

# SS Peter & Paul Orthodox Church Newsletter

Volume 22, Issue 9

September 2022

### August Council Highlights

- ✘ There was no council meeting in August. The next council meeting will be held Tuesday, September 13th following vespers.
- ✘ Kitchen Deep Cleaning will be held on Saturday, September 10<sup>th</sup>.
- ✘ Archbishop Benjamin to visit September 17-18<sup>th</sup>.



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## The Cross

**The Feast of the Exaltation (or Elevation) of the Cross, coming so soon after the beginning of the Church year on September 1st, reminds us that during the whole year the cross will be central to our lives as Christians.**

The story of the feast is familiar to most of us. We admire the persistence of Saint Helen, mother of Emperor Constantine, who despite her age traveled through the Holy Land and established churches in places that had special meaning in the life of Christ. One of the most important of these places is Golgotha, outside the city walls of Jerusalem. There Helen had workers dig, and there they discovered the True Cross. This was the place where she built the best-known of the churches she established, the Church of the Holy Sepulcher.

The icon of the feast shows the church, standing in the midst of the city of Jerusalem.



The Cross, as we would expect, is very prominent in the icon, and near it stand St. Helen and Emperor Constantine, both with crowns. The Bishop of Jerusalem, Saint Makarios, is shown elevating the Cross for believers to venerate.

These figures are joined by a group that includes bishops and priests, monastics, and people who live in the city.

A well-known verse about the cross comes from I Corinthians: "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" (1:18). Saint Paul encourages us here to do two things. First, we can confidently hold to our faith in spite of ridicule and mockery; it is a given that we will face these things because those who don't believe or don't understand the faith will consider it "foolishness." If we know that other believers have faced skepticism before us, we can be prepared for it

and not be shaken. Paul adds power to his words by quoting God's own promise, which assures us that He will "destroy the wisdom of the wise" (Isaiah 29:14).

The second thing Paul encourages is patience. Verse 18 refers to "us who are being saved." This calls us to remember that our salvation takes place over the whole time of our life. We can expect that things may not go well for us in this world, because the world is fallen and it's a long journey to the Kingdom. But if we are patient, we will know that we are "being saved" through the course of our life so long as we earnestly strive to be what God wants us to be.

In this same passage, Paul expresses in four words the life work of a Christian: "We preach Christ crucified" (1:23a). We believe it and we also proclaim it. If we meet derision, we can lean on the words of the Troparion for the feast. We know that God will, "by the power of the cross, preserve [His] habitation."

# Message from Bishop Daniel

September 1, 2022

## The Beginning of the Ecclesiastical Year – The Indiction

*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



Dear Brothers and Sisters in Christ,

For Orthodox Christians, September 1<sup>st</sup> marks the beginning of the New Church Year. As we enter into this New Year of Grace, the first Great Feast that we celebrate is the Feast of the Nativity of the Theotokos, September 8.

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 mentions only two occasions of interaction between the Lord and His mother: 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 and hopes 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 detail 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 our salvation. Mary

stood at the foot of the cross, filled with sorrow, yet with unwavering faith, courage, and fidelity. This is the principal way that Mary is seen 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 every one of her son's disciples, steadfast and faithful beneath their crosses of challenge, struggle, and suffering.

Mary also shows us how to follow her example and "stand near" these situations. This means more than simply acknowledging the realities of human suffering. Rather, it means that those in painful situations should know that we are standing faithfully 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 be near the sufferings of others. Following the example of the Theotokos, let us go out to meet our suffering brothers and sisters, to console them and accompany them. Let us not be afraid 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 (Philippians 4:7).

Acknowledging 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 minister to the suffering world in which we live. As we enter into the New Church Year, we look forward to another Year of Grace, living the Gospel, serving our brothers and sisters, and living the Church's liturgical cycle which invites us to enter, ever more deeply, into the great mystery of our salvation.

As we celebrate her nativity at the beginning of this new ecclesiastical year, let us entrust our families and loved ones, and all the world to the loving maternal care and protection of the Most Holy Theotokos.

With love in the Lord,

*+Bishop Daniel*

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.

# Introducing Fr. Mikel Bock

My name is Fr. Mikel Bock, son of the late Reader Stephen Bock and Monya Bock. I was born and raised as an Orthodox Christian in SS Peter and Paul Orthodox Church, a large parish in Endicott, NY.

My parents both worked at IBM. In 1979, IBM had a mass transfer of employees to Charlotte, NC. My parents, my brother and I, moved there. I subsequently met my wife, Lisa. I worked for Piedmont Natural

Gas, and later moved on to additional jobs in the construction industry.

After being married for 14 years, we decided to move to Alaska in 1998 so I could attend St. Herman's Orthodox Seminary on Kodiak Island, Alaska. I graduated from the seminary in 2001, was ordained to the Holy Diaconate in June of 2002, and then to the Holy Priesthood in December of 2002.

Over the years, I served as a priest in Alaska in many different capacities. I was attached to St. Innocent Cathedral in Anchorage where I often served, but I was also a supply priest to many of the villages such as King Cove, Cordova, Valdez, Tyonek, Homer, Nikolai, and others. While attached to the Cathedral, Fr. Daniel Andrejuk and I ran a church store for the Diocese called The Russian Alaskan Liturgical Supply. We made several trips to Sofrino, Russia and bought items for the churches in Alaska, such as chalices, vestments, crosses, and more.



Part of my duties was to oversee the construction and remodeling teams that came to Alaska—whether it was OCMC, OCF's Real Break Team\*, or the several churches who came on their own. Among the projects that were undertaken were the remodeling of St Herman's Seminary, a remodel of the chapel on Spruce Island and the addition of its large deck.

In 2006, I was assigned to St Herman Orthodox Church in Fairbanks, AK, serving that parish for 3 years. While there, we had many new people come to the church—both Orthodox and Catechumens. We made many improvements to the physical building and the Altar area.

We moved back to Anchorage in 2009, where I re-opened a vacated church, St Nicholas Orthodox Church, in Eklutna, AK. While there, we were able to offer a full round of services at St Nicholas. I also was in charge of the tourism at that church, where we hosted several thousand tourists every year. Several of the people who attended services there were from the Wasilla area, and expressed their desire to build a church in Wasilla. Through God's grace we were able to buy and pay off land and subsequently build St. Juvenaly Orthodox Church. I served there until 2019.

While I was in the Wasilla area, I also held Bible studies in the Palmer Correctional Facility until it was temporarily closed in 2016. I also held Bible studies

in the Goose Creek Prison for 5 years until 2019.

In July of 2019, Matushka Lisa and I moved to Rock Hill, SC to serve at St Anthony the Great Orthodox Church. No one could have foreseen the pandemic, but nonetheless we seem to have made it through by following the directives that were given to us. During the pandemic, we were able to remodel the church and the house next door. The house next door now serves as the hall for coffee hour and meetings, as well as classrooms for Sunday school. Since we have fully opened up, we have seen a steady stream of new inquirers.

Matushka Lisa and I are looking forward to serving the faithful of SS. Peter and Paul in Phoenix.

*\* OCF's (Orthodox Christian Fellowship) Real Break provides college students (ages 18-25) with the opportunity to engage the Orthodox faith through trips of pilgrimage and service. Students travel during Spring Break to participate in the work of the Church alongside the ministries, monasteries, parishes, and people of each host city.*



Here are links to a few articles about Fr. Mikel Bock and his work in Alaska:

<https://www.oca.org/news/headline-news/planting-grant-missions-gods-hand-is-guiding-us>

<https://www.oca.org/news/headline-news/planting-grant-missions-focusing-on-the-ups-and-the-downs>

<https://www.oca.org/news/headline-news/planting-grant-missions-embracing-every-opportunity-to-share-the-faith>

# Is Christianity on the Decline in the West?

Fr. Lawrence Farley

This question is often asked by concerned Church people, especially those in the “mainline” churches here in Canada such as the United Church, the Anglican Church, and the Roman Catholic Church. Church statisticians, usually with long faces and bass voices, solemnly announce that Christianity is on the decline and has been for decades. One such statistician from the Anglican Church here predicted that by 2040 the Anglican Church could run out of members.

The answer, they suggest, is to “adapt” to the changes in society, which is usually for code for “become more like everyone around us so that everyone around us will find us more congenial and come back to church”.

In particular the Anglican statistician with his gloomy prognostication and his predictable solution pointed to the Anglican Prayerbook as an example of their problem. He said, “We have to reframe who we are. If we still say, ‘No, we’re all about a prayerbook that was written 400 years ago’, then people are going to arrive at our doorstep and say, ‘Nah, I don’t think so.’” When I shared this nugget with my wife, she just laughed and responded, “I’ll see you your four hundred years and raise you a thousand!”—a reference to the even older age of our own Orthodox Liturgy. For age does not necessarily always invalidate or disqualify. The wheel has been around for considerably longer than 400 years and its popularity is in no danger of abating.

There is, however, no denying that numbers of church attendance are indeed declining and have been for some time. (This only holds true for Christian churches; numbers of Sikhs, Buddhists, Muslims, and Hindus are increasing, due to immigration and, I suspect, having large families.) But I maintain that Christianity itself is not de-

clining, but is holding steady and may even be increasing. Let me explain.

In the Jurassic period of my youth, it was usual for people to go to church on Sunday, and if you didn’t go to church, you usually admitted this with an air of apology. Respectable people went to church because that was the respectable thing to do. Church attendance was also boosted in that earlier era because entertainment options were more limited back then than they are now. The Saturday edition of the newspaper always had a “Religion Section”, containing ad after ad for the various churches, grouped together by denomination, with a banner over the whole double page spread exhorting the readers to “Worship at the Church or Synagogue of Your Choice”. In other words, church attendance was a part of our culture, regardless of whether or not one had a real and personal faith—especially since most stores were closed on Sundays anyway. What else you gonna do on a Sunday morning?

Now all the stores are open on Sundays and there is a vast selection of other options for entertainment apart from singing church hymns and listening to preachers’ sermons. The winds have shifted, and now one feels pressure to apologize for going to church services, not for staying away. But I do not believe that real Christian faith is rarer now than it was then.

I believe that most people back then did not have the faith that Christ demands and regards as real. The Lord said, “Whoever of you does not renounce all that he has cannot be My disciple” (Luke 14:33). In other words, having real faith means giving your life and soul entirely and completely to Jesus Christ and being prepared to die for Him at a moment’s notice. I suspect that most of the people filling the churches in the Jurassic period of my youth did not

have that kind of faith.

This distinction is hardly new; it was noticed by thoughtful people like C.S. Lewis, who died way back in 1963. Commenting on the decline in chapel attendance at his Oxford colleges, he wrote, “The ‘decline of religion’ so often lamented is held to be shown by empty chapels. Now it is quite true that chapels which were full in 1900 are empty in 1946. But this change was not gradual. It occurred at the precise moment when chapel ceased to be compulsory. The sixty men who [were merely nominal] came no more; the five Christians remained” (from his essay, *The Decline of Religion*).

I believe that this is precisely the situation in which we now find ourselves in the West. What passed for Christianity was very often nothing of the kind, but a vague, sentimental moral Deism. Our culture has now abandoned this religion, and is embracing a bold, secular approach to life, an approach that is increasingly hostile to the cultural remnants of Christianity that came before it and which still remain. This is unfortunate, because most of the things which made life sane and happy in the West were products of this Christian culture, and so life promises to be crazier and unhappier in the future. Even now teen suicide is on the rise, despite (or perhaps because of) of our pampered affluence. “Spirituality” (variously defined) will of course always be on the secular market for people who are into that sort of thing, but these spiritualities will be radically individualized and devoid of any real accountability. Real Christian faith will remain, and will exist in the small numbers it always enjoyed. What passed for Christianity and what filled the churches, is passing away.

What does this mean for us? Two things.

Firstly, it means we must resist the temp-

(Continued on page 5)

# Is Christianity on the Decline in the West?

(Continued from page 4)

tation to “adapt” and change in order to better conform to the secular society around us. The United Church has been “adapting” for some time now (arguably since it began in 1925); the Anglican Church has been adapting as fast as they could since the 1960s. How well this adaptation is working is apparent from the numbers delivered by the long-faced statisticians: by about 2040 the Anglican Church may have adapted itself out of existence. The Churches which are not declining as catastrophically are the ones which refuse such adaptation—such as our own St. Herman’s here in secular British Columbia, which uses a prayerbook that is (as my wife observed) something like 1400 years old. Besides, our task as a church is not to be successful (as defined by the world and its statisticians), but to be faithful (as defined by Christ). We strive not conform the Church to the world, but conform men and women to Christ.

Secondly, this decline in a merely cultural

Christianity is a good thing, because it presents us with a real opportunity. To quote Lewis again, “The fog of ‘religion’ has lifted; the positions and numbers of both armies can be observed; and real shooting is now possible.” Many people have never really heard the Christian message. They imagine that our Gospel consists of saying, “God is nice, and wants you to be nice. Therefore please be nice and respectable, avoid sex as much as possible, don’t swear, and make sure you vote Republican or Conservative. Then you will go to heaven when you die. And remember that everyone who is gay is going to hell.”

Not surprisingly, most people are not impressed by this message. Some are surprised when they learn that the historical Church is not impressed by it either, and that our actual message is quite different. The lifting of the fog and decline in religion offers us a chance to share our real message—the message that God came to live among us and to fight with His back to the wall; that by His cross and rising from the dead He opened up a way for the

healing of the cosmos and the transfiguration of the world; that the way to glory is through blood and suffering; and that a new way of living is really possible if only you want it badly enough and are prepared to pay the price.

Of course, we must live this message, and not just mouth the words. It begins by creating little islands of joy, hope, love, accountability, and sanity, little communities of people who are different from the world around them. That is, it begins with a healthy parish church. If the parish is striving to be a community of joy and love, there is hope it can spread this saving infection. But if the parish is not—if it is just a club where religious people go when they feel like it—it will decline along with religion. And that will not be a bad thing. Such a parish deserves to decline and die. As the Lord once said, “Every plant which my heavenly Father has not planted will be rooted up” (Matthew 15:13).

Reprinted from the Orthodox Church In America web site, <https://www.o.ca.org/reflections/fr.-lawrence-farley/is-christianity-on-the-decline-in-the-west>

## Bits . . .

**HOST A COFFEE HOUR** Are you interesting in bringing goodies for coffee hour or hosting a Sunday with your family and friends? If so, there is a blue pocket folder on top of the microwave in the kitchen with all of the coffee hour dates for the rest of the year. If you can’t find it, please ask one of the MBAS ladies to help you find it and fill it out. Individuals, families, and church groups host coffee hour for various reasons, such as celebrating a special event, remembering a reposed loved one, in honor of a special feast day, or just because they want to see something besides bagels. If you aren’t sure of what you would do for a coffee hour, speak to one of the MBAS ladies and they would be happy to provide ideas.



**NUT ROLLS ARE RETURNING IN 2022** The Myrrh Bearers Altar Society will be baking the nut, apricot, and poppy seed rolls again this year.

### **VOLUNTEERS NEEDED FOR NUT ROLL BAKE**

Although MBAS coordinates the nut roll bake, it takes the help of so many volunteers to make these traditional treats. We are looking for men, women, and teens who are willing to come to church and help roll out the dough, fill the rolls, oversee the proofing and baking, and help package up the rolls when they are cooled.

Lunch is provided, and it is a great way get to know your church community.



Fr. David blesses fruit for Transfiguration



Blessing of flowers for Dormition

# Food for Thought: How Visitors Define Friendly

## "HOW MANY PEOPLE TALKED TO ME"

Some years ago we conducted a survey on parish life for the OCA as part of the Orlando AAC. One question asked parishes to (self) describe their most positive characteristic. Overwhelmingly growing *and* declining parishes claimed to be "very friendly". Obviously "self evaluated" friendliness is not important to what *causes* parishes to grow.

## DEFINE FRIENDLINESS

We recently read a brief article in the newsletter of the Lewis Center for Church Leadership exploring what caused visitors to return to a church. Sure enough "friendliness" was the most important factor. Interestingly when visitors were asked how they defined friendliness their answer was "The number of people that talk to me". Simple.

Furthermore they were asked *when* they made the determination of whether a church was friendly or not. The leading answer was *within ten minutes of the end of the service*.

## CRITICAL GREETING TIME IS AFTER CHURCH

Receiving a greeting upon entering can be nice and helpful. Passing out a bulletin. Smiling warmly. Good Morning! Welcome! However we've encountered a number of people who have related stories of how it took them a number of visits to a church before they had the nerve to stay for coffee hour. What will it be like? Will I have someone to talk to?

The most important time for greeting

people is *after* church. A time when it is virtually impossible for assigned "greeters" to be effective. Therefore, whether you are part of a greeters ministry or not, *you are the most important greeter in your parish*.

Practice these words: "Would you like to join me for a cup of coffee?"

Reprinted from the Archdiocese of Pittsburgh and Western Pennsylvania web site, <https://www.ocadwpa.org/friendly>✕



A warm greeting is important but guests say they base their "friendliness" assessment on how many people talk to them within ten minutes after the service.

## Around SS Peter & Paul

### SEPTEMBER BIRTHDAYS/ANNIVERSARIES

September 4 Edward Gala  
8 Stella Dolotov  
11 Marina Chloe Contes  
12 Nick Enoch  
15 Mary Beth Innes  
17 Luka Radjenovich  
19 Alexander Enoch  
20 Elias Gregory Taliaferro  
Walter & Tania Booriakin

**Mongaya Leta!  
Many Years!**

### BLESSING OF ICON DONATED BY THE MBAS IN MEMORY OF IRINA ZINCHENKO



### PRAYER LIST

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

+Metropolitan Herman  
Pam Bolton  
Elizabeth Michel  
Sandra Hoff  
Walter Booriakin  
Elena Kerr  
Jamie Arango  
Antonia Adams-Clement  
Rose Kurowski  
Tammy Horton

*The suffering people of Ukraine*

*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.

# . . . and Pieces

**ENTHRONEMENT IN CHICAGO** I've had several requests from parishioners and other friends for information concerning my enthronement as Bishop of Chicago and the Diocese of the Midwest. This will take place at the historic Holy Trinity Cathedral, Chicago, Friday-Saturday, 8/30-10/1. His Beatitude Metropolitan Tikhon will preside and will be joined by several members of our Holy Synod as well as by other local Orthodox bishops. Everyone is invited to attend.

Information about the enthronement can be found at the Diocese of the Midwest website: [domoca.org](http://domoca.org).

Information concerning the festive banquet and suggestions for hotels near the Cathedral are now available on the diocesan website at <https://domoca.org/recommended-hotels-for-upcoming-enthronement/> and <https://domoca.org/enthronement-banquet-tickets-now-available/>.

**ARCHBISHOP BENJAMIN VISIT** As has been previously communicated, His Eminence Archbishop Benjamin will be making an archpastoral visit to Saints Peter and Paul Church on Saturday & Sunday, September 17-18. This will be, in a sense, a send-off celebration inasmuch as it will be the last visit he pays to the parish while I am still living in Phoenix. (My last weekend here will be at the end of October.) If you haven't already, please mark your calendars now in order to greet and honor the Archbishop.

**FELLOWSHIP OF ORTHODOX CHRISTIANS IN AMERICA (FOCA)** will meet on Sunday, September 4th following Coffee Hour.

Mark your calendars for the 3rd Annual Tailgate Party on Sunday, October 30<sup>th</sup> during Coffee Hour. Further details will be forthcoming. As of this time there will not be a pierogi sale. We will revisit the possibility in the new year.

FOCA wishes everyone born in September a happy and glorious birthday. Many years!

**PARISH CLEANING PROJECT** On Saturday September 10th, starting at 7:30am, Parish volunteers will deep clean the church Sanctuary, the kitchen and the hall in preparation for Archbishop Benjamin's archpastoral visit to our parish the following weekend. Please see David Bieber, Nicholas Bock, or Bill Weiss to volunteer if you haven't already done so.

*David Bieber*

**CHURCH SCHOOL** SS Peter and Paul Sunday School program teaches children how to live their Orthodox faith. 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. They are taught to witness to their Lord and Savior in thought, word, and deed. In addition, they are taught about charity and participation in the life of the Holy Church, and 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.

We are excited to welcome back returning teachers: Lesley Zaremba, Lauren Hecht, Susan Weiss, and Stephanie Homyak. We also welcome four new members to our Church School Team: Kim Arauz and Jarrod Zaremba in our CGS class, Peggy Hecht in our middle school class, and Carlos Taliaferro and Darya Dolenko will take over for Eli and Anne Ferbrache in our high school class. We are grateful to Anne and Eli for their years working with our high schoolers, and wish Eli the best as he takes on his new position as headmaster at Chandler Preparatory Academy.

**THE FEAST OF THE EXALTATION OF THE LIFE-GIVING CROSS** will be celebrated on Wednesday, September 14<sup>th</sup>. Vespers with the bringing out of the Cross will be on Tuesday, September 13<sup>th</sup>, at 6:00 p.m. The Divine Liturgy on the 14<sup>th</sup> will be at 9:00 a.m. Please remember that this Feast is a strict fast day, although wine and oil are permitted

**THE TRADITIONAL BLESSING OF STUDENTS** and teachers was held on Sunday, August 28th, marking the beginning of the Church School year. Regular classes begin Sunday, September 11<sup>th</sup>. May the Lord bless all who study and all who teach them in the ways of Faith.



**SUMMER AIR CONDITIONING REMINDER**  
When running the Hall's A/C remember to keep all doors closed and return thermostats to their original setting after use. Run away A/Cs costs SS Peter and Paul . . . and you!

# September 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
 <p><b>MARK YOUR CALENDAR</b> Archbishop Benjamin will visit SS Peter and Paul on September 17<sup>th</sup>-18<sup>th</sup></p>				<p><b>1</b> Church New Year Ven. Simeon the Stylite</p>	<p><b>2</b></p>	<p><b>3</b>  5:00pm Vespers</p>
<p><b>4</b> 9:00am Divine Liturgy  <b>FOCA MEETING</b> <b>NO CHURCH SCHOOL</b></p>	<p><b>5</b> <b>LABOR DAY</b>  First Day of Sunday School Sunday, September 11, 2022</p>	<p><b>6</b></p>	<p><b>7</b> Forefeast Nativity of the Theotokos  6:00pm Vespers</p>	<p><b>8</b> <b>NATIVITY OF THE THEOTOKOS</b> 9:00am Divine Liturgy</p>	<p><b>9</b> Righteous Parents Joachim and Anna</p>	<p><b>10</b> Saturday before Exaltation  <b>7:30AM KITCHEN DEEP CLEANING</b>  5:00pm Vespers</p>
<p><b>11</b> Sun. Before Exaltation 9:00am Divine Liturgy  <b>CHURCH SCHOOL</b> <b>MBAS MEETING</b></p>	<p><b>12</b> Leavetaking Nativity Theotokos</p>	<p><b>13</b> Forefeast Exaltation  6:00pm Vespers with Veneration of the Cross  <b>COUNCIL MEETING</b></p>	<p><b>14</b> <b>EXALTATION OF THE LIFE-GIVING CROSS</b> 9:00am Divine Liturgy</p>	<p><b>15</b></p>	<p><b>16</b></p>	<p><b>17</b> Saturday after Exaltation  <b>MBAS Luncheon/Meeting</b> Sunday, September 11<sup>th</sup>  5:00pm Vespers</p>
<p><b>18</b> Sunday After Exaltation 9:00am Divine Liturgy  <b>LUNCHEON FOR ARCHBISHOP BENJAMIN</b> <b>NO CHURCH SCHOOL</b></p>	<p><b>19</b> <b>20</b> <b>21</b> Kitchen Deep Cleaning Saturday, September 10, 2022 See Nick Bock, David Bieber or Bill Weiss to sign up.</p> 			<p><b>22</b></p>	<p><b>23</b> Conception of St. John the Baptist</p>	<p><b>24</b> New Martyrs of Alaska 9:00am Divine Liturgy  5:00pm Vespers</p>
<p><b>25</b> Venerable Sergius of Radonezh 9:00am Divine Liturgy  <b>CHURCH SCHOOL</b></p>	<p><b>26</b> St. John the Theologian</p>	<p><b>27</b></p>	<p><b>28</b> Ven. Chariton, Confessor</p>	<p><b>29</b></p>	<p><b>30</b></p>	<p><b>1</b> Protection of the Most-Holy Theotokos  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>						