

**Recent Fires in California** - A second tray will be passed today, August 12th, to help those whose homes and communities have been destroyed by the fires in California. **Thank you for your support!**

**Greek School Registration** is now open for the Fall, kindergarten - 6th grade. School starts on Saturday, September 8th, 2018. For more information contact church office (773) 334-4515

**Sunday School Registration** It's back to school time for all students in preschool (ages 2+) through high school! We have an exciting year planned with Orthodox education, outreach programs, and lots of fun. Register today on the Church website or in the office. Questions? Contact Tracey Lazos at 773-230-4648 or [sasschicago@gmail.com](mailto:sasschicago@gmail.com)

**Sunday School Teachers Needed:** Are you looking for a way to give back to the community? Do you like spending time with kids, shaping the next generation of Orthodox Christians? Join the St. Andrew's Sunday School staff as a part-time, full-time or substitute teacher. Contact Tracey Lazos at 773-230-4648 or [sasschicago@gmail.com](mailto:sasschicago@gmail.com) for more information or to volunteer.

**St. Andrew's has Graves for Sale** @ Elmwood Cemetery, Section 3B. Please call the church for additional information if you are interested (773) 334-4515



**Backpacks and School Supplies Drive:** You still have time!! Please help the St. Andrew's Women's Philoptochos and Sunday School provide backpacks for elementary, middle and high school students in our local Edgewater and Uptown Community. Please make a monetary donation by August 15th so that we may purchase backpacks and essential school supplies to help them get off to a good start on their first day of school. Suggested donation for a complete backpack with supplies is \$25, however all donations are accepted. Checks should be made payable to St. Andrew's Women's Philoptochos Society (SAWPS). Make a difference in a young person's life! Thank you for your support in this effort!

Saturday: September 1st, October 6th, November 3rd, and December 1st: First Presbyterian Church Soup Kitchen Volunteers Needed: Please send a note to Timi Papas ([timpapa417@yahoo.com](mailto:timpapa417@yahoo.com)) if you are available to participate from: 11:15-12:45. Thank you!!

**Wednesday, August 15TH: Feast Day of Panagia:** Coffee Hour after services, please contact Marilyn Tzakis if you are available to assist with baking and setup.

\*\*\*This is not your YiaYia's Philoptochos!! Stop by and see why!!\*\*\*

**SAVE THE DATE: Friday, August 31st 7:00 pm until...**

Hellena and Jeff Chrones have opened their home to host the women and men of St. Andrew to learn about the 21st Century Philoptochos!! We are all united in faith to aid those less fortunate than ourselves. Please join us for a fun filled evening of cocktails and hors d'oeuvres as we toast in the new ecclesiastical year, September 1st!! This is the place to be, don't miss out on an evening of fellowship and joy!! If you are already a member of Philoptochos, bring your husband, and/or a friend to join in this very special evening! Evite invitations have been sent out, check your email and RSVP!! Invitations are also available at the Philoptochos table!!



*Welcome to Saint Andrew's Greek Orthodox Church*  
*"Proclaiming Orthodoxy Since 1926"*

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Fr. John N. Kalomas – Proistamenos  
Fr. Athanasios Minetos - Associate Priest  
Fr. John Kutulas – In Loving Memory

**SUNDAY, AUGUST 12th, 2018 (11th Sunday of Matthew)**

*STEWARDSHIP QUOTE – A Poor Man Who Forgives Is A Richer Steward Than A Richman Who Possess Everything But Cannot Forgive.*

**MEMORIAL**

Martha Panagos - 1 year

**TRISAGION**

Constance Dina Chrones      George Zaphirios Chrones      Nikolaos Karnezos  
Adamantios Mendonides      Demetra Colovos

**May Their Memory Be Eternal!!!**

**ALTAR STEWARD:** The Chrones Family in loving memory of their parents.

**UPCOMING SERVICES**

**Monday, August 13th, 2018**

Small Paraklesis 7:00 p.m.

**Wednesday, August 15th, 2018**

Assumption

Orthros      9:00 am

Liturgy      10:00 am

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**FOR NON-ORTHODOX CHRISTIANS:** We welcome those Christians not fully united with us. It is a consequence of the sad divisions of Christianity that we cannot extend to you a general invitation to receive Holy Communion. Orthodox Christians believe that the Eucharist is an action of the celebrating community signifying a oneness in faith, life, and worship. Reception of the Eucharist by Christians not fully united with us would imply a oneness which does not yet exist and for which we must all pray. We do however invite you to receive the blessed bread that is given out to all at the end of service. Thank you for coming and worshiping with us.  
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## *Forgiving Others as Christ Forgives Us:*

### *11th Sunday of Matthew*

If you are like me, there are times that you realize that you have wanted for yourself something that you were not willing to give others. It is so easy for us all to fall into the self-centeredness of seeing things only from our own point of view, of focusing on our own needs and desires to the point that we treat others quite poorly and become hypocrites. As we can see from today's gospel text, Jesus Christ addressed this common human failing in a memorable and disturbing parable that applies to us all when we refuse to forgive others.

A servant owed his ruler more money than he could possibly earn in his entire life. When he could not pay, the master was ready to sell him and his entire family in order to cover the debt. But the servant begged for more time to pay, and the master showed mercy even beyond his request. He actually forgave the huge debt; the man owed nothing and he and his family were safe from punishment. How tremendously relieved and grateful the man must have been. Then that same servant found another servant who owed him a much smaller sum of money. Since that man did not have enough to pay the debt, the first servant had him put in prison until he could pay. He refused to show him any mercy at all. When word of his response reached the king, he was furious that the man to whom he had shown such tremendous mercy would not even be patient with his fellow servant. So the king put the first servant in prison until he could pay all that he owed. Jesus Christ concluded this parable with the harsh warning: "So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses." This parable gets our attention because we all find it hard to forgive at least some of the people who have wronged or offended us. Sometimes we enjoy holding grudges against others; perhaps we get a perverse boost to our ego by thinking that we are better than someone else, that we are somehow justified in looking down on them. Sometimes we hate the fact that we hold grudges. We may not want to remember bad things about other people, but unpleasant memories play over and over in our minds and we feel powerless to stop them. Like everything else in the Christian life, forgiveness is a journey, a process of growth as we share more fully in the life of Christ by the power of the Holy Spirit. Notice that the Lord concluded the parable by saying that we must forgive our brothers from our hearts, from the depths of our souls. Though it may be a necessary first step, it is not enough simply to put on a good face and stop saying angry words and behaving badly toward someone who has

wronged us. The goal is to be fully reconciled with them, to forgive and forget, to show them the same love and mercy that the Lord has shown to us with a pure and whole heart. Even as we always want God to forgive us when we sin, there is no limit to the forgiving, reconciling love that He calls us to give our enemies. When St. Peter asked how many times he was to forgive his brother who sinned against him, maybe seven times, Christ said, no, 'seventy times seven.' In other words, we should always forgive; there is never a point where the Christian becomes justified in judging, condemning, and refusing to show mercy. Surely, we all have a long way to go in fulfilling that commandment.

In order not to give up and despair about our struggle to forgive others, we have to remember what it means to be in Christ. Most fundamentally, to be a Christian means to participate personally in the life of the Holy Trinity by grace. Jesus Christ bring us into eternal life such that we partake in His victory over sin and death. The holiness, mercy, and love of the Lord become active in us, become characteristic of us as unique persons, as we share more fully in His life. The more we find healing and transformation in Him, the more we will extend His forgiveness to those who have wronged us. If we refuse to do so, however, we refuse Christ and refuse to participate in His mercy. When we refuse Him, we condemn only ourselves. In moments of anger and pain, it is usually much easier to judge, hate, and condemn than to love and forgive. Ever since the fall of Adam and Eve, we human beings have distorted our relationships with one another, allowing fear, judgment, and insecurity to divide us. Early in the book of Genesis, their descendent Lamech brags that he will avenge himself seventy-seven fold. In other words, he was like a mobster or a terrorist who loved to shed blood and never showed mercy to anyone. While our desire for revenge surely does not go as far as that, we do find it almost impossible to forgive seventy times seven as Christ forgives us. Like any other area of weakness in the Christian life, our struggle to forgive must begin with an honest acknowledgement before God that we hold a grudge against someone else, that we have not forgiven that person. Even as we ask for God's forgiveness, we should ask for His help in being reconciled and forgiving completely whatever wrong has been done. We must also pray for those who have offended us, asking God's blessings on them. And when we are tempted to remember what they have done or to judge them, we must immediately turn our attention to the Jesus Prayer and remembrance of our own need for mercy and forgiveness from the Lord and from those whom we have offended throughout the course of our lives. We need to recognize

that we are not the blameless judges of others, but those who stand in constant need of grace, mercy, and healing together with those who have wronged us. It is a long struggle, but if we consistently turn away from unholy thoughts, we know that they will lose their power over us. "Resist the devil and he will flee from you." (James 4:7) The less attention we give to our temptations, the more they will diminish. Overtime, we will grow in forgiveness from our hearts and learn to replace grudges and resentment with love, to be at peace with our enemies, as much as it depends on us. The challenge is greater, of course, if the others involved in these relationships continue offending us and acting like our enemies. Many would tell us that we are fools to keep forgiving someone a second, third, or fourth time. But remember what the one who told us to forgive seventy-times seven said from the cross, "Father, forgive them for they know not what they do." There is no limit to the forgiving love of Jesus Christ. And if we are in Him, there can be no limit on our forgiveness either. We who want His mercy must show it to others. Otherwise, we reject Him and condemn ourselves.

It may be impossibly hard for us to remember when we are angry with someone, but every human being bears the image of God. In that we have done it to anyone, we have done it to Him. Few of us have the spiritual health and vision to see the Lord's image even in those who have offended us. But we must remember the words of St. John: "If someone says, 'I love God,' and hates his brother, he is a liar." (1 John 4:20) It is only by the power of the Holy Spirit in our hearts and souls that we will find the strength to stop lying in this way, to treat others as we would treat our Lord Himself. Obviously, Christ has done us no wrong; we need His forgiveness, not the other way round. The more we share in His life, the more we will share in His love by forgiving those who have wronged us. We fool only ourselves by thinking that we may accept His mercy without also showing that mercy to those who have wronged us. It is time for us all to put on Christ and relate to others as He relates to us. If we refuse that calling, we hurt only ourselves. But if we embrace that calling, we will play our unique role in the salvation of the world.

*Given by Fr. Philip LeMasters Pastor of St. Luke Orthodox Church in Abilene, Texas, also Professor of Religion*

#### **EPISTLE READING**

##### **I Corinthians 9:2-12**

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

#### **GOSPEL READING:**

##### **Matthew 18:23-35**

The Lord said this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the torturers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."