

Ss. Peter & Paul Orthodox Church Newsletter

Volume 6, Issue 8

August 2006

July Council Highlights

- Fr. David identified three initial priorities: worship, outreach, and education.
- Bids for changing the locks to the Church and Cultural Center were reviewed and a contractor selected.
- Mid-year financial contribution statements will be distributed later this month.
- Services and activities for St. James the Apostle Hispanic Mission will now appear in the newsletter.



Ss. Peter & Paul Orthodox Church

1614 E. Monte Vista Rd.
Phoenix, AZ 85006
602.253.9515

www.sspeterpaul.us
www.o.ca.org

www.orthodoxfellowship.org

Archpriest David Brum Rector

602.274.6794 Home
480.287.0240 Mobile
Frdbrum@aol.com

Priest Isidor Mayol Priest-in-Charge

St James the Apostle Hispanic Mission
602.412.3363
Isidor@ortodoxos.org

Protodeacon Alexis Washington

Andrew Evans
Council President
480.948.7929

Stephanie A. Homyak Church School Director Newsletter Editor

623.869.0470
Stephanie_Homyak@yahoo.com

SS Peter and Paul Church Welcomes Father David

Although his official start date was July 1st, Fr. David Brum got off to a quick start as soon as he arrived in Arizona. More than one parishioner calling the church the week before Fr. David was to start got a shock when a male voice answered the church phone. He quickly got to work, setting up his new office, meeting with people, and adding some of his personal touches. He served his first Divine Liturgy with Fr. Isidor on our church's feast day, SS Peter and Paul (June 29th). Following Liturgy, the faithful gathered for coffee, fresh fruit, muffins, and brownies to celebrate the feast and welcome Fr. David.



Father David gives his first sermon at SS Peter & Paul.

Our Dean, Fr. Lawrence, and his wife, Matushka Cheryl, flew in from northern California for the weekend to welcome Fr. David. Fr. Lawrence served Vespers and Divine Liturgy with Fr. David.



Fr. Lawrence, our Dean, was here to welcome Fr. David on his first weekend here.



Protodeacon Alexis, Fr. Lawrence, and Fr. David lead everyone in a prayer.



People came from all over to welcome Fr. David!

Barbara Harp and the choir sang their hearts out!



Barbara Harp and the choir sang their hearts out!



SS Peter and Paul celebrates its feast day!



Fr David addresses the parish following Divine Liturgy.



Fr David and Fr Isidor celebrate the feast of SS Peter and Paul with parishioners.



Claudia, Doug, and Dennis (standing) chat with Fr. David.



Jane Evans puts her feet up to relax after all the work is done.

Following Divine Liturgy, everyone gathered in the Cultural Center for a wonderful buffet prepared by the faithful. Beautiful floral arrangements adorned each table, and the buffet had something for

Message From Our Rector

Dear Brothers and Sisters in Christ,

Glory to Jesus Christ!

The Book of Acts provides us with a look into the earliest days of the Church and its mission to live and proclaim the Good News of Salvation. Having witnessed the Lord's Ascension into heaven (Acts 1:1-10), having received the gift of the Holy Spirit on Pentecost (Acts 2:1-4), and having begun to fulfill the Lord's command to preach the Gospel to "all the nations" (Acts 2:14-41), the Apostles and Disciples also began to gather in community and live the life of the Church (Acts 2:42-47).



love, and unity of those who had been called to follow Christ. In these verses we also see the correlation between the way these first Christian lived their lives and faith and the powerful witness they gave to the salvation that was won through the life, death, and resurrection of Jesus Christ. We are told that, because of their faith and their concern and love for one another and those around them, they "won the approval of all the people." As a result of the Jerusalem community's life together and love for one another, many others came to know Christ and became members of the Church.

through us and also continues to "add to the numbers of those who are being saved."

In my first few weeks as Rector of Saints Peter and Paul Church, I have witnessed community life in action. I wish to thank all of you who have received me so warmly and have welcomed me in the spirit of Christian love and hospitality. It is this powerful dynamic of Christian hospitality that should be our hallmark. It is this welcoming spirit that will draw others to join us. The Books of Acts tells us that the Church in Jerusalem received the "approval of all the people." We seek this "approval" not in a worldly sense, but in a way that will inspire others to accept the Orthodox Faith and way of life. If we are faithful to the Lord's call to us and if we seek to emulate the life of the early Church, we can be confident that the Lord will, indeed, add to the number of those who are accepting the fullness of the Gospel and are being saved here at Saints Peter and Paul Church.

Let us work and pray together with the assurance that the Gospel lived and preached two thousand years ago in Jerusalem will continue to be preached through our life together and our love for one another.

With love in Christ,

Father David

The second chapter of Acts relates in detail how the Church in Jerusalem gathered together as the first Christian community, and how the apostles and the first Christians related to one another as members of the Church. In verses 42-47, we are told that "they devoted themselves to the apostles' instruction and the communal life, to the breaking of bread and the prayers... many wonders and signs were performed by the apostles... they won the approval of all the people... day by day the Lord added to their number those who were being saved."

These few short verses speak volumes of the common life and faith, shared vision, mutual

The Christian way of life defined in the second chapter of Acts provides us with the model for all Church life, most especially on the level of the local parish community. Within our parish, we continue to gather for instruction in the Orthodox Faith that has been passed down to us from the Apostles. We continue to hear the preaching of the Gospel. We gather on Sundays and feast day to celebrate the breaking of the Bread in the Divine Liturgy. We also strive to reach out in love to those around us, both members of our parish community and the community at-large. Through our life together and through our shared witness, the Lord continues to work wonders and signs in and

Youth News

IDEAS TO HELP YOUR CHILD GROW UP WITH THE HOLY SCRIPTURES

- ✘ Purchase an age-appropriate Bible or Bible story book for your child, and keep updating it as your child grows. (Consult Father David if you have any doubts about the "Orthodoxy" of its content or presentation.)
- ✘ Use the Bible story book for younger children's *first* bedtime story each night, and move the fairy tales to the second position.
- ✘ On Saturday night, read the Gospel story that will be read in Church at Liturgy the next morning from your child's Bible storybook, then mark the place and take the storybook with you to Liturgy. If the child doesn't read yet, have him look at the pictures that go with the story.
- ✘ Be sure to point out (often) that the beautiful book that Father or Father Deacon reads

from, and blesses us with during Liturgy is the Gospel - the first four books of the New Testament. Ask Father if you can look at the Altar Gospel; point out that the words are big so Father can see them easily, so he can read to us very clearly.

- ✘ Discuss the Epistle and Gospel with your children on the way home from Church, reinforcing (or "translating for little ears") any points made about them during the homily.
- ✘ Children have "favorite" Bible stories that they ask to have read over and over. Introduce the "big kid's Bible" to your child by reading his favorite story from the *Orthodox Study Bible*, and pointing out how the "big kid's Bible" tells the same story with more detail than his Bible storybook.
- ✘ As children get older, read more from it and point out the chapter and verse numbers.
- ✘ As children get older, begin to read the "daily

readings" from the Epistle and Gospel together at the dinner table.

- ✘ Encourage older children and young adults (especially those in chorus or the Church choir) to speak with the choir director or cantor and learn to read the Epistle during Liturgy.
- ✘ Let your children - at every age - see *you* reading the Bible at home or attending a study group at Church. More than anything else, our children learn from our example.

Adapted from "Holy Scripture in Orthodox Christian Life" by Nichola Toda Krause © 1998 by Orthodox Family Life and the original author(s). URL: <http://www.theologic.com>.



Sunday School will begin after Labor Day. Please see Fr. David or Stephanie Homyak to register your child(ren). Volunteers are also needed to help with Sunday School.

Bishop Benjamin Visits SS Peter and Paul

The faithful from throughout the Phoenix area welcomed Bishop Benjamin to SS Peter and Paul Orthodox Church. For some, it was their first experience with a Hierarchical Divine Liturgy. Our new Rector, Fr. David, and the people took the day in



Juliana Delsante and Sterling Sourk patiently wait to greet Bishop Benjamin.

stride. Everyone pitched in to make everything flow seamlessly. Juliana Delsante and Sterling Sourk took their responsibility for greeting Bishop Benjamin very seriously, and did a fantastic job. The choir sounded magnificent, and it was wonderful to see all the local clergy serving together with Bishop Benjamin.



The clergy wait to greet the Bishop.

Following Divine Liturgy, everyone gathered in the Cultural Center for a



Michael Wagner leads Bishop Benjamin to the Church..



Juliana greets Bishop Benjamin with a bouquet of roses.

reception to welcome Bishop Benjamin. The hall was once again

beautifully adorned with colorful flowers arrangements on every table. The buffet table was



Council President Andy Evans greets Bishop Benjamin with the traditional bread and salt.

laden with a festival of tastes, textures, and colors. The parishioners of SS Peter and Paul went all out to welcome Bishop Benjamin. Everyone was made to feel welcome, and that fellowship continued as everyone pitched in to help clean-up.

Thank you all for your participation and cooperation in making this event a huge success! We couldn't have done it without your help!✠



It's the clergy's turn to greet Bishop Benjamin.



Protodeacon Alexis censes as Bishop Benjamin proceeds to the altar,



The Great Entrance.



Bishop Benjamin presents Fr. Damian with a 'medicine bag' traditionally used in ancient times.



The faithful accompany Bishop Benjamin to the Cultural Center.



Bishop Benjamin and the clergy lead the faithful in prayer.



There was plenty of good food, visitors, and fellowship.



Bishop Benjamin and the clergy enjoy the feast prepared by the faithful.



Doug, Rose, Mary, and Claudia chat with Bishop Benjamin and Fr. Isidor

Q&A: Orthodoxy and Evangelism

Dear Father:

I have been reading quite a bit lately, in several Orthodox periodicals and books, about evangelism. I have been Orthodox all my life and have always thought that "evangelist," "evangelism," etc. were Protestant terms. Why is the Orthodox Church in this country using these terms all of a sudden?

The words evangelist and evangelism come from the Greek word for "Gospel," eu-aggelion (Eu: "well" and aggelos: "to announce") which means, "good news." The word evangelist is used many times in the Bible, in both the Old and New Testaments.

An evangelist is one who proclaims the Good News of Christ's coming to earth and reconciling us to the Father through His life, death and resurrection. (The word "angel" also comes from the same root. Angel means "one who announces.") As such, evangelist is an Orthodox word, and it can be said the Protestants borrowed it from us! Sometimes, because of well-publicized scandals connected to men who call themselves evangelists, we might wish to disassociate ourselves from this word. These men have indeed proven themselves to be false evangelists. However, we must not forget that in many of our traditional languages within the Orthodox Church (Greek, Slavonic, etc.), the word for Gospel is something close to "evangel." As such, we should not be ashamed of the word, or hesitant to use it, but instead become diligent in our reclaiming of it in its full and true meaning!

As baptized Orthodox Christians, all of us are called to be evangelists, in the sense that we are called to bear witness to the fullness of the Gospel, the Good News of Christ (which is the treasure of the Orthodox Church alone) and proclaim it to those who would hear it. Orthodox history is full of men and women who were evangelists, starting with Sts. Matthew, Mark, Luke and John. St. Mary Magdalene (sometimes called the Apostle to the Apostles) was the first to proclaim the Good News of the resurrection of Christ to the world; in turn St. Paul and the other Apostles traveled throughout much of the known world announcing the resurrection. Sts. Cyril and Methodios evangelized the Slavic peoples; Sts. Herman, Juvenaly and Innocent first proclaimed the Gospel on the North American continent. St. Alexis Toth's evangelical work brought many Eastern-Rite Roman Catholics (Uniates) back to the Ortho-

dox Church at the turn of this century. Currently, there is Orthodox mission work going on in Africa, Asia, Central America, Mexico, as well as in the United States and Canada. We are also finding that many of the countries that were traditionally Orthodox are having to be re-evangelized, to some degree, since the fall of the Iron Curtain.

For many Orthodox in North America, however, evangelism might very well be a new concept. In the past (in some cases, the present) many of our communities were more concerned about maintaining various ethnic identities rather than actively evangelizing. The thought of bringing in "outsiders" was not a priority. It was even discouraged in some places. Some even had/have the notion that the Americans had/have their own churches to go to (i.e. any non-Orthodox church), that they should leave the Orthodox Church to "our kind." Tragically, the result has been that many of our once large communities in this country have dwindled down to a few aged souls. In my own home parish, for example, the membership has dropped from a couple of hundred people in the 1950's to about 25 in 1998. The parish has lost at least one whole generation of "its own" to non-Orthodox churches due, in part, to its attachment to ethnicisms and family feuds that their children found to be quaint but actually became anachronistic barriers to their learning about the Faith. Yet these very people are still resistant to opening the doors to any one other than "our kind," while bemoaning the fact that their children and grandchildren are not Orthodox and that the parish might very well close after their deaths. On a positive note: we are seeing a number of new Orthodox parishes being formed throughout the South and in other parts of the country. Many of the older, large churches have opened their doors and are now filled with people, laity and clergy alike, who are coming to Orthodoxy in droves, from different religious and ethnic backgrounds. This is due to the calling of the Holy Spirit. Over the past twenty or thirty years, visionaries such as Frs. Alexander Schmemmann, John Meyendorff and Archbishop Dmitri, among many, many others, have called the Orthodox Church in this country to rouse itself out of its apparent slumber and begin to rediscover and follow the example of the great evangelists and missionaries of the Church. They have held up, like a beacon, the work begun here by the likes of Sts. Herman, Innocent and Tikhon, which is to preach the

Gospel of Christ to the inhabitants of this land. In recent times we seem to be witnessing an astounding fruition of this work. Individuals as well as whole congregations of non-Orthodox people are converting to Orthodoxy; people who have left the Orthodox Church are returning; "cradle Orthodox" are thrilled to learn "new things" about the Church of their ancestors; and Orthodoxy is finally becoming a Church that is being recognized by the American public.

Let us give thanks to God for all the wonderful things He is doing in our midst and ask Him that we may be accounted worthy of being good and diligent evangelists to those who are seeking the Truth of Orthodoxy.

Sunday, September 9, 2001 The Dawn: Evangelism Page: 1 <http://www.ocados.org/dawn/evangelism.htm> © Copyright 2000 Diocese of the South.

If you have a question you would like to see answered, please place it in the box in the vestibule of the Church.✠

Words from the Fathers...

"Orthodoxy is life; one cannot talk about it, one must live it."

St. Nektary of Optina

"Do not pray for the fulfillment of your wishes, for they may not accord with the will of God. But pray as you have been taught, saying: 'Thy will be done in me' (Luke 22.42). Always entreat Him in this way, that His will be done. For He desires what is good and profitable for you, whereas you do not always ask for this. Often when I have prayed, I have asked for what I thought was good, and persisted in my petition, stupidly impertuning the will of God, and not leaving it to Him to arrange things as He knows is best for me. But when I have obtained what I asked for, I have been very sorry that I did not ask for the will of God to be done, because the thing turned out not to be as I thought."

Evagrius the Solitary

An Orthodox Understanding of Stewardship—Part II

By Benjamin D. Williams

TRANSFORMING THE WORLD IN THE WRONG WAY

We have a world full of examples of bad stewardship: e.g., pollution, brutality, pornography, waste, servitude, apathy, abortion, environmental destruction. We must understand and incarnate stewardship at both the micro and the macro level. The micro level means me: where I live, how I live, and how I interact with all with which I come into contact. The macro level means the world and how I interact with it, and how I am a responsible member of the human race.

These are not just abstract philosophical concepts having no direct bearing on our lives. Bad stewardship is in fact transforming our world in precisely the wrong way. The negative health and economic consequences of it fill the news. Such things as the deforestation of the Amazon, the desertification of large land masses in Africa caused by over-grazing and stripping the land of all vegetation, the changes of weather due to depletion of the ozone layer, the unchecked release of pollutants that destroy ozone, are directly caused by bad stewardship. The rampant increase in world population is due to many different causes, but it also adds up to bad stewardship - more people than our world can support.

The imbalance between available food supplies and rampant population growth fuels much of the death and suffering in our world today. Consider the growth in world population: in 200 AD it was approximately 200 million people; by 1825 it reached the one billion mark. "The next billion was added in only a hundred years. A further billion (taking the total to 3 billion) took about thirty-five years from 1925 to 1960. The next billion was added in only fifteen years (by 1975) while the increase from 4 billion to 5 billion took about twelve years and was completed in the late 1980s." (Clive Ponting, *A Green History of the World*, New York, NY: Penguin Books, 1991, p. 240).

Need we be concerned that the population has grown so exponentially? In one sense, perhaps we needn't, as long as we can feed and care for all those people and not irreparably damage the earth. But we cannot. Notwithstanding the development of agriculture and

industrialization, most of the people in the world live a meager existence with inadequate food and shelter. However, since stewards are supposed to care for the world and to "steward" its resources, consider a very graphic example of the consequences of human population growth: animal extinction. "Between 1600 and 1900 an animal species was made extinct about one every four years. By the 1970s this had risen to a rate of about 1,000 a year. At present about 25,000 species of plants, 1,000 species of birds and over 700 species of animals are on the verge of extinction. In the tropical forests about fifty species of plants and animals are being eliminated every day. At this rate it is estimated that in the 1990s about 1 million species (almost 20 percent of the total in the world) will become extinct." (Ibid., p. 193)

Would it surprise you to hear that even the AIDS epidemic may be the result of bad stewardship? In a recent article on viral epidemics, the following excerpt describes the process and the future consequences for the human race of this

"Man is destined not to exercise power over creation, as if he were the owner of it, but to act as its steward, cultivating it in love and referring it in thankfulness, with respect and reverence to its Creator."

Patriarch Demetrios

form of bad stewardship:

*The emergence of AIDS appears to be a natural consequence of the ruin of the tropical biosphere. Unknown viruses are coming out of the equatorial wilderness of the earth and discovering the human race. It seems to be happening as a result of the destruction of tropical habitats. You might call AIDS the revenge of the rain forest. AIDS is arguably the worst environmental disaster of the twentieth century so far. Some of the people who worry in a professional capacity about viruses have begun to wonder whether H.I.V. is the only rain forest virus that will sweep the world. The human immunodeficiency virus looks like an example rather than a culminating disaster. (Richard Preston, "Crisis in the Hot Zone," *The New Yorker*, October 26, 1992, p. 58)*

Not only does this research neutralize the hysteria about the origins of AIDS, it also clearly lays the guilt at our own doorstep. Like the Pogo cartoon of so many years ago, "We have seen the enemy. . . And he is us!"

Don't fall into the trap of thinking that these "environmental concerns" only matter to the

environmentalists. On the contrary, these issues must be of concern to every Christian because we are called to be stewards. Not only is environmental concern part of our stewardship, the enormity of the problem today should make us realize that the solutions are very limited. That is why the late Ecumenical Patriarch Demetrios issued a landmark message on the protection of the environment in 1989. After lamenting the extent of environmental destruction, he said, "Man is destined not to exercise power over creation, as if he were the owner of it, but to act as its steward, cultivating it in love and referring it in thankfulness, with respect and reverence to its Creator. Unfortunately, in our days under the influence of an extreme rationalism and self-centeredness, man has lost the sense of sacredness of creation and acts as its arbitrary ruler and rude violator." (Patriarch Demetrios, reprinted in *The Orthodox Church*, v. 29, Nov/Dec 1993, p. 5)

A SPIRITUAL CRISIS

A sacramental understanding of life drives us to recognize that the environmental crisis is not merely a physical one. It is a spiritual crisis. Consider this eloquent observation by Elizabeth Theokritoff:

*Increasing numbers of people conclude that the way out of the crisis requires spiritual renewal: not just a change of habits, but a change of hearts - in Christian terms, repentance. Tragically, the environmental implications of our Christian Faith are so little understood, even among Christians, that the Church is the last place most people look for spiritual solutions. They are more likely to turn to the worship of Mother Earth, or native American religions, or witchcraft, or New Age spirituality. Yet this realization that the world needs salvation requires a change of heart, is a challenge to the Church." (Elizabeth Theokritoff, "Thine Own of Thine Own," *The Orthodox Church*, v. 29, Nov/Dec 1993, p. 5.)*

The proclamation of Patriarch Demetrios calls all human beings to repentance, and asserts that the Orthodox Church believes the solution is to be found in the liturgical, eucharistic and ascetic ethos of the Orthodox Tradition. Theokritoff points out that "A eucharistic ethos means, above all, using natural resources with thankfulness, offering them back to God. Such an attitude is incompatible with wastefulness. Simi-

(Continued on page 6)

An Orthodox Understanding of Stewardship—Part II

(Continued from page 5)

larly, fasting and other ascetic practices make us recognize even the simplest of foods and other creature comforts as gifts, provided to satisfy our needs. They are not ours to abuse and waste just so long as we can pay for them. We worship as a community, not as individuals: so a liturgical ethos is also one of sharing."

PERSONAL STEWARDSHIP

But what about stewardship in my own life? It is one thing to see and understand and critique good or bad stewardship on the macro scale; it is another to take personal responsibility for it. And, besides, while it may be in vogue to do certain things which smack of good stewardship (like recycling newspapers or not using wood stoves), it is easy to cop out of any responsibility for macro-level stewardship. It is "the government's problem," it is "such a big issue," and besides, "I can't change anything, anyway!" In our hearts we all know that this isn't true, but one of our fundamental flaws as humans is to be reactive, not proactive. In other words, rather than be responsible and anticipate problems, we wait for them to develop before we realize we have to change our behavior.

This irresponsible approach occurs on the personal level, too. Consider our personal stew-

ardship of the earth as it relates to the transportation we use. We choose to drive cars that pollute the air, soil, water, and vegetation because cars are fast, powerful, and convenient. We even insist on having multiple cars for convenience sake, largely refusing to be a part of mass transportation. Thus, we Americans have a highly polluted economy that is dependent on oil companies and auto manufacturers - so dependent that we find it difficult to implement better stewardship methods.

What about other resources which we are to steward? Certainly they include the things around us: e.g., land, animals, possessions. And what about our children? Are they not God-given "resources" put in our charge to steward for a reason? Are we practicing good stewardship toward our children when both parents work and our children are raised (shaped and influenced) by others who may not share our values? Is it good stewardship to allow our children to spend as much as 500 hours a year (as some researchers tell us) of unsupervised TV viewing — knowing full well that they are spending more time with the TV than with either of their parents or teachers? Is it good stewardship to allow our children to unquestioningly absorb the values of our hedonistic society? Are we not being poor stewards of

their moral and ethical instruction?

We may even see child molestation as a result of bad stewardship. Experts tell us that children who have a poor relationship with their parents are most at risk to be molested. Such children quickly follow someone who seems willing to befriend them - primed for abuse by their parents' poor stewardship.

If on the Day of Judgment you are asked how you stewarded the God-given resources put in your charge, how will you answer? Will you just say, "But Lord, come on, nobody ever told me they were resources! How was I to know I was supposed to steward them?" And what will Church leaders say when confronted with the fact that the word "stewardship" has come to be narrowly used as a way to get money? Shame on all of us for either letting it happen or condoning and perpetuating the improper use of the word.

[Part III will appear next month.]

Reprinted from the Orthodox Church in America Web site, www.oca.org. This article originally appeared in the OCA's *Resource Handbook for Lay Ministries*, Stewardship Education, Vol. II, 1995.✠

Around Ss. Peter & Paul

AUGUST BIRTHDAYS & ANNIVERSARIES

Peter Radjenovich
August 1

Ruslan Abrosimov
August 11

Paras Radjenovich
August 14

Juliana Delsante
August 25

Jim Hanemaayer
August 26

Dennis Tarasevich
August 27

Eva Baker
August 31

**MNOGAYA LETA!
MANY YEARS!**

CONGRATULATIONS

Amy Blischak graduated from High School and will be attending Chandler Gilbert Community College. In addition to her studies, Amy will be playing on their women's soccer team.

Will Osolinsky graduated from North Canyon High School in Phoenix. He will be attending the University of Texas-El Paso on a football scholarship and majoring in Business Administration. Will was an altar server at SS. Peter and Paul for 3-1/2 years.

Congratulations & best wishes to Amy & Will!

NEW CATECHUMENATES

Jim and Sandy Boyd and Neal LeBarge were received into the Catechumenate on Sunday, June 25, 2006 by Fr. Isidor.

**MNOGAYA LETA!
MANY YEARS!**



Neal LaBarge and Jim and Sandy Boyd are received into the Catechumenate.

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, especially:

Ann & Nicholas Michkofsky

Mary Kesselak

Pauline & Dan Vinay

Helen & John Costello

Mary Moloko

Helen Malecki

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

Bits and Pieces

ANONYMOUS DONATION

SS. Peter and Paul received a generous donation of \$30,000 from an anonymous donor. The donor intended the money to be used as a buffer for the Church's Reserve Fund for emergencies or special projects. The money *may not* be used to cover operational expenses. As you may recall, our Reserve Fund was depleted to pay the liens against the church following the construction of the Cultural Center, when the general contractor left the state without paying the subcontractors. This donation offsets that loss. Our deepest thanks and gratitude go out to our anonymous donor. Thank you, thank you, and thank you!



PROSPHORA BAKERS NEEDED

One way to serve the community and to participate in the Divine Liturgy is by baking and offering the Prospora (Altar bread). Those who are interested in this form of service and who would like to learn the process of making prospora are asked to contact Father David or Pat Starkey. A baking workshop will be scheduled in the near future.



FOCA MEETING

The FOCA will have a short meeting on Sunday, August 6th, following Coffee Hour. All are invited.

Financial Update

- ✘ 33 individuals have pledged a total of approximately \$38,000.
- ✘ Amounts pledged vary from \$200 to \$3,000 per individual.
- ✘ Amount pledged is approximately one-third of the church's expense budget.
- ✘ As of June 30, 2006, our year-to-date income is \$53,433 and year-to-date expenses are \$51,831, for a net income of \$1,602 for the first half of 2006.
- ✘ Outstanding promissory notes total \$26,840.
- ✘ Our 2006 budget is \$103,235.

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.



CONFESSION

Confessions will be heard on Saturdays at 4:00 p.m. as well as after Vespers. Confessions will also be heard by appointment. For further information, please contact Fr. David.

FOOD FOR THOUGHT

A reporter visited eighteen churches on successive Sundays to find out what the churches were really like. In every instance, he dressed neatly and stood near the front. After services, he walked slowly to the rear, then returned to the front, and went back to the foyer using another aisle. He smiled at everyone and asked others for directions to specific places — the parish hall, the office, etc. He remained for coffee, if served. Using the following scale, he awarded points on the following basis:

- ✘ 10 for a smile from a worshipper
- ✘ 10 for a greeting from someone nearby
- ✘ 100 for an exchange of names
- ✘ 200 for an invitation to have coffee
- ✘ 200 for an invitation to return
- ✘ 1,000 for an introduction to another worshipper
- ✘ 2,000 for an invitation to meet the pastor

The reporter discovered that, using this scale, eleven of the eighteen churches earned fewer than 100 points; five actually received less than 20! The conclusion: The doctrine may be sound, the singing inspirational, and the sermon uplifting — but when the visitor finds nobody who cares whether he is there, he is not likely to return!

From "The Forerunner," the monthly newsletter of St. John the Baptist Greek Orthodox Church in Euless, Texas

FELLOWSHIP HOUR

Each Sunday the ladies host the coffee hour. Thank you for your support and donations of various goodies. If you would like to donate any coffee hour staples, see Marie Yevin or Elizabeth Michel.



2006 DIOCESAN ASSEMBLY

The 2006 Diocesan Assembly will be held at the St. Paul the Apostle Orthodox Church in Las Vegas, Nevada from Monday, October 2 through Wednesday, October 4, 2006.

There will be a retirement banquet at 7:00 PM for His Grace, Bishop Tikhon at the Sunset Gardens. A complete agenda and schedule, as well as reports, will become available on-line at www.ocadow.org. For further information, please contact Fr. David or www.ocadow.org.

MYRRH BEARERS ALTAR SOCIETY

The Myrrh Bearers Altar Society will be meeting on Sunday, September 11th. After a hot summer, we will have many items to discuss. Father David is making a list of items that will be needed for the Church.

Our deepest sympathy goes out to Irene Wolosz and her daughters Patti and Michelle on the loss of husband and father, Edward. Irene and Patti hosted the coffee hour on Sunday, July 23 in memory of Ed. We will miss him. Memory Eternal.

Thank you everyone for helping with coffee hour during the summer.

Pat Starkey

CHURCH FLOWERS

Each Sunday, the Myrrh Bearers make sure that we have flowers for the tetrapod and altar to beautify the church. Thanks to Elizabeth Michel for donating flowers for the month of July. Eva Baker will be donating the flowers for the month of August.

VALAAM ENSEMBLE


The Valaam Monastery Singers will be performing a concert of Orthodox liturgical music and Russian Folk Songs at SS. Peter and Paul Orthodox Church on November 13, 2006. This will be a rare opportunity to hear a Russian choir touring in the U.S.

The group performs without instrumental accompaniment. Their repertoire consists of liturgical singing, including Kievan chants, Russian polyphonics of the 17th–18th century, masterpieces of Greek, Serbian, Georgian church music, and many Russian folk songs.

The purpose of the group's tour of the United States is to present to the American audience the rich and distinct traditions of Russian Church and folk songs.



August 2006

Sun	Mon	Tue	Wed	Thu	Fri	Sat
Additional Spiritual Needs Forms are available in the church narthex for listing names to be remembered during Proskomedie and Liturgy. Please hand them to an usher or the office for delivery. If you have additional spiritual needs, please call Father David at 602.253.9515.		1 Procession of the Life-Giving Cross Beginning of Dormition Fast	2	3	4	5 Forefeast Transfiguration 9:30am Liturgy St James the Apostle Hispanic Mission 5:00pm Great Vespers Blessing of Fruit
6 Transfiguration of Our Lord 8:40am Hours 9:00am Divine Liturgy Blessing of Fruit FOCA Meeting	7	8	9 Venerable Herman of Alaska, Wonderworker of All America 10:00am Divine Liturgy	10 11 Greek Taverna Night Saturday, September 30, 2006 Holy Trinity Cathedral See flier in narthex for details.		12 9:30am Liturgy St James the Apostle Hispanic Mission 5:00pm Great Vespers
13 St. Tikhon of Zadonsk 8:40am Hours 9:00am Divine Liturgy	14 Forefeast Dormition 6:00pm Vespers Blessing of Flowers	15 Dormition of the Most Holy Theotokos 10:00am Divine Liturgy Blessing of Flowers	16 Image of Christ Not Made By Hands	17 18 We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.		19 9:30am Liturgy St James the Apostle Hispanic Mission 5:00pm Great Vespers
20 8:40am Hours 9:00am Divine Liturgy	21	22	23 Leavetaking Dormition	24	25	26 Vladimir Icon 9:30am Liturgy St James the Apostle Hispanic Mission 5:00pm Great Vespers
SS. Peter & Paul Orthodox Church will be hosting the Valaam Ensemble on November 13, 2006. Mark your calendars. Details to follow....						
27 8:40am Hours 9:00am Divine Liturgy	28 Ven. Job of Pochaev	29 Beheading of St. John the Baptist	30	31	1	2 9:30am Liturgy St James the Apostle Hispanic Mission 5:00pm Great Vespers
80th National FOCA Convention August 31st–September 4th Kingston Plantation Myrtle Beach, SC						