

Ss. Peter & Paul Orthodox Church Newsletter

Volume 7, Issue 8

August 2007

June Financial Highlights

- ✘ SS Peter and Paul has had 17 baptisms this year setting a new, all-time church record.
- ✘ Operating Income for June was \$8,084.80 and Operating Expenses were \$9,394.69 resulting in a deficit of **\$1,309.89**.
- ✘ Year-to-date Operating Income is \$54,005 and year-to-date Operating Expenses are \$58,124, resulting in a year-to-date operating deficit of **\$4,119**; corrected from Semi-annual report.
- ✘ Council agreed to consult Dickinson Architects regarding the old hall's demolition.



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St. Tikhon

Bishop of Voronezh and Wonderworker of Zadonsk

Saint Tikhon of Zadonsk, Bishop of Voronezh (in the world Timothy), was born in the year 1724 in the village of Korotsk in the Novgorod diocese, into the family of the cantor Sabellius Kirillov. (A new family name, Sokolov, was given him afterwards by the head of the Novgorod seminary). His father died when Timothy was a young child, leaving the family in such poverty that his mother was barely able to make ends meet. She wanted to give him to be raised by a neighbor, a coachman, since there was nothing with which to feed the family, but his brother Peter would not permit this. Timothy often worked a whole day with the peasants for a single piece of black bread.

As a thirteen-year-old boy, he was sent to a clergy school near the Novgorod archbishop's home, and earned his keep by working with the vegetable gardeners. In 1740, he was accepted under a state grant set up for the Novgorod seminary. The youth excelled at his studies. Upon finishing seminary in 1754, he became a teacher there, first in Greek, and later in Rhetoric and Philosophy. In the year 1758, he was tonsured with the name Tikhon. In that same year they appointed him to be prefect of the seminary.

In 1759, they transferred him to Tver, elevating him to be

archimandrite of the Zheltikov monastery. Later, they appointed him rector of the Tver seminary and, at the same time, head of the Otroch monastery.

His election as bishop was providential. Metropolitan Demetrius, the presiding member of the Holy Synod, had intended to transfer the young archimandrite to the Trinity-Sergiev Lavra. On the day of Pascha, at Peterburg, Archimandrite Tikhon was one of eight candidates being considered for selection as vicar-bishop for Novgorod. The lot fell on him three times.

On the same day, during the Cherubic Hymn, Bishop Athanasius of Tver, without realizing it, commemorated him as a bishop while cutting out particles from the prosphora at the Table of Oblation. On May 13, 1761 he was consecrated Bishop of Kexgolma and Ladoga (i.e., a vicar bishop of the Novgorod diocese).

In 1763, St Tikhon was transferred to the See of Voronezh. During the four and a half years that he administered the Voronezh diocese, St. Tikhon provided constant edification, both by his life and by his numerous pastoral guidances and soul-saving books. He wrote a whole series of works for pastors:

Concerning the Seven Holy Mysteries

A Supplement to the Priestly Office
Concerning the Mystery of Repentance
An Instruction Concerning Marriage

The saint considered it essential that each priest, deacon and monk have a New Testament, and that he should read it daily. In an Encyclical, he called on pastors to perform the Holy Mysteries with reverence, with the fear of God, and love for one's neighbor. (An Explanation of Christian Duties was often republished in Moscow and Peterburg during the eighteenth century).

At Voronezh the saint eradicated an ancient pagan custom, the celebration in honor of Yarila (a pagan god associated with the fertility of grain and cattle). In the outlying districts where military units of the Don Cossacks were dispersed, he formed a missionary commission to restore sectarians to the Orthodox Church.

In 1765, St Tikhon transformed the Voronezh Slavic-Latin school into a seminary. He invited experienced instructors from Kiev and Kharkhov, and planned the courses for it. He exerted much attention and effort to build up both the churches and the school, and to guide pastors to understand the need for education.

The saint was unflagging in his efforts to administer the vast diocese, and he often spent nights without sleep. In 1767, poor health compelled him to give up running the diocese and withdraw for rest to

(Continued on page 4)



Message From Our Rector

Dear Brothers and Sisters in Christ,

As we enter this eight month of the calendar year and the last month of the Church's liturgical year, we do so with a two-week fast (August 1-14) in preparation for the celebration of the Falling Asleep (Dormition) of the Most Holy Theotokos. In addition to the Feast of the Dormition (August 15), and the Feast of the Holy Transfiguration (August 6), this month we also celebrate the Feast of Saint Herman of Alaska (August 9). These three special feasts, in addition to our weekly celebration of the Lord's Resurrection, serve to encourage us in our faith and assist us as we sojourn in this world, with our eyes set on the world that is yet to come. I encourage everyone to make the effort to be present for the services on these three feasts.

The Feast of the Transfiguration: A tradition associated with the Feast of the Transfiguration is the blessing of grapes, apples and other fruit after the Divine Liturgy. The custom of bringing fruit to the temple to be blessed by the priest originates in Old Testament times (Gen 4:2-4; Ex 13:12-13; Num 15:19-21; Deut 8:10-14). In many growing zones, August is the month of the ripening of many different fruits, mostly grapes, apples, peaches and other tree fruits. Since olden times, the faithful have been bringing fruit to temple for blessing and as a sign of



thanksgiving to God. St. John Chrysostom wrote, "The plowman receives fruit from the earth not so much for his labour and diligence, as out of goodness of God Who grows this fruit, because neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

The Feast of the Dormition: The feast of the Falling Asleep of the Theotokos commemorates her natural death and entrance into the glories of heaven. The Church teaches us that Mary, as a member of the human race, needed to be saved by Christ just as all of us are saved by Christ from the sufferings and death of this world. Having truly died, she was raised

by her Son and already shares in the eternal life of the Kingdom of Heaven—the Kingdom that awaits all those who; "hear the Word of God and keep it" (Luke 11:27-28). The feast of the Dormition of the Theotokos is the celebration of the fact that all the faithful are "highly exalted" in Christ, and that this exaltation has already been accomplished in Mary, "ever Virgin and most pure and the Mother of our God."

The Church's tradition tells us that the Apostle Thomas was not present with the other Apostles at the time the Theotokos died and was buried. Arriving late and desiring to see the Mother of God one last time, the other Apostles accompanied him to visit the tomb. The tomb was opened and it was discovered

that the Theotokos' body had already been taken into heaven. But the tomb was filled with beautiful, fragrant flowers. To recall this event, flowers and herbs are traditionally blessed on the Feast of the Dormition as a reminder of the flowers that were found in the tomb of the Theotokos.

Saint Herman of Alaska: The August feast of Saint Herman of Alaska commemorates the uncovering of his relics and glorification that took place in 1970 (The feast of his repose is celebrated December 13). Saint Herman, who traveled to Alaska as part of the first Russian Mission, is the first saint glorified in North America and is the special heavenly patron and protector of all Orthodox Christians living and working out their salvation on this continent. We honor his memory by seeking to continue his missionary activity and ask his continued prayers and intercession.

Please mark your calendars and plan on attending the Divine Services of these feasts—the participation of all the members of our parish community is important. When even one person is missing, we are less that we can (and should) be.

As we begin the last month of summer vacations, be assured of my continued prayers for you and yours.

In the Love of Christ,

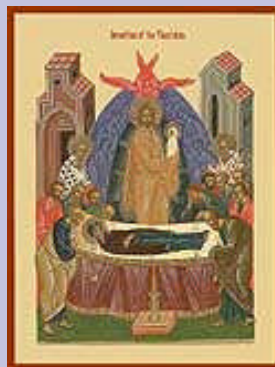
Father David

Bits ...

NOTE FROM THE TREASURER

As you now know from the Semi-Annual meeting, we need your support. As you are aware, we (the church) have drawn from our 'savings' in order to meet the church's normal year-to-date operational expenses. The church incurs these expenses for its parishioners' benefit. We're the ones that use the water, telephone, heat, air-conditioning, lights, and want the choir music. We're the ones that want the church clean, repaired, and painted. We're the ones that use the services of Father—when someone is sick, a family member passes away, wants to get married, or wants a baptism. **Please pick up your six month's contributions statement from the back of the church, look at it, and then ask yourself if our church can function as our church should? Please give!**

DORMITION OF THE THEOTOKOS



The Feast of the Dormition or Falling Asleep of the Theotokos commemorates the death, resurrection, and glorification of Christ's mother. The Feast of the Dormition comes from the Tradition of the Church. There we learn that Mary died as all people die because she had a mortal human nature affected by the corruption of this world. The Church proclaims that Mary needed to be saved by Christ just as all of us are saved from trials, sufferings, and death of this world. Having truly died, she was raised by her Son as the "Mother of Life" and already participates in the eternal life of paradise which is prepared and promised to all who "hear the word of God and keep it." (Luke 11:27-28) Finally, we celebrate the fact that what happens to Mary happens to all who imitate her holy life of humility, obedience and love.

Adapted from www.theologic.com*

A Stewardship Primer

Father John Dresko

You can't put a "price" on the Church!

"And He sat down opposite the treasury, and watched the multitude putting money into the treasury. Many rich people put in large sums. And a poor widow came, and put in two copper coins, which make a penny. And He called his disciples to him, and said to them, 'Truly, I say to you, this poor widow has put in more than all those who are contributing to the treasury. For they all contributed out of their abundance; but she out of her poverty has put in everything she had, her whole living' [Mark 12:41-44].

In this Scripture passage, Our Lord teaches us about the true importance of giving. By singling out the widow who gave the two copper coins and exalting her, Jesus was telling us that the amount of money donated is not the primary goal of stewardship, but rather, our deep, inner, spiritual heart. That heart is what we use when we make decisions about our life, about God, about the Church, about giving. If we have a heart that is truly turned to God and has seen Him and heard His words, then those decisions are very easy to make.

When I approach decisions with that kind of attitude, God leads me to the right choice. It is not always the easiest choice. It may not always be the choice I want. It may not even be a choice I understand. But it is the right one. When I contemplate stewardship and giving, I begin the same way. The answer comes back to us in the words of our Lord: stewardship is not about giving some time, some talent, some money and some effort to the Church!! Stewardship is very simple: it is about giving ourselves to God and the Church—completely and without reservation. God gives us the gift of life, and we give it back to Him—it is that simple.

If we really give our lives to God, however, that is reflected in various choices that we make and in the kind of life we live. For some people, for example, giving \$100.00 to the parish equates to the widow's two copper coins. For others, however, even \$1000.00 is a pittance and a miserly gesture to the Church. It is not the amount that's important, but the location and desire of the heart.

When our hearts are full of light and the life of God, it is very easy to give to Him and the Church. When our hearts are empty and devoid of His presence, even the meager "dues" that many parishes still require become a source of irritation and resentment for us. The life of God and the life of the Church can't be equated to a "price." If we are giving what we think the Church is "worth," then it is not worth much at

"Stewardship is very simple: it is about giving ourselves to God and the Church—completely and without reservation. God gives us the gift of life, and we give it back to Him—it is that simple."

all to us. Even a \$2000.00 pledge simply equates to a payment or two on a current mortgage. So if we look at it financially, my house is more valuable to me than God's house.

In addition to financial gifts, God asks us for gifts of time and talent. The "commitment" of signing a pledge card is frightening for some, but God does expect us to give of everything we have. Stewardship can only be understood in this way.

1 My gift to God must be the first portion of God's gift to me. God gets the first and the best portion of my life. If my gift is monetary, I should make my pledge and write my check before I pay any other bills. If my gift is time, I should try to arrange my other time around what I need to do for Him. If my gift is talent, I offer that talent to Him before anyone else—even my boss or my spouse. How many handymen who could build a house if they so wanted have never offered their talents to the Church because they are busy puttering at home? How many other examples can we come up with?

2 My gift to God can only be made after careful, honest reflection—honesty about the amount, honesty about my feelings of its importance, and honesty about the gift itself. Taking an honest look at how much we give begins with looking at how much God has given us. If I make \$40,000.00 per year and give \$250.00 to the Church, that comes out to about one-sixth of one percent of my salary! The Biblical minimum of giving is ten percent—a *tithe*—from what we call gross income. Do any of us come close to being in the same neighborhood?

3 Have we honestly 'really' reflected on what our gift will buy today? If I pledge \$5.00 per week to the Church—basically \$250 per year—and I fill up my car's gas tank for \$20.00, what have I really given to the Church? Five dollars will not even buy dinner at McDonald's anymore! And that's 2005 dollars; what if I am giving the same five dollars a week that I was giving five or ten years ago? How has inflation eroded that money?

4 My gift to God is a genuine reflection of my heart. If I give \$400.00 per month to the bank on my car loan, but think the Church is fleecing me for \$20.00 per month, I don't have a giving problem; I have a heart problem. If I go grocery shopping and write a check when I leave for \$150.00, but think 20.00 per month is too much for the Bread of Life, I have a heart problem. If I go to a restaurant and spend \$50.00 for dinner but gripe about the costs of sharing the Body and Blood of Christ, I have a heart problem. If I cheat the Church out of regular giving by pleading about my "cash flow" while ignoring the fact that the Church has the same bills and the same "cash flow," I have a heart problem. Jesus knew all about stewardship, all about giving, and all about excuses and heart problems! He spoke about giving and possessions three times as often as He spoke about what we normally consider to be "spiritual" matters. When we look at how we approach our relationship to the Lord and His Church vis-à-vis giving, it is wise to remember His words: "Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also" [Matthew 6:19-21].

[Ed. Note: Please note this refers to 2005 costs; a tank of gas today is easily \$40-\$50!]

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The first is the smile; the second is tears. The third is to touch. The fourth is prayer, and the fifth is love. With these five languages I go all around the world.

Mother Gavrilia

St. Tikhon, Wonderworker of Zadonsk *cont'd*

(Continued from page 1)

the Tolshevsk monastery, at a distance 40 versts from Voronezh.

In 1769, the saint transferred to the monastery of the Theotokos in the city of Zadonsk. Having settled into this monastery, St Tikhon became a great teacher of the Christian life. With deep wisdom he set forth the ideal of true monasticism in his Rule of Monastic Living and his Guidances to Turn from the Vanity of the World, and in his own life he fulfilled this ideal. He kept strictly to the precepts of the Church. Zealously (almost daily) he visited the temple of God, and he often sang and read in the choir. In time, out of humility, he altogether ceased participating and serving, but merely stood in the altar, reverently making the Sign of the Cross over himself. He loved to read the Lives of the Saints and the works of the holy Fathers. He knew The Psalter by heart, and he usually read or sang the Psalms on his journeys.

The saint underwent much tribulation because he had to leave his flock. When he recovered his health, he thought about returning to the Novgorod diocese, where Metropolitan Gabriel had invited him to head the Iveron Vallaisk monastery. But when his cell-attendant mentioned this to the Elder Aaron, he declared: "Are you mad? The Mother of God does not direct him to move away from here." The cell-attendant conveyed this to His Grace.

"If that is so," said the saint "I shall not move away from here," and he tore up the invitation. Sometimes he journeyed to the village of Lipovka, where he celebrated church services at the Bekhteev house. The saint journeyed also to the Tolshev monastery, which he loved for its solitude.

The fruition of all his spiritual life were the books that the saint wrote while in retirement: A SPIRITUAL TREASURY, GATHERED FROM THE WORLD (1770), and ON TRUE CHRISTIANITY (1776).

The saint lived in very simple circumstances: he slept on straw, covered by a sheepskin coat. His humility was so great that he paid no attention to the workers who laughed at him as he walked about the monastery, pretending that he did not hear it. He used to say, "It is pleasing to God that even the monastery workers mock me, and I deserve it because of my sins." He often said, "Forgiveness is better than revenge."

Once, a fool named Kamenev struck the saint on the cheek saying, "Don't be so haughty" The saint, accepting this with gratitude, gave the fool three kopeks every day for the rest of his life.

All his life the saint "in troubles, and sorrows, and insults... joyfully endured, mindful that there can be no crown without the victory, nor victory without effort, nor effort without struggle, nor struggle without enemies" (Ode 6 of the Canon).

Strict towards himself, the saint was indulgent towards others. On the Friday before Palm Sunday, he entered the cell of his friend the schemamonk Metrophanes, and he saw him at table together with Cosmas Ignatievich, of whom he was also fond. There was fish on the table, and his friends became upset (Fish is not permitted during Lent, except for Feast days). The saint said, "Sit down, for I know you. Love is higher than fasting." To further calm them, he ate some of their fish soup.

He especially loved the common folk, and comforted them in their grievous lot, interceding with the landowners, and moving them to compassion. He gave away his pension, and gifts from admirers, to the poor.

By his deeds of self-denial and love of soul, the saint advanced in contemplation of Heaven and foresaw the future. In 1778, he had a vision in his sleep: the Mother of God stood in the clouds, and near Her were the Apostles Peter and Paul. On bended knees, the saint prayed to the All-Pure Virgin for the peace of the whole world. The Apostle Paul loudly exclaimed: "When they shall say, peace and safety; then sudden destruction will come upon them" (1 Thess. 5:3). The saint fell asleep in trembling and in tears. The following year, he again saw the Mother of God in the air and several people near Her. The saint knelt down, and near him four others in white garments also fell to their knees. The saint entreated the All-Pure Virgin for someone, that She would not leave him (the saint did not tell his cell-attendant who the four people were, nor for whom the request was made). She answered, "Let it be as you ask."

St Tikhon prophesied much about the future, particularly the victory of Russia over the French in 1812. More than once they saw the saint in spiritual rapture, with a transformed and luminous face, but he forbade them to speak about this.

For three years before his repose he prayed

each day, "Tell me, O Lord, of my end." And a quiet voice in the morning dawn said, "It will be on a Sunday." In that same year, he saw in a dream a beautiful meadow with wondrous palaces upon it. He wanted to go inside, but they said to him: "In three years, you may enter. For now, continue your labors." After this the saint secluded himself in his cell and admitted only a few friends.

Both clothing and a grave were prepared for the time of his death. He often came to weep over his coffin, while standing hidden from people in a closet. A year and three months before his death, in a vivid dream, it seemed to the saint that he was standing in the monastery church. A priest of his acquaintance was carrying the Divine Infant, covered with a veil, out of the altar through the Royal Doors. The saint approached and kissed the Infant on the right cheek, and he felt himself stricken on the left. Awakening, the saint sensed a numbness in his left cheek, his left leg, and a trembling in his left hand. He accepted this illness with joy.

Shortly before his death, the saint saw in a dream a high and twisting ladder and he heard a command to climb it. "At first, I was afraid because of weakness," he told his friend Cosmas. "But when I started to go climb, the people standing around the ladder lifted me higher and higher, up to the very clouds."

"The ladder," said Cosmas, "is the way to the Heavenly Kingdom. Those who helped were those you have helped by your advice, and they remember you." The saint said with tears, "I thought so, too. I feel that my end is near." He frequently received the Holy Mysteries during his illness.

St Tikhon died, as was revealed to him, on Sunday August 13, 1783, at the age of fifty-nine. The first uncovering of his relics occurred on May 14, 1846.

Saint Tikhon's glorification took place on Sunday August 13, 1861.

Reprinted from the OCA web site, <http://ocafs.oca.org/> FeastSaint-

"Wretched and poor is the man who does not fear God, for such a man is afraid of everything. "

St. Tikhon of Zadonsk

SS Peter & Paul Holds Semi-Annual Meeting

SS. Peter and Paul held its Semi-Annual Meeting on Sunday, July 22, 2007. Fr. David Brum opened the meeting with a prayer. In his opening remarks, Fr. David emphasized that we are one Holy, Catholic, and Apostolic Church. He went on to note another important characteristic of a church: that it should be a loving Church and a loving community. If we are a loving community, we don't have to worry about membership; we will continue to grow.

Fr. David noted that he is seeing this occur during our coffee hour and with the greeters in church. Father informed the people that membership and pledge forms are available for those who have not yet turned them in. It was also pointed out that the OCA/DOW Assessment now equates to approximately \$275 per member, per year for our Church. This number must be met first; anything left over goes towards the operational expenses of the church.

Approximately 50 people were in attendance and a quorum was present per the Financial Treasurer, David Homyak. The minutes of the January 28, 2007 Annual Meeting was read by the Recording Secretary, Harold Homyak. With no changes or corrections, a motion was made by John Blischak to accept the minutes and seconded by Charles Sherbow. The motion carried.

Department reports were given as follows: Myrrh Bearers was given by Pat Starkey, President; Sunday School by Stephanie Homyak, Director; Custodial/Maintenance by Harold Homyak; Adult Education by Fr. D. Brum, and FOCA by Stephanie Homyak, President. Fr. David thanked everyone for their work, support, and contributions to the Church.

Copies of the six month Financial Report, prepared by Walter Booriakin and David Homyak, were distributed to all present. A computer-driven visual presentation was made by the Treasurer, David Homyak. David reviewed each page of the report, inviting questions as he made his presentation. He emphasized that for the January through June 2007 period, the Operating Income was \$54,005. Operating Expenses for the same period were \$58,124, resulting in an operating deficit of \$4,069. Restricted Fund accounts totaling \$35,511.37 were reviewed and it was pointed out that our GMAC Demand Notes balance of \$59,686.63 adequately covered the Restricted Funds. Total assets of the church are at \$2,249,989.16 with the Cultural Center's promissory notes down to \$18,415.18. John Blischak made a motion to accept the Financial Report; seconded by Elizabeth Michel. The motion carried. Next on the agenda was the demolition of the old hall. Fr. David gave some introductory comments regarding the condition of the old church/hall. Andy Evans offered some additional comments and then Harold Homyak briefly reviewed some of the church's history, focusing on the old hall. Harold emphasized that only \$1,317 is in Restricted Funds for the demolition of the hall which isn't going to get us very far. Copies of the information sent to Dickinson Architects, was distributed. Harold Homyak stated that we are now waiting for his response and recommendations, which is due within a week. Considerable discussion took place regarding the timing, responsibility, and funding. A motion was passed to "authorize the Church Council to continue



Parishioners listen carefully to Father David's opening comments about our church.



We had a good turnout for the meeting.



Secretary Harold Homyak reads the minutes from SS Peter and Paul's Annual Meeting in January, 2007.

moving forward in making the appropriate decisions for this project within the constraints of available funding." The motion was passed with no objections. Fr. David advised that the Myrrh Bearers have donated \$1,000 towards this demolition project and that additional pledges exist for \$1,500 and \$5,000 at this time. The question was raised about borrowing money for this project. Andy Evans advised against borrowing any money, based on our existing financial status. Fr. David agreed, saying that either we are able to pay for it or we don't do it. Additional discussion took place on other aspects of the project.



Demolition of the old hall is discussed.

Fr. David addressed the six month deficit of \$4,069 as being of concern and asked everyone's assistance in avoiding a monthly deficit, which can only happen through your generosity and expression of your gratitude to the Lord by supporting the work of this church. Fr. David acknowledged the presence and work of Protodeacon Alexis in our parish and is looking forward to be able to do something to honor his mother's 100th birthday next month. Fr. David also commented on the increased attendance of the Eritrean community in our church and explained some of their background. He added that we are grateful for their attendance. Fr. David again thanked everyone for what they have done and are doing for the Church. The meeting adjourned with the singing of "It is Truly Meet." Protodeacon Alexis then intoned "Many Years" for all members of the parish community.



Everyone listens intently to the presentation on the church's financial status.

No Greater Love

Very Rev. Vladimir Berzonsky

"[Jesus] said to him the third time, 'Simon, son of Jonah, do you love Me?' Peter was grieved because He said to him the third time, 'Do you love Me?' And he said, 'Lord, You know all things. You know that I love You.' Jesus said to him, 'Feed My sheep'" (John 21:17)

It's not what we know that identifies us as Orthodox Christians, but Whom we love. Our parishes struggle to find ways to educate our children and adults in the true faith. We teach them creeds, prayers, church history, doctrine, liturgical theology, the meaning of icons, and all that is right and necessary. But if they leave without having found a burning love in their hearts for the Lord Jesus, all of our education means little.

Consider that parting of our Lord with St. Peter, the apostle who would have the primary rank among the Twelve. What could He have said in that precious time together? St. Peter had been with Him from the start of His ministry. Might He have reminded him of the thrust of His gospel message? Could He have explained the Old Testament in light of His holy resurrection, as He did when walking to Emmaus with Luke and Clopas? Or like a

commander or the CEO of a corporation, leave instructions as to the way He wanted the Church to be organized? As vivid demonstration of the love He had for him, He wouldn't have the heart to chastise St. Peter for having run off in fear and abandoning Him on that traumatic night when the world was changed. In fact, by repeating the love question thrice, He was healing the hurt without the Apostle's awareness of Christ's abundant mercy.

When we encourage our people to read and imitate the saints, it's because we want them to learn and emulate their great love for the Lord Jesus. St. John took great pride in being considered most beloved by Christ. It's the only way he refers to himself throughout his gospel. And St. Paul prays for his readers, *"that Christ may dwell in your hearts through faith; that you being rooted and grounded in love...know the love of Christ that passes all understanding"* (Ephesians 3:17,19).

After Sts. John and Paul we find it hard to discover anybody who loved our Lord Jesus more than St. Ignatius of Antioch, who considered it a great honor to be taken to Rome and put to death for his belief in Christ. He welcomed it, and he imagined what it would be like to be torn apart by savage animals in the

amphitheater in order to entertain the crowds: *"I am God's wheat and I am to be ground by the teeth of wild beasts to become the pure bread of Christ."* (Letter to Romans 4:1)

So when you read this concluding chapter of St. John's gospel and come to the question of the Lord: *"Do you love Me more than these?"* (John 21:15), realize that Christ is speaking directly to you. Take note: He is placing priorities on love. He doesn't ask if you love Him as much as you love your parents, siblings or spouse. He demands more. More than what - your friends? Your family members? The things that make life worth living? Even your own life? Or is your faith in God a matter of being loved, but not returning God's love? To go to church, to say your prayers, to obey those in charge of spiritual matters are not really what Orthodox Christianity is about. It's about love. Love that Christ has for you, and a burning inner desire to try to match His love with your own.

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Around Ss. Peter & Paul

AUGUST BIRTHDAYS & ANNIVERSARIES

Peter Radjenovich
August 1

Paras Radjenovich
August 14

Juliana Delsante
August 25

Jim Hanemaayer
August 26

Dennis Tarasevich
August 27

Eva Baker
August 31

Beatrice Washington
100 years young!

Mnogaya

THE NEWLY-ILLUMINED

Congratulations to the newly-illuminated servants of God: Gregory, Brigid (Tess), and Helen (Trinity) Smith.

We welcome them to the Orthodox Faith and rejoice that they join us in receiving the Holy Mysteries of Christ's Most Holy and Precious Body and Blood. May the Lord bless His newly-illuminated servants and grant them many faithful years as His disciples!



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, especially:

Matushka Marie Kreta
Peter Radjenovich
Leah Porter (infant)
Nick Popsuy
Rose and Bill Koval
Mary Kesselak
Pauline & Dan Vinay
Helen Malecki
Beatrice Washington

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

... and Pieces

BOOKSTORE UPDATE

Do you know anyone heading back to college? The Orthodox Study Bible is an excellent bible for the Orthodox young adult to own. They will encounter many people with their own ideas of what the Word of God says. The Orthodox Study Bible explains what the Church believes and continues to profess in her 2000 year history all the while being extremely readable and understandable and relevant to the days that we live in now. The Orthodox Study Bible was compiled by Orthodox Christian converts and cradles, and extra articles are included that address issues that are sometimes misunderstood by those outside the Holy Tradition of the Orthodox Church. Don't let your young adult leave home without one! \$25 at our bookstore. (note: this edition contains only the New Testament and the Psalms. The Old Testament will not be available until Spring 2008).

Also available is a wonderful booklet called "Door to Paradise-Jesus Christ in Ancient Orthodoxy". This eloquent booklet outlines the history of the Orthodox Church in a very succinct and clear manner. It is a sad but true fact that many people in college have never heard of the Orthodox Church or their only exposure was the movie "My Big Fat Greek Wedding". This booklet is a great tool for anyone when witnessing about our faith. It is not preachy or condescending, but only speaks to the irrefutable history of the Orthodox Church. Only \$3 or free with purchase of the Orthodox Study Bible!

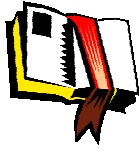
Katrina Delsante

MYRRH BEARERS ALTAR SOCIETY

Thank you, everyone who made and donated food and "oh those desserts" for our Patron Saints' celebration. If I started to name names I would have about one-third of the parish members on it and then I would be afraid of missing someone. It was fabulous. The MBAS donated the chicken out of its funds. All the proceeds went to the church.

We've ordered acolyte new robes and they should be coming in shortly.

MBAS doesn't have scheduled meetings for the summer, but ladies, in September, please consider joining our group. We can always use



more help.

SUMMER STEWARDSHIP

Throughout the summer months, many of our parishioners will be taking vacations, seeking cooler climates, or visiting family and friends throughout the country and world. It is also during the summer months, when church attendance sometimes decreases because of vacations, that our parish expenses tend to rise, due to the greater use and higher cost of electricity in the heat of the summer. However, the life and work of your parish community continues even when you are traveling and away and enjoying your vacation. You are asked to kindly remember this and to maintain—and even increase—your stewardship during the summer months. May the Lord bless your travels and bring you safely home.

Pat Starkey



FELLOWSHIP HOUR

We have been very grateful for all your donations over the past few weeks. As you may have noticed, we have been enjoying other items at our coffee hour besides "bagels;" items such as juice, fruit, donuts, breads. I want to thank Joe for bringing in donuts and fruit for coffee hour, along with Milan Zec for the strudel, and Kidan Zeraj, LulaWoldizibancs, Lettese Girmay, and Zaid Mebrahtu for the wonderful homemade bread.

Please let Elizabeth Michel or Pat Starkey know if you want to host a coffee hour; we would appreciate your help. We appreciate your participation in our Fellowship Hour every Sunday.

Pat Starkey

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 Elena Kerr for donating flowers for the month of July. Marty Gala will be donating the flowers for the

month of August. If you want to donate flowers for a particular month, please contact Eva Baker or Pat Starkey.

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 take a look at our bookstore.



THANK YOU

Thank you to the anonymous donor who donated a case of 11"x17" paper for the newsletter. Your timing was perfect!

SUNDAY SCHOOL

It's that time of year again. In order to help us

ALL GOOD IS IN ME

by St. Tikhon of Zadonsk

- Do you desire good for yourself? All good is in Me.
 Do you desire blessings? All blessings are in Me.
 Do you desire beauty? What is lovelier than I?
 Do you desire noble birth? What birth is more noble than that of the Son of God and the Virgin?
 Do you desire rank? Who is of higher rank than the King of heaven?
 Do you desire glory? Who is more glorious than I?
 Riches? All riches are in Me.
 Wisdom? I am the Wisdom of God.
 Friendship? Who is a greater friend than I - I who laid down my life for all?
 Help? Who can help but I?
 Happiness? Who can be happy without Me?
 Do you seek consolation in distress? Who will console you but I?
 Do you seek peace? I am the peace of the soul.
 Do you seek life? In Me is the fount of life.
 Do you seek light? I am the light of the world.

August 2007

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>Additional Spiritual Needs</p> <p>Forms are available in the church narthex for listing names to be remembered during Proskomedia and Liturgy. Please hand them to an usher or the office for delivery.</p> <p>If you have additional spiritual needs, please call Father David at 602.253.9515.</p>			<p>1 Procession of the Life-Giving Cross</p> <p>Beginning of Dormition Fast</p>	<p>2</p>	<p>3</p>	<p>4</p>
			<p>Confession</p> <p>Confessions are heard every Saturday at 4:00 p.m., after Vespers, and by special arrangement with Father David.</p>			<p>5:00pm Great Vespers</p>
<p>5 Forefeast Transfiguration</p> <p>8:40am Hours 9:00am Divine Liturgy</p> <p>6:00pm Vespers and Litya</p>	<p>6 Transfiguration of Our Lord</p> <p>9:00 Divine Liturgy Blessing of Fruit</p>	<p>7 Valaam Icon</p>	<p>8 Tolga Icon</p> <p>6:00pm Vespers</p>	<p>9 Ven. Herman of Alaska, Wonderworker of All America</p> <p>9:00 Divine Liturgy</p>	<p>10</p>	<p>11 Constantinople Icon</p> <p>5:00pm Great Vespers</p>
<p>12</p> <p>8:40am Hours 9:00am Divine Liturgy</p>	<p>13 St. Tikhon Wonderworker of Zadonsk The "Passion" Icon</p>	<p>14 Forefeast Dormition</p> <p>6:00pm Vespers and Litya Council Meeting</p>	<p>15 Dormition of the Most Holy Theotokos</p> <p>9:00 Divine Liturgy Blessing of Flowers</p>	<p>16 Image of Christ "Not Made By Hands" Feodorovskaya Icon</p>	<p>17 Holy Prophet Elijah</p>	<p>18</p> <p>5:00pm Great Vespers</p>
<p>19 Donskaya Icon</p> <p>8:40am Hours 9:00am Divine Liturgy</p>	<p>20</p> <p>21</p> <p>22 Georgian Icon</p> <p>23 Leavetaking Dormition</p> <p>24 Petrovskaya Icon</p>			<p>25</p>	<p>5:00pm Great Vespers</p>	
<p>SUNDAY SCHOOL</p> <p>Please register your child(ren) for Sunday School. Registration forms can be found in the narthex. Volunteers are also needed to help with Sunday School. Please contact Stephanie Homyak or Fr. David if you are interested in volunteering.</p>						
<p>26 Vladimir and Pechersk Icons</p> <p>8:40am Hours 9:00am Divine Liturgy</p>	<p>27</p>	<p>28 Ven Job of Pochaev</p>	<p>29 Beheading of St. John the Baptist</p>	<p>30</p>	<p>31</p>	<p>1 Church New Year Chernigov-Gethsemane Icon</p>
<p>We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.</p>						