

# SS Peter & Paul Orthodox Church

Volume 12, Issue 7

July 2012

## June Council Highlights

- ✘ May's Operating Income was \$12,627 and Operating Expenses were \$13,808, resulting in a deficit of \$1,181 for the month.
- ✘ Final payment of \$6,068 made on the new Parking Lot Addition. As of 6/12/12 a balance of \$7,706 remains to be paid back to the church operating fund,
- ✘ Annual preventative maintenance/repairs for 13 AC units completed for cost of \$3,024.
- ✘ Semi-Annual Meeting scheduled for July 22, 2012 following



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# From Nothing to Everything in a Moment

**On July 12 the Church remembers the woman, called Veronica (or Beatrice) whose story is told in Matthew 9: 20-22. She has been suffering from a flow of blood for twelve years.**

It would be hard to imagine a person whose life held less promise. This woman's condition, which she had endured for such a long time, cut her off from society in many ways. She was considered to be unclean, and could not take part in the traditional social or religious events. She was not even supposed to be intimate with her husband, or to touch anyone. In Luke's Gospel we are given a further detail that Matthew's account does not contain: this woman had spent all her money going to doctors and taking their recommended medicines or undergoing their suggested procedures, hoping to find a cure. She had not simply accepted her terrible affliction, but had tried with everything she had to do something about it. The failure to find a cure, for all those years, must have added to her heavy emotional burden. Desperation, sadness, poverty and loneliness were things this outcast woman lived with every day. She was a person

about as close to having nothing as it is possible to be. Matthew's Gospel tells us that her encounter with Jesus Christ took place when He was on His way to do a great work: a leader in the synagogue, whose daughter had just died, was asking Him to "lay Your hand on her, and she will live." This leader had something in common with the lowly Veronica; they shared faith in Jesus Christ. Matthew quotes her as saying something similar to what the leader had said about his daughter. Veronica says, "If I only touch His garment, I shall be made well." So she breaks the rules about uncleanness and does touch the fringe on His garment. Jesus' response is immediate and unhesitant: "Take heart, daughter, your faith has made you well." With these words He gives her not only healing, but hope for the rest of her life. She is not only cured, but she can take heart, or look forward with hope and confidence to the coming years of her life.

In one of the readings for this day, Saint Paul tells us what happened to the woman when she reached out in faith to Christ, and what happens to all those who put their faith in Him. Everything, Paul writes in I Corinthians 3: 22-23, becomes theirs: "For all things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future, all are yours; and you are Christ's, and Christ is God's." By her act of faith in that one moment, the woman who had nothing was given everything. She simply had to step up and receive what is promised to all people. We can make it the aim of our lives to do the same.

### Troparion - Tone 8

The image of God was truly preserved in you, O Mother, For you took up the Cross and followed Christ. By so doing, you taught us to disregard the flesh, for it passes away, But to care instead for the soul, since it is immortal. Therefore your spirit, O Holy Mother Veronica, rejoices with the Angels!

*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,

Each year on July 20, the Orthodox Church commemorates the Holy and Glorious Prophet Elijah. The Holy Prophet Elijah is one of the greatest of the prophets and the first dedicated to virginity in the Old Testament. He was born in Tishba of Gilead into the Levite tribe 900 years before the Incarnation of the Word of God. It is our custom at Saints Peter and Paul Church to bless our vehicles on the Sunday nearest to the feast (this year Sunday, July 22) in commemoration

of Elijah's own vehicle, the fiery chariot, in which he was taken up into the heavens.

We read about another of Elijah's encounters with the Lord, a significantly less dramatic encounter than his fiery journey into heaven, in 1 Kings 19:11-13: "The LORD said, 'Go out and stand on the mountain in the presence of the LORD, for the



LORD is about to pass by.' Then a great and powerful wind tore the mountains apart and shattered the rocks before the LORD, but the LORD was not in the wind. After the wind there was an earthquake, but the LORD was not in the earthquake. After the earthquake came a fire, but the LORD was not in the fire. And after the fire came a gentle whisper. When Elijah heard it, he pulled his cloak over his face and went out and stood at the mouth of the cave."

Down through history God has spoken to his people in many ways — through thunder, burning bushes, angelic messengers, prophets like Moses, and all types of wondrous miracles. Incredible as they all are, it's almost more amazing that the Lord God Almighty also reduces his power to fit in a whisper, as he did with Elijah.

The summer, with its slower pace, hopefully gives us more time to read, relax,

reflect, enjoy family time, and pray. As part of our prayer we listen to the voice of the Lord speaking to us. You may hear this "gentle whisper" while you're reading or praying or worshipping. It may come when you're driving or meditating or hiking. A question, a request, a challenge may tug at your heart. In those moments, listen for God's voice, and when he whispers to your soul, don't close your mind to the call. As the Psalmist says, "If today you hear His voice, harden not your hearts" (Psalm 95). Be open to the ways in which the Lord speaks to you. Hear His voice. Follow His words.

May the summer months provide all of us with the opportunity to listen to the Lord speaking to us, leading and guiding us, inspiring us, comforting and challenging us, and assuring us of His presence among us.

With love in the Lord,

*Father David*

## Youth News

WORD SCRAMBLE: WOMEN IN THE BIBLE

See if you can unscramble the names below to discover some of the women in the Bible. Answers on page 7.

- |                    |                   |
|--------------------|-------------------|
| 1. hurt _____      | 11. bhorade _____ |
| 2. arash _____     | 12. nnhhaa _____  |
| 3. sahbehtab _____ | 13. ibglaia _____ |
| 4. ahgra _____     | 14. hale _____    |
| 5. ymra _____      | 15. lhcear _____  |
| 6. reshte _____    | 16. bihtaat _____ |
| 7. bhara _____     | 17. mmiira _____  |
| 8. olmaes _____    | 18. oamin _____   |
| 9. artmah _____    | 19. rocsad _____  |
| 10. ndhia _____    | 20. nnssau _____  |



# The Land of the Free

Fr. Lawrence Farley

From my happy home north of the forty-ninth parallel, I look southwards with appreciation for the American vision of freedom. The American national anthem says it well: its star-spangled flag waves over the land of the free and the home of the brave. Anyone that has laboured under political tyranny, whether in Soviet Russia, Nazi Germany, or other regimes that took draconian steps to curtail the freedom of its citizens, can easily appreciate the American vision as well.

Certainly all the disciples of Jesus Christ can appreciate and love freedom. In a sense, the Gospel is all about freedom—so much so that certain books about the life of St. Paul highlight this aspect of the Gospel. Books bearing the title, “Paul, Apostle of Liberty” (by Richard Longenecker), or “Paul, Apostle of the Heart Set Free” (by F.F. Bruce) testify to this centrality of freedom in the life of the Christian. St. Paul himself writes that this freedom is both the goal of the Christian life, and also the proof that the Spirit is at work. In Galatians 5:1 he says, “For freedom Christ has set us free”, and in 2 Cor. 3:17 he affirms, “Where the Spirit of the Lord is, there is freedom”. Any preacher of this Gospel will cry out, “Let freedom ring!” The Church might even be described as “the land of the free”.

Freedom, however, is not simply a political reality. It is a spiritual one as well. Moreover, the spiritual aspect of freedom transcends and transforms the political aspect. Take, for example, St. Paul’s teaching about slavery in 1 Cor 7:20-22. In this passage St. Paul urges his readers not to worry about the state they found themselves in when they were baptized—including the state of slavery. None of these external things mattered ultimately. If they were circumcised, that didn’t matter. If they were uncircumcised, that also didn’t matter. And if they were slaves (as many of them were), that didn’t matter either. Slavery, for St. Paul, was primarily a matter of the heart, a spiritual condition, and whether or not one was externally a

slave was largely irrelevant to one’s spiritual progress and inner life. If one was externally a slave, one was still a freedman of the Lord. If one was externally free, one was still the slave of Christ. Concepts of external slavery or freedom thus had been radically relativized. What really and eternally mattered was whether or not was one a Christian—whether or not there was freedom in the inner heart. The outer condition would one day pass away. Only the internal condition would abide eternally.

This was not simply the approach of St. Paul. The apostle here simply echoed the teaching of his Lord. In John 8:31f, we read that Christ spoke to those who outwardly had become His disciples and who had given Him a hearing, and He told them that the truth would set them free. They took this very badly (perhaps because they were smarting under the Roman yoke, and yearned for liberty from such external slavery and tyranny), and they said, “We are descendants of Abraham, and have never been in slavery to any one.” Christ responded that they were indeed slaves even so. He said, “Every one who commits sin is a slave to sin. The slave does not continue in the house for ever; the son continues for ever. So if the Son sets you free, you will be free indeed.”

Here we learn that true freedom depends ultimately not upon the political reality in which one finds oneself, but rather upon the state of one’s heart. Rome, or Nazi Germany, or Soviet Russia might oppress and enslave the body. If Christ has liberated us from the power of sin, we remain free nonetheless. The opposite is also true: if Christ has not liberated us from sin, then we remain slaves, whether or not we enjoy political freedom. True freedom therefore depends not upon one’s external condition, but upon the inner condition of the heart.

This truth presents a challenge to America, Canada, and to the political west, for it poses the question, “Are we truly free?” Enjoying unencumbered and free elections, enjoying the liberty to protest the decisions of one’s government, and

enjoying the freedom of the Press to write according to conscience and desire, these are all good things. But they do not constitute the essence of freedom. True freedom is not political, but spiritual, and it consists first and foremost in freedom from the chains of sin. In many ways, we in the west are not free from these chains.

Consider the spiritual state of the west as a whole: we are the most affluent of nations, consuming far more per capita of the world’s resources than anyone else, and suggestions that we curb our rate of consumption often produce indignation—a clear sign that we are slaves to our appetites. The west consumes most of the pornography produced—a multi-million dollar industry. At home we slaughter our unborn at a horrific rate, and jealously guard this practice as if it were a human right. Drug addiction and the crime associated with it flourish and grow unchecked. Our streets are violent places, and this violence continues to escalate. Even our schools suffer violence, and children go there carrying weapons. The west might be the home of the brave, but as a culture we still wear the chains of sin, and chains are no less real for being invisible. As a culture we have departed from God, and have found that this departure does not produce inner liberation but slavery.

This is hardly surprising, for only Jesus can give real freedom. Only Jesus can free us from bondage and guilt and the power of sin. Only Jesus can break the chains of addiction and selfishness. If those in America and the west remain bound by these fetters, they do not live in the land of free. True liberty only comes with the righteousness and the spiritual power bestowed by Christ. He alone makes us dwell in the land of the free. Let freedom ring. Let all people everywhere run to Christ our liberator. He alone can strike off our chains, and bestow the glorious liberty of the children of God.

Reprinted from the Orthodox Church in America web site, *Reflections in Christ*, June 26, 2012, <http://oca.org/reflections/fr.-lawrence-farley/the-land-of-the-free>✠

# Burnout and the Workplace: The Quest for Balance

Fr. Christopher Rowe  
Everyday something new reaches our desk. Email is demanding attention and, of course, we all have a boss who demands more than anyone can possibly achieve. Goals are unrealistic and after a lot of overtime, burnout starts to overcome us. What in the world is burnout? Or more to the point, what are the symptoms, physically and spiritually?

Burnout has been defined as a general wearing out or alienation from the pressures of work. It could also be defined as what happens after one works too hard, too long with too little down time. I went to Wikipedia to do a little research on the topic of burnout. And I found a number of things there that started my thoughts process. What are the components of burnout? I think most people know when they are tired and ineffective – I am not so sure most people really know what to do fix it though. Mostly because it is really hard to heal yourself!

According to Wiki, here are some contributors and indicators of burnout:

- The Compulsion to Prove Oneself – Often found at the beginning is excessive ambition.
- Working Harder – Because they have to prove themselves to others or try to fit in
- Neglecting Needs – Since they have devoted everything to work, they now have no time and energy for anything else. Friends and family, eating, and sleeping start to become seen as unnecessary or unimportant, as they reduce the time and energy that can be spent on work.
- Revision of Values – The work consumes all energy they have left, leaving no energy and time for friends and hobbies. Their new value system is their job and they start to be emotionally blunt.
- Depersonalization – it's possible that they no longer see themselves as valuable.

Does any of this sound familiar? These are fairly extreme and most of us will not get to these stages of psychological distress. However, some of these things affect us all at some level when we become insensitive to our own needs. When we become unaware of the Lord's presence in our life. We suffer when we lose our balance!

*Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.” Matthew 11:28-30*

*“Probably the best advice is don't worry!*

*Live your life. Love the Lord. Work as hard toward building a relationship with Him as you do anything else in your life. The rewards of that kind of balance are beyond value.”*

The problems we face in the working world are many and they can easily overwhelm. We want so much to do a good job, to help others, to advance to the next job, or whatever. But we forget about balance. Unless your batteries are recharged, you won't be able to do anything. The quickest way to recharge those batteries is through caring for your spiritual self through prayer. Probably one of the most common confession themes deals with prayer – or the lack of it. We are all beset by a lack of time. But it isn't so much about time, it is really about a lack of planning. We have time to pray. We just don't do it with any kind of discipline. But to remain balanced spiritually and emotionally, we need to feed our soul. Prayer! Find the time! Set up a routine. Many people wake up early to exercise. They say that they feel more alive and ready to take on the day after a workout. Prayer does exactly the same thing for your spirit. Take a moment or two and reach out through prayer to the saints; to

our Lord and acquire the peace of the Holy Spirit. Burnout avoidance is really all about balance.

Then you get to work... OK, now the real challenge starts. How do you maintain the peace that you had just before you walked into work? Again, the bottom line is balance. Always remember that you are generally not in it alone. Rely on others to get you through the tough times. Reach out to your priest when the going gets tough. When you are convinced that you are indispensable – that is about the time the organization figures out that you are dispensable! That sounds harsh, but we know not to 'put your trust in Princes, nor in a son of man'. The advice is 'it's only a job.' Take that seriously. When you maintain balance and perspective you protect yourself from the stresses of the world. Good advice for a lot of different occasions. Don't invest yourself so much in the ways of the world. *“What profit has a man from all his labor in which he toils under the sun? One generation passes away, and another generation comes; but the earth abides forever.* Ecclesiastes 1:3,4. Balance!

So much to worry about. So many things can go wrong. It's hard to know where to turn sometimes. Probably the best advice is don't worry! Live your life. Love the Lord. Work as hard toward building a relationship with Him as you do anything else in your life. The rewards of that kind of balance are beyond value. And lastly, I'll put in a word for that 'old fashioned' spiritual healing tool – confession. Go to confession. Unburden your spirit from all the weight of sin. OK, you missed the mark, now go confess it and let the Lord take it from you. Let Him give you rest and refreshment. And above all keep balanced.

Reprinted from Wonder, a publication of the Department of Youth, Young Adult, and Campus Ministries of the Orthodox Church in America, <http://ocawonder.com/2012/06/19/burnout-and-the-workplace-the-quest-for-balance/>✕

# Saint 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 tent-makers, 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.

Paul refers to two women who may have been sisters, Tryphosa and Tryphaena, as "workers in the Lord." Though we don't know what they did, the term he applies to them is one of praise and special recognition. Another woman, Persis, is described with even stronger words as having "worked hard in the Lord." Paul obviously must have considered Persis to be a close companion, but he takes care to be

courteous in the way he speaks about her. He refers to some of the men he is greeting as "my beloved" but he calls Persis "the beloved" so as not to suggest an inappropriately intimate relationship.

These verses give us few details about the women, and some are mentioned but unnamed. But they were precious to Paul, as he knew they were to the Lord they all served.

*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>.*

## 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!



## From the Fathers . . .

*'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.'*

# Three Kinds of Dedication

**On July 27 we remember Saint Anthusa, who lived in the eighth century. She is called the Abbess of Mantinea, the place where she led a monastery of 90 nuns. It is located in Paphlygonia, a province in what is now Turkey.**

To understand how dedicated Anthusa was to the true faith, it's necessary to know about another person who was her contemporary, and who was dedicated to something quite different. That person is the Byzantine Emperor Constantine V, who ruled from 741 to 775. He was the son of Leo III, who had taken a public stand against the veneration of icons in the year 726.

Like his father, Constantine was dedicated to battles and military victories. He had to establish his rule by fighting his brother-in-law, and once he had done that he turned to securing the borders of the empire. He fought, and then established a truce with, the Moslem Arabs on the eastern border. On the northern border were the Bulgars, who fought against him in



battle after battle. He often won these battles, but the Bulgars would be his strong adversaries for the rest of his life.

Perhaps Constantine also inherited from his father his fierce opposition to the veneration of icons. Though a baptized Christian, he saw no value in the relics of saints, and writings from the time claim that he actually hunted for them so that he could collect them and order them to be thrown into the sea. As for icons, he argued that God cannot be depicted as a human being (ignoring the fact that God has shown Himself as a human being in the Person of Jesus Christ). He hated monastics partly because they were the strongest defenders of icon veneration, and persecuted them without mercy.

As the emperor carried out public terror and wrote treatises about his opposition to icons, Saint Anthusa privately lived the life she always had, dedicated to prayer and to venerating icons in her secluded retreat in the mountains. Despite the dan-

ger, 90 other women joined her. She became their abbess and they were willing to face any persecution with her. Their dedication could not be shaken even by the fact that their government would willingly imprison, torture and perhaps kill them for it. In fact, Anthusa was arrested and tortured because she would not renounce icon veneration. But she was finally released and allowed to return home, where she died in peaceful old age.

Today we read I Corinthians 7: 12-24, in which Saint Paul praises another kind of dedication: that of a believing wife or husband to an unbelieving spouse. Paul says that the unbelieving spouse is "consecrated" through the believing one. Through dedication to the faith, and to the spouse, the believer may bring about the other's salvation.

There are many things to which people can dedicate themselves. Saint Anthusa reminds us that the best ones may bring suffering in this world, but glory in the next.

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

## Around SS Peter & Paul

### JULY BIRTHDAYS & ANNIVERSARIES

Jan Morin  
July 5

Barbara Harp  
July 14

John Yavornitzky  
July 16

Wesley Holmes  
July 20

Nadya Moriarty  
July 22

Nicholas Enoch Sr.  
July 23

Bill and Rose Koval  
July 27

Cassandra & Michael Wagner  
July 31

**Mnogaya Leta!  
Many Years!**

### CONGRATULATIONS

July 1<sup>st</sup> marks

Father David's

Sixth anniversary at

SS Peter and Paul!

Mnogaya Leta!

Many Years!

*"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:

Nicholas Enoch

Dan Perotto

Mary Maul

Ann Garza

Nancy Tarasevich

Bill and Rose Koval

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

# Bits and Pieces

## 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 22., 2012. Please plan to be there for this meeting as we look at the income, expenses, and budget year-to-date.

## 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 22. 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).



## 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. We invite you to visit our website at [www.sspeterpaulaz.org](http://www.sspeterpaulaz.org) or scan this QR code with your smart phone:



## SS PETER & PAUL LUNCHEON

The SS Peter & Paul feast day celebration took place on Friday, 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 from the Phoenix metropolitan area and guests. There were approximately 65 people in attendance and was very successful.

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

*Marty Gala*

## ORTHODOX WEB SITES TO CHECK OUT

If you enjoyed reading Fr. Lawrence Farley reflection on page 3 of this month's newsletter, here are some other resources you might be interested in. Fr. Lawrence has a podcast each weekday on Ancient Faith Radio called *Coffee Cup Commentaries*, and writes monthly for *Sounding*, the blog of Orthodox Christian Network. Father lives in Surrey, BC with his wife Donna; he and Matushka Donna have two grown daughters and two grandchildren. He regularly updates his blog, "*Straight From the Heart*."

If you want to check them out, here are the URLs. For those of you who have an iPhone or Android phone with a QR reader app (such as Inigma), I've also included QR codes to take you to the sites:

**Ancient Faith Radio/Coffee Cup Podcasts**  
<http://ancientfaith.com/podcasts/coffeecup>



**The Sounding Orthodox Blog**  
<http://blog.myocn.com/>



**Straight from the Heart (blog)**  
<http://frlawrencefarley.blogspot.com>



## 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.

## ORTHODOX WEBSITES

Do you have a favorite Orthodox web site or blog you'd like to share? If so, please e-mail them to me at [Stephanie\\_Homyak@yahoo.com](mailto:Stephanie_Homyak@yahoo.com), and we'll include it in future newsletters.

## 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, when church attendance decreases because of vacations, that our parish expenses 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.

## WORD SCRAMBLE ANSWERS

Answers: 1. Ruth; 2. Sarah; 3. Bathsheba; 4. Hagar; 5. Mary; 6. Esther; 7. Rahab; 8. Salome; 9. Martha; 10. Dinah; 11. Deborah; 12. Hannah; 13. Abigail; 14. Leah; 15. Rachel; 16. Tabitha; 17. Miriam; 18. Naomi; 19. Dorcas; and 20. Susanna.



## 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.

# July 2012

Sun	Mon	Tue	Wed	Thu	Fri	Sat	
<b>1</b> 8:30am Hours 9:00am Divine Liturgy	<b>2</b>  <b>St. Elijah—Blessing of Cars</b> Vehicles will be blessed immediately following Divine Liturgy on Sunday, July 22, 2012	<b>3</b> Milk-Giver Icon at Mt. Athos	<b>4</b> Galatian Icon	<b>5</b> Ven. Athanasius of Mt, Athos Relics Ven. Sergius of Radonezh	<b>6</b>	<b>7</b> Blachernae Icon  5:00pm Vespers	
<b>8</b> Kazan, Sitka-Kazan Icons and others  8:30am Hours 9:00am Divine Liturgy	<b>9</b> Kolochskaya Icon	<b>10</b> Konevskaya Icon  6:00pm Council Mtg	<b>11</b>	<b>There will be no council meeting in August.</b>		<b>12</b>	<b>13</b> "Axion Estin" Icon  5:00pm Vespers
<b>15</b> Great Prince Vladimir, Equal-to-the-Apostles  8:30am Hours 9:00am Divine Liturgy	<b>Mark your calendars . . .</b> <b>SS Peter &amp; Paul Semi-Annual Meeting</b> <b>Sunday, July 22, 2012</b>			<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b> Relics Ven. Seraphim of Sarov  5:00pm Vespers
<b>22</b> 8:30am Hours 9:00am Divine Liturgy  <b>Blessing of Cars</b> <b>SS Peter &amp; Paul Semi-Annual Mtg</b>	<b>23</b> Pochaev & Joy of All Who Sorrow Icons	<b>24</b> Martyrs Boris & Gleb, Passionbearers	<b>25</b>	<b>26</b> St. Jacob, Enlightener of the People of Alaska	<b>27</b> Greatmartyr & Healer Panteleimon	<b>28</b> Hodigitria of Smolensk Icon  5:00pm Vespers	
<b>29</b> 8:30am Hours 9:00am Divine Liturgy	<b>30</b>	<b>31</b> Forefeast Procession of the Lifegiving Cross	<b>1</b> Procession of the Lifegiving Cross Beginning of Dormition Fast	<b>2</b>	<b>3</b>	<b>4</b>  5:00pm Vespers	
<b>5</b> Forefeast Transfiguration  8:30am Hours 9:00am Divine Liturgy  6:00pm Vespers	<b>6</b> Transfiguration 9:00 Divine Liturgy Blessing of Fruit	<b>7</b> Valaam Icon	<b>8</b> Tolga Icon	<b>9</b> Ven. Herman of Alaska	<b>10</b>	<b>11</b>  5:00pm Vespers	
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