

# SS Peter & Paul Orthodox Church

Volume 11, Issue 6

June 2011

## May Council Highlights

- ✘ April's Operating Income was \$15,170 and Operating Expenses were \$9,301, resulting in a positive balance of \$5,869.
- ✘ The feast day for SS Peter and Paul will be celebrated with an expanded coffee hour following Divine Liturgy on June 29, 2011.
- ✘ Cultural Center Fire Alarm has been going off; key lock box needs to be purchased so that Fire Dept. will not have to break door down.
- ✘ Semi-annual meeting will be held Sunday, July 17, 2011.
- ✘ \$4,426.00 donated to parking lot project in April, giving us a working balance of \$58,539.25.



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

[www.sspeterpaulaz.org](http://www.sspeterpaulaz.org)  
[www.oca.org](http://www.oca.org)  
[www.orthodoxfellowship.org](http://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

# The Sadness of Indifference

**On June 10th we read the entire twenty-seventh chapter of the Book of Acts, which describes Saint Paul's final sea journey, from Caesarea to Rome.**

We're immediately reminded of the hazards and uncertainties Paul faced in his travels. Before we even get to verse 5, Luke tells us twice that "the winds were against us." The voyage to Rome would continue to be full of danger and hardship.

But in the previous chapter, the twenty-sixth, Paul has faced something perhaps harder to bear: total indifference to the Gospel. The chapter describes Paul, a bound prisoner, making his defense before Herod Agrippa II, the son of Herod Agrippa I who had "laid violent hands" on Christians.

Paul begins his defense with hope that Agrippa will be a fair judge because he is "especially familiar with all customs and controversies of the Jews" (26:3). Paul has already been interrogated by Festus, the Roman governor of Judea who is also present. Paul doesn't expect much from Festus, a pagan and probably unfamiliar with the



Old Testament prophecies and their completion in Jesus.

But from Agrippa, a Jew, Paul hopes for more. So he addresses a majestic explanation of the Christian faith to Agrippa as a fellow Jew, basing it on the Old Testament expectations. He speaks of the "promises made by God to our fathers, to which our twelve tribes hope to attain." He expresses incredulity that he should be accused by Jews for holding to that hope. Then he asks, "Why is it thought incredible

by any of you [Jews who know the Old Testament prophecies] that God raises the dead?" (26:8).

Paul also testifies about his experience on the road to Damascus, when he saw a heavenly light "brighter than the sun, shining round me and those who journeyed with me." He describes a voice—in Hebrew—identifying Jesus as Lord and calling him to bear witness to Jesus Christ so that people can "turn from darkness to light and from the power of Satan to God" (26:18).

We might expect that there would

be at least a brief thoughtful silence in response to such a stirring message. But Festus can hardly wait to say loudly, "Paul, you are mad, your great learning has made you mad." Paul calmly denies this, but challenges Agrippa, again as a fellow Jew: "King Agrippa, do you believe the prophets? I know that you believe."

Agrippa answers, "In a short time you think to make me a Christian!" His only reaction to Paul's fiery faith is a lame half-joke. Paul must have been disappointed, and sorry for this lost soul, the last of the Herods, who reacts with indifference and without hope to the offer of life.

This weekly bulletin insert comple-

## Troparion - Tone 4

First-enthroned of the apostles,  
 teachers of the universe:  
 Entreat the Master of all  
 to grant peace to the world,  
 and to our souls great mercy!

ments 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:

Throughout the past few weeks, during our forty-day celebration of Holy Pascha, we readily and joyfully repeated the words of a beautiful passage from the Psalms, "This is the day that the Lord has made. Let us rejoice and be glad in it" (Psalms 118 and 95). Actually, the words of the Psalmist are appropriate for every day of the year, for each and every day provides the opportunity for us to rejoice in what the Lord has done for us. Looking to the weeks ahead, as we enter into the summer months, we realize that we should be grateful for what the Lord provides for us—even in the midst of the Arizona summer heat. Every day of the coming summer will be a gift from the Lord. Every day of this summer will provide us the opportunity to grow in our relationship with Him. Every day will invite us to enter more deeply into life in Christ. The summer, with its (usually) slower days and less hectic pace can be a great time for spiritual growth and renewal.

One man learned to see each day of the year as a blessed opportunity for personal change and renewal. The story is told of Alfred Nobel that, one morning in 1888, he was quite surprised to read his own obituary in a French newspaper. Obviously, it was a



journalistic mistake. One of his brothers had died, and a careless reporter had used a prewritten obituary of the wrong man. But as he read his own death notice, Nobel was shocked and deeply disturbed to learn what the world really thought of him. He was seen simply as the inventor of dynamite, the merchant of death, who had amassed a great fortune out of explosives. Nobel had hoped his inventions would be useful to people and to nations, but he was seen as the creator of a great destructive force. At that moment, Alfred Nobel resolved to show the world the true purpose of his life. He revised his last will and testament so that his fortune would be dedicated to the recognition of great creative achievements with the highest award going to those who had done the most for world peace. Today, we all associate him with the Nobel Peace Prize, awarded annually by the King of Sweden to a person who has done great things in promoting peace in the world.

Alfred Nobel recognized that there is always time for spiritual renewal. It is perpetually a possibility in our lives. Every day provides the opportunity. It is never too late. It is only a prayer away. It can come, even if we have lost hope.

Through Christ, we all have the chance to be renewed. The Holy Apostle Paul gets this point across by talking about clothing, of all things. But when they talk about clothing, it's not the kind of clothing you might imagine. In Colossians it is written: "Clothe yourselves with the new self, which is being renewed in knowledge according to the image of its creator." Clothing symbolizes a new way of life (Romans 13:14). Saint Paul writes: "We must clothe ourselves with Christ" (Galatians 3:27). "Put on the armor of light," he writes. "Put on the Lord Jesus Christ. As God's chosen ones, clothe yourselves with compassion, kindness, humility, meekness, and patience... Clothe yourselves with love" (Colossians 3:12, 14).

Let's pray that the coming months will offer us all a time for a break from the usual routine, some needed rest in the midst of the summer heat, and a time for spiritual renewal. Let's take advantage of these weeks and clothe ourselves in the virtues that will draw us closer to the Lord. To repeat the words of the Psalmist: "This is the day the Lord has made. Let us be glad and rejoice in it."

With love in the Lord,

**Father David**

## St. George's Vacation Bible School

Everyone knows what it's like to hear your mom tell stories from your childhood. Can you imagine the stories Mary could tell? Your kids will go back to Hometown Nazareth, where they'll be reminded that the Carpenter's son is really God's Son.

Register now to be part of this Nazareth VBS! Please send your checks to St. George Church (\$30/kid).

June 13-17, 2011

9:30am- 12:30pm

Grades: Pre-K- 6<sup>th</sup> grade

Cost: \$30 per child



Register your child or sign up as a volunteer today:

<https://www.groupvbspro.com/vbs/hl/stgeorgeaz/gpgs/home.aspx>

Questions? Call or email Nicole:

602.953.1921

[Nicole@stgeorgeaz.org](mailto:Nicole@stgeorgeaz.org)

# Pentecost

Fr. Thomas Hopko

In the Old Testament Pentecost was the feast which occurred fifty days after Passover. As the passover feast celebrated the exodus of the Israelites from the slavery of Egypt, so Pentecost celebrated God's gift of the ten commandments to Moses on Mount Sinai.

In the new covenant of the Messiah, the passover event takes on its new meaning as the celebration of Christ's death and resurrection, the "exodus" of men from this sinful world to the Kingdom of God. And in the New Testament as well, the pentecostal feast is fulfilled and made new by



the coming of the "new law," the descent of the Holy Spirit upon the disciples of Christ. When the day of Pentecost had come they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed as resting upon each one of them. And they were all filled with the Holy Spirit ... (Acts 2:1-4).

The Holy Spirit that Christ had promised to his disciples came on the day of Pentecost (Jn 14:26; 15:26; Lk 24:49; Acts 1:5). The apostles received "the power from on high," and they began to preach and bear witness to Jesus as the risen Christ, the King and the Lord. This moment has traditionally been called the birthday of the Church.

In the liturgical services of the feast of Pentecost, the coming of the Holy Spirit is celebrated together with the full revelation of the divine Trinity: Father, Son, and Holy Spirit. The fullness of the Godhead is manifested with the Spirit's coming to man, and the Church hymns celebrate this manifestation as the final act of God's self-disclosure and self-donation to the world of His creation. For this reason Pentecost Sunday is also called Trinity Day in the Orthodox tradition. Often on this day the icon of the Holy Trinity—particularly that of the three angelic figures who appeared to Abraham, the forefather of

the Christian faith—is placed in the center of the church. This icon is used with the traditional pentecostal icon which shows the tongues of fire hovering over Mary and the

Twelve Apostles, the original prototype of the Church, who are themselves sitting in unity surrounding a symbolic image of "cosmos," the world.

On Pentecost we have the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God mystically present in this world in the Church of the Messiah. For this reason the fiftieth day stands as the beginning of the era which is beyond the limitations of this world, fifty

being that number which stands for eternal and heavenly fulfillment in Jewish and Christian mystical piety: seven times seven, plus one.

Thus, Pentecost is called an apocalyptic day, which means the day of final revelation. It is also called an eschatological day, which means the day of the final and perfect end (in Greek *eschaton* means the end). For when the Messiah comes and the Lord's Day is at hand, the "last days" are inaugurated in which "God declares: ... I will pour out my Spirit upon all flesh." This is the ancient prophecy to which the Apostle Peter refers in the first sermon of the Christian Church which was preached on the first Sunday of Pentecost (Acts 2:17; Joel 2:28-32).

Once again it must be noted that the feast of Pentecost is not simply the celebration of an event which took place centuries ago. It is the celebration of what must happen and does happen to us in the Church today. We all have died and risen with the Messiah-King, and we all have received his Most Holy Spirit. We are the "temples of the Holy Spirit." God's Spirit dwells in us (Rom 8; 1 Cor 2:3, 12; 2 Cor 3; Gal 5; Eph 2-3). We, by our own membership in the Church, have received "the seal of the gift of the Holy Spirit" in the sacrament of chrismation. Pentecost has happened to us.

The Divine Liturgy of Pentecost recalls our

baptism into Christ with the verse from Galatians again replacing the Thrice-Holy Hymn. Special verses from the psalms also replace the usual antiphonal psalms of the liturgy. The epistle and gospel readings tell of the Spirit's coming to men. The kontakion sings of the reversal of Babel as God unites the nations into the unity of his Spirit. The troparion proclaims the gathering of the whole universe into God's net through the work of the inspired apostles. The hymns O Heavenly King and We have seen the True Light are sung for the first time since Easter, calling the Holy Spirit to "come and abide in us", and proclaiming that "we have received the heavenly Spirit." The church building is decorated with flowers and the green leaves of the summer to show that God's divine Breath comes to renew all creation as the "life-creating Spirit." In Hebrew the word for Spirit, breath and wind is the same word, *ruah*.

Blessed art Thou, O Christ our God, who hast revealed the fishermen as most wise by sending down upon them the Holy Spirit: through them Thou didst draw the world into Thy net. O Lover of Man, Glory to Thee (Troparion).

When the Most High came down and confused the tongues, he divided the nations. But when he distributed the tongues of fire, he called all to unity. Therefore, with one voice, we glorify the All-Holy Spirit! (Kontakion)

The Great Vespers of Pentecost evening features three long prayers at which the faithful kneel for the first time since Easter. The Monday after Pentecost is the feast of the Holy Spirit in the Orthodox Church, and the Sunday after Pentecost is the feast of All Saints. This is the logical liturgical sequence since the coming of the Holy Spirit is fulfilled in men by their becoming saints, and this is the very purpose of the creation and salvation of the world. "Thus says the Lord: Consecrate yourselves therefore, and be holy, for I your God am holy" (Lev 11:44-45, 1 Pet 1:15-16).

Reprinted from the Holy Cross Orthodox Church web site, <http://www.holycrossoca.org/newslet/0705.html> ✨

# The King of Comfort

Very Rev. Vladimir Berzonsky

**"O heavenly King, Comforter, Spirit of truth, You are everywhere present and filling all things; Treasury of blessings and Giver of life, come and abide in us, cleanse us from every impurity and save our souls, O good One" (Prayer to the Holy Spirit)**

The transition from Pascha and Ascension to Pentecost emphasizes the prominence of the Holy Spirit in guiding our lives in Christ. Once again we pray the familiar address to the Spirit: "O heavenly King." The appeal to the elusive Holy Spirit who makes His icon our own faces as He energizes our souls with His invisible presence. Again we plead for the gifts that enhance and adorn our own spiritual attributes without doing for us what we are obliged to perform ourselves.

We call upon the King of heaven who reigns with the Father and the Son together in the eternal cosmic domain where all is right, true, good and holy. Wherever else You may be, please come to us and to me. "Us," plural, since this prayer opens every occasion where "two or three are gathered" in Christ's name, whether it be an ecumenical council or humble prayer service. In personal daily prayer, we ask the King who resides in our soul, or *nous*, to comfort us with an inner peace and stability so that the waves of frustration, anger, confusion or despair pacify the mind and enable true prayer to happen. The Slavonic [*ut'eshitel'u istini*] even has the slurring sibilant "sh" that sounds like a mother whispering to an upset, crying child that it will be alright, she's here and there's no need to fear. There's no reason to feel perplexed, upset or distraught. In the poet Browning's phrase: "God's in His heaven, all's right with the world."

"Spirit of truth" affirms the basic fact of truth opposing lies, falsehood, obfuscation, and evasion. Satan's first weapon against Christ is to insist that there is no truth, all is compromise, every person has his or her

price, and maturity means recognizing that reality. Christianity is for children and fools, the unsleeping enemy whispers to us, hoping to gain converts by calling into question the values we teach, hold and believe that are unchangeable. The Spirit of truth is constantly being put to the test in this ambivalent society where traditional values are in a freefall, normal common sense is challenged, and self-indulgence is considered standard behavior.

The Holy Spirit instills truth in the form of intuition, but when we thwart, ignore or negate those insights which work for our self-preservation, the Spirit honors our free will and permits us to go against what is best for us. How does a child know when she is touched improperly? How can a judge ruling on pornography say that although there's no fixed legal definition, "You know it when you see it"? A youngster taking his first puff of a cigarette inhales and realizes this is not beneficial to his lungs. All this comes about when a person made in God's image intuits the awareness that his health or safety is at risk.

And when the Church opposes what is basically harmful, sinful or injurious to a person or society, it's not just referring to ancient laws or canons, nor is it a power play by zealous church leaders; she is reaching into her collective soul, energizing the Holy Spirit and relaying the gospel of Jesus Christ to each given situation when the health and welfare of society is put at risk. We call out to the Spirit "Come!" As You were present at the inauguration of the universe and with the Father and Son before anything existed, whether angelic beings or the cosmos, as You are "everywhere present and filling all things," please be in our world, our society, our Church and in me, to lead us in Christ Jesus to the heavenly Father.

Reprinted from the Orthodox Church in America web site, *Thoughts in Christ*, June 14, 2009, Bulletin 33, Volume XLVI, <http://www.oca.org/CHRIST-thoughts-article.asp?SID=6&ID=353>✠

## Matthew Stark Baptism



Matthew Stark is surrounded by his parents and godparents as the baptismal service begins.



Father David blesses the water with holy oil.



Father David immerses Matthew into the water of the baptismal font.



Father David leads the godparents and parents around the tetrapod three times.



Father David tonsures Matthew.

# The Sign That is Given

On June 23 we honor the "Vladimir Icon of the Mother of God" which is sometimes referred to as "tenderness" because of the loving, intimate way it portrays Christ and His Mother.

On this same day we read, in Matthew 12: 38-45, about some scribes and Pharisees who say to Jesus, "Teacher, we wish to see a sign from you." Their attitude is apparent in the way they address Him, because their way is different from that of the disciples, and of many who believe in Him. When the disciples become desperately afraid in the storm-tossed boat on the sea, they awaken Him by saying, "Save, Lord, we are perishing" (8: 25). When He heals two blind men who are following and crying after Him, they answer His question, "Do you believe that I am able to do this?" by saying, "Yes, Lord" (9: 28).

But the scribes and Pharisees only call Him "Teacher" and not "Lord." In so doing they make it clear that they do not accept Him as the Messiah. All they want is to challenge and pos-



sibly disparage Him, rather than learning or becoming followers.

Jesus is well aware of their motivation. He has already shown them many signs and wonders; it is insulting and ridiculous for them to ask for one now, as if He still has to prove Himself to them. So He calls them an evil and adulterous generation. The word "adulterous" refers to Israel's unfaithfulness in disobeying and rejecting God. He adds that the only sign they will receive is the sign of Jonah, and tells them that just as Jonah was in the belly of the whale for three days and three nights, the Son of Man will be "in the heart of the earth" for three days and three nights. (Jesus' comparison of the Jonah story to His death and burial is the basis for our reading of the Book of Jonah on Holy Saturday—it is one of the Old Testament prophecies of His overcoming of death through the Resurrection.)

Next, Jesus compares the scribes and Pharisees unfavorably to people who are not learned

Jews as they are. The inhabitants of Nineveh repented at Jonah's preaching, He reminds them, and "something greater than Jonah is here." When the queen of the South (the Queen of Sheba, described in I Kings 10: 1-13) heard about the wisdom of Solomon, she "came from the ends of the earth" to hear Solomon's words, and "something greater than Solomon is here." Those people understood, yet the scribes and Pharisees who know the Scripture refuse to understand that the One who fulfills it is standing before them.

But the sign is given. The Resurrection will happen, and it begins with the Incarnation that the Vladimir Icon of the Mother of God so beautifully shows us. The Theotokos understands, as the Ninevites and the Queen of Sheba before her did. She knows very well that "something greater than" Jonah or Solomon, or anyone else, is here.

*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>.*

## Pentecost Puzzles

### PENTECOST WORD SCRAMBLE

All words can be found in Acts 2: 1-24.

REIF \_\_\_\_\_

TREPE \_\_\_\_\_

STIIPR \_\_\_\_\_

HEORGTET \_\_\_\_\_

DWNI \_\_\_\_\_

PAKES \_\_\_\_\_

LIKDEL \_\_\_\_\_

DERSIA \_\_\_\_\_

SUJSE \_\_\_\_\_

HEDAT \_\_\_\_\_

Answers on page 7.

### MATCH THAT NUMBER

By reading the Bible passage and then doing the arithmetic called for in each numbered step, you should arrive at the correct final number, which is shown at the end of the list of steps. Can you match that number?

Your starting number is 100.

1. How many days went by between the evening of the "first day of the week" and the next time Jesus appeared to His disciples? (John 20:26) Add this number to your starting number.
2. How many fish did the disciples catch when Jesus told them where to cast their nets? (John 21:11). Add this number to your total so far.
3. How many times did Jesus ask Peter, "Do you love me?" (John 21:15-17.) Divide your total so far by this number.
4. For how many days after the Resurrection did Jesus appear to His apostles? (Acts 1:13) Subtract this number from your total so far.
5. How many men in white robes stood by the apostles as Jesus ascended to heaven? (Acts 1:10) Multiply your total so far by this number.
6. How many apostles were gathered in Jerusalem after Jesus ascended to His Father? (Acts 1:3) Subtract this number from your total so far.
7. How many men were suggested to replace Judas as one of the apostles? (Acts 1:23). Multiply your total so far by this number.
8. How many people, or "souls", were baptized on Pentecost? (Acts 2: 41.) Add this number to your total so far. You're done! Your number should be 3166.

# Conversations with God

On June 27 we remember a saint who was given the precious and rare privilege of traveling, hearing and speaking with Jesus Christ as He lived on earth. She is Joanna, one of the Myrrh-Bearing Women who witnessed the empty tomb on Pascha morning. Joanna, as a contemporary and follower of the Messiah, truly had "conversations with God."

For Joanna, following Jesus was a risk. She was the wife of Chuza, steward to King Herod who was one of the Jesus' powerful enemies. She displayed courage in staying with the Lord, and her doing so shows us that those "conversations" with Him were filled with a truth she could not abandon or ignore, no matter how great the risk.

A fairly recent (1996) book called "Conversations with God" is said by its author, Neale Donald Walsch, to be the record of his own dialogue with God, in which his pen began to move on its own, and he found himself not



so much writing as taking dictation.

Yet early in the book, Walsch "quotes" God as saying that words are the least effective communicator, open to misinterpretation, unreliable as a purveyor of Truth. If that's the case, why should we take this book, which is a long collection of words, as a reliable source of God's message to us? Why would God choose to communicate with Walsch in this least effective of media?

But "Conversations with God" has even deeper flaws than this. When Walsch asks God to reveal Himself (though Walsch ascribes no gender to God) the answer he gets is that God has "no form or shape you understand." This flatly contradicts the bedrock Christian teaching that God became Man in the Incarnation of Jesus Christ. In fact, Walsch makes his disdain for the Incarnate Lord very clear: "So who said Jesus was perfect?" God also assures Walsch that the two of them share the same essence, and possess the same qualities, including the

ability to "create physical reality out of thin air." So much for the unique divinity of the Son who co-created us and came to save us.

Truth with a capital "T" comes up often in Walsch's writing, so we might expect God to offer a clear definition of it. But here's what we get: "My Truth is in the whisper of the wind, the babble of the brook, the crack of the thunder, the tap of the rain. My Truth—and your surest help in time of need—is as awesome as the night sky, and as simply, incontrovertibly, trustful as a baby's gurgle." Does this mean that Truth is "trustful" or, in other words, trusting? The statement makes no sense, especially when Truth is compared to a baby's gurgle.

A world in which this sort of book can become widely popular needs the Truth that Saint Joanna found and followed. We can ask her to guide seekers to the One who provides, and actually is, that Truth—the only One who merits a capital "T."

*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>.*

## Around SS Peter & Paul

### JUNE BIRTHDAYS & ANNIVERSARIES

Elena Kerr  
June 1

Nancy & Dennis Tarasevich  
June 3

Olga Bahleda  
June 15

Polina Novitskaya  
June 25

Betsy Begian  
June 26

Rita Mudrenko  
June 27

**Mnogaya Leta!  
Many Years!**

### CONGRATULATIONS

Congratulations and Many Years to the newly-illuminated Servant of God, Matthew Stark, who was received into the Orthodox Church through Holy Baptism and Chrismation on Saturday, May 14, 2011. Congratulations, also, to his parents, Larry and Elona Stark, and to his godparents, Polina Novitskaya and Father David.



### 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:

Mary Maul  
Rose Koval  
Pauline & Dan Vinay  
Ann Garza  
Nancy Tarasevich  
Bill and Rose Koval  
Beatrice Washington

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

# Bits and Pieces

## THE ASCENSION OF THE LORD

The Great Feast of the Ascension of the Lord will be celebrated June 1-2, with Vespers on Wednesday evening at 6:00 p.m. and the Divine Liturgy on Thursday morning, 9:00 a.m.

## 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.

## BOOKSTORE

Service books for Pentecost are available for \$5. Quantities are very limited, so don't wait!

If you are follower of Fr. Stephen Freeman's blog "Glory to God for All Things", his much awaited book is now in print and can be found at the bookstore. *Everywhere Present* speaks to the Orthodox Christian belief of the living God who dwells among us, which is contrary to the popular view of God as "the man upstairs". A thought-provoking read for sure, \$13

## COFFEE HOUR

Please sign up to host a coffee hour by contacting Tania Booriakin. Thank you to everyone who has hosted a coffee hour in the last few weeks.

## SUMMER IS ALMOST HERE!

Despite what the calendar says, summer temperatures are here.

High temperatures mean an increased usage of electricity in conjunction with air conditioning. The Church is on a business rate that is higher than what residences pay. The church gets no reduction for evening and weekend usage. As in your own homes, **please do not prop open doors to the outside** as this practice just vents the cool air out and the hot air in.

The Cultural Center is designed with zoned areas for air conditioning and heating. Each room or public area has its own separate air conditioning unit and programmable thermostat. The thermostats are preprogrammed for Sunday's purposes, and other special purposes if known in advance. **Please do not just push buttons** on the thermostats as it may change the preset programming resulting in the units running at times when no one is around. If you have a need to manually cool a room, please find a council member for assistance.



## CULTURAL CENTER LOCK-UP

A council member will be designated to ensure that the Cultural Center is locked up and secured each Sunday following coffee hour. A sign-up list will be available in the Cultural Center. Council members are responsible for finding a replacement if they are not available for their designated Sunday.

## FEAST OF SAINTS PETER AND PAUL

The celebration of our patronal feast will take place on Tuesday and Wednesday, June 28 & 29. Vespers will be served on Tuesday, June 28, at 6:00 p.m. The Divine Liturgy will be celebrated on Wednesday, June 29, at 9:00 a.m. A potluck luncheon to honor our community's heavenly patrons will be held on Wednesday, June 29 following Divine Liturgy. Please contact Elizabeth Michel to RSVP and let us know what you will be bringing for the luncheon.

## PENTECOST PUZZLE ANSWERS

### Word Scramble

(answers and the verses, in Acts 2:1-24, where they are found)

- REIF / FIRE (2:3)
- PAKES / SPEAK (2:4)
- TREPE / PETER (2:14)
- LIKDEL / KILLED (2:23)
- STIIPR / SPIRIT (2:4)
- DERSIA / RAISED (2:24)
- HEORGTET / TOGETHER (2:1)
- SUJSE / JESUS (2:22)
- DWNI / WIND (2:2)
- HEDAT / DEATH (2:24)

### Match That Number

1. Add 8 to 100=108.
2. Add 153 to 108=261.
3. Divide 261 by 3=87.
4. Subtract 40 from 87=47.
5. Multiply 47 by 2=94.
6. Subtract 11 from 94=83.
7. Multiply 83 by 2=166.
8. Add 3000 to 166=3166.

## SAUSAGE WORKSHOP

Peter Radjenovich and Joe Gala are planning to host a sausage-making workshop. This is your chance to learn the fine art of making sausage and kielbasa. Please contact Joe or Peter if you are interested in participating.

## MOTHER'S DAY



Jane Evans, on behalf of the MBAS, pins an orchid corsage on Rita Mudrenko.



The children wait outside to greet . . .



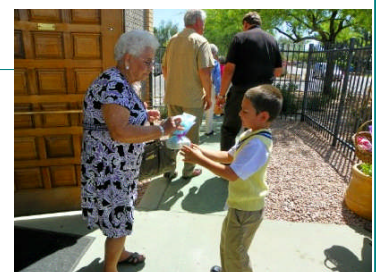
. . . the women with a gift for Mother's Day.



Katie Enoch presents Cass with a Mother's Day gift.




Jane Evans admires her wire whisk filled with rose petal soaps.



HAPPY MOTHER'S DAY!

# June 2011

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 Leavetaking Pascha Forefeast Ascension  6:00pm Vespers	2 <b>ASCENSION</b> 9:00am Divine Liturgy	3	4  5:00pm Vespers
5 Fathers of the 1st Ecumenical Council 8:30am Hours 9:00am Divine Liturgy	6	7	8 Yaroslavskaia Icon	9	10 Leavetaking Ascension	11 Holy Apostle Bartholomew and Barnabas  5:00pm Vespers
 <b>St. George's Vacation Bible School</b> June 13-17, 2011 9:30am- 12:30pm Further details on Page 2						
12 <b>PENTECOST</b> 8:30am Hours 9:00am Divine Liturgy	13 Holy Spirit	14 3rd Day Holy Trinity  6:00pm Council Mtg Meeting	15 Marianica Icon	16	17	18 Leavetaking Pentecost Bogoliubskaya Icon  :00pm Vespers
 <b>Mark your calendars . . .</b> SS Peter and Paul Potluck Luncheon Wednesday, June 29, 2011 See Elizabeth Michel to sign up.						
19 Holy Apostle Jude, Brother of the Lord 8:30am Hours 9:00am Divine Liturgy	20 Hodigitria Icon at Mt. Athos	21	22	23 Vladimir Icon	24 Nativity of St. John the Baptist	25  5:00pm Vespers
<b>We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.</b>						
26 All Saints of America and Russia 8:30am Hours 9:00am Divine Liturgy	27	28 "Three Hands" Icon  6:00pm Vespers	29 Holy Apostles Peter & Paul 9:00am Divine Liturgy Potluck Luncheon	30 Balykinskaya Icon	1	2  5:00pm Vespers
3 Milk-giver Icon at Mt. Athos 8:30am Hours 9:00am Divine Liturgy	4 Galatian Icon	5 Relics of Ven. Sergius of Radonezh Ven. Athanasius of Mt. Athos	6	7 Blachemae Icon	8 Kazan. Sitka-Kazan Icons and Others	9 Kolochskaya Icon  5:00pm Vespers
<b>Mark your calendars . . .</b> <b>SS Peter &amp; Paul Semi-Annual Meeting</b> <b>Sunday, July 17, 2011</b>						