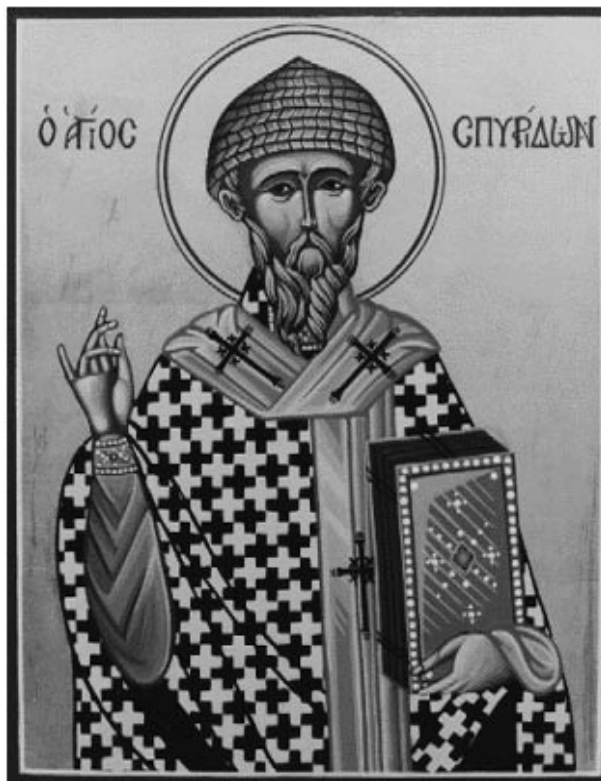

THE SAINT SPYRIDON VOICE
MARCH 2016



Saint Spyridon Greek Orthodox Church
P.O. Box 427
Newport, RI 02840
tel: (401) 846-0555, fax: (401) 841-0960
www.stspyridonchurch.org



SAINT SPYRIDON GREEK ORTHODOX CHURCH
www.stspyridonchurch.org

Reverend Fr John Afendoulis
frjohnafendoulis@gmail.com, (909) 354-2900

Office Hours

Priest: Weekly office hours TBD. ; For emergencies, call 909-354-2900 (cell)
 Church secretary, Ellen Anagnostos: Tuesday & Thursday, 9 a.m.—1 p.m.

Parish Council President: Zoe Adamedes

Chanters: George Spiratos

Basile Panoutsopoulos

Choir Director: Nicholas Gvosdev

Organist: Jane Iandolo

Religious Education: Marianne Menas

Stewardship: TBD

Philoptochos President: Zinovia Canale

Acolytes: Theodore Panoutsopoulos

JOY Advisor: Sandy Giannopoulos

Soup Kitchen: Sofi Cofield, Rose Apostal,
and Jane Iandolo

Goya Advisor: TBD

Eleni Anagnostopoulos

Loula Eliopoulos

Thanasi Stefanopoulos

Basile Panoutsopoulos

VOICE: Aliko Cooper

(alikooper@yahoo.com)

Affiliated Organizations

AHEPA President: Michael Sisak

Daughters of Penelope President:

Ellen Anagnostos

Island of Skiathos Organization:

Christina Logothets

Greek School:

SERVICE TIMES

Sunday Winter Hours

Orthros 9:00 a.m.

Divine Liturgy 10:00 a.m.

Weekday Festal Celebrations:

Vespers—7 p.m.*

Orthros—9 a.m.

Divine Liturgy—10 a.m.

* Note: Holy Confession is available by appointment.

FROM THE PASTOR'S DESK

WELCOME FR JOHN AND FAMILY!

We are happy to welcome Fr. John Afendoulis and Presvytera Adina as well as their two children, Auxenitios and Orestes, to our beloved St Spyridon Church community. Fr John celebrated his first Liturgy with us alongside Fr George on February 14th.

Fr. John is happy to be here at St Spyridon and would like you to know that you are welcome to contact him any time either on his cell phone, (909) 354-2900, or via email at frjohnafendoulis@gmail.com.

Fr. John looks forward to speaking with all parishioners individually and hopefully within the next few weeks, you will receive a phone call from him to schedule a convenient time to meet and get to know you.

We look forward to many wonderful years together.

ST SPYRIDON'S TO HOST PAN-ORTHODOX "KATANYKTIKO" VESPERS

Our Pan-Orthodox clergy association of Rhode Island and the parishioners will gather for a vespers service where all the Orthodox from the various jurisdictions of Rhode Island will come together in an evening of prayer and lenten reception at 5pm on April 10, 2016 here at our church of St. Spyridon's in Newport.

This is a big honor for our parish and everyone should be excited to participate. We will need Altar Servers (Boys) and the Choir needs to rehearse certain hymns. Additionally, we should show our hospitality by providing a pot-luck lenten reception. The pot-luck should be organized by someone so we do not all bring the same type of dishes. Please see Fr John if any of you are interested in helping out with this wonderful opportunity for our community.

HELLENIC FEST 2016

Due to the in climate weather last month we will be hosting our first meeting for this summers Hellenic Festival. It will be held in the community center at 6:30 pm on Tuesday March 15th. Please remember that this is the churches biggest event of the year and it takes a great deal of help from our community to make it a success. Please make every effort to attend so you can be part of the planning process.

SOUP KITCHEN NEWS

Dear Friends,

Please call or email Sofi Cofield to sign up to help at this month's soup kitchen—this month it is on **Monday, March 14th**— (401 847 8593 / sofikip@aol.com)

Thank you for your help in our Ministry,

St. Spyridon Soup Kitchen Team

Rose Apostal, Elaine Brown, Sofi Cofield , and Jane Iandolo

PHILOPTOCHOS NEWS

High school seniors interested in applying for the Philoptochos Scholarship need to contact Elaine Brown at 849-3480 for an application.

Philoptochos will sponsor the April 11th Soup Kitchen since we had to cancel February's due to inclement weather. More details will follow.

Please contact Loula Eliopoulos at 847-7746 to spread a little sunshine for community members who are ill or otherwise restricted.

As always dues (\$25.00) may be mailed to Ionna Bairos-Moreau at 25 Seafare Lane, Portsmouth , RI.



Apokreatiko Glendi

Pre Lenten Party

Saturday, March 5th, 2016

5:00 pm

St. Spyridon Church Hall

Celebrate the coming of Lent with family and friends in a Joyful relaxing event, full of music, food, fun and dancing



Buffet Dinner at 6:00 pm
Children's Parade 7:00 pm
Dancing and Music until 10:00 pm



For more Information call:
Maria Stefanopoulos-Johnson - 683-5566 or
Despina Haralambidis - 864-1549

THIS EVENT IS SPONSORED BY THE FAMILIES OF THE
NEWPORT HELLENIC DANCERS
"DONATIONS APPRECIATED" WILL SUPPORT THE DANCERS



RELIGIOUS EDUCATION NEWS

PARISH YOUTH PROGRAMS

Recently we have heard from various parents and youth who wish to join in fellowship with their community peers in an organized manner to pursue common interests and activities under the banner of the church.

The community has had a thriving Greek language and culture school for those families and youth who have this interest. Additionally, there is an active Sunday School program for those who attend church, where many of our families register their children.

In addition to the above two active programs that most parishioners are aware of, the church offers various ministries for the youth where they can come together in a more social setting. For the benefit of those families that have inquired and are seeking a more social outlet for their children under the church umbrella, the following ministries are available for you and like minded families to initiate or join:

Orthodox Christian Youth Ministries (per <http://www.goarch.org/archdiocese/departments/youth/ministries>)

1) HOPE Ministry (Holy Orthodox Primary Education) - Kindergarten thru 2nd Grade

- Holy Orthodox Primary Education, or HOPE, ministers to children in Kindergarten through 2nd grade. In smaller parishes, it is sometimes necessary to combine HOPE and JOY groups. If this is the case, it is important to plan age appropriate activities based on the needs of your specific group of young people.

2) JOY Ministry (Junior Orthodox Youth) - 3rd thru 6th Grades

- Junior Orthodox Youth, or JOY, ministers to children in 3rd through 6th grade. The span from 3rd to 6th grade is a large one, and within it there are great variances in maturity. A well balanced JOY Ministry program will provide activities that meet the needs of all children in the ministry.

3) GOYA Ministry (Greek Orthodox Youth of America) - Ages 13 to 18

- The Greek Orthodox Youth of America, or GOYA, ministers to young people ages 13-18. Teenagers should be in sixth/seventh through twelfth grades to participate, depending on the how junior high/middle school is structured within your area. It is recommended that GOYA ministry be divided into two distinct groups, the middle school GOYA ministry and the high school GOYA ministry. Since GOYA is ministry of the church, the orientation and implementation of the program should reflect the Orthodox Christian Faith, Tradition and Life.

4) Young Adult Ministry - Ages 18 to 35

- Young Adult Ministry ministers to young adults of the Greek Orthodox Archdiocese of America, ages 18 to 35 years old. There are many groups that fall within this category, including college-aged students, young professionals, young couples, etc. Each individual Young Adult Ministry should strive to minister to all young adults in the community as they transition through different life stages. Depending on the demographics of the community, it may be appropriate to provide ministry in separate groups (OCF, young professionals, etc.).

To get your children and youth involved or to volunteer your time.....

The existing church ministries are listed on the inside cover of the monthly newsletters. If you would like to become involved, please look for the current parish contact for the age appropriate group and let them know of your interest so they can share their yearly schedule of events with you.

If the ministry you are interested in is not listed, or if there is not a current parish contact listed, then please communicate your interests to any Parish Council member or the parish priest so that your interest can be presented at the next Parish Council meeting for action!

YOUTH MOVIE NIGHT

The Newport Hellenic Dancers will be hosting a Movie Night for the youth of St Spyridon church.

Date: Monday, February 15th

Time: 4:00-8:00

Where: St. Spyridon's Church Hall

More information to come.

Please save the date and plan to join us!



FEBRUARY 2016

Sunday Winter

SUN	MON	TUE	WED	TH
	1. Forefeast of the Presentation	<u>2.Presentation of our Lord to Temple</u> <u>Office Hours</u> 7:00 p.m.PC Mtg	3. Symeon & Anna	4. Isidore of Nicholas Co <u>Office H</u>
<u>7. 16 Sun.Matthew</u> Orthros. 9:00 a.m. Div. Lit. 10:00 a.m. Sun.Sch/Fellowship	8. Theodore General Zechariah Prophet <u>Soup kitchen</u>	9. Nicephoros of Antioch <u>Office Hours</u>	10. St. Haralambos Anastasuos of Consta	11. Vlassio Theodora Er <u>Office H</u>
<u>14. Sunday of the Cananite Woman</u> Orthros: 9:00 a.m. Div. Lit. 10:00 a.m. Fellowship	15. President's Day Onesimos of the 70 Anthimos the Elder of Chios	16 Pamphilos and Companions. Flavianos of Constantinople <u>Office Hours</u>	17. Theodore of Tyro. Mariamne sister of Apostle Philip	18. Leo, Pop Agapetus Co <u>Office H</u>
<u>21. Sunday of the Publican&Pharisee</u> <u>Triodion Begins.</u> Orthros. 9:00 a.m. Div.Lit.10:00 a.m. Sun.Sch./Fellowship	22. Relics of Martyrs in Eugenios Thalasio/Baradotus	23. Polycarp of Smyrna Proterios of Alexandria <u>Office Hours</u>	24. 1st & 2nd Finding head of St. John Bapt. Erasimos of Kiev Caves	25. Tarasios Constantino Reginos Bis Skopelos <u>Office H</u>
<u>28. Sunday of the Prodigal Son</u> Orthros. 9:00 a.m. Div. Lit. 10:00 a.m. SunSch/Fellowship	29. St. John Cassian the Confessor			

Pr Hours: Orthros: 9 a.m. Divine Liturgy: 10 a.m.

	FRI	SAT.
Pelusion Confessor Hours.	5. Agatha Martyr Polyeuktos of Constantinople	6. St. Photios Patriarch Of Constantinople
s Martyr mpres Hours	12. Meletios of Antioch Antonius of Constant	13. Martinianos the Righteous Aquila and Priscilla Apostles
e of Rome onfessor Hours	19. Philemon, Archippos of the 70 Apostles	20. Leo B. of Catania Agathon Pope, Rome
Patria of ple hop of Hours	26. Porphyrios of Gaza Photini the Samaritan	27. Prokopios the Confessor Raphael

Upcoming Events

February 2nd—Parish Council Meeting,
7 p.m.

February 9th—Hellenic Fest Meeting,
Church Hall, 6:30pm

February 14th—No Sunday School

February 21st—Lecture by Fr Elie
Estephan at St Mary’s Church in
Pawtucket

February 28th—Metropolis Camp of
Boston comes to talk to kids about
camp, during Sunday School for kids,
downstairs after Liturgy for parents

Regular Events

Religious Education—Sundays,
immediately after Holy Communion

Children’s Greek School—
Monday-Thursday, 4-6 p.m.

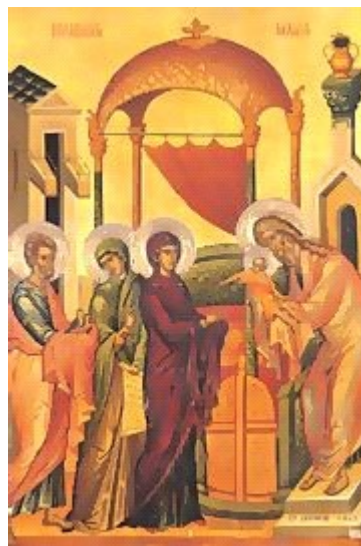
Adult Greek School—
Contact Basile Panoutsopoulos

THE FEAST OF THE PRESENTATION OF THE LORD IN THE TEMPLE, FEBRUARY 2

Forty days after Christ was born he was presented to God in the Jerusalem Temple according to the Mosaic Law. At this time as well his mother underwent the ritual purification and offered the sacrifices as prescribed in the Law. Thus, forty days after Christmas, on the second February, the Church celebrates the feast of the presentation called the Meeting (or Presentation or Reception) of the Lord.

The meeting of Christ by the elder Simeon and the prophetess Anna (Luke 2:2-36) is the main event of the feast of Christ's presentation in the Temple. It was "revealed to Simeon by the Holy Spirit that he would not see death before he had seen the Lord's Christ" (Luke 2:26), and inspired by the same Spirit, he came to the Temple where he 'met' the new-born Messiah, took him in his arms and said the words which are now chanted each evening at the end of the Orthodox Vesper service.

Lord, now lettest Thou Thy servant depart in peace, according to Thy Word; for mine eyes have seen Thy salvation which Thou hast prepared in the presence of all peoples, a light for the revelation to the Gentiles and for glory to Thy people Israel. (Luke 2:29-32)



At this time as well Simeon predicted that Jesus would be the "sign which is spoken against" and that he would cause "the fall and the rising of many in Israel." He also foretold Mary's sufferings because of her son. (Luke 22:34,35) Anna also was present and, giving thanks to God "she spoke of Jesus to all who were looking for the redemption of Jerusalem" (Luke 2.33). In the service of the feast of the Meeting of the Lord, the fact emphasized is that Christ, the Son and Word of God through whom the world was created now is held as an infant in Simeon's hands; this same Son of God, the Giver of the Law, now himself fulfills the Law, carried in arms as a human child.

THE HOLY HIEROMARTYR HARALAMBOS, FEBRUARY 10

This Saint was a priest of the Christians in Magnesia, the foremost city of Thessaly, in the diocese having the same name. His name *Χαράλαμπος* means *joyful light* in Greek. He contested during the reign of Alexander Severus (222-235), when Lucian was Proconsul of Magnesia. At the time of his martyrdom the Saint was 103 years of age.

St. Haralambos is commemorated on February 10th, with the exception when this date falls on the Saturday of the Souls preceding Lent or on Clean Monday (the first day of Lent), in which case the feast is celebrated on February 9th.

Apolytikion in the Fourth Tone

O wise Haralambos, you were proven an unshakable pillar of the Church of Christ; an ever-shining lamp of the universe. You shone in the world by your martyrdom. You delivered us from the moonless night of idolatry O blessed one. Wherefore, boldly intercede to Christ that we may be saved.

Kontakion in the Fourth Tone

O Priest-martyr, athlete, champion Haralambos, your relics are a priceless treasure of the Church. Wherefore she rejoices, glorifying the Creator.



SERVICE CANCELLATIONS

As we do each winter, service cancellations on bad weather days will be announced on the church's voicemail system. Simply call the church at 846-0555, and select #4 on the main menu: "Service Cancellations". Make sure to check before departing for church, since the decision to cancel is usually made in the morning, or late afternoon for evening services.

THE HEALING POWER OF FORGIVENESS

Forgiveness is a very desirable quality, but we often misunderstand what it means. Forgiveness means finally seeing that the other person was not really responsible for what we thought came from them. Sometimes we tend to force ourselves to forgive, thinking that we are being spiritual or loving, or simply in a veiled attempt to avoid pain. We continue to believe that the other person is responsible for what has happened to us, but now we have pardoned them for their behavior. Such “forgiveness” is intellectual, false, and self-deceptive. It can even inflate the ego because we think that we are generous enough to forgive.

True forgiveness means understanding that the original blame was wrong; it is not the granting of a pardon for what we mistakenly believe that someone has done to us. Often we do not want to let go of blame because of nothing more than pride. Unconsciously we understand the truth that we are responsible for our own experience. The conscious ego, however, wants to blame because it is defending itself. It does not want to feel that it could be foolish or stupid enough to do harm to itself. The nature of the ego, and that of highly egocentric people in particular, is always to be right, and blame is usually how self-righteousness is maintained.

True forgiveness breaks all bounds of repression and depression, liberating the soul from bondage to the past. It is the essence of psychotherapy and psychic healing. As human beings all our limitations arise from our psychic wounding. This wound has been either intentional or accidental, but it drains our vitality. In fact, if it has been egregious enough, it runs our whole life and ruins it. We are creatures designed to absorb and transmit love, and when an unloving act is foisted on us, when someone or something else casts a shadow on our capacity to love, we bleed.

Our society sends its broken souls to places of desolation where the wounded gather, to ghettos, prisons, war zones, refugee camps, asylums and the like. Those who regain their capacity to love will emerge from these places of grief. Those who remain bitter will forever be incarcerated in them, whether or not they have been physically freed. Those who are whole and well are dedicated to their capacity to love. They cannot kill, hurt, injure or maim another because they have not lost the capacity to see themselves as other. They have empathy. Ideals do not sway them to injure others, no matter how vaulted the traditions in which those ideals are espoused. No ideal transcends their ideal to be of love and service to their brethren.

The cure for overcoming psychic wounding is to forgive. When we forgive, we pardon; we express love and mercy; and we liberate our own kindness. When we forgive, our sense of revenge and avoidance-related motives subside, and our motivations toward benevolence and goodwill increase and re-emerge to restore community with the offender. When you forgive, you give forth your power of love to heal.

In the Lord’s Prayer, a particular petition is highlighted: “And forgive us our trespasses as we forgive those who trespass against us.” (Matt 6:12). Thus we are directed by Christ to pray for the Father’s forgiveness of all, and for all of us to forgive one another. Although God’s forgiveness is primary, Christ clearly teaches us that there is a reciprocal relationship between divine and human forgiveness. Immediately following the Lord’s Prayer, Christ tells us the following: “For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.” (Matt 6:14-15). Once again, there is an insistence upon mutual forgiveness between people as a precondition of God’s forgiveness.

The moral action of the faithful, when they forgive others their trespasses, is bound with the love of God; not to forgive others is to willfully alienate ourselves from the forgiveness of God. It

isn't that God forgives on an exchange basis. Our forgiveness of others is not merely a condition of God's forgiveness of us. Rather it is a condition of our ability to receive the forgiveness of God. Thus it remains possible to surround one's soul with and unforgiving spirit and to completely block the forgiving mercy of God. A wrong spirit toward another person may or may not hurt that person, but it is certain to destroy one's own soul.

The words "forgiving" and "forgiven" are inseparable twins. They go together. They are never separated. While hanging on the Cross, Christ prayed, "Father, forgive them, for they know not what they do." (Luke 23:34). Often what we deplore is the innocent act of some person. But for us there is an even more important reason for not holding a grudge: "for we know not." If we understood the person, usually our judgments would not be so harsh.

In the sermon on the Plain, Christ said, "Therefore, be merciful also as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven." (Luke 6:36-37). By definition, human judgment precludes mercy. Condemnation causes us to depart from mercy. Forgiveness can only come out of a heart of mercy. In the Sermon on the Mount, Christ provided us with the Beatitudes, among which he said, "Blessed are the merciful, for they shall obtain mercy." (Matt 5:7). Mercy is love set in motion, love expressed in action. God's loving kindness, His mercy in taking our sufferings upon Himself in order to grant us His Kingdom, sets us free from captivity to the evil one. In view of God's loving kindness, we in turn are to be merciful to all others.

Among the eight Beatitudes, the keys to God's Kingdom, this one is the most appealing, the most important, and the most difficult. It is the most appealing because mercy brings to mind kindness, unselfish service, and good will. We may shrink from the justice of God, but we pray for His mercy. It is the most important, for without mercy all of us are without hope. All of us have sinned and come short of God's glory. The only prayer we can pray is that of the Publican, his eyes lowered, and beating his breast saying "God, be merciful to me a sinner." (Luke 18:13). It is the most difficult as the key to God's mercy toward ourselves is the mercy that we have towards others. If we are not merciful, then we are blocking God's mercy out of our own lives.

The summation of the Gospel of Christ, the Lord's Prayer, ends with the command of mutual forgiveness. This command is most significant for our spiritual health, for the health of our marriages and families, and for that of our communities. The first step to the reconciliation of differences is that of mutual forgiveness. Without forgiving, forgiveness cannot be obtained. Be merciful, and you shall obtain mercy. When Christ uttered the word, "Forgive," the circle of God's love and approval became large enough to include all others. The thief on the cross near by stepped inside that circle with Him and in so doing entered Paradise. The circle reaches to our own feet. To stay outside is to know hate, revenge, and destruction. To step inside is to know God's healing love and to eternally possess His Kingdom. The step into the circle is the step to mercy. "Blessed are the merciful, for they shall obtain mercy."

+ Rev. Dr. Emanuel S. Chris, M.D., M.Div.

SOME THINGS YOU SHOULD KNOW WHILE IN CHURCH

by Father David Barr (edited)

Entering the Church (Late)

The time to arrive at church is before the service starts, but for some unknown reason, it has become the custom or rather the bad habit for some to come to church late. If you arrive after the Divine Liturgy begins, try to enter the church quietly and observe what is happening. If the Epistle or Gospel is being read or the Little or Great Entrance is taking place, wait until it is finished to quickly find a seat. If Father is giving the sermon, stay in the back until he has concluded. If in doubt, check with one of the ushers to see if it is a good time to seat yourself. Try not to interrupt the Liturgy when you enter. By the way, the best way to avoid this is to arrive on time - then you don't have to wonder if it's okay to come in or not.

Lighting Candles

Lighting candles is an important part of Orthodox worship. We light them as we pray, making an offering to accompany our prayers. Orthodox typically light candles when coming into the church - and that is usually the best time to light them, but there are times when candles should not be lit. It is not proper to light candles during the Epistle or Gospel readings, during the Little or Great Entrance.

Standing vs. Sitting

The traditional posture for prayer and worship in the Orthodox Church has been to stand. In the Orthodox "old countries", there are usually no pews in the churches. Chairs or benches on the side walls are usually reserved for the elderly and infirm. In North America, we have tended to build our churches with pews, and since we have them, we need to figure out when we may sit and when we should stand. First of all, it is fully acceptable (even preferable) to stand for the entire service. If you prefer this, it would be better to find a place closer to the back or side of the church so as not to stand out or block someone's view. When should you definitely stand? Always during the Gospel reading, the Little and Great Entrances, the Anaphora, the distribution of Holy Communion, whenever the priest gives a blessing, and the Dismissal. When in doubt, stand. It is never wrong to stand in church.

Crossing those Legs?

In some Orthodox cultures, crossing one's legs is taboo and considered to be very disrespectful. In our North American culture, while there are no real taboos concerning crossing one's legs, we tend to cross our legs to get comfortable while sitting. Should we cross our legs in church? No. Not because it is "wrong" to ever cross legs, but rather because it is too casual and too relaxed for being in church. Just think about it, when you get settled in your favorite chair at home, you lean back, cross your legs, and then your mind can wander anywhere it wants to. Remember that sitting in church is a concession, not the normative way of prayer. You surely don't want to get too relaxed and let your mind wander off too much. In fact, when you do sit in church, you should sit attentively and not too comfortably. Cross yourself with your fingers and hand - but don't cross your legs!

In and Out

In and out? It's a hamburger place in LA, but shouldn't be the traffic pattern by the back door during services. On some Sundays, it almost seems like we have a revolving door in the back of the church and it is used by both children and adults. You shouldn't need to get a drink of water during the service (especially if you are taking Communion!). Don't come to church to go to the fellowship hall - come to pray. Taking restless little ones out is a different matter. If a child is disruptive, take him/her quickly and quietly out of church, just long enough to settle him down, then return to Liturgy. Follow the rules for entering late: not during readings, sermons, or Entrances.

Blot that Lipstick!

Have you ever looked at an icon in just the right light and seen the lip prints all over it? It's disgusting, isn't it? In fact, it's downright gross. Lipstick may look fine on lips, but it looks horrible on icons, crosses, the Communion spoon and the priest's or bishop's hand. What is the answer? If you really need to wear lipstick to church, do so ever so lightly, or blot your lips well before venerating an icon, taking Communion, or kissing the cross or the priest's or bishop's hand. Even better, wait until after church to put it on. After all, God is not impressed with how attractive you look externally - your makeup or clothing - but how attractive you are internally, your adornment with good works and piety.

Venerating Icons

When you enter the church, it is traditional to venerate the icons. Usually there are icons at the entrance to the church and many churches have icon stands in the front as well. When venerating (kissing) and icon, pay attention to where you kiss. It is not proper to kiss an icon in the face. You wouldn't go up and kiss the Lord or His mother on the lips, would you? You would kiss their hand, and only if they invited you would you even dare to kiss them on the cheek. Pay attention to what you are doing. When you approach an icon to venerate it, kiss the gospel, scroll, or hand cross in the hand of the person in the icon, or kiss the hand or foot of the person depicted. As you venerate the icon, show proper respect to the person depicted in the icon - the same respect you would show the person by venerating him or her in an appropriate place. And remember, blot off your lipstick before kissing.

Talking during Church

Isn't it great to come to church and see friends and family members? But wait until coffee hour to say "Hi" to them. It just isn't appropriate to greet people and have a conversation with them during the services. Besides being disrespectful towards God, it is rude towards the other people in the church who are trying to worship. Talk to God while in church through your prayers, hymns, and thanksgiving, and to your friends in the hall afterwards.

Sunday Dress

Remember the time when people put on their "Sunday best" to go to church? In fact, dress clothes were often referred to as Sunday clothes. In some parts of the country, this is not common today. In fact, all too often, dress in church has become too casual. In all areas of our lives, we should offer Christ our best. And the same is true of our dress. We should offer Christ our 'Sunday best', not our everyday or common wear. And we should dress modestly, not in a flashy way that would bring attention to ourselves. Our dress should always be becoming of a Christian - especially at church. Here are some specific guidelines we use in our parishes:

Children

Only young children (under 10) should wear shorts to church - and then only dress shorts. Athletic shorts, cut-offs, and spandex shorts are never appropriate church wear (for children or adults!). Shoes or sandals should be clean and tied. No one should wear T-shirts with any kind of writing on them ("This Bud's for You!" is definitely out).

Women

Dresses should be modest. No tank tops or dresses with only straps at the shoulders, no short skirts (mini-skirts), and no skin-tight dresses. Dresses should have backs and not be cut low in the front. If women wear pants to church, they should be dress pants (not jeans, leggings, etc.). Shorts of any type are not appropriate for church.

Men

Men should also dress modestly. While coat and tie are not mandatory, shirts should have collars and be buttoned to the collar (the collar button may be left undone, but two or three buttons undone

is inappropriate). Slacks should be cleaned and pressed. Jeans (of any color) are usually too casual for church, especially ones with patches or holes. Again, shorts are not appropriate church wear.

If you're going somewhere after church where you need to dress casually, bring a change of clothing with you and change after coffee hour. Remember, use your best judgment and good taste when dressing for church. After all, you don't go to be seen by others - you go to meet and worship God.

To Cross or Not To Cross

Anyone who has looked around on a Sunday morning will notice that different people cross themselves at different times (and sometimes in different ways). To a certain extent, when to cross oneself is according to personal piety and not an issue of dogma. But there are times when it is specifically proper to cross yourself, and times when you should not. Here is a brief list of when to cross and when not to cross:

To Cross

When you hear one of the variations of the phrase, "Father, Son, and Holy Spirit"; at the beginning and end of the liturgical service or your private prayers; entering or exiting the church, or when passing in front of the Holy Altar; before venerating an icon, the cross, or Gospel book.

Not to Cross

When receiving a blessing from a bishop or a priest (kissing the right hand of the bishop or priest is appropriate, but not making the sign of the cross).

Snacks for Children

You can always tell where young children have been sitting in the church. The tell-tale signs are graham cracker crumbs, Cheerios, and animal crackers. Parents often bring snacks and a cup of fruit juice along for children during church. And for young children (0-2 years old), this is fine. But by the time children are 3-4 years old, they should be able to make it through Liturgy without eating anything, and by the time they reach seven, they should begin fasting on Sunday morning for Communion (or at least make an attempt at fasting by cutting back on the amount of breakfast and eating "fasting"-type foods - talk to your priest about this). For those children who get snacks, please don't feed them while in the line for Holy Communion (this applies to holy bread as well). They need to come to Communion without food in their mouths. And one last note: chewing gum during Liturgy is a No-No for everyone!

A Final Thought

North American society in the late 20th century is rather casual in its approach to life. Don't allow this prevailing attitude to enter into your Orthodox Christian piety. There are surely a lot of other areas that could be covered here. Much of church etiquette is based on common sense and showing respect for God and others. Always remember that you are in church to worship God, the Holy Trinity. The priest says, "With the fear of God and faith and love, draw near." Let this be the way you approach all of worship. If you do, you will probably have good church etiquette.

METROPOLIS OF BOSTON CAMP STAFF COMING TO ST. SPYRIDON CHURCH

SUNDAY, FEBRUARY 28th

Staff from our Metropolis camp will come with staff to talk to families about our camp and what it offers. Children in grades 1-12 will have the staff speak to them during Sunday School time downstairs.



Parents will be given a short sermon as well after classes downstairs. Please grab coffee and food and come downstairs to hear what is offered by our diocese.

Bring any questions you have and the staff will answer them.

<p><i>In loving memory of</i> Gredo Vincent Volpicelli</p>	<p>Order of AHEPA Maud Howe Elliott Chapter 245 Daughters of Penelope Ares Chapter 49</p>	<p>Mel's Cafenio 25 Broadway Newport 849-6420</p>
<p><i>In loving memory of</i> Constantine Hologgitas</p>	<p>Aquidneck Pizza Breakfast • Lunch • Dinner 27 Aquidneck Avenue Middletown Take out orders: 849-3356 Daily 7am-12am, Fri & Sat 7am-2am</p>	<p><i>In loving memory of</i> Stelios and Frangoula Christopher</p>
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