New York, NY - Archbishop Iakovos, 93, spiritual leader of Greek Orthodox Christians in the Western Hemisphere from 1959 to 1996, died on April 10, 2005 at Stamford Hospital, Stamford, CT, from a pulmonary ailment. In announcing the passing of Archbishop Iakovos, His Eminence Archbishop Demetrios of America, Primate of the Greek Orthodox Church in America, issued the following statement:

“I have had the great honor and joy to know Archbishop Iakovos for more than fifty years. He has been a superb Archbishop who offered to the Church an intense, continuous, multifaceted and creative pastoral activity. He has been a true and whole shepherd to his people trying day and night to teach them, to guide them, to comfort them, to encourage them, to edify them in Christ and to lead them as a loving shepherd to the ‘springs of the living waters’ (Rev. 7:17) of faith and life with God.”

The enthronement of Archbishop Iakovos on April 1, 1959 at Holy Trinity Cathedral in New York City, ushered in a new era for Greek Orthodoxy in America. Deeply respected by all religious leaders in the United States when he retired at the age of 85 on July 29, 1996, Archbishop Iakovos offered 37 years of service which were distinguished by his leadership in furthering religious unity, revitalizing Christian worship and championing human and civil rights. He had the courage to walk hand in hand with Dr. Martin Luther King, Jr. in Selma, AL, a historic moment for America which was captured on the cover of LIFE Magazine on March 26, 1965.

Friend to nine United States Presidents, Archbishop Iakovos was the recipient of the Presidential Medal of Freedom bestowed by President Jimmy Carter on June 9, 1980.

A dynamic participant in the contemporary ecumenical movement for Christian unity, he served for nine years as President of the World Council of Churches and piloted Inter-Orthodox, Inter-Christian and Inter-Religious dialogues.

Archbishop Iakovos was an admirable role model for American Greek Orthodox Christians, thoroughly committed to the vital democracy of his adopted country without forfeiting the ageless values of Greek culture or abandoning Greek Orthodoxy’s spiritual and ecclesiastical roots in the Church of Constantinople.
REGULAR WEEKLY SERVICES

Holy Confession
By Appointment

Vespers
Saturday 5:00 PM
(September—May)

Orthros
Sunday 8:30 AM

Divine Liturgy
Sunday 9:45 AM

Sunday School
(September through May)
starts after administration of
Holy Communion

For Weekday Services please check the Calendar of Events included in this bulletin.

Church Staff and Office Hours

Church Office Hours
Mondays             10:00AM-12:30PM, 1:30PM-4:30PM
Tue.—Thurs.     8:00AM-12:30PM, 1:30PM-4:30PM
Rev. Fr. Richard Demetrius Andrews, Presbyter
(651) 222-6220
Email: FatherRick@usa.com
Fiona Eustathiades
Administrative Assistant
(651) 222-6220
Email: fionamaria_1@netzero.com
Jason and Kelly Barbes
Youth Ministers
(612) 926-0281
Email: barbes11@msn.com.
Paul Loudas
Parish Council President
(651) 731-1959
Email: usppl@comcast.net
Reva Adkins
Philoptochos President
(651) 738-1630
Email: rdadkins@comcast.net
Steve Ryan
Sunday School Director
(651) 292-9948
Email: Steve.Ryan@dot.state.mn.us
Barbara Bauman
Choir Director
(651) 415-0556
Anna Christoforides
Greek School Director
(651) 225-8016
Email: annachristoforides@comcast.net
Dan and Jackie Matuska
Glad Tidings Editors
(320) 629-2689
Email: dsmatuska@youbetnet.com jackylm@youbetnet.com

STATEMENT OF METROPOLITAN IAKOVOS OF CHICAGO
ON THE REPOSE OF ARCHBISHOP IAKOVOS (FORMERLY) OF NORTH AND SOUTH AMERICA

With hope and love, our hearts are touched by sorrow with the news of the repose of His Eminence Archbishop Iakovos, the former Archbishop of North and South America, for so long the beloved elder hierarch of the Orthodox faithful of our nation, spiritual father to so many dedicated clergy and hierarchs, and a tireless worker in the vineyard of our Lord Jesus Christ. On behalf of all the faithful of the Holy Metropolis of Chicago, we pray for his everlasting repose where the righteous rest and that his memory be eternal!

We have all been blessed to have been touched by his grand presence as the leader of our Greek Orthodox Archdiocese for thirty-seven years and even in his retirement where his wisdom and devotion continued to inspire the faithful clergy and laity of our nation in service to the Holy Church. As a hierarch of the Church, we personally were blessed to have received our ordination to the rank of bishop on the Feast of the Nativity, 1969, by the hand of Archbishop Iakovos, a gift for which we are forever grateful. We have been honored and privileged to have served him as an assistant bishop, and to have later served with him on the Holy Eparchial Synod when we were elected to serve the Lord’s Flock in the city of Chicago.

Always our inspiration, always the model of spiritual fatherhood, always our guide in the pastoral responsibility for Christian souls, we will always remember his manifold accomplishments that benefited our Mother Church, our Holy Archdiocese and our nation. We will never forget our indebtedness to his persevering love for all of us, and while we mourn his passing, we rejoice that His Eminence Archbishop Iakovos has “passed from death to life,” resting with the saints in the heavenly Kingdom. He has returned to his first and true homeland, and for this we may be comforted knowing that in Christ he continually intercedes on our behalf. Again, may his memory be eternal!

 Miracle Working Kursk Icon

The Miracle Working Kursk Icon visited our parish on Monday, April 11th. Special processions and prayers were done in honor of the Mother of God. Scores of people attended the Great Compline Service and venerated the icon beseeching the intercession of the Virgin Mary and asking Christ for the grace of spiritual and physical healing.

For additional information:
http://www.fatheralexander.org/booklets/english/icon_kursk_e.htm
Dearly Beloved,

Christ is Risen!

The glorious Feast of Feasts and Festival of Festivals once again declares to the entire world the victory of the Light over darkness, of the Lord who is Life over the power of death, of the Lord who is Love, over the darkness that insidiously seeks to separate us from the source of all that is good.

Without any true power over us, the darkness continues to seduce us into giving it our power. It seduces us into believing we can avoid suffering and pain by bringing on death for others or ourselves, that there can be a “good death” (euthanasia). It seduces us into believing that we can decide which lives are worth living, based on our own preferences and convenience: that we have a right to “choose” whether any person should live or die. It seduces us into ignoring the sanctity of all human life, from the mother’s womb to the hospital bed to the prison cell. It seduces us to fearing for our lives and our loved ones.

But, “the Lord is with us, of whom shall we be afraid?” The Light shines even in the darkness, and the “darkness has not overcome it.” Christ the Light of the world, is our proof and certainty of the triumph and sanctity of all human life, for He has risen from the dead, having died for all of us and for our salvation. Our proclaimation of Resurrection in the joyous greeting of Pascha must ring out to the whole world, for by the Cross and the Tomb and Third-Day Rising, the darkness is rendered powerless over our lives if we choose the Light. “Come receive the Light...” We must receive it in our hearts and minds, into our bodies and souls. We must become bearers of this Light, infused with the Light, to be a beacon to a world still confused and frightened by darkness. The Light is our true strength, comfort, hope and love!

We pray that all of the faithful, who have received this Light, Jesus Christ the Risen Lord, will share it with all peoples the world over, to bring them the Good News of the Resurrection and the triumph of the Light over all darkness!

With Paternal Blessings in the Risen Lord,

Metropolitan IAKOVOS of Chicago
Christ is Risen! As we enjoy the sunshine of Spring, I hope that all of you are basking in the light of Jesus Christ our Lord. May the Holy Spirit continue to guide us in righteousness. You may recall in January's Glad Tidings that I outlined some areas for our parish community to work on this Year 2005. At April's parish council meeting, I shared an agenda for a resurrected Welcome and Outreach effort for our church. The Archdiocese's department of Outreach, Mission and Evangelism is producing materials each month that can be good resources for our work. We welcome everyone who is interested in working in this important ministry. Stay tuned for more information and announcements. I share the following information with you to equip yourself for helping us to invigorate our worshipping body towards holiness in the image of God. If you have any questions, please contact parish council president Paul Loudas or myself.

Welcome and Outreach Ministry 2005

Current Activities:
- Guest Book
- Ushering
- Fr. Rick Welcomes Visitors after Liturgy
- Newcomer Sunday in February
- Send welcome packets to new members
- Put Prospective members on mailing list for Glad Tidings
- Random calling to inactive parishioners

Suggestions for Improvement:
- Form/activate committee representing cross section of parish community.
- Specific Usher/Duty to welcome/greet everyone but to encourage newcomers to sign guest book and/or fill out visitor card.
- Set schedule for follow-up contact with visitors to encourage membership if they are interested.
- Set schedule for follow-up contact with new members to ensure integration within community.
- Identify lapsed/inactive members. Contact them by phone and/or personal visit. Determine their needs and if they can be met or not.
- Publicize events and news to media contacts in community.
- Establish neighborhood outreach to open our doors to local residents and encourage them to visit.
- Invite our own neighbors and friends to visit our parish.
- Look for, be open to, explore new mission possibilities.

Kalo Pascha kai Kali Anastasi!
Blessed Pascha and Resurrection!
+Fr. Rick
Memorial Prayers
Memorial Prayers will be held at Roselawn Cemetery on Sunday, May 29th, at 12:30PM. Please submit names of deceased on diptych cards supplied at church.

Metropolis of Chicago Listserver
All parishioners are encouraged to subscribe to the new Metropolis of Chicago listserver to receive news and information about its ministries and activities. To subscribe, send email to listserv@listserv.goarch.org with “subscribe” in the subject line; in the body write “subscribe Chicago <Firstname Lastname>.” Follow the instructions when you receive a confirmation reply. You can unsubscribe at any time.

Bright Tuesday Breakfast
Come join us for Liturgy commemorating our patron, St. George the Trophybearer, and Sts. Raphael, Nicholas and Irene followed by a hearty breakfast. Liturgy is at 9:00 AM and breakfast is at 10:30 AM. Please bring food like bacon, eggs, pancakes, juice, and so forth, to share.

Bible Study
Bible Study will be held on the second Tuesday of each month (next one in May on May 10th) at Fr. Rick and Presvytera Jane's home beginning at 7:00 PM. Things to bring: a bible, a friend, and a yearning for learning.

Youth Ministry Meeting
On May 9th, all Sunday School staff and youth workers are expected to attend the Youth Ministry Meeting. Help plan this year's graduation activities and this summer's Vacation Church School program.

Best Wishes and Prayers
To Richard and Sue Gnetz, who are moving to Las Vegas, Nevada. We will miss them in our community.

Sympathies and Prayers
To Denise Smith and Stephanie Flumerfelt, whose grandmother, Anthoula Boosalis, fell asleep in the Lord April 2nd. Funeral service was at St. Mary Greek Orthodox Church on April 6th. May her memory be eternal!

Items and Donations Needed
The church is in need of Communion Wine, Incense, Olive Oil, Akathistos Service Books, and Compline Service Books. Thank You!

Festal Icons Needed
Mid-Pentecost- Christ in Temple at 12 years old; Sts. Cyril & Methodios (May 11); Glykeria the Martyr (May 13); Andronikos the Apostle (May 17); Nativity of Forerunner (June 24); Synaxis of 12 Apostles (30); Christ Raises Paralytic; Christ meets Samaritan Woman at Well; Christ Heals Man Born Blind; Holy Fathers of 1st Ecumenical Council. Icons are $50 a piece. Use the form below.

May Coffee Hour Schedule

<table>
<thead>
<tr>
<th>Date</th>
<th>Hosts/Events</th>
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<tbody>
<tr>
<td>May 1</td>
<td>Sue and Peter Boosalas, Debra and Ippocratis Vrohides</td>
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<td></td>
<td>(after AGAPE SERVICE)</td>
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<tr>
<td>May 8</td>
<td>Greek School Mother's Day</td>
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<td>May 15</td>
<td>OPEN</td>
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<tr>
<td>May 22</td>
<td>Vicky and Soule Paraschou</td>
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<tr>
<td>May 29</td>
<td>American Legion Hellenic Post 129 Memorial Day (Contact:</td>
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<td></td>
<td>Chris Georgantones)</td>
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The Deadline for the June/July Issue of Glad Tidings is May 10.
On Death
by Metropolitan Anthony of Sourozh

Awareness of the Present

Death is the touchstone of our attitude to life. People who are afraid of death are afraid of life.

Too often we wait until the end of our life to face death, whereas we would have lived quite differently if only we had faced death at the outset.

There is a patristic injunction, constantly repeated over the centuries, that we should be mindful of death throughout our life—not as a condition of gloom or a haunting fear—but as an enhancement of life.

Most of the time we live as though we were writing a draft for the life that we will live later. We are like people who write a rough draft with the intention of making a better copy later. The trouble is the final version never gets written.

“Be mindful of death” means be aware of what you are saying now, doing now, hearing now, enduring now, or receiving now because it may be the last event or experience of your present life.

If only we realized whenever confronted with a person that this might be the last moment either of his life or ours, we would be much more intense, much more attentive to the words we speak and the things we do.

The most important moment in life is the present—it is the only one we have, for the past is gone, the future not yet here. The most important action in this present is to do the right thing. The most important person in life is the person who is with you at this present moment and for who you can either do the right thing or the wrong.

Perceiving the urgency of every moment, there would be no place for words and actions that are meaningless, ambiguous or destructive. Our words and actions would be weighed before they are spoken or performed.

Thus, all life is at every moment an ultimate act because it must stand the test of life and death.

Fear of Death, Longing for Death

Most people might be ready to accept death if they were sure that death would come as sleep, without an intermediate period of fear and uncertainty.

How often do people say, “I wish I were dead.” It is a way of saying, “I wish I could be free of all responsibility either to myself or God or anyone else. I wish I could return to the condition of my early childhood when there was no need for me to live responsibly and I could simply play.” Most of us would prefer to play at living rather than to live committed.

Consequently, there is a fascination in death, seen as a liberation from the burden of responsibility of life. However, in that sense, death must be seen as an adversary. For it is one of the ways in which we are beguiled into turning away from what life offers in terms of a challenge and in terms of relationship. We should not be romantic in our attitude to death.

The saints look at death as gate opening to eternity, enabling them to face the Lord—the fullness of life and life itself.

We must not think of eternal life as something that will come later, as future happiness or future security. The apostles became fearless only when they themselves became—here and now—partakers of eternal life. As long as they had not received the witness of Christ’s resurrection, as long as they had not received the Spirit, the were still afraid and clung in fear to their temporal life.

Death is an Event in Daily Life

Dying, from a practical point of view means to drop out of self-awareness into an oblivion of self. Many people are afraid of this, yet each one of us goes to sleep every evening. Why? Because we trust that the next morning will dawn for us, that sleep is oblivion of self. Many people are afraid of this, yet each one of us goes to sleep every evening. Why? Because we trust that the next morning will dawn for us, that sleep is a temporary experience. In this sense we ourselves face death trustfully and confidently each night.

Romano Guardini pointed out in his book “The Last Things,” that there are several ways of dying in the course of life. In order to mature to the next stage of development, to move from infancy to childhood, youth to adolescence, and adulthood to old age, we must accept that something in us dies. The process of dying in order to live is going on within us all the time. If we become aware of this fact and more actively participate in it, we shall be less afraid of death as an irrevocable loss.

Death To Self

Christ calls us to die to self. What does this mean? It means the acceptance of this progressive dying of things within us until we come to the point that we realize there is within us a real and deep self that belongs to eternity and a superficial self that must be dissolved. We must let go of the superficial self in order to live fully.

Some feel their own existence through asserting themselves and demanding recognition. Others feel it by defending themselves against this kind of regression. We can overcome this type of relating if we believe that we are loved and affirmed by others. We need to be affirmed by our neighbor, by at least one person who says to us, “You matter ultimately to me.”

Gabriel Marcel says, “To tell someone ‘I love you’ is tantamount to saying ‘You shall never die’ meaning ‘I will assert you before the face of God.’”

John the Baptist spoke of himself decreasing in order that the Other might increase (John 3:30). We are called to die progressively so that our neighbor might live.

Death as Enemy and Friend

St. Paul said that man is not created for death, his calling is for eternal life; death is the result of sin in the sense of separation from God, breach with neighbor, loss of contact with the real and deeper self. From that point of view, death is the last enemy that shall be destroyed (1Cor. 15:26).

However, as much as death may be a result of sin and evil, it is not in itself a sin or an evil that necessarily corrupts whoever it touches. Death enables us to break through the vicious circle of endlessness (something different than eternity).

Physical and Spiritual Death

On Pascha night and forty days hence, we sing “Christ is risen from the dead...” Physical death is the separation of the soul from the body. Spiritual death is separation from God. Through Christ’s death on the Cross and descent into Hades (the place where God was not), there is now no place left where God is not.

We still have to undergo a temporary death, what St. Paul describes as “falling asleep” (1Cor. 15:6). However, there is no longer the death which was the terror of mankind, the final dissolution and separation from God.

Facing Death

For some, death is a subject to avoid. Dead people should be committed to the care of undertakers while the living should
turn away from the problem. Many of us are quite ready to think about preparing for the death of others but few are prepared to reflect when their own turn will come. We are all sick with the disease of mortality and therefore all of us must be concerned with preparing for our own death.

Freedom from the Power of Death

How are we to prepare? Those struck with terminal cancer might react with protest and recrimination as they sense the quick and inevitable descent towards death. They may wish to put the breaks on and stop the rush of time.

In death, two elements or powers are in action: Extrinsic—the germs, the virus, the cancer or whatever is seeking to destroy the body. Intrinsic—all the negative attitudes and feelings that suck away vitality from within such as resentment, bitterness, remorse, regrets, lack of peace.

For those facing terminal illness, they must concentrate all their effort in fighting the intrinsic power of death and let the doctors look after the rest.

This process involves an assessment of life that is not easy but we must make the present moment the beginning of God's judgment on ourselves.

Hopefully, if we have made this journey, even as we lie near death, too weak to care for ourselves, we can feel so intensely alive as we have ever felt. Then we have found ourselves at the point of absolute cogency and stability that is free and independent of whatever might happen to our body.

It is Not too Late

When we recall our past, we sometimes remember someone we have harmed but who is now long since dead. There seems as if there is no way of setting things right. Too often we fail to resolve something in our past because we turn in the wrong direction. “God is not the God of the dead, but of the living” (Matt. 22:33). All those who have departed from this life are alive in Him. We for our part, can turn to them for their intercession and forgiveness.

Never should we say that we loved one another in the past tense. The death of the body does not involve a breach in a relationship that was, is and always remains between two people who love each other.

The Seeds we Sow

Death is never the end. The good we have done continues after us and bears fruit in the lives of others. Unfortunately, the corollary is also true: we can also leave a legacy of evil.

On the positive side, consider the effect of the Gospels. There are countless people who have been converted and transformed by reading even a small passage from them.

On the negative side, the 19th century French writer Gobineau wrote some remarkable short stories, but also wrote a miserable little treatise on the inequality of races. It would now be altogether and deservedly forgotten, except for one thing: it was read by Hitler.

Fable by Krylov of murderer and author.

There is a theological point here. Our life does not end conveniently when we die, even on earth. It continues over the centuries through heredity and through the by-products of our existence; and we continue to carry a responsibility for its repercussions.

"YOU SAY," "GOD SAYS" BIBLE VERSES

You say: "It's impossible."
God says: All things are possible. (Luke 18:27)

You say: "I'm too tired."
God says: I will give you rest. (Matthew 11:28-30)

You say: "Nobody really loves me."
God says: I love you. (John 3:16 and John 3:34)

You say: "I can't go on."
God says: My grace is sufficient. (II Corinthians 12:9 and Psalm 91:15)

You say: "I can't figure things out."
God says: I will direct your steps. (Proverbs 3:5-6)

You say: "I can't do it."
God says: You can do all things. (Philippians 4:13)

You say: "I'm not able."
God says: I am able. (II Corinthians 9:8)

You say: "It's not worth it."
God says: It will be worth it. (Roman 8:28)

You say: "I can't forgive myself."
God says: I Forgive you. (I John 1:9 and Romans 8:1)

You say: "I can't manage."
God says: I will supply all your needs. (Philippians 4:19)

You say: "I'm afraid."
God says: I have not given you a spirit of fear. (II Timothy 1:7)

You say: "I'm always worried and frustrated."
God says: Cast all your cares on ME. (I Peter 5:7)

You say: "I don't have enough faith."
God says: I've given everyone a measure of faith. (Romans 12:3)

You say: "I'm not smart enough."
God says: I give you wisdom. (I Corinthians 1:30)

You say: "I feel all alone."
God says: I will never leave you or forsake you. (Hebrews 13:5)
Registry

Births
Basil Elijah, baby born to Vicky and Soule Paraschou. April 5
Joshua, baby boy born to Scott and Michelle Berge. April 13

40 Day Churching
Elaine Hattling with her baby daughter, Emily. April 17

Engagement
Dr. Peter Vellis and Sonia Almeida

Obituary

Jesus Christ, 33, of Nazareth, died Friday on Mount Calvary, also known as Golgotha, the place of the skull. Betrayed by the apostle Judas, Jesus was crucified by the Romans, by order of the Ruler Pontius Pilate. The causes of death were crucifixion, extreme exhaustion, severe torture, and loss of blood.

Jesus Christ, a descendant of Abraham, was a member of the house of David. He was the Son of the late Joseph, a carpenter of Nazareth, and Mary, His devoted Mother. Jesus was born in a stable in the city of Bethlehem, Judea. He is survived by His mother Mary, His faithful Apostles, numerous disciples, and many other followers.

Jesus was self educated and spent most of his adult life working as a Teacher. Jesus also occasionally worked as a Medical Doctor and it is reported that he healed many patients. Up until the time of His death, Jesus was teaching and sharing the Good News, healing the sick, touching the lonely, feeding the hungry, and helping the poor.

Jesus was most noted for telling parables about His Father’s Kingdom and performing miracles, such as feeding over 5,000 people with only five loaves of bread and two fish, and healing a man who was born blind.

On the day before His death, He held a Last Supper celebrating the Passover Feast, at which He foretold His death. The body was quickly buried in a stone grave, which was donated by Joseph of Arimathea, a loyal friend of the family. By order of Pontius Pilate, a boulder was rolled in front of the tomb. Roman soldiers were put on guard.

In lieu of flowers, the family has requested that everyone try to live as Jesus did. Donations may be sent to anyone in need.

However, He is Risen!
Truly He is Risen!

Parishioners Namedays, Birthdays, and Anniversaries

If your name isn’t listed in any of these categories, but should be, please call the church office so it can be added.

Namedays
Many Years! WaqAmia Pokk, !
Ingrid Larson, Irene Loudias, Melanie Loudias, Irene Mihailidis, and Dana Tountas May 5
Presvytera Jane Andrews May 8
Andrea Faches-Chadwick May 17
Costas Aggelidis, Constantine Bowman, Dina Cender, Eleni Christoforides, Dinos Constantine, Constantine Contolatis, Elaine Drivas, Heleny Faltas, Constantine Geankoplis, Leslie Gnetz, Helen Graves, Eleni Hoffhines, Costa Kokkinos, Dina Kontinakis, Ellene Kritikos, Kosta Leaskas, Eleni Margellos, Helen Panayoton, Tina Sageotis, Eleni Sidiropoulou, Helen Speros, Elise Swanson, Helen Swanson, Elena Theros, Dean Tortorelis, Dena Tortorelis, Dean Tsantir, Kostas Tsantir, Elaine Tsepelis, Connie Tzenis, Ellen Vujovich, Deno Wedes, Helen Zubulake

Birthdays
Mark Johnson, Michael Keifer, Michael Rice May 2
Chris Granias, Catherine Kiriakou, Daniel Simon, Sinete Tesfai May 3
Sophia Frances Boosalis May 5
Melina Canas May 6
Jake Mulder May 7
Kara Lake May 8
Nikolas Marazes May 9
Clark Smith May 13
Sophia Demonakos May 15
Sophia Bowman, Anna Miller, Haben Tesfai May 16
Frank Creamer, Panos Delton, Sally Pathos May 17
Stella Hofrenning May 18
Dennis Ehrenberg, Brad Valek May 19
Alexander Dascalos, Thanasi Pappas, Nathan Rice May 20
John Poulos May 21
Keelia Poulos May 22
Veta Normandin, Menia Poulos May 23
Kim Tsoukalas May 24
Betty Assimacopoulos, Antonia Kontenakos, Scott Matuska May 25
George Gounakis, Christ Kontenakos, Vi Rozikes May 26
Katerina Kaniamos, John Larson, Maria Taratsas May 29
Evty Hatjistilianos May 30
Joy Dock, Patricia Nodes, Denise Smith, Naomi Tsantir May 31

Anniversaries
Stephan and Minda Arsenault May 4
Scott and Michelle Berge May 7
Chris and Mary Georgantones, Clark and Denise Smith May 17
Fr. Richard Demetrius and Presvytera Jane Andrews May 18
Aris and Betty Assimacopoulos May 24
Peter and Despie Georgantones, Daniel and Patricia Nodes May 29

Seniors Field Trip
On Thursday, May 5, St Mary’s GOC Seniors invite St George GOC Seniors to a performance of the play “Weekend Comedy” at the Old Log Theatre in Excelsior, leaving from St Mary’s at 10:15AM. $26 per person includes lunch, play, and bus ride. For tickets and information, contact Helen Peters at 612-869-6277.
MEMORIAL DONATION POLICY

First, we extend to you our deep sympathies and prayers as you have lost your loved one who has departed from this life. Our Lord, Jesus Christ, extends the loving arms of His Church to you to embrace and comfort you.

Second, if you need assistance of any kind, please call the priest or the Ladies Philoptochos Society. We will help you in any way we can.

Third, in the event of a person’s death the surviving family members and friends may wish to make donations to the church in the departed loved one’s memory. This is a centuries old tradition well established in the Orthodox Church. Often the family seeks direction to best assess the parish’s need and their own areas of interest.

So that the priest can provide direction to families, the following is a list of possible beneficiaries within the community.

1. Youth Fund
2. Iconostasis Fund
3. Building Improvement Fund
4. Property Acquisition & Development Fund
5. Camp Scholarship Fund

Families must designate funds within three months of funeral date or end of calendar year, whichever comes first. Exceptions will be considered on a case-by-case basis. Memorials without designation will go towards operating revenue.

If the family wishes to designate memorial funds to a project, cause, fund at St. George, other than what is listed above, request must be made in writing and presented to parish council for approval.

If the family wishes to designate memorial funds to an affiliated organization of St. George Church, such as Philoptochos, New Pioneers, or AHEPA, you may give or forward money directly to that organization.

Modified and Approved by parish council on May 13, 2004.
Six centuries before Christ, the religious establishment in Palestine faced a crisis of unimaginable urgency: the Temple—their only strong evidence for the existence of God—had been destroyed by the Gentiles. Worse, God had not intervened—as though God himself had died. Could God exist without a Temple? Could he exist outside of Jerusalem, among the Gentiles? For answers to these questions and more, please mark your calendars and plan to join MNBLS on May 6-7 for a compelling five part lecture series on the book of Ezekiel.

MNBLS is excited to welcome two high powered speakers for this series: the Very Rev. Dr. Paul Tarazi and the Rev. Dr. Harry Pappas. Fr. Paul Tarazi is Professor of Old Testament at St. Vladimir’s Seminary and Holy Cross Greek Orthodox School of Theology. Fr. Harry Pappas is pastor of St. Mary’s Greek Orthodox Church and holds advanced degrees including a Th.M. from Harvard Divinity School and a Ph. D. in Old Testament from Yale University. Don’t miss this important opportunity on May 6-7 to hear these two great lecturers present on the book of Ezekiel. For more information, please visit www.mnbls.org or contact St. Elizabeth Orthodox Mission at (651) 204-2108.

**Location:** Amundson Hall, Room B75

**Friday, May 6th, 7:00 PM – 8:00 PM**
**Background:** Babylonian Exile
**Speaker:** Fr. Harry Pappas

**Friday, May 6th, 8:00 PM – 9:00 PM**
**Destruction and Exile**
**Speaker:** Fr. Paul Tarazi

**Saturday, May 7th, 9:00 AM – 12:00 PM**
**Temple, Scroll and Chariot**
**Speaker:** Fr. Paul Tarazi

**Saturday, May 7th, 2:00 PM – 3:30 PM**
**The Good Shepherd**
**Speaker:** Fr. Paul Tarazi

**Saturday, May 7th, 3:30 PM – 5:00 PM**
**Life Giving Water**
**Speaker:** Fr. Paul Tarazi

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Pan-Orthodox Hearts Night is right around the corner... a great way to celebrate Pascha with everyone!

Friday, May 13 at 7:00 PM  
at St. Mary’s Greek Orthodox Church.

*Hope to see you there. Spread the word!*

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**Family as Church Materials Distributed to Parishes**

Archbishop Demetrios, in his 2004 Clergy-Laity address, designated 2005 as the "Year of the Family."

In accordance with that vision, the Center for Family Care was established and is working to provide resources to parishes to begin, build and expand this ministry. See the insert in this month's Glad Tidings for an outline of ideas.

For more information visit the website: [www.familyaschurch.org](http://www.familyaschurch.org) or email: familycare@goarch.org. We will continue to share these resources in our upcoming Sunday Bulletins and newsletters.
**Graduate Sunday**
Sunday, May 22, is Graduate Sunday. Be there to honor those who are graduating this year.

**Summer Camp Scholarships**
Two scholarships for Summer Church Camp 2005 are open to the Pan-Orthodox community. Awards will be given based on an essay according to a designated theme. Call Jason and Kelly Barbes at 612-202-9429 for more information.

**Hellenic College**
Hellenic College is a Christian Orthodox institution of higher learning. The College educates students in Classics and Greek Studies and in specialized professional fields, with constant teaching of Orthodox Christianity.

Many people transfer to Hellenic while others come right out of high school, allowing our specialized faculty and programs to help them achieve their educational goals. Whatever your particular interests or career objectives may be, Hellenic College has something valuable to offer and we are prepared to help you fulfill your educational needs.

Our School is situated on 52 acres overlooking downtown Boston. This location allows students to live in a peaceful, relaxed environment while still enjoying all that a big city has to offer.

We would very much enjoy showing you in person what Hellenic College has to offer. If you would like to schedule a campus visit or if you have any questions, please feel free to call the Office of Admissions at (617) 850-1260.

Sonia Daly
Director of Admissions
sdaly@hchc.edu

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**AHEPAN NEWS**
**News about AHEPA Chapter #270**

Greetings to all, from the members of Pericles Chapter No. 270. It has been another busy month. We are very excited because we initiated three new members into our Chapter. In April, among other activities, we prepared for the annual fish dinner on Palm Sunday (April 24th) and to host and serve dinner on Wednesday night (April 20th) at the social hall after Presanctified Liturgy.

If you need information about any future events, activities, application for membership, meeting times, or to submit any questions, please contact the Secretary at:

Order of AHEPA  
Pericles Chapter No. 270  
Chapter Secretary  
1111 Summit Avenue  
St. Paul, MN 55105

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**Philoptochos News and Announcements**

All women in the church are encouraged to join Philoptochos, “Friends of the Poor.” Membership is the amount you wish to contribute. All current members please send in your dues as soon as possible to Stella Treiber or Reva Adkins. For more information call Stella at 651-483-3162 or Reva at 651-738-1630.

The next meeting is at St. George Greek Orthodox Church on Tuesday, May 3, 2005 at 6:30 PM.

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<thead>
<tr>
<th>Organization</th>
<th>Amount</th>
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<tr>
<td>Orthodox Christian Mission Center (OCMC)</td>
<td>$400.00</td>
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<tr>
<td>Pascha Gifts</td>
<td>$250.00</td>
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<tr>
<td>Hellenic College</td>
<td>$150.00</td>
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<tr>
<td>International Orthodox Christian Charities (IOCC)</td>
<td>$200.00</td>
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<tr>
<td>National Philoptochos Sisterhood</td>
<td>$100.00</td>
</tr>
</tbody>
</table>
| St. Basil Academy (graduation)        | $50.00  
| **TOTAL**                             | $200.00|
Who are we:
- We are the Church, the Holy Orthodox Church;
- We are not involved in "partisan politics," but we are involved on the political scene;
- We encourage only a peaceful and prayerful presence in front of abortion clinics and denounce the use of violence;
- We are concerned with all issues that attack the sanctity of life from "the womb to the tomb," not only abortion;
- We do not preach and judge, but provide love and compassion to all people;
- We spread the teachings of our Savior and the Church to a torn, hurting, and fallen world;
- We offer adoption referral information;
- We offer crisis center information;
- We supply material assistance to various crisis centers;
- We support needy children in the Holy Land, Eastern Europe, here at home, and elsewhere.

Our Vision
- To present and support the position of the Orthodox Church on matters of the sanctity of human life. Rather than simply being an "anti-abortion" organization, we seek to affirm life by espousing a consistent pro-life ethic.
- To initiate and encourage education and energize action on all issues of sanctity of human life in all Orthodox parishes, regardless of jurisdiction.
- To act as a clearing house for information relating to sanctity of life issues for the Orthodox Christian community.
- To aid and assist all those who wish to establish sanctity of life programs or pro-life groups on a parish, diocesan, or archdiocesan level and to have representatives available to work with those who wish to establish such programs.
- To reiterate and underscore traditional Christian values such as the sanctity of marriage, the blessing of children, the holiness of chastity (both in and out of marriage), the honoring of parents, the love of one's neighbor, and, of course, the sanctity of all human life, regardless of age or condition of health.
- To work in a cooperative spirit with all pro-life organizations, regardless of religious affiliation, providing they espouse a complementary sanctity of life ethic. In this area we serve as a unique witness to the teachings of the early Christian Church.

Church Fathers Speak
On feast days we should exhibit and perform good works, not theatrically, but humbly and unassumingly. These include charity to the poor, feeding the hungry, quenching the thirsty, visiting the sick, consoling the afflicted, and protecting widows and orphans. Unfortunately, he says that during feast days some men give themselves up to drunkenness, debauchery, and prodigality. While some women show off good dresses, paint their lips, nails and faces and so insult their Creator. Instead, give the money you spend to the poor, to orphans and widows that you may find it in heaven.

—Elder Zervakos

Fr. Rick, pictured with Fr. Theodore Poteres on March 25th when 35 children and adults visited from Fr. Ted's parish, Sts. Constantine and Helen Greek Orthodox Church in Merriville, Indiana.
If we include in our Hellenic heritage not only what the Greeks invented but what they adapted from older cultures and transmitted by these diverse routes to our own, we shall find that patrimony in almost every phase of modern life.

Our democracies and our dictatorships alike go back to Greek exemplars; and though the widening breach of states fins evolved a representative system unknown to Hellas, the democratic idea of a government responsible to the governed, of trial by jury, and civil liberties of thought, speech, writing, assemblage, and worship, have been profoundly stimulated by Greek history. These things above all distinguished the Greek from the Oriental, and gave him an independence of spirit and enterprise that made him smile at the obeisances and inertia of the East.

Our schools and universities, our gymnasiums and stadiums, our athletics and Olympic games, trace their lineage to Greece. The theory of eugenic mating, the conception of self-containment and of self-control, the cult of health and natural living, the pagan ideal of a shameless enjoyment of every sense, found their historic formulations in Greece. Christian theology and practice (the very words are Greek) stem in large part from the mystery religions of Greece and Egypt, from Eleusinian, Orphic, and Osiran rites; from Greek doctrines of the divine son dying for mankind and rising from the dead; from Greek rituals of religious procession, ceremonial purification, holy sacrifice, and the sacred common meal; from Greek ideas of hell, demons, purgatory, indulgences, and heaven; and from Stoic and Neo-Platonic theories of the logos, creation, and the final conflagration of the world. Even our superstition is indebted to Greek bogies, witches, curses, omens, and unlucky days. And who could understand English literature or one ode of Keats, without some tincture of Greek mythology?

Our literature could hardly have existed without the Greek tradition. Our alphabet came from Greece through Cumae and Rome; our language is littered with Greek words; our science has forged an international language through Greek terms; our grammar and rhetoric, even the punctuation and paragraphing of this page, are Greek inventions. Our literary genres are Greek—the lyric, the ode, the idyl, the novel, the essay, the oration, the biography, the history, and above all the drama; again nearly all the words are Greek. The terms and forms of modern drama—tragedy, comedy, and pantomime are Greek; and though Elizabethan tragedy is unique, the comic drama has come down almost unchanged from Menander and Philemon through Plautus and Terence, Ben Jonson and Molière. The Greek dramas themselves are among the richest portions of our inheritance.

Nothing else in Greece seems so foreign to us as its music; and yet modern music (until its return to Africa and the Orient) was derived from medieval chants and dances, and these went back in part to Greece. The oratorio and the opera owe something to the Greek choral dance and drama; and the theory of music, so far as we know, was first explored and expounded by the Greeks from Pythagoras to Aristoxenus. Our debt is least in painting; but in the art of fresco a direct line can be traced from Polycletus through Alexandria and Pompeii, Giotto and Michelangelo, to the arresting murals of our own day. The forms and much of the technique of modern sculpture are still Greek, for upon no other art has the Hellenic genius stamped itself so despotically. We are only now freeing ourselves from the fascination of Greek architecture; every city in Europe and America has some temple of commerce or finance whose form or columnar façade came from the shrines of Greek gods. We miss in Greek art the study of character and the portrayal of the soul, and its infatuation with physical beauty and health leaves it less mature than the masculine statuary of Egypt or the profound painting of the Chinese; but the lessons of moderation, purity, and harmony embodied in the sculpture and architecture of the classic age are a precious heirloom for our race.

If Greek civilization seems more akin and "modern" to us now than that of any century before Voltaire, it is because the Hellenic loved reason as much as form, and boldly sought to explain all nature in nature's terms. The liberation of science from theology, and the independent development of scientific research, were parts of the heady adventure of the Greek mind. Greek mathematics laid the foundation of trigonometry and calculus, they began and completed the study of conic sections, and they brought three-dimensional geometry to such relative perfection that it remained as they left it until Descartes and Pascal. Democritus illuminated the whole area of physics and chemistry with his atomic theory. In a mere aside and holiday from abstract studies Archimedes produced enough new mechanisms to place his name with the highest in the records of inventions. Aristarchus anticipated and perhaps inspired Copernicus; and Hipparchus, through Claudius Ptolemy, constructed a system of astronomy which is one of the landmarks in cultural history. Eratosthenes measured the earth and mapped it. Anaxagoras and Empedocles drew the outlines of a theory of evolution. Aristotle and
Theophrastus classified the animal and plant kingdoms, and almost created the sciences of meteorology, zoology, embryology, and botany. Hippocrates freed medicine from mysticism and philosophical theory, and ennobled it with an ethical code; Herophilus and Erasistratus raised anatomy and physiology to a point which, except in Galen, Europe would not reach again till the Renaissance. In the work of these men we breathe the quiet air of reason, always uncertain and unsafe, but cleansed of passion and myth. Perhaps, if we had its masterpieces entire, we should rate Greek science as the most signal intellectual achievement of mankind.

But the lover of philosophy will only reluctantly yield to science and art the supreme places of our Greek heritage. Greek science itself was the child of Greek philosophy—of that reckless challenge to legend, that youthful love of inquiry, which for centuries united science and philosophy in one adventurous quest. Never had men examined nature so critically and yet so affectionately: the Greeks did no dishonor to the world in thinking that it was a cosmos of order and therefore amenable to understanding. They invented logic for the same reason that they made perfect statuary: harmony, unity, proportion, form, in their view, provided both the art of logic and the logic of art. Curious of every fact and every theory, they not only established philosophy as a distinct enterprise of the European mind, but they conceived nearly every system and every hypothesis, and left little to be said on any major problem of our life. Realism and nominalism, idealism and materialism, monotheism, pantheism, and atheism, feminism and communism, the Kantian critique and the Schopenhauerian despair, the primitivism of Rousseau and the immoralism of Nietzsche, the synthesis of Spencer and the psychoanalysis of Freud—all the dreams and wisdom of philosophy are here, in the age and land of its birth. And in Greece men not only talked of philosophy, they lived it; the sage, rather than the warrior or the saint, was the pinnacle of Greek life. Through all the centuries from Thales that exhilarating philosophical bequest has come down to us, inspiring Roman emperors, Christian Fathers, Scholastic theologians, Renaissance heretics, Cambridge Platonists, the rebels of the Enlightenment, and the devotees of philosophy today. At this moment thousands of eager spirits are reading Plato, perhaps in every country on earth.

Civilization does not die, it migrates; it changes its habitat and its dress, but it lives on. The decay of one civilization, as of one individual, makes room for the growth of another; life sheds the old skin, and surprises death with fresh youth. Greek civilization is alive; it moves in every breath of mind that we breathe; so much of it remains that none of us in one lifetime could absorb it all. We know its defects--its insane and pitiless wars, its stagnant slavery, its subjection of women, its lack of moral restraint, its corrupt individualism, its tragic failure to unite liberty with order and peace. But those who cherish freedom, reason, and beauty will not linger over these blemishes. They will hear behind the turmoil of political history the voices of Solon and Socrates, of Plato and Euripides, of Pheidias and Praxiteles, of Epicurus and Archimedes; they will be grateful for the existence of such men, and will seek their company across alien centuries. They will think of Greece as the bright morning of that Western civilization which, with all its kindred faults, is our nourishment and our life.

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### 2002 Survey of Philanthropic Ministries in Parishes Published

A copy of this survey is available in the church office along with a general booklet on Philanthropic Ministries. A summary list of possible ministries is included here. Ones with an asterisk (*) indicate an organized ministry in (or directly supported by) our parish of St. George. For more information check the website: www.philanthropy.goarch.org.

- Feeding the hungry and destitute*
- Assistance for the divorced and widowed
- Assistance to the homeless/needy
- Prison ministry*
- Visits to hospitals, nursing homes, etc.*
- Substance abuse programs
- Medical assistance programs
- Assistance to people with HIV/AIDS
- Elderly ministry
- People who are blind
- People with physical disabilities
- People who are mentally challenged
- People afflicted with a debilitating/chronic disease
- People who are terminally ill (hospice)
- Support groups (such as grief, etc.)
- Provide housing/support for out-of-town hospital patients and their families
- Environmental awareness
- Parish nurse
### May 2005

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<td>9:00 AM DIVINE LITURGY in Eau Claire, WI</td>
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<td>11:00 AM AGAPE VESPERS</td>
<td>STS. RAPHAEL, NICHOLAS, AND IRENE (ST. GEORGE OBSERVED)</td>
<td>9:00 AM DIVINE LITURGY</td>
<td>ST. IRENE 9:00 AM DIVINE LITURGY</td>
<td>9:00 AM—9:00 PM Minnesota Bible Lecture Series (MNBL)</td>
<td>5:00 PM VESPERS 5:00 PM CRTL Radio Program</td>
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<td>10:00 AM Bright Week Breakfast</td>
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<td>ANTI-PASCHA THOMAS SUNDAY</td>
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<td>3RD SUNDAY OF PASCHA MYRRHBEARERS</td>
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<td>4RD SUNDAY OF PASCHA PARALYTIC</td>
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<td>7:00 AM AHEPA and Daughters</td>
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**BRIGHT WEEK—RENEWAL WEEK—NO FASTING**

**Coming up in June...**

- Wednesday, June 8: Apodosis of Pascha
- Thursday, June 9: Ascension
- Monday, June 13: Loaves and Fishes
- Sunday, June 19: Pentecost
- Friday, June 24: Nativity of Forerunner
- Sunday, June 26: Summer Camp
- Wednesday, June 29: All Saints
- Thursday, June 30: Sts. Peter and Paul
- Holy Apostles

St. George Greek Orthodox Church, 1111 Summit Avenue, St. Paul, MN 55105

Rev. Father Richard Demetrius Andrews -- Phone: (651) 222-6220 -- www.stgeorgegoc.org
<table>
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<th>Date</th>
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<tr>
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<td>ST. IRENE</td>
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<td>SATURDAY, MAY 7</td>
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<td>SERVICE IN EAU CLAIRE, WI</td>
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<td>SATURDAY, MAY 21</td>
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<td>STS. CONSTANTINE AND HELEN</td>
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<tr>
<td>WEDNESDAY, MAY 25</td>
<td>9:00 AM</td>
<td>DIVINE LITURGY</td>
<td>MID-PENTECOST</td>
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</table>

Christ is Risen! Truly He is Risen!
Wqístár Ám–ståg! Akghör Ám–ståg!