On July 20th, we celebrate the Prophet Elijah, one of the greatest prophets from the Old Testament who not only proclaimed the word of God, but who ended his life by being taken up in a fiery chariot into heaven. Elijah lived during tumultuous times when it seemed that all of Israel had turned away from God. King Ahab and his wife Jezebel supported the priests of Baal, a god of fertility among the Canaanites, and rejected the one true God of Israel.

Elijah courageously and boldly stands up not only against the powerful King, the leader of the land, but against all the false priests and even against all of his own society. This prophet stayed faithful and firm to God’s call, even though he felt all alone. He didn’t find support from anyone, and even felt that he alone, in all of Israel, had remained faithful to the Lord Almighty.

Elijah stood up against the world of his day to represent God and do what was right. He reminds me of St. Athanasios the Great, one of the greatest Church Fathers, who stood up for the truth even when many bishops and priests went along with the rest of society and turned away from the ways of God. We sometimes hear the phrase, “Athanasios against the world” because of his bold and courageous stance. The same could be said about Elijah and his prophetic boldness - “Elijah against the world.”

What about us? Sometimes we also need to take such a stance against the injustices and evils of the world. Followers of Jesus Christ are followers of “the Way, the Truth, and the Life.” The Church teaches us that every child in this world is a child of God, created in His image and likeness. And we are called to love God with all our heart, soul, mind and strength, and to love our neighbor as ourselves.
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 Elpidophoros of America
His Eminence, Metropolitan Methodios of Boston

Father Luke A. Veronis
Telephone: (508) 949-7623 (h) (774) 230-6985 (cell)
email: frlukeveronis@gmail.com

Sunday School Teachers:
Anton Cojocaru, Sara Darlagiannis, George Dunning, Anesti Jordanoglou, Evis Jordanoglou, Pauline Mueller, Stephanie Quill, Rayne Purcell, Pres. Faith Veronis

Ecclesiarchs: Rayne Seraphim Purcell and Charlie Chito

Cantor: Demetrios Milios, Joseph Gliniecki, Anestis Jordanoglou

Festival Chair: Lisa Healy & Marie McNally

Gyro Fest Chair: Michael Chito, Joey Gliniecki

Golf Tournament Chair: Arthur Bilis

Choir Directors: Tony and Nike Beaudry

Greek Dance Group: Nike Beaudry

Bookstore: Tina Colello & Olga Poloukhine
This love for God and neighbor are two sides of the same coin. We can’t love God if we don’t love our neighbor, and by loving our neighbor (and neighbor implies every person in this global village we live in) we express our love for God.

During these uncertain and confusing days in America, are we striving to stand up for what God represents, and against the ways of the world. God is the God of love, compassion, mercy, grace, truth, justice, and forgiveness. Will we stand for those who feel marginalized and despised in our society? Will we fight for just and equitable laws, rejecting the systemic evils that have unfairly targeted certain groups in our society for many generations?

It’s surely not easy to stand up for God and against the ways of the world! At times, it may feel like a lonely battle. The Prophet Elijah felt alone in his struggle against society. Despite performing an unbelievable miracle in defeating the priests of Baal and showing Israel who the one true God is, King Ahab did not repent and the people of Israel did not turn back towards God. Instead, they attacked Elijah and tried to kill him. The prophet fled, sad and depressed. He was overwhelmed and felt alone, the only one in all of Israel to stay faithful to God.

So, Elijah went to Mount Horeb for 40 days to pray, fast, and commune with God. The Lord, however, didn’t appear to him in a great wind, in an earthquake, or even in a fire. It was in the “sheer silence” of the mountain that God came to Elijah and spoke to him, encouraged him and gave him direction. The Lord reminded Elijah that he was not alone, that there was a remnant of people staying faithful to God.

Sometimes we may feel alone in our quest with God and in standing up for justice. We may feel overwhelmed by the darkness in society all around us. Yet, God is present. God is with us. We simply need to carve out time in our lives to sit with Him in the “sheer silence” of prayer, waiting to encounter Him in our lives. And He will bring others into our lives who are also trying to stay faithful to Him.

**STAND UP FOR GOD AND JUSTICE**

**+Luke**

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**Please Continue Stewardship Support Through Online Giving**

During these uncertain times, we want every member in our Church Family to know they are not alone, but we are there for one another. If there is anyone in our Church Family that has a special need, please contact Fr. Luke. If anyone knows of other families in the community that are struggling at this time, please let us know. We are a Church Family that wants to help out one another, as well as help our community at large. This is the mission of Christ and His Church!

To help us continue this sacred mission of Christ, please continue to support the Church through your stewardship generosity:

1. **Continue to send in your stewardship offering each week or month.**

2. **Make your donations or stewardship offerings online via our church website on the bottom left corner ([www.schwebster.org](http://www.schwebster.org)) or at our square site at [https://my-site-108326-103062.square.site/](https://my-site-108326-103062.square.site/). These links are in our weekly eBulletin.**

3. **We also want to keep our church lit up with candles during all these summer days To light candles as a prayer offering, to to [https://my-site-108326-103062.square.site/](https://my-site-108326-103062.square.site/)**

4. **All our online giving is safe and secure, and kept in the utmost confidence.**
and whites, for exponentially higher incarceration rates among black men and women, for the absence of blacks in university professorships and in university classrooms, for the racial profiling that occurs for simply walking on the street, for the disproportionate lack of access to healthcare or affordable housing, and, recently, the experiencing of higher infection rates of COVID-19—the list can go on and on.

Among Orthodox Christians, as elsewhere, we often hear the counter: “All Lives Matter.” We do not deny that, and a core Christian axiom is that all are irreducibly unique in God’s eyes; but, if a parent has two children and one was bullying the other, the parent would surely rush to defend the victim even while still loving the bully. That’s why God’s love does not contradict God’s preferential option for the oppressed.

We also hear “Blue Lives Matter.” Again, we do not deny that, and we, personally, have friends and family in the police force. Fighting against systemic racism is not meant as an attack against police. That is a false binary.
Attention, however, needs to be drawn to the fact that the problem is not a few bad apples in the police force; the problem is that racism is systemically woven into the fabric of policing: the training, the strategy, and the implementation. Racial profiling and statistic-based policing are two prime examples.

Finally, we hear people object to any association with BLM because that would imply support for issues that are contrary to Church teaching. This fails to recognize the diversity of those who support BLM, and it projects the possibility of a pure politics that is impossible. Those who support the pro-life movement are often walking with others who share beliefs contrary to the teaching of the Church. More than this, the Orthodox Church should really do more on social issues than simply participate in March for Life. The Fathers of the Church were constantly fighting against poverty and oppression, and the single-issue politics of many Orthodox Churches is embarrassing.

For Orthodox Christians, the most meaningful takeaway from BLM is that it forces a reconfiguration of racial imagination, where whites of all ethnicities are challenged to imagine what it is like to live in a black body, what it feels like in that body to live in a country with our slave history, to live in a body that is more likely to be profiled, to live in a body that is less likely to get a job, to live in a body that has limited or no access to healthcare, to live in a body that needs affordable housing, to live in a body that fears being killed innocently by the police, to live in a body that has to walk in the middle of the street as a necessary strategy for surviving a drive-by shooting. That kind of imagination is our Christian calling; as Orthodox Christians, it is our spiritual challenge, our theotic destiny.

As Greek Americans, we like to remind everyone of how our ancestors suffered after World War II and worked hard in this country, and often suffered discrimination, to make things better for the next generation. No one is denying this history, and we should always honor it; but it fails to recognize that one of the reasons they were allowed to advance in this country is that, in addition to hard work, they were white (one of the reasons—not the only one). And most came to this country in the 1950s and ‘60s, when racism was out in the open. If we were to be honest with ourselves, many Greek Orthodox were racist at the time; hence, the outcry when Archbishop Iakovos walked in Selma. It also forgets that this country’s original sin is slavery; that it was built on slavery and that African Americans have always had to negotiate living in a space they were forced to inhabit and in which they never felt welcomed—even to this day.

Archbishop Elpidophoros of the Greek Orthodox Archdiocese understands all this and that is why he has been compelled to stand against racial injustice. He does not want to be one of those pastors to whom MLK wrote his Letter from a Birmingham Jail, who scolded King for causing trouble and for his impatience. As a Christian raised in Turkey, Elpidophoros has experienced structural oppression in ways that most Americans can only imagine.

The problem is that too many Americans—too many Orthodox Americans—do not want to imagine it. We would rather deflect, deny, and ignore because we fear that genuine equality for black men and women would only come at our expense.

Archbishop Elpidophoros understands the urgency of the present moment. History has shown that Iakovos was right to have marched at Selma. It will also prove Archbishop Elpidophoros right for walking in Brooklyn.

Fifty years from now, how will our grandchildren view the way we acted in this moment?
We see such terrible extremism today, and the psychology of ideological extremists is the same, whether on the far right or the far left. Extremists on the far left try to portray ALL police officers as evil and corrupt and we have to get rid of them all. The extremists on the far right try to portray ALL protesters as violent anarchists who want to destroy our country. This is a false dichotomy. Are all police officers bad? Absolutely not. Are all protesters violent? Absolutely not. Both statements are so ridiculous, and yet extremists on both sides keep shouting and yelling their position, and unfortunately, their dangerous repetition makes too many people believe their distortions.

We can see so many examples of this every day in the news and on social media. Yesterday, I read about the class president of a high school who was seen on snapchat burning a thin blue line (i.e. police) American flag and yelling “All cops, if there is such thing as a good cop, which I don’t think there is, should quit. The only good cop that’s still employed is a dead cop.” Now I’m sure this class president is a smart and respectful high school kid. She probably was with her friends at a bonfire and thought she was just joking around, but this is a perfect example of seeing the influence of this extremism all around us. What leads a typical, good young high school kid, a class president, to say such deplorable words in a careless moment? I feel sorry for this young student, because I can see other young high school kids doing or saying something stupid like that in a careless moment.

It’s a powerful example of the dangerous rhetoric of extremism we see every day in the news and on social media, and its influencing too many people. We all must beware ourselves of not giving in to this spirit, and of course we need to warn our kids and one another of this danger.

If we listen to the demands and platform of some in the extreme left, it’s appalling. Full of hatred, violence, anarchy, and craziness. This is the extreme left.

Yet, the extreme right is no better. In fact, they express a similar psychology. The extreme right tries to portray all the protesters these past weeks as violent anarchists, people who want to destroy our country and trample upon all that we value and consider good. These extremists of the right ignore or turn a blind eye to the millions of peaceful protesters, trying to portray all protesters as lawless fanatics who commit violence, destruction and even murder. This simplistic and dangerous caricature allows such extremists to ignore the pleas for empathy, understanding and compassion towards those who have suffered injustices and they reject any sincere self-reflection into the systemic injustices within our society.

The extreme left. The extreme right. Both ideological extremes are terribly dangerous and need to be rejected. Life should never be defined by these extremes. Such simplistic and distorted caricatures of the other – viewing those on the left or right in extreme ways will never offer an honest and complete picture of people. And social media exasperates the situation because so many, including many Christians and even some priests I know, try to pigeonhole all liberals or all conservatives into one, false caricature.

If we are sincerely trying to follow Jesus Christ, however, we must reject all false, simplistic, and dangerous labels that extremists place on one another. We all need to be on guard to not use their terminology, their descriptions, their attitudes, and we must not keep posting their stories. Especially all these conspiracy theories that are floating around on social media, they are the work of ridiculous extremists and we must reject all these forms of extremism!

These forms of extremism from the right and from the left are the work of evil, the work of the devil to divide us from one another. There’s only one form of extremism that is ever acceptable as a Christian, and that is the extremism of love!

If you want to be an extremist, be an extremist in showing love to one another, especially to those who appear different then you. If you want to be
an extremist, be an extremist in offering mercy, especially to those who you think don’t deserve mercy. If you want to be an extremist, be an extremist in forgiving one another and reconciling with one another, especially with those who come from the opposite political spectrum as yourself. If you want to be an extremist, be an extremist in building others up and doing good for others!

During the height of the Civil Rights Movement back in the 1960s, during one of the times that Martin Luther King was imprisoned, many people, including many white clergymen, were calling him an agitator and a dangerous extremist. Listen to his response:

“Though I was initially disappointed at being categorized as an extremist, as I continued to think about the matter I gradually gained a measure of satisfaction from the label. Was not Jesus an extremist for love: "Love your enemies, bless those that curse you, do good to those that hate you, and pray for those who despitefully use you and persecute you." Was not [the Prophet] Amos an extremist for justice: "Let justice roll down like waters and righteousness like an ever flowing stream." Was not Paul an extremist for the Christian gospel: "I bear in my body the marks of the Lord Jesus." …

So the question is not whether we will be extremists, but what kind of extremists we will be. Will we be extremists for hate or for love? Will we be extremists for the preservation of injustice or for the extension of justice? In that dramatic scene on Calvary's hill three men were crucified. We must never forget that all three were crucified for the same crime—the crime of extremism. Two were extremists for immorality, and thus fell below their environment. The other, Jesus Christ, was an extremist for love, truth and goodness, and thereby rose above his environment.”

The saints of the Church acted as extremists for God’s love. They became extremists in proclaiming the Good News of their Risen Lord and sharing His unconditional love to all people everywhere! For such saints, there was “no longer Jew nor Greek, slave nor free, male nor female,” because the extreme nature of divine love destroyed all boundaries. That’s the only type of good extremism.

This type of extremist, one who holds an extreme love for God and an extreme love for one’s neighbor, should describe every true follower of Jesus Christ. We should hold an extreme love for our neighbor regardless of what color they are, regardless of what political party or ideology they support, regardless of any label society may place on them.

Let me return again to the example of Martin Luther King’s extremism. When his home was bombed and his children were threatened; when he was imprisoned and his friends were murdered; when he faced an uncertain future and knew his life was in danger, he responded to the evil and hatred that surrounded him in this extreme manner. He stated, “I’ve seen too much hate to want to hate, and every time I see it, I say to myself, hate is too great a burden to bear. Somehow we must be able to stand up against our most bitter opponents and say: We shall match your capacity to inflict suffering by our capacity to endure suffering. We will meet your physical force with soul force. Do to us what you will and we will still love you.... Hate cannot drive out hate. Only love can do that. Hate multiplies hate, and violence multiplies violence in a descending spiral of destruction... Love is the only force capable of transforming an enemy into a friend.”

Today, I want us to reflect on extremism, both the dangerous and evil type of extremism, and valuable and godly type of extremism. The extremism of the political and ideological right and left that we see playing out in our bitterly divided country today is the extremism we must reject. There is nothing good that will come out of that.

The only good extremism is that of the saints. Becoming an extremist for love, for mercy and for compassion. This week, may we all be on guard against the dangerous forms of extremism, and embrace the only acceptable form of extremism in God’s eyes.
There is one vice of which no man in the world is free; which everyone in the world loathes when he sees it in someone else; and of which hardly any people, except Christians, ever imagine that they are guilty themselves. I have heard people admit that they are bad-tempered, or that they cannot keep their heads about girls or drink, or even that they are cowards. I do not think I have ever heard anyone who was not a Christian accuse himself of this vice....

The vice I am talking of is Pride or Self-Conceit: and the virtue opposite to it, in Christian morals, is called Humility.... According to Christian teachers, the essential vice, the utmost evil, is Pride. Unchastely, anger, greed, drunkenness, and all that, are mere fleabites in comparison: it was through Pride that the devil became the devil: Pride leads to every other vice: it is the complete anti-God state of mind.

Does this seem to you exaggerated? If so, think it over. I pointed out a moment ago that the more pride one had, the more one disliked pride in others. In fact, if you want to find out how proud you are the easiest way is to ask yourself, “How much do I dislike it when other people snub me, or refuse to take any notice of me, or shove their oar in, or patronize me, or show off?” The point is that each person’s pride is in competition with everyone else’s pride. It is because I wanted to be the big noise at the party that I am so annoyed at someone else being the big noise. Two of a trade never agree. Now what you want to get clear is that Pride is essentially competitive—is competitive by its very nature—while the other vices are competitive only, so to speak, by accident.

Pride gets no pleasure out of having something, only out of having more of it than the next man. We say that people are proud of being rich, or clever, or good-looking, but they are not. They are proud of being richer, or cleverer, or better-looking than others. If every one else became equally rich, or clever, or good-looking there would be nothing to be proud about. It is the comparison that makes you proud: the pleasure of being above the rest.

The Christians are right: it is Pride which has been the chief cause of misery in every nation and every family since the world began. Other vices may sometimes bring people together: you may find good fellowship and jokes and friendliness among drunken people or unchaste people. But Pride always means enmity—it is enmity. And not only enmity between man and man, but enmity to God.

In God you come up against something which is in every respect immeasurably superior to yourself. Unless you know God as that—and, therefore, know your self as nothing in comparison—you do not know God at all. As long as you are proud you cannot know God. A proud man is always looking down on things and people: and, of course, as long as you are looking down, you cannot see something that is above you.

Let us ask God to show us our own pride and help in forsaking our pride and embracing of humility as the beginning of true spiritual transformation.
DISUNITY

Born in God’s image to love all people on earth
The corruption of man seeps in after one’s birth
  As children we ignore all color and race
  And look to others to play with and embrace

Hatred is not innate but taught by those who fear
Its flames made worse by the ignorant and severe
As adults we are haunted by evil feelings within
Leading us to rash judgment on those with different skin

Failing to see the person who is not like us
We reach conclusions which lack wisdom and trust
Allowing emotions to overwhelm common sense
We act out with violence in situations intense

At our core we are all the same
  And just want peace with some acclaim
If we took the time to understand others
We would be more kind and act like brothers

We must respect those who enforce the law
In turn they must be better trained and not flawed
Blame is not going to solve the disunity
Only God’s grace can help us achieve unity

Nicholas A. Veronis
Everybody fails.

Imagine sitting in a classroom and being told at the beginning of the term that everyone in the class will fail. There would probably be a dash to the registrar’s office in order to drop the class. But, imagine again, that dropping the class is not an option. You are going to take the class and you are going to fail. Will you listen to the lectures? Will you bother to show up for class? Will you study for the tests?

No one wants to fail. The knowledge of coming failure is likely sufficient information to make most people write-off the entire experience. If you’re going to fail, why bother? Oddly, if the same class began with the announcement that everybody in the class is going to receive an ‘A,’ would the outcome be much different? If you knew the ‘A’ was guaranteed, would you bother to attend, to listen, to study?

The tragedies in these scenarios are that the single goal of the class, the only possible reason for attending, is missed. The reason is gaining the knowledge that is being offered. The failing grade or the ‘A’ only exist to nurture that single goal in the minds of students.

Life is not a classroom, but the heart of a classroom is often formed and shaped in us from an early age. We live for the grade (one way or another). Nobody likes to fail. We do not always live for the knowledge.

The comedian, Don Novello (Fr. Guido Sarducci), had a routine in which he offered a “five-minute university.” It was a five-minute summary of everything you’d remember from college five years later. “Economics: Supply and Demand,” and so on. Some 40-odd years removed from college, I can say that he nailed it. I remember the phrase, “quadratic formula.” Now I wouldn’t know one if I saw it. But I loved every ‘A’ I ever received. I even have a few awards that I received for those stellar achievements.

Everybody fails.

I think failure is far more important than success.

Not everybody succeeds. Failure is the true universal experience. Learning to deal with failure is certainly among the most important skills in life. It is also essential for being a Christian.

The general experience of failure is that it is accompanied by shame. When we fail, we feel that we have not only fallen short by some external measure but have fallen short as a person. We feel diminished and of less worth. For some, this experience has been internalized to such an extent as to be their default self-perception. That’s the voice of toxic shame.

The dialog between Christ and the Tempter is worth considering. “If you are the Son of God, then…” The subtle message is that “you’re not really the Son of God.” Shame had worked in the Garden. There, the Tempter said to Eve:

“You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

Here, the message is that God does not want us to be like Him. We are not who we thought we were. That shaming word caused a doubt, and then a sin. Christ rebuffs the Tempter, letting the shame pass Him by as He stood in the Scriptures. We are who God says we are, not what our failures would seek to make of us.

We are a culture of measurements. We imagine that if something (or someone) can be measured, it can be quantified and improved. Efficiency, productivity, and usefulness become existential categories as though our lives were beans for the counting. My first year out of seminary, I served as a Deacon in a parish with a priest who had interesting ideas. One of those was that all clergy are lazy. He set a requirement that I was to keep a precise record of everything I did, every phone call, every visit, etc. I gave a report to the Vestry every month. I was to work six days a week. It was a regime that haunted me for a number of years, a message of shame that is the stuff of clergy burnout. That year I rescued him from a suicide attempt (long story). This stuff is deadly.

There is a fear that if we do not fear failure, we will
never succeed. It is the same mentality that imagines
the gospel to only be successful if it is backed by the
threat of hell. It is, I think, the voice of shame and
shaming. My experience is that when the world is
seen through this lens, success itself brings no satis-
faction. It is always haunted by the possibility of
failure that waits around the corner.

St. Paul said that he would “boast of his
“weaknesses,” noting that, “in my weakness His
strength is made complete.” Many times the strength
of God is made complete simply as we sit in His
presence and acknowledge our failure. This
acknowledgement is bearable when we allow our
failure to be captured and swallowed by His
strength.

The success messaging that permeates our culture is,
strangely, shame-producing. We offer “positive”
reinforcements for children, but often presume that
confronting failure will simply overwhelm them,
leaving them unprepared for what inevitably lies
ahead. To have a healthy “self-image” is best nur-
tured with a confidence in the love and acceptance
that surrounds us rather than a constant bath of af-
firmative pep-talks. Failure should not be a cause for
shame.

Our culture has taken much of its inner meaning
from the market-place. That there is a Christian
movement described as preaching the “Prosperity
Gospel” is not odd. What is odd is that American
Christianity has ever been described as doing much
else. Joel Osteen’s great heresy is saying out loud
what so many others imply with better taste. Many
of the events surrounding the Second Great Awak-
ening in America were sponsored by local business-
men. A godly, sober workforce was always to be
preferred. Moral people make better workers.

Ancient Christianity caused something of a crisis in
Rome when monasticism suddenly burst on the sce-
ne. The children of the rich were renouncing their
wealth and power at such a rate that it was feared
the empire would be wanting in leadership. Ameri-
can Christianity has never had a crisis of wealth and
power. The virtues of the marketplace and the vir-
tues of the faith have become synonymous.

As the Christian faith was settling into the “success”
of being ancient Rome’s state religion, monasticism
was populating the surrounding countryside. It was
an abiding rebuke of the new order, and probably
the great saving force within the new Christian
polity. There has really not been a movement
within the past several hundred years that of-

fered a check on the modern Christian love
affair with success. It has largely been transfig-
ured into the American pantheon of sports
heroes, actors, and politicians. We have become
important. Along with the American mythos, we
can claim to have “changed the world.” But that
transformation has been little more than the ex-
port of American consumerism instead of the
gospel of Christ.

Christ’s most serious warnings to His disciples
were reserved for “mammon.” His words were
absolute, “You cannot serve God and mam-
mon.” The gospel of success is the servant of
mammon. Tragically, when we ask questions of
how our nation is doing, the answer is to look at
the stock market. The assumption is that money,
lots of money, will solve all problems.

Of course, this creates something of a tension in
our lives. People need money. This was true
when Christ warned about mammon and it re-
mains true today. It is generally the case in our
faith that we do not condemn the things of the
world, for they are blessed of God. But rightly
using the things of the world is both the right
path and the more difficult path.

Thus, it is not wrong to “succeed,” only we
should beware of worldly success and the dan-
ger it presents to our souls. There is ever-so-
much material in the tradition on how to live
with such dangers. However, our uncritical ac-
ceptance of the culture-myths that surround
modern success have left us deaf to the words of
the gospel and the true good of our soul. If we
listened carefully for that true good, we would
have less fear of failure and greater confidence
in God who called to Himself those who labor
and are heavy-laden. His yoke is easy.
**GOD GRANT YOU MANY BLESSED YEARS!**

**Important Dates in JUNE:**

*Try to make a visit, give a call, or express your congratulations to members of our Church family who celebrate special days during this month.*

**BIRTHDAYS:**

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<tr>
<th>Date</th>
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<tbody>
<tr>
<td>July 2</td>
<td>Zack Gianaris</td>
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<td>Lorna McWilliam</td>
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<td>Sara Darlagiannis</td>
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<td>July 28</td>
<td>Anton Cojocaru</td>
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<td>Chris Massie</td>
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**WEDDING ANNIVERSARIES:**

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<td>July 11</td>
<td>Mark &amp; Therese Totolos</td>
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<tr>
<td>July 15</td>
<td>David/Steliane Thompson</td>
</tr>
<tr>
<td>July 27</td>
<td>Sam &amp; Evelyn Pappas</td>
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<tr>
<td>July 27</td>
<td>Nike and Tony Beaudry</td>
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<td>July 29</td>
<td>Demetrios/Susan Barakliilis</td>
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<td>July 30</td>
<td>Zack &amp; Barbara Gianaris</td>
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**NAMEDAYS:**

<table>
<thead>
<tr>
<th>Date</th>
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<tbody>
<tr>
<td>July 4</td>
<td>St. Loucia</td>
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<td>Loucis Scafari</td>
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<table>
<thead>
<tr>
<th>Date</th>
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<tbody>
<tr>
<td>July 11</td>
<td>St Olga</td>
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<tr>
<td></td>
<td>Olga Barakliilis</td>
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<td></td>
<td>Olga Pappas</td>
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<tr>
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<td>Olga Poloukhine</td>
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<td>July 12</td>
<td>St. Veronica</td>
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<td>Paris Veronica McWilliam</td>
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<td>July 20</td>
<td>Prophet Elias</td>
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<td>Louis Adamopoulos</td>
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<td></td>
<td>Elias Thompson</td>
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<td>July 24</td>
<td>St. Christina</td>
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<td>Christine Kiritsis</td>
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<td>Cristina Enache</td>
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<td>Kristina Mironides</td>
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<td>July 25</td>
<td>St. Anna</td>
</tr>
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<td></td>
<td>Anna Thomas</td>
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<tr>
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<td>Annalisa Dunning</td>
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</table>

**THE BEATITUDES:**

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled

Blessed are the merciful, for they will be shown mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.
DRIVE THRU GYRO FEST

11:00am-7:00pm
Saturday, July 25
at our Church

Gyro Platter - $10.00
Just a Gyro - $8.00
Pastries and More

Ticket Purchase Call Church Office (508-943-8361)
or Mike (860-481-0405)
To Sponsor or Buy a Banner Call Church Office.

Look for our safe and convenient
Online Giving
at bottom left of Church webpage at
www.schwebster.org

There are many things happening in our world today to make us anxious. We have uncertainty with the pandemic, with the protests, with our bitterly divided political season upon us, and with whatever struggles we face in our own personal lives. In the midst of all these uncertainties, Christ says, “Do not be anxious. Do not worry about tomorrow. Seek first the kingdom of God above all.” Always remember, the safest place to be is in the will of God. Dwell with Him and we have nothing to worry about. All will be secure.

Learn your Orthodox Faith from Orthodox podcasts, music, teachings at

www.myocn.net

www.AncientFaith.com
<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
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<tbody>
<tr>
<td>June 28</td>
<td>8:30 Matin</td>
<td>29 Feast of Sts Peter and Paul</td>
<td>July 1</td>
<td>2</td>
<td>3</td>
<td>4</td>
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<tr>
<td></td>
<td>9:30 Divine Liturgy</td>
<td>8:45 Matins</td>
<td>10:00 Zoom Bible Study</td>
<td>10</td>
<td>11</td>
<td>GOD BLESS AMERICA!</td>
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<tr>
<td></td>
<td></td>
<td>9:30 Liturgy</td>
<td>8:45 Matins 9:30 Liturgy</td>
<td>6:30pm Paraklesis</td>
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<td>Happy Independence Day!</td>
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<tr>
<td>5</td>
<td>8:30 Matin</td>
<td>6</td>
<td>8:45 Matins 9:30 Divine Liturgy</td>
<td>9</td>
<td>10</td>
<td>11 St Olga</td>
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<tr>
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<td>9:30 Divine Liturgy</td>
<td>6</td>
<td>10:00 Bible Study via ZOOM</td>
<td>10</td>
<td>11</td>
<td>8:45 Matins 9:30 Liturgy</td>
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<td></td>
<td>6:30 Paraklesis to Virgin Mary</td>
<td>9</td>
<td>10</td>
<td>5:00 Vespers</td>
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<tr>
<td>12</td>
<td>8:30 Matin</td>
<td>13</td>
<td>15</td>
<td>16</td>
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<tr>
<td></td>
<td>9:30 Divine Liturgy</td>
<td>8:45 Matins</td>
<td>10:00 Bible Study on Zoom</td>
<td>10</td>
<td>11</td>
<td>5:00 Vespers</td>
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<tr>
<td></td>
<td></td>
<td>9:30 Liturgy</td>
<td>6:30 Paraklesis to Virgin Mary</td>
<td>11</td>
<td>12</td>
<td>11am-7pm GYRO FEST</td>
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<tr>
<td>19</td>
<td>8:30 Matin</td>
<td>20 Elijah the Prophet</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>25</td>
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<td>9:30 Divine Liturgy</td>
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<td></td>
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<td>11</td>
<td>12</td>
<td>5:00 Vespers</td>
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<tr>
<td>26</td>
<td>8:30 Matin</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
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<tr>
<td></td>
<td>9:30 Divine Liturgy</td>
<td>8:45 Matins</td>
<td>6:30 Paraklesis to Virgin Mary</td>
<td>30</td>
<td>31</td>
<td>August 1 Fast of the Virgin Mary Begins</td>
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<tr>
<td></td>
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<td>9:30 Liturgy</td>
<td>5:00 Vespers</td>
<td>5:00 Vespers</td>
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Our Lord's "Biscuits"

A while back, a visiting priest attended a men's breakfast in the middle of a rural farming area of the country.

The group had asked an older farmer, decked out in bib overalls, to say grace for the morning breakfast.

"Lord, I hate buttermilk", the farmer began. The visiting priest opened one eye to glance at the farmer and wonder where this was going. The farmer loudly proclaimed, "Lord, I hate lard." Now the priest was growing very concerned.

Without missing a beat, the farmer continued, "And Lord, you know I don't much care for raw white flour".

The priest once again opened an eye to glance around the room and saw that he wasn't the only one to feel uncomfortable. Then the farmer added, "But Lord, when you mix them all together and bake them, I do love warm fresh biscuits. So Lord, when things come up that we don't like, when life gets hard, when we don't understand what you're saying to us, help us to just relax and wait until you are done mixing. It will probably be even better than biscuits. Amen."

Here is some wisdom for all of us when we reflect on the uncertain and confusing times of the world today.

Stay strong, my friends, because our LORD is mixing several things that we don't really care for, but something even better is going to come when GOD is done with it. AMEN!