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# FOR THE LIFE OF THE WORLD

The monthly newsletter of  
Saints Constantine and Helen Greek  
Orthodox Church

Volume XV, Issue 6

June 2023

## The Earth Has Become Heaven Today



By His Eminence Metropolitan  
Seraphim of Kastoria

In a famous speech of Saint John Chrysostom, where he speaks of the epidemic of the Holy Spirit on the day of Pentecost, he says the following:

"The earth has become heaven today, not that the stars have descended from the sky to the earth, but the apostles have been raised to the heavens, because the grace of the Spirit has been poured out."<sup>1</sup>

From the day of Pentecost the All Holy Spirit, the Comforter, has been with us, "the Spirit of Truth, Who is everywhere present and fills all things, the treasury of good things and giver of life." He is Life and life-giving, Light and light-giving, Goodness and the source of goodness, the Spirit of

wisdom, the Spirit of prudence, God and god-maker, Fire and the fire-producer. This is what the hymnographers of the Church chant.

Saint Theodore the Studite will be our teacher on this great and illustrious day of our faith, for he is the poet of the antiphons, which are those hymns we chant every Sunday in the Service of Matins before the Morning Gospel. In one of these which is chanted in the fourth tone he says:

*"By the Holy Spirit shall every soul be given life and be elevated through purification,  
and be made radiant through the mystery of the Triune Unity."*

**First**, every rational soul with the presence of the Holy Spirit not only receives life by the creative word of God "be fruitful and multiply and

continued on page 2

## 2023 Parish Calendar

*continued from page 1*

<b>Sun, May 21st</b>	<b>Sts. Constantine &amp; Helen</b>
Thurs, May 25	Holy Ascension
Thurs, June 3	Saturday of Souls
<b>Spring Parish Assembly</b>	<b>June 18th</b>
<b>Sun, June 4th</b>	<b>Holy Pentecost</b>
Thurs, June 29th	Sts. Peter and Paul
San, Aug. 6th	Holy Transfiguration
<b>Tues, Aug. 15th</b>	<b>Dormition of the Theotokos</b>
Thurs, Sept. 14	Elevation of the Holy Cross
Sun, Oct. 29th	Fall General Assembly
Sun, Nov. 12th	Parish Council Elections
Sun, Nov. 19th	Stewardship Sunday
<b>Mon., Dec. 25th</b>	<b>Holy Nativity of our Lord</b>

### Holy Sacraments And Services

#### Memorials and Trisagia

- ◆ Sunday, June 11th--  
Calliope Demos,  
25 Years

*May her memory be eternal!*

have dominion over the earth," but also the good life with the re-creation that takes place through the Mystery of Baptism.

And then, by our participation in the divine-working Mysteries of the Church, we are regenerated, brightened and illuminated, becoming ready to see the face of Christ, acquiring the space in our soul for the presence of the Holy Spirit. It is filled with life, as Christ said: "I am come that they might have life, and that they might have it more abundantly."<sup>2</sup>

Concerning this wonderful presence of the Holy Spirit in the life of each person and in particular the change it causes, Basil the Great says: "If through faith He receives a publican, he is made an evangelist [meaning Matthew the Evangelist]; if one is born a fisherman, he ends up a theologian [meaning John the Theologian]; if a persecutor finds repentance, he becomes an apostle to the nations [meaning Paul the Apostle]."<sup>3</sup>

The Holy Spirit becomes rooted in the soul of every believer through the Holy Mysteries of the Church and spiritually transforms them: "He illumines all towards the understanding of God, the prophets He inspires, the legislators He makes wise, the priests He perfects, ... the righteous He establishes, the prudent He makes modest, He acts through the grace of healing, enlivens the dead, releases the captives, adopts the alienated."<sup>4</sup> The Holy Spirit abides in the Church as its guide and inspiration, as the inexhaustible source of divine illumination, as the inexhaustible river of countless graces.

Conversely, when someone loses the grace of the Holy Spirit, which is the true life of the soul, according to the expression of the Holy Fathers, then they are spiritually dead, and they are separated from God. Saint Gregory Palamas calls this the primary death of the soul. The life of the soul is its union with God. The death of the soul is the presence of sin and the absence of God's grace.

It is precisely this truth that Saint John Chrysostom delivers: "When you hear about the death of the soul, do not think the soul dies, for it is immortal. The death of the soul is sin and eternal hell."<sup>5</sup>

**Second**, in this fog of sin, which is a disease of the soul, the Holy Spirit comes as a helper and assistance in our illness.

"The Spirit helps us in our weakness,"<sup>6</sup> stresses the Apostle Paul. And he adds: "The Spirit Himself intercedes for us through groans that cannot be spoken."<sup>7</sup>

He helps us pray.

He leads us to repentance.

He gives us the remission of sins.

He is found in all the Mysteries of our Holy Church.

He gives us the air of spiritual freedom and opens to us the doors of salvation.

He even removes the barrier to holiness, since this is the goal of our life, namely theosis: "I have said you are gods and all sons of the Highest"<sup>8</sup> and "Be holy for I am holy."<sup>9</sup>

This is why Saint Gregory the Theologian describes the Holy Spirit as a "temple-maker, god-maker, perfecter."<sup>10</sup> That is, He makes a person a place for Him to dwell, He perfects them, and He makes them gods by grace.

**Third**, the Holy Spirit, Saint Nikodemus the Hagiorite will interpret, according to the anavathmos of Saint Theodore the Studite, gives to us the purification of our nous and its elevation to heaven and illumination. These energies of the Holy Spirit, the God-seeing Holy Fathers remind us, are not sensible.<sup>11</sup> We cannot understand the energies with our reasoning, nor can we interpret them with our minds, because they are higher than



THE ORTHODOX STEWARD  
AN AWESOME RESPONSE



God's grace and moves us from grace to gratitude. Just as we love because God first loved us (I John 4:14), we give because God first gave to us. The question of the Psalmist "What shall I give to the Lord in return for all His benefits towards me?" (Ps 116:12), is answered in every liturgy when we pray, "Let us offer ourselves and one another and our whole life to Christ our God!

Our gathering together as the Body of Christ in the Divine Liturgy is the awesome response to the very Gift of Life and Salvation that is ours from the Lover of Mankind.

The gathering together of the Body of Christ in the Divine Liturgy isn't merely some required action added into already busy schedules. And it certainly is NOT optional, something apart from a "personal relationship with Jesus." Consider the word given above. Because of who we are in Christ, never alone, and filled with His love, His Life, we offer ourselves and one another and our whole to Christ our God.

It happens when we are joined together in accomplishing the ministries of this community. It happened as we are joined together to deal with the pension fund arrearage, now gone! Thanks be to God for the strength and resolve to accomplish that task! We see it as we gather in the temple with its beautiful solea and Altar: many joined together in bringing that task to completion with time and effort and sacrificial giving! Thanks be to God. Evidence of the last statement above is in our midst!

What an awesome response to the awesome gift of salvation and life in our Lord and God and Savior Jesus Christ!

Our gathering together in so many ways in the Body of Christ is evidence of the joyous response to all God's gifts!

*Let us offer ourselves and one another and our whole life to Christ out God!*



In May of 2025 our beloved Parish will be celebrating her Centennial!

We are looking for a few talented men and women who can help us plan for a formal dinner celebration and with a commemorative album.

If you would like to help in any of the following areas, please contact George Skidis, our Centennial Chairman, at:

618-520-8999 /  
george.skidis@gmail.com

Or Fr. Achilles: 314-288-8036  
papaachilles@gmail.com

1. Event location and decoration
2. Meal & Dessert
3. Entertainment
5. Sponsorship committee
6. Website team
7. Graphic Art

**Thank you!**



# ***SAVE THE DATE!***

## ***Missions Benefit Dinner Event***

***Pray Give Go***

***Sunday,  
November 5, 2023***

***St. Thomas Romanian  
Orthodox Church  
5 - 8:30 pm***

Help us support OCMC's missionary work in Oceania. See how Orthodoxy is growing in Fiji, New Zealand, Samoa and the Kingdom of Tonga. Guest speaker — Fr. Paul Patitsas, a missionary priest who served in New Zealand for a decade.



# **THE GREAT COMMISSION ANEW ELDORET DIOCESE, KENYA**

**Pan-Orthodox Event! All Welcome!**



**Presenter: His Grace Bishop Neofitos Kongai**

**Thursday, June 8, 2023**

**6pm Supplications to the Theotokos**

**7pm Reception and  
Presentation**

**St. Thomas Romanian Orthodox Church**

**6501 Nottingham Ave, St. Louis,  
MO 63109**

**Host Priest: Fr. Tiberiu Opris**

**Fr.topris@gmail.com / 314-226-9331**

**His Grace Bishop Neofitos**

**Will celebrate the**

**Hierarchical Divine  
Liturgy**

**At**

**Sts. Constantine & Helen  
Greek Orth. Church**

**Sunday, June 11th**

**10 am**

**Preceded by 8:45 am Matins**



our minds. They are sacred and divine. They are secret, and they abide secretly in the space of the soul with the presence of the Holy Spirit and with the participation of those who live in His presence.

Only the saints of the Church can understand what a person has within the heart. Elder Ephraim of Katounakia with the vehicle of prayer understood the state of being the one he was conversing with was in. "The fragrance of Christ," he would say. "His soul is fragrant, it has the grace of purity." Or he would say: "He has on him such a stench," which would come from the presence of impurity and sin.

This is why Basil the Great in his homilies on the Holy Spirit stresses: What cannot be seen by the world, can be seen by the saints through the purity of their hearts.

And yet, the patristic experience will attest, that which is visible to the saints of God, to others, namely the impure, it is invisible.

How can we describe our times today?

We are as a ship without lights at night under the threat of waves. "It is like navigating by night; no light to be seen; Christ asleep in the boat" (St. Gregory the Theologian).

This is because we believe in idols and not the true God.

We worship creation and not the Creator.

We believe in matter and the pleasure of happiness as the outlook of life.

We have used other messiahs and have not opened our hearts to the only Messiah who is Christ.

We have received a foreign way of life than that which is kept by the Church and lived by the Fathers.



This is why we have been miserably deceived and disappointed and we are now naked and humiliated in the eyes of the powerful of the earth.

The medicine? Our return to God and our repentance. It is that which the Apostle Peter stressed on the day of Pentecost: "Repent and be baptized, ... and you shall receive the gift of the Holy Spirit."<sup>12</sup> This is why our request to the Holy Spirit today should be the following:

"Come and dwell in us.  
Come the true light.  
Come eternal life.  
Come the resurrection of the dead.  
Come the Mighty One, Who creates all things and re-creates.  
Come breath and life, the consolation of my humble soul,

its joy and glory and my perpetual delight."  
Amen.

**Notes:**

1. "On Pentecost," Homily One.
2. John 10:10
3. "On Faith," Homily 15.
4. Ibid.
5. "New Ladder."
6. Romans 8:26
7. Ibid.
8. Psalm 81:6
9. 1 Peter 1:16
10. "On the Holy Spirit," Discourse 31.
11. "Interpretation of the Anavathmoi."
12. Acts 2:38

Source: Translated by John Sanidopoulos.

# The Kingdom of God is Within Us

By St. Luke, Archbishop of Simferopol and All Crimea

*(Delivered on May 30, 1954)*

I know that all of you believe in eternal life, I know that you are striving to gain access to the Kingdom of Heaven, but I am not sure that you understand correctly what eternal life is and what the Kingdom of Heaven is.

I know that there are many people who completely misunderstand the Kingdom of Heaven. Their idea is very close to the primitive idea of Muslims: they think that the Kingdom of Heaven is a joyful life in luxurious gardens of Eden, where beautiful young women will delight them with their singing, dancing and music, where they will enjoy luxurious dishes.

To this the holy apostle Paul said: "The kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit" (Romans 14:17).

As you can see, it is not at all what Muslims and people of little understanding even from among Christians imagine - not food and drink, not the enjoyment of luxurious dishes, but something completely different: righteousness, peace and joy in the Holy Spirit.

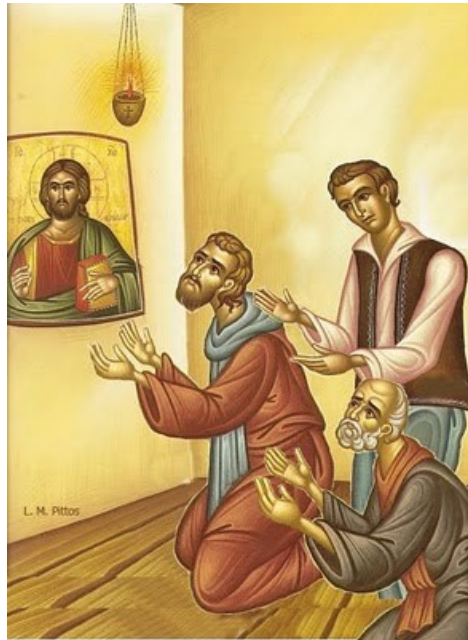
When the Lord Jesus Christ was once asked about the Kingdom of Heaven, He said: "The kingdom of God does not come with observation; nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you" (Luke 17:20-21).

Have you ever heard, read, delved into these amazing words? Do you know that the Kingdom of Heaven is within you?

About eternal life, which is the same as the Kingdom of Heaven, the Lord Jesus Christ in His High Priestly Prayer says this: "And this is eternal life, that they may know You, the Only True God, and Jesus Christ whom You have sent" (John 17:3).

Again, not at all what Muslims imagine, again something very deep, again words of great importance. Eternal life is the knowledge of the one True God and Jesus Christ who He sent.

How do we know the One True God and Jesus Christ sent by Him? Who do we know closest and best, is it not the people closest to us, or those with whom we live?



In order to know people closer and better, their deeds, feelings, thoughts and desires, you need to have close communication with them, and, above all, communication in love. For we do not know at all people who are strangers and far from us.

In the same way, in order to know the One True God and Jesus Christ sent by Him, then constant, close, intimate fellowship with Him, with God the Father Himself, with the Lord Jesus Christ and, of course, with the Holy Spirit, is necessary, for the Holy Trinity is inseparable.

How is it possible for us to know the One Great God? It is possible only in love, for we know from the great Apostle John the Theologian that God is love, and communion with Him is possible only in love: "God is love, and he who abides in love abides in God, and God in him" (1 John 4:16).

God is close to us when we have constant fellowship with Him in prayer and works of love. There were many, many righteous people in the world, there is no way to talk about everyone, let me remind you of the righteous people closest to us in the

Russian land: Seraphim of Sarov, Sergius of Radonezh, Anthony and Theodosius of the Caves.

Well, shall we really be surprised that the Kingdom of Heaven began in the hearts of these great righteous ones during their lifetime?

The Kingdom of Heaven is where God lives, and the Great and True living God obviously lived in the hearts of these great righteous people, for their whole life was dedicated to God, the knowledge of God, love for God, communion with Him.

What is strange if we believe, according to the word of Christ, that the Kingdom of Heaven began in the hearts of these great righteous already during their earthly life? Their earthly life was completely different from the life of vain worldly people.

They devoted their whole life to God, they were in close communion with Him all their lives. Is it any wonder, therefore, if we say that the Holy Spirit dwelt in their hearts, and they were temples of God, and the Holy Spirit dwelt in them?

Is this how the people of this world live in their vast, overwhelming majority? No, no, not at all: they do not think about God, they do not strive for eternal life and do not believe in it; they have no need of the Kingdom of Heaven, for all their thoughts, aspirations, all desires are directed towards the earthly kingdom alone.

They do not need eternal life, they only need to arrange their earthly life as best as possible, and all their aspirations, all their thoughts are directed only towards this.

And those who have set as the goal of their life the preparation of themselves for eternal life, the acquisition of higher virtues that open the entrance to the Kingdom of Heaven for them, these make up the little flock of Christ, according to His holy word.

But it is not only in the hearts of the great saints that the Kingdom of God is revealed already during their lifetime. In the hearts of ordinary Christians who follow Christ and love Him also, the Kingdom of God begins now.

Remember the very important word of the Apostle John the Theologian about the Holy Spirit: "That He dwells in us, we





Continued from p. 7

know by the spirit that He gave us" (1 John 3:24).

With every fervent prayer, with every good deed, we feel the quiet breath of the Holy Spirit in our hearts. We become peaceful, quiet, meek, silent, we stop judging and divulging other people's sins, and by this grace-filled change in our spirit we know that the Holy Spirit dwells in us.

This is the beginning of the Kingdom of God within us, like the faint dawn of the day, but as the commandments of Christ are fulfilled, this dawn becomes brighter and brighter.

In the hearts of the great saints, the sun has already shone in all its strength, and we have only dawn... But this is the same Kingdom of God within us.

But do not think that this, like the dawn of the day, the beginning of the Kingdom of Heaven will of itself develop further in your hearts. No, I tell you, little flock! Understand the great words of the Lord Jesus Christ: "The Kingdom of God suffers violence, and the violent take it by force."

By the great power of love, by exertion in good deeds, we must unswervingly contribute to the dawning of the sun of truth in our hearts.

We need a lot of work to cleanse our hearts from all sinful impurity, from passions and lusts. And only then will the Kingdom of God be revealed more and more clearly within us.

If such a daily work of purifying our hearts will be the main, most important task of our life, if we devote little time only to the daily needs of the body, then death itself will not be terrible, but a deeply joyful event for us, for it will be a direct transition into life eternal.

Then, at the sound of the archangel's trumpet and the terrible lightning that flashes from east to west, we will rise with great joy, "for our deliverance is at hand." The Sun of Truth, Christ our God, will vouchsafe this joy to us all, if we go through the narrow gate, along the narrow path of fulfilling His commandments and suffering for Him. Amen.

## St. Sampson the Innkeeper

Commemorated June 27

Our blessed father Sampson came from a family from the high society of Roman aristocracy, apparently linked to the kin of Constantine the Great. He studied all the important subjects of the time, particularly medicine, to which he felt drawn by his compassionate nature. He was unable to remain indifferent to the spectacle of pain and unhappiness and received the poor and the sick at his home, in order to provide them with all the attention that love could offer and, more particularly, the comfort of prayer and faith. When his parents died, he distributed his large fortune and, free of every earthly obligation and wishing to avoid being esteemed in the eyes of other people, he left for Constantinople. He settled in a humble house and devoted himself entirely to prayer, in silence, though continuing his good works. He gathered in as many sick people as he found and treated them without charge. He particularly took responsibility for those who were suffering from incurable diseases or those who had diseases that other doctors were reluctant to treat: lepers, the blind and the possessed, and so his reputation spread throughout the whole city and his dwelling became a haven for those who had nothing to hope for.

Shortly after he was ordained priest, at the age of thirty, by Patriarch Menas (Aug. 25) who greatly valued his God-pleasing efforts. He also healed Emperor Justinian (527-565) of a serious illness. The emperor had lost all hope but was told in a dream to summon the Saint to the palace. All Sampson needed to do was put his hand on the place where the emperor was suffering and the latter was cured at once. But because Sampson wanted to avoid any show of admiration, he put some ointment on, so that the miracle wouldn't be attributed to him. The emperor didn't know how to express his gratitude and wanted to see



him laden with gold, but the Saint sent back the gifts, saying: "Do you want to give me what I rejected for the love of God?" Sampson advised the emperor that he'd do better to spend his money on building a hospital next to Sampson's humble abode, where he would then be able to receive patients and the poor in a fitting manner. Justinian agreed enthusiastically and commissioned his master builders, as soon as they finished the construction of Hagia Sophia, to proceed with the erection of an enormous and magnificent building a little to the north of the Great Church. This became known as "Sampson's Hospice". After this, the Saint ran the hospice with consummate devotion, placing himself at the service of his suffering brothers and sisters with the zeal of an angel at God's throne. This exemplary institution, which had many specialist doctors, was served by monks and was funded by the emperor so generously that the staff were paid and there was money left to provide food and clothing for strangers and the destitute.

After he had been engaged for many years in this ascetic activity, Blessed Sampson fell asleep in the Lord in peace at an advanced age. He was buried in the Church of Saint Mokios, to which, on his feast day, the doctors in Constantinople would gather in pro-



## COME AND SEE .... WHERE HAVE THE MIRACLES GONE?

In a recent post, Fr. Stephen Freeman said, "Wake up and see the miracles." In the outstanding post, he pointed out that in our day, people look for the "miracle" as something out of the ordinary, something way beyond our understanding. In other words, the "miracle" is nearly nonexistent.

So, many look at a lot of things as "boring" or just ordinary. Even the Divine Liturgy is seen as "ordinary" or for many boring, no pizzazz or fireworks.

But, the Divine Liturgy, the reception of the Holy Mysteries *is the miracle*. The action of the Blessed and Holy Trinity is miraculous! Our celebration of Pascha is the height of miraculous intervention, *but in the voluntary suffering and death of our Lord and God and Savior! He conquers death by death!* Think on that. The miracle lies in the fact that God is everywhere present in essence and energies! He is with us and in us to the depths of Hades.

Wow!

Thinking about that a bit more, it occurred to me that we miss so much because we're in a hurry, maybe even looking for the out of the ordinary, the big thing, the awesome event. When we head north for fishing in the summer, or east to North Carolina to visit with Tracey and family, we very often do NOT take the freeway, but travel "through the country" that the freeways pass. We actually see and experience the places folks live or lived, traveling from town to town, remembering a time when things didn't move so fast for most people, when people were actually involved with one other, experiencing life with one another.

We've talked with and met people "along the way" as we're not in such a hurry. And we've twisted and turned on mountain roads seeing

vistas missed at 70 miles per hour on the freeway. It is the journey that is the joy and the experience at so many levels.

You see, we are the miracle created by God, who has an eternal life and salvation for us ... but it isn't merely a then thing--it is now. The Fathers of the Church often speak and recommend silence ... our Lord told the blessed Apostles not to plan the next speech or figure out how to respond, promising that He would indeed provide.

We miss the miracle because we have redefined the world ... yet the miracles happen every day. The joy of watching a baby, or taking time to see the flight of the bird, or the mother bear and cubs. The miracle happens in the hug that comes as relationships are no longer merely memories, but what's happening in this moment, and it happens as we remember.

Wake up, and see the miracles!  
They never left.

Come to the Temple, come, and see Christ in our midst every moment of every day. Lay aside "the cares of this life." Listen carefully. See and experience the miracle of our Life in Christ. Hear the Word of God! Be physically present in the Temple to actually receive the King!

A theological refection and a leisurely trip and just a cup of coffee with a friend, or new friend, and the gathering together of the saints in the temple. Miracles abound – take time to look.

*Give Glory to God in All things!*

*Ezekiel*

*Continued from p. 8*

cession, since they honored him as their patron. Meanwhile, in the hospice his staff, stole and vestments were preserved as precious mementos.

In later years, a host of miracles were performed and cures effected in the hospice through the silent mediation of the Saint or after he made an appearance. Shortly after his demise, a terrible fire, which started from Hagia Sophia, destroyed the surrounding houses and reached the roof of the hospice. The people who worked there, together with local volunteers, were laboring in vain to quench the flames when they saw the Saint walking on the roof and ordering the fire to recede. In this way, the institution was saved from destruction. It remained in operation for about 600 years, until Constantinople fell to the Latins in 1204.

Sick people came to the Saint's grave to pass the night in prayer. They revered his icon and tended the oil-lamp that burned above the grave, and the Saint, together with the Holy Unmercenary Doctors, Kosmas and Damian, often appeared to bring healing and treatment.

From the *New Synaxarion of the Orthodox Church*, vol. 10 – June, Indiktos, pp. 314-6.

### **Apolytikion in the Fourth Tone**

O holy Sampson, imitator of God's compassion, thou dost pour forth streams of divine goodness. For radiant with God's love, thou didst relieve the afflicted and suffering, and dost grant eternal healing to all who honor thee.

# STS. CONSTANTINE & HELEN GREEK ORTHODOX CHURCH


Wine and Oil



Fish Allowed

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 Fr. Achilles Karathanos, Parish Priest

## June 2023

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			<b>Shaded days are Fasting days.</b>	<b>1</b> St. Justin the Martyr	<b>2</b> Leave-taking of Holy Ascension 	<b>3</b> No Vespers
<b>4 Holy Pentecost</b> 8:45 Matins 10am Divine Liturgy, Followed by the Vespers of the Descent of the Holy Spirit	<b>5</b> Monday of the Holy Spirit	<b>6</b>	<b>7</b> Fast Free No Vespers	<b>8</b>	<b>9</b> Fast Free	<b>10</b> No Vespers
<b>11 All Saints</b> 8:45 Matins 10am Hierarchical Divine Liturgy celebrated by H.G. Bishop Neofitos; Project Mexico Luncheon	<b>12</b> Onouphrios the Great; St. Peter the Athonite <b>Holy Apostles' Fast Begins</b>	<b>13</b>	<b>14</b> Elisha the Prophet No Vespers	<b>15</b>	<b>16</b>	<b>17</b> 5pm Great Vespers Holy Confession
<b>18 2nd Sunday of Matthew</b> 8:45 Matins 10am Divine Liturgy All-Parish Assembly	<b>19</b>	<b>20</b>	<b>21</b> 5:30 Vespers	<b>22</b>	<b>23</b>	<b>24</b> Nativity of John the Baptist 5pm Great Vespers Holy Confession
<b>25 3rd Sunday of Matthew</b> 8:45 Matins 10am Divine Liturgy	<b>26</b> St. David of Thessaloniki	<b>27</b>	<b>28</b> 5:30 Great Vespers	<b>29</b> Sts. Peter and Paul 9am Matins 10am Divine Liturgy	<b>30</b> Synaxis of the Holy Apostles Project Mexico Mission Trip ~ pray for our mission team!	



In Loving Memory  
of Paul (Joseph) Wilbanks

May his memory be eternal,  
And blessed Paradise!

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Your plumber: John Siampos. (618) 823 1970

To  
Sponsor our Monthly Newsletter @

\$30 / month

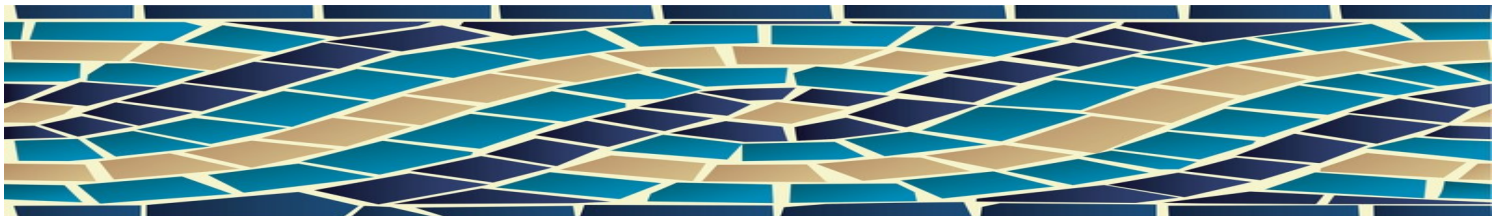
\$300 year / small

\$500 year/ large

Please contact the Church Office:  
618-277-0330

contact@ssconstantinehelen.org

Thank you!



**Return  
Service  
Requested**



## OUR MISSION

AS AN EXPRESSION OF CHRIST'S LOVE,

FOCUS exists to serve the poor by bringing together Orthodox Christian churches and community partners to provide Food, Occupation, Clothing, Understanding, and Shelter and other assistance to address the needs of local communities.

**For the Month of June Our Parish will continue to collect:**

Big soup cans 18 oz **(VERY High Need)**  
Small soup cans 10 oz **(VERY High Need)** - ***Please no Chicken Noodle soup.***

There is currently a critical need in the pantry! Please remember that pull-tabs are ideal!