

SS Peter & Paul Orthodox Church

Volume 13, Issue 8

August 2014

July Council Highlights

- ✘ June's Operating Income was \$11,803 and Operating Expenses were \$11,558, resulting in a positive balance of \$245 for the month.
- ✘ Draft of agenda for the Diocesan assembly distributed; organizational meeting held July 17.
- ✘ East air conditioner for church replaced; remaining unit is failing and will need to be replaced in the very near future. Please fill out a pledge form to donate to the air conditioning fund as this was not a budgeted item.



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Three Brave Women

On August 3rd the Church honors three women saints. The first was a contemporary of Jesus Christ, and the other two lived much later.

The first of these women saints is Salome, not the girl who danced for Herod, but one of the myrrhbearing women who went to the tomb of Christ on the morning of the Resurrection. The second is the unnamed sister of nine Georgian brothers, who lived in the seventeenth century. The third is her mother, also unnamed.

Mark 16: 1 tells us that Salome was one of three women who took spices and oils to Jesus' tomb, planning to anoint His body in the customary Jewish way. She is traditionally identified as the mother of the disciples James and John, whose father was Zebedee. In Matthew 25: 56 we read that "the mother of Zebedee's sons" was looking on from afar, with two other women, as Jesus hung on the cross.

Showing dedication to Christ publicly by going to His tomb was a brave act. That's clear



from the fact that the male disciples were afraid to do the same thing, and hid away instead.

The myrrhbearing women themselves weren't free of fear. They knew of public scorn for Jesus, who had died so ignominiously after promising so much. They were well aware that hostile, armed soldiers were guarding His tomb. But they were determined, and had a depth of love for Christ that soldiers could not threaten.

The two Georgian women, mother and daughter, also faced soldiers, but in more immediate and dangerous circumstances. The full name of the group of saints to which they belong is "9000 Martyrs of Merabda with the Nine Kherkheulidze Brothers with their Mother and Sister." The nine brothers belonged to the Georgian army.

The Georgians had managed to defeat the Persian troops of Shah Abbas in the spring of 1625. Their victory had not only done much to unite the country of Georgia, but had encouraged other peoples

ruled and oppressed by the Persians; resistance began to spring up in various places.

An infuriated Shah Abbas sent 50,000 of his toughest troops to engage the 20,000 Georgian fighters camped at Merabda. Before the battle, the Georgians received Holy Communion, and the bishops who administered it joined them in the field to fight.

The day-long encounter, in sweltering heat, overwhelmed the Georgians. When the last of the Kherkheulidze brothers, who were banner carriers, was killed, their sister ran out to raise the banner herself. When she also fell, her mother picked up and waved the banner till she too was killed. They all died for the faith and for their motherland.

On this day we read I Corinthians 1: 18: "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God." Whether facing scorn and hostility like Salome, or actual death in battle like the Georgians, three brave women show us the strength that faith in God's power can have.

Message from Our Rector

Dear Brothers and Sisters in Christ,

There's more to Kodiak Island than its famous bears, fishing fleet, and our nation's largest Coast Guard Station... Each year in the first week of August, hundreds of pilgrims from throughout Alaska, the United States and Canada, and even from abroad, gather on Kodiak Island, Alaska, to honor the simple lay monk who was the first saint glorified by the Orthodox Church in America, our Father Among the Saints, Herman, the Wonderworker of Alaska and All America (+1856). This solemn yet simple annual pilgrimage, held every year August 7-10 (August 9 commemorates his canonization in 1977), is the source of many blessings for all who participate. Most of the Divine Services and other services of prayer during the pilgrimage are celebrated in Holy Resurrection Cathedral in the City of Kodiak, in the presence of Saint Herman's relics. These services are definitely beautiful and inspiring. But for most, the highlight of the pilgrimage is the day on which the pilgrims climb aboard fishing boats provided by local fishermen and make the nine-mile journey across the open sea to Spruce Island to celebrate the Divine Liturgy. It was to Spruce Island that Saint Herman made his way late in life in order to find the silence and solitude that his monastic heart so desired. But even there he did not forget his duty to his neighbor, as he assisted the native Alaskans on Spruce Island in many ways. He showed special care, concern, and love for the orphan children. To them, he was their beloved "Apa," or "grandfather," and he ministered to them with the same zeal, dedication, and love that had first moved him to accept the obedience of being among the first group of Orthodox missionaries who traveled to "Russian Alaska" to preach the Gospel to the native peoples in 1794.

While most of us are unable to participate in this annual pilgrimage, we are nonetheless able to travel in spirit to Kodiak and Spruce Island—for no distance separates

us from Saint Herman for, like all the saints in heaven, he is present with us and for us; and he intercedes with special love for all of us, Orthodox Christians, his North American "orphans." It is also wonderful to note, however, that Saint Herman is venerated not only in North America, but throughout the world. He is not just "our American saint," but a saint of and for the entire Orthodox Church. I recall visiting an orphanage in Chernivtsi Oblast in Western Ukraine. The orphanage, lovingly run by a small community of nuns, has a beautiful chapel where the children participate in the regular cycle of the Divine Services (it was particularly touching to hear them sing). And there, on the chapel ceiling, as though looking over and blessing and protecting the children, was a beautifully-painted icon of our own Saint Herman of Alaska. Yes, this was a beautiful reminder of home, but it was also a reminder of the universality and unity of the Church.

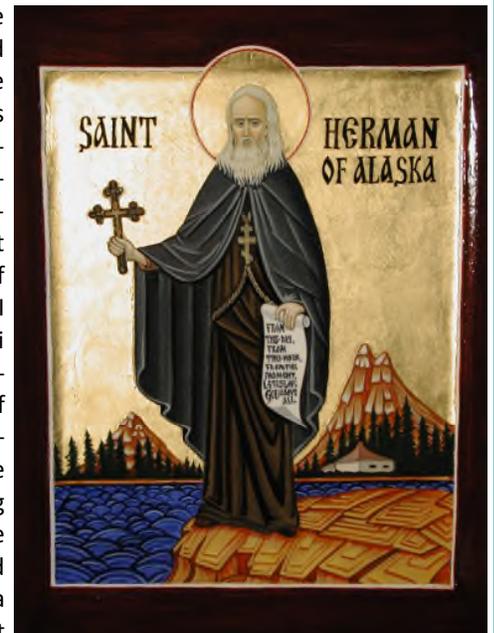
This year, as hundreds of pilgrims make their way to Alaska to honor Saint Herman's memory, to venerate his relics, and to pray in those places that he lived and ministered and worked out his salvation, we also ask his prayers and intercession for our parish community in Phoenix as well as for all of our loved ones, near and far. May our venerable and God-bearing Father Herman of Alaska continue to intercede for the Church in North America and for all those throughout the world who are inspired by his life and seek his prayerful help and intercession.

With love in the Lord,

Father Daniel

PRAYER TO SAINT HERMAN OF ALASKA

O Holy Father and Patron of the Church in America: Be a physician to



the weak in faith; be a support to the fallen; be a defender to the defenseless; be a bulwark of strength to the weary in spirit; be a guide to the travelers by sea, by land and by air; be our heavenly intercessor.

O Blessed Father Herman of Alaska, together with all the Saints and the Heavenly Hosts, pray to God that on each of us He will bestow wisdom for our mind, strength for our will, light for our spirit, enabling us to attain to the true peace of life which is from God alone. We praise with joyous and grateful hearts, the Life-Creating Trinity: Father Almighty, Only-Begotten Son, Comforter, Holy Spirit, now and ever, and unto ages of ages. Amen.

The Imitation of God Himself

Fr. Steven Kostoff

Recently, I was reading and studying what has come to be called “the Sermon on the Plain” found in Luke 6. In this passage, we come to the very heart of Christ’s teaching, to the words that penetrate both the mind and heart, and which have drawn countless people to Christ from the time they were first uttered and throughout the centuries up to our own day.

Yet, are these words that we as Orthodox Christians neglect? I am referring to the “hard sayings” of our Lord that both elevate and perplex us; that simultaneously attract and frighten us; that reveal to us a “better way” of living, but which remain as a postponed ideal:

“Therefore, this teaching of the Lord is the imitation of God Himself, Who is merciful even to great sinners. It is never going to be easy to be a disciple of Christ!”

“But I say to you that hear, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To him who strikes you on the cheek, offer the other also; and from him who takes away your cloak do not withhold your coat as well. Give to every one who begs from you; and of him who takes away your goods do not ask them again. And as you wish that men would do to you, do so to them.

“If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good and lend, expecting nothing in return; and your reward will be great, and you will be

sons the most High; for he is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful.

“Judge not and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back” [Luke 6:27-37].

I always feel challenged to make some sense out of this teaching that seems to be humanly impossible to put into practice. I thought I would share a few points that I tried to formulate in short accessible summaries.

- Christ is not offering a blueprint for some form of utopia or “social engineering.” He is addressing the human heart of each and every person, challenging each person to a new way of life worthy of the Kingdom of God. It is about making a choice to “risk” following His path.

- We fail to put this teaching of Christ into practice for fear of the consequences to our well-being and security. We fear our enemies and what they can do to us. We have thus developed defensive strategies to protect ourselves from our enemies, usually based upon our experience of human sin and common sense.

- To “love” our enemies is not to develop strong emotional attachments to them. “Love” in this context is an action verb about how we react to and treat others. By refusing to retaliate and do harm to others, we help to break the vicious circle of endless retribution and hatred.

- To have our cheek slapped is to be insulted, abused, of offended by our “enemy.” We also have a way of manufacturing “enemies” with our mind.

- There is nothing particularly “Christian” about loving those who love us. That is exactly how all human beings live, including atheists! It is part of our biological heritage. Christian living is transcending the biology, so to speak.

- There is not one word that Jesus taught that He did not put into practice. Christ harmed no one and loved His enemies by dying for them and forgiving them on the Cross. What Christ taught is humanly possible, and this is the great witness of the saints, who put aside their fears and anxieties by putting the teaching of Christ into practice after Him.

Therefore, this teaching of the Lord is the imitation of God Himself, Who is merciful even to great sinners. It is never going to be easy to be a disciple of Christ!

About the Author

Father Steven Kostoff is rector of Christ the Savior-Holy Spirit Church, Cincinnati, Ohio. He is also a member of the adjunct faculty of the theology department at Xavier University in Cincinnati, where he has taught various courses on Orthodox theology.

Reprinted from the website of the Orthodox Church in America, Reflections in Christ, July 8, 2014, <http://oca.org/reflections/fr.-steven-kostoff/the-imitation-of-god-himself>*

Fruit of the Transfiguration

Fr. Vladimir Berzonsky

“Lord, it is good for us to be here”
(Matthew 17:4)

The feast of Holy Transfiguration falls near the end of the liturgical year. Only the Dormition of the Theotokos follows, to complete and close the cycle. Why now? The time of the event comes six days following the confession of St. Peter [Matthew 17:1, Mark 9:2], or “*about eight days*” [Luke 9:28], although that doesn’t fix the date precisely. Nothing is arbitrary. It comes in the season of fruit harvest. The Orthodox Church greets the feast with the tradition of the blessing of fruit. Here is a natural expression of sacrifice to the Lord of His blessings of rain and sunshine which make it possible to reap a bountiful harvest. We who bring our fruit in plastic bags from the supermarket must use our imagination in order to be truly grateful for the harvest blessings. We have not the same appreciation as if we had brought our grapes and apples from our own vines and trees. It takes a farmer’s daily prayers to feel the reward of his petitions.

At another level, we all can comprehend spiritual fruit brought to fruition through the liturgical year now consummated at the completion. The year begins with the birth of the Holy Mother of God, the young virgin herself the glorious fruit of the promise to Abraham and his children to erase Adam’s rebellion and restore the glory of the people of Israel. Mary is the “*beginning of our salvation*” - the anticipation of a new covenant relationship and the anticipation of the Messiah, the Son of God who would be the fruit of her virgin womb.

The time is ripe to receive the divine light in Christ through the Holy Spirit for those in some ways capable of receiving it. Consider the filtration process: From the 5,000 who heard Him offer them the credentials of the blessed from the Sermon on the Mount; to the seventy selected to visit the villages of the Jews and announce His ministry among them [Luke 10:1]; further choosing twelve apostles; and from them but three blessed to experience His Transfiguration atop the mountain, that eternal moment beyond normal time when Moses and Elijah would be brought from the past to appear with the Son of God in a blinding illumination of the Kingdom of God, displaying eternity in a fraction of time. It was a joy that the three disciples did not want to end.

Is it any wonder that so many of our monastic communities have chosen this feast for their own patronal namesake? The revelation of a second Epiphany where all three Persons of the Holy Trinity are involved? Here, the highlight of spiritual progress offers a supernal incentive for all serious Christians to realize and fulfill the precious words of St. Paul: “*One thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal...*” [Philippians 3:13].

When the three offer to make three booths and remain in that sublime exalted state, Christ responds that they must descend from the mountain top and return to what was left behind. Such a rare treat was for them a mere aperitif of blessings, enough for them to experience once but never to be forgotten. [II Peter 1:16] He warned them also not to share the experience

with anyone until after His resurrection. We can imagine them describing the indescribable to their fellow apostles and the women during those forty days following Christ’s appearance in the Upper Room that first day of His resurrection and until the Ascension. And what of us? We conclude each Divine Liturgy with the proclamation: “*We have seen the true light!*” Have we indeed! Has that been an experience, a proleptic proclamation, or something we just do not understand?

Reprinted from the Orthodox Church in America web site, <http://oca.org/reflections/berzonsky/fruit-of-the-transfiguration>*

From the Fathers . . .

“It is God who, by a simple act of His will, cleanses you. For what God chooses to make clean not even the great Apostle Peter can condemn or call unclean. For he is told: ‘What God has cleansed, do not call unclean’ (Acts 10:15). For has not God in His love acquitted us? ‘Who then will condemn us?’ (cf. Rom. 8:33-34).

When we call upon the name of our Lord Jesus Christ, it is not hard for our conscience to be made pure, and then we are no different from the prophets and the rest of the saints. For God’s purpose is not that we should suffer from His anger, but that we should gain salvation through our Lord Jesus Christ, who died for us.”

—St. John of Karpathos
The Philokalia Vol. 1; Faber and Faber

No Pity and No Fear

August 10 is the feast day of the Hieromartyr Sixtus, who became Bishop of Rome at a time when having that position meant almost certain death.

Sixtus was born in Athens, and served the Church in Spain before settling in Rome. Competent and well-liked, he was an obvious choice to become Bishop of Rome.



People must have felt pity for Sixtus, who by obeying his calling in the Church was put in such a terrible position. They weren't surprised when the pattern continued and he was arrested and later martyred.

But in the third century the Church had to contend with an emperor, Valerian, who hated Christianity and feared the growing influence and social position of its followers. So strong was Valerian's opposition to the faith that any Christian matron who would not worship the gods was, by his decree, to be banished. Any Christian member of the imperial household who would not renounce the faith was to be enslaved and put to menial work on the imperial estates.

The Bishop of Rome, as the most visible and influential Christian, was the special object of Valerian's hatred. Several men who preceded Sixtus in the position had

been martyred, and that is why an appointment as Rome's bishop was seen as a death sentence.

But what about Sixtus himself? If he felt fear, he overcame it and comforted those around him. He didn't feel deserving of pity, because he looked forward to his eternal life with God.

The readings for this day and the next have something to say about both fear and pity. Matthew 14: 22-34 is the story of Jesus Christ walking on the water, and telling His disciples to "Take heart, it is I; have no fear." Then, because He wants to share everything with them, He gives Peter a chance to walk on water too, and when Peter is too afraid asks him, "Why did you doubt?"

In Matthew 21: 18-22 the Lord withers a fig tree that isn't bearing fruit. When the disciples marvel at this, He tells them. "...if you have faith and never doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will be done." He wants them to cast away fear when they face the huge challenges that will come.

In I Corinthians 15: 12-19, Saint Paul tells us there is only one reason why we should ever be pitied: "If for this life only we have hoped in Christ, we are of all men most to be pitied."

Bishop Sixtus did not hope in Christ "for this life only." His hope was based on his confident anticipation of a life that would never end, and which no emperor could take away.

Nobody who shares his anticipation needs pity. Nobody who faces fearful things needs to be totally overcome by them. That's the message of Sixtus' life and of the words we read in these days.

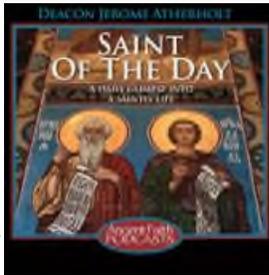
*This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>**

Kids Korner

SAINT OF THE DAY

The [Saint of the Day](http://www.ancientfaith.com/podcasts/saintoftheday), from Ancient Faith Radio (<http://www.ancientfaith.com/podcasts/saintoftheday>), briefly tells the story of one of our venerable Saints

we are commemorating for each day. It is heard eight times daily Monday—Friday, and is also available as a podcast. Our reader is a professional actor and an ordained Deacon in the Orthodox Church, Dn. Jerome Atherholt.



UNDER THE GRAPEVINE

[Under the Grapevine](http://www.ancientfaith.com/podcasts/grapevine) Podcast: Readings for Children by Chrissi Hart features inspirational stories for children of all ages (<http://www.ancientfaith.com/podcasts/grapevine>).

Enjoy readings by Dr. Chrissi Hart, author of *Under the Grapevine* and *The Hermit, The Icon and The Emperor* published by [Conciliar Press](http://www.conciliarpress.com). This program concentrates on Orthodox Christian



books and other classic literature from a variety of sources.

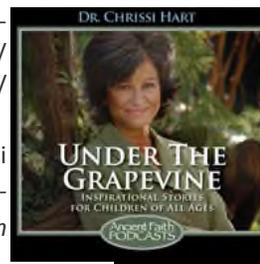
CHURCH HUMOR

When my daughter, Kelli, said her bedtime prayers, she would bless every family member, every friend, and every animal (current and past)..

For several weeks, after we had finished the nightly prayer, Kelli would say, "And all girls." This soon became part of her nightly routine,

to include this closing.

My curiosity got the best of me and I asked her, "Kelli, why do you always add the part about all girls?"



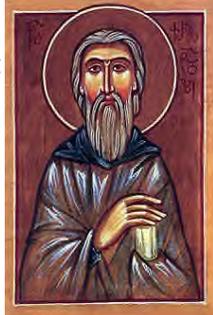
Our Minds Also Lead Us to God

On August 18 the Church celebrates the memory of the Venerable Christodoulos the Philosopher.

Born in the 11th century, young John, as he was named at birth, loved to learn from books and read everything he could get his hands on. Though John especially loved Scripture and knew he wanted to live by Christ's teachings, his curious mind led him to read about other faiths as well. He enjoyed discussions with wise people, which were another source of learning. He further broadened his knowledge by learning several languages.

John also admired and was inspired by the simple, prayerful life of monastics. So when he told his mother and father that he wanted to become a monk, they weren't surprised. Unlike some parents, who are concerned that they will never become grandparents, they raised no objections.

He was tonsured with the name Christodoulos, and as a monk he continued to think and learn. Because he particularly



wanted to be able to defend Christianity in a hostile environment, he memorized the holy book of Islam, the Quran. This enabled him to debate with anyone, and to show the truth of Christianity clearly.

Saint Christodoulos spent many years on the island of Patmos, where he established a famous monastery named for another person of learning he greatly admired—Saint John the Theologian. The monastery's library preserved many precious books that might otherwise have been lost in the violent attacks that Christians frequently endured in those times. That preservation made it possible for others to learn and think deeply—a fitting legacy for a saint referred to as "Philosopher."

In our own day, some writers called the "new atheists" deny that our rational minds can lead us to God. They contend that the mind is only concerned with facts that can be demonstrated, and faith is not based on such facts. Therefore faith is not rational, and not real.

In his book "God and the New Atheism," John F. Haught offers several convincing objections to this assertion. One is that the new atheists, without seeming to realize it, place complete faith in the ability of their own minds to understand reality. John Haught asks, "If our minds are nothing but the accidental outcome of a mindless evolutionary process, why should we trust them at all?" He also points out that the atheists have faith that there is truth to be understood, and that is worth trying to understand. But they have no basis for this faith; it's simply an assumption.

What is the faith of believers in God? Haught says it certainly is not the "belief without evidence" that the new atheists accuse it of being. Rather it is "...an adventurous movement of trust that opens reason up to its appropriate living space, namely, the inexhaustibly deep dimension of Being, Meaning, Truth, and Goodness...Faith is what opens our minds to the infinite horizon in which alone reason can breathe freely..."

Saint Christodoulos, who used his mind to investigate that infinite horizon, would agree.

Around SS Peter & Paul

AUGUST BIRTHDAYS & ANNIVERSARIES

August 1	Peter Radjenovich Barbara Peterson Julia Roberts
8	Yana Molodova
9	Dan Perrotto
15	William Osolinksy
25	Juliana Delsante
26	Jim Hanemaayer
27	Dennis Tarasevich

Mnogaya Leta! Many Years!

From the Fathers . . .

"Always remember that at the Last Judgment we are judged for loving Him, or failing to love Him, in the least person."

—*Archbishop Anastasios of Albania*

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 Daniel.

Bits and Pieces

NEW AIR CONDITIONER/FURNACE UNITS

As has already been noted on several occasions, we recently needed to replace one of the two church air conditioning/heating units- the one on the east side of the church. This unit was approximately fifteen years old and was barely functioning. The other unit was also recently evaluated and it can be expected that it will also need to be replaced in the near future. The benefit to replacing these units is that new units will be much more efficient and, it is hoped, will reduce our monthly utility bill, particularly in the summer months.

The cost of the unit which was already replaced is \$10,876.00. We can anticipate the same cost for the unit that will most likely need replacement in the near future. Thus, we need to raise approximately \$22,000.00 to assure that our church is efficiently and effectively air conditioned in the summer months and heated in the cooler months of winter. Please note that this expense is not reflected in our annual budget.

Everyone in our parish community is asked to make a responsible decision concerning what can be contributed to this endeavor. Pledge forms are available in the entrance to the church. Please complete them and return them soon to Father Daniel or David Homyak, Church Treasurer. Don't let the fact that we have two air conditioners now running and that the church is relatively comfortable during the services fool you! We still need to pay for that comfort. Your commitment to our parish family is deeply appreciated. Thank you.

UPDATE ON THE DIOCESAN ASSEMBLY OCTOBER 7-9, 2014

October 7-9 and the 2014 Diocesan Assembly of the Diocese of the West will soon be here. An initial meeting of the planning committee took place on July 17th. Your fellow parishioners will soon reach out to you to ask you to assist with various aspects of planning this special event. **The NEXT MEETING** of the Assembly Planning team will take place on Wednesday, August 27, at 6:00 p.m.

DIOCESAN ASSEMBLY DIVINE LITURGY Mark your calendars now! Metropolitan **TIKHON** and Archbishop **BENJAMIN** will preside at the celebration of the Divine Liturgy on Thursday, October 9, at 8:00 a.m. October 9th is the day on which the Orthodox Church commemorates the Glorification of Saint Tikhon, Patriarch of Moscow. It is also Metropolitan Tikhon's nameday. Mark your calendars now and plan on attending. This is an historic event for our community—plan on taking a few hours off of work or away from school in order to participate in this special moment. You'll be glad you made the effort to participate in this memorable event.

GUESTS ARE ALWAYS WELCOME!

You are 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 ongoing 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 a timely Confession.

SAINT KATHERINE COLLEGE

A representative of Saint Katherine College, Encinitas, CA, will join us for Liturgy on Sunday, August 10, and will make a short presentation during coffee hour. Saint Katherine College is the only Orthodox institution of higher education west of the Mississippi. Fliers providing information about the academic programs offered at SKC are available in the vestibule.

BOOKSTORE

As the fall approaches and our snowbirds return, the bookstore will be restocking its 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 Katrina a note and she'll try to get it in the inventory.

CLOSING THE HALL

When closing up the hall, please make sure that the double pass-through doors over the serving counter to the kitchen are fully closed due to the a/c zones.

YOU MIGHT BE ORTHODOX IF . . .

10. You are still in church more than ten minutes after the priest says, "Let us depart in peace."
9. You forget to change your clock in the spring at Daylight Savings Time, show up an hour late, but the service is still going on...
8. ...but there are people in your community who still can't get to church on time when the clock gets set back an hour in the fall.
7. You consider an hour long church service to be "short."
6. You buy chocolate bunnies on sale (after Western Easter).
5. When someone says, "Let us pray..." you reflexively stand up.
4. You went to church four or more times in a week.
3. Your priest is married...

2. Your vocabulary includes at least three words that describe the wife of a priest.

And the number one sign you might be Orthodox is...

1. *You say a prayer before you pray.*

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.

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 head-covers. 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 2014

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>Mark Your Calendars . . . Thursday October 9, 2014</p> <p>Metropolitan TIKHON and Archbishop BENJAMIN will preside at the celebration of the Divine Liturgy on Thursday, October 9, at 8:00 a.m. October 9th is the day on which the Orthodox Church commemorates the Glorification of Saint Tikhon, Patriarch of Moscow. It is also Metropolitan Tikhon's nameday.</p>					<p>1 Procession of the Lifegiving Cross Beginning of Dormition Fast</p>	<p>2</p> <p>5:00pm Vespers</p>
<p>3</p> <p>8:30am Hours 9:00am Divine Liturgy</p>	<p>4</p>	<p>5 Forefeast Transfiguration</p> <p>6:00pm Vespers</p>	<p>6 Transfiguration of Our Lord</p> <p>9:00am Divine Liturgy Blessing of Fruit</p>	<p>7 Valaam Icon</p>	<p>8 Tolga Icon</p>	<p>9 Ven. Herman of Alaska, Wonder-worker of All America</p> <p>5:00pm Vespers</p>
<p>10</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p>St. Katherine College Presentation</p>	<p>11</p>	<p>12</p> <p>NO COUNCIL MEETING</p>	<p>13 St. Tikhon of Zadonsk, Wonder-worker of All Russia</p>	<p>14 Forefeast Dormition</p> <p>6:00pm Vespers Assumption Greek Orthodox Church</p>	<p>15 Dormition of the Most Holy Theotokos</p> <p>9:00am Divine Liturgy Blessing of Flowers</p>	<p>16 Feodorovskaya Icon</p> <p>5:00pm Vespers</p>
<p>17</p> <p>8:30am Hours 9:00am Divine Liturgy</p>	<p>18</p>	<p>19</p>	<p>20</p>	<p>21</p>	<p>22 Georgian Icon</p>	<p>23 Leavetaking Dormition</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>						
<p>24 Petrovskaya Icon</p> <p>8:30am Hours 9:00am Divine Liturgy</p>	<p>25</p>	<p>26 Vladimir Icon</p>	<p>27</p> <p>6:00pm Assembly Planning Team Meeting</p>	<p>28 Ven. Job of Pochaev</p>	<p>29 Beheading of St. John the Baptist</p>	<p>30</p> <p>5:00pm Vespers</p>
<p>31</p> <p>8:30am Hours 9:00am Divine Liturgy</p>	<p>1 Church New Year Chernigov-Gethsemane Icon</p> <p>LABOR DAY</p>	<p>2 Kaluga Icon</p>	<p>3</p>	<p>4 Icon "The Unburnt Bush"</p>	<p>5 Arapetskaya and Kiev-Bratsk Icons</p>	<p>6</p> <p>5:00pm Vespers</p>