

SS Peter & Paul Orthodox Church Newsletter

Volume 10, Issue 8

August 2010

July Council Highlights

- ✘ June Operating Income was \$8,776 and Operating Expenses were \$15,290, a deficit of **\$6,514** for the month of June.
- ✘ There is \$51,323 in the Parking Lot Project account.
- ✘ Delegate and alternate for Diocesan Assembly to be selected at semi-annual meeting on Sunday, July 25, 2010.
- ✘ Site plan for new parking lot refiled with city; city is waiting for our grading and drainage plan.
- ✘ There will be no council meeting in August.



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Standing Up to Those In Power

On August 2nd we remember two men who, in different times and places and in very different ways, bravely confronted those in power. They are the Righteous Gamaliel and St. Basil, fool for Christ.

We meet Gamaliel in the Book of Acts (5: 34-39). He was a Pharisee, and was Saint Paul's teacher. Paul emphasizes the high quality of his education in the Jewish faith by saying he was "brought up...at the feet of Gamaliel" (22:3). That would impress everyone, for Gamaliel was "held in honor by all the people" (5:34). And Gamaliel himself was impressive in his deliberate, sensible way of thinking. When others were so enraged at the preaching of Peter and the other apostles that they wanted to kill them, Gamaliel stood against his fellow members of the body of spiritual elders, the powerful Sanhedrin. He recognized that the teaching of the apostles might be "of God" and warned the elders that if it is, they would "not be able to overthrow them." The elders took his advice, and freed the apostles (who would bravely disregard their order to refrain from further preaching in Jesus' name.) Gamaliel's cool, reflective manner was effective, but it is very different from that of another man who confronted power: Basil, the holy fool.



Many people, at least the Orthodox and those who have visited Moscow, know that the beautiful church in the Kremlin is named Saint Basil's Cathedral. But some aren't aware that it is not named for Saint Basil the Great, the fourth-century Church father. The "Basil" it is named for was born in the 15th century, to a poor family who lived near Moscow. After spending some time in the family work of shoemaking, he went to the big city, and lived primitively, wearing little clothing and utterly ignoring the rules of "polite society." He challenged those who cheated others

Among these admirers was the Tsar himself, the ruler known as Ivan the Terrible. Saint Basil was able to scold the Tsar for letting his mind wander in church without making him angry; in fact, Ivan was greatly in awe of this man who could read his thoughts. Once during Great Lent, Basil offered the Tsar some meat. Ivan was shocked, and refused, saying that of course he did not eat flesh during the Fast. Basil replied that it mattered little whether he actually ate flesh, since he had killed so many people. In this way he urged Ivan to repent; his challenge to Ivan was a brave act of love. That kind of bravery—standing for truth against powerful forces—is the reason why these two men are remembered by the Church on this day.

Troparion - Tone 8

Your life, O Basil, was true and your chastity undefiled.
 In fasting, vigilance and exposure to heat and frost
 You subdued your flesh for the sake of Christ.
 Therefore your countenance shone with the brilliance of the sun.
 Today the faithful glorify your holy falling-asleep.
 Implore Christ to deliver us from all bondage, dissension and war,
 And to grant great mercy to our souls!

or failed to help the poor, and confronted people openly with their sins. But everything he did was for others' salvation, as when he entered low, stinking taverns to minister lovingly to enslaved by drunkenness. While some people derided and abused him, many others recognized what he was doing and revered him.

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.



Uniquely Theotokos

Very Rev. Vladimir Berzonsky

“More honorable than the Cherubim and more glorious beyond compare than the Seraphim, thou who without defilement gave birth to God the Word, O Theotokos glory to thee.”

Why do we say that she, Mary the Lord’s mother, is more honorable than Cherubim and more glorious than Seraphim? How can she be considered higher than the angels? We are all asked this question in some form or another. The response is not simple. Is this mere hyperbole, poetic exaggeration, or are we serious?

It is indeed a lofty claim—that a mere human being, regardless of her importance in the story of our salvation, should be elevated above the bodiless powers of heaven. And not just any order of angels: Cherubs and seraphs along with the thrones comprise the top tier of the nine ranks of angels. Nevertheless, angels are not directly involved in the salvation of mankind, except as agents of the Holy Trinity and facilitators, as in announcing the birth of Christ or His resurrection from the tomb. After all, it was an angel who caused so many problems for us in Eden.

It wasn’t an angel that gave birth to the Son of God; it was Mary. Nor was it an angel that spoke for her when the heavenly Father asked if she really wanted to accept the responsibility

for bearing His precious son. It wasn’t imposed upon her nor had she been coerced. It was a free choice, and she might have rejected the task, regardless of the honor that went with it.

And when we think about glory, immediately what comes to mind is the praise directed Godward: *“Glory to God in the highest, and peace, good will on earth.”* If there is any glory in the mystical condescension of the second Person of the Holy Trinity, the decision made for our salvation that He would become incarnate and enter the creation fashioned by Him with the Father and the Holy Spirit, who of humankind is more worthy of glory than the one who facilitated in the process?

In honoring Mary we are exalting humanity in its highest and greatest potential. She is a role model for all who would aspire to sainthood from both sexes. In comparing her to angels it’s not to deflate the dignity of the bodiless powers of heaven, but to inflate the latent possibilities of human beings. In an era where scientific wisdom reduces the human being to the status of talking primates, explaining away, denying or ignoring the spiritual potential, not to mention image of God within us, we point to Mary as an example of virtue, humility and dignity in simplicity.

Even on the basic human level she is worthy of our greatest praise. Just from what we know of emotional disturbances, mental aberrations and

all the various forms of pathological conditions that confront us as humans who struggle for what is considered normal, she was a superb mother. Yes, finally Thomas recognized Him as *“my Lord and my God”* (John 20:28); but Jesus was also the Son of Man, human in all ways and therefore subject to the weaknesses, failings and temptations that we all too well understand. And His mother played a large role in guiding Him through infancy, childhood and youth in all ways beneficial to a just, righteous human being. For that also she deserves honor. As the archangel Gabriel said of her, she was indeed *“Full of grace.”*

I think that when the church places her at one side of Jesus Christ and St. John the Baptist on the other, we are gazing upon two persons who epitomize the highest capacity of humanity even before the gift of the Holy Spirit who comes to us by means of salvation won for us by our Lord, God and Savior, Jesus Christ on that great and sacred day of the holy Pentecost.

Reprinted from the “Thoughts in Christ” series, August 13, 2006, Bulletin 41, Volume XLIII, Orthodox Church in America web site, <http://www.oca.org/CHRIST-thoughts-article.asp?SID=6&ID=240>✕

How Well Do You Know the Bible?

1. Who brought the infant Jesus gifts of gold, frankincense, and myrrh?
2. What did Jesus turn into wine?
3. How many disciples did Jesus have?
4. What are the four books of the Gospel?
5. After he was baptized, how many days did Jesus fast?
6. Who had John the Baptist beheaded?
7. On the day of Pentecost, how many people were baptized?
8. Which disciple was not affected by the bite of a poisonous snake?
9. What is the shortest verse in the Bible?
10. What did Jesus wear on His head when He was crucified?
11. Who washed the disciples feet?
12. What did the prodigal son eat after he lost all his money?
13. What kind of work did Zacchaeus do?
14. Who denied Jesus three times?
15. What did the disciples do while Jesus prayed at the Garden of Gethsemane?
16. Who promised he would live long enough to see Christ?
17. What appeared after Jesus was baptized?
18. Who helped Jesus carry his cross?
19. Which disciple tried to walk on water?
20. Who climbed the sycamore tree?

Answers on page 7.



REMINDERS

- ☺ As the temperatures start to soar, please do not prop open the doors to the Cultural Center.
- ☺ There is a basketball and several jump ropes for the youth to use during coffee hour. They can be found in the Pre-K/K classroom. Just remember to return them when you are finished using them.
- ☺ If your children are playing in the classrooms, please remember to make sure they clean up when they are done.

SS Peter and Paul Holds Semi-Annual Meeting

On Sunday, July 25, 2010, SS Peter and Paul held its semi-annual parish meeting. The Myrrhbearers provided a light snack. Father David opened the meeting with a prayer.



The semi-annual meeting is opened with a prayer.

Father David made brief introductory remarks, thanking the parish for their ongoing support and involvement, particularly with the recent visit of His Grace, Bishop BENJAMIN.



Father David welcomes everyone and gives a brief report, as Protodeacon Alexis listens in the background.

The main topics of discussion were the financial state of the church and the ongoing parking lot project. During the summer, attendance is low, and donations decrease. Unfortunately, our utilities bills tend to increase at this time of year



Parishioners carefully listened and followed along as the financial report was presented.



Nancy and Bess go over the church's financial report.



Discussion ensued regarding the financial report and parking lot project.



There was ample time for everyone to ask a question or share information.

due to the extreme heat. David Homyak reinforced this when he presented the year-to-date financial report. June saw a decrease in donations and a significant increase in expenses, putting us into the red (deficit). June Operating Income was \$8,776 and Operating Expenses were \$15,290, a deficit of **\$6,514** for the month of June. As the Cultural Center ages, maintenance expenses continue to increase.

Harold Homyak presented an update on the parking lot project. Site plans have been resubmitted to the City, pending grading and drainage plans. However, we do not have sufficient funds to actually move forward to break ground on the project. We currently have \$51,323 in donations.

Stephanie Homyak presented a possible fundraising idea for the parish: a parish Christmas card. Many parishes produce a parish Christmas and Pascha card which is sent out to all members. Parishioners who would like to have their names included on the card would donate money. Suggested amounts per member were \$10-\$15 per listing. A show of hands indicated that the majority of members were in support of a parish Christmas card.

The meeting ending with a prayer, and the singing of *Memory Eternal* for departed church member, and *Many Years* for current members.



Meeting over . . . A chance to catch up with friends.



Ted, Alexander, and Walter chat after the semi-annual meeting.

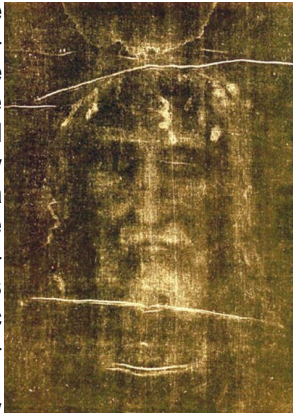
Did you know . . .

SS Peter and Paul Orthodox Church will celebrate it's 60th Anniversary next year!

The Sacred Shroud

Very Rev. John Breck

The church of Saint Sulpice, located in the 6th arrondissement near the Jardin de Luxembourg in Paris, is a 17th century edifice, built on the site of a 13th century Romanesque chapel. Several years ago it became a major tourist attraction due to a number of intriguing but false historical notes about it published in Dan Brown's highly imaginary book, *The Da Vinci Code*. It is a magnificent if heavily baroque structure, soaring to some 34 meters, making it one of France's most imposing Roman Catholic places of worship. It's also something of a pre-Vatican II throwback, with its pious statues and a money



box, still suspended on a side-pillar, that begs funds "for souls in purgatory."

For years exterior work on the church has left it partially enveloped in canvas and scaffolding. That hasn't lessened interest, though, in what many parishioners and tourists most appreciate about it today. That is the two life-sized photographs of the Shroud of Turin (now separated in their niche on the back left by a regrettable piece of "artwork"). The photos show, with remarkable detail, the front and back of the body of a beaten and crucified Jew, almost certainly of the first century A.D. To a great many people, including both Christian and non-Christian specialists, these images depict the crucified body of Jesus of Nazareth.

In a recent update of his decades-long study of the Shroud, Ian Wilson has gathered virtually all the relevant evidence that backs the theory of the Shroud's authenticity. (More research is needed on the cloth, now in a Spanish cathedral, I believe, that purportedly covered Jesus' face from the time he was taken down from the cross until he was laid in the tomb and covered, back and front, with the long linen Shroud. This cloth is presumably the "napkin" noted in John 20:7, which the disciple Peter found "rolled up in a place by itself.")

Wilson's book is titled simply *The Shroud*, although it adds the rather sensationalist subtitle, "The 2000-year-old mystery solved" (!). Whether the mystery of the Shroud's origins has really been solved depends on the reader's evaluation of the evidence Wilson has marshaled and presented here. I find it thoroughly convincing—at the very least in demonstrating,

against a great deal of popular opinion, that the object cannot possibly be a medieval forgery. Details of the image can only be seen with the aid of modern photography and other technologies that no forger in the Middle Ages possessed. The carbon 14 dating done over a decade ago has been shown to be unreliable, and there remain such features as pollen imbedded in the tissue that dates from the first century. In addition, wounds on the body, from the marks on the back and legs to the severe injuries to the scalp, correspond exactly to the descriptions given by the Gospels of the beating Jesus received at his trial, of the crown (or cap) of thorns, of the damage done to his back and face by bearing and falling with the patibulum (the crossbar to which he was nailed), and of the way he was crucified.

There is no point in rehearsing here the evidence Wilson has gathered. I am in no way a specialist in the field and was not even able to view the Shroud at its latest exhibition in Turin a few months ago. I simply want to say something about the impression I have had viewing those life-sized photos at the church of Saint Sulpice.

Outside of tourist season in Paris, St Sulpice is a rather quiet, peaceful place to spend time and to pray. At the entrance you make your way past several beggars, whose outstretched hands already place the steps in a "gospel" framework ("Freely you have received..."). Enter through the heavy wooden doors, pass behind the iron barrier, beyond which are hundreds of straight-backed wooden chairs, and in the center make the sign of the cross before the altar. Move back to the right side, then down to the front chapel, dedicated, as is the custom, to the Virgin Mary, and spend a few moments gazing at her lovely statue hovering above. Continue circling the church, passing by side-altars with murals by Delacroix, and spend some time examining the famous gnomon and the several outstanding organs. Then come to the alcove in the back that holds those remarkable photographs of the Shroud.

A worn wooden bench along the right hand side permits you to sit, more or less comfortably, and contemplate those images. People come by, singly or in small groups. They

pause, read the description posted in several languages, then move on. Some stay a little longer to pray.

In that atmosphere, before those images, the mystery of the Shroud takes on new dimensions. The sharpness of the details places you almost forcefully at the scene—first of Jesus' trial, with the beating by the bone-tipped whip that dug deep gashes into his flesh. Marks on the shoulders and legs, the apparently broken nose, and the trails of blood on the forehead (forming a number 3...) all bear witness to the agony experienced along the way to Golgotha, including the falls that prompted the soldiers to summon Simon of Cyrene to carry the patibulum in Jesus' stead. Then there is the crucifixion itself, perhaps the most tormenting and horrible form of execution ever devised. This reliving of those tragic moments finally brings you to the burial itself, with the crucified body being "wrapped in a linen shroud and laid in a new tomb."

Most touching and most impressive of all is that face. Beyond the agony, the desperation and the exhaustion there is extraordinary dignity, solemnity and beauty. Iconologists would study that face and come to the realization that it is the prototype of all icons of Christ from the fourth century on, when the Shroud was rediscovered and revered for what it is. Images of the beardless Jesus, found in the catacombs and elsewhere, gave way at that time to this face, this remarkable image of the Crucified One.

Sitting on that hard bench for long minutes or for an hour or more, you lose all sense of time and place. This has become sacred time, sacred space, because of the proximity, the intimate closeness, of the one whose image speaks in a language of love, compassion and infinite mercy.

There is no absolute proof of anything regarding the origin of this cloth or the way in which the imprint was made. But in the blessed quiet of that place, there can be little doubt that this Shroud reveals not just a human form. It is not just a relic from the distant past. To pray before it gives the surest proof one could ask for that this image is truly that of our crucified and risen Lord, and that this cloth is nothing less than the original icon "not made by human hands."

Reprinted from "Life in Christ", August 2010, Article 1, Orthodox Church in America, <http://www.oca.org/CHRIST-life-article.asp?SID=6&ID=200&MONTH=August&YEAR=2010> ❖

That Most Precious Head

Very Rev. Vladimir Berzonsky

"If you can keep your head when all about you are losing theirs and blaming it on you" ("If" by Rudyard Kipling) He kept his head, but he wasn't able to keep it on, that glorious and most precious saint, John the Baptist, whom our Lord called the greatest of any born of woman (Matthew 11:11). But while it was attached to his body, it was always clear, direct and without compromise. There was no way to shut him up other than to put him to death.

The Orthodox Church celebrates his decapitation annually. His head is among the foremost of precious relics cherished by Orthodox Christians. More, we honor with prayer the several findings of that noble memorial to courage and witness to truth in the face of all forms of sin, regardless of the perpetrator, even if he were king. We do this not for his sake. His place is assured in God's holy kingdom. We do it as a reminder to ourselves that sin has no justification and virtue requires no explanation. We the baptized are from that time full of the grace of discernment. We have all the spiritual equipment to guide us to truth, justice and goodness. The Holy Spirit with which our bodies, hands, feet and facial orifices had been sealed is conditioned to keep out Satan and everything evil. His times were like ours. Always one can find the weak, the lovers of pleasure, whose lives are spent in search of easy living, acquiring money, power and luxuries, crushing the spirits of those who fall into depression, disgust and resignation. In the Baptist's time it was the royal family of Herod and Herodias. In our days it's pandemic. Adultery is rampant. Nobody is disturbed by it anymore. Something as disgusting as pedophilia grasps the attention of the media, and even then if one is sufficiently popular and wealthy, he can be set free by our judicial system. Greed and anger are the norm.

St. John the Baptist came as the harbinger of the Messiah. He set the stage for the appearance of our Lord Jesus Christ. Both called for repentance as a condition for salvation. Our times have little place for the Baptist's tirades against sin. It's a joy to notice how many Americans are proud to call on the Name of Jesus.

However, despite the emphasis on the Bible, there's not much call for the message or the man of God, John the Baptist. The apostle that our times prefer is the Evangelist John. "God is love," we learn from the beloved apostle, and that is right – but it's only part of the gospel. God loves us and Christ proves it by His cross. But the gift of love demands a response to His love, and that requires repentance, purification and illumination. It's true: "Jesus loves me, this I know, for the Bible tells me so." However, the Bible also tells me that I must grow in love, take up my own cross and follow Him, take ownership of the society around me and set about restoring it to the idea in God's mind which He had at the start of creation. By receiving His gifts I accept His imperatives.

It's a bold and daring statement, but it's possible for you and me to do even more than St. John the Baptist, because while he baptized, he was not himself baptized in the Holy Spirit the way we were. Christ with us and the Holy Spirit within us provide us with more equipment for the salvation of others and ourselves than was possible before the time of the Messiah Jesus. All the more it does honor to St. John the Baptist, because he was able to stand up to the highest authority in the land and be a beacon of strength and courage to all those who hungered for righteousness. If he could do all that before the appearance of Christ and the gift of the Holy Spirit, how much more is possible for us to accomplish?

Our task is even greater. In his days the center of licentiousness was the palace. In our times we have sinfulness electronically offered in all places of the nation. Indeed, we export sin to the world, which may be one reason why we are both admired and loathed in so many lands. Let the great Baptist be our role model, and while we honor his precious head, may we be ready to sacrifice ourselves for the sake of Christ's gospel.

Reprinted from the "Thoughts in Christ" series, August 28, 2005, Bulletin 43, Volume XLII, Orthodox Church in America web site, <http://www.oca.org/CHRIST-thoughts-article.asp?SID=6&ID=190>



CHURCH HUMOR

Two little boys, ages 8 and 10, were excessively mischievous. They were always getting into trouble and their parents knew all about it. If any mischief occurred in their town, the two boys were probably involved.

The boys' mother heard that a preacher in town had been successful in disciplining children, so she asked if he would speak with her boys. The preacher agreed, but he asked to see them individually. So the mother sent the 8 year old first, in the morning, with the older boy to see the preacher in the afternoon.

The preacher, a huge man with a booming voice, sat the younger boy down and asked him sternly, 'Do you know where God is, son?'

The boy's mouth dropped open, but he made no response, sitting there wide-eyed with his mouth hanging open.

So the preacher repeated the question in an even sterner tone, 'Where is God?'

Again, the boy made no attempt to answer. The preacher raised his voice even more and shook his finger in the boy's face and bellowed, 'Where is God?'

The boy screamed and bolted from the room, ran directly home and dove into his closet, slamming the door behind him.

When his older brother found him in the closet, he asked, 'What happened?'

The younger brother, gasping for breath, replied, 'We are in BIG trouble this time.'

'GOD is missing, and they think we did it!'



Where One Finds God

Very Rev. Vladimir Berzonsky

“Consider the lilies of the field, how they grow; they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these” (Matthew 6:30) It takes just a bit of imagination to be with the Lord Jesus on the hillside at the time when the anemones and scarlet poppies, here called *lilies of the field*, burst into an array of exciting colors. They last but for a few days, then dry up, and they were gathered by the women to heat up their ovens. Why then bother to offer the world such beauty if but for a few days? It remains a sublime mystery. Some are curious, others don't care. For those, however, who do see the loving Creator in nature, it's proof if evidence is needed that He is responsible for it all. Whether noticed in a rose, a newborn kitten or from the vantage of a space ship orbiting the earth, one finds it difficult to refute Sachmo Armstrong's gravel lyric: *“It's a wonderful world.”*

On a given day we may pass by dozens of persons. Most will ignore us and go on their way. We hardly remember their faces. Some may cut us off on the highways; nevertheless, now and then one will perform an act of kindness that

makes the day worthwhile, causing us to be glad we were in a position to touch that soul with warmth, and giving God the glory for creating us for the capacity to care about one another.

We may perform the spiritual calisthenics of morning and evening prayer, reciting the terms we had learned from childhood when all of a sudden a word leaps up from the flow of phrases to illumine our hearts with a warmth that captures us in a thrill of meaning that we had not quite understood before. It may be that we had some experience that lighted the passage in a new way. When that happens we are aware that we had been touched by the Spirit, and we thank the Lord for coming to us in that epiphany of union even if it lasts but for an instant.

All of the above are ways that the spiritually astute will affirm not just God's existence, but ways that God abides within us. Nature with its beauty, order and majesty is for those with eyes to see, the most self-evident proof. Those whom the Master calls our brothers and sisters every now and then prove by their kindness and affection that He lives in them as well as in us. The third place we find Him is within ourselves. Perhaps the third location is most difficult of all, especially in these days when so much of society is con-

stantly calling attention to what's happening outside, training us to be bored with silence, carrying cell phones because we can't wait to talk on those connected to walls, urging us to pay attention to the trivialities and nonsense that take up much of television. Despite that, we can, if we train ourselves to cherish our souls and flee from noise and distractions, nourish the bond with the Holy Spirit within our souls.

Finally but first and most precious is our life in Christ. Read slowly the Sermon on the Mount and ponder on who but He could conceive of such a program for spiritual perfection. Granted, for the cynic it may be absurd, but for those who are serious about salvation, it lays out the only way to the Kingdom. Then read the last chapters of any or all the gospels and ask who but He would do that for the life of the world? He, Jesus Christ, is the greatest proof for the existence of God, Himself being of the same nature and essence of the Father Whom He presents to the world.

Reprinted from the “Thoughts in Christ” series, August 7, 2005, Bulletin 40, Volume XLII, Orthodox Church in America web site, <http://www.oca.org/CHRIST-thoughts-article.asp?SID=6&ID=187>

Around SS Peter & Paul

AUGUST BIRTHDAYS & ANNIVERSARIES

Peter Radjenovich
Barbara Peterson
August 1

Delina Gezai
August 5

Paras Radjenovich
August 14

William Osolinsky
Hiewt Teklea
July 15

Bess Demos
August 17

Juliana Delsante
August 25

Jim Hanemaayer
Ceclai Zerai
August 26

Dennis Tarasevich
August 27

Belated Anniversary Wishes

Michael and Cassandra Wagner on the occasion of their first anniversary on July 31st. May the Lord bless them with many happy and healthy years.

Panikhida for Father

A panikhida will be held for Father Gabriel on Sunday, September 12, 2010 following Divine Liturgy. Father Gabriel fell asleep in the Lord on September 10, 2009. May his mem-

PRAYER LIST

*“I was sick and you visited me.”
Matt 25:36*

We offer prayers to all of our parishioners who are ill or unable to attend services:

Frank Kulik
Dorothy Yost
Chuck Ullmann
Marie Yevin
Peg Linderman
Pauline & Dan Vinay
Bill and Rose Koval
Beatrice Washington

If you know of anyone else in need of our prayers, please contact Father David.

Many Years! Mnogaya Leta!

Bits and Pieces

BOOKSTORE

Stop by and check out two new titles to the bookstore both by St. Herman Press.

Our Thoughts Determine Our Lives: The Life and Teachings of Elder Thaddeus of Vitovnica is a collection of teachings from this renowned spiritual guide to countless faithful in Serbia. This treasure trove of wisdom and advice is simply and lovingly written. It will be a book you will return to again and again. 212 pages, \$15

The Gurus, the Young Man and Elder Paisius by Dionysius Farasiotis. "This powerful memoir tells the story of a Greek youth who, out of a desire to know the truth empirically, began to experiment in yoga, hypnotism, and various occult techniques. Eventually drawn back to the Faith of his forefathers—Orthodox Christianity—he visited the ancient monastic republic of Mount Athos in his native Greece, where he was brought to a knowledge of the Truth of Jesus Christ by the saintly Elder Paisios (1924–1994). This book is a page-turning narrative of both outward adventures and inward struggles. What stands out most in this book, however, is the radiant image of Elder Paisios, possessed of divine gifts, laboring in prayer for his fellow man, and overflowing with unconditional love." (description from St. Herman Press), 320 pages, \$17



ADULT EDUCATION

Our summer Adult Ed classes continue through the end of August on Wednesday evenings at 7:00 pm. If you have any particular interests or topics you would like to cover, please see Father David.

SUMMER READING

If you're looking for reading material for those long hot summer afternoons or for summer trips and vacations, don't forget to visit our parish library. We have about 300 titles in various topics relating to the Orthodox Christian life.

FLOWERS

Each Sunday, the Myrrh Bearers make sure that we have flowers for the Tetrapod and Altar to beautify the church. Our thanks to Father David for donating flowers for the month of May and Betsy for donating flowers for the month of June. Thanks also to Elena Kerr for donating flowers for the month of July. Elizabeth Michel will be donating the flowers for the month of August. If you want to donate flowers for a particular month, please contact Elena Kerr.

WELCOME

We welcome all visitors to SS Peter & Paul. We hope your visit was enriching and enlightening. Please join us in the Cultural Center, behind the church, for our Fellowship Hour. It's a chance to meet some of our members, other visitors, and enjoy some coffee and fellowship. It's also a great time to look at our bookstore.

COFFEE HOUR REMINDER

At our January 2010 Annual Meeting, Marge Jones (a Myrrh Bearer member) agreed to chair coffee hour and presented changes to the way coffee hour was hosted for year 2010.

She made available a calendar of Sundays for volunteers, from our parish family, to sign up and host a coffee hour. The sign up sheet is located at the book store counter. Members can choose to be reimbursed for the money spent for coffee hour or make it a donation to the church.

Marge Jones was willing to oversee this, however she did not have that opportunity. We have had volunteers and, in some cases the same volunteers have hosted it twice. A thank you to all of you.

Our Sunday coffee hour sign up sheet (from the month of August to December) shows no volunteers. We all enjoy our Fellowship hour with our church family, so lets keep the coffee hour going by signing up and volunteer to host one. Thank you.

Elizabeth Michel

FOCA

Join the Fellowship of Orthodox Christians in Pittsburgh over Labor Day, September 2 – 6 for our National F.O.C.A. Convention.

For more information, including a description of all events and activities, go to: <http://foca2010.blogspot.com/>.

ALL SAINTS CAMP 2011

It's never too early to start planning for next summer. All Saints Camp will held June 5-10, 2011. Parents, please book the second week of June each year for Camp (and we'll do a better job of getting the word out to everyone!)



HOMEBOUND VISITATION MINISTRY

We will be starting a homebound visitation ministry program in the next month or so. In order to do so, however, it will be necessary for all those interested in joining this ministry to attend an orientation program. The orientation is run by a local non-profit interfaith agency called Duet. Duet helps older adults and their families cope with challenges related to aging and has been serving Phoenix since 1981. The orientation will be Saturday, September 11th from 9 - 11:30 at Valley Presbyterian Church in Paradise Valley. This orientation will provide us with the guidelines as to how to proceed with starting this ministry within our own church. Additionally, you may find yourself wanting to join Duet as one of their volunteers! Please contact Katrina Delsante, 480-557-5744, if you would like more information about becoming part of this new ministry here in our parish community.

NEWSLETTER DONATION

Thank you to Bill and Rosemary Osolinski for donating 11"x17" paper for the newsletter. You can help defray costs for the newsletter by donating your old printer cartridges. We can use them to trade for supplies for the newsletter. Please see Dave or Stephanie Homyak. Thank you!



HOW WELL DO YOU KNOW THE BIBLE

Answers:

1. The wise men or Magi (Matthew 2:11)
2. Water (John 2:9)
3. Twelve (Matthew 10:1)
4. Matthew, Mark, Luke, and John.
5. Forty days (Matthew 4:2)
6. Herod (Matthew 14:3-10)
7. 3,000 (Acts 2:41)
8. Paul (Acts 28:3-5)
9. Jesus wept. (John 11:35)
10. A crown of thorns (Matthew 27:29)
11. Jesus (John 13:5)
12. Food meant for pigs (Luke 15:16)
13. Tax-collector (Luke 19:2)
14. Peter (Matthew 26:69-75)
15. They slept (Luke 22:46)
16. Simeon (Luke 2:25-26)
17. A dove (Matthew 3:16)
18. Simon (Matthew 27:32)
19. Peter (Matthew 14:29)

August 2010

Sun	Mon	Tue	Wed	Thu	Fri	Sat	
1 Procession of the Lifegiving Cross 8:30am Hours 9:00am Divine Liturgy Beginning of Dormition Fast	2	3	4	5 Forefeast Transfiguration 6:00pm Vespers	6 Transfiguration of Our Lord and Savior Jesus Christ 9:00am Divine Liturgy <i>Blessing of Fruit</i>	7 Valaam Icon 5:00pm Great Vespers	
8 Tolga Icon 8:30am Hours 9:00am Divine Liturgy	9 Ven. Herman of Alaska	ADULT EDUCATION Continues through the end of August Wednesdays at 7:00 p.m. See Father David for details			12	13 St. Tikhon of Zadonsk,	14 Forefeast Dormition
Parish Christmas Card Thank you to all who have offered your help with the parish Christmas card. We will have a brief meeting on Sunday, August 29 after Coffee Hour in the Conference Room.							
15 Dormition of the Most Holy Theotokos 8:30am Hours 9:00am Divine Liturgy <i>Blessing of Flowers</i>	16 Feodorovskaya Icon	17	18 7:00pm Adult Education	19 Donskaya Icon	20	21 5:00pm Great Vespers	
22 Georgian Icon 8:30am Hours 9:00am Divine Liturgy	23 Leavetaking Dormition	24 Petrovskaya Icon	25 7:00pm Adult Education	26 Vladimir Icon	27	28 Ven. Job of Pachaev 5:00pm Great Vespers	
29 Beheading of St. John the Baptist 8:30am Hours 9:00am Divine Liturgy	30	31	1 Church New Year Chernigov-Gethsemane Icon	2 Kaluga Icon	3	4 Icon "The Unburnt Bush" 5:00pm Great Vespers	
We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy							
5 Arapetskaya and Kiev-Bratsk Icons 8:30am Hours 9:00am Divine Liturgy	6 LABOR DAY	7 Forefeast Nativity Theotokos 6:00pm Vespers	8 Nativity of the Most-Holy Theotokos 9:00am Divine Liturgy	9 Afterfeast Nativity Theotokos	10	11 Saturday Before Elevation 5:00pm Great Vespers	