LET’S CELEBRATE!

“We will celebrate your abundant goodness and joyfully sing of your righteousness.” (Psalm 145:7)

Celebrating is a fundamental characteristic of the Christian life, as well as of human life. Everyone loves to celebrate and we all look for reasons to make merry and enjoy life.

As Christians, we have the greatest reason to celebrate and live in the joy of our Risen Lord. We live in the light of Christ’s Resurrection and under the reign of His victory over satan, sin and death itself. Of course, the final victory over evil won’t be complete until the Second Coming of Christ, yet we can still rejoice and celebrate knowing that His ultimate victory is ours and will indeed come! Therefore, armed with this faith and knowledge of our Lord’s triumph, our lives should always be filled with a deep and eternal joy! Thus we can repeat with the Apostle Paul in his letter to the Philippians, “Rejoice in the Lord always. Again I say rejoice.”

There are many different reasons and ways to celebrate and express the joy of our Lord. As we begin a NEW ECCLESIASTICAL YEAR on September 1, we rejoice for another new year of life! And within this new year we are reminded of the many joyous liturgical feasts and blessed fasts which complete our Church calendar. For example, this month of September holds several important moments when we celebrate the BIRTHDAY OF THE THEOTOKOS on Sept. 8th and the ELEVATION OF THE HOLY CROSS on Sept. 14th and special saints like St. Sophia and her daughters, Faith, Hope and Love, and St. John the Theologian..

Of course, I hope we always remember that the highest form of celebration comes when we gather together as the people of God, standing before the Throne of Grace worshipping our Almighty Lord and God in the Divine
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
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2019 PARISH COUNCIL
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Secretary: Marie McNally
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Choir Directors: Tony and Nike Beaudry

Greek Dance Group: Nike Beaudry

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

Ecclesiarchs: Rayne Seraphim Purcell and Charlie Chito

Bookstore: Tina Colello & Olga Poloukhine
Sexton: Mike Kokoszka
Grounds: Nick Popiak
Liturgy. Our Lord Jesus Christ invites us to come to His heavenly banquet table weekly and receive His life-giving mysteries of Holy Communion! What a privilege it is to participate in a heavenly celebration joined by the angels and all God’s saints, and being united to Jesus Christ through the mystery of the Eucharist! Can there be a greater joy and celebration than this?!

A more earthly form of celebration, though, which we all enjoy, comes when we gather together as a faithful Church Family and show our Christian love and hospitality to the larger community outside our church. Such opportunities offer us special moments to share our faith and love in concrete ways.

Our annual GREEK FESTIVAL is one of these special times!!!

Our Church Festival is a wonderful time of Christian fellowship and stewardship. We offer our talents and gifts through our baking and cooking, we offer our love and kindness through our hospitality and love, as we share beloved traditions from our heritage and from our faith. We come together to eat and drink, to dance and discuss, to work and offer a witness of love to our surrounding community.

What a joy it is to see our entire Church Family come out and help make our Festival such a success year after year. And every year I will inevitably hear numerous visitors comment about what a beautiful community we have, and what a delightful day of celebration our Festival is!

I want to thank the many people who offer their time and talents through volunteering during the two day festival, but also for the many people who have been working for weeks and even months to put the Festival together. A special thanks goes out to our Festival Chairpeople Lisa Healy and Marie McNally, along with the Festival Committee and all those who head up different parts of the Festival. They are a great example of being “good and faithful stewards” to our beloved Church.

I want to encourage everyone who is a part of our Sts. Constantine and Helen Church Family to please come out on September 7-8 and support our festival. Support it by volunteering and working on these two busy days. Contact Lisa or Marie or Evelyn Pappas to see where you can volunteer! Support our Festival as well by encouraging your family, friends and neighbors to come and enjoy the celebration here!

Our Festival is also a great time to overwhelm our visitors with Christ-centered love and hospitality. Who knows, maybe some of the hundreds of people who attend and enjoy our festival will think about returning and coming to join us during our weekly celebration in the Divine Liturgy! Maybe some will want to join this beautiful Church Family! I always look at our annual festival as a way to introduce people to our beautiful church family, and to invite them to “come and see” what our faith is all about!

May the Lord bless all of us during this special weekend of the Festival, and throughout this new ecclesiastical year!

With much joy and love in Jesus Christ our Lord,

‡Luke
Yet for the generation which grew up after the de-
mise of the dial phone, Bell's inventions and their
progeny are the underpinnings of something more
than a means of communication. They have revolu-
tionized the way in which human beings relate
or don't relate - to one another. While Bell's own work
with communication opened many doors of human
connectedness (particularly his work with deaf stu-
dents such as Helen Keller) he would lament the de-
humanizing effect that technology has often brought
to communication today.

Bell saw the capacity for technology to enhance the
emotional intimacy of life as it should be lived; he
could not have foreseen a time when information
would be customarily exchanged in the emotional
vacuum of emails or text messages, which offer a
shadow of real human contact, but which cannot
convey the living thought and feeling of the human
person. For many raised in the field of Blackberries,
one-dimensional techno-talk has become a substitute
for human intimacy. In many cases, it is hardly rec-
ognized as a problem.

The father of the telephone did foresee the growth of
intrusive communication, and could have possibly
predicted the need for filtering communication. Bell
himself would have considered most telephone con-
sversations the verbal equivalent of junk mail, and
would likely have understood most emails as an in-
convenience. One can only guess what the dour old
Scot would have had to say about text messaging.

For Orthodox Christians, the benefits of telephone-
based technologies - especially the Internet which
grew out of them - are numerous. Yet for those who
come from the neptic tradition of the Church Fa-
thers, and who take seriously the spiritual discipline
of guarding the senses, Bell's grandchild, the Inter-
net, is heir to a multitude of less-than-noble features,
which pose real spiritual dangers.

The pop guru Andy Warhol suggested that there
would come a time when everyone would experi-
ence fifteen minutes of fame. For Orthodox Chris-
tians, these words come as a warning that we must be constantly vigilant regarding the spiritual side of investing our energies in self-promotion over the Internet. Websites are one level of this phenomenon; Facebook and similar networking sites are another level. The idea that private life would become the constant fodder for public view, and that regular individuals would become celebrities, would make Warhol and Bell shudder - not to mention the deep sadness it would evoke in the hearts of the Church Fathers.

One must rightly ask: is this sort of thing Christian? Do people who are struggling to become holy, to have some victory over the passions, properly engage in this kind of self-promotion? How does this help - or hinder - our salvation? This is not a question of eschewing technology in neo-Luddite style, nor is it a question of the promotion of a business or a charitable cause, for which one might argue technology can be a useful and even benevolent tool. This is a question of man making himself a celebrity for no other reason than the desire to be a celebrity. This is man making himself god.

For Orthodox Christians (including bishops and priests), there is also the temptation of virtual spirituality, the growth of online "experts", easily detached from spiritual guidance, or church community life. The growth of this phenomenon bears a noteworthy parallel to the decline in the number of faithful partaking in weekly Holy Communion and Confession, both of which require a physical presence. What might have once been called arm-chair spirituality in the era of television, is now accepted as a norm, where spiritual critics trade arguments and often insults in online "theological discussions". This exchange is often far removed from what the Church would recognize as theology - the knowledge of God (Theos) the Word (Logos). Rationalistic theorising has replaced the knowledge of God, and in the fast paced age of instant communication, the change often goes unnoticed.

The rise of technology has also contributed to the phenomenon of perpetual availability. A growing number of Canadian employers offer their staff free Blackberries for personal use, with the understanding that the employees will make themselves available for contact by the employer at all times. For some, this is seen as a status symbol. In reality, it calls Orthodox Christians to come to terms with a new kind of slavery, one which dominates every moment of our time - waking and asleep, on the job or at home - pacifying us with the technological chains that make for happy slaves.

Such monopolization of time has consequences. Gone are the days where most Orthodox Christians marked the regular feasts of the Church by attending divine services on feast days: work takes precedence. Weekends which used to offer some respite of personal time (when they are not flooded with more work hours), are now often crowded with social commitments facilitated by the easy distraction of instant message invitations. Where slaves in the early Church rose before sunrise to receive the Holy Mysteries each day, free citizens in prosperous countries today struggle to make it out the door for Sunday Liturgy. Technology has played a significant role in this change.

One of the greatest challenges of the Christian life is making time for prayer. Once the time is made, the greatest challenge is persevering through our prayers to completion (not to mention the added struggle of offering our prayers with compunction of heart and a sincere mind). The drive for perpetual accessibility changes all this.

For several years, I made the daily journey back and forth to the "Telephone City" of Brantford, Alexander Graham Bell's home, the birthplace of all the technological stuff that clutters our everyday life and challenges the time we devote to the struggle for repentance. The visible landscape of this little corner of Upper Canada has changed little since Bell's time: a patchwork of farms and tiny villages, tractors and friendly faces between market towns and pottery barns.

Yet the inner landscape - the landscape of the human heart - continues to face the same struggle in the Telephone City that it does in every city, town, and home across our country. Like our daily drive through Brant County, it can be a landscape free of ringtones and online chat and graphic Facebook images, a peaceful wandering in a quiet land where the Lord is our only Mapquest.

Or it can be something very different, something which Alexander Graham Bell knew well when he refused to have a phone in his study, for the man who invented the original ringtone recognized that silence is indeed golden.
C.S. Lewis once said that courage is the “form of every virtue at its testing point.” It is easy to forget that figures such as Lewis, Tolkien, and even Chesterton, did not write during a time of Christian ascendancy. Lewis was denied a chair (a full professorship) at Oxford for years precisely because of his embarrassingly public profession of faith. To the “learned” sceptics around him, it made him seem “less than serious.” Tolkien was a devout, practicing Catholic, but was never as public as Lewis. Lewis wrote popular books on the topic and gave radio addresses. All of that is a reminder that courage was a virtue in daily demand in their lives.

Universities have long been hot-beds of unbelief as well as places where mediocre men and women can do great damage to the careers of giants. We do not live in exceptional times in that regard. The same pettiness and meanness have found ways of trickling down into other parts of the culture, infecting Christians as well. Every virtue requires the practice of courage (another virtue) if it is to find expression.

It is interesting that the topic of virtue was the one matter on which Christians of the early Church and the educated pagans around them agreed. Indeed, the list of virtues that came to be a hallmark of ascetic writings in the Fathers was pretty much the same list found earlier in the works of Plato, Aristotle and the Stoics. In general, what constituted a “good man” was much the same whether seen from the point of view of a Christian or a pagan philosopher.

The short list of the virtues is instructive:

- Prudence – the ability to discern the appropriate course of action to be taken in a given situation at the appropriate time
- Courage – fortitude, forbearance, strength, endurance, the ability to confront fear, uncertainty, and intimidation
- Temperance – the practice of self-control, discretion, and moderation, tempering the appetites
- Justice – fairness, being equitable with others

Christians writers added the “theological virtues” to that earlier list: faith, hope, and love.

When we read of Roman soldiers being so deeply moved by the courage and faith of suffering martyrs that they renounced the gods and leapt into the arena in order to die with them, we are seeing a case of men who were already committed to courage and justice who would rather die with the innocent than be united with the wicked.

It is difficult to preach to those who have little virtue.

Virtue is a word that asks the question of “what kind of person” we are. What kind of person leaps into an arena in order to die with the innocent? What kind of person leaves everything he has in order to follow Christ? What kind of person shares what he has with those who have less? What kind of person speaks the truth when a lie would be richly rewarded?

Virtue is a way that we can measure a faith in its depths. It is not theological sophistication that measures character – it is virtue.

recall my father’s conversion to the Orthodox Church. He abruptly left the Episcopal Church after the decision to ordain a practicing homosexual as a bishop (2003). The day he left, he met with an Orthodox priest and asked to be received. The next day, he went to see the priest at his Episcopal Church to tell him what he was doing and why (he was not the sort of man to “ghost” another). He asked the priest, “Can you look up how much I owe on my pledge for the year?”

The priest responded, “Jim, when most people leave the Church, they don’t pay the rest of
their pledge.” My father responded, “That pledge was between me and God.” He paid it. He was 79 years old at the time.

I was well aware of my father’s faults and had the temerity as a teen to point them out to him from time to time. I could never have accused him of cowardice. I do not say the same about prudence or temperance. Those came slowly to him. But he was the kind of man whose conscience would not be silenced for any reason of convenience. He belonged to what is now called the “Greatest Generation.” They endured hard times. Some, like him, were never far from those times at any point in their lives.

When we think about the world in which we live, and how the faith survives, we do well to ask about virtue and character. What kind of people endure difficult challenges to their faith? What kind of community fosters virtue in its members?

It is interesting to me, in thinking of Lewis and Tolkien, that they both lost their mothers when they were young. Tolkien was orphaned, and Lewis was shipped off to horrible boarding schools. When they met, Lewis was not yet a Christian. However, I suspect that his character was already formed. I do not think we can point to specific communities for how they became good men. Oddly, I think we have to say that they read good books. Many of those books were tales of ancient heroes.

What kind of community fosters virtue in its members? First and foremost, I think, it is a community that tells good stories of good men and good women. It is the task of the Church both to tell and to become the good story. The Church is the sacrament of virtue and that place where every virtue finds its true home. Character and virtue ask questions that have very little to do with success. The greatest failures of Christianity in the modern world have not been failures to “succeed.” They have been failures of character, when “success” and worldly concerns have overwhelmed doing the right thing at the right time for the right reason.

God give us courage!

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**SAYINGS FROM ST MARIA SKOBTSOVA OF PARIS**

‘The way to God lies through love of people, and there is no other way’… At the Last Judgement I shall not be asked whether I was successful in my ascetic exercises, how many bows and prostrations I made [in the course of prayer]. I shall be asked, Did I feed the hungry, clothe the naked, visit the sick and the prisoners. That is all I shall be asked. About every poor, hungry and imprisoned person the Savior says ‘I’: ‘I was hungry and thirsty, I was sick and in prison’. To think that he puts an equal sign between himself and anyone in need. I always knew it, but now it has somehow penetrated to my sinews. It fills me with awe.

+ + +

If someone turns with his spiritual world to the spiritual world of another person, he encounters an awesome and inspiring mystery. He comes into contact with the true image of God in man, with the very icon of God incarnate in the world, with a reflection of the mystery of God’s incarnation and divine manhood. And he needs to accept this awesome revelation of God unconditionally, to venerate the image of God in his brother and sister. Only when he senses, receives and understands it will yet another mystery be revealed to him – one that will demand his most dedicated efforts. He will perceive that this divine image is veiled, distorted and disfigured by the power of evil…. And he will want to engage in battle with the devil for the sake of the divine image.
PROJECT MEXICO: Is it Enough?
Neal Neslusian

Another summer has passed and once again our church has been blessed with a successful Project Mexico trip. In addition to building a new home for a worthy family in Mexico, we were blessed to bring some folks along on the trip who had not experienced Project Mexico before, and we were also blessed by having two of our church family daughters (Theodora and Olivia) participate all summer as interns for the second year in a row.

In thinking about the folks who had been there for the first time I am reminded of when I went down to Project Mexico for the first time. It was about 10 years ago or so on the second trip that Fr. Luke had planned with our church. It was an eye opening experience for me in many ways, but one particular encounter after the trip has stuck with me and I’d like to tell you about it.

Not long after my first Project Mexico experience I was telling one of my work industry friends about it, no doubt with excitement in my voice but also (shamefully, looking back) perhaps a little pride. As I related the story to my friend Oswin, he replied back to me that he and his wife had been doing similar mission trips for the past 15 or so years. Oswin and his family live in San Diego and his wife is a dental surgeon. Through their local Lutheran church they had gone down to southern Mexico for a week every year and Oswin’s wife performed dental surgery for 12 hours a day for the entire week in a small make-shift hospital. My friend Oswin is not a doctor but would keep himself busy with some of the other spouses by doing construction work at the hospital, which was in need of constant repair.

I remember feeling so inadequate and a bit ashamed. Here I was feeling proud of myself and our church for having built a small house for a family and Oswin’s wife was doing oral surgery down there on her mission trip! Clearly our little stucco house could not compare with that effort.

When I expressed my excitement about what he and his wife were doing and congratulated them on their efforts he looked back at me and deadpanned that their efforts were not a big deal. They are so used to it that they now look at doing this work more for themselves and their own piece of mind than for the people they help. He was very matter of fact about this and said he firmly believes that he and his wife gain more out of this experience than do the patients she serves in every trip. This is not an uncommon feeling by folks who do these mission trips and I’m sure some of our participants feel this way.

My friend Oswin and his wife are part of a large group of medical professionals around the world who donate their own time, talent, and treasures to help God’s children. Some of them do it through religious organizations and some not, but they all experience a great gift in the love they receive from the people they are helping. And while a non-medical person may look at what these professionals are giving to the needy as an amazing gift, I will bet many of the medical professionals have the same opinion Oswin and his wife had, which was, “Big deal, this is what I do all day!” And that is what struck me so much about our conversation. It became so obvious that to give of one’s self in this manner is really not a big deal at all, to the giver.

Our view of our own capabilities, be they the ability to do oral surgery or just the ability to lend a helping hand in the building of a small minimal subsistence house, are viewed as minor by us. From our point of view it’s not a big deal to help build a house, or in the case of Oswin’s wife, to do the same job she does for her profession for a week in trying conditions. We look at what others are doing (and can do because they have the skill) and we feel we have somehow fallen short. But the need of these people we are helping is great. Yes, they need to have various kinds of medical atten-
tion, but they also need a roof over their heads, and a dry floor on which their children can play.

I think the important point of whatever mission type work we engage in is that we are giving of ourselves. We can’t compare what we can do as individuals or as a group to what other’s can do. I am not an oral surgeon. I cannot operate on those people like Oswin’s wife can. Indeed, perhaps I have no unique and distinct skills that would allow me to be of specific service to those in need, but I do have a heart and a willingness and desire to help (as hopefully we all do) and this is just as important as Oswin’s wife’s ability to deftly wield the tools of oral surgery.

I often read of doctors around the world who give of their time in far flung places to provide needed medical attention to needy folks and I think about how huge this kind of mission trip must be and how measly ours are by comparison. Not only is that kind of thought not helpful, it is also just plain old wrong. The need is great and diverse and Jesus asks us to give of whatever talents we have. He doesn’t ask us to accomplish tasks we are incapable of. The medical professionals who go on these trips do what they are capable of, just as we do when we build our little house in northern Mexico. All these trips are worthy and important, to both the receiver of the service and the giver.

LOCAL OUTREACH OPPORTUNITY

Sign up for

METRO WEST
HABITAT FOR HUMANITY
8am-4pm
Saturday, December 14

Only 12 Spots Available! See Fr. Luke if you are interested joining our church in helping to build a home for a local family in need!
Opa!!!
Greek Festival!
11am-9pm Sat, Sept 7th &
11am-6pm Sun 8th

BUY A FESTIVAL BANNER
Buy a $100 Banner
that will be hung up inside
the Festival Tent.
You can buy a banner to
greet the community from
your family, or put it
in memory of a loved one.

SEND IN YOUR GIFT RAFFLE TICKETS
($5 each or Book of 5 for $20)

PRIZES:
1st - Bose Radio and CD
2nd - 6 Burner Gas Grill
3rd - 55” Plasm HD TV
4th - $300 Gift Certificate

PASTRY DROP-OFF
Friday, Sept 6
BEFORE 2pm

CENTER TABLE
Please bring in items
for the Center Table.
Contact Dhimitra
Adamopoulos
or Celia Milios
with questions.

GIFT SHOP & BOOK STORE
Traditional Greek Items, Jewelry,
Religious Books, and more!!!

WE NEED VOLUNTEERS!
We need every member of
our Church Family to
volunteer for as many
hours as you can during
the weekend!
We also need people to
help in preparations and
clean up afterwards. Don’t
wait to be asked, but
contact our co-chairs.

THEMATIC BASKETS
Contact Evelyn Pappas
(508-259-5453) or Sandi
Kunkel (508-943-7227)
about making a thematic
basket, or donating any-
thng towards a basket.

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WATCH OUR GREEK DANCERS

Our youth Greek Dance Troupe will perform traditional dances on Saturday, 1:00 and 5:00 and Sunday at 1:00

GREEK “KAFENEIO” COFFEE SHOP
Try our “Baklava Sundays”, Greek Coffee, Frappes, and other specialties!

CHILDREN’S BOOTH & BOUNCING HOUSE
All Day Saturday and Sunday

CAN’T WAIT FOR MOUTH-WATERING LOUKOUMADES, BAKLAVA, & OTHER PASTRIES!!!

HELP NEEDED FOR TENT SET-UP
Come Fri, Aug 30, Set, Aug 31 and Mon, Tue, Wed, Thur, or Fri Before the Festival to Help!!!

CLEAN UP
NEED LOTS OF HELP on Monday AFTER the Festival!
Talk with Chris Geotis.

Donations Welcome!
For the KID’S BOOTH contact Donna Cooney or Sara Darlagiannis.

Donations for PASTRY LINE Contact Evelyn Pappas

Donations for FOOD LINE Contact Lisa Healy or Marie McNally
METROPOLIS OF BOSTON CAMP 2019

[Images of campers posing for photos]
PHILOPTOCHOS NEWS

During our August 19th we discussed our plans for the upcoming festival

BAKING SCHEDULE:

Tue, Aug 27 - 8am Making Finikia and Koulourakia
Tue, Sept 3 - 8am Pita Mixing
Wed, Sept 4 - 8am Baking Pitas and Making Baklava
Thur, Sept 5 - Baking Sweet Breads
Fri, Sept 6 - All Day cutting Pitas and Packaging Pastries
Fri, Sept 6 Drop off Home Made Pastries
Sat/Sun - Come and Volunteer on Pastry Line!!!

WE NEED YOUR HELP!!!

Please come and give us any time that you can on any given day! It is a lot of work and we need more hands than usual! We also welcome any pastries that you can make from home. Please bring them in on Friday so we can package them and price them. We also welcome any donations towards the ingredients.

At the meeting we received many generous donations and I thank everyone very much but we need more to cover the cost of the ingredients. Prices have gone up and our Greek pastry are not cheap to make!!!

Please don't forget to bring in any gifts for the center table and putting together a thematic basket. Make the baskets fun! We have a few baskets available in the church hall if anyone needs one to fill.

Call me (508 259 5453) if you can volunteer a few hours serving on the line or at the register.

Again thanks to all you ladies for your hard work and generous donations to help make this festival another huge success. You ladies work so hard for our church and we commend you!

We would like to extend our deepest sympathies to Despina in the loss of her beloved Bill. They were a couple that set an example for all of us to imitate. We will miss him at his regular seat at the pews!

With much love and appreciation,

Evelyn Pappas

LIVING BREAD LUNCHEON

12:30-1:30pm
Saturday, Sept 7

The September Luncheon will give our guests vouchers to enjoy a meal at our Greek Festival. It is being offered

In loving memory of my grandparents Polixeni and Michael Ticco from Paulette Steffa

We are looking for a donor for December. You can honor some special person or event, or offer the meal in loving memory of a beloved one.

We serve approximately 80-100 guests each month. A $400 donation will cover the cost of each month.
During the first three centuries following the crucifixion of Christ, Christianity underwent many periods of cruel persecution. Many of those who followed the new faith became martyrs. Nevertheless, Christianity spread to all areas of the world and those who became followers of the teachings of Christ included the weak and the powerful, the poor and the rich.

When Constantine the Great became the ruler of the Roman Empire in AD 307, his right to the throne was challenged by another Roman ruler named Maxentius. They met in battle in 312 near Milvian Bridge on the Tiber River after Constantine had made a surprise crossing of the Alps. On the eye of this crucial battle, with Maxentius possessing forces superior in number, Constantine was greatly worried.

Just before sunset, a miracle appeared in the sky. Beneath the sun there appeared a cross formed of bright, vivid stars with the inscription in Greek blazoned on it which said, ”By this Conquer!” The sight was amazing to behold but Constantine was unable to understand its significance.

While he was asleep that night, the Lord appeared to Constantine in a vision. He was commanded to make a banner with the sign of the Cross inscribed on it similar to the vision he had seen in the sunset skies. Overcome with elation, Constantine immediately ordered the banner to be designed and the sign of the Cross was inscribed on it.

In the battle which followed, Maxentius’ forces were defeated. Constantine entered Rome in triumph and was proclaimed Emperor of the entire Roman Empire. With this great military victory, persecution of the Christians came to an end through the Edict of Milan issued in AD 313. The First Ecumenical Council was convened during his time and Constantine was baptized as a Christian on his deathbed.

After he became the supreme ruler of the Roman Empire, Constantine had a burning desire to discover the whereabouts of the Precious Cross. He dispatched his mother, St. Helen, to Jerusalem to institute a search for the Cross upon which Christ had been crucified. She arrived in the Holy City, inquired, and found that the Cross had been buried in a certain hillock with a pagan temple erected over it.

St. Helen ordered the destruction of the pagan temple and directed that the ground under it be dug up. This was done and the Cross of Christ was found, but with it were the other two crosses. Neither St. Helen nor any of the others present knew which of the three crosses was the one which had been used to crucify the Savior. Thus, she had an ailing woman brought to the place. The sick woman was told to kiss each of the three crosses. The sick woman kissed the first and second cross with no result, but when she kissed the third Cross she was immediately made well.

St. Helen and the clergy accompanying her then acknowledged this Cross to be the Precious and Life-Giving Cross of the Savior and they fell to the ground and reverenced it. There were so many persons present at this momentous occasion that many of them could not come to the Cross and many of them could not even see it. The Patriarch of Jerusalem, Macarius, who was with St. Helen, ascended a high knoll and began to raise the Cross aloft so that all of those present could see it. In unison, the people cried out, “Kyrie eleison!” meaning, “Lord have mercy!”

This important feast of the Eastern Orthodox Church, is the only one of the twelve which does not commemorate some occasion in the life of Christ or the Virgin Mary. It is observed each year on September 14th and is a strict fast day.

“Your Cross do we venerate, O Master, and Your Holy Resurrection do we glorify.”

“Save Your people O Lord, and bless Your inheritance. Grant to the faithful victory against the enemy and protect your people by your Cross.”
### USHERS & GREETERS SCHEDULE

<table>
<thead>
<tr>
<th>Date</th>
<th>Name(s)</th>
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<tbody>
<tr>
<td>Sept 1</td>
<td>Marie McNally, Matt Benoit, Lisa Healy, Nick Seferi</td>
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<tr>
<td>Sept 8</td>
<td>Neal Neslusan, Jimmy Karapanos, Tasi Vriga, Tatyana Zhuk, Mike Chito</td>
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<tr>
<td>Sept 15</td>
<td>Nicoleta Cojocaru, Zach Gianaris, Jared Quill, Bill Thompson</td>
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<td>Sept 22</td>
<td>Arthur Bilis, Chris Geotis, Thomai Gatsogiannis, Trish Lareau</td>
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<tr>
<td>Sept 29</td>
<td>Marie McNally, Matt Benoit, Lisa Healy, Nick Seferi</td>
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### COFFEE FELLOWSHIP SERVING GROUPS

<table>
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<tr>
<th>Date</th>
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<tbody>
<tr>
<td>Sept 1</td>
<td>Marie McNally, Christa Benoit, Sandi Kunkel, Mary Seferi</td>
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<td>Sept 8</td>
<td>GREEK FESTIVAL</td>
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<td>Sept 15</td>
<td>Kathy Bilis, Sara Darlagiannis, Marie Monroe, Charlotte Neslusan, Stephanie Quill</td>
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<td>Sept 22</td>
<td>Thomai Gatsogiannis, Trish Lareau, Deb Raymond, Vange Wilson, Alexandra Koulax</td>
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<td>Sept 29</td>
<td>Donna Cooney, Leah Didonato, Rena Klebart, Betty Tonna</td>
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### Coffee Fellowship Supply Projects

These groups will bake or bring in pastries/donuts and/or fruit and veggies for our coffee fellowship. We are looking for more volunteers to help!!!

- **Sept 1**: Sara Darlagiannis, Sissy Darligiannis, Helen Constantine, Alexandra Koulax
- **Sept 8**: Church Festival
- **Sept 15**: Lisa Healy, Marie McNally, Despina Condos, Trish Lareau
- **Sept 22**: Charlotte Neslusan, Evis Jordanoglou, Dolly Sosnowski, Annalisa Dunning
- **Sept 29**: Lynn Purcell, Rayne Purcell, Sophia Foisy, Kelly Vosnakis
- **Oct 6**: Titi Chito, Rina Sgouritsas, Lorna McWilliam, Pres. Faith Veronis
- **Oct 13**: Sandi Kunkel, Evelyn Pappas, Gulapka Kostovski, Betty Tonna
- **Oct 20**: Kathy Bilis, Marie Monroe, Eleni Šgouritsas, Tina Collelo
- **Oct 27**: Leah Didonato, Mary Seferi, Olga Poulokhine, Vasiliki Zahariadis

### YOUTH EPISTLE READERS

- **Sept 1**: Lily Mueller
- **Sept 8**: Kara Bilis
- **Sept 15**: Helen Dunning
- **Sept 22**: Zach Beaudry
- **Sept 29**: Panayiota Veronis
- **Oct 6**: Maia Beaudry
- **Oct 13**: Kiera MacKenzie
Remembering Our Church Family

Important Dates in SEPTEMBER:

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:**

Sept 6  Gus Zahariadis  
Sept 7  Maria Zhuk  
Sept 8  Scott McWilliam  
Sept 9  Irene Mountzouris  
Sept 10  Nick Popiak  
Sept 10  Kristina Mironidis  
Sept 11  Zachery Beaudry  
Sept 12  Evelyn Pappas  
Sept 12  Barbara Pappas  
Sept 13  Kiera Mackenzie  
Sept 14  Michael Scafidi  
Sept 15  John Neslusan  
Sept 16  Madison McWilliam  
Sept 16  Chuck Pappas  
Sept 18  Bob Mirandola  
Sept 18  Nicholas Thompson  
Sept 20  Lucy Dunning  
Sept 22  Kathy Kunkel  
Sept 24  Niko Totolos  
Sept 24  Jared Quill  
Sept 25  Marie McNally  
Sept 26  Olga Pappas  
Sept 26  Christos Atsales  
Sept 27  Diane Atsales  
Sept 28  Titi Chito  
Sept 28  James George  
Sept 29  Paul Veronis

**WEDDING ANNIVERSARIES:**

Sept. 3  Lorna and Scott McWilliam  
Sept 3  Gary and Tina Colello  
Sept 6  Jared and Stephanie Quill  
Sept 9  Del and Marie Monroe  
Sept 12  Norman & Barbara Desrosiers  
Sept 15  Nick and Mary Seferi  
Sept 29  Neal & Charlotte Neslusan

**NAMEDAYS:**

Sept. 1  St. Antigone  
Lorna Chito  
Sept 5  Prophet Zacharias  
Zachery Beaudry  
Zach Giannaris  
Zach Giannaris  
Sept 7  St Kassiane  
Lorna Kassiane McWilliam  
Sept 14  Feast of the Cross  
Laurie Stavroula Manthos  
Stavros Pappas  
Stephen Stavros Pappas  
Sept 17  St Sophia  
Sophie Apostal  
Sophia Barakilis  
Sophia Bethune  
Sophia Foisy  
Sophia Koulax  
Sophia Mackenzie  
Sophia Quill  
Sophia Stephanidis

**ORDINATION TO THE DIACONATE**

Sept. 17  Fr. Luke Veronis
IS OUR CHURCH IN YOUR WILL?

Remember Christ’s Beloved Church in your Estate Planning and Legacy Giving!

What a beautiful way to remember the Church that has blessed you and nourished you throughout your life, or at different stages in your life.

Even after you have gone to be with the Lord and join the Church Triumphant in the company of the saints, you can still help the Church here on earth continue her sacred ministry of love and hope to the world!

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

www.myocn.net

COMMIT TO 20 MINUTES WITH GOD EACH DAY

Use Fr. Luke’s Daily Email to help you spend 20 minutes every day connecting with God through Meditation and Scripture.

Sign up to the daily email at www.schwebster.org and go to left column of homepage.

Look for our safe and convenient Online Giving at bottom left of Church webpage at www.schwebster.org
Thank You to those who sponsor our monthly bulletin!
<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
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<th>Thu</th>
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<td>1</td>
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<td></td>
<td>9:30 Divine Liturgy</td>
<td>8:00am Pita Filling</td>
<td>9am Pita Making and Baklava</td>
<td>9am Making Sweet Bread</td>
<td>Final Set Up for Festival</td>
<td>11:00-9pm GREEK FESTIVAL</td>
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<td>9am Tent Set Up</td>
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<td>8</td>
<td>Birth of Virgin Mary</td>
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<td>8:30 Matins</td>
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<td>9:30am Liturgy at Holy Trinity Nursing Home</td>
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<td>Holy Cross 8:45 Matins</td>
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<td>9:30 Divine Liturgy</td>
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<td>11:00-6pm GREEK FESTIVAL</td>
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<td>5pm Vespers</td>
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<td>15</td>
<td>Sunday School Begins</td>
<td>16</td>
<td>17 St. Sophia</td>
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<td>6:30pm Parish Council Meeting</td>
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<td>12:30 Baptism</td>
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<td>9:30 Divine Liturgy w 40</td>
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<td>Day Memorial Bill Condos</td>
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<td>8:30 Matins</td>
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<td>Oct 1</td>
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<td>Metropolis Stewardship</td>
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FALL EDUCATION CLASSES

Sunday School Begins September 15th

“Train up a child in the way he should go and when he is old he will not depart from it” (Proverbs 22:6)

Bring your children to Church weekly to participate in our youth catechism program through our Sunday School. Church Worship begins at 9:30. There will be a sermon directed towards the children following the Gospel, and then the Church will go to class following Holy Communion.

Wednesday Morning Bible Study Begins September 18th

“Your word is a lamp to my feet and a light to my path.” (Psalm 119:105)

Everyone is welcome to come and learn together! If you have never read the Bible before and want to learn more about our Faith, this is a great class for you.

Thursday Evening Bible Study Begins Oct 3

At the home of Fr. Luke & Pres. Faith

This Bible Study will go through the video series “Drive Through History: Acts to Revelation.” This is a study on the spread of the Christian Gospel in the first century and the development of the early church. Each week we watch a 30 minute presentation on a particular part of the Bible, followed by a discussion and how this Scripture touches our lives today.

Book Club Discussion on the Life and Writings of St. Maria Skobtsova of Paris.

Date and Time to Be determined.

This group will read and discuss writings of one of our most fascinating modern saints, St. Maria of Paris, who was twice divorced and a radical revolutionary who gave her life to serving the most marginalized of society and ended up a martyr in the Nazi concentration camps.