“There are two Ways, one of Life and one of Death, and there is a great difference between the two Ways.”

These words come from the Didache, or the Teaching of the Twelve Disciples. This is a first century writing summarizing the basic teachings and catechism of the early Christian Church. It is interesting and challenging to see how it clearly delineates the two different paths we can choose to walk. One leads to life. The other leads to death. Such a stark contrast should really make each of us reflect on which path we are walking. We all want to believe we are walking on the path of life, yet our actions and the choices we make in life may reveal a different reality. Let’s take care to honestly look at our own lives and to see if we are on the path that leads to life.

The Didache describes the path of life as follows:

The way of life is this: First, you shall love the Lord God who made you. Secondly, love your neighbor as yourself. And whatever you don’t want others to do to you, don’t do to others.

The way of life is a path that leads us to walk as Jesus Christ walked. He showed us perfect love for God and neighbor. The way of life is a path where God is always present and close to us in our daily life. We think of Him at every moment, and try to please Him. We are on a path where we do not separate our love for God and our love for others. Divine love knows no distinction between God and our fellow human being. If we hate another, we are choosing to hate God. When we love the other, we are growing in our love for God.

And such love is seen clearly in our actions, not simply our words. The Didache looks at the Golden Rule from a negative perspective - “DON’T treat others the way you don’t want to be treated.” Jesus, however, turned the Golden Rule in a positive light - “Treat others the way you want to be treated.” When we put the Golden Rule in a positive way, it doesn’t allow us to stay indifferent. Sometimes inaction is just as great a sin as a sinful action. Divine love compels us to reach out to others, to look for ways to help, to never be content when we are doing nothing wrong, but to look for ways to constantly offer acts of love to others.
Sts. Constantine and Helen
Greek Orthodox Church
37 Lake Parkway, PO Box 713
Webster, MA 01570
Church Telephone: (508) 943-8361 website: www.schwebster.org
Facebook: St Constantine Helens (Church)
Church Office Hours: Monday, Fridays 9:00 am - 12:00 pm

The mission of Sts. Constantine and Helen Church is to proclaim the Good News of Salvation through the Orthodox Christian Faith for the glory of our Triune God - Father, Son and Holy Spirit.

We are a community of believers who journey towards our Lord Jesus Christ and one another through our WORSHIP, FELLOWSHIP, SPIRITUAL GROWTH, WITNESS, and SERVICE. We invite all people to join us on this journey in the Kingdom of Heaven.

We are under the jurisdiction of
His Holiness, Ecumenical Patriarch Bartholomew
His Eminence, Archbishop Demetrios of America
His Eminence, Metropolitan Methodios of Boston

Father Luke A. Veronis
Telephone: (508) 949-7623 (h) (774) 230-6985 (cell)
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Grounds: Nick Popiak
The way of life is this: Bless those that curse you, and pray for your enemies, fasting for those that persecute you. For what credit is it to you if you love those that love you? Do not even the ungodly do the same? But, for your part, love those that hate you, and then you will have no enemy.

The way of life allows no room for hatred. In fact, if we walk the path of life, we will constantly be praying for those who we don’t like, asking for God’s blessing to come upon them, and even taking the time to fast for their sake. Our goal is to love others, regardless of whether they love us back. Christian love does not depend on what others do to us. God’s love should fill our hearts, and the overflow of His love should come out in our actions to others, including towards those we suppose to be our enemies. We want to reach the point where we never look at another as an enemy!

The way of life is this: Abstain from fleshly and bodily lusts.

Our society has bombarded us with so many images, and filled our minds with such depravity, that many of us - especially among our youth - don’t even realize how this impurity has pervaded our thoughts and words, and corrupted our souls. Too many will ridicule as “prudes” those who want to stay chaste and pure. Our society allows and even embraces pornography, instead of exposing it as an evil that denigrates the opposite sex, and distorts our minds with impure images and ideas. The way of life, however, is for those who treat their bodies, and the bodies of others, as temples of the Holy Spirit; for those who respect virginity as a precious gift, and even for those who are married, to treat their spousal relations in a holy manner. Imagine, our bodies are “temples” dedicated to God, and as the Apostle Paul teaches us, our minds are to focus on “whatever is true, what is noble, whatever is just, whatever is pure, whatever is lovely, whatever is praiseworthy” (Philippians 4:8).

But the way of death is this: full of cursing, murders, adulteries, lusts, fornications, thefts, idolatries, witchcrafts, charms, robberies, false witness, hypocrisies, a double heart, fraud, pride, malice, stubbornness, covetousness, foul speech, jealousy, impudence, haughtiness, boastfulness…

Read through that list again, and think about how often we fall prey to our pride, our hypocrisy, our jealousy, our foul speech. Too often we justify our wrong actions and words, instead of understanding that our carelessness may lead us down the path of death!

The way of death is this: spending wakeful nights not for good but for wickedness, from whom meekness and patience is far, lovers of vanity, unmerciful to the poor, murderers of children, corrupters of God’s creatures, turning away the needy, oppressing the distressed, advocates of the rich, unjust to the poor.

Let each of us take care to reflect on our path in life. Is it one that leads to life, or death? A dear friend of mine, Dr. Peter Gilbert, wrote a song based on the beginning verses of the Didache. I will conclude with part of his song:

There are two ways my soul, my soul. And they are not the same. One leads to everlasting life. One leads to dust and shame. One leads to dust and shame.

So bless the Lord, my soul, my soul. And bless His holy name. And leave the path that leads to dust, and walk the righteous way. And walk the righteous way.

May we all strive - with all our heart, soul, and strength - to walk every day the way that leads to life, the authentic and everlasting life in Jesus Christ!

With love in
The American Dream is embodied in strength. Gen. George Patton famously said, “America loves to win and cannot abide a loser.” The spirituality of winning is probably the fastest growing and most attractive version of “Christianity” to be found on the American scene. Mega Churches, seating 10’s of thousands have sprung up as temples of success.

So, who wants to be weak, sick, poor and tired?

I could add more categories to these. Who wants to be handicapped, physically or mentally? Who wants to be constantly overwhelmed by the noise of the world, unable to read emotions, awkwardly moving through the world, somehow unable to see your own awkwardness? Who wants to be incompetent? Who wants to fail despite good intentions and best efforts? Who wants to be told that they are simply inadequate and should shape up or ship out?

It is little wonder that the American Dream is so powerful and popular. The alternative is nothing anyone would choose.

And yet, the American Dream may be the greatest obstacle to salvation the world has ever known.

The New Testament is quite clear: we are saved through our weakness. We are not saved in spite of our weakness. Nor is our weakness healed so that we can then be saved. Our weakness is precisely the point at which, by which and through which God saves us.

And our weakness can be found in places where our brokenness most resides: weak, sick, poor, tired, handicapped, dysfunctional, awkward, incompetent, inadequate – these all describe the place where Christ intends to meet us.

The good news is that despite the popularity of the American Dream, even those who find it most successfully remain weak. Their success can make them blind to their weakness, or can be so alluring that their weakness remains unacknowledged. But the very best of the successful remain broken enough to be capable of salvation.

Why are we saved through our weakness? There are many ways to answer this question, but I will choose but only one: Weakness is the path that is most like Christ Himself.

Christ specifically describes the path as “taking up the Cross.” In the Sermon on the Mount, those singled out as blessed are “poor in spirit”; “those who mourn”; “the meek”; “those who hunger and thirst for righteousness”; “the merciful”; “the pure in heart”; “the peacemakers and the persecuted.” These characteristics do not belong particularly to the strong and the successful. They are hallmarks of weakness. Psychologically, our strengths protect us from the vulnerabilities of weakness. We need no help other than in managing and hiding our weaknesses. Not so strangely, almost no one ever went into treatment for an addiction because they felt so well that they only wanted to feel better. Interventions work through failures. The only question about hitting bottom will be between a high bottom and a low bottom. But bottoms are required.

The virtues required in the process of salvation include humility and self-offering. The noble virtues of compassion, kindness and generosity are certainly valuable, but even these virtues are most commonly found among the weak. The greatest givers, in terms of proportion of income, are found among the poor. If you need a few dollars and you’re on the street. You are most likely to get it from someone whose situation is little better than your own. The rich are the most able, but only in terms of resources. Their strengths shield them from the pain of compassion.

Many weaknesses are accompanied by shame – particularly in a culture that celebrates strength and success. Things such as incompetence and failure can be particularly shameful. Shame is a feeling about “who we are,” rather than what we might have done wrong (that is what we call “guilt”). The weaknesses that inherently produce failure are often experienced as shame. Psychologists say that the pain of shame is “unbearable.” We try to cover it. We lie, we cheat, or we find ways to tune it out. America has a name for such shameful sorts of characters: “Loser.” It is an
I was 19 years old the first time I had a panic attack. I was trying to go to sleep in my dorm room, when suddenly my heart began racing, my mind speeding forward, with what seemed like crazy, desperate thoughts. That was in the early 70’s and the phrase “panic attack” had not been invented. What I did not know was that this was the beginning of a syndrome that would stay with me over the next 40 years. At times, it limited my life in terrible, embarrassing ways. I began a typical pattern of adjustment, in which I avoided various things that felt like “triggers.” Sometimes it felt like everything and nothing was a trigger. It was also the beginning of a journey of self-education, driven both by repeated treatment failures as well as eventual success and freedom. I have been panic-free for about five years, though I do not assume that it cannot return.

Panic is not in your head. It is not a set of thoughts, even though it sets certain thoughts racing. My dog has panic attacks during thunderstorms (he’s in the middle of one right now). He does not have a “set of thoughts.” Panic is physical. It is, essentially, an “adrenalin storm,” a cascade of chemicals that the body produces quite normally when it perceives immediate danger (the “fight or flight” syndrome). In that sense, panic is a gift from God. In the wrong situation (like trying to go to sleep), it feels like a gift from hell.

Though the advent of panic is unknown, people who suffer from anxiety and depression are far more vulnerable. Indeed, it is treated as a subset of anxiety. It can be the result of trauma or a delayed result from stress or other such things. The first attack, most often, just seems to come out of nowhere.

Panic is not your fault. Telling someone, “But there’s nothing to be afraid of,” is useless. The thoughts come after the attack has begun. It is more accurate to describe the “thoughts” accompanying panic as something other than “thoughts.” They are not the result of reasoning or beliefs. They are the noise your brain makes when it has been hit with an adrenalin bath.

The same thing is generally true about depression to all, but to know especially that it will find the greatest response among the weak, the sick, the poor, the tired, the incompetent and inadequate and all those who struggle with their shame. The pastoral task of the Church is to always be the kind of place where such people may find shelter and support. The Church must clearly be a place where the bearing of shame is possible. This is the very definition of “safe.”

It explains clearly why Christ was surrounded with harlots, tax-collectors, lepers and the like. He saw in those filled with shame, kindred souls. For he voluntarily walked a path that carried Him into the heart of human shame. It was in that very place that He entered death and hell and saved us. We cannot meet Him there by any other path. If we would live with Him, we must also die with Him.

And, of course, the good news is that everybody qualifies. Losers one and all...
and anxiety. These mental experiences are also clearly physical states that can be described, measured and diagnosed. They are, however, physical states that involve the neurobiological system. As such, they produce thoughts, affect our emotions, and create other psycho/physical symptoms.

Somewhat problematic, I think, is the not infrequent distinction made between anxiety and depression as physical/medical problems and as so-called “spiritual” problems. There is no such distinction. We do not have “spiritual” problems that are not also physical problems, simply because we do not exist as some sort of divisible creatures. We could say that the whole thing is spiritual (including medicine). We do not have a “spiritual” life that is not connected with our body. We are human beings. Among the most torturous things I endured in my first year of suffering was having a group of well-meaning Christians gathered around me to cast out the demons, some of them convinced that there was some “unconfessed sin” in my life. I’m fortunate that my belief in God survived.

That said, healthy spiritual disciplines are an important part of the healing and recovery from these problems. If you search patristic material you may wonder where the references to depression and anxiety are. They are hidden in a word that is quite common: acedia (sometimes spelled “acciéie”). It is described as the most difficult of all the passions and garnered the nickname “the noonday devil.” Here is a brief description from St. John Cassian:

He looks about anxiously this way and that, and sighs that none of the brethren come to see him, and often goes in and out of his cell, and frequently gazes up at the sun, as if it was too slow in setting, and so a kind of unreasonable confusion of mind takes possession of him like some foul darkness.

Gabriel Bunge, the Orthodox hermit and scholar on the works of Evagrius, offers this understanding of what he terms “despondency:”

Acedia manifests itself, then, as a type of slackening of the natural powers of the soul. Evagrius defines it in exactly the same way: Spiritual despondency is a slackness (atonia) of the soul, namely a limpness of the soul, which does not possess what is appropriate to its nature.

It interests me that modern discussions of anxiety and depression tend to alternate between a very physical account (“you have a chemical imbalance”) to very a psychological/emotional account (as in Cognitive Behavioral Therapy). The truth is that it is both/and. We do not have moods, thoughts and emotions that have no basis in the electrical chemical components of our brain. Our thinking and feeling is not detached from our body. However, our bodies are not unresponsive to our thoughts. The complex of our existence means that we can and should deal with our health in a manner that involves the whole person.

The fathers of the desert had no psychotropic medication. Their insights were drawn from what they did have. It must be borne in mind that suicide was not unknown among them (there are any number of stories that recall such things). It would be a mistake, therefore, to assume that they knew everything there was to know on the subject or that following their lead is always and entirely sufficient. It is not.

But they knew a lot. Much that they knew is buried beneath and within the terminology of desert asceticism. Just as acedia is largely the equivalent of anxiety and depression, so, many of the remedies are equally disguised. Humility is frequently described as important in overcoming acedia. Modern readers are left puzzled. How is being humble useful with depression? The humility they describe, of course, is deeply rooted in the discipline of confession. It is, in fact, the practice of “bearing a little shame.”

Modern research in Affect Theory has identified shame as the “master emotion,” and as a primary root of anxiety and depression. Of course, we live in a culture that, though riddled with shame, often treats it as a taboo topic. This is especially true for men. A book I read several years ago on male depression was aptly named, The Problem Men Never Discuss. If depression is taboo, shame is more so. The desert fathers attacked the Noonday Devil at its very roots, discovering that the “way up is the way down.” Following
the path of Christ in His voluntary acceptance of the shame of the Cross, they discovered the freedom that comes when the very deepest of all wounds is healed. In that healing, they found true peace, the ability to love and forgive, and the place of the deep heart.

I recently watched an interview with Fr. Zacharias of Essex in which he said, “Only the work we do to find the deep heart remains with us beyond the grave.” That is knowledge that only comes from experience.

Again, there are many who continue with a false distinction between psychological/emotional/physical/spiritual matters. This, I think, is a product of an inadequate understanding of our human makeup. The crippling pain of depression and anxiety are often helped greatly by current medications (SSRI’s and the like). Sometimes they are lifesavers. They are not, however, a “treatment” for depression and anxiety. They do not address its cause or provide healing. They simply make it bearable – and that’s nothing to be despised.

The book, Our Thoughts Determine Our Lives, recounts the life and teachings of the Elder Thaddeus of V., a contemporary Serbian monastic. He battled with anxiety issues for many years, suffering two nervous breakdowns. He tried medications to no avail (of course it was at a time well before the current protocols). His story describes certain profound spiritual conclusions, including the radical acceptance of the providence of God, that eventually gave him peace. It is worth a read by anyone who struggles with these things – at the very least for an example of holiness in the midst of this terrible form of inner struggle.

A contemporary elder of Mt. Athos makes this observation: The image which we can use to describe the relationship of soul and brain is the violin with the violinist. Just as even the best musician cannot make good music if the violin is broken or unstrung, in the same manner a man’s behavior will not be whole (see 2 Tim 3:17) if his brain presents a certain disturbance, in which case the soul cannot be expressed correctly. It is precisely this disturbance of the brain that certain medicines help correct and so aid the soul in expressing itself correctly. (Elder Epiphanios Theodoropoulos)

It is interesting that men in contemporary culture are so shame-averse. It is, of course painful to everyone at all times. However, the fear to go there requires courage – something our culture tends to praise. I have often been struck with astonishment at the courage of some very broken people, people whom others would consider “losers,” who found a way to enter the darkest places, bear the unbearable, and return with a measure of wholeness. They are my heroes.

We are all Christians in the desert – and the desert is the landscape of our souls. The fathers of the desert found what everyone would find if they dared enter that place for the simple fact that they were humans in the same manner that we are. They did not enter the desert in order to “get away from things.” They entered the desert in order to do battle with the deepest of things and the greatest of demons. They went there in order to avoid any distraction that might draw them away from the battle.

Our culture is full of distractions. However, the noonday devil has made his way into the cities and every corner of our culture. In some segments of American society, as many as 50 percent take some form of anxiety/depression medication. Again, this is not a cure. But it points to how widespread the battle has become.

St. Seraphim of Sarov famously said, “Acquire the Spirit of Peace, and a thousand souls around you will be saved.” This is a work of courage in our day and time, one that requires wisdom and patience. Easy quips from the sidelines only belong to those who have never been there, or are afraid to admit it. I shudder when I hear someone describe medication as a “crutch.” I’ve heard the same thing said of religion. Given how crippled we are, it makes little sense to despise crutches.

It is important to move beyond the stop-gap measures that simply “keep us going.” There is a serious work of the heart to which the gospel calls us. St. Macarius observed:

The heart itself is but a small vessel, yet dragons are there, and there are also lions; there are poisonous beasts and all the treasures of evil. But there too is God, the angels, the life and the kingdom, the light and the apostles, the heavenly cities and the treasuries of grace—all things are there. (H.43.7)
Saints Constantine & Helen Greek Orthodox Church

7th Annual Golf Tournament
Dudley Hill Golf Club

12:30 Registration
1:30pm Shotgun Start
6:30 Dinner

Saturday July 29, 2015
$90 per person
includes golf, cart, prizes, and dinner

Raffles
Mulligan and Strings
Contests (Closest to Pin, Closest to Line, Best 4-some overall)

Hole Sponsors - $50
Monetary or Raffle Donations are welcome!

Not golfing? Join us for dinner $30/person.
For More Info to sign up a four some, or to sponsor a hole contact
Arthur Bilis 508-943-8341
Vacation Church Camp 2017
(Ages 3-11 with Teen Helpers 13+)

5:00pm-8:15pm
Monday, July 10–
Friday, July 14, 2017

Daily Program with Some
Special Activities:
July 10 - Kick-Off Cook Out &
Heroes Challenge w Water Slide
July 11- Tubing on the Lake
July 12 - Super Hero Photo Shoot
July 13 - Laser Tag (Optional)
July 14 - Heroes Banquet & Parade

Sts. Constantine & Helen
Greek Orthodox Church - Webster

Register with Sara Darlagiannis
(Tel: 508-207-3177 or email saragardens@yahoo.com)

***NEW: Invite a friend to come and spread the fun!
Special Prize for family that brings most friends!
Our Ladies Philoptochos Year End Dinner
Thanks to All Who Helped Make our 1st GYRO FEST a Success!!!
ANNUAL GREEK FESTIVAL NEWS
In the efforts to keep our costs down as much as possible for this year’s Festival, we would be very grateful to anyone who would like to donate any of the following ingredients or make a monetary donation to purchase any of the items for the food line, please see or call Lisa Healy 508-981-8109, Marie McNally 508-612-2946. Thank you !!!!

THESE ITEMS ARE NEEDED BY 7/15/2017
5 POUNDS FETA CHEESE
12 MED ONIONS (FOR PASTITSIO)
8 POUNDS OF BUTTER
24 - 29OZ CANS OF TOMATO SAUCE
5 GALLONS OF WHOLE MILK
2 LARGE BOTTLES CABERNET WINE

IF YOU ARE DONATING THE FOLLOWING, WE WILL NEED TO KNOW BY 8/30/2017
30 CASES OF WATER
50 CASES OF SODA
15 COKE
10 DIET COKE
8 GINGER ALE
9 ROOT BEER
8 ORANGE

1 LARGE BOTTLE RELISH
2 LARGE BOTTLES MUSTARD
20 LARGE ONIONS (FOR GYROS)
3000 NAPKINS
600 SMALL PAPER PLATES 6 OR 7 INCH
100 SLICES OF AMERICAN CHEESE (INDIVIDUALLY WRAPPED)
140 HOT DOGS AND HOT BUNS
140 HAMBURGERS AND BUNS
500 DINNER ROLLS
3 CASES SERNO (6 HOUR)
PRAY FOR OUR PROJECT MEXICO TRIP

Our team of 28 people (22 from our Parish) will be departing for Mexico July 21 and returning July 28. Please keep in your prayers- The Veronis Family, Neal/Olivia/John Neslusan, Steve/Louisa Foisy, Kara Bilis, Jaime, Gabriella, Gideon, Grady Ross, Tony/Maia Beaudry, Smaranda Cojocaru, Sophia Georges Matvey Zhuk, Bill Thompson, Nick Kiritsis And four youth from Sts. Constantine and Helen Church in Andover, MA and two from New Jersey.

Our primary goal will be to help construct a home for a needy family in Rosarito. The week we are there, we will work with 125 Orthodox Christians from around the country, and will build FIVE SIMPLE HOMES. We will also spend time with the teenage orphans at the St. Innocent home, as well as share our faith and spend time with the local people we meet.

Thanks to everyone who is helping our Church fulfill its part in our Lord’s global mission and outreach!!

In Christ’s love,

+Luke

PHILOPTOCHOS FESTIVAL NEEDS

105 Pitas (75 Spinach and 30 Cheese)  Breads
We need:  We need:
- 105 Hood Cottage Cheese  - 10 lbs King Arthur Flour
- 105 8oz Cream Cheese  - 30 lbs All Purpose Flour
- 110 Frozen Spinach Pkgs

Baklava: 18 pans. We Need: 8 large bags walnuts

We want to thank all those who have already donated (Bia, Evelyn, Doris, Eleni, Effie). Please help us with our baking goods for the Festival. Call Evelyn Pappas (508-259-5453) or Sandi Kunkel (508-341-8673) or mail a monetary donation to cover our expenses to Sandi at 356 Thompson Rd, Webster, 01571.

We need all donations by August 27th. Spinach only by September 3rd.

Thank you!
Happy Summer! We are finally into the warm weather. The flowers and trees are in bloom, school is officially over, and vacations are starting.

I attended an 8th grade graduation for my step-son last week. At the end of the ceremony the principal spoke about being nice to others. These are very strong words, although to a 13 or 14 year old, you wonder if they truly understand the depth of the meaning and how large the scale, of being nice, can go. They are probably thinking, "OK, this is a reminder to say thank you to older people, and not to bully our peers."

If you listen to the news you can easily see the act of being nice to others is not happening. Violence has increased, terrorist attacks appear to be a common happening. It's frightening to leave your doors unlocked during the day, and now you need to think twice about going to any event where large crowds of people are attending.

When we stop to evaluate ourselves, are we truly being nice? Or are we taking on the 14 year old's definition of nice? How many of us are ridiculing our government leaders rather than joining hands and working together to make our nation our home again. Even at a simple level of nice, do we remind ourselves to say "hello" and "have a nice day" to the clerk in the grocery store? We pray for peace in the world, but if we are not willing to implement the peace ourselves, what good will our prayers do?

Thank you to those that attended and worked at the Gyro Fest. It was a huge success!

My prayers are for all those in need. Congratulations to anyone celebrating a special event in their life.

I wish you all a blessed month!

With God's Blessings,

Lisa Healy
Parish Council President

On June 5th we had a lovely end of the year dinner at Point Breeze with the ladies. Thank you for all who attended. We had elections headed by chairman Despina Condos. President Evelyn Pappas, Vice President Sara Darlagiannis. Secretary Marie McNally, Treasurer Sandi Kunkel. Thank you to the officers that are willing to serve, and to all the ladies who participate throughout the year.

Sandi put together a list of all the ingredients that we will need for the pastries for the festival. It is on page 11. Please look and let us know if you would like to donate any or give a monetary donation so we can purchase the ingredients ourselves. Everyone is always very generous and we appreciate all you do!

We will meet sometime in August to set schedules for baking. Also don't forget in your travels this summer to pick up gifts for the center table, theme baskets and food baskets, and toys for the children's booth.

Have an enjoyable summer!

Stay healthy and happy with your family!

With love and appreciation,

Evelyn Pappas
Philoptochos President
Farewell Sunday for JAIME/GARRY ROSS and Family on July 9th.
Come and Say “Good Bye” before they move to Hawaii!

COFFEE FELLOWSHIP:
July 2 - Kathy Bilis, Sara Darligiannis, Marie Monroe, Charlotte Neslusan, Stephanie Quill,
July 9 - Thomai Gatsogiannis, Trish Lareau, Irini Costomiriris
July 16 - Donna Cooney, Leah DiDonato, Rena Klebart, Jaime Ross, Betty Tonna
July 23 Marie McNally, Christa Benoit, Sandi Kunkel, Mary Seferi, Carolyn Niemeck,
July 30 - Kathy Bilis, Sara Darligiannis, Marie Monroe, Charlotte Neslusan, Stephanie Quill,

YOUTH EPISTLE READERS
July 2 - Maia Beaudry
July 9 - Theodora Veronis
July 16 - Kyra MacKenzie
July 23 - Lily Mueller
July 30 - Olivia Neslusan
Aug 6 - Panayiota Veronis
Aug 13 - Zach Beaudry

BIBLE STUDIES WILL START UP AGAIN IN SEPTEMBER

WEEKDAY SERVICES
July 11 - 9:30am Divine Liturgy for St. Olga
July 20 - 9:30am Divine Liturgy for Prophet Elijah
Look for our safe and convenient

Online Giving

at bottom left of Church webpage at

www.schwebster.org

HOLY SCRIPTURE

Blessed is the person who does not walk in the counsel of the ungodly, nor stand in the path of sinners, nor sits in the company of the scornful;

But whose delight is in the law of the Lord, and in His law he meditates day and night…

For the Lord knows the way of the righteous, but the way of the ungodly shall perish.

Psalm 1:1-2, 6

American Red Cross

Together, we can save a life

AMERICAN RED CROSS
BLOOD DRIVE
Saturday, July 8th
8:00am - 1:00pm
at our Church

For appointments please call 800-733-2767
Or visit RedCrossBlood.org

Walk-Ins Welcome
Please bring a positive ID

Learn more about your Orthodox Faith.
Listen to Orthodox podcasts, music and interesting teachings:

www.myocn.net

www.AncientFaith.com
Remembering Our Church Family

Important Dates in JULY:

Make a visit, give a call, or express congratula-
tions to members of our Church family who celebrate special days during this month.

**BIRTHDAYS:**
- July 2: Zack Gianaris
- July 4: Lorna McWilliam
- July 6: Paris McWilliam
- July 6: Katerina McWilliam
- July 6: Mark Totolos
- July 9: Gideon Ross
- July 14: Carl Mueller
- July 18: Laurie Manthos
- July 22: William Anthopulos
- July 22: Tatjana Zhuk
- July 24: Mary Seferi
- July 26: Jaime Ross
- July 28: Anton Cojocaru
- July 31: Chris Massie

**WEDDING ANNIVERSARIES:**
- July 6: Ted & Betty Tonna
- July 11: Mark & Therese Totolos
- July 17: Dimitrios & Claire Milios
- July 24: Debby & Glen Raymond
- July 27: Sam & Evelyn Pappas
- July 27: Nike and Tony Beaudry
- July 30: Zack & Barbara Gianaris

**NAMEDAYS:**
- July 4: St. Loucia
  - Loucis Adamopoulos
- July 11: St Olga
  - Olga Baraklilis
  - Olga Pappas
  - Olga Poloukhine

**July 12:** St. Veronica
- Paris Veronica McWilliam

**July 20:** Prophet Elias
- Louis Adamopoulos

**July 24:** St. Christina
- Christine Kiritsis
- Cristina Enache
- Kristina Mironides

**July 25:** St. Anna
- Anna Thomas

Contratulations to John Grzyb and Ekaterina (Katya) Zykin for their engagement on May 19th.

Congratulations to Paul Veronis for graduating from Shepherd Hill

Congratulations to Michael Pappas and our other 8th graders (Maia Beaudry, Ka-
ra Bilis, Louisa Foisy, Panayiota Veronis, Matvey Zhuk) who move on to High School!
Thank you to those who sponsor our monthly bulletin!
<table>
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<tr>
<th>Sun</th>
<th>Mon</th>
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<td>July 2</td>
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<tr>
<td>8:30 Matins</td>
<td>American Independence Day</td>
<td>6:30 Festival Committee Meeting</td>
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<td>6:30 VCC</td>
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<tr>
<td>9:30 Divine Liturgy</td>
<td>God Bless America!</td>
<td>5:00 VCC</td>
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<td>7pm AA</td>
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<td>8am-1pm Red Cross Blood Drive at Church</td>
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<td>July 9</td>
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<tr>
<td>8:30 Matins</td>
<td>11 St Olga 8:45 Matins 9:30 Liturgy</td>
<td>2:00 VCC Tubing</td>
<td>5:00 Vacation Church Camp</td>
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<td>Farewell Coffee Fellowship for Jaime/Garry Ross and Family</td>
<td>7pm AA</td>
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<td>8:30 Matins</td>
<td>20 Prophet Elijah 8:45 Matins 9:30 Liturgy</td>
<td>Depart for Project Mexico</td>
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<td>Church Golf Tournament</td>
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<td>8:30 Matins</td>
<td>Kids depart for Metropolis of Boston Camp</td>
<td>6:30 Paraclesis Service</td>
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PLANTING A GARDEN OF LIFE

Plant three rows of peas:
+ Peace of heart
+ Peace of soul
+ Peace of mind

Plant four rows of squash:
+ Squash selfishness
+ Squash complaining
+ Squash gossiping
+ Squash indifference

Plant four rows of lettuce:
+ Let us be loving
+ Let us be kind
+ Let us be faithful
+ Let us be patient

No garden is without turnips:
+ Turn up to help others
+ Turn up to serve others
+ Turn up to visit others

And always add thyme:
+ Thyme for each other
+ Thyme for family
+ Thyme for friends

There is much in your garden, but remember, you reap what you sow.

THREE THINGS

Three things in life that once gone, never come back:
1. Time
2. Words
3. Opportunity

Three things that can destroy:
1. Anger
2. Pride
3. Unwillingness to Forgive

Three things that are most valuable:
1. Love
2. Compassion
3. Family/Friends

Three things that make a person:
1. Attitude
2. Commitment
   Hard work

Three things that endure forever:
1. Faith
2. Hope
3. Love

Three things that stay constant:
Father - Son - Holy Spirit