs in church. It was explained to me this is too relaxed and disrespectful to the Lord.

Women dressing properly is another way to show respect in church. Do not wear low cut dresses. Do not wear dresses that are above the knees. Cover your shoulders. Do not wear slacks to church. I have to admit I do wear slacks on occasion, but generally try to wear skirts.

Do not clasp your hands behind you. This rule goes for men and women. I was instructed this is too casual and relaxed. A person should follow this rule throughout the service, but it is particularly wrong while in line to take communion.

Follow the priest with your body when he is out in the nave. It's all about respect for the priest, communion, and Gospel. And in turning do not put your back to the altar.

Kiss the hand of the priest. Mom always said since he touches the body of Christ when preparing communion, we must respect that. As an Epistle Reader when I finish reading, I go up and always kiss the Bible first and then the priest's hand.

When the priest is out from the altar do not go up to the solea. Every Sunday I take a votive to place under the icon of the Theotokou with the Christ. One Sunday as I waited for Father to return to the altar, someone approached me and asked why I waited. Explaining my YiaYia taught me not to go up when the priest was out. His reply was, "She must have been from an island." Yes, she was.

Don't chew gum in church. I was once in church where a priest refused communion to a young man who had been chewing gum. After all, the rule is nothing should touch your mouth, not even water, before taking communion. Another reminder is women should wipe lipstick off before partaking of the body and blood of Christ.

Wisdom of our rules comes to us from people like Mrs. Pappas or just paying attention to the people around us, especially the little old ladies in black

In a world of anything goes, I think it is up to us to try to maintain respect in the church. Maybe I am turning into Mrs. Pappas, but everyone needs that inner voice in their lives coaching R-E-S-P-E-C-T.



SUMMER NAMES DAYS

JULY

July 7	St. Kyriaki	Soula Koumelis, Kyriaki (Koula) Panagotopoulos Amling
July 20	St. Elias	Alan Adamany, Lee Stopoulos
July 22	St. Mary Magdalene	Mary Foster
July 24	St. Christina	Christina Nikas
July 25	St. Olympia the Deaconess	Bea Kollias
July 25	Dormition of St. Anna	Anna Cortez
July 26	St. Paraskevi	Becky Eve Germain, Alpha Nikas, Vivian Shoulders, Patti Stadelman
July 28	St. Irene Chrysovalantou	Kristin Kokinias



AUGUST

August 7	St. Lavra	Laura Hawker
August 15	Dormition of the Theotokos (Panagia)	Peter Panos, Maureen (Maria) Bitsas, Peter Polemikos, Peter Karabatsos, Maria Theoharis, Yiota Platopoulos, Maria Sutton, Peter Peplos
August 21	St. Aiden	Aiden Alexander

SEPTEMBER

September 1	St. Athena	Athena Hantzicostas, Athena Fulfer Zannis, Athena Mosxona, Athena Page, Athena Holevas
	St. Antigone	Antigone (Tiggi) Sorenson
September 5	St. Elizabeth	Lisa Abbgý
September 17	St. Sophia and her 3 daughters	Samantha (Sophia) Christides, Sophia Voulgaris
September 20	St. Efstathios	Effie (Efstathia) Parthenios Reyes, Efstathia Christides

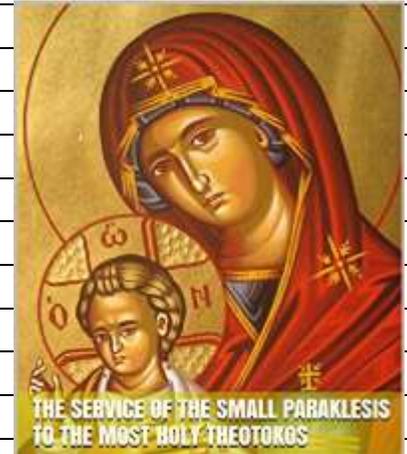
Please follow the Orthodox tradition of wishing the above Chronia Polla/Many years. Also, if your name does not appear Please let Matróna Fulfer know.



**Summer Calendar
July 2020**



Day	Date	Event
Wednesday	July 1	Paraklesis Service 6:00pm – 7:00 pm
Sunday	July 5	Orthros 9:00 am, Divine Liturgy 10:00 am
Tuesday	July 7	Zoom Discussion 7:30pm – 8:00pm
Wednesday	July 8	Paraklesis Service 6:00pm – 7:00 pm
Sunday	July 12	Orthros 9:00 am, Divine Liturgy 10:00 am
Tuesday	July 14	Zoom Discussion 7:30pm – 8:00pm
Wednesday	July 15	Paraklesis Service 6:00pm – 7:00 pm
Sunday	July 19	Orthros 9:00 am, Divine Liturgy 10:00 am
Tuesday	July 21	Zoom Discussion 7:30pm – 8:00pm
Wednesday	July 22	Paraklesis Service 6:00pm – 7:00 pm
Sunday	July 26	Orthros 9:00 am, Divine Liturgy 10:00 am
Tuesday	July 28	Zoom Discussion 7:30pm – 8:00pm
Wednesday	July 29	Paraklesis Service 6:00pm – 7:00 pm



August 2020

Day	Date	Event
Sunday	August 2	Orthros 9:00 am, Divine Liturgy 10:00 am
Tuesday	August 4	Zoom Discussion 7:30pm – 8:00pm
Thursday	August 6	Transfiguration of our Lord. Orthros 9:00 am, Divine Liturgy 10:00 am
Sunday	August 9	Orthros 9:00 am, Divine Liturgy 10:00 am
Tuesday	August 11	Zoom Discussion 7:30pm – 8:00pm
Wednesday	August 12	Paraklesis Service 6:00pm – 7:00 pm
Saturday	August 15	Dormition of the Theotokos. Orthros 9:00 am, Divine Liturgy 10:00 am
Sunday	August 16	Orthros 9:00 am, Divine Liturgy 10:00 am
Tuesday	August 18	Zoom Discussion 7:30pm – 8:00pm
Wednesday	August 19	Paraklesis Service 6:00pm – 7:00 pm
Sunday	August 23	Orthros 9:00 am, Divine Liturgy 10:00 am
Tuesday	August 25	Zoom Discussion 7:30pm – 8:00pm
Wednesday	August 26	Paraklesis Service 6:00pm – 7:00 pm
Saturday	August 29	Beheading of St. John the Baptist. Orthros 9:00 am, Divine Liturgy 10:00 am
Sunday	August 30	Orthros 9:00 am, Divine Liturgy 10:00 am



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Summer Calendar (Continued from page 16)
September 2020

Day	Date	Event
Tuesday	September 1	New Ecclesiastical Year. Orthros 9:00 am, Divine Liturgy 10:00 am Zoom Discussion 7:30pm – 8:00pm
Wednesday	September 2	Paraklesis Service 6:00pm – 7:00 pm
Sunday	September 6	Orthros 9:00 am, Divine Liturgy 10:00 am
Tuesday	September 8	Nativity of the Theotokos. Orthros 9:00 am, Divine Liturgy 10:00 am Zoom Discussion 7:30pm – 8:00pm
Wednesday	September 9	Paraklesis Service 6:00pm – 7:00 pm
Saturday	September 12	Greek Fest 12:00 noon – 11:00 pm?
Sunday	September 13	Orthros 9:00 am, Divine Liturgy 10:00 am Greek Fest 12:00 noon – 8:00 pm?
Monday	September 14	Exaltation of the Cross. Orthros 9:00 am, Divine Liturgy 10:00 am
Tuesday	September 15	Zoom Discussion 7:30pm – 8:00pm
Wednesday	September 16	Paraklesis Service 6:00pm – 7:00 pm
Saturday	September 19	Exaltation of the Cross. Orthros 9:00 am, Divine Liturgy 10:00 am (Freeport)
Sunday	September 20	Orthros 9:00 am, Divine Liturgy 10:00 am First day of Sunday School (After Communion)
Tuesday	September 22	Zoom Discussion 7:30pm – 8:00pm
Wednesday	September 23	Paraklesis Service 6:00pm – 7:00 pm
Sunday	September 27	Orthros 9:00 am, Divine Liturgy 10:00 am
Tuesday	September 29	Zoom Discussion 7:30pm – 8:00pm
Wednesday	September 30	Paraklesis Service 6:00pm – 7:00 pm



Please Note:

All services held at church must adhere to Metropolis guidelines. We must practice social distancing and wear masks. All services will be broadcast on Facebook at <https://www.facebook.com/St-Constantine-Helen-Greek-Orthodox-Church-120918504588231/>

Events like Greek Fest, coffee hours, and luncheons are on hold until further notice. Updates will appear on Facebook, your email and/or our web page at <http://www.constantineandhelen.org/>

The Church had a Different Look During the Quarantine

The saints in the pews reminded us that the saints always attend the services. Darrell Fulfer, Tony Cortez and Fr. Athanasios put the icons in the pews. A cleanup crew was assembled to clean up the church and put the icons back. That cleanup crew included Darrel and Matrona Fulfer, Paul Kanel, Dr. Lee Stopoulos, Greg Kostantacos and David Johnson. The pictures below were provided by Fr. Athanasios and Matrona Fulfer. Thanks to all who helped!

