

SS Peter & Paul Orthodox Church

Volume 12, Issue 9

September 2012

August Council Highlights

- ✘ There was no council meeting in August.
- ✘ As of July 31, 2012 the July Operating Income was \$12,290 and July Operating Expenses were \$17,296, resulting in a deficit of **\$5,006** for the month of July.
- ✘ Church School Prayer Service will be held Sunday, September 16.
- ✘ New Parking Lot balance is \$2,285.73 as of August 31, 2012.
- ✘ Semi-Annual Meeting on July 22, 2012 did not have a quorum present and official business could not be conducted. An informational meeting took place.



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Human Anguish and Divine Compassion

On September 9th we remember three saints of the Church who experienced great anguish in their lives, for different reasons. But the three also received the compassion, and comfort, that God gives.

Joachim and Anna were, of course, the parents of Mary the Mother of God. Joachim was descended from King David, and Anna was the daughter of a priest. They were devout, and offered much of their income to the Temple and for the relief of the poor. But before their child's birth, which happened late in their lives, they lived through long, lonely years of being without any children.

This was not only a source of sorrow, but also of humiliation and rejection. One time when they had traveled to Jerusalem to offer sacrifice in the Temple, the high priest said haughtily to Joachim, "You are unworthy to offer sacrifice with your childless hands." Others pushed Joachim aside, and he and Anna were forced to leave the Temple and make the journey home in deep sadness. So



God's compassion, answering their fervent prayers with the birth of Mary, was especially sweet to this couple.

On this day we also remember the Blessed Nicetas, called "Man of God" and also "the Hidden." This latter name refers to his spiritual efforts, which were extraordinary but unseen and unknown by those around him. Even though he lived in the busy city of Constantinople and was surrounded by people all day, he found time for intense prayer and secret good works that brought him very close to God.

Among the blessings he received during his holy life, Nicetas was once able to ease another man's anguish and call down God's compassion on him. This other man, a deacon named Sozon, had quarreled with a priest. They never resolved their argument, and the priest died. Sozon was grief-stricken at having let the rift continue until it was too late.

Sozon's guilty conscience led him, eventually, to Nicetas, who was able to call the priest back from the dead so that he

and Sozon could be reconciled. The miracle took place at night, in the church of the Blachernae Mother of God in Constantinople. After Sozon and the priest embraced each other, Nicetas disappeared from his sight; once again he became "Nicetas the Hidden." For the rest of his life, Sozon was free of the anguish of an unresolved quarrel.

In 2 Corinthians 1:21-2:4, a reading for this day, Saint Paul also speaks about being in anguish. He had already had one painful visit to the Corinthian church, and was reluctant to make another, so he had instead written a rather harsh letter: "For I wrote you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you."

Paul, too, was grateful for God's compassion which eased his anguish. He writes in 7:4, "[Even] with all our affliction, I am overjoyed."

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,

HAPPY NEW YEAR!

(Yes, you read it right. Happy New Year!)

The first day of the month of September marks the beginning of a new year—the liturgical year of the Orthodox Church—the start of a new year during which we will once again be given the opportunity to remember, reflect upon, and celebrate the great mysteries of our salvation, those moments in the history of the world into

which the Lord entered in order to restore and renew all creation. Beginning on September 1st and continuing throughout the following twelve months, the Orthodox Church, through the ebb and flow of its feasting and fasting, will once again lead us through the celebration of these salvific moments and through these celebrations bring us to a deeper understanding of what we celebrate and, more importantly, the meaning of all that Christ accomplished for us through His saving mission.

Although at one time in our history, September 1st also marked the beginning of

the civil calendar and was well noted, just as January 1 is presently, the beginning of the Church's liturgical year often passes by unnoticed or unremarked. Therefore, I think it is important for us to pause for a

minute and reflect upon the significance of the liturgical year and its meaning for us as a parish community and as individual Orthodox Christians.

The year ahead includes both feasts on the Fixed Cycle, the feasts that are commemorated every year on the same calendar date, and the Paschal Cycle (or Moveable Cycle), that is determined by the date of Pascha.

Certainly the most important feast day of the liturgical year "by far" is the Feast of Pascha—the Feast of Feasts. Pascha is then followed by the Twelve Great Feasts, which commemorate various significant events in the lives of Jesus Christ, beginning with the moment of His Incarnation, as well as moments from the life of the Theotokos. It's important to remember and realize that as we celebrate these moments in the life of the Lord, of His Mother, of the Apostles, Prophets, and Saints, we're really celebrating important

moments in our own lives, for our lives have been touched and transformed by all of the moments which are important in God's Plan for the salvation of the human race.

Throughout the course of the liturgical year we gather in prayer and celebrate the Church's divine services. Especially notable are the Great Feasts and the services of Great Lent. I invite you, at the beginning of this Year of Grace, to commit yourself to fuller participation in the Church's worship. Watch for announcements about special services. Learn the meaning of the Feasts. Observe the Fasts with greater attention. Participate more fully in the life of our parish community. I am confident that in doing so, your personal walk with the Lord will reap even greater rewards.

As we enter this new year of salvation, let's pray for a deeper understand of what it is we celebrate throughout the year—nothing less than our own salvation. And let's pray for one another, that the members of our parish community may continue to grow in its love of the Lord and in love for one another.

With love in the Lord,

Father David



Youth News

Mark Your Calendars . . .



The Church School students will be hosting a brunch on Sunday, September 30, 2012

Proceeds will benefit the Child Crisis Center.

We ask your support for this worthwhile cause.

The **Child Crisis Center** is committed to preventing child abuse and neglect. We accomplish this by supporting and strengthening families through education and intervention, by providing a safe environment for children to heal, and by recruiting, training and supporting foster and adoptive families.

A child in Arizona is abused or neglected every hour. Over 7,500 children in Arizona last year had to leave home due to reports of child abuse (Arizona Department of Economic Security Child Welfare Report). Approximately 30% of all of these reports were of physical abuse; the rest were emotional abuse, neglect, and sexual abuse. Child Abuse & Neglect cost the United States \$124 Billion. Arizona ranks fifth nationally in the rate of children with substantiated reports of abuse and neglect, almost twice the national average (*Child Welfare League of America*).

Sermon on the Nativity of the Theotokos

Protopresbyter Alexander Schmemmann

The Church's veneration of Mary has always been rooted in her obedience to God, her willing choice to accept a humanly impossible calling. The Orthodox Church has always emphasized Mary's connection to humanity and delighted in her as the best, purest, most sublime fruition of human history and of man's quest for God, for ultimate meaning, for ultimate content of human life.



If in Western Christianity veneration of Mary was centered upon her perpetual virginity, the heart of Orthodox Christian East's devotion, contemplation, and joyful delight has always been her Motherhood, her flesh and blood connection to Jesus Christ. The East rejoices that the human role in the divine plan is pivotal. The Son of God comes to earth, appears in order to redeem the world, He becomes human to incorporate man into His divine vocation, but humanity takes part in this. If it is understood that Christ's "co-nature" with us is as a human being and not some phantom or bodiless apparition, that He is one of us and forever united to us through His and forever united to us through His humanity, then devotion to Mary also becomes understandable, for she is the one who have Him His human nature, His flesh and blood. She is the one through whom Christ can always call Himself "The Son of Man."

Son of God, Son of Man...God descending and becoming man so that man could become divine, could become partaker of the divine nature (2 Peter 1:4), or as the teachers of Church expressed it, "deified." Precisely here, in this extraor-

inary revelation of man's authentic nature and calling, is the source that gratitude and tenderness which cherishes Mary as our link to Christ and, in Him, to God. And nowhere is this reflected more clearly that in the Nativity of the Mother of God.

Nothing about this event is mentioned anywhere in the Holy Scriptures. But why should there be? Is there anything remarkable, anything especially unique about the normal birth of a child, a birth like any other? The Church began to commemorate the event with a special feast...because, on the contrary, the very fact that it is routine discloses something fresh and radiant about everything we call routine and ordinary, it gives new depth to the unremarkable details of human life...And with each birth the world is itself in some sense created anew and given as a gift to this new human being to be his life, his path, his creation.

This feast therefore is first a general celebration of Man's birth, and we no longer remember the anguish, as the Gospel says, "for joy that a human being is born into the world" (Jn. 16:21). Secondly, we now know whose particular birth, whose coming we celebrate: Mary's. We know the uniqueness, the beauty, the grace of precisely this child, her destiny, her meaning for us and for the whole world. And thirdly, we celebrate all who prepared the way for Mary, who contributed to her inheritance of grace and beauty...And therefore the Feast of her Nativity is also a celebration of human history, a celebration of faith in man, a celebration of man.

Sadly, the inheritance of evil is far more visible and better known. There is so much evil around us that this faith in man, in his freedom, in the possibility of handing down a radiant inheritance of goodness has almost evaporated and been replaced by cynicism and suspicion. This hostile cynicism and discouraging suspicion are precisely what seduce us to distance ourselves from the Church when it celebrates with such joy and faith this birth of a little girl in whom are concentrated all the goodness, spiritual beauty, harmony and perfection that are elements of genuine human nature. Thus, in celebrating Mary's birth we find ourselves already on the road to Bethlehem, moving toward to the joyful mystery of Mary as the Mother to God.

Reprinted from the Orthodox Church in America web site, **Feasts and Saints**, <http://oca.org/fs/sermons/sermon-on-the-nativity-of-the-theotokos>

MEMORY ETERNAL

We extend our heartfelt sympathy and prayerful support to Nancy Tarasevich and her family on the falling-asleep of her beloved mother, Julia (101 years of age). The Funeral Service will take place in Syracuse, New York, on Tuesday, with interment later that day at Saint Tikhon's Monastery Cemetery, South Canaan, PA.

We also express our sympathy and the assurance of our prayers to Ann Garza on the departure of her niece, Beverly, who also fell asleep this week at the age of 44.

May the Lord grant rest with the saints to His newly-departed servants, Julia and Beverly, and may their memory be eternal! May He also grant His comfort and peace to those who mourn their loss.

MEMORY ETERNAL!

St. Tabitha and the Silence of the Synaxarion

Fr. Lawrence Farley

The good people of the “Come Receive the Light” radio program wanted to interview me about St. Tabitha (whose resurrection by St. Peter is described in Acts 9:36f), so I found myself going to the Synaxarion to see what other information or traditions about St. Tabitha I could glean there. The Synaxarion, a collection of stories about all the saints of the church calendar, is usually a rich repository of lore, legend and history. Some sifting is required admittedly, but it never disappoints. Under the entries for October 25 (her feast day), guess what I found for St. Tabitha?

Nothing. Nada. Zip. Or more precisely (in the more elegant prose of the Synaxarion), “Memory of St. Tabitha, who was restored to life by the Apostle Peter at Joppa (Acts 9:39-40), and afterwards died in peace.” Like I said, zip.

To fully appreciate this lack of information (all the entry really gave was the Scripture reference), one needs to realize how fulsome the Synaxarion usually is with pretty much every saint, including ones few people have ever heard of. Ever heard of the “Venerable Father Fintan of Taghmon”? Me neither. He was the son of an Irish bard in the seventh century. He gets over a page. How about “our Holy Fathers Theophilus and his Disciple James, Founders of the Skete of the Mother of God at Omutch”? Heard of them? Didn’t think so. They were in northern Russia in the early fourteenth century. Even they get a paragraph. But St. Tabitha gets simply the acknowledgement that her story can be found in Acts 9. What does this mean?

The more I thought about it, the more I thought it meant good news. For the silence of the Synaxarion means that St. Tabitha didn’t do anything in particular. Before Peter came to her hometown, she simply lived a life of devotion to Jesus in

her parish, saying her prayers, going to church, working hard at acts of charity as a part of her church community. When she died, St. Peter restored her to life, and then she kept on as before. She never did anything extraordinary, never did anything worthy of mention in the pages of Church newspapers. She didn’t rise to restored life and then found a monastery, or suffer martyrdom, or travel to distant lands bringing the Gospel, or witness to kings and become “St. Tabitha, Illuminator of Wherever”. She continued living a life of faith in her parish, and then she finally died. And—here’s the point—that was enough. She is still a saint, and still finds a place in the church calendar and the pages of the Synaxarion.

That’s good news, because it means you don’t need to be an A-list player to make it with God. You don’t need to be a monk or a martyr or a missionary. Simply being a faithful parishioner who quietly serves Christ and His Church is enough. The Scripture tells us to “strive for the holiness without which no one will see the Lord” (Heb. 12:14). When I think of the holiness of St. Seraphim of Sarov, praying for a thousand days on a rock and glowing with uncreated light, I could get a little nervous, since there’s no way I could ever pray for that long on a rock. But when I think of St. Tabitha, her holiness and life console me. It tells me that there is room for a saint whose sanctity consists simply of a life of faithful service in the parish. That means there might be room in the Kingdom for me too.

Reprinted from the Orthodox Church in America web site, Reflections in Christ, “No Other Foundation”, September 11, 2011, <http://oca.org/reflections/fr.-lawrence-farley/st.-tabitha-and-the-silence-of-the-synaxarion>✠

From the Fathers . . .

“In spite of our sinfulness, in spite of the darkness surrounding our souls, the Grace of the Holy Spirit, conferred by baptism in the name of the Father and the Son and the Holy Spirit, still shines in our hearts with the inextinguishable light of Christ ... and when the sinner turns to the way of repentance the light smooths away every trace of the sins committed, clothing the former sinner in the garments of incorruption, spun of the Grace of the Holy Spirit. It is this acquisition of the Holy Spirit about which I have been speaking.”

—St. Seraphim of Sarov



“God, Who is by nature good and dispassionate, loves all men equally as His handiwork. But He glorifies the virtuous man because in his will he is united to God. At the same time, in His goodness he is merciful to the sinner and by chastising him in this life brings him back to the path of virtue. Similarly, a man of good and dispassionate judgment also loves all men equally. He loves the virtuous man because of his nature and the probity of his intention; and he loves the sinner, too, because of his nature and because in his compassion he pities him for foolishly stumbling in darkness.”

—St. Maximos the Confessor of Alaska



September 1st: The Crown of the Year

It's our Ecclesiastical New Year, but you will not see any fireworks. It quietly comes once a year in September so that members of the Orthodox Faith can again experience, participate, and remember the 12 Great Feasts of our Church. This succession of feasts allows us to live the life of Christ from his very birth, or rather, from the birth of his mother. The church allows us to participate in the life of Jesus through Scripture, through icons, and through the liturgy. Orthodox Christians will draw on all three sources in order to enrich the lives and increase their knowledge and relationship with God.

With the rising and setting of the sun, with the moon and the stars, we learn that there exists a daily rhythm. The succession of days teaches us the weekly cycle, the seven days modeled on the account of creation (Gen.1-2:4). The liturgical year is in harmony with the

seasonal cycle, according to the order to nature. Our feasts are inserted into the created world and give it all its meaning. This is no accident, for God has sent his Son into this world and is thus bodily linked to the cosmos. Each feast is an encounter between heaven and earth, between the Creator and his creature. The heavens are rent (Is 64:1), and God descends toward us, dwells in created matter and infuses it with his Light.

The expectation of the Lord takes place in winter, in darkness: the birth of Christ comes as the solstice, "the Sun of Righteousness": "The people who sat in darkness have seen a great light..." (Is 9:2; Mt 4:16).

Our hope increases as we prepare for Pascha, during Great Lent: the resurrection of Christ coincides with the renewal and awakening of nature.

At Pentecost, the Holy Spirit illumines the

world and everything is enlivened. Nature is in its full glory. At the height of summer, Christ our true light, the uncreated Sun, appears transfigured on the mountain.

After Dormition, after the departure into heaven of the Mother of God, everything begins again. Autumn teaches us humility. The sun shines less brightly, less strongly, but with more gentleness. The days shorten, trees lose their foliage, the earth becomes barren, rests, and prepares itself for another cycle.

We are temporal beings and cannot deny the order to nature. The Church, by associating the seasonal cycle with the life of Christ, redeems time. Through Christ and the Holy Spirit everything receives life: the seasons, just as the liturgical cycle, never repeat themselves. Everything is always new (Rev 21:5).

An excerpt from The Incarnate God: Feasts of Jesus Christ and the Virgin Mary, Volume 1, Catherine Aslanoff, Editor of the French Edition – Translated by

The Good Grandmother of Good King Wenceslas

September 16 is the feast day of a princess of Bohemia, part of what is now the Czech Republic. She is the Holy Martyr Ludmilla.

She and her husband, a Czech prince, were both baptized in about 871 by Saint Methodius, one of the two great evangelists—the other is Saint Cyril—who together are known as the Enlighteners of the Slavic Peoples. As new Christians instructed and inspired by those two great men, Ludmilla and her husband enthusiastically built



the first Christian church in Bohemia, near Prague. They built other churches as well, provided for clergy to serve in them, and supported the spread of the faith among their people in every way they could. Pagan opposition was so strong that for a while the couple had to leave the country, but when they returned they continued their work.

Ludmilla was widowed quite early in life; her husband was in his thirties when he died. After this, their son married a woman named Dragomira who was happy

to have a royal husband, but whose Christianity was only a façade; she secretly kept her pagan beliefs and customs.

Ludmilla took most of the responsibility for raising the young couple's child, her grandson, whose name in Czech was Vyacheslav but who is better known as Wenceslas. She brought him up as a devout Christian, and strongly influenced his attitudes. He is the one so admiringly described in the Christmas carol as caring for the poor by taking food to them on a bitterly cold night, and being concerned for the young page who accompanied him.

Dragomira was not pleased with Ludmilla's authority over her son. When her husband died, she became regent for the young and inexperienced Wenceslas, who took the throne in 921. That was her chance, and she took it, encouraging pagan customs in the court and among the people. Her hatred of Ludmilla became so overwhelming that, even though the older woman had moved to a distant town, she wanted to destroy

every vestige of her influence. She sent seasoned assassins to murder Ludmilla, and they did their deadly work.

Her loving grandson Wenceslas placed her body in the Church of Saint George in Prague. Ludmilla and Wenceslas, who was later killed by his own brother, are both martyred saints of the Church.

On this day we read 2 Corinthians 4: 6-15. Here Saint Paul describes the many kinds of suffering he has undergone without ever having been undone by them. He writes of being "afflicted but not crushed, perplexed but not despairing, persecuted but not forsaken, struck down but not destroyed." Paul adds, "For while we live we are always being given up to death for Jesus' sake."

Saint Ludmilla was one who was "always being given up to death for Jesus' sake" because the forces of paganism constantly stalked her and her family, ready to kill them. But she never wavered, and she would say with Paul, "We do not lose heart" (4:1).

Those Who Are Always Praying for Us

On October 5th we read from Ephesians 6: 18: "Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints..."

Saint Paul is urging those who read his words to pray at all times, to persevere and stay alert in prayer, and to remember everyone—"all the saints"—in prayer.

While the words are meant for all of us, there are certain Orthodox Christians who take them as their life's work—the monastics. In men's and women's monasteries, prayer is offered constantly for members of the Church, and for the world beyond the Church. That kind of prayer is a great effort, and it is serious work.

Mother Christophora, of the Monastery of the Transfiguration in Ellwood City, Pennsylvania, was recently interviewed on the occasion of her 25th anniversary as abbess of the monastery. She addressed some of the questions people often ask

about the life of monastics, and spoke about prayer as a central part of that life. She said that though some people may believe that nuns and monks are disconnected from the world, "we are really connected to the world through prayer. The reason that we are here and doing prayers every day is not because it makes us feel good—actually, sometimes it tires us very much—but because the world really needs prayer. People really depend on our prayers."



"A Place Where the Quiet Rhythm of Unceasing Prayer Will Become a Fountain of Refreshment to All Who Enter Therein"

Her reply to the question, "Do you have a favorite meal here at the monastery?" might be surprising to many people. She said, "I would have to say the Divine Liturgy...I love food, and I am always thinking about food, so do not think I am that spiri-

tual. But because you asked me for one meal, I would have to say it is the Liturgy, where we all come together and share in that chalice."

The abbess' words are a good reminder not to take lightly the privilege of sharing the Eucharist. In speaking about this, she said, "There are some [Liturgies on a weekday morning] when maybe we are coughing or off-key, there is nobody but the priest and the nuns, or maybe it is a rainy, cloudy day—and God comes! He lets us do

this. He lets us have the Liturgy, and receive His Body and Blood. Wow. Here we are, some Wednesday morning in Ellwood City, and we just touched heaven."

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Around SS Peter & Paul

SEPTEMBER BIRTHDAYS/ANNIVERSARIES

Vickie Mendez
September 2
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

MEMORY ETERNAL

Memory Eternal to the newly-departed Servant of God, William Koval. Bill was a member of Saints Peter and Paul Church for over thirty years. May the Lord grant him rest with the saints and also give Rose and her family His grace, comfort, and consolation.

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 Kelemen
Mary Maul
Ann Garza
Nancy Tarasevich
Rose Koval
Dan Perotto

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

Bits and Pieces

NATIVITY OF THE THEOTOKOS

The first Great Feast of the Orthodox Liturgical Year is the Feast of the Nativity of the Mother of God, celebrated on September 8. Vespers for the Feast will be on Friday, September 7th, at 6:00 p.m. The Divine Liturgy of the Feast will be celebrated on Saturday, September 8th, at 9:00 a.m.

EXALTATION OF THE HOLY CROSS

The Feast of the Exaltation of the Holy Cross will be celebrated on Friday, September 14th. Vespers with the bringing out of the Cross will be on Thursday, September 13th, at 6:00 p.m. The Divine Liturgy on the 14th will be at 9:00 a.m. Please remember that this Feast is a strict fast day, although wine and oil are permitted.

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 2	Harold Homyak
September 9	Bill Osolinsky
September 16	Joe Gala
September 23	Mike Wagner
September 30	Alexander Dolotov

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.

CHURCH COUNCIL MEETING

The September meeting of the parish council will be held this Tuesday, September 11th at 6:00 p.m. Included on this month's agenda is the issue concerning the complaint we have on file against the general contractor of the parish hall, and discussion/decision on the amount that the church is willing to accept to settle the matter before the next court date.

The parish council meets the second Tuesday of every month at 6:00 p.m. in the parish hall. Members of the parish are always invited to attend.

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 16, 2012.

MYRRH BEARERS ALTAR SOCIETY

The Myrrh Bearers will be resuming their meetings starting in September. Our first meeting will take place on Sunday, September 9th 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.

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 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).

BOOKSTORE

Yes it is only September, but it's never too early to think about the upcoming holidays. Icons make an extremely thoughtful and touching gift. Stop by the bookstore and we can talk about what size, style or price works for your situation. Better to get a jump on this now, before the holiday rush starts and on-time delivery for Christmas becomes an issue.

CHURCH HUMOR

David Letterman has his top ten lists, so here are the top ten things you never hear in church:

1. "Hey! It's my turn to sit in the front pew!"
2. "I was so enthralled, I never even noticed your sermon went 25 minutes overtime."
3. "Personally I find witnessing much more enjoyable than golf."
4. "I've decided to give our church the \$500 a month I've been sending to TV Evangelists."
5. "I'll volunteer to be the permanent teacher for the Junior High Sunday School class."
6. "Forget the denominational minimum salary. Let's pay our pastor so he can live like we do!"
7. "I love it when we sing hymns I've never heard before."
8. "Since we're all here, let's start the service early!"
9. "Pastor, we'd like to send you to this Bible seminar in the Bahamas."
10. "Nothing inspires me and strengthens my commitment to the Lord like our annual stewardship campaign."

CHRISTMAS BAKE

The MBAS will start their Christmas bake next month. The dates are Sat. Oct. 13, Wed. Oct. 17, and Wed. Oct. 24. See Elizabeth Michel if you can help. We need men to work the ovens, dough rollers, spreaders, dish washers, and clean-up crew.

September 2012

Sun	Mon	Tue	Wed	Thu	Fri	Sat
 <p>Mark Your Calendar . . . The Church School students will be hosting a brunch on Sunday, September 30, 2012. Proceeds will benefit the Child Crisis Center.</p>						<p>1 Church New Year Chernigov-Gethsemane Icon</p> <p>5:00pm Vespers</p>
<p>2 Kaluga Icon</p> <p>8:30am Hours 9:00am Divine Liturgy</p>	<p>3 LABOR DAY</p>	<p>4 Icon "The Unburnt Bush"</p>	<p>5 Arapetskaya and Kiev-Bratsk Icons</p>	<p>6</p>	<p>7 Forefeast Nativity Theotokos</p> <p>6:00pm Vespers</p>	<p>8 Kursk-Root, Pochaev & Kolmsk Icons Nativity of the Most Holy Theotokos</p> <p>9:00am Divine Liturgy</p> <p>5:00pm Vespers</p>
<p>9 Sunday Before Elevation</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p>MBAS Meeting</p>	<p>10</p>	<p>11</p> <p>6:00pm Council Meeting</p>	<p>12 Leavetaking Nativity Theotokos</p>	<p>13</p> <p>6:00pm Vespers</p>	<p>14 Exaltation of the Holy Cross</p> <p>9:00am Divine Liturgy</p>	<p>15</p> <p>5:00pm Vespers</p>
<p>16 Sunday After Elevation</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p>Church School Blessing</p>	<p>17 Icon "The Healer"</p>	<p>18</p> <p>19</p> <p>20</p> <p>Mark your calendars . . . Blessing of Church School Students and Teachers Sunday, September 16, 2012</p>			<p>21 Leavetaking Elevation</p>	<p>22</p> <p>5:00pm Vespers</p>
<p>23 Conception of St. John the Baptist</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p>Church School</p>	<p>24 Holy New Martyrs of Alaska</p>	<p>25 Repose Venerable Sergius of Radonezh</p>	<p>26 Repose of St. John the Theologian</p>	<p>27</p>  <p>Please see Tania Booriakin to sign-up to host coffee hour.</p>	<p>28</p>	<p>29</p> <p>5:00pm Vespers</p>
<p>30</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p>Brunch Sponsored by Church School</p>	<p>1 Protection of the Most-Holy Theotokos</p>	<p>2</p>	<p>3</p>	<p>4</p>	<p>5</p>	<p>6 St. Innocent, Metr. Of Moscow</p> <p>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>						