

SS Peter & Paul Orthodox Church

Volume 11, Issue 9

September 2011

August Council Highlights

- ✘ There was no council meeting in August. July's financial report will be included in next month's newsletter.
- ✘ Nativity of the Theotokos
Vespers-September 7 at 6:00pm
Liturgy-September 8 at 9:00am
- ✘ Exaltation of the Cross
Vespers-September 13 at 6:00pm
Liturgy-September 14 at 9:00am
- ✘ Church Council Meeting
September 13 at 7:00pm
- ✘ Church School Prayer Service/
Youth Pool Party-September 18



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

www.sspeterpaulaz.org
www.oca.org
www.orthodoxfellowship.org

Archpriest David Brum
Rector
602.274.6794 Home
480.287.0240 Mobile
Frdbrum@aol.com

Protodeacon Alexis Washington

Andrew Evans
Council President
480.948.7929

Barbara Harp
Choir Director
bharp@vosymca.org

Stephanie A. Homyak
Church School Director
Newsletter Editor
623.869.0470

Stephanie_Homyak@yahoo.com

Mike Wagner
Web Master
Mike@sspeterpaulaz.org

What Makes the Kids All Right

On September 17 we remember Saint Sophia and her martyred daughters Faith, Hope and Charity. They lived in Rome, and spoke openly about their Christian faith even in a time of severe persecutions.

The four family members were arrested and ordered to worship the goddess Artemis, but refused. Sophia, a widow, encouraged the girls (not yet in their teens) to stay strong and face whatever might come. The girls were tortured and killed. Sophia, in pain from torture, was allowed to bury their broken bodies. She prayed over the graves in deepest grief, then died, anticipating a reunion with her daughters in God's Kingdom.

Sophia had taught her family not to be afraid of proclaiming the faith. Their willingness to die rather than renounce Jesus Christ surely encouraged fellow believers to do the same. Their life and death were a reaching out to others. In the recent movie "The Kids Are All Right" there is no reaching out; everything is turned inward. The story is of a lesbian couple, Nic and Jules, who have two teenage children, a boy and a girl, both by the same sperm donor.

When Nic questions the boy, Laser, about a friend she doesn't

like, her words show that she is raising the son to look at everything in terms of personal benefit.



Joni secretly meet their biological father, Paul. They develop a relationship with him, and finally bring

him home to meet Nic and Jules. It seems that Paul may be a teddy bear in their lives, but this possibility is ruined by his immoral behavior. Nic, who is terrified of losing her primary place in the children's lives as they get closer to Paul, seizes the chance to banish him from their lives. She angrily calls him an "interloper" as she slams the door of the family's house in his face, telling him never to come back.

To Nic, Paul is an interloper because he threatens her desire to

shut the world out and enclose her family safely behind that door she slams on him. But he is also Joni and Laser's father, and she will never really be able to shut that fact out.

Saint Sophia didn't try to shut the world out. She taught her family members to face the world, and to be concerned for others' salvation as well as their own. She urged them not to fear suffering for Christ. That is the only way to raise truly Christian children: by readying them to put Christ first, not by trying to shut the world out or, certainly, by trying to deny biological truth. That is also the only way it's possible to feel that the kids really are all right.

Troparion - Tone 4

The Church celebrates and rejoices
In the feast of the three daughters: Faith, Hope, and Love
And their Mother Sophia, named for her wisdom:
For in them she gave birth to the three godly virtues.
Now they eternally behold their bridegroom, God the Word.
Let us rejoice spiritually in their memory and cry:
O our three Heavenly Protectors,
Establish, confirm and strengthen us
In Faith, Hope and Love.

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 Brother and Sisters in Christ,

On the fourteenth of this month we celebrate the Great Feast of the Exaltation of the Holy Cross. While this feast is rooted in an historical event, it also provides us with an opportunity for a theological reflection upon the Cross and its place in our lives. I recently read a meditation on the Cross which invited us to reflect upon the feelings of the apostles and disciples of the Lord the day after His death on the Cross. This reflection recalled their discouragement, depression, dejections, sadness, and sense of loss and hopelessness. It also recalled their embarrassment for not having stayed with the Lord on Calvary because of their weakness and fear—as well

as the loss of their dreams that caused them to feel hopeless and helpless. And so, the day after the Lord's death, they continued to weep, to mourn, to be lost in despair. On that day after Calvary they felt death's sting and experienced its seeming victory.

We know, however, that the way the disciples felt the day after the Lord's death and burial would soon change. From Mary Magdalene and the Holy Myrrhbearing Women they would soon hear the good news of Christ's resurrection. Their despair at His death would soon turn into the joy they received from His resur-

rection. The Cross, which had been a sign of defeat, had now become a sign of victory.

This month we as a nation will take time to remember just such an "after Calvary" experience of the powers of death... as we commemorate the tenth anniversary of the terrorist attacks of September 11, 2001. As we remember and pray for the victims of that hateful and senseless crime and as the nation recalls this frightful experience, our conversations will once again focus upon such questions as "Where were you when the planes plowed into the Twin Towers, the first plane crashing into the North Tower at 8:48 a.m. Eastern Standard Time?" "And what was your experience?"

That day, the American people—and our friends around the world—felt a sense of hopelessness, helplessness, despair, and anger. And a profound sense of loss.

So many Americans were stunned, frightened, shocked. We asked, "How could this happen?" We stared evil in the face, and saw that was frightening. Here were the powers of death, and they were powerful, indeed. And we had no control over these powers—we couldn't seem to grasp them—something very difficult for us "can do" Americans.

Of course, as we remember that fearful, fright-

ful day, we should not forget the aftermath of this tragedy, the courage and heroism of so many, the compassion and care shown by thousands of volunteers, how we Americans bonded together to console the victims' families and pray for them, and for each other, and for our nation. Recalling the care, love, and compassion that was shown in the midst of tragedy to the victims, their families, and even to strangers, we know, in the end, that the power of good has really overcome the power of evil. This month as we pause to remember the day of 9/11 itself, we followers of Jesus perhaps can fully understand how the disciples of Jesus felt that day after the Lord's death on Calvary. But we also know, by faith, that the sting of death and the powers of evil that were experienced by all Americans on September 11, 2001, is overshadowed by the Power of the Cross—that instrument which the Lord turned into a sign of His victory over the powers of death. It can be no "accident" that among the ruins of the Twin Towers there appeared, in the rubble, an image of the Cross formed from steel girders. The power of Christ conquered then—and the power of Christ will continue to conquer. Let us, then, embrace the Cross, and look to the victory that awaits us all.

With love in the Lord,

Father David



Youth Pool Party



WHO: SS. Peter & Paul youth and their family

WHAT: 11th Annual Pool Party and Barbecue
Please bring an appetizer, side dish, salad, or dessert.

WHERE: Nick Enoch's Community Pool
255 W Calle Monte Vista Dr
Tempe, AZ 85284

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

WHEN: Sunday, September 18, 2011
12:00 PM—4:00 PM

RSVP: Nick Enoch, 602.363.0464, or Stephanie Homyak, 602.432.7473.



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



Forgive Everyone for Everything

Fr. Stephen Freeman

'Mama,' he replied to her, 'do not weep, life is paradise, and we are all in paradise, but we don't want to realize it, and if we did care to realize it, paradise would be established in all the world tomorrow.' And we all wondered at his words, so strangely and so resolutely did he say this; we felt tender emotion and we wept....'Dear mother, droplet of my blood,' he said (at that time he had begun to use endearments of this kind, unexpected ones), 'beloved droplet of my blood, joyful one, you must learn that of a truth each of us is guilty before all for everyone and everything. I do not know how to explain this to you, but I feel that it is so, to the point of torment. And how could we have lived all this time being angry with one another and knowing nothing of this?' [He spoke even of being guilty before the birds and all creation] ...'Yes, he said, 'all around me there has been such divine glory: birds, trees, meadows, sky, and I alone have lived in disgrace, I alone have dishonored it all, completely ignoring its beauty and glory.' 'You take too many sins upon yourself,' dear mother would say, weeping. 'But dear mother, joy of my life. I am crying from joy, and not from grief; why, I myself want to be guilty before them, only I cannot explain it to you, for I do not know how to love them. Let me be culpable before all, and then all will forgive me, and that will be paradise. Am I not in paradise now?'

As difficult as it may sound, the reality described by Dostoevsky can be summed up very simply: forgive everyone for everything. Stated in such a blunt fashion, such a goal is overwhelming. How can I forgive everyone for everything? This life of forgiveness, which is nothing other than the life of Christ within us, is our inheritance in the faith. The life of blame, recrimination, bitterness, anger, revenge and the like are not the life of Christ, but simply the ragings of our own egos, the false self which we exalt over our true life which is "hid with Christ in God."

The rightness of a cause, or the correctness of our judgment do not justify nor change the nature of our ragings. For none of us can stand before God and be justified—except as we give ourselves to the life of Christ, who is our only righteousness.

The question of forgiveness is not a moral

issue. We do not forgive because it is the "correct" thing to do. We forgive because it is the true nature of the life in Christ. As Dostoevsky describes it: it is Paradise. In the same manner, the refusal to forgive, the continuation of blame, recrimination, bitterness, etc., are not moral failings. They are existential crises—drawing us away from the life of Christ and Paradise, and ever deeper into an abyss of non-being.

I have lately spent some of my prayer-time each day with a modified form of the 'Jesus Prayer.' It runs, "Lord Jesus Christ, Son of God, have mercy on me a sinner, and forgive all those who hate me or do me harm. Forgive them freely without reproach and grant me true repentance." I offer no great authority for this prayer—indeed, as I pray it, I find that it changes from time to time. But it is a way of offering prayer for my enemies—of teaching my heart to "forgive everyone for everything."

There is a further thought that is of great importance. Forgiveness and unforgiveness are not private matters. As Christ taught the Apostles, "Whosoever sins you loose are loosed, and whosoever sins you retain are retained." This, of course, has a particular meaning for the Apostolic ministry given to the Church. But it also alludes to another reality. My refusal to forgive is a force for evil in this world – binding both myself and others around me. It may not be an intentional binding—but bind it will. In the same manner, forgiveness is the introduction of Paradise into this world—both for myself and for others around me. Whether I intend it or not, Paradise comes as a fruit of such love.

Forgive everyone for everything. Will we not be in Paradise?

This week I have been in Dallas, Texas, for the funeral of Archbishop Dmitri, beloved Apostle to the South. At the conclusion of the funeral vigil (as is normally the case for all Orthodox Christians) the primary celebrant of the service comes to the open coffin of the deceased. Placing his stole over the head of the body, he reads the words of the final absolution (this same prayer is used in the sacrament of Holy Unction).

May our Lord Jesus Christ, by His divine grace, and also by the gift and power given unto His holy Disciples and Apostles, that they should bind and loose the sins of men (For He

said unto them, "Receive the Holy Spirit. Whosoever's sins you remit, they are remitted unto them; and whosoever's sins you retain, they are retained" (John 20:22-23). "And whatsoever you shall bind or loose on earth shall be bound or loosed in Heaven" (Matt. 18:18) and which also has been handed down to us from them as their successors, absolve this my spiritual child, N., through me who am unworthy, from all things wherein, as a human, he has sinned against God, whether by word or deed, whether by thought and with all his senses, whether voluntarily or involuntarily, whether by knowledge or in ignorance. And if he be under the ban or excommunication of a Bishop or of a Priest; or if he has brought upon himself the curse of his father or mother; or has fallen under his own curse; or has transgressed by any oath; or has been bound, as a human, by any sins whatsoever, but has repented of these with a contrite heart, may He absolve him also from all these faults and bonds. And may all those things that proceed from the infirmity of human nature be given over unto oblivion and may He forgive him everything, for the sake of His Love for Mankind, through the prayers of our most-holy and most-blessed Sovereign Lady, the Theotokos and ever-Virgin Mary, of the holy, glorious and all-praised Apostles, and of all the Saints. Amen.

We who expect to receive such great mercy at the time of our own death—should we not extend the same mercy to all while we are yet among them?

About the Author

Fr. Stephen Freeman is the priest at St. Anne Orthodox Church (OCA) in Oak Ridge, TN.

*His weblog "Glory to God for All Things" has quickly become one of the most read Orthodox sites on the Web, being translated frequently in Romanian, French and Serbian, by enthusiastic readers. He is also author of the book *Everywhere Present*, published by Conciliar Press.*

Reprinted from the Orthodox Church in America web site, Reflections in Christ, September 03, 2011, <http://oca.org/reflections/fr.-stephen-freeman/forgive-everyone-for-everything>*

Words of Worship Can Sustain Us

On September 19 we remember Saint Trophimus, a man who had a special connection with words.

Trophimus and his friend Sabbatius were committed Christians who lived during the late third century. They happened to arrive one day in the city of Antioch just as a boisterous, bawdy pagan festival was taking place. Feeling sorry for the misguided revelers whose children were seeing such an indecent spectacle, they prayed that God would guide the pagan worshippers in a better path.



But the pagans were in no mood to welcome Christian prayer. They reported these strangers, who were neither sacrificing to the gods nor toasting them with wine, to the governor. The two men were arrested and, refusing to renounce Christ, were tortured. Sabbatius died of his wounds but Trophimus survived, only to be sent on to the city of Synnada where he would face more suffering.

As he was paraded around the city for days wearing sandals fitted with upright sharp nails, Trophimus refused to say anything except the words of Psalm 33/34:19, "Many are the afflictions of the righteous person, but the Lord delivers him from them all." Trophimus endured terrible pain and humiliation before finally being beheaded, but these words sustained him through it all.

In a recent article in "Christian Century" Magazine, religious writer Carol Zaleski praises a new translation of the Roman Catholic Mass which restores to that Liturgy many words and phrases that the Orthodox have used all along. Zaleski also recognizes the ability of words of worship to sustain us, and refers to the new translation as "a chance to rediscover the shape of the liturgy and the essentials of Christian belief and hope."

She favorably compares several of the restored words to the ones they replace. For example, in the new translation when the celebrating priest addresses the congregation with "The Lord be

with you," the people answer, "and with your spirit." Zaleski writes that these words are more vivid, theologically interesting and faithful to the original Latin than the merely "functional" words

of response used in the earlier translation, which were "and also with you."

Similarly, she mentions the words "all things visible and invisible" in the Creed. She says that this descriptive phrase "maps the the material and spiritual cosmos more adequately" than the words "all that is seen and unseen," which were used in the earlier translation. She adds that "threefold petitions and rhythmic repetitions, once stripped from the English [translation of the Latin] in the interest of simplicity, evoke a sense of mystery that surpasses prosaic speech."

The words of worship can sustain people in different ways. For Saint Trophimus they were a means of remembering the promises of God

Kontakion - Tone 8

As the foundation of athletes and the confirmation of piety
the Church honors and glorifies your brilliant suffering,
wise and glorious Trophimus, ever-praised and blessed athlete.
Together with your fellow sufferers,
ask cleansing for those who hymn you,

in the midst of intense suffering, so that the suffering could be borne, and even become a way of glorifying Him.

For believers today, words can be reminders of our glorious eternal destiny. When we all share the same words, they can be calls to unite the Christian Church.

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From the Fathers . . .

"Do not be irritated either with those who sin or those who offend; do not have a passion for noticing every sin in your neighbour, and for judging him, as we are in the habit of doing. Everyone shall give an answer to God for himself. Everyone has a conscience; everyone hears God's Word, and knows God's Will either from books or from conversation with other people. Especially do not look with evil intention upon the sins of your elders, which do not regard you; to his own master he standeth or falleth." Correct your own sins, amend your own life.

—St. John of Kronstadt



A brother asked Abba Poemen, "If I see my brother sin, is it right to say nothing about it?" The old man replied, "whenever we cover our brother's sin, God will cover ours; whenever we tell people about our brother's guilt, God will do the same about ours."

—Abba Poemen



A true Christian is made by faith and love toward Christ. Our sins do not in the least hinder our Christianity, according to the word of the Savior Himself. He deigned to say: not the righteous have I come to call, but sinners to salvation; there is more joy in heaven over one who repents than over ninety righteous ones. Likewise concerning the sinful woman who touched His feet, He deigned to say to the Pharisee Simon: to one who has love, a great debt is forgiven, but from one who has no love, even a small debt will be demanded. From these judgments a Christian should bring himself to hope and joy, and not in the least accept an inflicted despair. Here one needs the shield of faith.

—Letters of St. Herman of Alaska



God is With Us Photovoice Project

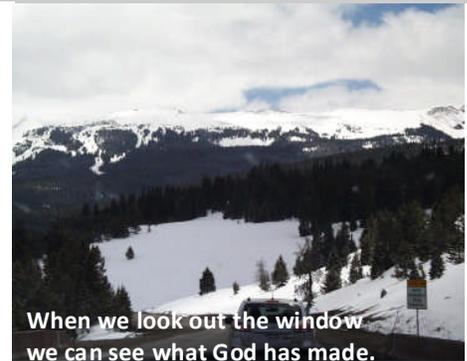


When we travel we can ask God to keep us safe.

GOD IS WITH US

by

George Masten



When we look out the window we can see what God has made.



People spread the word of God.

God watches over us in our slumber.



We carry on the beliefs of our ancestors and continue to pray for them.

September 11: Life Forever Changed

By Ginny Nieuwsma

"See, I have set before thee this day life and good, and death and evil" [Deuteronomy 30:15].

On September 11, 2001, life was forever changed for Americans when terrorists plowed two planes into the World Trade Center, a third into the Pentagon, and downed another in a rural Pennsylvania field. Over 3000 innocent people lost their lives.

In New York, terror rained from the sky, as each plane's impact produced infernos of flame and ash and smoke. Paper drifting from the heights of the twin towers showered people on the streets below, mingling with the acrid smoke and the bodies of those who jumped to their deaths to flee the hellish conditions in the buildings.

Americans will always remember where they were on that day. We were sleeping on the west coast when our daughter called us from her college dorm room in Chicago to tell us the

news. Turning on the TV, we watched in mute horror as the towers fell and smoke darkened the skies so that the sun disappeared over New York.

Our shock, heartache and anger followed in quick succession in the days to come. The heartbreaking images on our TV screens day and night stunned us: the lingering, noxious smoke, rising to the sky, like devil's incense; the brave first responders with their masks and equipment slogging through debris piled ten stories high; the notes and photos provided by those desperately searching for loved ones, pinned on a wall in the area of destruction that quickly became known as Ground Zero; footage of funeral after funeral where tough New York firemen wept like children as they said their farewells....

... Saint Symeon the New Theologian reminds us, "When a man walks in the fear of God he knows no fear, even if he were to be surrounded by wicked men. He has the fear of God within him and wears the invincible armor

of faith. This makes him strong and able to take on anything, even things which seem difficult or impossible to most people. Such a man is like a giant surrounded by monkeys, or a roaring lion among dogs and foxes. He goes forward trusting in the Lord and the constancy of his will to strike and paralyze his foes." What is security? We all live one heartbeat away from crossing over into eternity, and if it isn't a random terrorist attack, it will be cancer, or an accident, or simply old age. The antidote to the fear of death isn't found in extra airport security measures or in heeding the color of terrorist alerts. Our only true refuge in any age is the Church, her sacraments, her community, her faithful witness. This precious and life-giving Ark carries us from birth through childhood, marriage, work, old age and death, into life eternal.

*Excerpt reprinted from the Orthodox Church in America web site. Read the article in its entirety at <http://oca.org/news/headline-news/september-11-life-forever-changed>**

The Enlightener of the First Christian Nation

On September 30 we remember Saint Gregory, Enlightener of Armenia. Like other enlighteners--Nina of Georgia, Columba of Scotland and Innocent of the Aleuts--Gregory was not a native of the country he would one day illumine with the Christian faith.

Born about 239 in Parthia, Gregory came to Armenia as a child with his family. His father, Anak, had a dark purpose: the king of Persia had paid him to assassinate the Armenian king when some good opportunity arose.

Anak bided his time until one day, out hunting with the king and some nobles, he saw the king sitting alone in a secluded spot. Anak attacked, but the dying king was able to cry out his name, and command that he and his family should be executed.

Pursued to a river by the nobles, Anak could see no escape. He jumped into the river and drowned. Most of his family members were soon killed, but a quick-thinking nursemaid had grabbed Gregory, and took him to safety in Caesarea.

Gregory was raised as a Christian, and among his childhood friends was the crown prince of



Armenia, Tiridates, who had been forced out of his country when the Persian king's plan to invade and seize the throne succeeded. When the prince decided to return to Armenia and claim his throne, he invited Gregory to come along as his trusted advisor. Neither young man knew about the history they shared.

Once in Armenia, the two came into conflict. Gregory earnestly wanted Tiridates to become a Christian; Tiridates was content with his pagan gods. When jealous nobles noticed this rift, they enlarged it by informing the king that Gregory was the son of his father's assassin. Enraged, the king consigned Gregory to a deep, foul pit. He would spend fourteen years there, visited only by a woman who dropped him morsels of bread.

The king became ill and depressed, and when nothing seemed to help, his loving sister ordered Gregory released from the pit. She was convinced that only this Christian could help her brother. Gregory, finally free, immediately asked the courtiers to fast, and prayed day and night. When Tiridates recovered, his sister revealed that she was the one who had fed Gregory in the pit.

The king was now ready to accept the Christian faith, with Gregory as his learned and loving teacher. In the year 301, he and his courtiers, followed by masses of citizens, were baptized, making the Armenian people the first to accept Christianity as a nation.

After being consecrated a bishop in Caesarea, Gregory returned to Armenia and traveled the country, teaching and preaching, opening monasteries and building churches. In the place where he had a vision of Christ, he erected a cathedral, with the king's support. He also sent missionaries into neighboring countries to spread the faith. Though known as the enlightener of one nation, Gregory never forgot the command of Christ to "Go and teach all nations."

Troparion - Tone 4

By sharing in the ways of the Apostles,
you became a successor to their throne.
Through the practice of virtue,
you found the way to divine contemplation,
O inspired one of God;
by teaching the word of truth without error,
you defended the Faith,
even to the shedding of your blood.
Hieromartyr Gregory
entreat Christ God to save 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>**

Around SS Peter & Paul

SEPTEMBER BIRTHDAYS/ANNIVERSARIES

Cass Wagner
September 9
Nick Enoch
September 12
Mary Kelemen
September 16
Luka Radjenovich
September 17
Alexander Enoch
September 19
Doug Peterson
Walter & Tania Booriakin
September 20
Frank and Vicki Kulik
September 30

**Mnogaya Leta!
Many Years!**

May the memory of those who lost
their lives on September 11, 2001
be eternal!

*"As we pause to mark this anniversary
with solemnity, let us show the world by
our faith in "Him – our faith, put into
action – that "neither death nor life ...
nor things present, nor things to come ...
nor anything else in all creation will be
able to separate us from the love of God
in Christ Jesus our Lord" [Romans 8:38-
39]."*

His Grace, Bishop Michael of New York
and New Jersey

<http://oca.org/news/oca-news/9-11-seeking-to-make-sense-of-a-horrific-event>

PRAYER LIST

*"I was sick and you visited me."
Matt 25:36*

We offer prayers to all of our parishioners
who are ill or unable to attend services:

Mary Maul
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.*

Bits and Pieces

BOOKSTORE

Some new additions to the bookstore for September...

Icon bracelets are now available for purchase. These bracelets are made from hematite, which has a magnetic quality, and feature various icons of our Lord, the Theotokos, and/or the Saints. They make a lovely gift and are priced very reasonably at \$5.

A few different cross pendants have also been added, some with cords and some without, priced between \$5 - \$8, as well as an ICXC NIKA car decal for \$2.

Also to be brought to your attention are two lovely enameled black lacquer boxes that have been donated by Fr. Gabriel's mother. Made and purchased in Russia, they are available for purchase for \$50 each and had belonged to Fr. Gabriel himself.

CONGRATULATIONS

Congratulations to Greg and Tessa Smith on the Baptism of their son Joshua Alexander which took place in our church on the Feast of the Nativity of the Theotokos. Trinity and Noah also traveled back to Phoenix to celebrate the Baptism of their new baby brother. May the Lord bless the newly-illuminated Joshua, his parents, and family, and grant them Many Years!



Father David baptizes Joshua Alexander in the name of the Father, the Son, and the Holy Spirit.



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.

September 4	Harold Homyak
September 11	Walter Booriakin
September 18	<i>Insert YOUR name here</i>
September 25	Elizabeth Michel
October 2	<i>Insert YOUR name here</i>

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



BEGINNING OF CHURCH SCHOOL

The beginning of the Church School year will be marked by the Blessing of Students and Teachers on Sunday, September 18, 2011.

YOUTH POOL PARTY

The 11th annual youth party, hosted by the Enoch Family, will begin at noon on Sunday, September 18, 2011. Maps will be available at church. A park and playground are adjacent to the pool, so there is plenty to do for all. We ask that each family bring an appetizer, side dish, or dessert. Please RSVP to Nick Enoch or Stephanie Homyak. We hope to see everyone at the pool!



CONGRATULATIONS

Congratulations to Exaltation of the Holy Cross Church (Romanian Episcopate) that will celebrate the ground-breaking for their new church on Saturday, September 17. We extend our prayerful best wishes to Father Alin Munteanu and our brothers and sisters as they mark this momentous event in the life of their parish community.

SAUSAGE WORKSHOP

Peter Radjenovich and Joe Gala are planning to host a sausage-making workshop in the fall. 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.

MYRRH BEARERS ALTAR SOCIETY

The Myrrh Bearers will be resuming their meetings starting in September. Our first meeting will take place on Sunday, September 11th following coffee hour. Our meetings are held every second Sunday of the month. New members are always welcome. Please make every effort to attend. Discussion to take place regarding activities for the new year.

FLOWERS

Each Sunday, the Myrrh Bearers make sure that we have flowers for the Tetrapod and Altar to beautify the church. If you want to donate flowers for a particular month, please contact Elena Kerr.



PUNCTUALITY AND THE DIVINE SERVICES

"Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit." These words mark the beginning of the Divine Liturgy and invite us to enter into the Kingdom of God as we celebrate the Divine Mysteries. Please make an effort to be present at the beginning of the Liturgy so that you may have time for quiet prayer before the Liturgy begins and are present for the entire celebration of the Liturgy. People very rarely arrive late for business meetings, for movies, for dinner parties, etc. Prompt arrival for the Liturgy even more important, for when we come to Church our "appointment" is with none other than the Lord Himself

FALL READING

If you're looking for reading material as you sit and enjoy the cooler evenings, don't forget to visit our parish library. We have about 300 titles in various topics relating to the Orthodox Christian life.

COFFEE HOUR

We have had good participation from our congregation in volunteering to host the coffee hour on Sundays. We are still looking for volunteers to host coffee hour. Whoever wants to help, please contact Tania Booriakin either in church or by phone (480.585.9560).

Unable to host Coffee Hour? Why not consider making a cash donation to cover supplies, donating staples for coffee hour, or help clean up! Let's all pitch in and help!

September 2011

Sun	Mon	Tue	Wed	Thu	Fri	Sat	
 <p>Youth Pool Party Sunday, September 18, 2011 12:00pm-4:00pm Hosted by the Enoch Family 255 W Calle Monte Vista Dr, Tempe, AZ</p>				<p>1 Church New Year Chernigov-Gethsemane Icon</p>	<p>2 Kaluga Icon</p>	<p>3 5:00pm Vespers</p>	
<p>4 Icon "The Unburnt Bush" 8:30am Hours 9:00am Divine Liturgy</p>	<p>5 Arapetskaya and Kiev-Bratsk Icons LABOR DAY</p>	<p>6</p>	<p>7 Forefeast Nativity Theotokos 6:00pm Vespers</p>	<p>8 Kursk-Root, Pochaev & Kolmsk Icons Nativity of the Most Holy Theotokos 9:00am Divine Liturgy</p>	<p>9 Afterfeast Nativity Theotokos</p>	<p>10 Saturday Before Elevation 5:00pm Vespers</p>	
<p>11 Sunday Before Elevation 8:30am Hours 9:00am Divine Liturgy MBAS Meeting</p>	<p>12 Leavetaking Nativity Theotokos</p>	<p>13 6:00pm Vespers 7:00pm Council Meeting</p>	<p>14 Exaltation of the Holy Cross 9:00am Divine Liturgy</p>	<p>15 16 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.</p> 		<p>17 Icon "The Healer" 5:00pm Vespers</p>	
<p>18 Sunday After Elevation 8:30am Hours 9:00am Divine Liturgy Church School Blessing Youth Pool Party</p>	<p>19</p>	<p>20 Mark your calendars . . . Blessing of Church School Students and Teachers Sunday, September 18, 2011</p>		<p>21 Leavetaking Elevation</p>	<p>22</p>	<p>23 Conception of St. John the Baptist</p>	<p>24 Holy New Martyrs of Alaska 5:00pm Vespers</p>
<p>25 Repose Venerable Sergius of Radonezh 8:30am Hours 9:00am Divine Liturgy Church School</p>	<p>26 Repose of St. John the Theologian</p>	<p>27</p>	<p>28</p>	<p>29</p>	<p>30</p>	<p>1 Protection of the Most-Holy Theotokos 5:00pm Vespers</p>	
<p>2 8:30am Hours 9:00am Divine Liturgy Church School</p>	<p>3</p>	<p>4</p>	<p>5</p>	<p>6 St. Innocent, Metr. Of Moscow</p>	<p>7 Icon "Our Lady of Tenderness" at Pechersk</p>	<p>8 5:00pm Vespers</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>						<p>5:00pm Vespers</p>	