

SS Peter & Paul Orthodox Church Newsletter

Volume 10, Issue 9

September 2010

August Council Highlights

- ✘ There was no council meeting in August. The next council meeting will be held September 14, 2010.
- ✘ Second submittal of Parking Lot plans are currently being reviewed by the City Planning Dept. Awaiting results of the review.
- ✘ Anyone interested in salvaging inoperable/obsolete office equipment should please see Harold Homyak.
- ✘ July's Operating Income was \$9,356 and Operating Expenses were \$11,911, resulting in a deficit of **\$2,555** for the month.



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Joshua, an Old Testament Saint

September 1 is the first day of the Orthodox Church calendar. On this day we remember Joshua, the son of Nun, who succeeded Moses as Israel's leader and took the people into the Promised Land. The Book of Joshua describes his exploits as commander of the armies of Israel that marched into



Canaan and followed God's instructions: "But in the cities...that the Lord your God gives you for an inheritance, you shall save alive nothing that breathes, but you shall utterly destroy them, the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites...that they may not teach you their abominable practices which they have done in the service of their gods" (Deuteronomy 20: 16-18a).

Some commentators see these verses as examples of the "bloodthirsty" Old Testament God who is so different from the merciful God of the New Testament that they can hardly be the same deity. Joshua, to these commentators, is a killer and no hero. But archaeological research has shown that the Canaanite civiliza-

tion was deeply decadent. Child sacrifice, sexual perversion and gruesome cruelty to slaves and conquered enemies were common. We know that the Israelites were susceptible to the influence of their neighbors. For example, they read in I Samuel 8: 5, because all the other nations had kings. There was a real danger of Canaanite practices and attitudes infecting and eventually consuming Israel, a danger that Canaan might "teach you their abominable practices."

The Canaanites had had plenty of warning about what Israel could do. We know this from the words of Rahab, a harlot who lived in the big Canaanite city of Jericho and who had sheltered the two spies Joshua sent to "spy out" the land before Israel attacked. (The fall of Jericho is famously described in Joshua 6:20). Rahab says, "For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two

kings of the Amorites that were beyond the Jordan, to Sihon and Og, whom you utterly destroyed" (2: 10). She asks Joshua to let her family escape, and he honors his promise to do so. Hebrews 11:31 mentions Rahab as a woman of faith who "did not perish with those who were disobedient." Unlike the repentant Ninevites in the Book of Jonah, the disobedient Canaanites chose not to change their ways.

Joshua saw his duty to God in total obedience. He seems to acknowledge, speaking shortly before he dies, that it is not always an easy choice to obey God. But his own decision is unequivocal: "And if you be unwilling to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell; but as for me and my house, we will serve the Lord" (24: 15).



This weekly bulletin insert complements the curriculum published by the Department of Christian Education of

Message from Our Rector

Though Christ Jesus was in the form of God, he did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross.

Therefore God highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is

Lord, to the glory of God the Father.
Philippians 2:6-11



This special feast commemorates the finding of the Cross of our Savior by Saint Helen and the “lifting up” or “exaltation” of the Cross for our veneration. The miraculous discovery of the cross on September 14, 326, by Saint Helen, mother of Saint Constantine, while she was on a pilgrimage to Jerusalem, is the origin of the tradition of celebrating the Feast of the Exaltation of the Cross on this date. Constantine later built the Church of the Holy Sepulcher on the site of her discovery of the cross. On this same pilgrimage, Saint Helen ordered two other churches built: one in Bethlehem near the Grotto of the Nativity, the other on the Mount of the Ascension, near Jerusalem.

Today the Cross has become a universal Christian symbol. When people sneeze or yawn and cross themselves or when we observe athletes making the sign of the cross before or during play, we recognize them immediately as Christians. Ornamental crosses are fashionable today in the form of necklaces, broaches, earrings, ornamental wall decorations and the like. A crucifix (the Cross with an image of Christ's body upon it) identifies a church as a Christian church. Likewise, crucifixes or crosses placed in our homes is a constant witness and reminder of our faith in Christ who died on the cross to set us free. These are all useful and important ways of proclaiming

and lifting high—exalting—the Holy Cross of Christ. The Cross is not just a piece of wood. It is a symbolic summary of the suffering, death and resurrection of Christ by which we have been redeemed. It is a symbol of our faith in the Crucified and Risen One, our Lord Jesus Christ.

Jesus taught us that the Cross should be a constant feature in the daily lives of his followers: ***If any want to become my followers, let them deny themselves and take up their cross daily and follow me*** (Luke 9:23). To take up the Cross in this way means more than wearing the image of the Cross or placing it in our surroundings. To lift up the Cross the way Jesus asks us to do is a way of life. It is to accept self-denial and sacrifice as part of our daily lives. Sacrifice means to give up something that is of value to me for the sake of God and the benefit of my neighbor. Another word for it is love. Love is measured by sacrifice. People who love much sacrifice much. Yet sacrifice does not make us poorer but richer. This is what we see in Christ. This is what we see in the lives of the saints. This is what we are all called to be. Let us all today resolve to embrace the Lord's Cross, to accept its presence in our own lives, and thus come to the glory of eternal life with our Lord Jesus Christ,

With love in the Lord,

Father David

Dear Brothers and Sisters in Christ,

In his letter to the Philippians, the Holy Apostle Paul reminds us that the Lord Jesus Christ was willing to accept human death—even the painful and humiliating death of the cross—and so enter into His glory. It is this Glory that we commemorate each year when we celebrate the Feast of the Exaltation of the Holy Cross. Through this annual commemoration we are able to honor the Cross as the instrument of our salvation, the “weapon of peace” and to reflect upon the Cross and the ways in which it makes itself present in our own lives.

Youth Pool Party



WHO:

SS. Peter & Paul youth and their family

WHAT:

10th Annual Pool Party and Barbecue

Please bring an appetizer, side dish, salad, or dessert.

WHERE:

Enoch's (at the Community Pool)

255 W Calle Monte Vista Dr

Tempe, AZ 85284

Note: The pool is approximately 100 yards NE of the Enoch home.

Maps will be provided at church.

WHEN:

Sunday, September 12, 2010

12:00 PM—4:00 PM



Join us for an afternoon of fun and fellowship as we kick off the Church School year!



Retreat: “Being Present in the Presence”



Fr. Meletios Webber
presents

“Being Present in the Presence”

Archimandrite Meletios Webber, Abbot of the Monastery of St. John of San Francisco, in Manton CA—monk, priest, psychologist, and author of two books: *Steps of Transformation* and *Bread & Water, Wine & Oil*, presents a one day spiritual retreat in three sessions on forgiveness, gratitude, and prayer.

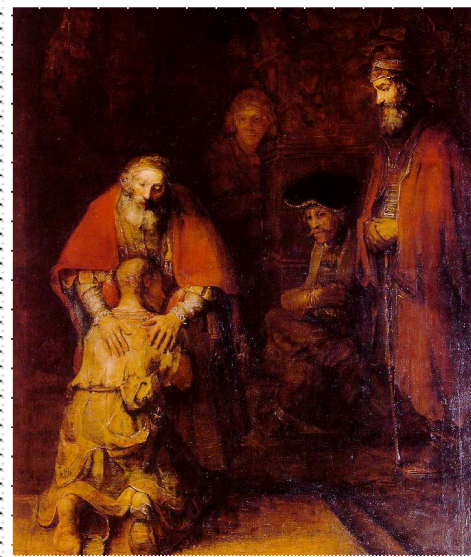
“Being Present in the Presence”

10:00AM—12:00 PM	Forgiveness
12:00 PM—1:00 PM	Lunch
1:00 PM—3:00 PM	Gratitude
3:00 PM—5:00 PM	Prayer
	Of course, this session on prayer will transition into:
5:00 PM—6:00 PM	Great Vespers

This FREE one day spiritual retreat will be hosted by:
SS Peter & Paul Orthodox Church on Saturday, September 18th

**1614 E. Monte Vista Rd
Phoenix, AZ 85006**

Donations toward Fr Meletios’ monastery are highly encouraged.
A light lunch will be provided for a donation of \$5.



Salvation is Indeed By Grace

Very Rev. John Breck

At a recent, post-liturgical coffee hour, a catechumen raised a question that has troubled many people who were brought up in a Protestant environment and at some point found themselves drawn to Orthodoxy. "If we are saved by grace, and not by works," he asked, "why does the Orthodox Church put so much stress on ascetic practice? Why should it be necessary, or even useful, to fast as we do, to make countless prostrations during Great Lent, to stand for hours through long services, and even to give so much money to the Church?" (He was preparing to enter a parish in the Southern Diocese, where tithing is usually considered an important part of personal spiritual discipline.) Then he added, "Aren't all these things *works*? And what happens if I don't do them? Am I cast out of the Kingdom and basically condemned to hell?"

The discussion went on for some time, until the coffee ran out and most people went home. He stayed, though, and continued his questioning with the priest, who later admitted he had the feeling that on some level this catechumen was getting the better of him.

Finally the man pulled out a pocket Bible and opened to Colossians 3. Selecting a few verses to make his point, he read: "Why do you submit to regulations, 'Do not handle, Do not taste, Do not touch' (referring to things that all perish as they are used), according to human precepts and doctrines? These have indeed an appearance of wisdom in promoting rigor of devotion and self-abasement and severity to the body, but they are of no value in checking the indulgences of the flesh."

"Why, then," he asked, "do the Orthodox submit to such regulations: 'Do not eat (this or that),' or 'Do this, that, and the other thing,' in order to be a 'good Christian'? Isn't it enough to 'love God and my neighbor as myself'?"

It was a good question. While there's a perfectly reasonable and satisfactory answer to his objection, it seems worthwhile for all of us to think about these things, in an effort to understand just why ascetic practice and spiritual discipline in general are so important in Christian life.

Our rebellion against God and his will touches every aspect of our existence. "Sin" or "sinfulness" is not just an accumulation of specific acts of disobedience or willfulness that in some way violate the commandments. It is more than the sum total of our individual sins.

Those sins are symptomatic of something broader and deeper that virtually defines us, that characterizes our every act and attitude. Sin is a *state of being* that permeates all aspects of our life, conscious and unconscious, physical as well as spiritual. In fact, the distinction we usually make between what is physical and what is spiritual is artificial and misleading. The human person can only be understood holistically. Our bodily gestures affect our psycho-spiritual disposition, just as our spiritual state can affect our body. Nothing attests to this fact more eloquently than the Orthodox service of Holy Unction, with its emphasis on the forgiveness of sins as integral to the quest for healing.

This point brings us back to the question of ascetic discipline and the place of "works" in our salvation. First of all, it is important to recognize that the apostle Paul is speaking to the Colossians about performing religious rituals prescribed either by the Torah, Hebrew law, or by pagan forms of worship. The admonition, "Don't handle, taste or touch," has to do with various religious practices that were considered by many as necessary to enter into the sacred realm of divinity. Repeatedly (especially in his letters to the Romans and Galatians), Paul insists that our salvation is accomplished wholly and uniquely by *Christ*: by his voluntary death on the Cross, by which he descended into the realm of death (Sheol), in order to defeat the powers of death and corruption. This is a work of pure grace that only God can accomplish. And this is why it is so essential to recognize and accept the fact that Jesus of Nazareth is truly the incarnate, eternal Son of God. Our salvation is made possible precisely by the "work" of the Holy Trinity, a work no created being can accomplish.

So we, as Orthodox Christians, affirm as clearly and unambiguously as any Lutheran, for example, that "salvation is by grace" and not by our works. Unlike medieval Catholicism, Orthodoxy does not hold that a person can build up a "treasury of merits" that will count in our favor at the Judgment Seat of Christ. What will matter then is our having surrendered our sin to God through confession, and our gestures of love (Mt. 25), together with the unshakable conviction that "Jesus Christ is Lord," and the unique Way to eternal life.

Orthodoxy does recognize, however, the importance of our "cooperation" with God, what we term "synergy." "Salvation," as we usually un-

derstand the word, is only the beginning of a pilgrimage that leads us through this life, through our physical death, and into life beyond. Salvation, accomplished by the death and resurrection of Christ, means freedom from the consequences of our sinfulness: separation from the holiness and love of the God who desires only that we be saved and enter into eternal and joyful communion with himself. If we were not continually tempted to fall back into sin, there would be no need for such a "synergy." Then we could declare, with absolute confidence, "once saved, always saved!" Temptation and spiritual struggle, however, mark every day of our life. And the way we face and, by the grace of God, overcome those forces (demonic powers), is precisely through the "spiritual warfare," the ascetic struggle that enables us to confront those forces day by day and overcome their destructive influence.

This is why, in the same letter to the Colossians, the apostle can declare: "I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, the Church" (1:24). We may not suffer as Paul did, risking our very life for the gospel, enduring torture, hardship, hunger and rejection by one's own people. Nevertheless, our small efforts, of fasting, prostrations, intense participation in long liturgical services -- like almsgiving and other acts of love offered to those in need -- enable us also to share in Christ's own sufferings, which he will endure in us and for us until he comes again in glory. That participation is essential; yet it is not the *means* by which we are saved. The final word, as so often, comes from our Lord himself. Condemning the Pharisees for their hypocritical observance of empty ritual, he accuses them of performing small religious acts while "neglecting the weightier matters of the law: justice and mercy and faith." And he concludes, "These you ought to have done, *without neglecting the others*" (Mt 23:23). Those "others" include precisely the sorts of ascetic practices Orthodox tradition calls us to and invites us to assume—not to achieve salvation, but to bring heart, soul, mind and body into harmony with the ineffable gift of salvation that Christ has already offered to us.

Reprinted from "Life in Christ", August 2010, Article 2, Orthodox Church in America, <http://www.oca.org/CHRIST-life-article.asp?SID=6&ID=201&MONTH=August&YEAR=2010> ✧

A Truly Inspired Woman

On September 5 we remember Elizabeth, who was privileged to give birth to the last and greatest of the prophets, John the Baptist. She also was privileged to be inspired—visited by the Holy Spirit—in some special ways.

But the years before John's birth were certainly not a time of privilege. Elizabeth and her husband Zechariah, were "both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6-7). But they had no children—the greatest of misfortunes. Still worse, their hopes of having a baby were slim because "both were advanced in years."

So when the angel Gabriel told Zechariah that they would have a child, and that this child would "make ready for the Lord a people prepared" (1:17), Elizabeth was deeply grateful. Unlike her husband, who foolishly doubted the archangel's word, she thanked God by saying, "Thus the Lord has done to me in the days when he looked on me, to take away my reproach among men" (1:25).

The next extraordinary event in Elizabeth's life was the visit of her cousin Mary, who told Elizabeth that she, too, was going to have a baby. Elizabeth, at this, was "filled with the Holy Spirit" and her own baby leaped in her womb. Again, she was overwhelmed with gratitude and exclaimed, "And why is this granted me, that the mother of my Lord should come to me?" (1:43).

Elizabeth's words "mother of my Lord" are very important. They are Biblical precedent for the Orthodox practice of referring to Mary as "Theotokos" or "Mother of God." This is another way in which the Spirit visited Elizabeth in a special way—she is the one privileged to give Mary this title.

The meeting with Mary was a private event—just the two women, two cousins, rejoicing in their impending births and in the goodness of

God. But Elizabeth would soon be inspired again, this time at a very public moment. That came when she gave birth, and "her neighbors and kinsfolk heard that the Lord had shown great mercy to her, and rejoiced with her" (1:57). On the eighth day after the birth, preparations were made to circumcise the newborn child and it was assumed that he would carry on his father's name of Zechariah.



But to everyone's surprise, Elizabeth spoke up decisively and said, "Not so; he shall be called John." The people around her noted that there was nobody in the family named John. The unspoken question in their minds was, of course, where this name could come from, since it had no place in the

Kontakion, Tone 4

As the full moon brightly reflects the light of the sun,
you reflected the glory of the Messiah, the Light of wisdom!
With Zachariah you walked in all of the Lord's commandments,
Elizabeth, beloved by God.
So as we bless you with fitting songs,
we praise the Lord, the bountiful Light, Who enlightens all.

parents' family history. The episode shows us that again Elizabeth was given the privilege of expressing God's will by the power of the Holy Spirit.

We know that other barren women, like Hannah the mother of Samuel, suffered from the same kind of "reproach among men" that Elizabeth endured. But God is full of surprises, as Elizabeth, the elderly mother of John, was delighted to discover.

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>.

Department of
CHRISTIAN EDUCATION
ORTHODOX CHURCH in AMERICA

CHURCH HUMOR

A little girl, dressed in her Sunday best, was running as fast as she could, trying not to be late for Bible class. As she ran she prayed, 'Dear Lord, please don't let me be late! Dear Lord, please don't let me be late!'

While she was running and praying, she tripped on a curb and fell, getting her clothes dirty and tearing her dress. She got up, brushed herself off, and started running again! As she ran she once again began to pray, 'Dear Lord, please don't let me be late. But please don't shove me either!'



A Sunday School teacher asked her class why Joseph and Mary took Jesus with them to Jerusalem. A small child replied, 'They couldn't get a baby-sitter.'



A Sunday school teacher was discussing the Ten Commandments with her five and six year olds. After explaining the commandment to 'Honor thy father and thy mother,' she asked, 'Is there a commandment that teaches us how to treat our brothers and sisters?' Without missing a beat, one little boy answered, 'Thou shall not kill.'



Three boys are in the school yard bragging about their fathers. The first boy says, 'My Dad scribbles a few words on a piece of paper, he calls it a poem, they give him \$50.'

The second boy says, 'That's nothing. My Dad scribbles a few words on piece of paper, he calls it a song, they give him \$100.'

The third boy says, 'I got you both beat. My Dad scribbles a few words on a piece of paper, he calls it a sermon, and it takes eight people to collect all the money!'



Exalting the Cross

The readings for the Feast of the Exaltation of the Cross on September 14th give us many insights into the meaning of the cross.

The "story" of the Feast concerns the Empress Helen, mother of Constantine. For 200 years, pagan emperors had tried to wipe out all evidence of the places where Jesus Christ died and was resurrected. The Emperor Hadrian had been particularly determined, building a pagan temple on Golgotha.

After seeing the sign of the cross in the sky, Emperor Constantine sent his mother on a quest to find the true cross, which she did despite advanced age. The year was 326. Nine years later, by Constantine's order, the Church of the Resurrection was built on the site of Golgotha and the Lord's tomb.

The day's epistle is I Corinthians 1:18-24. Saint Paul acknowledges that the story of a God who becomes man, only to die on a cross, is "folly" to some. That is still true for some today. But it's equally true that for others, then as now, it



is the opposite of folly. For believers, this story and this cross are the power of God. Paul cannot give a cogent explanation or irrefutable proof of this, and doesn't try. He only says that the "foolishness of God is wiser than men, and the weakness of God is stronger than men."

The Gospel readings are from the 19th chapter of John's Gospel. Verse 7 gives reason why Jesus was put to death--He scandalized the Jewish leaders by claiming to be the Son of God, breaking Jewish law. The cry rings out, "Crucify him!"

Pilate becomes fearful, hearing this, and asks Jesus, "Where are you from?" Who is this man with such an ability to upset people, and who is unafraid to claim divine sonship? Pilate attempts to assert his own power, and reminds the prisoner that he can either free or crucify Him.

Jesus' answer shows His absolute intention to do His Father's will: "You would have no power unless it had been given you from above." By saying this He demonstrates His submission to

the power, put by God into men's hands, that will lead Him to the cross. But he also refuses to absolve human beings of responsibility. He accuses those who have handed Him over of "a greater sin." They have perverted their authority, ordained by God, in condemning a righteous man.

In the last painful moments of His earthly life, Jesus commends His mother to the care of the apostle John. This is a pure act of love in the midst of agony, necessitated by the death on the cross because she will be deprived of His care.

The Feast of the Exaltation of the Cross leads us to reflect on many aspects of the cross. Most of all it calls us to gratitude for the gifts bestowed on us by Christ's willingness to accept the cross and to break the bonds of death by its power.

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Around SS Peter & Paul

SEPTEMBER BIRTHDAYS/ANNIVERSARIES

Mazahailu Tessema
September 1

Cass Wagner
September 9

Nick Enoch
September 12

Mary Kelemen
September 16

Luka Radjenovich
September 17

Alexander Enoch
September 19

Doug Peterson
Walter & Tania Booriakin
September 20

Frank and Vicki Kulik
September 30

Panikhida for Father Gabriel

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 memory be eternal.

Panikhida for Joseph Kurowski

A panikhida will be held for Joseph Kurowski on Sunday, September 19, 2010 following Divine Liturgy. Joseph fell asleep in the Lord in September, 2009. May his memory be eternal.

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

ADULT EDUCATION CLASSES

Adult Education Classes will resume Wednesday, September 22. "Back by popular demand," the Fall Series will focus on the Divine Liturgy, the history of its development into its present form, and the ways in which we can better benefit through active participation in all the Divine Service of the Orthodox Church.



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.

BOOKSTORE

New crosses will be available in the bookstore during the month of September. We will have traditional cross pendants, kid-friendly crosses and towards the end of the month, hand carved wooden neck crosses. Prices will vary and supply is limited, so stop by each week and see what the bookstore has to offer!

CHRISTMAS BAKE

It's that time of year again. Time to mark your calendars for our first Christmas bake dates: Saturday, October 16th, Thursday, October 21st; and Tuesday, October 26th. We need all the help we can get. The more volunteers we have, the faster we get done. For more information, please contact Elizabeth Michel or Dorothy Yost.

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

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!

YOUTH POOL PARTY

The 10th annual youth party, hosted by the Enoch Family, will begin at noon. Maps will be available at church. A park and playground is adjacent to the pool, so there is plenty to do for all. We ask that each family bring an appetizer, side dish, or dessert. Please RSVP to Nick Enoch or Stephanie Homyak. We hope to see everyone at the pool!

LASERS UNCOVER 1st KNOWN ICONS OF STS. PETER, PAUL

ROME - "Twenty-first century laser technology has opened a window into the early days of the Catholic Church, guiding researchers through the dank, musty catacombs beneath Rome to a startling find: the first known icons of the apostles Peter and Paul.

Vatican officials unveiled the paintings Tuesday, discovered along with the earliest known images of the apostles John and Andrew in an underground burial chamber beneath a busy street in a working-class Rome neighborhood. The images, which date from the second half of the 4th century, were uncovered using a new laser technique that allows restorers to burn off centuries of thick white calcium carbonate deposits without damaging the brilliant dark colors of the paintings underneath.

The technique could revolutionize the way restoration work is carried out in the miles of catacombs that burrow under the Eternal City where early Christians buried their dead. The icons were discovered on the ceiling of a tomb of an aristocratic Roman woman at the Santa Tecla catacomb, near where the remains of the apostle Paul are said to be buried."

The icons were discovered on the ceiling of a tomb of an aristocratic Roman woman at the Santa Tecla catacomb, near where the remains of the apostle Paul are said to be buried."

Excerpt from http://findarticles.com/p/news-articles/telegraph-herald-dubuque-iowa/mi_8023/is_20100623/lasers-uncover-1st-icons-sts/ai_n54181939/

Thanks to Ted Demos for sharing this article, which he received from Tony Bezkorvoainy.



REMINDERS

- Ⓢ 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.
- Ⓢ If your children are playing in the classrooms, please remember to make sure they clean up when they are done.

FIRST ANNIVERSARY

The first anniversary of the repose of Archimandrite Gabriel (Cooke) is September 10th. A panikhida for Father Gabriel will be served after the Divine Liturgy on September 12th. The anniversary of the repose of Joseph Kurowski will be commemorated on Sunday, September 19th.

BEGINNING OF CHURCH SCHOOL

The beginning of the Church School year will be marked by the Blessing of Students and Teachers on Sunday, September 19, 2010.

CHURCH SCHOOL NEWS

Please remember to register your child for Sunday School. Registration forms can be found in the church narthex. We also ask your assistance in providing juice and snacks for the students. For more information, please contact Stephanie Homyak at 623.869.0470.

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 Elizabeth Michel for donating the flowers for the month of August.



Rose Kurowski will be donating flowers for the month of September. If you want to donate flowers for a particular month, please contact Elena Kerr.

MBAS

The Myrrhbearers Altar Society will meet on Sunday, September 12, 2010 at 11:00 AM in the conference room. Please contact Marty Gala for more information.

September 2010

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 Church New Year Chernigov-Gethsemane Icon	2 Kaluga Icon	3	4 Icon "The Unburnt Bush" 5:00pm Great Vespers
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, September 26 after Coffee Hour in the Conference Room.						
5 Arapetskaya and Kiev-Bratsk Icons 8:30am Hours 9:00am Divine Liturgy	6 LABOR DAY	7 Forefeast Nativity Theotokos 6:00pm Great 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
12 Sun. Before Elevation Leavetaking Nativity Theotokos 8:30am Hours 9:00am Divine Liturgy MBAS Meeting YOUTH POOL PARTY Hosted by the Enoch Family	13 6:00pm Great Vespers	14 Exaltation of the Cross 9:00am Divine Liturgy 6:00pm Council Meeting	 Youth Pool Party Sunday, September 12, 2010 NOON-4:00 PM See page 2 for further information		17	18 Sat. After Elevation Icon "The Healer" 10:00-5:00 Retreat with Fr. Meletios Webber 5:00pm Great Vespers
19 Sun. After Elevation Leavetaking Elevation 8:30am Hours 9:00am Divine Liturgy Church School Blessing	Mark your calendars . . . Blessing of Church School Students and Teachers Sunday, September 19, 2010		22 7:00pm Adult Education	23 Conception of St. John the Baptist	24 Holy New Martyrs of Alaska	25 Repose of Ven. Sergius of Radonezh 5:00pm Great Vespers
26 Repose of St. John the Theologian 8:30am Hours 9:00am Divine Liturgy	We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.		29 7:00pm Adult Education	30	1 Protection of the Most-Holy Theotokos	2 5:00pm Great Vespers
3 8:30am Hours 9:00am Divine Liturgy	4	5	6 St. Innocent. Metr. Of Moscow 7:00pm Adult Education	7 Icon "Our Lady of Tenderness" at Pechersk	8	9 St. Tikhon, Patriarch of Moscow 5:00pm Great Vespers
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.						