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FOR THE LIFE OF THE WORLD

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

Volume XVI, Issue 5

May 2024

A Lesson for the Soul on Pascha Sunday: Be Joyful Archimandrite Athanasios Mitilinaios

Be Joyful!

On Holy Saturday we commemorate the Bright Resurrection of our Savior Christ.

"Rejoice!" (Matt. 28:1-10)

Rejoice in the Lord always, again I say rejoice. (Philip. 3:1-4)

The anthem of Christianity is joy.

The first word that was heard from the mouth of the Risen Jesus was, "Rejoice!"



It was joy that was spread by the Great Conqueror.

He is the Conqueror of the devil, who had brought about sin and death. The Psalmist sees through the centuries the coming of the Conqueror and reveals with his prophetic eye the dialogue of the Angels who receive in Heaven the Conqueror Christ: "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come

in. Who is this King of glory? The Lord of hosts, he is the King of glory" (Psalm 23:9-10).

And the Apostle Paul now, rejoices in this event: "Death is swallowed up in victory. O Death, where is your sting? O Hades, where is your victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ" (1

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2024 Parish Calendar

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Sat, April 27th	Lazarus Saturday/ Church Clean/ Cross making
Sun, April 28th	Palm Sunday
Sun, May 5th	Holy Pascha
Tues, May 21st	Sts. Constantine & Helen
Thurs, June 21	Holy Ascension
Sat, June 22nd	Saturday of Souls
Sun, June 23rd	Holy Pentecost
Sun, June 29th	Sts. Peter and Paul
Tues, Aug. 6th	Holy Transfiguration
Thurs, Aug. 15th	Dormition of the Theotokos
Sat, Sept. 14	Elevation of the Holy Cross
Sun, Oct. 27th	Fall General Assembly
Sun, Nov. 10th	Parish Council Elections
Sun, Nov. 17th	Stewardship Sunday
Wed, Dec. 25th	Holy Nativity of our Lord

Having seen in the heavens the sign of Your precious Cross O Lord, and as it happened with St. Paul, having received not his call from man, he who has become Your Apostle from among the kings, has entrusted the Ruling City into Your hands. By the intercessions of the Theotokos preserve it forever in peace and safety, O You who love mankind.

Troparion of Sts.
Constantine and Helen

Corinthians 15:54-57).

A Christian who has not yet felt the joy that Christ gives, must doubt his Christianity.

And how can one not rejoice when we know that the old accounts of sin have been paid off, that death has been defeated and we will get our bodies back, and that a mighty, eternal and divine Kingdom has been prepared for mankind?

"Let no one bewail," cries Chrysostom, "the common kingdom has been revealed. Let no one weep for their iniquities, for forgiveness has shown forth from the tomb. Let no one fear death, for the Savior's death has set us free... Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, has become the first fruits of those who have fallen asleep."

And the poet, with comfort, sings: "... Stone slabs that stood heavy, in the tombs and in the hearts, my Christ broke."

Christ is Risen! "Rejoice!"

Doxastikon of the Resurrection

*It is the day of Resurrection; let us be radiant for the festival,
and let us embrace one another.
Let us say, O brethren, even to those that hate us:
Let us forgive all things on the Resurrection;
and thus let us cry: Christ is risen from the dead,
by death He has trampled down death,
and on those in the tombs He has bestowed life.*

Equal to the Apostles Emperor Constantine with his Mother Helen



Commemorated on May 21

The Church calls Saint Constantine (306-337) "the Equal of the Apostles," and historians call him "the Great." He was the son of the Caesar Constantius Chlorus (305-306), who governed the lands of Gaul and Britain. His mother was Saint Helen, a Christian of humble birth.

At this time the immense Roman Empire was divided into Western and Eastern halves, governed by two independent emperors and their corulers called "Caesars." Constantius Chlorus was Caesar in the Western Roman Empire. Saint Constantine was born in 274, possibly at Nish in Serbia. In 294, Constantius divorced Helen in order to further his political ambition by marrying a woman of noble rank. After he became emperor, Constantine showed his mother great honor and respect, granting her the imperial title "Augusta."

Constantine, the future ruler of all the whole Roman Empire, was raised to respect Christianity. His father did not persecute Christians in the lands he governed. This was

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THE ORTHODOX STEWARD CHRIST: GOOD AND FAITHFUL SERVANT

Continued from p. 2

In some recent discussions, the topic of Stewardship has come up. More often than not, its primary emphasis immediately slides in budgets and bucks and how we can get them. Plans are made and programs flourish as everyone looks for the “magic formula” that will make all things good.

Unfortunately, such explorations and discussions more often than not miss the mark and lead only to continuing frustration and discomfort. That happens because we lose sight of Who’s we are and who we are!

In the Garden, Adam and Eve had everything they needed to enjoy the love and life given them by the Father and sustained in the Blessed and Holy Trinity. What happened? The Evil One told them they could have more, even being more than God! They lost their identity and even in realizing and recognizing that, the problem wasn’t God at all! They turned from Him to their own devices. They started pointing fingers and blaming others. They no longer really knew who they were, and they blamed it on the Father in heaven!

When Jesus sought out the Fore-runner John to baptize Him, John objected. It didn’t make sense! He was the very Son of God! John learned that Jesus, the Son of God, and Son of Man, wasn’t making His own way, for He was sent by the Father. “This is my Son in whom I am well pleased!” He had a mission, given by His Father, to be the servant Savior of the world.

As we journeyed through Great and Holy Lent, we rehearsed that mission and purpose. We witnessed again the deception and evil at work, but we also learned that our Lord and God and Savior wasn’t a victim, as so many would have us believe. He knew exactly what needed to be done and what His mission was. His disciples argued with Him. They warned Him. In well intended love they wanted Him to avoid Jerusalem, to overthrow those in power, to avoid the Cross! He made it clear that this wasn’t an option. He underscored that what was coming wasn’t an accident at all. He would conquer death by death in His voluntary suffering and death!

In Him, and in Paschal Joy we are once again reminded that we are beloved children of the Father, that we are redeemed by the Son and empowered in the Holy Spirit! In dying we live. In Him we live and move and have our being now ... and forever!

***“Christ is risen! Truly
he is risen!”***

***Well done, Good and
Faithful
Servant!***

at a time when Christians were persecuted throughout the Roman Empire by the emperors Diocletian (284-305) and his corulers Maximian Galerius (305-311) in the East, and the emperor Maximian Hercules (284-305) in the West.

After the death of Constantius Chlorus in 306, Constantine was acclaimed by the army at York as emperor of Gaul and Britain. The first act of the new emperor was to grant the freedom to practice Christianity in the lands subject to him. The pagan Maximian Galerius in the East and the fierce tyrant Maxentius in the West hated Constantine and they plotted to overthrow and kill him, but Constantine bested them in a series of battles, defeating his opponents with the help of God. He prayed to God to give him a sign which would inspire his army to fight valiantly, and the Lord showed him a radiant Sign of the Cross in the heavens with the inscription “In this Sign, conquer.” After Constantine became the sole ruler of the Western Roman Empire, he issued the Edict of Milan in 313 which guaranteed religious tolerance for Christians. Saint Helen, who was a Christian, may have influenced him in this decision. In 323, when he became the sole ruler of the entire Roman Empire, he extended the provisions of the Edict of Milan to the Eastern half of the Empire. After three hundred years of persecution, Christians could finally practice their faith without fear.

Renouncing paganism, the Emperor did not let his capital remain in ancient Rome, the former center of the pagan realm. He transferred his capital to the East, to the city of Byzantium, which was renamed Constantinople, the city of Constantine (May 11). Constantine was deeply convinced that only Christianity could unify the immense Ro-



Mission Team
St. Louis

The Orthodox Mission Team of St. Louis works to nurture an awareness within our local churches of the need to evangelize, catechize, and support missionary efforts and programs globally.



ORTHODOXY IN CAMEROON



A few months ago OCMC welcomed at the Mission Center Fr. Anastasios Simona, the Vicar General under Metropolitan Gregorios of Cameroon. During his visit, Fr. Anastasios shared updates on ongoing projects supported by OCMC and outlined future plans in the Metropolis.

Highlighting a significant initiative, Fr. Anastasios shared a scholarship project supported by OCMC stating that it not only provided over 200 scholarships, but also provided livestock to families, in a particularly under-served area of north-east Cameroon home to the Toupouri ethnic group.

He emphasized the positive impact, stating that this endeavor is, "helping to develop positive relationships with the government because we are the only church group to be offering such assistance in this area."

Orthodoxy came to Cameroon in 1951 with Greek immigrants who were hoping to make a home in West Africa. Until 1985 there were only two Orthodox churches which were predominately dedicated to serving this immigrant community. The Church was originally supported and built by Greek and Lebanese expatriates living in Cameroon; however they all left at the end of the 1990s. Today 99% of the church population is local and they have to rely only on foreign donation. The Cameroon Metropolis has 40 built-up churches and 30 parishes without a church building, 3 small health centers, 30 clergy and over 50,000 faithful. People assisting from Greece as well as Orthodox Christians in America, working through OCMC, have been, and will continue to be, a major factor in the spread of Orthodoxy in this part of the world.

In his recent visit to St. Louis, Fr. Anastasios stated the urgent need to financially support the clergy through OCMC's program Support A Mission Priest (SAMP) <https://www.ocmc.org/how-we-serve/mission-priests> as most of the priests serve 4-5 parishes; 18 of them are currently on SAMP. Additional funds are needed for ecclesiastical supplies (oil, candles, incense, prosfora, wine), Christian education (schools are not free in Cameroon) and basic community needs such as drilling more water wells (it only rains for 3 months), providing bicycles to students, motorcycles to the priests to reach the remote areas, and establishing new Orthodox communities.

Please continue to pray for the Church in Cameroon as they work to spread the Gospel of Christ to the ends of the earth. Thank you, Fr. Anastasios, for being with us and for the work of the Metropolis' efforts in spreading the love of Christ in Cameroon and beyond. If you wish to receive more news from this part of the world, you can contact Fr. Anastasios:

Anastasios.yaounde@gmail.com, on Instagram: monk.anastasios
Financial support may be sent via [Paypal.me/cameroonorthodox](https://www.paypal.com/merchot?cmd=_s-xclick&source=url)



Join us for our Patronal
Feast Day Celebration of the God-
Crowned Sovereigns and Equal to
the Apostles Sts. Constantine and
Helen

Monday, May 20th
6:30pm Great Vespers
Light Reception

Tuesday, May 21st
9am Matins
10am Divine Liturgy



Continued from p. 3

man Empire with its diverse peoples. He supported the Church in every way. He recalled Christian confessors from banishment, he built churches, and he showed concern for the clergy.

The emperor deeply revered the victory-bearing Sign of the Cross of the Lord, and also wanted to find the actual Cross upon which our Lord Jesus Christ was crucified. For this purpose he sent his own mother, the holy Empress Helen, to Jerusalem, granting her both power and money. Patriarch Macarius of Jerusalem and Saint Helen began the search, and through the will of God, the Life-Creating Cross was miraculously discovered in 326. (The account of the finding of the Cross of the Lord is found under the Feast of the Exaltation of the Cross, September 14). The Orthodox Church commemorates the Uncovering of the Precious Cross and the Precious Nails

by the Holy Empress Helen on March 6.

While in Palestine, the holy empress did much of benefit for the Church. She ordered that all places connected with the earthly life of the Lord and His All-Pure Mother, should be freed of all traces of paganism, and she commanded that churches should be built at these places.

The emperor Constantine ordered a magnificent church in honor of Christ's Resurrection to be built over His tomb. Saint Helen gave the Life-Creating Cross to the Patriarch for safe-keeping, and took part of the Cross with her for the emperor. After distributing generous alms at Jerusalem and feeding the needy (at times she even served them herself), the holy Empress Helen returned to Constantinople, where she died in the year 327.

Because of her great services to the

Church and her efforts in finding the Life-Creating Cross, the empress Helen is called "the Equal of the Apostles."

The peaceful state of the Christian Church was disturbed by quarrels, dissensions and heresies which had appeared within the Church. Already at the beginning of Saint Constantine's reign the heresies of the Donatists and the Novatians had arisen in the West. They demanded a second baptism for those who lapsed during the persecutions against Christians. These heresies, repudiated by two local Church councils, were finally condemned at the Council of Milan in 316.

Particularly ruinous for the Church was the rise of the Arian heresy in the East, which denied the Divine Nature of the Son of God, and taught that Jesus Christ was a mere creature. By

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On the Fifty Day Celebration of the Resurrection

St. Gregory Palamas



Throughout the current season of fifty days we celebrate the resurrection of our Lord and God and Savior Jesus Christ from the dead, proving by the length of this feast its superiority over the others. For if these fifty days also include the yearly commemoration of the ascension into heaven, it too shows the distinction between the risen Master and those of His servants who have from time to time been brought back to life. All who were raised from the dead were raised by other people, and when they died again, returned to the earth.

But when Christ rose from the dead, death no longer had any power over Him (Rom. 6:9). He alone resurrected Himself on the third day and, instead of returning again to the earth, He ascended into heaven, making our human substance share the same throne as the Father, being equally divine. He alone became the beginning of the coming resurrection of all (Col. 1:18), the firstfruits of them that slept (1 Cor. 15:20), the firstborn from the dead (Col. 1:18), and the Father of the world to come (Is. 9:6 Lxx). "As in Adam all," sinners and the just, "die, so in Christ shall all," both sinners and

the just, "be made alive. But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at His coming. Then comes the end, when He shall have put down all rule and all authority and power and put all His enemies under His feet. The last enemy that shall be destroyed is death" (1 Cor. 15:22-26), at the time of the General Resurrection, "at the last trump" (1 Cor. 15:52). "For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53).

The Lord's resurrection has procured this bounty for us, and that is why it is the only feast we keep for so many days, seeing that it is immortal, indestructible and eternal, and thus prefigures the future blessedness of the saints, whence pain, sorrow and sighing shall flee away (Is. 35:10 Lxx). In that place inspired, unchanging joy and celebration will be unceasing, for it is the dwelling place of those who truly rejoice. For this reason the grace of the Spirit ordained that before this present season we should pass the holy forty days in fasting, vigil, prayer and all kinds of training in the virtues. Through those forty days He shows

that in this world the life of those being saved consists only of repentance and a way of life pleasing to God. By means of these fifty days through which we are now passing, however, He demonstrates the ease and enjoyment which await those who have lived here and now in struggles for God's sake.

This is why Lent lasts for forty days and is closely linked with the commemoration of the Lord's saving passion, and fasting comes to an end after seven weeks. This season, on the other hand, is for fifty days, and includes the Lord's ascension from earth to heaven and the descent and distribution of the divine Spirit. This present age is divided into weeks of seven days, is made up of four seasons, four parts and four elements, and upon those who make themselves sharers in Christ's sufferings through their deeds here and now, it bestows the feast of Pentecost, which begins in the eighth week and ends in the eighth week, going beyond the honorable numbers seven and four. This feast bears witness, through the Lord's resurrection and His subsequent ascension, to the future resurrection of the human race, when those who are worthy will be raised up in the clouds to meet the Lord, and thereafter shall be ever at rest with God (cf. 1 Thess. 4:17).

From Saint Gregory Palamas: The Homilies, "Homily Nineteen: On the Gospel About the Samaritan Woman", Thabor Publishing, pp. 152-153.



Venerable Pachomius the Great, Founder of Coenobitic Monasticism

Commemorated May 15

Saint Pachomius the Great was both a model of desert dwelling, and with Saints Anthony the Great (January 17), Macarius the Great (January 19), and Euthymius the Great (January 20), a founder of the cenobitic monastic life in Egypt.

Saint Pachomius was born in the third century in the Thebaid (Upper Egypt). His parents were pagans who gave him an excellent secular education. From his youth he had a good character, and he was prudent and sensible.

When Pachomius reached the age of twenty, he was called up to serve in the army of the emperor Constantine (apparently, in the year 315). They put the new conscripts in a city prison guarded by soldiers. The local Christians fed the soldiers and took care of them.

When the young man learned that these people acted this way because of their love for God, fulfilling His commandment to love their neighbor, this made a deep impression upon his pure soul. Pachomius vowed to become a Christian. Pachomius returned from the army after the victory, received holy Baptism, moved to the lonely settlement of Shenesit, and began to lead a strict ascetic life. Realizing the need for spiritual guidance, he turned to the desert-dweller Palamon. He was accepted by the Elder, and he began to follow the example of his instructor in monastic struggles.

Once, after ten years of asceticism, Saint Pachomius made his way through the desert, and halted at the ruins of the former village of Tabennisi. Here he heard a Voice ordering him to start a monastery at this place. Pachomius told the Elder



Palamon of this, and they both regarded the words as a command from God.

They went to Tabennisi and built a small monastic cell. The holy Elder Palamon blessed the foundations of the monastery and predicted its future glory. But soon Palamon departed to the Lord. An angel of God then appeared to Saint Pachomius in the form of a schemamonk and gave him a Rule of monastic life. Soon his older brother John came and settled there with him.

Saint Pachomius endured many temptations and assaults from the Enemy of the race of man, but he resisted all temptations by his prayer and endurance.

Gradually, followers began to gather around Saint Pachomius. Their teacher impressed everyone by his love for work, which enabled him to accomplish all kinds of monastic tasks. He cultivated a garden, he conversed with those seeking guidance, and he tended to the sick.

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order of the emperor, the First Ecumenical Council was convened in the city of Nicea in 325.

318 bishops attended this Council. Among its participants were confessor-bishops from the period of the persecutions and many other luminaries of the Church, among whom was Saint Nicholas of Myra in Lycia. (The account about the Council is found under May 29). The emperor was present at the sessions of the Council. The heresy of Arius was condemned and a Symbol of Faith (Creed) composed, in which was included the term “consubstantial with the Father,” at the insistence of the Emperor, confirming the truth of the divinity of Jesus Christ, Who assumed human nature for the redemption of all the human race.

After the Council of Nicea, Saint Constantine continued with his active role in the welfare of the Church. He accepted holy Baptism on his deathbed, having prepared for it all his whole life. Saint Constantine died on the day of Pentecost in the year 337 and was buried in the church of the Holy Apostles, in a crypt he had prepared for himself.

A shoulder blade of Saint Constantine is located in the Monastery of Konstamonítou on Mount Athos. Pieces of the Holy Relics of Saint Constantine are also found in Kykos Monastery on Cyprus; in Moscow's Holy Trinity - Saint Sergius Lavra; and Saint Alexander Nevsky Lavra in Saint Petersburg.

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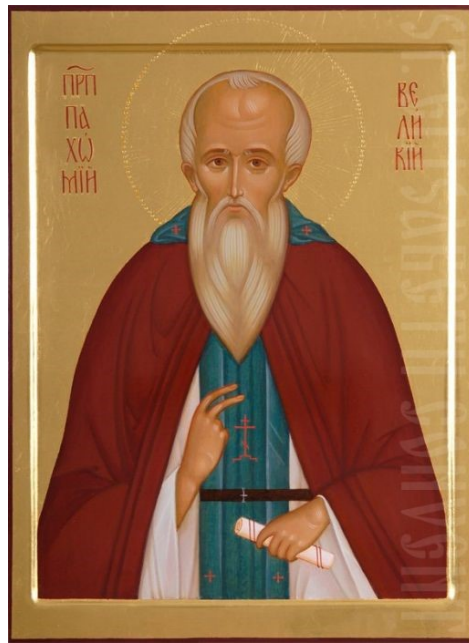
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Saint Pachomius introduced a monastic Rule of cenobitic life, giving everyone the same food and attire. The monks of the monastery fulfilled the obediences assigned them for the common good of the monastery. Among the various obediences was copying books. The monks were not allowed to possess their own money nor to accept anything from their relatives. Saint Pachomius considered that an obedience fulfilled with zeal was greater than fasting or prayer. He also demanded from the monks an exact observance of the monastic Rule, and he chastized slackers.

His sister Maria came to see Saint Pachomius, but the strict ascetic refused to see her. Through the gatekeeper, he blessed her to enter upon the path of monastic life, promising his help with this. Maria wept, but did as her brother had ordered. The Tabennisi monks built her a hut on the opposite side of the River Nile. Nuns also began to gather around Maria. Soon a women's monastery was formed with a strict monastic Rule provided by Saint Pachomius.

The number of monks at the monastery grew quickly, and it became necessary to build seven more monasteries in the vicinity. The number of monks reached 7,000, all under the guidance of Saint Pachomius, who visited all the monasteries and administered them. At the same time Saint Pachomius remained a deeply humble monk, who was always ready to comply with and accept the words of each brother.

Severe and strict towards himself, Saint Pachomius had great kindness and condescension toward the deficiencies of spiritually immature monks. One of the monks was eager for martyrdom, but Saint Pachomius turned him from this desire and instructed him to fulfill his monastic



obedience, taming his pride, and training him in humility.

Once, a monk did not heed his advice and left the monastery. He was set upon by brigands, who threatened him with death and forced him to offer sacrifice to the pagan gods. Filled with despair, the monk returned to the monastery. Saint Pachomius ordered him to pray intensely night and day, keep a strict fast and live in complete solitude. The monk followed his advice, and this saved his soul from despair.

The saint taught his spiritual children to avoid judging others, and he himself feared to judge anyone even in thought.

Saint Pachomius cared for the sick monks with special love. He visited them, he cheered the disheartened, he urged them to be thankful to God, and put their hope in His holy will. He relaxed the fasting rule for the sick, if this would help them recover their health. Once, in the saint's absence, the cook did not prepare any cooked food for the monks, assuming that the brethren loved to fast. Instead of fulfilling his obedience, the cook plaited 500 mats, something which Saint Pachomius had not told him to do. In punishment for his dis-

obedience, all the mats prepared by the cook were burned.

Saint Pachomius always taught the monks to rely only upon God's help and mercy. It happened that there was a shortage of grain at the monastery. The saint spent the whole night in prayer, and in the morning a large quantity of bread was sent to the monastery from the city, at no charge. The Lord granted Saint Pachomius the gift of wonderworking and healing the sick.

The Lord revealed to him the future of monasticism. The saint learned that future monks would not have such zeal in their struggles as the first generation had, and they would not have experienced guides. Prostrating himself upon the ground, Saint Pachomius wept bitterly, calling out to the Lord and imploring mercy for them. He heard a Voice answer, "Pachomius, be mindful of the mercy of God. The monks of the future shall receive a reward, since they too shall have occasion to suffer the life burdensome for the monk."

Toward the end of his life Saint Pachomius fell ill from a pestilence that afflicted the region. His closest disciple, Saint Theodore (May 17), tended to him with filial love. Saint Pachomius died around the year 348 at the age of fifty-three, and was buried on a hill near the monastery.

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**COME AND SEE
CHASTITY, HUMILITY, PATIENCE AND LOVE**

**“Yea, O Lord King, grant me to
see my own failings
and not to condemn my brother,
for blessed art Thou unto the ages
of ages. Amen**

Recently, I was watching videos of some of the questioning that goes on in congress for various reasons. One of the things that I noticed was the repeated tendency to use complex answers and strange arguments and answers to questions. A simple yes or no in response to some questions wasn't given. “Do you believe this (whatever it might be), which needs only a “yes” or “no,” would result in word salad. People would say things like “in my role as an advocate I said ...” . It was entertaining to be sure, but frustrating.

However, we often do the same thing. It isn't uncommon in any discussion to “point the finger” or try to dodge the question. And in our day, it is very easy to do what St. Ephraim illustrates. We “blame” or “condemn the brother (or sister)” rather than recognizing and confessing our own failures.

Sinful humans justify their own sin. You know how it is: we condemn some action in someone else, but justify our own actions which are often similar to what we condemn in others. Look at the news of our day to see what happens. The killing of a group is condemned, but the party calling out the evil says their doing the same thing is OK because they say their reaction is justified. History is full of these stories.

It is so easy to fall into this trap for each of us! We point the finger at someone that we think isn't doing what should be done – but excuse our inactivity in the same situation. Often, we look “out there” and blame others while we haven't begun to do the same thing. Financial shortages? It is “their fault.” Even if

I believe my unwillingness to give is justified.

The repetition and practice of the Prayer of St Ephraim drives these things home. It calls us to confess our own failings. It encourages us to see that our failings and faults are often the cause of various situations.

The Lover of Mankind calls us to see all those around us as brothers and sisters, as He loves all and continually calls them home to His love. Chastity, humility, and love allow us to be joined as the brothers and sisters we are in our simple and honest communication.

Being joined in Christ, we garner the virtues that enable us to face all sorts and conditions of life, even those tough times when we may disagree. Our Faith continually informs us that, “you are my brother you are my sister” whatever the situation we find ourselves in. It is the stuff of life and love in Christ. Even when someone turns from us, we continue to recognize them and pray for them. Our communication can be “yes” or “no”.

The prayer of St. Ephraim isn't complex. Joined together in Christ our God, we can humbly approach those around, loving them even when they don't seem to love us. We can speak the truth in love, trusting because our Lord and King is blessed to the ages of ages. And His love never ends.

**Christ is risen!
Glory to God for All things!**

Ezekiel

*Today a sacred Pascha
has been revealed to
us; a Pascha new and
holy, a Pascha mystical,
a Pascha all-
venerable, Pascha, the
Redeemer Christ himself;
a Pascha that is blameless,
a Pascha that is great,
a Pascha of believers,
a Pascha that has opened
for us the gates of Paradise,
a Pascha that sanctifies
believers all.*

(Paschal Sticheron)

Christ is Risen!

Truly He is Risen!



STS. CONSTANTINE & HELEN GREEK ORTHODOX CHURCH

Wine and Oil

Fish Allowed



May 2024

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 Fr. Achilles Karathanos, Parish Priest

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>5 Holy Pascha <i>Christ is Risen!</i></p> <p>1pm Agape Vespers 2pm Paschal Picnic</p>	<p>6 Bright Monday St. George the Great Martyr 9am Divine Liturgy at Holy Trinity Serbian Orthodox Church</p>	<p>7 Bright Tuesday (no Matins) 10am Divine Liturgy at St. Michael the Archangel Orthodox Church, St. Louis 6pm Vespers (here)</p>	<p>1 Holy Wednesday 9am 9th Hour; 9:30am Liturgy of the Presanctified Gifts 4pm Holy Unction 6:30pm Matins of the Mystical Supper</p>	<p>2 Holy Thursday 10am Vespers Liturgy of the Institution of The Mystical Supper 6pm Matins of the 12 Passion Gospels</p>	<p>3 Holy Friday 10am Royal Hours 3pm Vespers of the Unnailing 6:30pm Matins and Engomia (Lamentations)</p>	<p>4 Holy and Great Saturday 10:30am First Resurrection Liturgy 9pm Reading of Acts 10:30pm Holy Paschal Vigil</p>
<p>12 Thomas Sunday 8:45 Matins 10am Divine Liturgy</p> <p>*Please return your OCMC Boxes by today!</p>	<p>13</p>	<p>14</p> <p>6pm Vespers</p>	<p>15 St. Achilles, Bishop of Larissa; St. Pachomios the Great</p>	<p>16</p>	<p>17</p>	<p>18</p> <p>5pm Great Vespers Holy Confession</p>
<p>19 Sunday of the Myrrhbearing Women 8:45 Matins 10am Divine Liturgy Parish Council Meets</p>	<p>20</p> <p>6:30pm Great Vespers of Sts. Constantine and Helen; light reception</p>	<p>21 God-Crowned Sovereigns and Equal to the Apostles Sts. Constantine and Helen 9am Matins 10am Divine Liturgy</p>	<p>22</p>	<p>23</p>	<p>24</p>	<p>25</p> <p>5pm Great Vespers Holy Confession</p>
<p>26 Sunday of the Paralytic 8:45 Matins 10am Divine Liturgy 100 Year Anniv. Com. Meeting</p>	<p>27 Memorial Day</p>	<p>28</p> <p>6pm Great Vespers</p>	<p>29 Mid-Pentecost 9am Matins 10am Divine Liturgy</p>	<p>30</p>	<p>31</p>	

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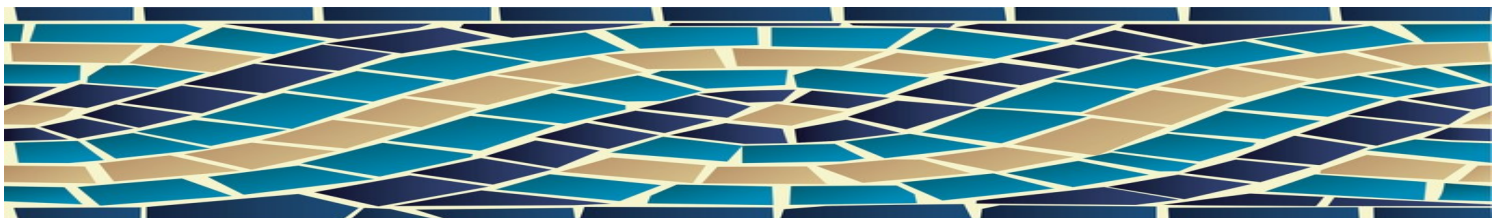
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Thank you!



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