

The Arena



Volume 1, Issue 5
July 2008

The Newsletter of
SAINT KATHERINE THE GREAT MARTYR MISSION
ORTHODOX CHURCH OF AMERICA

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PASTOR'S COLUMN

by Father John Strickland

Recently a polling organization named the Pew Research Center conducted a study of religious affiliations in America and their characteristics. The results were not very encouraging for the nation's Orthodox Christians. The data of the poll indicated that we (who it said make up only about one half of a percent of the population) do not distinguish ourselves much from most mainstream Protestant

Christians or Roman Catholics in our level of commitment to and conviction about the Christian faith. And in comparison to groups such as Mormons, Jehovah's Witnesses, and Muslims, we fall dramatically short. The following statistics give a picture of the results for the Orthodox, with some comparisons with other bodies:

- Absolutely certain about God's existence: 71% (evangelical Christians: 90%)
- Our faith is the one true faith 20% (Mormons: 57%)
- Faith is very important in one's personal life: 56% (historically black churches: 85%)
- Attendance at the divine services occurs more than once a week: 8% (Jehovah's Witnesses: 71%)
- Prayer occurs on at least a daily basis: 60% (Muslims: 71%)

Now, these figures may or may not be a truly accurate picture of the Orthodox faith in America. We have had a notoriously difficult time calculating our numbers in the past, due particularly to the often reclusive character of our immigrant forebears and the tendency of some of our leaders to exaggerate our size for the sake of appearing culturally "significant." And it is my guess that these figures fail to acknowledge the remarkably vital character of many Orthodox parishes, especially in mission-intensive regions like the west and the south. One need only look at the articles posted in our stairwell to be reminded of how powerfully

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Orthodoxy is influencing some of America's religious climate today. Nevertheless, the results of the poll remind us of the great peril our Church will always face in a land that often has so little to do with the Gospel of Jesus Christ.

Among the statistics that strike me as particularly unworthy of that Gospel are those concerning prayer. Only sixty percent of us pray every day. Another seventeen percent claim to pray only once a week. That means that nearly one quarter of all Orthodox Christians in America pray to their Lord less than once a month, or not at all. If true, this is surely an alarming fact. Saint Paul instructs us to "pray without ceasing" (I Thes. 5:17). Sadly, our tendency instead is to pursue a long, healthy, prosperous, and stimulating life until we "cease," without praying.

Why do we not pray more? For many, the excuse is the same as that used to explain our neglect of attending divine services and doing acts of charity: the absence of time. We live in a very busy society, whose greatness is in part erected upon its commitment, even addiction, to work. And once our work (whether at home or in public) has ended, we are confronted by other responsibilities that occupy our time. A priest observed to me not long ago that while in the past money was the most precious resource parishioners had to offer to the Church, today it is time. This is certainly true when it comes to prayer. We must pray at all times, every day, if we are to grow as a community bearing witness to and rejoicing in the Gospel of Jesus Christ.

This does not mean that our minds and tongues must always be engaged in the formal words of prayer. We live in the world and we must meet our responsibilities in it, and that requires hard work. What Saint Paul means when he speaks of incessant prayer is that we must do all that we do as an extension of our prayer. Just as we begin and end every week with the Divine Liturgy, and thus live the time in between in communion with God, so we should launch into and conclude every day with prayer, however modest. Saints such as John of Kronstadt teach us that long rules of prayer are not necessary, but that a heartfelt seeking for God is. During this month we will be concluding a unit of our parish course on Orthodox Tradition (otherwise known as the inquirer course) by studying prayer within that tradition. Whether one can attend it or not, let us all as a parish, as we continue beyond the feast of Pentecost in the grace of the ever-descending Holy Spirit, renew in our daily lives that longing for God that constitutes true prayer and distinguishes us as a people set apart for communion with God.

PARISH COUNCIL HIGHLIGHTS:

Building:

* Council collectively decided to make an additional offer to purchase our current building, in the range of \$650,000 - \$700,000.

* Steve A. was tasked with meeting with the current building owner to discuss the offer.

* If the offer was rejected, Steve A. was to attempt to secure a longer lease than what the current building owner had previously offered.

* Purchase offer was rejected, but a revised lease was offered for 3 years from current lease's expiration.

Property Search:

* Council will be discussing the possibility of appointing Glenn Rebne as head of a property search committee.

Council Action Items for next meeting:

* Discuss the possibility of an assistant Treasurer's position (or consider invoking the alternate to help out when Steve K. is unavailable due to a busy work schedule).

PARISH AND LOCAL EVENTS

CALENDAR HIGHLIGHTS:

July 15: Bible Study – 7pm

June 16: Parish Council – 7pm

July 24: Inquirer course – 7pm

July 29 : Bible Study – 7pm

July 31: Vespers for the Procession of the Cross – 7pm

August 1-14 : Dormition Fast

August 5: Festal Vigil – 7pm

August 6: Divine Liturgy for Holy Transfiguration – 7am

CATECHETICAL CHALLENGES (Our Catechumens can answer them. Can you?).

- Liturgical Challenge: Why is the First Kathisma (Ps. 1-8) assigned for every Saturday evening Vespers? (If you need a hint, ask one of those who have been attending our Bible Study class on the Psalms).
- Scriptural Challenge: Where is the Sermon on the Mount located in the New Testament?
- Ecclesiastical Challenge: Approximately what percentage of parishes in our diocese are missions?

Answers to May challenges:

- "We Have Seen the True Light" (sung after Holy communion and the transfer of the Gifts from the Altar)
- Saint Herman of Alaska (in 1970)
- Five: All Saints of America, Raphael of Brooklyn, Innocent of Alaska, John of San Francisco, New Martyrs of Russia (several in it served in America). We also have an icon of Herman of Alaska in the Sacristy.



THE LIVES OF THE SAINTS

St. Jacob Netsvetov,
Enlightener of the Native Peoples of Alaska
Commemorated on July 26

Father Jacob (Netsvetov) of Alaska was born of pious parents in 1802 on Atka Island, Alaska. His father, Yegor Vasil'evich Netsvetov was a Russian from Tobolsk. His mother, Maria Alekseevna, was an Aleut from Atka island. Yegor and Maria had four children who survived infancy; Jacob was the first born, followed by Osip (Joseph), Elena, and Antony. Yegor and Maria were devoted to

their children and, though of meager means, did all they could to provide them with the education which would help them in this life as well as in the life to come. Osip and Antony were eventually able to study at the St Petersburg Naval Academy in Russia, becoming a naval officer and a shipbuilder, respectively. Their sister, Elena, married a successful and respected clerk for the Russian-American Company. But Jacob yearned for a different kind of success, a success that the world might consider failure for "the righteous live forever, their reward is with the Lord" (Wis. Sol. 5:15). And so, when the family moved to Irkutsk in 1823, Jacob enrolled in the Irkutsk Theological Seminary and placed all his hope in Christ by seeking first the Kingdom of God (Mt. 6:33).

Jacob was tonsured as a Subdeacon on October 1, 1825. He married a Russian woman (perhaps also a Creole) named Anna Simeonovna, and in 1826 graduated from the Seminary with certificates in history and theology. On October 31, 1826, he was ordained to the Holy Diaconate and assigned to serve the altar of the Holy Trinity-St Peter Church in Irkutsk. Two years later, on March 4, 1828, Archbishop Michael, who had earlier ordained Father John Veniaminov (St Innocent), elevated the godly deacon Jacob to the Holy Priesthood. This, however, was no ordinary ordination. As if he were a new Patrick, hearing the mystical call of his distant flock, Father Jacob yearned to return to his native Alaska. And the all-good God, who (satisfies the longing soul and fills the hungry soul with goodness" (Ps.107:9) heard the prayer of his servant.

Archbishop Michael provided Father Jacob with two antimensia: one for the new Church which would be dedicated to the glory of God in honor of St Nicholas the Wonderworker in Atka, and one to be used for missionary activity. On May 1, 1828 a molieben for travelers was served, and Father Jacob, his father, Yegor, (now tonsured as reader for the Atka Church), and his matushka, Anna, set out for Alaska.

Who can tell of the perils and trials associated with such a journey? Travel in those days was never easy, either overland or over the waves of the sea. Nevertheless, aided by prayer and confidence in God's providence, the Netsvetov family arrived safely in Atka over a year later, on June 15, 1829. The new assignment for the newly-ordained Father Jacob would also prove to be quite a challenge. The Atka "parish" comprised a territory stretching for nearly 2,000 miles and included Amchitka, Attu, Copper, Bering and Kurile Islands.

But this did not deter the godly young priest, for when he was clothed in the garments of the Priesthood, he was found to be "clad with zeal as a cloak" (Is. 59:17), and so he threw himself wholly into his sacred ministry. His deep love for God and for his flock was evident in everything that he did. Both in Atka and in the distant villages and settlements which he visited, Father Jacob offered himself as a "living sacrifice" (Rom 12:1). Having "no worry about his life" (Mt. 6:25 ff), the holy one endured manifold tortures of cold, wet, wind, illness, hunger and exhaustion, for to him life was Christ (Phil 1:21). Showing himself as a "rule of faith," his example brought his people to a deep commitment to their own salvation. Being fully bilingual and bicultural, Father Jacob was uniquely blessed by God to care for the souls of his fellow Alaskans.

When he arrived in Atka, the Church of St Nicholas had not yet been built. So, with his own hands Father Jacob constructed a large tent (Acts 18:3) in which he conducted the services. For Father Jacob the services of the Church were life: life for his people and life for himself. It was in the worship of God that he found both strength and joy. Later he would transport this tent with him on his missionary journeys, and like Moses in the wilderness, the grace of God was found wherever this tent was taken (Num 4:1 ff; 10:17 ff).

When his first six months had ended (end of 1829), Father Jacob recorded that he had baptized 16, chrismated 442, married 53 couples, and buried 8.

Once the church was constructed, Father Jacob turned his attention to the building of a school in which the children would learn to read and write both Russian and Unangan Aleut. The Russian American Company provided some of the support initially, with the students providing the remainder. This continued until 1841, when it was reorganized as a parish school and ties with the company ceased. Father Jacob proved to be a talented educator and translator whose students became distinguished Aleut leaders in the next generation.

Father Netsvetov led an active physical and intellectual life, hunting and gathering for his own subsistence needs, preparing specimens of fish and marine animals for the natural history museums of Moscow and St Petersburg, corresponding with St Innocent (Veniaminov) on matters of linguistics and translations. He labored over the creation of an adequate alphabet for the Unangan-Aleut language, and the translation of the Holy Scriptures and other appropriate literature into that language. St Innocent praised the young pastor for his holiness of life, his teaching, and for continuing this work of translating which he, himself, had begun earlier among the native peoples. After fifteen years of service, Father Jacob was awarded the Nabedrennik, Kamilavka, and Gold Cross. Later, he would be made Archpriest and receive the Order of St Anna.

These ecclesiastical awards do not tell of the personal sufferings of this warrior for Christ. In March of 1836, his precious wife, Anna, died of cancer; his home burned to the ground in July of 1836; and his dear father, Yegor, died of an undetermined illness in 1837. Who can utter the depth of sorrow felt by this God-pleaser? Yet he lifted up his voice with that ancient sufferer and cried, "shall we indeed accept good from God and shall we not accept adversity? In all this he did not sin with his lips" (Job 2:10). In his journal Father Jacob

attributed all to "the Will of Him whose Providence and Will are inscrutable and whose actions toward men are incomprehensible." He patiently endured hardships and sufferings like the Holy Apostle Paul. He saw in these misfortunes not a Victory by the hater of men's souls (i.e. the devil) but a call from God to even greater spiritual struggles. With this in mind, Father Jacob petitioned his ruling bishop to return to Irkutsk in order to enter the monastic life. A year later, word reached him that permission was granted contingent upon the arrival of a replacement. None ever came.

Instead, Bishop Innocent soon came to Atka and asked Father Jacob to accompany him on a voyage by ship to Kamchatka. Who can know the heavenly discourse enjoyed by these two lovers of Christ as they traveled over the waves? This, however, is clear, the holy archpastor was able to accomplish three things in Father Netsvetov. Firstly, he applied the healing salve of the Spirit with words of comfort; secondly, he dissuaded Father Jacob from entering the monastery; and thirdly, he revealed to the godly priest the true plan of the Savior for his life, that he 'might preach (Christ) among the Gentiles' (Gal. 1: 16) deep in the Alaskan interior. Father Jacob continued to serve his far-flung flock of the Atka parish until December 30, 1844. A new zeal had taken hold of him, and it was then that St Innocent appointed him to head the new Kvikhpak Mission in order to bring the light of Christ to the people of the Yukon. Here, aided by two young Creole assistants, Innokentii Shayashnikov and Konstantin Lukin, together with his young nephew, Vasilii Netsvetov, Father Jacob "settled" in the wilderness of Alaska.

He learned new languages, embraced new peoples and cultures, devised another alphabet, built another church and Orthodox community, and for the next twenty years, until his health and eyesight failed, continued to be an evangelical beacon of the grace of God in southwestern Alaska.

Establishing his headquarters in the Yup'ik Eskimo village of Ikogmiute (today's 'Russian Mission') he traveled to native settlements hundreds of miles up and down Alaska's longest river (the Yukon) as well as the Kuskokwim River region. At the insistence of Indian leaders, he traveled as far as the middle of the Innoko River baptizing hundreds of Indians from various, and often formerly hostile, tribes. "Behold how good and how pleasant it is for brethren to dwell together in unity" (Ps 133:1). He built the first Christian temple in this region, and dedicated it to the feast of the Elevation of the Holy Cross. Here Father Jacob, in spite of failing health, joyfully celebrated the Church's cycle of services, including all of the services prescribed for Holy Week and Pascha.

Finally, in 1863, the evil One, who "walks about like a roaring lion, seeking whom he may devour" (1 Pet 5:8), sought one last time to get the better of the righteous one. So the devil, the father of lies, (John 8:44), inspired an assistant of Father Jacob to level spurious and slanderous charges against his master. This resulted in a summons to Sitka, issued by Bishop Peter. The godly pastor was quickly cleared of all charges, but due to his ever-worsening health, he remained in Sitka for his final year serving a Tlingit chapel. He died on July 26, 1864 at the age of 60 and was buried on the third day at the entry of the chapel. During his final missionary travels in the Kuskokwim/Yukon delta region, he had baptized 1,320 people - distinguishing himself as the evangelizer of the Yup'ik Eskimo and Athabaskan Indian peoples.

This brief history has recounted the basic chronology of the saint's life and labors, but we must not neglect to relate his other deeds, that the light be not "hidden under a bushel" (Mt.5:15). In 1841, Father Jacob encountered a group of women from his flock in Amlia who had fallen victim to certain demonic influences and teachings. Blaming himself for the seduction and fall of his spiritual children by the evil one, he informed the leader among them that he was going to pay them a visit.

Upon arriving, he found one of the women paralyzed, semi-conscious and unable to speak. He ordered that she be removed to another house apart, and on the next day when this was accomplished, he lit the lampada before the icons of the beautiful corner, vested himself in his priestly epitrachilion (stole), sprinkled holy water throughout the room, and began the first prayers of exorcism. He then left.

During the night he was notified that the woman had begun to speak but incoherently. He came immediately to her and performed a second exorcism. This time, she sprang out of her bed and stood next to the saint, joined her prayer to his, and accompanied them with prostrations. When the prayers were finished, Father Jacob again sprinkled her with holy water and gave her the precious cross to kiss. She regained full consciousness, a state of health and true reason - that is, even the false teachings of the evil spirits had no more part in her.

Once in November of 1845, Father Jacob was preaching in the village of Kalskag, where the local chief was also the head shaman. He spoke for all of the villagers and resisted the Word of God forcefully. But the saint, calm and full of the Holy Spirit, continued to sow the seeds of right belief and piety. After many hours, the chief fell silent and finally came to believe. The villagers, in solidarity with their leader, also joyously expressed their belief in the Triune God and sought Holy Baptism.

Father Jacob was a physician of bodies as well as souls. He often cared for the sick among his flock even to his own detriment. During the winter of 1850-1851 the saint was himself ravaged with illness. Yet he cared for the sick and dispensed medicine to them every day. Father Jacob's preaching often brought together in the Holy Faith tribes who were traditional enemies. One example from his journal reads:

"Beginning in the morning, upon my invitation, all the Kol'chane and Ingalit from the Yukon and the local ones gathered at my place and I preached the word of God, concluding at noon. Everyone listened to the preaching with attention and without discussion or dissent, and in the end they all expressed faith and their wish to accept Holy Baptism, both the Kol'chane and the Ingalit (formerly traditional enemies). I made a count by families and in groups, and then in the afternoon began the baptismal service. First I baptized 50 Kol'chane and Ingalit men, the latter from the Yukon and Innoko. It was already evening when I completed the service. March 21, 1853."

So it was that this apostolic man, this new Job, conducted himself during his earthly course. There are many other deeds and wonders which he performed, many known and many more known only to God. Few missionaries in history have had to endure the hardships which Father Jacob

faced, yet he did so with patience and humility. His life of faith and piety are the legacy which he leaves to us, his spiritual children in America, and indeed to all Christians throughout the world.

WISDOM OF THE FATHERS

Saint John of Kronstadt on Prayer

Prayer is the breath of the soul as air is the natural breath of the body. We breathe by the Holy Spirit. You cannot say a single word of prayer from your whole heart without the Holy Spirit.

What does the holy Church instill in us by putting in our mouths, both during prayer at home and in church, prayers addressed, not by a single person, but by all? She instills in us constant mutual love, in order that we should always and in everything, during prayer and during worldly intercourse, love one another as our own selves—in order that we, imitating God in three Persons, constitute the highest Unity, should ourselves be one formed of many.

“Worship God in spirit and in truth.” In truth, for instance, when you say, “Hallowed be Thy Name.” Do you really desire that God’s name should be hallowed by the good works of others and by your own? When you say, “Thy Kingdom come,” do you desire the coming of God’s Kingdom? Do you wish to be the abode of the spirit of God, and not the abode of sin? Would you not more willingly live in sin? When you say, “Thy will be done,” do you not rather seek your own will than that of God. Ay, it is so! . . . Beware, then, that your tongue is not in discordance with your heart; see that you do not lie to God in your prayer. Always keep this in view when you say the Lord’s prayer, as well as when you say other prayers. Watch whether your heart agrees with everything that your tongue pronounces.

When you are saying your prayer—especially if you have a rule of prayer according to a book—do not hurry from one word to another without feeling the truth, without laying it to your heart, but always strive to feel with your heart the truth of that which you say. Your heart will oppose this . . . You want to finish your rule of prayer quickly, in order to give rest to your weary body? Pray fervently, and you will sleep the most peaceful, quiet, and healthy sleep. . . . Are you hurrying to get to the place of your service or your work? Get up earlier; do not sleep so long.

When praying, keep to the rule that it is better to say five words from the depth of your heart than ten thousand words with your tongue only. When you observe that your heart is cold and prays unwillingly, stop praying and warm your heart by vividly representing to yourself either your own wickedness, your spiritual poverty, miserly and blindness, or the great benefits which God bestows every moment upon you and all mankind, especially upon Christians, and then pray slowly and fervently. If you have not time to say all the prayers, it does not matter, and you will receive incomparably greater benefit from praying fervently and not hurriedly than if you had said all your prayers hurriedly and without feeling: “I had rather speak five words with my understanding than ten thousand words in an unknown tongue” (I Cor. 14:19). But it would, of course, have been very well had we been able to say these ten thousand words in prayer with due understanding and feeling.

THE ORTHODOX FAITH

An excerpt from Fr. Hopko's *The Orthodox Faith: Doctrine, Volume I*

Sources of Christian Doctrine: Tradition

The ongoing life of God's People is called **Holy Tradition**. The Holy Tradition of the Old Testament is expressed in the Old Testamental part of the Bible and in the ongoing life of the People of Israel until the birth of Christ. This tradition is fulfilled, completed and transcended in the time of the Messiah and in the Christian Church.

The New Testamental or Christian Tradition is also called the **apostolic tradition** and the **tradition of the Church**. The central written part of this tradition is the New Testamental writings in the Bible. The gospels and the other writings of the apostolic church form the heart of the Christian tradition and are the main written source and inspiration of all that developed in later ages.

This Christian tradition is given over from people to people, through space and time. **Tradition** as a word means exactly this: it is that which is "passed on" and "given over" from one to another. **Holy Tradition** is, therefore, that which is passed on and given over within the Church from the time of Christ's apostles right down to the present day.

Although containing many written documents, Holy Tradition is not at all limited to what is written; it is not merely a body of literature. It is, on the contrary, the total life and experience of the entire Church transferred from place to place and from generation to generation. Tradition is the very life of the Church itself as it is inspired and guided by the Holy Spirit.

Not everything in the Church belongs to its Holy Tradition for not everything in the Church is done by the grace of the Holy Spirit, and not everything in the Church pertains essentially and necessarily to the Kingdom Of God. Some things in the Church are just temporal and temporary things, merely human customs and traditions of no eternal and everlasting value. Such things in themselves are not sinful or wrong. On the contrary, they may be very positive and very helpful to the life of the Church as long as they are not taken to be what they are not. Thus, it is very important in the Church to make the distinction between traditions which are merely earthly and human and passing away and the genuine Holy Tradition which pertains to the heavenly and eternal Kingdom of God.

It is also important to recognize that there are also things in the Church which not only do not belong to Holy Tradition, but which are not even to be counted among its positive human traditions. These things which are just sinful and wrong are brought into the life of the Church from the evil world. The Church in its human form, as an earthly institution, is not immune to the sins of its unholy members. These deviations and errors which creep into the life of the Church stand under the judgment and condemnation of the authentic and genuine Holy Tradition which comes from God.

Among the elements which make up the Holy Tradition of the Church, the **Bible** holds the first place. Next comes the Church's liturgical life and its prayer, then its dogmatic decisions and the acts of its approved churchly councils, the writings of the church fathers, the lives of the saints, the canon laws, and finally the iconographic tradition together with the other inspired forms of creative artistic

expression such as music and architecture. All of the elements of Holy Tradition are organically linked together in real life. None of them stands alone. None may be separated or isolated from the other or from the wholeness of the life of the Church. All come alive in the actual living of the life of the Church in every age and generation, in every time and place. As the Church continues to live by the inspiration of the Holy Spirit, the Holy Tradition of the Church will continue to grow and develop. This process will go on until the establishment of the Kingdom of God at the end of the ages.

TROPARIA & KONTAKIA: JULY

July 5

Venerable Sisoos the Great

Troparion - Tone 1

Dweller of the desert and angel in the body,
you were shown to be a wonder-worker, our God-bearing Father Sisoos.
You received heavenly gifts through fasting, vigil, and prayer:
healing the sick and the souls of those drawn to you by faith.
Glory to Him who gave you strength!
Glory to Him who grant-ed you a crown!
Glory to Him who through you grants healing to all!

Kontakion - Tone 4

In asceticism you were revealed to be an earthly angel,
continually enlightening the thoughts of the faithful with divine signs.
Therefore we honor you with faith, venerable Sisoos.

Troparion - Tone 5

From your youth you followed the angelic life
And were therefore filled with many godly gifts.
O Sisoos, emulator of the angels,
In the hour of your going forth from this life,
You shone resplendently as the sun
Revealing your glory and illuminating our souls!

July 13

Holy Fathers of the First Six Ecumenical Councils

Troparion - Tone 8

You are most glorious, O Christ our God!
You have established the Holy Fathers as lights on the earth.
Through them You have guided us to the true Faith.//
O greatly compassionate One, glory to You!

Kontakion- Tone 8

The Apostles' preaching and the Fathers' doctrines have established one
Faith for the Church.
Adorned with the robe of truth, woven from heavenly theology.//
it defines and glorifies the great mystery of piety.

July 20

Holy, Glorious Prophet Elijah

Troparion - Tone 4

An angel in the flesh and the cornerstone of the prophets,
the second forerunner of the coming of Christ,
Glorious Elijah sent grace from on high to Elisha,
to dispel diseases and to cleanse lepers.
Therefore, he pours forth healings on those who honor him.

Kontakion - Tone 2

Prophet Elijah of great renown,
seer of the mighty mighty works of God,
by your command you held back the rain!
Pray for us to the only Lover of mankind!

July 27

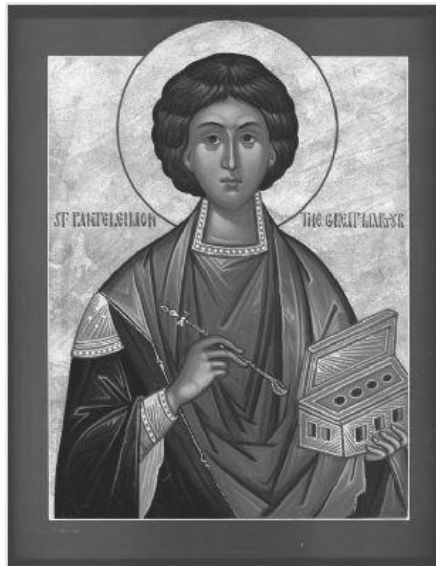
Greatmartyr and Healer Paneleimon

Troparion - Tone 3

Holy Passion-bearer and healer Panteleimon,
entreat the merciful God,
to grant our souls forgiveness of transgressions.

Kontakion - Tone 5

You emulated the Merciful One,
and received from Him the grace of healing,
Passion-bearer and healer Panteleimon;
by your prayers, heal our spiritual diseases
and continually drive away the temptations of the enemy
from those who cry out in faith "Save us, O Lord."



Greatmartyr and Healer Paneleimon

PARISHIONERS' NAME DAYS – JULY

July 4th – Andrew Strickland (Andrew of Crete)

July 17th – Christine Alexandra (Royal Passionbearer Alexandra)

July 18th – Dominique Elizabeth Homiak, JoAnn Elizabeth Grambush, Elizabeth Strickland (New Martyr Elizabeth)

July 22nd – Cynthia Maria Kvasknikoff (Mary Magdalene)

PRAYER REQUESTS

Please keep the following people in your prayers this month:

LIVING:

Charles

Robert

Mark

Sarah

David

Patricia

Flore

Allan Simeon

Emily and the child to be born of her

Olga and the child to be born of her

David

Naheda

Patricia

Arne

Lena

Child Ben

Nika and the child to be born of her

Nicholas

Eleana

DEPARTED:

If you would like to add a name to the prayer list, please email Emily Lorelli at ekslorelli@gmail.com; your request will appear in the next newsletter.