

SS Peter & Paul Orthodox Church

Volume 19, Issue 9

September 2019

August Council Highlights

- ✘ There was no council meeting in August.
- ✘ The next council meeting will be held Tuesday, September 10th at 6:00 pm.



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FOCA Holds 93rd Annual Convention in Columbus

The Fellowship of Orthodox Christians in America (FOCA) held their National Convention in Columbus, OH. David and Stephanie Homyak attended as delegates, while Pat Starkey and Peter Radjenovich served as alternates.

The Fellowship of Orthodox Christians in America is an official organization of the Orthodox Church in America. Their mission is to proclaim, share and reveal our Orthodox Christian Faith through service, fellowship and example. They strive to accomplish this by:

- studying the tenets of our Faith
- support and encourage Orthodox Youth ministries
- support and encourage missionary growth of our church
- encourage and promote unity among all Orthodox jurisdictions
- establish practical means for Orthodox Christians to endure lasting friendships on local and national levels through networking
- provide educational, cultural, social and athletic activities for the people of our Orthodox Faith.

The National FOCA Convention is held annually to dis-

cuss the business matters of the Fellowship. Vespers, Hierarchical Divine Liturgy and prayer services are an integral part of the weekend event. Various social activities are held in conjunction with the business meetings to encourage fellowship amongst the members. Youth activities are also planned for the juniors.

Dimitrios Rentel, 18, presented a preliminary report on OCA Youth and Young Adults. Findings were based on the Orthodox Youth and Young Adult Ministry Survey and visits to Orthodox camps over the summer. The survey is still open and is open to all. You can find it at: <https://www.surveymonkey.com/r/OrthodoxYouthandYoungAdultSurvey>.

The FOCA's Gifts of Love campaign this year was earmarked for St. Tabitha's House, as Jesus Christ asks us to feed the hungry and clothe the poor. St. Tabitha's House is a Christian orphanage under the Greek Orthodox Patriarchate of Alex-



andria started in the Kibera Slums of Kenya. They currently house 26 children, providing food, shelter, academic and spiritual education and so much more. To date, over \$11,500 has been raised.

Next year's Gifts of Love campaign will be divided between St. Herman's House, which provides emergency and transitional housing for homeless men in Cleveland, OH (FOCUS Center) and to support the pilgrimage to Alaska. The first \$5,000 raised will be earmarked for St. Herman's House and the balance will go to support the efforts of the local community as they welcome travelers for the 50th Anniversary Celebrations of the Granting of Autocephaly and the Glorification of Saint Herman of Alaska. ✘



Message from Our Rector

Dear Brothers and Sisters in Christ,

"Your Nativity, O Virgin, has proclaimed joy to the whole universe! The Sun of Righteousness, Christ our God has shone from You, O Theotokos! By annulling the curse, He bestowed a blessing. By destroying death, He has granted us eternal Life."

—Troparion of the Feast of the Nativity of the Theotokos

For Orthodox Christians, September 1st marks the beginning of the New Church Year. As we enter into this

New Year of Grace, the first

Great Feast that is celebrated is the Feast of the Nativity of the Theotokos, September 8. Happily, this year this Feast falls on a Sunday, enabling everyone to be present to celebrate in Mary's honor and to invoke her prayers and protection for our parish and our families as we enter into this new liturgical year.

In reflecting on the birth of Mary and her singular role in the history of salvation, we see that the Gospel of John speaks of only two moments when the life of Jesus intersects with that of his Mother. Although Mary's life was intimately connected to that of her Son from the very moment of His conception and although Matthew and Luke make special note of this, John only mentions two moments: the beginning of the Lord's public ministry at the wedding feast in Cana (John 2:1-12) and the moment when Mary stands beneath the cross (John 19:25-27). Perhaps the Holy Evangelist wants to show us the Mother of Jesus in these two apparently opposite

situations in life—the bright joy of a wedding feast and the profound sorrow at the death of a child.

In recounting the narrative of the Lord's Passion and Death, the first thing John mentions is that Mary "stands near the cross of Jesus," (John 19:25) close to her

Son as He suffered the pains of

the Cross and shed His blood for the salvation of man-

kind. Mary stood there, at

the foot of the cross filled with sorrow, yet

with unwavering conviction, courage, and fidelity. This is the main

way that *Mary shows herself in the Gospel of John*—she stands near those who suffer, those from whom the world flees or those whom the world sets aside or marginalizes, those who suffer any sorrow or loss and those who are on the very fringes of our society. It is in her role as mother that Mary also stands close by them (us) all, steadfast and faithful beneath their cross of misunderstanding and suffering.

Mary also *shows us* how to "stand near" these situations; it demands more than simply acknowledging the realities of human suffering. Rather, it means that those in painful situations should feel us standing faithfully and fearlessly at their side. All those suffer any pain or loss can experience the Mother who remains near them, for in their sufferings she sees the open wounds of her Son Jesus. She learned this at the foot of the cross. We too are called to "touch" the sufferings of

others. Following the example of Mary, let us go out to meet our suffering brothers and sisters, to console them and accompany them. Let us not be afraid to experience the power of tenderness, to be involved and to let our lives become complicated for the sake of others. Inspired by Her, the Most Pure One, let us remain steadfast and faithful, our hearts at peace in God in even the most difficult circumstances of life. Let us be ever ready to lift up the fallen, raise up the lowly, showing them the love and the "peace beyond understanding" that comes from God.

Grateful that the beginning of September brings with it this special Feast, let us also acknowledge that every day of every year, no matter the month or the season, offers us the blessed opportunity to give thanks to God for His many blessings, just as each day presents the opportunity to be present with those who are suffering in any way. Every day of every year invites us to draw closer to Christ, to grow in holiness, to bear witness to our faith, and to continue *stand with* those who are suffering and in any kind of need. As we enter into the New Church Year, we look forward to another Year of Grace, living the Gospel, serving our brothers and sisters, living the Church's liturgical cycle which invites to enter, ever more deeply, into the great mystery of our salvation.

May the Lord continue to bless our parish community, our families, friends, and all those who are dear to us. And may we confide ourselves, our families, our parish, and all the world to the loving maternal care and protection of the Holy Theotokos.

With love in the Lord, +Bishop Daniel

+Bishop Daniel



Do We Really Need Deacons?

Fr. Lawrence Farley

Recently I overheard a conversation about deacons and someone opined that if there were no deacons in the Church no one would notice, and that they could be eliminated with no ill effect at all, since they were simply a speed bump a priestly candidate encountered on the way to priestly ordination. I take the point, and admit that this accurately sums up the reality of the diaconate in much of North American Orthodoxy today. The deacon is considered merely as a liturgical ornament, someone the bishop has with him when he comes to serve a hierarchical Liturgy to make the service a little more grand.

This devaluing of the apostolic office of the diaconate certainly has a long history, especially in the West. When one was ordained a deacon in the Anglican church back in my day, the quip was usually made to the newly-ordained deacon, “Now you can do everything that a layman can do!”—which was technically correct, since the deacon then had no liturgical task that could not be performed by a layman. In the West, even the very term “deacon” seemed to lose all meaning, for an “archdeacon” in the Anglican church was in fact a priest, not a deacon. This devaluation seems to have long roots: in the medieval western church, cardinals came in three flavours: cardinal-bishops, who were bishops; cardinal-priests, who were priests; and cardinal-deacons, many of whom were not ordained at all. (This from Hollingsworth’s *The Family Medici*, p. 227.) Even my own OCA seems to assume that your average parish will not have a deacon serving along with the priest: in its little DRE booklets containing the services, the rubrics have all the litanies done by the priest. It is as if deacons did not exist.

This DRE peculiarity was not evidence of

prejudice against deacons because in most parishes (at least at the time when the DRE booklets were first printed), most parishes did not have a deacon, and all the litanies and liturgical directives, which classically were done by the deacon, of necessity had to be done by the priest. Fr. Alexander Schmemmann (of blessed memory) called attention to this inconsistency of parish life in one of his lectures. He said that despite Orthodoxy declaring that deacons were a divine institution in the Church, there were no deacons in the Metropolia when he first arrived in America. So, we may indeed ask: do we really need deacons?

The observation with which this article began about deacons being simply a speed bump on the road to priestly ordination reveals how much we have changed from the days of the early church. In those days, a Liturgy was simply unthinkable without a deacon. Thus, Dix tells us based on a letter of St. Cyprian, that when the Church wanted to smuggle some of its personnel into the prisons to serve a secret Liturgy for the confessors imprisoned there, they had to smuggle in both a presbyter and a deacon (see his *Shape of the Liturgy*, p. 152). Deacons were not simply a meaningless office that one passed through on the way to a higher office, but an office complete in itself—and one that was *completely* necessary. The Church could no more do without deacons that it could do without bishops and presbyters. That is, if the Church somehow did not have deacons, something crucial to its life would be lost. That is why deacons were appointed by the apostles at such an early stage of the Church’s life—according to Acts 6, as early as its first formation in Jerusalem. We see how necessary deacons were to the Church’s life by Paul’s inclusion of deacons in his instructions in 1 Timothy 3. This view of

the importance of the deacons (and use of an earlier terminology) continued in the Church, as we see reflected in *Didache* 15:1: “Appoint for yourselves bishops and deacons worthy of the Lord”. A divine institution indeed.

Given this importance, we must ask why are deacons so important? Or, to phrase the question differently, what exactly is a deacon and what is his job? The very name of the office hints at the answer: a deacon is a *διακονος/diakonos*, a word usually rendered in the New Testament as “servant”. For example, the word (or its cognate) is used to describe all of Christ’s disciples (John 12:26), the apostles (Colossians 1:23), and even Christ Himself (Romans 15:8). One could therefore suggest that translating *diakonos* as “deacon” tends more to obscure the significance of the term than to reveal it. If we consistently translated the word as “servant” we might begin to understand why the office is so crucial. In our own little parish in Langley, using this terminology, I would be known as “Presbyter Lawrence” and the three excellent men I am privileged to have working with me would be known as “Servant Gregory, Servant Symeon, and Servant Zacchaeus”.

The office of *diakonos* is an embodiment of the servanthood of the Church, and that is why it is so important, because a Church bereft of its servanthood is a Church scarcely worthy of the name. The Church has a number of functions. It must proclaim the eternal truth of God to the world (its task of teaching embodied in the office of bishop); it must order its corporate life together as a community of love, equity, and good order (a task embodied in the office of presbyter), and it must serve the needs and bind up the wounds of the world (embodied in the office of a servant/deacon/*diakonos*).

(Continued on page 6)

“Wood is Healed by Wood!”

The Great Feast of the Elevation of the Cross raises a myriad of themes—Biblical, historical, theological, etc.—upon which to meditate. One such theme is what we call a *typological* reading of the Scriptures. This is a profound way of discovering the inner connection between persons, events, and places of the Old Testament—what we would call “types”—with their fulfillment as “antitypes” in the New Testament. Thus, Adam is a *type* of which Christ—the last Adam—is the *antitype*: “Adam... was the type of the one who was to come” (Romans 5:14).

Through typology, we learn that the Old Testament can now be read as anticipating the Person of Christ and the saving events recorded in the New Testament, without undermining the integrity of the historical path of ancient Israel as the People of God, entrusted by God with a messianic destiny. One such typological application is expressed in an intriguing and paradoxical manner through one of the hymns of the Great Feast of the Elevation of the Cross. As we sing in one of the verses from the festal Great Vespers, “For it is fitting that wood should be healed by wood, and that through the Passion of One Who knew not passion should be remitted all the suffering of him who was condemned because of wood.”

What a truly wonderful phrase: “wood should be healed by wood!” Yet, what is this “wood” to which the hymn refers? How does wood “heal” wood? In both instances, the wood is clearly the wood of two trees—the tree of the knowledge of good and evil, as found in Genesis 2, and the wood of the Tree of the Cross. In disobedience to the command of God, the man and woman of Genesis 2—Adam and Eve—ate of the

tree of the knowledge of good and evil. This was the one tree, the fruit of which it was not safe for them to eat: “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in that day that you eat of it you shall die” (Genesis 2:17).

The freedom and self-determination of the first man and woman were tested by this divine commandment. In a celebrated interpretation of this passage, Saint Gregory the Theologian (+395) draws out the meaning of this command and its consequences. “[God gave Adam] a law as a material for his free will to act on,” he writes. “This law was a commandment as to what plants he might partake of and which one he might not touch. This latter was the tree of knowledge; not, however, because it was evil from the beginning when planted, nor was it forbidden because God grudged it to us—let not the enemies of God wag their tongues in that direction or imitate the serpent. But it would have been good if partaken of at the proper time. The tree was, according to my theory, contemplation, which is safe only for those who have reached maturity of habit to enter upon, but which is not good for those who are still somewhat simple and greedy, just as neither is solid food good for those who are yet tender and have need of milk” (*Second Oration on Easter*, 8).

Saint Athanasius the Great (+373) express this in similar terms. “Knowing once more how the will of man could sway to either side, in anticipation God secured the grace given to them by a command and by the place where He put them. For He brought them into His own garden and gave them a law so that, if they kept the grace and remained good, they might still

keep the life in paradise without sorrow or pain or care, besides having the promise or incorruption in heaven. But if they transgressed and turned back and became evil, they might know that they were incurring that corruption in death that was theirs by nature, no longer to live in paradise but cast out of it from that time forth to die and abide in death and corruption” (*On The Incarnation*, 3.4).

The theme of the initial innocence of Adam and Eve—their lack of maturity and their need for spiritual growth and maturation—was quite characteristic of the Church Fathers, being found as early as Saint Irenaeus of Lyons (+c. 200). “Therefore, the ‘wood’ of this tree proved to be death-dealing, not because God made it such ‘in the beginning,’ but because it was partaken of in a forbidden manner and not ‘at the proper time,’” he wrote. Nothing created by God is evil by nature; rather, all is “very good.” But mis-directed free will can pervert the good into something that is evil. The gift of the promise of deification is a God-sourced gift, not a self-sourced gift.

On the other hand, the Tree of the Cross is precisely the wood through which the first disobedience was undone by the One Who died on it in obedience to the will of the Father. The Tree of Life that was in the Garden was the actual “type” of the Tree of the Cross on Golgotha. The last Adam—Christ—healed us of the sin of the first Adam. (As early as Saint Justin the Martyr, it was taught that the Virgin Mary was the “new Eve” also because of her obedience to the Word of God). The Cross is therefore “the blessed Wood, through which the eternal justice has been brought to pass. For he who by a tree deceived our forefather Adam is by

(Continued on page 5)

Feast of Dormition in Pictures



“Wood is Healed by Wood!”

(Continued from page 4)

the Cross himself deceived, and he who by tyranny gained possession of the creature endowed by God with royal dignity is overthrown in headlong fall” (Sticheron, Great Vespers).

According to a pious tradition, the place of the skull—Golgotha—is the place where Adam was buried when he died. The blood that flowed from Christ “baptized” that skull as symbolic of the sons of Adam (and Eve) being given renewed and eternal life by the blood shed by Christ on the Cross—the Tree of Life. As we sing in one of the Litiya hymns for the feast, “The Tree of true life was planted in the place of the skull,

and upon it hast Thou, the eternal King, worked salvation in the midst of the earth. Exalted today, it sanctifies the ends of the world.” (We might note here that it is in this light that in icons of the crucifixion, we generally see the Cross of Christ “planted” on the skull of Adam, with an inscription that reads “the Grave of Adam.”)

“Wood is healed by Wood!” This is the good news revealed in the typological interpretation found in the liturgical hymns of the Great Feast of the Elevation of the Cross, together with the biblical exegesis of the Church Fathers. This is why we honor and venerate the Cross by literally bowing down before it in adoration. The

Cross was at the heart of the proclamation of the Gospel, a instrument of shame in the ancient world. But this did not deter the Apostle Paul from proclaiming that Gospel is the power of God. “For I am not ashamed of the Gospel; it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek” (Romans 1:16). And we also cannot be “ashamed” of the Tree of the Cross through which “joy has come into the world.”

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/reflections/fr.-steven-kostoff/wood-is-healed-by-wood> ✽

Do We Really Need Deacons?

(Continued from page 3)

We may see now just how far our contemporary North American experience is from the apostolic and historical norms. In many places, this crucial office of servanthood has dwindled and diminished until it is indeed simply a liturgical ornament. If the deacon's only job is the chant litanies and expel the (often non-existent) catechumens on Sunday, there is no real reason why a presbyter could not chant the litanies and dismiss the catechumens himself if the deacon is not there. One sees why deacons are deemed to be dispensable, and why many places have in fact dispensed with them. The deacon's role has been reduced to a few utterances on Sunday morning. He has no role in discovering and meeting the needs of the poor and suffering and thus no role in creating true community throughout the week. Who cares who dismisses the catechumens or who says "Wisdom!" before the lessons are read?

But the Church is more than mere liturgical cult and a provider of Sunday morning services. The Church is also a holy com-

munity in which people share their needs, their gifts, and their lives. I suggest therefore that once again the deacons be given their original apostolic role of serving the physical needs of the Church—visiting the sick, discovering the needs of the parishioners, distributing the Church's alms, overseeing its social programmes, and bringing Holy Communion to the sick and absent (a diaconal task according to St. Justin Martyr in his *Apology*, ch. 67)—in other words, their original role as creators of true community.

This pastoral component (obviously fulfilled according to the deacon's available time and energy) would reveal why he has the liturgical ministry that he has. That is, the deacon is the one chanting the litanies which refer to the parishioners' needs (e.g. the petitions for the sick and suffering) because he was the one visiting them and learning of these needs during the week. It goes without saying that the deacon works with the parish pastor (which in earlier days was the bishop), so that the pastor also knows the needs of the flock and can

attend to them. But the deacon is his liaison, forming a pastoral link between the presbyter/pastor and his flock during the week in the same way as he forms a liturgical link between the altar and the nave at the Sunday Liturgy.

Our current practice of the priest doing everything (or trying to do everything) is neither apostolic, historical, or sensible. The New Testament teaches that God gives spiritual gifts to all the baptized when they receive the Holy Spirit in baptism, not simply to the priest. According to Romans 12:7 one of these important gifts is the ministry of *διακονια/diakonia* "service"; the one having this *χαρισμα/gift* is instructed to use it *εν τη διακονια*/"in the serving". We need everyone in the Church use the gifts given to them by God, and to contribute to the common spiritual good of the Body of Christ. The priest is not a one-man band. We really do need deacons.

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/reflections/fr.-lawrence-farley/do-we-really-need-deacons> ✠

Around SS Peter & Paul

SEPTEMBER BIRTHDAYS/ANNIVERSARIES

September 1 Adrian Tulei
4 Edward Gala
8 Stella Dolotov
11 Joshua Gill
12 Nick Enoch
15 Mary Beth Innes
17 Luka Radjenovich
19 Alexander Enoch
20 Walter & Tania Booriakin
29 Raphael McDonald

**Mongaya Leta!
Many Years!**

FLASHBACK!



In September, 2012, Church School students held a brunch to support the Child Crisis Center.

PRAYER LIST

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

Patricia Starkey
Jamie Arango
Ann Garza
Marilyn Bezkorovainy
Rose Kurowski
Anna Michkofsky
Frank Kulik
Vickie Kulik

May Our Lord Jesus Christ, the Physician of our souls and bodies, reach out his healing hand and bless these, His servants.

If you know anyone else in need of our prayers, please contact Bishop Daniel.

Bits and Pieces

THE BLESSING OF STUDENTS AND TEACHERS will be held on Sunday, September 8th at the end of Divine Liturgy. The annual blessing marks the beginning of the Church School Year. We encourage all students and teachers to be there.

OUR ANNUAL DEEP CLEANING of the kitchen will take place on Saturday September 21 starting at 8am. With sufficient volunteers, we should finish by 11 or 11:30am, then share a light communal lunch. Please see Heather Pfeiffer or David Bieber to sign up.

MYRRH BEARERS ALTAR SOCIETY will host their first meeting of the new church year on Sunday, September 8, 2019.

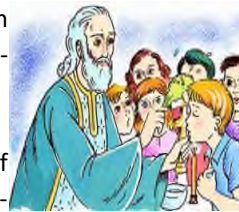
A date has been tentatively set to clean to kitchen in the hall: Saturday, September 21st. Please check your schedules to determine if you will be able to help.

We are also working hard to coordinate the Roll bake which will begin in October. Please review your schedules and speak to Elizabeth if you have time to help.

THE FEAST OF THE EXALTATION OF THE LIFE-GIVING CROSS will be celebrated on Saturday, September 14th. Vespers with the bringing out of the Cross will be on Friday, 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.

CONGRATULATIONS AND MANY YEARS! to Father Thomas Frisby and the Clergy and Faithful of Exaltation of the Holy Cross Romanian Orthodox Mission as they celebrate their patronal feast. "O Lord, save Thy people and bless Thine inheritance..."

OUR SUNDAY SCHOOL program is searching for volunteers to help in classes. Please contact Stephanie Homyak, 602.432.7473, if you are interested in volunteering.



CHURCH SCHOOL The purpose of SS Peter and Paul Sunday School program is to teach our children how to live their Orthodox faith. In Sunday School, children are taught about the Holy Bible and Tradition, which provides a strong Christian foundation for them to go out into the world and share their faith with others and do good works. Children are taught to witness to their Lord and Savior in thought, word, and deed. They are taught about charity and participation in the life of the Holy Church. They are taught to make decisions based on what God has commanded. Our teachers are dedicated to training your children in the Holy Bible, Orthodox faith, and Tradition. Lessons focus on stories from the Bible, church history, and the fundamentals of Orthodoxy. Classes are arranged by age and meet every Sunday after Holy Communion, except on major feast days. Our Sunday School program seeks to bring children into a deeper personal relationship with Christ and encourages their active participation in the life of their parish.

THY WILL BE DONE At the request of the OCA, the FOCA is hosting a 2-day workshop aimed at current and aspiring clergy and lay leaders in the Orthodox Church in Cleveland, OH October 10-12, 2019. The cost of the conference is \$260 per attendee and includes a copy of *Thy Will Be Done: Strategic Leadership Planning and Management for Christians*. For more information and to register go to <http://www.focaleadership.com/>.

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.


COFFEE HOUR CLEANUP has changed. Henceforth, we will assign the various church groups (Myrrh Bearers, TYAL, FOCA, Parish Council, and our Russian Ladies) to particular Sundays. The leaders of those groups will in turn, assign individual members on their assigned days. Parishioners not in one of these groups will be assigned to help on various Sundays. Please see the schedule in the community center."

LIGHTING CANDLES is an important part of Orthodox worship. We light them as we pray, making an offering to accompany our prayers. Orthodox typically light candles when coming into the church - and that is usually the best time to light them, but there are times when candles should not be lit. It is not proper to light candles during the Epistle or Gospel readings, the Little or Great Entrances, the sermon, and most of the times when the faithful are standing. If you find yourself arriving to church after the Liturgy has begun, a good rule of thumb to remember is —if everyone is standing, wait until they are sitting to light a candle (unless they are sitting for the sermon, of course). Finally, no candles are lit after the Great Entrance.



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.

September 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Church New Year Chernigov-Gethsemane Icon 8:30am Hours 9:00am Divine Liturgy	2 Kaluga Icon LABOR DAY	3	4 Icon "Unburnt Bush"	5	6	7 Forefast Nativity of the Theotokos 5:00pm Vespers
<div style="border: 1px solid black; padding: 5px; background-color: #e0f2f1;"> Blessing of Students and Teacher Sunday, September 8, 2019  </div>						
8 NATIVITY Most Holy Theotokos Sunday Before Elevation 8:30am Hours 9:00am Divine Liturgy Blessing of Students and Teachers MBAS Meeting	9	10	11 Kaplunovskaya Icon	12 Leavetaking Nativity Theotokos	13 Forefast Exaltation 6:00pm Vespers with Veneration of the Cross	14 EXALTATION of the Life-giving Cross 9:00am Divine Liturgy 5:00pm Vespers
<div style="border: 1px solid black; padding: 5px; background-color: #c5cae9;"> MBAS Meeting Sunday, September 8 following Coffee Hour </div>						
15 Sunday After Exaltation 8:30am Hours 9:00am Divine Liturgy Church School	16	17	18	19	20	21 Leavetaking Exaltation Saturday after Exaltation 8:00 AM KITCHEN DEEP CLEANING 5:00pm Vespers
<div style="border: 1px solid black; padding: 5px; background-color: #e0f2f1;"> We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday. </div>						
22 8:30am Hours 9:00am Divine Liturgy Church School	23 Conception of St. John the Baptist	24 New Martyrs of Alaska, Juvenaly and Peter	25 Repose Venerable Sergius of Radonezh	26 Repose of St. John the Theologi- on	27	28 5:00pm Vespers
<div style="border: 1px solid black; padding: 5px; background-color: #c5cae9;"> Kitchen Deep Cleaning Saturday, September 21, 2019 See David Bieber or Heather Pfeiffer to sign up. </div>						
29 8:30am Hours 9:00am Divine Liturgy Church School	30	1 Protection of the Most-Holy Theotokos	2	3	4	5 Synaxis of the Hierarchs of Moscow 5:00pm Vespers