

SS Peter & Paul Orthodox Church Newsletter

Volume 9, Issue 6

June 2009

May Council Highlights

- ✘ April Operating Income was \$12,703.29 and Operating Expenses were \$9,550.72 resulting in a positive position of \$3,152.57 for the month of April and a year-to-date balance of \$4,597.42.
- ✘ Dickinson Architect is downsizing and moving to Oregon. A new proposal was submitted to continue with his services on a long distance arrangement.
- ✘ Several courtesy bids have been received for the parking lot project; Nick Enoch to present update to parish.
- ✘ Adult Education will resume in July; details to follow.



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The Trinity Isn't in "The Shack"

Pentecost is the decisive manifestation of the Holy Trinity. At Theophany the Father's voice is heard, telling us that Jesus Christ is His beloved Son who does His will. The Holy Spirit confirms the Father's Word. Now, at Pentecost, all the promises Jesus made are fulfilled. The apostles, armed with the Spirit, are ready to go forth to make Him known and to baptize in the name of the Trinity.



The Nicene Creed states fundamental truths about the Persons of the Trinity. It tells us that they are equal, yet there is a hierarchy because the Son is begotten of the Father and the Holy Spirit proceeds from Him. It describes something all three Persons share: they are worshipped and glorified. But it also describes things that are particular to each of the Persons: the Father is in heaven with the Son at His right hand; the Son became Man; the Holy Spirit spoke by the prophets.

"The Shack" is a fictional tale about a man called Mack who is angry and sad because his daughter was murdered. He meets the author's imagined version of the three Persons of the Trinity. During a weekend of intimate conversations with them, he gains comfort and a deeper understanding of God's ways.

The book's trinity bears no relation to the Triune God, or to the teachings of the Creed. God the Father (in the book a motherly Afro-American woman who is called "Papa") tells Mack, "We don't need power over the other...Hierarchy would make no sense among us." But Christ's obedience to His Father is not based on power, but on trust and love. To assert that hierarchy must be based on one person having power over another is simply wrong.

"The Shack" also muddles the distinctive acts of each Person of the Trinity. Papa's wrists bear scars, and Mack says to Papa, "I'm so sorry that you, that Jesus, had to die." But

Scripture tells us that Jesus, not the Father or the Spirit, died on the cross. By diluting this truth, the book could undermine an uninformed reader's comprehension of the depth of Jesus' love for us. He willingly died shamefully, painfully and alone so that we could have eternal life! Some have praised this book for its down-to-earth way of depicting God and His pur-

poses. But presenting the almighty Lord as a pal with whom we can be familiar and casual is dangerous. We are not God's equals; we are His creatures. Nor are we in a position to demand explanations from Him, as Mack does.

Readers also say the book comforted them in sorrow. But we have real stories of real people to inspire us in dark times. Mother Maria Skobtsova and Father Arseny are just two Orthodox believers who struggled with great loss, yet gave their persecutors and persevered in trusting God.

Most of all, we have the Trinity, not an imagined one but the One shown to us through Jesus Christ, who as we remember today can even make simple fishermen "most wise."

Troparion of Pentecost

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!

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

Message From Our Rector

Dear Brothers and Sisters in Christ,

At the very beginning of this month, June 7th, we celebrate the Great Feast of Holy Pentecost.

Having celebrated the Lord's Paschal Mystery and His triumph over sin and death on Pascha, we continue the liturgical year's commemoration of the history of salvation and now recall that day on which the Holy Spirit was sent to the Apostles and Disciples. In commemorating the event that took

place almost two thousand years ago in Jerusalem, we also commemorate the moment in which the Holy Spirit was given to us personally, that moment we were anointed with Holy Chrism. At our Chrismation we were sealed with the Gift of the Holy Spirit and we experienced our own personal Pentecost.

In the Scripture reading from the Acts of the Holy Apostles proclaimed at the Divine Liturgy of the Feast, we hear Saint Luke's account of what transpired on the day of Pentecost (Acts 2:1-13). On that day the Apostles and Disciples



were transformed. Formerly they had lived in fear for their lives. While they remained together in prayer, they were still fearful, afraid of being identified as followers of the Crucified One. However, once they had received the Promised Spirit, they immediately began to publicly profess their faith in them. Having received the Holy Spirit, the Holy Apostle Peter preached his sermon to those gathered in Jerusalem, outlining for them the history of salvation and all that

God had accomplished for them in and through His Son, Jesus Christ (Acts 2:14-39). We are told that about three thousand souls were baptized and added to the number of those who were being saved.

As we reflect upon the scriptural account of Pentecost and the transformation of the Apostles and Disciples from people who were afraid into bold and fearless preachers of the Gospel, we can also reflect upon our own "story." Our personal story if also one of

transformation—we who were dead through sin are now alive in Christ Jesus. We who one our own are all too often be timid or even afraid to share our faith proclaim of the Gospel are, by virtue of our Baptism and Chrismation, called to follow the example of Saint Peter and the other Apostles who, on the day of Pentecost, were emboldened by the Holy Spirit to proclaim the Gospel message of salvation.

May the Holy Spirit, the Comforter and Spirit of Truth, fill us with a burning zeal to share the Good News of all that God has done for us in and through His Son. May each one of us, in our own way and according to our own gifts and calling, also share the fullness of the Gospel with the world in which we live, for we, too "are all witnesses" of Jesus the Risen Lord.

With love in the Lord,

Father David

Summertime is Here!

Dear Fellow Parishioners of SS Peter & Paul,

The summer months are now upon us and with that comes the increased usage of electricity in conjunction with air conditioning. The Church and Cultural Center are on a business rate that is higher than what residences have. With that business rate, the church gets no reduction for evening and weekend usage. The utility company also registers a 'peak demand' factor with our electrical usage. All of these factors result in significant electrical utility expenses for the church—especially for the cultural center.

As in your own homes, **please do not prop open doors to the outside** as this practice just vents the cooler air out and the hot air in.

The Cultural Center is designed with zoned areas for air conditioning and heating. This means that each room or public area has its own separate air conditioning unit and programmable thermostat. The main area has four separate units that provide cooling and heating to it. The thermostats are pre-programmed for Sunday's purposes, and other special purposes if known in advance.

Many people know how to invoke the manual 'override' feature of the thermostats for any exception-based needs. Others may try to do an 'override', but do not actually know how and, subsequently, just push buttons. **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 invoke additional cooling in a room, please find a council member to ask how to properly operate the thermostat for that area.

Please turn off the lights in the bathrooms upon leaving, if no one else is present. The exhaust fan turns on when the lights are turned on. As in your homes, if you leave the exhaust fan on in your bathroom, it will continue to suck the cool air out of the room and the A/C heater has to work longer and harder to try to constantly replace it.

Usually, not all rooms within the Cultural Center are in use or needed for use at the same time. Those rooms not being used have the A/C units turned off. **Please keep all the doors to the center rooms closed if they are not being**

used, because what we do not want is for the other 'zones', that are turned on, to try to cool/heat those zones that are not needed because the doors are left open. When you see others leaving doors open, please remind them to close them or help them out by closing the doors for them, especially the children.

Please help your church even more during the summer months by contributing a little more than usual during the summer months for the air conditioning and heating. The air conditioning is on for our comfort, especially during the summer. Please do what you can to help us minimize unneeded expenses. This will allow us to better focus our limited resources to other areas of need. If you have any questions, please stop in and talk to someone in the church office.

Thank you,

Dave Homyak, Treasurer

Synaxis of the Saints of North America

On the second Sunday after Pentecost, each local Orthodox Church commemorates all the saints, known and unknown, who have shone forth in its territory. Accordingly, the Orthodox Church in America remembers the saints of North America on this day.

Saints of all times, and in every country are seen as the fulfillment of God's promise to redeem fallen humanity. Their example encourages us to "lay aside every weight, and the sin which so easily besets us" and to "run with patience the race that is set before us" (Hebrews 12:1). The saints of North America also teach us how we should live, and what we must expect to endure as Christians

Although it is a relatively young church, the Orthodox Church in America has produced saints in nearly all of the six major categories of saints: Apostles (and Equals of the Apostles); Martyrs (and Confessors); Prophets; Hierarchs; Monastic Saints; and the Righteous. Prophets, of course, lived in Old Testament times and predicted the coming of Christ.

The first Divine Liturgy in what is now American territory (northern latitude 58 degrees, 14 minutes, western longitude 141 degrees) was celebrated on July 20, 1741, the Feast of the Prophet Elias, aboard the ship Peter under the command of Vitus Bering. Hieromonk Hilarion Trusov and the priest Ignatius Kozirevsky served together on that occasion. Several years later, the Russian merchant Gregory I. Shelikov visited Valaam monastery, suggesting to the abbot that it would be desirable to send missionaries to Russian America.

On September 24, 1794, after a journey of 7,327 miles (the longest missionary journey in Orthodox history) and 293 days, a group of monks from Valaam arrived on Kodiak Island in Alaska. The mission was headed by Archimandrite Joasaph, and included Hieromonks Juvenal, Macarius, and Athanasius, the Hierodeacons Nectarius and Stephen, and the monks Herman and Joasaph. St Herman of

Alaska (December 13, August 9), the last surviving member of the mission, fell asleep in the Lord in 1837.

Throughout the Church's history, the seeds of faith have always been watered by the blood of the martyrs. The Protomartyr Juvenal was killed near Lake Iliamna by natives in 1799, thus becoming the first Orthodox Christian to shed his blood for Christ in the New World. In 1816, St Peter the Aleut was put to death by Spanish missionaries in California when he refused to convert to Roman Catholicism.

Missionary efforts continued in the nineteenth century, with outreach to the native peoples of Alaska. Two of the most prominent laborers in Christ's Vineyard were St Innocent Veniaminov (March 31 and October 6) and St Jacob Netsvetov (July 26),

who translated Orthodox services and books into the native languages. Father Jacob Netsvetov died in Sitka in 1864 after a life of devoted service to the Church. Father John Veniaminov, after his wife's death, received monastic tonsure with the name Innocent. He died in 1879 as the Metropolitan of Moscow.

As the nineteenth century was drawing to a close, an event of enormous significance for the North American Church took place. On March 25, 1891, Bishop Vladimir went to Minneapolis to receive St Alexis Toth (May 7) and 361 of his parishioners into the Orthodox Church. This was the beginning of the return of many Uniates to Orthodoxy.

St Tikhon (Belavin), the future Patriarch of Moscow (April 7, October 9), came to America as bishop of the diocese of the Aleutians and Alaska in September 1898. As the only Orthodox bishop on the continent, St Tikhon traveled extensively throughout North America in order to minister to his widely scattered and diverse flock. He realized that the local church here could not be a permanent extension of the Russian Church. Therefore, he focused his efforts on giving the American Church a

diocesan and parish structure which would help it mature and grow.

St Tikhon returned to Russia in 1907, and was elected as Patriarch of Moscow ten years later. He died in 1925, and for many years his exact burial place remained unknown. St Tikhon's grave was discovered on February 22, 1992 in the smaller cathedral of Our Lady of the Don in the Don Monastery when a fire made renovation of the church necessary.

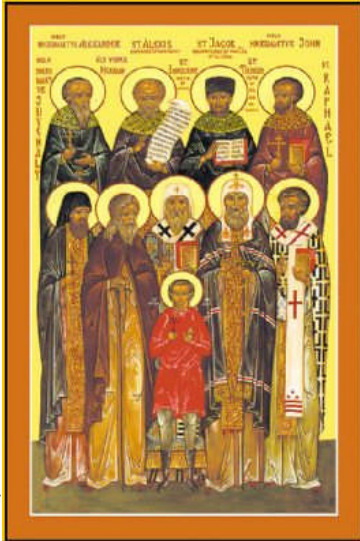
St Raphael of Brooklyn (February 27) was the first Orthodox bishop to be consecrated in North America. Archimandrite Raphael Hawaweeny was consecrated by Bishop Tikhon and Bishop Innocent (Pustynsky) at St Nicholas Cathedral in New York on March 13, 1904. As Bishop of Brooklyn, St Raphael was a trusted and capable assistant to St Tikhon in his archpastoral ministry. St Raphael reposed on February 27, 1915.

The first All American Council took place March 5-7, 1907 at Mayfield, PA, and the main topic was "How to expand the mission." Guidelines and directions for missionary activity, and statutes for the administrative structure of parishes were also set forth.

In the twentieth century, in the aftermath of the Russian Revolution, countless men, women, and children received the crown of martyrdom rather than renounce Christ. Sts John Kochurov (October 31) and Alexander Hotovitzky (December 4 and August 7) both served the Church in North America before going back to Russia. St John became the first clergyman to be martyred in Russia on October 31, 1917 in St Petersburg. St Alexander Hotovitzky, who served in America until 1914, was killed in 1937.

In addition to the saints listed above, we also honor those saints who are known only to God, and have not been recognized officially by the Church. As we contemplate the lives of these saints, let us remember that we are also called by God to a life of holiness.

*Reprinted from the Orthodox Church in America web site, <http://ocafs.oca.org/FeastSaintsViewer.asp?SID=4&ID=1&FSID=49>**



The Cloud of Unknowing

Very Rev. Vladimir Berzonsky

"The Lord said to Moses, 'I am going to come to you in a dense cloud, so that the people will hear Me speaking with you and always put their trust in you'....The people remained at a distance, while Moses approached the thick darkness where God was."

(Exodus 19:9; 20:21)

Moses alone was spiritually prepared to meet the Lord. The people were caught up with their immediate concerns, the trauma of having left everything behind in Egypt to follow Moses to a place that he himself was not sure he would find. Nobody can blame them; in fact, they're much like us. At the moment, our nation is plunged into economic mire that has captured the attention of every adult in the land. It's normal. But to come in touch with the Lord, one must transcend the cares of daily living. God is beyond time and space, and to be in touch with the Almighty is to rise above the immediate situation and overcome the obsession with here and now. God would meet Moses only when he went up through the cloud and beyond the people. Later Moses would move his tent from the center of the camp to the margin, to be alone with the Lord.

In the early stages of Christianity, believers understood that requirement. The Hebrews before Jesus Christ obeyed that commandment from the Almighty to honor the Sabbath and keep it holy. Some may remember the time when America honored that commandment and instituted laws to see that God's Law was enforced. A vestige of that era is the Sunday sale of alcoholic beverages only after noon. To many, it's little more than an annoyance. *"Time is money,"* says the money worshipper. No time to spare for God thoughts.

The purpose of the Sabbath rule is much like the reason for God to meet Moses above whatever went on below the dark cloud. It was to place the prophet in the atmosphere of silence, stillness and the foretaste of eternity. To speak with God in prayer, one must shut down the noise of the world, turn off the concerns that whirl around in the mind, and imbibe the nourishment of the soul. Here is the heart's longing—the voice of silence in the presence of the holy. The Sabbath was not a time to wash the family car, or sprawl out in front of the television

watching anything and everything that distracts a person from his problems, although that is a sort of therapy. The Sabbath had always been the day of opportunity to consider life from a distance, gazing at one's style of existence as though it were a motion picture, seeing oneself on the screen. Many just don't want to think about where they are on their journey through this world, how they got here, if they are fulfilled, and what else they could do in the unknown time they have before the end.

Ask Orthodox Christians why they attend the Divine Liturgy Sundays, and they likely will say it's to receive the Holy Gifts of Jesus Christ, or more honestly to be with the family, not disappoint parents or spouse, to take the children to Church School, or maybe even to listen to the homily. All are valid, especially the first; but equally important is to have an opportunity to capture the essence of Sabbath, even for a few minutes of the week. The heavenly Father sent His Son and the Holy Spirit to enter time and space in order to elevate the consciences of all human beings, raising them to the mystical mountaintop within their souls, so that they can experience God's presence and discover that part of them which lives on after their bodies are placed in the grave. When the choir sings the hymn: *"Let us mystically represent the cherubim,"* they are calling on us to do the impossible. We are not angels, much less the highest order of angels. Yet they invite us to represent them at the sacred liturgy; i.e., take their place at this sacred altar the way they surround the throne in heaven. Mystically, because it is a mystery, but it can only happen when we *"lay aside all earthly cares."* Like Moses on Mt. Sinai entering the cloud, we can in the holy temple rise like him above what demands our constant attention and just for an hour put all those thoughts, regardless of their importance, into a mental closet so that we might make a space in our souls for the Lord to come into us, abide in us, and fill us with spiritual gifts that God knows may become so precious that we will want them always.

Reprinted from *"Thoughts in Christ"*, May 10, 2009, *Bulletin 28, Volume XLVI, Orthodox Church in America*, <http://www.oca.org/CHRIST-thoughts-article.asp?SID=6&ID=348>

FOCA SPAGHETTI LUNCHEON



Dave, Yulia, and Pat work behind the scenes in the kitchen.



The 'golden girls' get ready for a toast: Vi, Elizabeth, Dorothy, and Olga.



Yulia serves Rose Kurowski some delicious spaghetti and meatballs.



Parishioners enjoy some fellowship as they wait to eat.



Bessie & Ted Demos pose for a picture.

Synaxis of All Saints

The Sunday following Pentecost is dedicated to All Saints, both those who are known to us, and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous, yet all were perfected by the same Holy Spirit.

The Descent of the Holy Spirit makes it possible for us to rise above our fallen state and to attain sainthood, thereby fulfilling God's directive to "be holy, for I am holy" (Lev. 11:44, 1 Peter 1:16, etc.). Therefore, it is fitting to commemorate All Saints on the first Sunday after Pentecost.

This feast may have originated at an early date, perhaps as a celebration of all martyrs, then it was broadened to include all men and women who had borne witness to Christ by their virtuous lives, even if they did not shed their blood for Him.



St Peter of Damascus, in his "Fourth Stage of Contemplation," mentions five categories of saints: Apostles, Martyrs, Prophets, Hierarchs, and Monastic Saints (PHILOKALIA [in English] Vol. 3, p.131). He is actually quoting from the OCTOECHOS, Tone 2 for Saturday Matins, kathisma after the first stichology.

St Nicodemus of the Holy Mountain (July 14) adds the Righteous to St Peter's five categories. The list of St Nicodemus is found in his book THE FOURTEEN EPISTLES OF ST PAUL (Venice, 1819, p. 384) in his discussion of I Corinthians 12:28.

The hymnology for the feast of All Saints also lists six categories: "Rejoice, assembly of the Apostles, Prophets of the Lord, loyal choirs of the Martyrs, divine Hierarchs, Monastic Fathers, and the Righteous...."

Some of the saints are described as Confessors, a category which does not appear in the above lists. Since they are similar in spirit to the martyrs, they are regarded as belonging to the category of Martyrs. They were not put to death as the Martyrs were, but they boldly confessed Christ and came close to being executed for

their faith. St Maximus the Confessor (January 21) is such a saint.

The order of these six types of saints seems to be based on their importance to the Church. The Apostles are listed first, because they were the first to spread the Gospel throughout the world.

The Martyrs come next because of their example of courage in professing their faith before the enemies and persecutors of the Church, which encouraged other Christians to remain faithful to Christ even unto death.

Although they come first chronologically, the Prophets are listed after the Apostles and Martyrs. This is because the Old Testament Prophets saw only the shadows of things to come, whereas the Apostles and Martyrs experienced them firsthand. The New Testament also takes precedence over the Old Testament.

The holy Hierarchs comprise the fourth category. They are the leaders of their flocks, teaching them by their word and their example.

The Monastic Saints are those who withdrew from this world to live in monasteries, or in seclusion. They did not do this out of hatred for the world, but in order to devote themselves to unceasing prayer, and to do battle against the power of the demons. Although some people erroneously believe that monks and nuns are useless and unproductive, St John Climacus had a high regard for them: "Angels are a light for monks, and the monastic life is a light for all men" (LADDER, Step 26:31).

The last category, the Righteous, are those who attained holiness of life while living "in the world." Examples include Abraham and his wife Sarah, Job, Sts Joachim and Anna, St Joseph the Betrothed, St Juliana of Lazarevo, and others.

The feast of All Saints achieved great prominence in the ninth century, in the reign of the Byzantine Emperor Leo VI the Wise (886-911). His wife, the Holy Empress Theophano

(December 16) lived in the world, but was not attached to worldly things. She was a great benefactor to the poor, and was generous to the monasteries. She was a true mother to her subjects, caring for widows and orphans, and consoling the sorrowful.

Even before the death of St Theophano in 893 or 894, her husband started to build a church, intending to dedicate it to Theophano, but she forbade him to do so. It was this emperor who decreed that the Sunday after Pentecost be dedicated to All Saints. Believing that his wife was one of the righteous, he knew that she would also be honored whenever the Feast of All Saints was celebrated.

Reprinted from the Orthodox Church in America web site, <http://ocafs.oca.org/FeastSaintsViewer.aspx?SID=4&ID=1&FSID=48>*

From the Fathers . . .

Before you pray, first forgive all those who have offended you. Then you may pray. Only in this way will your prayer rise up into the presence of God. If you do not forgive, it will simply remain on the earth.

Aphrahat the Persian



How lovely is prayer and how radiant are its works. Prayer is acceptable to God when it is accompanied by good deeds, and it is heard when it rises out of a spirit of forgiveness. Prayer is always answered when it is pure and sincere. Prayer is powerful when it is suffused with God's vigour.

Aphrahat the Persian



If you want to grab God's attention so He'll hear you during prayer, turn the dial to humility, for God always works in this frequency, then humbly ask for His mercy.

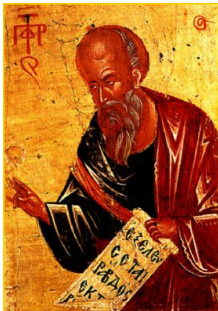
Elder Paisios of Mt Athos



The Generous and the Greedy

The Old Testament prophet Elisha, commemorated today, ministered to many people—some generous and unselfish, others greedy and grasping. Their stories are sometimes strikingly similar to those of people we encounter in the New Testament.

A wealthy woman invites Elisha for a meal as he passes through Shunem, her home. After that, he stops in whenever he is passing through, so she and her husband create a comfortable rooftop chamber for him. She perceives that the prophet is a holy man, like the Samaritan woman in John's Gospel who perceived that Jesus was a prophet. Elisha asks her, during a visit, what he can do for her in return—perhaps speak to the king on her behalf. Her reply shows that she is not only generous in hospitality, but also is not greedy. Surely she could think of a favor to ask of the king, but she says, "I live among my own people." She is content with what her family and community can provide. She is like the centurion in Matthew 8:7, who declines Jesus' offer to come to his home to heal a beloved servant, asking only that the Lord use His power over illness to restore the man's health.



For the Shunamite woman and the centurion, the meeting of a need is enough. They will not ask for more, even though they could.

Another time, Elisha heals Naaman, a Syrian army commander, of leprosy. A captive girl from Israel who serves Naaman's wife expresses the generous wish that the leprous commander could meet Elisha, "the prophet of God in Samaria." This, she tells her mistress, would insure Naaman's cure. Eventually Naaman does meet the prophet. At first he is indignant that Elisha wants him to bathe in the Jordan, so inferior to Damascus' rivers! Finally, at the gentle urging of his own servant, he obeys Elisha and is healed.

Now a grateful believer in the one true God, Naaman offers Elisha a gift, which the prophet refuses. He is like the "unmercenary healers" among the saints, who took no pay or presents. But one person is only too glad to try to "get something" from Naaman. Gehazi, Elisha's servant, follows the commander and requests money, which Naaman freely gives. Gehazi hides the money, forgetting that Elisha has spiritual sight, and will know what he has

done. He lies to the prophet, and for his evil deeds is afflicted with leprosy.

The story is as chilling as the description in Acts of Ananias and Sapphira, who hold back some of their property from the company of believers, and then lie about it to the apostle Peter. Their greed and their lie cause them to be struck dead.

Elisha dealt with people at their best and at their worst, just as other prophets and the apostles did. He is honored by the Church because whatever the situation or person he might be dealing with, he was the "man of God" doing His will.

Troparion (Tone 4)

Interpreter of the Savior's words,
Teacher and enlightener of those under the law,
Thou wast known to those afar
By thy signs and miracles,
For thou didst inherit the grace of the Tishbite.
Preserve us evermore, divine Prophet Elisha.

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

Rita Mudrenko
June 27

**Many Years!
Mnogaya Leta!**



IN MEMORIAM

Helen Malecki

Helen Malecki, 95, fell asleep in the Lord over the Memorial Day weekend. The funeral service was held SS Peter and Paul on Thursday, May 28, 2009. She is survived by her daughter, Barbara Forney.

May Helen's Memory Be Eternal!



IN MEMORIAM

Lawrence Charnota

Lawrence Charnota, son of Ann Garza, fell asleep in the Lord in early May. A panikhida was held in Phoenix and the funeral in Chicago, Illinois.

May Lawrence's 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:

Protodeacon Alexis
Chuck Ullmann
Marie Yevin
Rose & Bill Koval
Joe Kurowski
Peg Linderman
Pauline & Dan Vinay
Beatrice Washington
Anna Michkofsky
Stephanie Homyak

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

Bits and Pieces

FAST-FREE WEEK

The week after Holy Pentecost (June 7-14) is fast-free and leads into the Peter and Paul Fast, through which we prepare ourselves for the celebration of the Feast of Saints Peter and Paul. This fast begins Monday, June 15 and ends Monday, June 29.

CONGRATULATIONS

Congratulations to Alex Homyak and Alisa Sherbow on their graduation from high school. We wish them many happy and successful years.



PENTECOST

The Feast of Holy Pentecost is celebrated each year on the fiftieth day after the Great and Holy Feast of Pascha and ten days after the Feast of the Ascension of Christ. The Feast commemorates the descent of the Holy Spirit upon the Apostles on the day of Pentecost, a feast of the Jewish tradition. It also celebrates the establishment of the Church through the preaching of the Apostles and the baptism of the thousands who on that day believed in the Gospel message of salvation through Jesus Christ. The Feast is also seen as the culmination of the revelation of the Holy Trinity.

This year the Feast of Holy Pentecost is celebrated on Sunday, June 7. The Vespers of Pentecost and Kneeling Prayers will immediately follow the Divine Liturgy.

MYRRHBEARERS ALTAR SOCIETY

The Myrrh Bearers will be hosting the Sts Peter & Paul Luncheon following Divine Liturgy on Sunday June 28, 2009. A Lenten Meal will be served. A generous donation will be gratefully appreciated. All proceeds go to Sts. Peter & Paul Church. Please make your reservations with Dorothy Yost.

Elizabeth Michel

COFFEE HOUR

Thank you, everyone, for supporting the Sunday coffee hour. Our hosts for May were Joe Worth, the Myrrhbearers Altar Society, the FOCA, Marty and Joe Gala, and the Eritrian community. The hosts for June are:

7th—Yuliya Kolody

14th—Ann Garza

21st—Alma and 28th

Have a great summer!

Pat Starkey

CHURCH FUND RAISERS

If you haven't already done so, please be sure to purchase a Fry's gift card. The gift cards replace the old Fry's certificates. Once purchased, the gift card can be recharged at your local Fry's store for any amount up to \$500. You can pay for your 'recharges' with cash, check, and debit/credit cards. See Jane Evans to purchase your new Fry's gift card.

The next time you use your Bashas' card, please give them our account number: **28880**; remember to use your card each time you shop. For those with a Safeway card, please give Jane Evans your card number. Ss. Peter & Paul will receive a percentage of your purchase at these stores. Thanks for your support.

PARKING LOT UPDATE

Members of the Parking Lot Project met with and interviewed three Civil Engineers on Monday, June 2, to determine which one can best help us meet our needs for the future development and completion of this project. Existing funding will probably only enable us to work through the construction drawings phase and meetings with the city for permit approvals. The actual construction itself is seriously underfunded at this time and will only begin when the money is there.

BOOKSTORE UPDATE

Did you know that you can purchase stories of romance and adventure at the parish bookstore?

Read true stories of people in their tireless and oftentimes adventurous journeys to spread the Divine Love of Christ!

Mother Maria vs. the Nazis! St. Innocent of Alaska trekking through the Alaskan wilderness! Father Arseny grasping onto dear life in a Russian gulag! St. Silouan the Athonite and St. Seraphim of Sarov battling mankind's enemy of old with their godly humility!

These true tales will leave a lasting impression on your heart and soul. You may pick up a copy at the bookstore or borrow one from the parish library.

An aside . . . The bookstore will be "unmanned" June 21st and 28th. If you wish to purchase something, please place a note and payment in the manila envelope in the drawer behind the kiosk. Or, you may simply wait to pay until I return. Thanks!

Katrina Delsante

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.



The Sunday school children work . . .



. . . on the Mother's Day gifts.



The children wait outside . . .



. . . to greet the women . . .



. . . with a little gift for Mother's Day. Happy Mother's Day!

June 2009

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5 Leavetaking of Ascension	6 Memorial Saturday Pimenovskaya Icon 4:30pm Panikhida 5:00pm Great Vespers
We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.						
7 PENTECOST 8:40am Hours 9:00am Divine Liturgy	8 Holy Spirit Yaroslavskaya Icon	9 3rd Day Holy Trinity 6:00pm Council Mtg	10	11 Holy Apostles Bartholomew and Barnabas	12	13 Leavetaking Pentecost 5:00pm Great Vespers
FAST-FREE WEEK						
14 All Saints 8:40am Hours 9:00am Divine Liturgy	15 Marianica Icon Beginning of SS Peter & Paul Fast	16	17	18 Bogoliubskaya Icon	19 Holy Apostle Jude, Brother of the Lord	20 Hodogitria Icon at Mt. Athos 5:00pm Great Vespers
 Mark your calendars . . . The Myrrhbearers Altar Society will host their annual SS Peter and Paul Luncheon on Sunday, June 28, 2009 Details to follow.						
21 All Saints of America All Saints of Russia 8:40am Hours 9:00am Divine Liturgy	22	23 Vladimir Icon	24 Nativity of St. John the Baptist	25	26 Tikvin and Sedmiyezerskaya Icons	27 5:00pm Great Vespers
28 "Three Hands" Icon 8:40am Hours 9:00am Divine Liturgy SS Peter and Paul Luncheon	29 Holy Apostles Peter and Paul 9:00am Divine Liturgy	30 Balykinskaya Icon	1	2	3 Milk-giver Icon at Mt Athos	4 Galatian Icon 5:00pm Great Vespers
5 Relics Ven. Sergius of Radonezh Ven. Athanasius of Mt. Athos 8:40am Hours 9:00am Divine Liturgy	6	7 Blacherna Icon	8	9 Kolochskaya Icon	10 Ven. Athony of the Kiev caves	11 Rzhvskaya Icon 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. 						