

SS Peter & Paul Orthodox Church

Volume 12, Issue 7

August 2013

July Council Highlights

- ✘ June's Operating Income was \$11,609.24 and Operating Expenses were \$10,389.89, resulting in a positive balance of \$1,219.36 for the month.
- ✘ No council meeting in August.
- ✘ Bids for the fence received from three contractors; further clarification needed from two contractors.
- ✘ Electrical usage rose from last year; fortunately, new billing plans are keeping our costs under last year's costs for the same time period.



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A Mother Predicts the Resurrection of Her Seven Sons

On August 1 the Church remembers a group of martyrs who belonged to a Jewish family known as the Maccabees. Their extraordinary mother was Solomonia.

The history of the Maccabees begins with the death of Alexander the Great in 323 BC. He had been astoundingly successful in conquering many lands, including Judea and the rest of Palestine. But confusion ensued when he died, and his followers and generals struggled to find a clear course of action for the future. Judea's future—how and by whom it would be ruled—was uncertain.

By the year 300, Judea was firmly under the control of the Ptolemies of Egypt. When Antiochus III defeated the Egyptians he brought the Palestinian Jews into the Seleucid Empire. Two books relating the history of the Maccabees (known as I and II Maccabees) tell of the revolt of the Jews against Seleucid emperors such as Antiochus IV.

Antiochus was a dedicated Hellenizer, intending to bring everything in his empire in line with Greek culture and practice. Even possessing a written copy of the Jewish Law was an offense punishable by death, and his soldiers periodically

inspected Jewish homes to find lawbreakers.

In Jerusalem, Antiochus pillaged the treasures of the Temple and erected a statue to the pagan gods on the Great Altar of Burnt Sacrifice. On a day of festival for the deity Dionysius, the Jews were forced to wear wreaths of ivy and walk in a procession honoring the god.

An elderly and respected priest named Eleazar refused to eat the pork that soldiers forced into his mouth, because Jewish law prohibits it. Spitting out the meat, he said, "I will show myself worthy of my old age and leave to the young a noble example of how to die a good death willingly and nobly for the revered and holy laws" (II Macc. 6: 27-28). He was tortured and killed.

Inspired by his example, Solomonia's seven boys also refused to break the law and consume pork, even under torture. In one single day she had to watch as all of her sons were executed.

She encouraged them with words foretelling the universal

resurrection that Saint Paul would describe years later. She said, "It was not I who gave you life and breath, not I who set in order the elements within each of you. Therefore the Creator of the world, who shaped the beginnings of humankind and devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws" (II Macc. 7: 22-23).

On this day we read words written by Saint Paul that express the same certainty Solomonia offered to her sons: "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 belong to you, and you belong to Christ, and Christ belongs to God" (I Cor.

Troparion — Tone 7

Let us praise the seven Maccabees, with their mother Salome and their teacher Eleazar; they were splendid in lawful contest as guardians of the teachings of the Law. Now as Christ's holy martyrs they ceaselessly intercede for the world.

Kontakion — Tone 2

Seven pillars of the Wisdom of God and seven lampstands of the divine Light, all-wise Maccabees, greatest of the martyrs before the time of the martyrs, with them ask the God of all to save those who honor you.

Message from Our Rector

Dear Brothers and Sisters in Christ,

This month we gather for worship on two of the twelve Great Feasts celebrated during the course of the liturgical year. On Tuesday, August 6th we celebrate the Feast of the Transfiguration and on Thursday, August 15th we will celebrate the Feast of the Dormition of the Theotokos.

Special pious customs have come to be associated with each of these two summer feasts. On the Feast of the Transfiguration we bless those fruits that are ripe at this time of the year. "Bless, O Lord, this new fruit... which through the wholesomeness of the air and through showers of rain and temperate weather, Thou art well-pleased should attain to ripeness at this time..." This special custom offers us the opportunity to express our gratitude for the abundance of the fruits of the earth which we are pleased to enjoy at this time in this part of the world. It is always edifying to see that many of our parishioners keep this time-honored custom and bring baskets of fruit to have blessed and to share with their families, friends, and loved ones.

On the Feast of the Dormition, the pious custom exists of blessing flowers and "any fragrant herbage." This pious custom re-



calls the tradition that tells us that the Tomb of the Theotokos was found to be empty of her body after three days, but filled with fragrant flowers. The prayer of blessing on this day recalls, in particular, the agrarian roots of our ancestors whose dependence upon the earth was well appreciated. "Fill their homes with every good fragrance, that these may become, for all that preserve them with faith... preservation and deliverance from every increase of enemies, and for the banishment of every illusion... as well as for the blessing of souls and bodies for Thy faithful people and for the blessing of their cattle, houses, and other places." Flowers that are brought to be blessed are then taken home to decorate one's icon corner or to dry and preserve for use throughout the year.

In addition to these pious practices associated with them, and more importantly, both of these feasts call us to remember the high vocation to which we are called as baptized Christians. The Feast of the Transfiguration reminds us of the salvation we have received in Christ, the "fulfillment of the Law and the Prophets" and the glory to which we are called as His followers; indeed, the transfigured life in

which we are invited to share even now.

The Feast of the Dormition, recalling the falling asleep of the Theotokos at the end of her earthly life, is an annual invitation to each one of us to reflect upon the vocation given us in baptism to not only live this earthly life as devoted disciples of Jesus Christ, but in doing so also to prepare ourselves for that moment when the Lord will come to call us to His glory. The traditional icon of the Dormition of the Theotokos portrays the Theotokos lying in repose upon her funeral bier. Behind her stands her Divine Son, the Resurrection and the Life of all who believe in Him, holding in his arms a small infant wrapped in the swaddling clothes that remind us of both birth and burial. This infant represents the soul of His mother being taken by Christ into the Kingdom to share eternal life with Him. May the Lord do the same for each one of us, calling each of us to His glory at the moment of our earthly death.

Please mark your calendars and plan on participating in the liturgical commemoration of these two Great Feasts. Also, please note that Vespers for the Feast of the Dormition will be celebrated on Wednesday, August 14, at 6:00 p.m. at Assumption Greek Orthodox Church, Cactus Road, Scottsdale.

With love in the Lord,

Patron Saint Icons for Our Community

(Continued from page 3)

discern if a love for a particular saint has been born in you already by the Holy Spirit. If you are still at a loss consider taking one of the saints commemorated on the day of your birth or baptism/chrisamation. Finally, don't make the taking of a patron into such a difficult issue that it takes you years to decide. After prudent consideration make a decision and begin to use your Christian name, if not at all times then at least in the Church for prayer and the Eucharist, and begin the wonderful journey of learning

about and emulating your patron saint and celebrating your name day!

A Few Additional Remarks. Did you know: that at the time of his tonsure a monastic takes a new Christian name, and gives up using his previous Christian name since monastic tonsuring is viewed as the beginning of a new kind of angelic life? Or that in the Russian tradition, most women who are named "Mary" are named after Mary Magdalene. Lastly, it is fitting to remember that name which is above every name: the ever-blessed name of Jesus. Our Lord himself was

named Jesus because the archangel Gabriel told Joseph to name him so. Why "Jesus?" The angel tells us our Lord was named Jesus "because he would save his people from their sins" (St. Matt. 1:21). Jesus is the Greek form of the Hebrew "Joshua" which means "the Lord is salvation." Our Savior was named after that great servant of Moses. Joshua, who led the people of Israel into the promise land. And so, as the greater Joshua, our Lord shall lead us into that greater promised land of everlasting life and blessedness to the glory of His All-Holy Name!

Patron Saint Icons for Our Community

As has been announced, we have begun a parish project to enhance our life as a parish family. Each parishioner is invited to order an icon of his or her patron saint. These icons (approximately 4"x6" and costing approximately \$12.50) will be ordered by Katrina Delsante through our parish bookstore and will be displayed in the entryway to our parish hall. This seems the most appropriate place to display the images of the saints of the member of our parish family—at the entrance to our parish hall which serves as dining room and living room of this special family we call our parish. These icons will remind us both of the heavenly intercession of the saints in heaven and of our membership in the Church on earth. Please see Katrina a.s.a.p. so that the appropriate icon can be ordered. Please note that, in the cases when more than one person shares a patron saint, only one icon of that saint will be displayed. If you do not already have an icon of your heavenly patron in your home, you may desire to order one at this time as well. The deadline for ordering these icons is September 15th.

Baptismal Names and Patron Saints

The Orthodox Church has always placed great significance upon the names we bear. In fact, not only are names of great importance in the Church, but the actual process of naming someone holds great significance to us. The venerable and ancient Biblical custom concerning religious names and the significance of naming continues amidst the people of God in the Church today.

From the moment of one's baptism, the person is called by his or her Christian name in the Church by the priest. From his earliest days as an infant at the chalice the person will hear his Christian name spoken and have his identity as a child of God and of His Church reinforced as the priest says, "The servant of God (N.) receives the precious and all-holy Body and Blood of our Lord and God and Savior Jesus Christ for remission of sins

and unto life everlasting" while administering the sacred Cup. Throughout his Christian life the individual will hear his Christian name from the mouth of the priest in prayer during the Liturgy, during the mystery of confession, and finally even at his funeral when the priest will pray, "For You are the Resurrection, the Life, and the Repose of Thy servant (N.), who has fallen asleep, O Christ our God...". At each of these moments the Orthodox Christian is drawn both to a remembrance of his Christian identity and of the nearness of his patron saint whose name he bears.

Name Days

The Christian name given to a newly baptized child or adult is the name of the saint who will be that person's patron saint throughout his life. As Bishop Kallistos Ware writes, "By bearing the name of a saint, the Orthodox acquires an identity akin to that of the saint whose name he/she bears... By Orthodox tradition beginning with the early Church, the Orthodox Christian celebrates his name day on the day of the feast of the saint whose name he/she was given at Baptism. One's date of birth appears to be of lesser importance to the Orthodox than his name day. The former signifies one's physical birth while the latter is the all-important day of his spiritual birth. And it is widely believed among the Orthodox that what makes physical birth really meaningful is one's spiritual rebirth at Baptism. "The festival of their patron saint they keep as their Name Day and to most Orthodox (as to most Roman Catholics...) this is a date far more important than one's birthday." Celebrating one's name day honors one's patron saint, and directly connects the Orthodox with his own baptism and the continuing life and intercession of one's heavenly patron. On this day one should by all means seek to attend the divine service at Church and join in the veneration of his patron, and celebrate his patronage. It is a day of great happiness.

Some Orthodox Christians, due to un-

usual circumstances surrounding their reception into the Church, have at times not been given Christian names at their Baptisms/Chrismations. This permitted oversight is an act of *economia* in order to facilitate the reception of large numbers of converts in a short period of time or for some other pressing reason, and over time it is expected that those received in this way will adopt Christian names and patron saints. Acts of *economia* are not intended to become fixed rules, but are exceptions to fixed rules in order to build up the Church in particular situations. The fixed rule of our faith is that Christian names are given to the baptized/chrismated and all Orthodox Christians have patron saints whom they love and honor.

Some Orthodox who lived out much of their lives without being Orthodox and having a Christian name do not use their Christian names in everyday usage. They do, however, use their Christian names in the Church when they are commemorated and prayed for, and when they receive holy communion. Having and using a Christian name is a great dignity and privilege. It is our family name given to us by God himself. Its use reminds us of the great gift of being a part of God's family and related to the saints of heaven. We remember that through the mouth of the priest or bishop Christ himself has given his servant a new name and identity. Our Lord has said, "To him who overcomes...I will give a white stone, and a new name written on the stone which no one knows but he who receives it" (Rev. 2:17).

How to Find Your Patron Saint. If you find yourself Orthodox and without a patron saint here are a few suggestions. Do something about it in order not to rob yourself of the tremendous comfort of having a patron. Pray to God and ask him to show you who your patron should be. Ask that the saint himself would act on your behalf, and in effect choose you! Meditate and seek to

(Continued on page 2)

The Dormition Fast: Commitment vs. Convenience

Fr, Steven Kostoff

Today—August 1—is the beginning of the relatively short Dormition Fast that culminates with the celebration of the Great Feast of the Dormition on August 15. Every fast presents us with a *challenge* and a *choice*. In this instance, I would say that our choice is between “convenience” and “commitment.” We can choose convenience because of the simple fact that to fast is decidedly *in-convenient*. It takes planning, vigilance, discipline, self denial, and an overall concerted effort. It is convenient to allow life to flow on at its usual (summer) rhythm, which includes searching for that comfort level of least resistance. To break our established patterns of living is always difficult, and it may be something we would only contemplate with reluctance. So, one choice is to do nothing different during this current Dormition Fast, or perhaps only something minimal, as a kind of token recognition of our life in the Church. I am not quite sure, however, what such a choice would yield in terms of further growth in our life “in Christ.” It may rather mean a missed opportunity.

Yet the choice remains to embrace the Dormition Fast, a choice that is decidedly “counter-cultural” and one that manifests a conscious commitment to an Orthodox Christian “way of life.” Such a commitment signifies that we are looking beyond what is convenient toward what is *meaningful*. It would be a choice in which we recognize our weaknesses, and our need precisely for the planning, vigilance, discipline, self-denial and over-all concerted effort that distinguishes the seeker of the “mind of Christ” which we have as a gift within the life of the Church. That *is* a difficult choice to make, and one that is perhaps particu-

larly difficult within the life of a family with children who are often resistant to any changes. I still believe, though, that such a difficult choice has its “rewards” and that such a commitment will bear fruit in our families and in our parishes. (If embraced legalistically and judgmentally, however, we will lose our access to the potential fruitfulness of the Fast and only succeed in creating a miserable atmosphere in our homes). It is a choice that is determined to seize a good opportunity as at least a potential tool that leads to spiritual growth.

My observation is that we combine the “convenient” with our “commitment” within our contemporary social and cultural life to some degree. We often don’t allow the Church to “get in the way” of our plans and goals, and that may be hard to avoid in the circumstances and conditions of our present “way of life.” It is hard to prevail in the neverending “battle of the calendars.” The surrounding social and cultural *milieu* no longer supports our commitment to Christ and the Church. In fact, it is usually quite indifferent and it may even be hostile toward such a commitment. Though we may hesitate to admit it, we find it very challenging not to conform to the world around us. But it is never *impossible* to choose our commitment to our Orthodox Christian way of life over what is merely convenient – or simply desired. That may just be one of those “daily crosses” that the Lord spoke of – though it may be a stretch to call that a “cross.” This also entails choices, and we have to assess these choices with honesty as we look at all the factors that make up our lives. In short, it is very difficult – but profoundly rewarding – to practice our Orthodox Christian Faith today!

I remain confident, however, that the heart of a sincere Orthodox Christian desires to choose the hard path of commitment over the easy (and rather boring?) path of convenience. We now have the God-given opportunity to escape the summer doldrums that drain our spiritual energy. With prayer, almsgiving and fasting, we can renew our tired bodies and souls. We can lift up our “drooping hands” in an attitude of prayer and thanksgiving. The Dormition of the Theotokos has often been called “pascha in the summer.” It celebrates the victory of life over death—or of death as a translation into the Kingdom of Heaven. The Dormition Fast is our spiritually vigilant preparation leading up to that glorious celebration. “Behold, now is the acceptable time; behold now is the day of salvation!” (2 Corinthians 6:2).

Reprinted from the Orthodox Church in America web site, [http://oca.org/reflections/fr.-steven-kostoff/](http://oca.org/reflections/fr.-steven-kostoff/the-dormition-) [the-dormition-](http://oca.org/reflections/fr.-steven-kostoff/the-dormition-)

From the Fathers . . .

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

—St. Peter of Damascus

Demanding Less Than We Are Entitled To

On August 12 we read Saint Paul's description of a deliberate personal choice he made, not to take advantage of all the rights that were due him.

The reading for the day is I Corinthians 9: 13-18. In these verses Paul writes that he has "made no use" of the rights of an apostle. In earlier verses, 4-6, he has delineated some of these rights. He asks, "Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brother of the Lord and Cephas?"

Then in verse 7 he expands on his thought: "Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk?" Paul claims his right to "reap material benefits" from those among whom he has "sown spiritual benefits" and says that God has established this right for His chosen servants, the apostles who give their lives over to preaching His word.

But after making this spirited defense of the rights he's entitled to, he states that



he won't claim them. Why? Because he receives his greatest reward from the knowledge that he is serving God by preaching, and doing so without imposing on his hearers the burden of providing for him.

On this day the Church remembers a saint who made a choice similar to Saint Paul's. He is the martyr bishop Alexander of Comana. He had a brilliant mind, and was so well-educated that he could discuss any area of philosophy. But his real love was for the Scriptures, which he found to be superior to any worldly philosophy.

Alexander's intellectual greatness entitled him to a lofty position in the academic world. But he worried that such prominence could be a burden, obstructing his spiritual life, so he gave it up and lived as a humble coal-seller in Comana. Nobody much noticed him until the day when the bishop of Comana died.

Saint Gregory of Neocaesarea presided over the council to elect a new bishop. Again and again, as the members evalu-

ated candidates solely on their appearance or good manners, Saint Gregory cautioned them to give less emphasis to mere outward appearance and behavior. Someone jokingly called out, "Well, if appearances don't matter, let's elect Alexander the charcoal seller!"

Saint Gregory, knowing how God can work even through a trivial joke, insisted on having Alexander brought in. He questioned the shy man in blackened rags, and discovered the truth of his past. Ordering him to be bathed and dressed in clean clothes, he then took Alexander before the council. Asking him a series of questions, Saint Gregory showed the members, to their astonishment, that this man could speak about Christ's teachings with great authority and grace. He was elected Bishop of Comana.

We're often told not to judge by outward appearances. Like the council members in Comana, in so doing we might miss the astonishing things that lie just below the surface.

*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>**

Kids Puzzle Korner



"Create in me a _____,
O God." Psalm 51:10 (KJV)

SWAH
4 6

AGRET
9 3 8 10

CEFA
1

OVLE
2 7

WSNO
5

1 2 3 4 5

6 7 8 9 10

In His Good Time

On August 4 the Church remembers the Seven Holy Youths of Ephesus, often referred as the Seven Sleepers. They lived in the third century.

All seven young men were the sons of a highly-placed official in the court of the Roman Emperor Decius. They themselves were soldiers in the emperor's army. This made them more visible than many other citizens might have been, and they had the very serious problem of being sincere Christians. Decius regarded Christianity as a threat to the empire, and instituted persecutions of Christians more than once during his reign of only a few years. He even used them as scapegoats for a plague that struck Rome, killing nearly 5000 a day.

He made an imperial pilgrimage to Ephesus, a city in what is now Turkey, and ordered a festival honoring the pagan gods. He also used the occasion to order that Christians be rounded up and killed.

The seven knew they were in immediate danger, because as soldiers of the imperial army they were expected to obey the ruler in everything, including worship of the Roman gods. When they heard that someone in Decius' court had denounced

them, they decided to go into hiding. They hurried to Ochlon Hill, outside Ephesus. The hill was full of deep caves, and they took refuge in one of them.

When imperial spies told Emperor Decius what his young soldiers had done, he ordered that the cave be sealed up. But a courtier who was sympathetic to the Christians had a copper plate made, as a memorial. We know the names of the seven because the courtier recorded them: Maximilian, Jamblichus, Martinian, John, Dionysius, Exacustodianus, and Antonius.

Two hundred years went by. The empire was ruled then by a believing Christian, Theodosius the Younger. But a controversy had arisen in the Church—similar, in fact, to one in our own day. Some were questioning the reality of the resurrection.

The emperor and the Church leaders prayed fervently that somehow the doubters would be convinced of the most basic Christian truth, the resurrection. And God, in His own time, used the Seven Sleepers to answer their prayer.

Some shepherds, needing to build pens for their flocks, began taking stones from the

walled-up cave. Finally they had taken so many that the cave's opening was revealed. The sleepers awoke and walked out of their hiding place, still young and healthy as they had been two hundred years before.

A week later, the young men died, and this time they would not rise again in this life, but would await the universal resurrection. God had made them part of a miracle when it was most needed, and in His wisdom He knew when that time would be.

One of the verses for this day is Romans 12: 12. Paul writes, "Rejoice in your hope, be patient in tribulation, be constant in prayer." We may rely on God to do things in His own time—perhaps in hundreds of years. Meanwhile we can hope, remain patient, and pray.

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Around SS Peter & Paul

AUGUST BIRTHDAYS & ANNIVERSARIES

Peter Radjenovich

Barbara Peterson

August 1

Dan Perrotto

August 9

William Osolinsky

August 15

Juliana Delsante

August 25

Jim Hanemaayer

August 26

Dennis Tarasevich

August 27

Mnogaya Leta! Many Years!

From the Fathers . . .

" Love every man in spite of his falling into sin. Never mind the sins, but remember that the foundation of the man is the same - the image of God."

—St. John of Kronstadt

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:

Ann Garza

Rose Koval

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

Bits and Pieces

PLEASE NOTE

This year, Vespers for the Feast of the Dormition will be celebrated on Wednesday, August 14, at Assumption Greek Orthodox Church, Cactus Road, Scottsdale. This will give us the opportunity to share with the clergy and faithful of Assumption Church in honoring the Mother of God and participating in the joy of their patronal feastday. Vespers will begin at 6:00 p.m.

GUESTS ARE ALWAYS WELCOME!

It is always encouraged to bring guests to our services, whether Orthodox, Christians of the various denominations, non-Christians, as well as those who hold no particular belief. Indeed, bringing guests, especially those who are not part of any other Christian community, is a part of our outreach and evangelization. However, it is also encouraged to prepare them for their visit by letting them know what to expect. You can help them feel comfortable by explaining to them the Orthodox practice concerning the reception of Holy Communion. It's very simple: The reception of Holy Communion is reserved to those who are baptized and chrismated members of the Orthodox Church who have prepared themselves by fasting, prayer, participation in the divine services, and timely Confession.

BOOKSTORE

"I find television very educating. Every time somebody turns on the set, I go into the other room and read a book"- Groucho Marx

As the fall approaches and our snowbirds come back to us, the bookstore will be restocking her shelves with new titles. If you have a book that has been spiritually helpful and you believe others in our parish would also benefit from it, please drop me a little note and we'll see if we can get it in the inventory .

ONLINE ORTHODOX GAMES FOR KIDS

Check out the **Saints alive!** Website from the Greek Orthodox Archdiocese of America at <http://games.goarch.org/>. **Saints alive!** features lots of interactive games, in a fun environment, all with an Orthodox theme.

INTERESTING FACTS

You may want to check out **Five Interesting Facts about Orthodox Church Geography and Demography in the United States** by Alexei Krindatch, Research Coordinator Assembly of Canonical Orthodox Bishops in North and Central America, <http://www.hartfordinstitute.org/research/OrthodoxUS101mapsAK.pdf>.

The report is based on the 2010 national census of US Orthodox Christian churches sponsored by the Standing Council of Canonical Orthodox Bishops in the Americas. The study found that with regard to church attendance for the parishes of all US Orthodox Churches, there were lower rates of attendance in the larger parishes. This holds true for the individual jurisdictions (Greek Orthodox Archdiocese, Orthodox Church in America, Antiochian Christian Archdiocese, etc.) as well.

Further analysis of attendance data revealed an interesting phenomenon: When the total parish population reaches about 150, Sunday attendance drops significantly. "This may be explained by something known as "Dunbar's number," which is a theoretical cognitive limit of the number of people with whom one can maintain stable and close social relationships. These are the type of relationships in which an individual knows who each person is, and how each person relates to every other person. When Dunbar's number is reached, the parish may transform in the perception of the laity from a small family-like community to a more amorphous group of not really well known people." The data suggests that the sense of the close-knit community has an obvious effect on proportion of parishioners involved regularly in the life of a parish.

SUMMER STEWARDSHIP

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.

WHAT NOT TO WEAR

Questions are often asked concerning appropriate attire at the Divine Liturgy and other Church services. These short guidelines are provided from the websites of other Orthodox churches, but certainly apply to our parish as well:

Remember the time when people put on their "Sunday best" to go to church? In fact, dress clothes were often referred to as Sunday clothes. In some parts of the country, this is not common today. In fact, all too often, dress in church has become too casual. In all areas of our lives, we should offer Christ our best. And the same is true of our dress. We should offer Christ our "Sunday best", not our everyday or common wear. And we should dress modestly, not in a flashy way that would bring attention to ourselves. Our dress should always be becoming of a Christian - especially at church.

Out of respect for our Lord and Savior Jesus Christ, His Mother and His Holy Church, for those who worship here, for the Holy Tradition and ancient customs of the Orthodox Christian Faith, and for one's own self-respect, suitable and modest attire, comportment and behavior are earnestly requested of all guests and members. This means, minimally: Short pants are not allowed anywhere in the Church for men or women above 12 years of age. Women's & girls' skirts should be a respectful, modest length; no sleeveless shirts or halters; no bare midriffs. Men should wear long trousers. No beach, sports or athletic gear, equipment or attire.

No Tee-shirts with slogans, logos, pictures or mottos; no tank-tops. Shirts and blouses should be modestly buttoned. Men, please remove caps or other headcovers. Although not required, women may choose to cover their heads.

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.

August 2013

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1 Procession of the Lifegiving Cross Beginning of Dormition Fast	2	3 5:00pm Vespers
4 8:30am Hours 9:00am Divine Liturgy	5 Forefeast Transfiguration 6:00pm Vespers	6 Transfiguration of Our Lord 9:00am Divine Liturgy Blessing of Fruit	7 Valaam Icon	8 Tolga Icon	9 Ven. Herman of Alaska	10 5:00pm Vespers
11 8:30am Hours 9:00am Divine Liturgy Marie Yevin-40 th Day of Repose	12	13 St. Tikhon of Zadonsk, Wonder-worker of All Russia NO COUNCIL MEETING	14 6:00pm Vespers Assumption Greek Orthodox Church	15 Dormition of the Most Holy Theotokos 9:00am Divine Liturgy Blessing of Flowers	16 Feodorovskaya Icon	17 5:00pm Vespers
18 8:30am Hours 9:00am Divine Liturgy	19	20	21	22 Georgian Icon	23 Leavetaking Dormition	24 Petrovskaya Icon 5:00pm Vespers
<p>We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.</p>						
25 8:30am Hours 9:00am Divine Liturgy	26 Vladimir Icon	27	28 Ven. Job of Pochaev	29 Beheading of St. John the Baptist	30	31 5:00pm Vespers
1 Church New Year Chernigov-Gethsemane Icon 8:30am Hours 9:00am Divine Liturgy	2 Kaluga Icon LABOR DAY	3	4 Icon "The Unburnt Bush"	5 Arapetskaya and Kiev-Bratsk Icons	6	7 Forefeast Nativity Theotokos 5:00pm Vespers