

SS Peter & Paul Orthodox Church

Volume 11, Issue 7

July 2011

June Council Highlights

- ✘ May's Operating Income was \$9,401 and Operating Expenses were \$12,464, resulting in a deficit of **\$3,062** for the month.
- ✘ City Approved our Parking Lot Project Plans/Drawings on 6-10-11. "Request for Bids" are in the process of being prepared using AIA documents to send out to Contractors for "hard bids,"
- ✘ Semi-annual meeting will be held Sunday, July 17, 2011.
- ✘ Vandals broke windows, with rocks, over the entrance to the Church. The replacement cost of \$397.36 was less than the deductible for our insurance.



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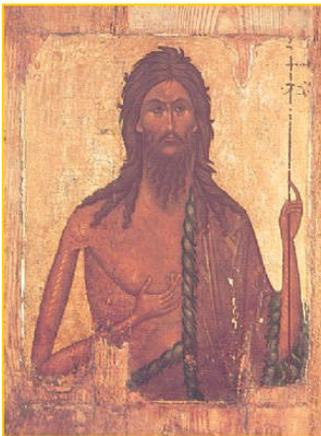
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Repenting is Not Just Lamenting

On July 4th and 5th we read Jesus' description of John the Baptist in Matthew 11: 2-20. He calls John "more than a prophet" and says John is the "messenger" written about by the prophet Malachi. Jesus goes on to "upbraid the cities where most of His mighty works had been done, because they did not repent."



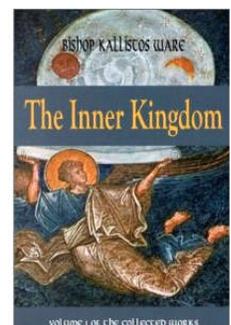
That word "repent" is often associated with John, who began his ministry with the same words Jesus used as He started to minister: "Repent, for the Kingdom of God is at hand!" If you asked a number of people what the word "repent" means, and what Jesus Christ and John were calling their hearers to do, several answers would probably be offered. Some people believe that the word "repent" is a warning that we need to change our ways not out of love and respect for God, but in order to escape the punishment that He has vengefully planned for those who fall into sin. Others would say that to repent is to acknowledge that we are hopelessly entangled in sin, with no means of escaping the wrath of our angry Maker. Bishop Kallistos Ware writes about the Orthodox experience of repentance in the first volume of his collected works, entitled "The In-

ner Kingdom." There he reminds readers that a view of repentance which only involves lamentation, despair, or fear of God's retribution is at best incomplete and at worst seriously wrong. He writes, "To repent is to look, not downward at my own shortcomings but upward at God's love; not backward with self-reproach, but forward with trustfulness. It is to see, not what I have failed to be, but what by the grace of God I can yet become."

Bishop Kallistos stresses the fact that God wants to forgive, not punish. This is emphasized by the Church's description of Christ as the "physician of souls" who knows very well how weak and prone to sin we are, and who stands ready to "blot out our transgressions" (in the words of the Lenten hymn) if we repent of them. The Church helps us repent through the Sacrament of Confession. As Bishop Kallistos points out, neither the person confessing nor the priest hearing the confession is central in this sacrament. The absolution we receive is given by Christ Himself, with the priest as witness and counselor. The bishop writes, "In common with all the sacraments, Confession in-

volves a joint divine-human action, in which there is found a convergence and "cooperation" (synergy) between God's grace and our free will. Both are necessary; but what God does is incomparably the more important."

John the Baptist addressed crowds with stirring words: "Behold, the Lamb of God, who takes away the sin of the world!" (John 1: 29). These are not the words of a grim and frowning preacher, verbally beating people up for their faults. They are words of hope, filled with wonder at the goodness and mercy of God, who responds with love to all who repent.



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Message From Our Rector

Dear Brothers and Sisters in Christ:

On the second day of July this year, the Church commemorates the falling-asleep of our Father among the Saints, the Holy Hierarch John, Archbishop of Shanghai and San Francisco. We are blessed to have a beautiful icon of Saint John in the nave of our temple. As I've often mentioned, we tend to think of the saints as people of foreign lands and distant times. However, Saint John is a "contemporary" saint; he reposed in 1966. His relics are venerated in the Cathedral of the Theotokos, the "Joy of All Who Sorrow," the cathedral which was consecrated during his service as archbishop in San Francisco.



This brightly-shining Saint of our own day was born in Russia in 1896. In 1921 his family fled the Russian Revolution to Serbia, where he became a monk and was ordained a priest. From the time of his entry into monastic life he adopted a severely ascetical way of life: for the rest of his life he never slept in a bed, sleeping only briefly in a chair or prostrated before the icons. He ate one meal a day, in the evening. Teaching seminarians in Serbia, he instructed them each day to devote six hours to divine services, six hours to prayer (not including the Divine Services!), six hours to good works, and six hours to rest (these six hours obviously included eating and bathing as well as sleeping). Whether his seminarians followed his counsels we do not know, but he himself not only followed but exceeded them.

In 1934 he was made Bishop of Shanghai, where he served not only the Russian community, but also a number of native Chinese Orthodox; from time to time he served the Divine Liturgy in Chinese. When the Communists took power in China, he labored tirelessly to evacuate his flock to safety, first to the Philippines, then to various western countries including the United States. He served as Bishop in Paris and Brussels, then, in 1962, was made Archbishop of San Francisco. Throughout his life as monk and hierarch he was revered (and sometimes condemned) for his ascetical labors and unceasing intercessions. During his life and ever since, numerous miraculous

healings of all manner of afflictions have been accomplished through his prayers. Once, in Shanghai, a caretaker, investigating strange noises in the cathedral after midnight, discovered Bishop John standing in the belltower, looking down on the city and praying for the people. Years later, when he visited Holy Trinity Monastery in Jordanville, New York, the priest responsible for hosting him found the saint walking through the halls of the monastery, standing outside the door of each room and praying for the monk or seminarian sleeping within. When the Archbishop had prayed outside each room, he returned to the beginning of his circuit and began praying again; and so he spent the entire night.

Even as Archbishop, he lived in near-absolute poverty. His appearance was striking: His cassock was made of blue Chinese "peasant

cloth," crudely decorated with crosses stitched by orphans who had been in his care in Shanghai. His Bishop's "miter" was often a cloth cap to which he had glued paper icons. Even in the United States, even while serving the Divine Liturgy (which he did every day), he went barefoot in all seasons. (Eventually, after he was hospitalized with an infected foot, his Metropolitan ordered him to wear shoes; after that, he wore sandals). Needless to say, he was an embarrassment to those who like their bishops to make a more worldly appearance, but among his various flocks throughout the world, there were always those who recognized him as a Saint in his own lifetime.

Following his repose in 1966, a steady stream of healings and other miracles was accomplished through his intercessions, and in 1996 he was glorified as a Saint of the Church. His incorrupt and wonder-working relics can be venerated at his cathedral in San Francisco. At St John's funeral, the eulogist told his mourners that, because Archbishop John was able to live the spirituality of the Orthodox Church so fully, even in modern, western, urban society, we are without excuse.

As we remember the life and example of Saint John, let us also ask his intercession before the Throne of God. May his prayers help us live our Orthodox Faith, completely, devotedly, and without excuse.

With love in the Lord,

Father David

Youth News

ONLINE GAMES FOR KIDS

Check out the **Saints alive!** Website from the Greek Orthodox Archdiocese of America at <http://games.goarch.org/>.

Saints alive! —a healthy place for kids to explore, create, play, learn, discover, and grow in the Orthodox Faith! **Saints alive!** features lots of interactive games and puzzles, in a colorful, fun environment, all with an Orthodox theme. The games are suitable for kids from ages 5 on up.

PLEASE NOTE: This is a "beta" version of the



program, and you may find bugs or missing content.

WORD SCRAMBLE

Try to unscramble the following words. All words are related to Elijah:

1. Untmo cmelra _____
2. verna _____
3. urtogdh _____

4. tlaras _____
5. neudbr _____
6. sindetel _____
7. ptehrp _____
8. eacimrl _____

Answers: 1. Mount Carmel, 2. raven, 3. drought, 4. altars, 5. burned, 6. listened, 7. prophet, and 8. miracles.

St. Paul Thanks the Women

During recent decades, some feminist Bible scholars insisted that Saint Paul had changed Christianity from something good for women to something very bad.

These feminist scholars said that Jesus Christ brought a brand new teaching to the world: that men and women are truly equal, especially in the sight of God. But Saint Paul, they said, had used his vast influence and powers of persuasion to change that teaching. He believed and taught that women are inferior to men, as they had always been.



Most scholars now agree that Paul did not put women down in his thought and writing, and on July 15th we read a passage that shows his respect for women. Paul's Letter to the Romans 16: 1-16 is a series of his greetings to people he had met and worked with. He is grateful to all these people, considers them as co-laborers in the field, and thanks the Lord for their presence in his life. Ten of them are women.

We know little about several of them, but about others there is information. The first one named is Phoebe, and Paul indicates that she has been important in his ministry as a deaconess and "a helper of many and of myself as well." Phoebe may have been able to help Paul and others financially, but she also had a prominent position as a community leader. In the prayers of the Orthodox Church for the ordination of a female deacon, Phoebe is named as an example of a woman who dedicates herself to God's service.

Prisca, sometimes called Priscilla, appears in this passage and in five other places in the New Testament. As a Jew, she did not have an easy life. Expelled from Rome as all Jews were by the emperor Claudius, she went with her husband Aquila to Corinth, where they met Paul. Her life was not one

of leisure or ease. Like Paul, she and Aquila were tentmakers, a craft that required both rough labor and skill. But their marriage must have been strong, for she and Aquila are always mentioned together. She also had an excellent education in Scripture, and with her husband became a teacher and missionary.

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Troparion - Tone 3

Enlightened by grace
And taught the Faith by the chosen vessel of Christ,
You were found worthy of the diaconate;
And you carried Paul's words to Rome.
O Deaconess Phoebe, pray to Christ God that his Spirit
may enlighten our souls!

*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>.**

CONGRATULATIONS

July 1st marks
Father David's
Fifth anniversary at
SS Peter and Paul!

Mnogaya Leta!

Many Years!

One Faith, Two Expressions

Very Rev. Vladimir Berzonsky

"Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; for before certain men came from James, he would eat with the Gentiles, but when they came, he withdrew and separated himself, fearing those who were of the circumcision" (Galatians 2:11)

Beyond evidence that no person, be he bishop or patriarch, is infallible even when speaking officially, the blunt comment above from St. Paul expresses two ways to experience and witness to the one true faith. Sts. Peter and Paul are portrayed on our icons in an embrace of love, and that without reservation or hesitation. Their spiritual bond is both ideal and real; however, each is an expression of one understanding of a life in Christ. St. Peter represents tradition. In his time and for all times, Christianity is built upon the foundation of Abraham's covenant with the Almighty as received, understood and lived in the Hebrew heritage. Blessed with leadership attributes despite having lived as a simple fisherman, he was anointed by our Lord Jesus Christ as chief of the apostles. We witness to his inspiration on the Day of Pentecost preaching in Jerusalem about our Savior Jesus as the long-awaited Messiah, and the Holy Spirit. He began with reference to the prophet Joel anticipating that blessed day. Yet his struggle was within [Acts 2:14-36]. It took a vision from God to enlighten him beyond the strict dietary rules inherited from his ancestors – otherwise it were impossible to eat and mix with Gentiles [Acts 10:9-19] and further, to enter the house of the centurion Cornelius [Acts 10:24-48], also forbidden for a Jew.

St. Paul came to Christ when the Lord came to him on his way to Damascus. He related that event three times in the scriptures, and the way it changed his life forever. But he was unlike the original apostles – a brilliant intellectual, indeed, a scholar and rabbi. More than an average Jew, he epitomized Jewry until that event on the road. He spent years considering what his new faith meant. His fertile mind plumbed to the roots of his new belief and reached out to the implications of

Christ's gospel message. St. Peter was his mentor, and yet he dared confront the chief apostle when it was apparent St. Peter was equivocating – not that St. Paul was audacious, but he realized that there was no hope of reaching out to humanity beyond Judaism unless the isolationism and separation demanded by the laws of Moses should be not just ignored or suppressed but rejected.

Orthodox Christianity in our times especially here in America deals with, endures and suffers from the two truths of the faith. The Petrine tendency is to identify Orthodoxy with our heritage from the Old World and to make conversion for conventional Americans a challenge filled with obstacles such as language and customs barriers. In such parishes one can feel anti-acceptance. One senses he or she is tolerated, possibly politely welcomed, but not embraced. You are not one of us. Marry into an ethnic family and a person might take the religion with the tradition. Otherwise, conversion is fraught with challenges.

Fortunately or otherwise, we have in recent decades a Pauline expression of Orthodoxy. Here the neophytes go to the sources of spirituality, theology and scriptural studies. Something new emerges, but not always in conformity with traditional ethos and venerated expressions of belief. At times, in fact, patronizing of what had been cherished for centuries, those "little t" traditions, irrelevant when once the essence of Tradition has been filtered out. A new expression of an ancient faith has emerged, yet one that is even proud of what it considers something original. Religion has to do with culture, and cult embraces the way we discover the Spirit at work to bring to the Father in Jesus Christ. In that sense, faith worship is an expression from "One mouth and one heart," united globally and with those who had gone before us to their rest. In other terms, only when those in the Spirit of St. Peter kiss those in the Spirit of St. Paul dare we affirm One, Holy Catholic and Apostolic Church.

Reprinted from the Orthodox Church in America web site, *Thoughts in Christ*, June 26, 2011, Bulletin 34, Volume XLVIII, <http://www.oca.org/CHRIST-thoughts-article.asp?SID=6&ID=459>✠

From the Fathers . . .

"As a handful of sand thrown into the ocean, so are the sins of all flesh as compared with the mind of God."

"Just as a strongly flowing fountain is not blocked up by a handful of earth, so the compassion of the Creator is not overcome by the wickedness of his creatures."

"Someone who bears a grudge while he prays is like a person who sows in the sea and expects to reap a harvest."

St. Isaac The Syrian



"Apart from love nothing whatever has existed, nor ever will. Its names and actions are many. More numerous still are its distinctive marks; divine and innumerable are its properties. Yet it is one in nature, wholly beyond utterance whether on the part of angels or men or any other creatures, even such as are unknown to us. Reason cannot comprehend it; its glory is inaccessible, its counsels unsearchable. It is eternal because it is beyond time, invisible because thought cannot comprehend it, though it may perceive it. Many are the beauties of this holy Sion not made with hands! He who has begun to see it no longer delights in sensible objects; he ceases to be attached to the glory of this world."

St. Symeon the New Theologian



"...should we fall, we should not despair and so estrange ourselves from the Lord's love. For if He so chooses, He can deal mercifully with our weakness. Only we should not cut ourselves off from Him or feel oppressed when constrained by His commandments, nor should we lose heart when we fall short of our goal...let us always be ready to make a new start. If you fall, rise up. If you fall again, rise up again. Only do not abandon your Physician, lest you be condemned as worse than a suicide because of your despair. Wait on Him, and He will be merciful, either reforming you, or sending you trials, or through some other provision of which you are ignorant."

St. Peter of Damascus

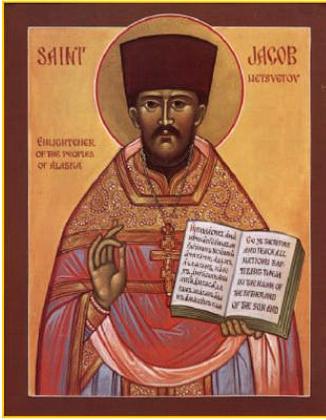


To Bring Light to a Searching People

On July 26 we remember Saint Jacob Netsvetov, Enlightener of the Peoples of Alaska. Like Saint Paul, he suffered greatly for the faith, but never stopped teaching, guiding, and ministering to people with Christian love.

This day's Epistle reading (I Corinthians 15: 12-19) makes it clear that Saint Paul discovered some wrong beliefs among the Corinthians Christians. He seems to have found it necessary to remind them of the most basic Christian teaching, the Resurrection of Jesus Christ, for he exclaims, "Now if Christ is preached as raised from the dead, how can some of you say that there is no resurrection of the dead?" How frustrating it must have been for Paul to realize that, if this was what some believers had accepted as true, "our preaching is in vain." Worse yet, he warns the Corinthians, if this is what you have come to believe, "your faith is in vain."

That would mean that Paul "would be found to be misrepresenting" God as One who is powerful enough to raise His Son, and who loves us enough to forgive our sins through that resurrection. So, if Christ was not raised, "your faith is futile and you are still in your sins." Those we



love who died before us "have perished" rather than having "fallen asleep in Christ" to await the resurrection and judgment of all humankind.

So Paul worked tirelessly, trying to make sure that Christians in the young churches really understood and believed in the Resurrection of Christ, and its meaning for their eternal destiny. His purpose was similar to that of Saint Jacob, born in 1802 on Atka Island, part of the Aleutian Chain. Both men felt the urgent need to present the truth about Jesus Christ, and both suffered and sacrificed to do so.

Having graduated from the seminary in Irkutsk, the newly-ordained Father Jacob arrived in Alaska with his wife and his father in 1829 after a voyage of over a year.

The mission territory he was assigned to cover stretched over nearly 2000 miles. Like Saint Paul, he traveled hundreds of miles to reach those who needed to hear the message of the Gospel. Like Paul who supported himself as a tentmaker, Father Jacob hunted and fished to feed himself and his family. He was maligned, falsely accused, troubled by health problems, and frequently exhausted just as Paul was.

There may have been times when the people he encountered resisted the Gospel message, either by rejecting it or misunderstanding it, so that he too felt that his "preaching [was] in vain." Within seven years of his arrival in Alaska, his wife and father both died, and the family home burned down.

The Kontakion for Saint Jacob compares him to Saint Paul, for both took up the cross, followed Christ, and endured hardships. The words of the Troparion for Saint Jacob also seem appro-

Troparion - Tone 4

Righteous Father Jacob,
adornment of Atka and the Yukon delta,
offspring of Russian America,
flower of brotherly unity,
healer of sickness,
and terror of demons,
you offered yourself as a living sacrifice
to bring light to a searching people.
Pray to Christ God that our souls may be saved!

appropriate for both: "You offered yourself as a living sacrifice to bring light to a searching people."

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Bits . . .

SUMMER STEWARDSHIP

Throughout the summer months, many of our parishioners will be taking vacations, seeking cooler climes, 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.



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.



CHURCH HUMOR

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.'



REMINDERS

- ☺ As the temperatures start to soar, please do not prop open the doors to the Cultural Center.
- ☺ There is a basketball and several jump ropes for the youth to use during coffee hour. They can be found in the Pre-K/K classroom. Just remember to return them when you are finished using them.
- ☺ If your children are playing in the classrooms, please remember to make sure they clean up when they are done.

Wheat and Weeds and Watchfulness

On July 19th we read a parable that Christ told, recorded in Matthew 13: 24-30. Christ compares the kingdom of heaven to a field planted with good seed.

The man who plants the seed, though, has an enemy, and "while men are sleeping" the enemy comes and sows weeds among the planted wheat. Then he sneaks away. Later, when the wheat plants grow and bear grain, weeds also grow among them.

The man's servants ask their master whether they should

pluck out the weeds, but they are told to let them be "lest in gathering the weeds you root up the wheat along with them." The servants are to let both kinds of plants continue to grow till harvest time. Then the master will order the reapers to gather, bundle and burn the weeds. The wheat will be safely stored in his barn.

This parable is, for one thing, an answer to the idea that God does not eradicate evil in the

world because He is unable, or not powerful enough, to do so. Christ's words make it clear that God knows and recognizes the source of evil. When the servants ask why there are weeds, God answers, "An enemy has done this." God will deal with that enemy in His own time, identified in the parable as harvest time. At the end of human history, the Lord will act. Our job is to trust, and be ready. The parable gives us no timeline, but it tells us that God knows what He is doing, and that the enemy—the devil— will without doubt be vanquished.



Another reading for this day gives similar certainty. In I Corinthians 1: 7-8 Saint Paul urges patience and faith: "...so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ; who will sustain you to the end, guiltless in the day of our Lord Jesus Christ."

The parable makes the point that the weeds are planted in the garden while people are

asleep. This is a call to watchfulness and vigilance, a theme that already appears in the Old Testament. Proverbs 24: 33-34 cautions: "A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come on you like a robber, and want like an armed man." Bad things may happen if we get complacent and "fold our hands" too much.

Saint Paul delivers a memorable call to watchfulness in Romans 13:11-12. He writes, "Besides this you know what hour it is, how it is full time now for you to wake from sleep. For salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand."

We have to be patient and let God's plan unfold. But the time of patience is also to be a time of getting ready, not sitting idly and waiting. God is working, we can be sure, and we need to be working too.

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Around SS Peter & Paul

JULY BIRTHDAYS & ANNIVERSARIES

Jan Morin
July 5

Wesley Holmes
July 20

Nadya Moriarty
July 22

David Homyak
July 29

Cassandra & Michael Wagner
July 31

**Mnogaya Leta!
Many Years!**

MEMORY ETERNAL!

May the Lord grant rest with the saints and memory eternal to DANIEL VINAY, long-time parishioner of Saints Peter and Paul Church, who recently fell asleep in the Lord.

May the Lord also grant comfort and consolation to Pauline, her family, and all who mourn Dan's passing.

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:

Bessie Demos
Mary Maul
Rose Koval
Pauline Vinay
Ann Garza
Nancy Tarasevich
Bill and Rose Koval
Beatrice Washington

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

... and Pieces

ADULT EDUCATION

Our summer Adult Ed classes will resume on Wednesday, July 20, at 7:00 p.m. and will continue through August. If you have any questions, please see Father David.



SEMI-ANNUAL PARISH MEETING

As has been our practice, our semi-annual parish meeting will take place after the Divine Liturgy and Coffee Hour on Sunday, July 17. The primary reason for this meeting will be to provide an update on the parking lot project and to review our to-date budget.

ANNUAL BLESSING OF VEHICLES

The annual blessing of vehicles, in conjunction with the Feast of the Holy Prophet Elijah, will be held after the Divine Liturgy on Sunday, July 24. This practice is based upon Elijah's association with modes of transportation, most specifically the chariot (read 2 Kings 2 and the story of Elijah being taken up to heaven in a chariot of fire).



90th BIRTHDAY CELEBRATION

On Sunday, June 12, 2011, Mary Keleman, Dorothy Yost, and Elizabeth Michel hosted a luncheon in honor of Olga Bahleda's 90th birthday celebration. Olga's daughter,



Where are the candles?



Olga Bahleda (L) and her daughter Kathy.

Kathy Monhallen, flew in from Ohio to join us for this happy occasion. It was a

WELCOME

We welcome all visitors to SS Peter & Paul. We hope your visit was enriching and enlightening. Please join us in the Cultural Center, behind the church, for our Fellowship Hour. It's a chance to meet some of our members, other visitors, and enjoy some coffee and fellowship.

BOOKSTORE

Summer reading should begin at the parish bookstore! The true lives of the saints are more inspiring than any work of fiction. The saints can be genuinely emulated whereas a fictitious character is simply that, fictitious! Take a few minutes to look through our wide selection of real world heroes.

SS PETER & PAUL LUNCHEON

The SS Peter & Paul feast day celebration took place on Wednesday June 29th this year. The Divine Liturgy was followed by a Pot Luck Luncheon held in the parish hall.

Our community parish was joined by visiting clergy and family and guests. There were 60 people in attendance and was very successful.

A thank you to all who brought a variety of wonderful foods. Lunch was topped off with some scrumptious desserts. We greatly appreciated the help of all those who helped set up and clean up. It was truly a blessed day. Thank You!

Elizabeth Michel

SUMMER IS HERE!

High temperatures mean an increased usage of electricity in conjunction with air conditioning. The Church is on a business rate and gets no reduction for evening and weekend usage. **Please do not prop open doors to the outside** as this practice just vents the cool air out and the hot air in.

The Cultural Center is designed with zoned areas for air conditioning and heating. Each room or public area has its own separate air conditioning unit and programmable thermostat. The thermostats are preprogrammed for Sunday's purposes, and other special purposes

if known in advance. **Please do not just push buttons** on the thermostats as it may change the preset programming resulting in the units running at times when no one is around. If you have a need to manually cool a room, please find a council member for assistance.

CULTURAL CENTER LOCK-UP

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

- | | |
|---------|------------------|
| July 3 | John Blischak |
| July 10 | Katrina Delsante |
| July 17 | Michael Wagner |
| July 24 | Stephanie Homyak |
| July 31 | Joe Gala |

SAUSAGE WORKSHOP

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

CHURCH HUMOR

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 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!'

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.'

memorable day.

Elizabeth Michel



Dorothy Yost, Elizabeth Michel, Olga Bahleda and Mary Keleman..

July 2011

Sun	Mon	Tue	Wed	Thu	Fri	Sat
 <p>St. Elijah—Blessing of Cars Vehicles will be blessed immediately following Divine Liturgy on Sunday, July 24, 2011</p>						1 St. John, Bishop of Shanghai and San Francisco
3 8:30am Hours 9:00am Divine Liturgy	4 Galatian Icon	5 Relics Ven. Sergius of Radonezh Ven. Athanasius of Mt. Athos	6  Mark your calendars . . . ADULT EDUCATION Begins Wednesday, July 20 at 7:00 p.m.	7 Blachernae Icon	8 Kazan, Sitka-Kazan Icons and others	9 Kolochskaya Icon 5:00pm Vespers
10 Konevskaya Icon 8:30am Hours 9:00am Divine Liturgy	11 Rzhevskaya Icon	12 "Three Hands" Icon 6:00pm Council Mtg	13 "Axion Estin" Icon	14	15 Great Prince Vladimir, Equal-to-the-Apostles	16 5:00pm Vespers
17 Fathers of the 1 st Six Ecumenical Councils 8:30am Hours 9:00am Divine Liturgy SS Peter & Paul Semi-Annual	18	19 Relics Ven. Seraphim of Sarov	20 Holy Prophet Elijah Abalatskaya Icon 7:00pm Adult Education	21 Armatia Icon	22	23 Pochaev & Joy of All Who Sorrow Icons
24 Martyrs Boris & Gleb, Passionbearers 8:30am Hours 9:00am Divine Liturgy Blessing of Cars	25	26 St. Jacob, Enlightener of the People of Alaska	27 Greatmartyr & Healer Panteleimon 7:00pm Adult Education	28 Hodigitria of Smolensk Icon	29	30 5:00pm Vespers
31 Forefeast Procession of the Lifegiving Cross 8:30am Hours 9:00am Divine Liturgy	1 Procession of the Lifegiving Cross	2	3 7:00pm Adult Education	4	5 Forefeast Transfiguration 6:00pm Vespers	6 Transfiguration of Our Lord 9:00am Divine Liturgy Blessing of Fruit 5:00pm Vespers
<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>						