

SS Peter & Paul Orthodox Church Newsletter

Volume 10, Issue 7

July 2010

May Council Highlights

- ✘ May Operating Income was \$12,860 and Operating Expenses were \$12,204, a positive position of \$656 for the month of May.
- ✘ Adult Education classes will resume July 14, 2010 at 7:00 pm.
- ✘ Plans finalized for SS Peter & Paul luncheon on June 27, 2010 and the visit of Bishop Benjamin on June 28-29, 2010.
- ✘ Semi-annual meeting will be held on Sunday, July 25, 2010.
- ✘ The large dome will be repainted in the fall due to technical problem with the paint (cool temperature needed to apply the paint).



Ss. Peter & Paul Orthodox Church
 1614 E. Monte Vista Rd.
 Phoenix, AZ 85006
 602.253.9515

www.sspeterpaulaz.org
www.oca.org
www.orthodoxfellowship.org

Archpriest David Brum
 Rector
 602.274.6794 Home
 480.287.0240 Mobile
 Frdbrum@aol.com

Protodeacon Alexis Washington
 Andrew Evans
 Council President
 480.948.7929

Barbara Harp
 Choir Director
 bharp@vosymca.org

Stephanie A. Homyak
 Church School Director
 Newsletter Editor
 623.869.0470
 Stephanie_Homyak@yahoo.com

Mike Wagner
 Web Master
 Mike@sspeterpaulaz.org

Are You Also Still Without Understanding?

On July 7th and 8th we read Matthew 14:35-15:21. The reading starts on a wonderful note as Jesus walks among His people. They send word around the whole region, and soon all who are sick come, press close, and touch the fringe (or tassel, worn by every pious Jew) of His garment. Then we read that "... as many as touched it were made well."



But in the very next verse we are moved away from this beautiful picture of the Savior surrounded by and ministering to the sick. The scribes and Pharisees challenge Jesus with a question: "Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat." Once again, Jesus' piety and His healing miracles are of no interest to His opponents. They are seeking a way to undermine Him, and they have both authority and a reputation as learned men, because they come from Jerusalem, the center of the Jewish faith. They are formidable enemies.

But Jesus is quick with a challenge of His own. He refers to a rule of the Pharisees that says a

man who has vowed to give his property to God can excuse himself, because of that vow, from the duty of supporting his parents. Jesus calls this an example of "tradition" being put ahead of what anyone knows is right and good—to care for those who

raised us. It is a transgression of God's commandment to honor your father and mother.

Next, Jesus applies Isaiah's powerful words to the Pharisees, warning them to adhere to the word of God rather than human tradition. He calls the people to Him, and tells them, "Hear and understand: not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man." When the disciples warn Him that the Pharisees are offended by this apparent disrespect for ritual and tradition, He describes them as "blind guides" (meaning morally blind) and tells the disciples to let them alone. They are tied to their human traditions, and those traditions, not having been "planted" by His Father, "will be rooted up."

Yet even the disciples need an

explanation of what Jesus has said, so He provides it, while expressing His sadness, or perhaps surprise, that they are "also still without understanding." He says that what goes into the stomach simply passes through the body. The things that come out of the mouth are far more able to defile us, because they proceed from the heart.

Verse 19, in which Jesus names some of the most terrible of these things, reminds us that we have spiritual work to do. We must pray and struggle so that we can avoid and overcome the things He has named.

Verse 20, in which He says that eating with unwashed hands won't defile anyone, reminds us of the reason why the Pharisees hated and feared him, and would work so diligently to destroy 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>.



Message From Our Rector

Dear Brothers and Sisters in Christ,

We recently celebrated the feast of the heavenly patrons of our parish community, the Holy Apostles Peter and Paul. The joy of this year's annual celebration was made brighter by the presence of our bishop and archpastor, His Grace Bishop Benjamin. We were also blessed by the presence of several priests and faithful from other parish communities who traveled from throughout the Valley and beyond to share the joy of the Feast. The highlight of our celebration was having His Grace lead us in a prayerful Vespers service and in the celebration of the Divine Liturgy. These services were made more beautiful by our parish choir and by the prayers of all those present. And, of course, we also celebrated with a wonderful luncheon and time of fellowship. I am grateful to all those who assisted in any way in making this annual feast a worthy expression of our love for and devotion to the "First-enthroned of the Apostles."



The presence of our bishop as well as of those from the faithful who joined us from other communities was a reminder to us of something that is extremely important to remember: we do not live our Christian life in isolation, but share our life with others who share our faith, no matter which parish or mission we normally worship in.

During his sermon, Bishop Benjamin noted that just as St Peter and St Paul were two very different individuals who nonetheless cooperated in the work of the Gospel, we too, are very different individuals with different personalities, likes and dislikes, points of view, etc. Nonetheless, despite our differences and the difficulties that sometimes arise as a result of them, we are able to come together in our love of the Lord and our commitment to the common work of the Church. Here at Saints Peter and Paul Church we have been blessed with many different life experiences and personalities, different talents

and abilities, and different ways in which we are called to serve Christ and His Church. And we bring all these differences and gifts together in order to work for one purpose: the glory of God and the building up of His Holy Church.

As we enter the summer months in earnest, let's not forget the common life and common commitment we share as members of Saints Peter and Paul Church. While we may travel on vacations or be occupied with summer activities and diversions or simply "slow down" a bit, our parish family remains the cornerstone of our life as Orthodox Christians. May Saint Peter and Saint Paul, who spent their lives in the service of Christ, continue to protect our parish family, guide us by their example, and assist us by their prayers.

With love in the Lord,

Father David

Life of St. Panteleimon

He was born in the city of Nicomedia into the family of the illustrious pagan Eustorgios, and he was named Pantoleon. His mother St. Eubula (March 30) was a Christian. She wanted to raise her son in the Christian Faith, but she died when the future martyr was just a young child. His father sent Pantoleon to a pagan school, after which the young man studied medicine at Nicomedia under the renowned physician Euphrosynos. Pantoleon came to the attention of the emperor Maximian (284-305), who wished to appoint him as royal physician when he finished his schooling.



The hieromartyrs Hermolaos, Hermippos and Hermokrates, survivors of the massacre of 20,000 Christians in 303 (December 28), were living secretly in Nicomedia at that time. St. Hermolaos saw Pantoleon time and again when he came to the house where they were hiding. Once, the priest invited the youth to the house and spoke about the Christian Faith. After this

Pantoleon visited St. Hermolaos every day.

One day the saint found a dead child on the street. He had been bitten by a great snake, which was still beside the child's body. Pantoleon began to pray to the Lord Jesus Christ to revive the dead child and to destroy the venomous reptile. He firmly resolved that if his prayer were fulfilled, he would become a follower of Christ and receive Baptism. The child rose up alive, and the snake died before Pantoleon's eyes. After this miracle, Pantoleon was baptized by St. Hermolaos with the name Panteleimon (meaning "all-merciful"). Speaking with Eustorgios, St. Panteleimon prepared him to accept Christianity. When the father saw how his son healed a blind man by invoking Jesus Christ, he then believed in Christ and was baptized by St. Hermolaos together with the man whose sight was restored.

After the death of his father, St. Panteleimon dedicated his life to the suffering, the sick, the

unfortunate and the needy. He treated all those who turned to him without charge, healing them in the name of Jesus Christ. He visited those held captive in prison. These were usually Christians, and he healed them of their wounds. In a short time, reports of the charitable physician spread throughout the city. Forsaking the other doctors, the inhabitants began to turn only to St. Panteleimon.

The envious doctors told the emperor that St. Panteleimon was healing Christian prisoners. Maximian urged the saint to refute the charge by offering sacrifice to idols. St. Panteleimon confessed himself a Christian, and suggested that a sick person, for whom the doctors held out no hope, should be brought before the emperor. Then the doctors could invoke their gods, and Panteleimon would pray to his God to heal the man. A man paralyzed for many years was brought in, and pagan priests who knew the art of medicine invoked their gods without success. Then, before the very eyes of the emperor, the saint healed the paralytic by calling on the name of Jesus Christ. The ferocious Maximian

(Continued on page 6)

Attributes of the Perfect Church

Very Rev. Vladimir Berzonsky

"One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, 'Come, I will show you the bride of the wife of the Lamb'" (Revelation 21:9)

Here we are near the end of the Bible in the Revelation experience. Is it not odd that one of the angels with the seven bowls with the seven last plagues is here inviting us to witness the glorious marriage of the Lamb whom we know to be our Lord, God and Savior Jesus Christ as the bridegroom? Also to recognize that the bride is none other than the holy Church all dressed in radiant white, symbol of purity and innocence? It tells us about angels. They are as their name implies, "sent" as messengers by the Holy Trinity to humanity. An angel like this brought the reader to the vision of the destruction of the great harlot, Babylon. Here the angel is announcing the glorious wedding of the Lamb of God and the Bride, the holy Church that the Lord bought with the great price of His Cross. The Bride-Church is a symbol of all who have the following attributes of unblemished flawless virtues radiating from their souls.

St. Paul set forth the attributes of the perfect Church. In Revelation those who dwell in such a Church are among those in the New Jerusalem coming down from heaven to belong to Jesus Christ the Lamb of God who comes to claim His bride. From the apostle to the gentiles, we find their characteristics:

They are people who are devoted to one another: *"Be devoted to one another in brotherly love."* [Romans 21:10] When we read this, how does it resonate on the conscience of each member of the community we call Church?

These are people who can say of their fellow parishioners that they: *"Honor one another above [them]selves."* [Romans 12:10] It means that each member in good standing holds all others in the congregation above themselves. They feel it an honor to be part of such a community of believers. Does this really happen?

It's mandatory to dwell in harmony with one another: *"Live in harmony with one another."* [Romans 12:16] It means that nothing is as important as to preserve peace among the family of Christ. Of course there are differences of opinion in the parish—everybody understands that—but they also realize that without the peace of God that passes all understanding, their Eucharist is hollow because their relations are shallow and worldly, not godly.

Love one another: *"Let no debt remain outstanding except the debt to love one another."* [Romans 13:8] Until we can realize the order from the Divine Liturgy: *"Let us love one another that with one accord we may confess...Father, Son and Holy Spirit..."* as Jesus said, we are talking nonsense when we say we love God. Here the expectation is that by the time we approach heaven, we have made love a way of life.

Accept one another: *"Accept then one another,*

just as Jesus accepted you." [Romans 15:7] To accept is to realize there are differences, and yet they do not prevent us from forgiving. The French say: *To understand is to forgive.* Acceptance is not approval -- not even tolerance. It is compassion.

Serve one another: *"You, my brothers, were called to be free. But do not use your freedom to indulge in sinful nature. Rather serve one another in love."* [Galatians 5:13] Is this not the meaning of foot washing? What more powerful an example can there be than the Son of God washing the feet of fishermen? Are we above the Master?

Forgive one another: *"Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you."* [Colossians 3:13] You will be stopped and forbidden entry into heaven if you come with a grudge defiling your soul.

Encourage one another: *"Therefore encourage one another and build each other up, just as in fact you are doing."* [1 Thessalonians 5:11] We are ordered to build up the confidence and to reinforce the positive images of all your sisters and brothers in Christ. There's no place for a downer or defeatist in Paradise.

Reprinted from the "Thoughts in Christ" series, June 6, 2010, Bulletin 31, Volume XLVII, Orthodox Church in America web site, <http://www.oca.org/CHRIST-thoughts-article.asp?SID=6&ID=404>*

Icon of the Mother of God "Axion Estin" ("It Is Truly Meet")

The "It is Truly Meet" Icon of the Mother of God is in the high place of the altar of the cathedral church of the Karyes monastery on Mount Athos. One Saturday night an Elder went to Karyes for the all-night Vigil. He left, instructing his disciple to remain behind and read the service in their cell. As it grew dark, the disciple heard a knock on the door. When he opened the door, he saw an unknown monk who called himself Gabriel, and he invited him to come in. They stood before the icon of the Mother of God and read the service together with reverence and compunction.

During the Ninth Ode of the Canon, the disciple began to sing "My soul magnifies the Lord..." with the Irmos of St Cosmas the Hymnographer (October 14), "More honorable than the Cherubim...."



The stranger sang the next verse, "For He has regarded the low estate of His handmaiden...." Then he chanted something the disciple had never heard before, "It is truly meet to bless Thee,

O Theotokos, ever-blessed and most pure, and the Mother of our God..." Then he continued with, "More honorable than the Cherubim...."

While the hymn was being sung, the icon of the Theotokos shone with a heavenly light. The disciple was moved by the new version of the familiar hymn, and asked his guest to write the words down for him. When the stranger asked for paper and ink, the disciple said that they did not have any.

The stranger took a roof tile and wrote the words of the hymn on its surface with his finger. The disciple knew then that this was no ordinary monk, but the Archangel Gabriel. The angel said,

"Sing in this manner, and all the Orthodox as well." Then he disappeared, and the icon of the Mother of God continued to radiate light for some time afterward.

The Eleousa Icon of the Mother of God, before which the hymn "It Is Truly Meet" was first sung, was transferred to the katholikon at Karyes. The tile, with the hymn written on it by the Archangel Gabriel, was taken to Constantinople when St Nicholas Chrysoberges (Dec. 16) was Patriarch. Numerous copies of the "It Is Truly Meet" Icon are revered in Russian churches. At the Galerna Harbor of Peterburg a church with five cupolas was built in honor of the Merciful Mother of God, and into it they put a grace-bearing copy of the "It Is Truly Meet" icon sent from Athos.

Reprinted from the Orthodox Church in America web site, <http://www.oca.org/FStheotokos.asp?SID=4&Month=July>*

Bible Reading

Very Rev. Vladimir Berzonsky

"You study diligently the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about Me, yet you refuse to come to Me to have life." (John 5:39)

This phrase explains the action during the poignant Pre-Sanctified Liturgy performed only during the Great Lent. The royal doors are opened, the readings from Genesis or Exodus, Psalms or Proverbs heard, the celebrant holding the smoking censer and candle turns to the congregation and announces: *"The light of Christ illuminates everything."* The scriptures having just been read require interpretation. They all point to the Messiah. They all look forward to the life, ministry, death and resurrection of our Lord, God and Savior.

He was speaking to His own people, the Israelites. They missed the point then and they still do. That happens when a person:

A. Has not the Holy Spirit in his or her heart. Those who hear the word of the Lord and are listening for a verification of their own mental image of who the Lord is and what He would say and teach bring to the Bible their own agenda, and they are not prepared to hear the word of the Lord.

B. Understands the Bible as the word of the Lord but resists the living Word who came into the world to save sinners, the God-Man Jesus Christ. The word can be Law. That they accept, but the word as Person is unacceptable to them. It's one thing for us to say that, but another to read every passage with the image of Jesus of Nazareth before our faces and in the eyes of our minds. How can we criticize the Jews who study the Bible every day of their lives if we do not have the ability to comprehend what it means: *"The Word became flesh and dwelt among us full of grace and truth"* and *"We have beheld His glory."* What is His glory, and when did we see it?

I recall the class in seminary, Homiletics, taught by Metropolitan Andrei of the Bulgarian Orthodox Church. Oddly, he didn't have us deliver homilies; rather, he explained what they were, how they were to be delivered, and what ought to be the ultimate outcome of our preaching. He gave an order to us that is locked in my memory: *"Young men, you must read the Bible every day of your lives. Even after you have memorized it -- because the Bible never changes, but you do."* He was so right. By now I have memo-

rized much if not most of the Psalms, for example, simply because they are recited again and again in our public and private worship. Nevertheless, moments of insight arise when my mind latches onto the meaning of a phrase in a way that it never quite realized before. "Yes," the word meets the moment. Like the Titanic meeting the iceberg, the experience of the day is illumined by the ancient hymn, and I grasp the meaning with my soul. Was it Jesus or was it the Holy Spirit, or both? Dare I consider that the Father addressed me through the text in ways that He spoke to Adam, Enoch, Noah, Abraham and Moses? Is that the height of presumption? Who can say?

What I know is that Jesus Christ is leading me on the Way. His icon is always in front of me. I cannot read the sacred Scriptures without His face before my eyes. His life, message, death and resurrection give meaning to a world that oscillates from Him to Satan, now doing glorious deeds to enhance all living things that share our time and space, now acting in horrendous ways to negate all the praiseworthy actions that make us proud to be humans. We are queer creatures, impossible to anticipate, but *"Jesus Christ is the same yesterday, today and forever."*

Reprinted from "Thoughts in Christ", August 16, 2009, Bulletin 42, Volume XLVI, Orthodox Church in America, <http://www.oca.org/CHRIST-thoughts-article.asp?SID=6&ID=362>*



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.

From the Fathers . . .

"I was born to love people. It doesn't concern me if he is a Turk, black, or white. I see in the face of each person the image of God. And for this image of God I am willing to sacrifice everything."

Elder Amphilochios Makris of Patmos



'Do not search about for the words to show people you love them. Instead, ask God to show them your love without your having to talk about it. Otherwise you will never have time enough both for loving gestures and for compunction.'

St. John of the Ladder
(*The Ladder of Divine Ascent*, step 6, p. 135)



'I cannot persuade myself that without love to others, and without, as far as rests with me, peaceableness towards all, I can be called a worthy servant of Jesus Christ.'

St. Basil the Great



'Nothing so much as love brings together those who have been sundered and produces in them an effective union of will and purpose. Love is distinguished by the beauty of recognizing the equal value of all men. Love is born in a man when his soul's powers - that is, his intelligence, incensive power and desire - are concentrated and unified around the divine. Those who by grace have come to recognized the equal value of all men in God's sight and who engrave His beauty on their memory, possess an ineradicable longing for divine love, for such love is always imprinting this beauty on their intellect.'

St. Maximos the Confessor
(*Second Century of Various Texts*, 72, in the *Philokalia*, vol. 2, p 202.)

St. Euphemia Gives the Answer

When 630 church leaders gathered at the Council of Chalcedon in the year 451, their meeting place was the cathedral dedicated to Saint Euphemia. When they struggled unsuccessfully to resolve a very serious disagreement they turned to her, in a surprising way, for the solution.

Euphemia was born in Chalcedon, to a senator and his wife. From her early years she was determined to dedicate her life to Christ in virginity rather than marrying and having children. The pagan governor of Chalcedon demanded that all citizens gather to worship and sacrifice to the gods. Christians refused, and came together secretly for worship and prayers. One day, Euphemia was discovered among a group of Christians worshipping in a house.



The soldiers in charge of arresting the Christians tried to flatter her, and to talk her into worshipping the pagan gods. "Don't throw your life away," they told her. "You are young and pretty. Is it such a serious matter to say a few prayers to the temple gods?"

Euphemia answered at once, "We are not fools. We know the difference between your lifeless statues and the true, living God we worship. Don't waste your time trying to convince us to change our minds!"

The soldiers saw that Euphemia gained courage from her fellow Christians. She was the youngest of the group. Per-

haps, they thought, she would weaken without the others' support. She might then reveal the names of more Christians whom they could track down and arrest.

So they took Euphemia, alone, to be interrogated. She was cruelly tortured, and died in the arena where Christians often suffered during gladiatorial games. It was about the year 307. Her fellow Christians built a beautiful cathedral

over her grave, and that was where the Council of Chalcedon met, 144 years later.

The meeting didn't go smoothly because the delegates were divided on a central issue. The monophysites said that if Christ is one Person, He must have only one nature. The Orthodox insisted that Christ is one Person having two perfectly united natures.

It was finally decided that each group would write a "confession of faith" telling what they believed, on a scroll. The two scrolls were sealed and placed in the tomb of the cathedral's patron, Saint Euphemia. A guard watched over the tomb for three days, while the delegates fasted and prayed.

When the tomb was opened, the scroll detailing the Orthodox position was in Euphemia's right hand, and the other scroll lay at her feet. Euphemia had given the answer: Christ is one Person in two unconfused, undivided and inseparable natures.

In Rovinj, Croatia you can climb to the highest point in the city, the top of the Tower of Saint Euphemia. A statue of the saint revolves on the tower. As it turns, the statue's right hand shows

Troparion - Tone 3



You brought joy to the Orthodox and shame to the defenders of heresy, for you confirmed what the Fathers of the Fourth Council had correctly taught. Glorious martyr Euphemia, fair virgin of Christ, entreat Christ God to grant us His great mercy.

which way the wind is blowing, just as Saint Euphemia's right hand showed the way of belief so many centuries ago.

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>.

CHURCH HUMOR

They're Back! Those wonderful Church Bulletins! These sentences (with the BLOOPERS) actually appeared in church bulletins or were announced in church services:

Ladies, don't forget the rummage sale. It's a chance to get rid of those things not worth keeping around the house. Bring your husbands.

Remember in prayer the many who are sick of our community.

Smile at someone who is hard to love. Say 'Hell' to someone who doesn't care much about you.

Don't let worry kill you off - let the Church help.

Miss Charlene Mason sang 'I will not pass this way again, giving obvious pleasure to the congregation.

For those of you who have children and don't know it, we have a nursery downstairs.

Next Thursday there will be tryouts for the choir. They need all the help they can get.

Irving Benson and Jessie Carter were married on October 24 in the church. So ends a friendship that began in their school days.

The eighth-graders will be presenting Shakespeare's Hamlet in the Church basement Friday at 7 PM. The congregation is invited to attend this tragedy.

At the evening service tonight, the sermon topic will be 'What Is Hell?' Come early and listen to our choir practice .

Eight new choir robes are currently needed due to the addition of several new members and the deterioration of some older ones.

Potluck supper Sunday at 5:00 PM - prayer and medication to follow.

The ladies of the Church have cast off clothing of every kind. They may be seen in the basement on Friday afternoon.

The pastor would appreciate it if the ladies of the Congregation would lend him their electric girdles for the pancake breakfast next Sunday.

Life of St. Panteleimon

(Continued from page 2)

executed the healed man, and gave St. Panteleimon over to fierce torture.

The Lord appeared to the saint and strengthened him before his sufferings. They suspended the Great Martyr Panteleimon from a tree and scraped him with iron hooks, burned him with fire and then stretched him on the rack, threw him into a cauldron of boiling tar, and cast him into the sea with a stone around his neck. Throughout these tortures the martyr remained unhurt, and denounced the emperor. At this time the priests Hermolaos, Hermippos and Hermokrates were brought before the court of the pagans. All three confessed their faith in the Savior and were beheaded (July 26).

By order of the emperor they brought the Great Martyr Panteleimon to the circus to be devoured by wild beasts. The animals, however, came up to him and licked his feet. The spectators began to shout, "Great is the God of the Christians!" The enraged Maximian ordered the soldiers to stab with the sword anyone who glorified Christ, and to cut off the head of the Great Martyr Panteleimon. They led the saint

to the place of execution and tied him to an olive tree. While the martyr prayed, one of the soldiers struck him with a sword, but the sword became soft like wax and inflicted no wound. The saint completed his prayer, and a Voice was heard from Heaven, calling the passion-bearer by his new name and summoning him to the heavenly Kingdom.

Hearing the Voice, the soldiers fell down on their knees before the holy martyr and begged forgiveness. They refused to continue with the execution, but St. Panteleimon told them to fulfill the emperor's command, because otherwise they would have no share with him in the future life. The soldiers tearfully took their leave of the saint with a kiss.

When the saint was beheaded, the olive tree to which the saint was tied became covered with fruit. Many who were present at the execution believed in Christ. The saint's body was thrown into a fire, but remained unharmed, and was buried by Christians. St. Panteleimon's servants Lawrence, Bassos and Probus witnessed his execution and heard the Voice from Heaven. They recorded the life, the sufferings and death of the saint.

Portions of the holy relics of the Great Martyr Panteleimon were distributed throughout all the Christian world. His venerable head is now located at the Russian monastery of St. Panteleimon on Mt. Athos.

St. Panteleimon is venerated in the Orthodox Church as a mighty saint, and the protector of soldiers. This aspect of his veneration is derived from his first name Pantoleon, which means "a lion in everything". His second name, Panteleimon, given him at Baptism, which means "all-merciful", is manifest in the veneration of the martyr as a healer. The connection between these two aspects of the saint is readily apparent in that soldiers, receiving wounds more frequently than others, are more in need of a physician-healer. Christians waging spiritual warfare also have recourse to this saint, asking him to heal their spiritual wounds. The holy Great Martyr and Healer Panteleimon is invoked in the Mystery of Anointing the Sick, at the Blessing of Water, and in the Prayers for the Sick.

Reprinted from the web site of St. Panteleimon Orthodox Church in Summit, IL, <http://www.saintpanteleimon.org/life.html>

Around SS Peter & Paul

JULY BIRTHDAYS & ANNIVERSARIES

Jan Morin
July 5
Noah Smith
July 6
Wesley Holmes
July 20
Asmert Brhne
July 21
Nadya Moriarty
July 22
David Homyak
July 29
Cassandra & Michael Wagner
July 31

**Many Years!
Mnogaya Leta!**



CONGRATULATIONS

*July 1st marks Father
David's fourth
anniversary at SS Pe-
ter and Paul!*

*Mnogaya Leta!
Many Years!*

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.

Bits and Pieces

SEMI-ANNUAL PARISH MEETING

As has been our practice, our semi-annual parish meeting will take place after the Divine Liturgy and Coffee Hour on Sunday, July 25. The primary reason for this meeting will be to provide an update on the parking lot project and to review our to-date budget.

ANNUAL BLESSING OF VEHICLES

The annual blessing of vehicles, in conjunction with the Feast of the Holy Prophet Elijah, will be held after the Divine Liturgy on Sunday, July 18.



This practice is based upon Elijah's association with modes of transportation, most specifically the chariot (read 2 Kings 2 and the story of Elijah being taken up to heaven in a chariot of fire).

FEAST OF SS PETER AND PAUL THANKS

Many thanks to all who assisted in the celebration of the Feast of Saints Peter and Paul—our choir and altar servers and all who assisted with the two luncheons. Special thanks to Joe Gala and those who assisted him with the Sunday luncheon and Mary Gala and those who assisted her in providing luncheon on the day of the Bishop's visit. We all know that there's much that goes on "behind the scenes" that requires a lot of work-- a sign of your commitment and love for the Lord and His Church. God bless you all!

NOTE: To view pictures from the services, please go to: <http://easternorthodoxybeheld.shutterfly.com/>

ADULT EDUCATION

Our summer Adult Ed classes will resume on Wednesday, July 14, at 7:00 p.m. and will continue for six weeks. If you have any particular interests or topics you would like to cover, please see Father David.



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.

NEWSLETTER DONATION

We are in need of 11 x 17 paper for the newsletter. Also, please bring in the used ink cartridges from your printer; we can use these to trade for supplies for the newsletter. Please see Dave or Stephanie Homyak. Thank you!

MYRRHBEARERS ALTAR SOCIETY

Thanks to all who contributed to the brunch that was held on Tuesday, June 29th for Bishop Benjamin; whether it was by helping to make the food, donating money, serving or clean up: Bessie, Elizabeth, Elona, Heather, Jane, Lisa, Mary, Svetlana, Tania, and Vi.

Marty Gala
MBAS President

THANKS

The Saints Peter & Paul Lenten luncheon was well attended and enjoyed by members of our parish family. Thanks to all who contributed to the Sts. Peter & Paul annual luncheon that was held on Sunday, June 27th; whether it was by helping to make the food, serving, or clean up: Andy, Dennis, Doug, Elizabeth, John, Marty, Tania, and Vi.



Joe Gala, Chairperson

COFFEE HOUR

If you have not done so, please sign up to host coffee hour, the sign up book is at the book store.

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/>.



PARKING LOT UPDATE

The parking lot project has progressed to the second submittal, on June 29, 2010, of the Site Plan, Landscape Plan and Electrical Plan to the city on for their review and approval.

Harold Homyak

SAINTS WORD SEARCH

THOMASHJILE
EEMEREBNAPNM
ZRKPORIICHAA
EMOUSAHLOIHT
KAQULPNPBLTT
INUNOHEDEIRH
EQHSXIIURPAE
LOFDMMUYTEMW
JDUKSLISABWP
BARTHOLOMEWA
PAPETEREWCYU
MNBVCAMISOZL

NAMES OF SAINTS

Mark
Thomas
Andrew
Seraphim
John
Elijah
Martha
Jacob
Bartholomew
Herman
Ezekiel
Sophia
Luke
Philip
Matthew
Paul
Zosima
Peter
Basil

July 2010

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>FOOD DRIVE Please bring in your nonperishable food donations for St. Mary's Food Bank. Collection boxes are in the church narthex and Cultural Center.</p> 				1	2	3 Milk-giver Icon at Mt Athos 5:00pm Great Vespers
4 Galatian Icon 8:30am Hours 9:00am Divine Liturgy	5 Relics Ven. Sergius of Radonezh Ven. Athanasius of Mt. Athos	6 	7 Blachernae Icon	8 Kazan, Sitka-Kazan Icons and others	9 Kolochskaya Icon	10 Konevskaya Icon 5:00pm Great Vespers
11 Rzhevskaya Icon 8:30am Hours 9:00am Divine Liturgy	12 "Three Hands" Icon	13 "Axion Estin" Icon 6:00pm Council Mtg	14 7:00pm Adult Education	15 Great Prince Vladimir, Equal-to-the-Apostles	16	17 5:00pm Great Vespers
18 Fathers of the 1st Six Ecumenical Councils 8:30am Hours 9:00am Divine Liturgy Blessing of Cars	19 Relics Ven. Seraphim of Sarov	20 Holy Prophet Elijah Abalatskaya Icon	21 Armatia Icon 7:00pm Adult Education	22	23 Pochaev & Joy of All Who Sorrow Icons	24 Martyrs Boris & Gleb, Passionbearers 5:00pm Great Vespers
25 8:30am Hours 9:00am Divine Liturgy SEMI-ANNUAL MEETING	26 St. Jacob, Enlightener of the People of Alaska	27 Greatmartyr & Healer Panteleimon	28 Hodigitria of Smolensk Icon and others 7:00pm Adult Education	29 	30 Mark your calendars . . . ADULT EDUCATION Begins Wednesday, July 14 at 7:00 p.m. See Father David for details	31 Forefeast Procession of the Lifegiving Cross 5:00pm Great Vespers
1 Procession of the Lifegiving Cross 8:30am Hours 9:00am Divine Liturgy Beginning of Dormition Fast	2 We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.	3	4 7:00pm Adult Education	5 Forefeast Transfiguration 6:00pm Vespers	6 Transfiguration of Our Lord and Savior Jesus Christ 9:00am Divine Liturgy Blessing of Fruit	7 Valaam Icon 5:00pm Great Vespers