

SS Peter & Paul Orthodox Church

Volume 12, Issue 6

June 2012

May Council Highlights

- ✘ April's Operating Income was \$20,451.39 and Operating Expenses were \$11,202.42, resulting in a positive balance of \$9,248.97.
- ✘ The feast day for SS Peter and Paul will be celebrated with an expanded coffee hour following Divine Liturgy on June 29, 2012.
- ✘ Costs for the parking lot project from December 16, 2007 to April 24, 2012 total \$144,688.01; approximately \$11,000 more is needed to pay back the church.
- ✘ Adult education to resume after Pentecost; date to be announced.
- ✘ List of custodial/maintenance items continues to grow; volunteers needed to help with work;. See Harold Homyak or Andy Evans.



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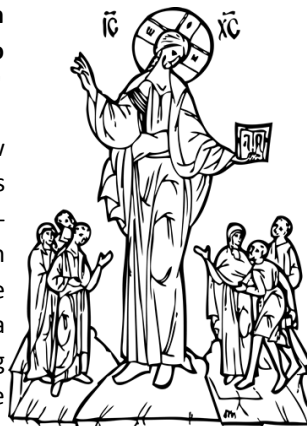
God Will Find a Way to Reach Us

On June 8 we read Romans 2: 14-29. The very first verse is: "When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law."

The phrase "a law to themselves" is one of many Scriptural verses that in our modern culture have taken on a different meaning from the one the original writer intended. When we hear this phrase, we think of people who go their own way, following their personal inclinations rather than adhering to the rules and norms that govern other people's lives.

But Saint Paul had something far different in mind. He goes on to say that Gentiles, the non-Jews who do not know the Law of the Old Testament, "show that what the law requires is written on their hearts." This is why they can "do by nature what the law requires." God has put in their hearts an understanding of the way He wants people to live. He reaches these Gentiles not

by giving them the law, as He did to the Jewish people, but by giving them a natural inclination to obey Him and a conscience that "also bears witness."



So their hearts are their law, and in this sense they are a "law to themselves."

Then Saint Paul addresses those who do have the law, his fellow Jews. He cautions them that being "instructed in the law" is not enough—in fact, it can imperil their salvation if they only know it and do not keep it in their daily lives. He writes, "You who boast in the law, do you dishonor God by breaking the law?" Paul respects the law, but by itself it cannot save.

As an example, he writes that circumcision—a basic practice of the Jews—has no meaning if the circumcised person is unfaithful to God: "He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal." Once again, Saint Paul is describing God's effort to reach

us. For Jews, the response to God's reaching begins with the written law, but must become something that is felt from the heart. Similarly, true circumcision is not physical but spiritual. God reaches the Jews by giving them these outward things—law and circumcision—and guiding them to a deeper, "inward" understanding.

Saint Paul wants those he's addressing to know one thing: God can reach anyone who is ready to be reached, whether Jew or Gentile. So he writes: "Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also since God is one; and He will justify the circumcised on the ground of their faith and the uncircumcised through their faith. Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law."

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



Message From Our Rector

Beloved in Christ,

Just as we honored our mothers last month on Mother's Day, this month we are invited to honor our fathers. Among those we call "father" and whose memory we honor this Father's Day is the father and founder of Saints Peter and Paul Church, the ever-memorable Archimandrite Peter (Zaychenko). I recently contacted the Archivist of The Orthodox Church in America, Mr. Alexis Liberovsky, and requested that he provide me with some biographical information about Fr. Peter. He informed me that Fr. Peter's clergy personnel file in the OCA Archives is quite substantial. I would like to share with you some basic biographical information on him from that file as well as from published resources. I will be compiling more information within the next few weeks and hope to provide you with a more comprehensive biography at a later date.

Father Peter was born Prokopy Feodorovich Zaychenko (sometimes also spelled Zaichenko) in the Ekaterinoslav (now Dnipropetrovsk, Ukraine) Province of Russia on February 26, 1885. At the very early age of 5, he lost his father. In 1895, during a pilgrimage to Kyiv, an elder told his mother that the youngest of her four sons should be dedicated to the service of God and entrusted to a monastery. Young Prokopy was receptive to this idea and in 1896, his sister (a nun) took him to live at the Svytaogorsk (Holy Mountain Monastery) near Kharkiv, where he would remain for eight years, fulfilling various monastic obediences without yet being tonsured into monasticism. This was a fairly common practice at that time.

In 1904, the young Prokopy moved to the Donskoy Monastery in Moscow (founded in 1591) where he lived for two years. He was then conscripted into the military, stationed in Saint-Petersburg in the imperial guard corps and assigned to sing in a

military choir which frequently performed for Czar Nicholas II. After military service, he joined the Protection monastery in Kharkiv in 1909 and prepared himself to become a teacher. However, the Lord had other plans for him and in December 1910, he was assigned to serve in the North American Diocese.



On March 24, 1911, he was tonsured a monk by Archbishop Platon (Rozhdestvensky) at St. Tikhon's Monastery, South Canaan, Pennsylvania, and given the name Peter in honor of the holy martyr Saint Peter of Kazan whose feast day it was. Two days later, on March 26, 1911, the newly-tonsured monk was ordained a Hierodeacon (deacon-monk) by Archbishop Platon and assigned to serve the Church in Alaska. Having arrived in Alaska, he was ordained a Hieromonk (priestmonk) on June 29, 1911, the Feast of the Holy Apostles Peter and Paul, by Bishop Alexander (Nemolovsky) of Alaska at the historic Saint Michael's Cathedral in Sitka. He was then assigned to St. Andrews Church in Killisnoo, AK. He also served in Hoonah, AK, where he completed construction of a church. Late in 1912, he was transferred to Sitka and appointed acting district dean. In 1914, due to health concerns, Father Peter requested to transfer out of Alaska and was assigned to Fall River, MA. In May 1915, he was transferred to Stamford, CT, where he completed construction and beautification of a new church. Then, in July 1917, he was assigned as rector of Holy Trinity Church, Detroit, MI.

Father Peter continued to serve the Church faithfully and willingly accepted transfers in order to assist the growing Church in America. His list of assignments includes: St. Michael's Church, Chicago, IL; Kenosha, WI (where he constructed a new St. Nicholas Church); Lawrence, MA; Rochester, NY; Patton, PA; Albion, MI; Ford City, ON, Canada; Detroit, MI; Black Lick, PA; Vintondale, PA; Boswell, PA; Ex-

port, PA; Greenburgh, PA; Jerome, PA; Milwaukee, WI; Madison, IL; Steubenville, OH; Youngstown, OH; Pittsfield, MA; Springfield, MA; Pittsburgh, PA; Pittsburgh, PA; and Chicago, IL. Father Peter's many assignments do not indicate a lack in commitment to any one given parish, but rather a commitment and willingness to serve wherever the Church needed him. This was also true of many other clergy who had come to the United States to assist the newly-forming Church in America. They—and their families—were willing to sacrifice the stability of "settling down" in order to found new parishes and establish the Orthodox Faith across this nation.

Father Peter retired and moved to Phoenix where, in November, 1951, he presided over the founding of our parish community. He served the parish for five years, falling asleep in the Lord on November 12, 1956 in Phoenix. He is buried at St. Tikhon's Monastery, South Canaan. The legacy he left to us—the members of this parish community—is great and we are grateful for it. As we honor all our fathers (fathers, grandfather, godfathers, spiritual fathers) on this Fathers Day, let's not forget to prayerfully remember Father Peter. May the Lord grant him rest with the saints and may his memory be eternal!

With love in the Lord,

Father David

"But I say to you," the Lord says, "love your enemies, do good to those who hate you, pray for those who persecute you." Why did he command these things? So that he might free you from hatred, sadness, anger and grudges, and might grant you the greatest possession of all, perfect love, which is impossible to possess except by the one who loves all equally in imitation of God.

—St. Maximus the Confessor

The Descent of the Holy Spirit

In the Old Testament, Pentecost was the feast that occurred fifty days after Passover. As the Passover feast celebrated the exodus of the Israelites from the slavery of Egypt, so Pentecost celebrated God's gift of the ten commandments to Moses on Mount Sinai.

In the New Covenant of the Messiah, the Passover event takes on its new meaning as the celebration of Christ's death and resurrection, the "exodus" of men from this sinful world to the Kingdom of God. And in the New Testament as well, the Pentecostal feast is fulfilled and made new by the coming of the "new law," the descent of the Holy Spirit upon the disciples of Christ.

When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed as resting upon each one of them. And they were all filled with the Holy Spirit ... (Acts 2:1-4).

The Holy Spirit that Christ had promised to his disciples came on the day of Pentecost (cf. Jn 14:26, 15:26; Lk 24:49; Acts 1:5). The apostles received "the power from on high," and they began to preach and bear witness to Jesus as the risen Christ, the King and the Lord. This moment has traditionally been called the birthday of the Church.

In the liturgical services of the feast of Pentecost, the coming of the Holy Spirit is celebrated together with the full revelation of the divine Trinity: Father, Son, and Holy Spirit. The fullness of the Godhead is manifested with the Spirit's coming to man, and the Church hymns celebrate this manifestation as the final act of God's self-disclosure and self-donation to the world of His creation. For this reason Pentecost Sunday is also called Trinity Day in the Orthodox tradition. Often on this day the icon of the Holy Trinity—particularly

that of the three angelic figures who appeared to Abraham, the forefather of the Christian faith—is placed in the center of the church.



This icon is used with the traditional Pentecostal icon, which shows the tongues of fire hovering over Mary and the Twelve Apostles, the original prototype of the Church, who are themselves sitting in unity surrounding a symbolic image of "cosmos," the world.

On Pentecost, we have the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God mystically present in this world in the Church of the Messiah. For this reason, the fiftieth day stands as the beginning of the era which is beyond the limitations of this world, fifty being that number which stands for eternal and heavenly fulfillment in Jewish and Christian mystical piety: seven times seven, plus one.

Thus, Pentecost is called an apocalyptic day, which means the day of final revelation. It is also called an eschatological day, which means the day of the final and perfect end (in Greek *eschaton* means the end). For when the Messiah comes and the Lord's Day is at hand, the "last days" are inaugurated in which "God declares: ... I will pour out my Spirit upon all flesh." This is the ancient prophecy to which the Apostle Peter refers in the first sermon of the Christian Church which was preached on the first Sunday of Pentecost (Acts 2: 1 7; Joel 2: 28-32).

Once again it must be noted that the feast of Pentecost is not simply the celebration of an event which took place centuries ago. It is the celebration of what must happen and does happen to us in the Church today. We all have died and risen with the Messiah-King, and we all have received his Most Holy Spirit. We are the "temples of the Holy Spirit." God's Spirit dwells in us (Rom 8; 1 Cor 2-3, 12; 2 Cor 3; Gal 5; Eph 2-3). We, by our own membership in the Church, have received "the seal of the

gift of the Holy Spirit" in the sacrament of chrismation. Pentecost has happened to us.

The Divine Liturgy of Pentecost recalls our baptism into Christ with the verse from Galatians again replacing the Thrice-Holy Hymn. Special verses from the psalms also replace the usual antiphonal psalms of the liturgy. The epistle and gospel readings tell of the Spirit's coming to men. The kontakion sings of the reversal of Babel as God unites the nations into the unity of his Spirit. The troparion proclaims the gathering of the whole universe into God's net through the work of the inspired apostles. The hymns *O Heavenly King* and *We have seen the True Light* are sung for the first time since Easter, calling the Holy Spirit to "come and abide in us", and proclaiming that "we have received the heavenly Spirit." The church building is decorated with flowers and the green leaves of the summer to show that God's divine Breath comes to renew all creation as the "life-creating Spirit." In Hebrew the word for Spirit, breath and wind is the same word, *ruah*.

Blessed art Thou, O Christ our God, who hast revealed the fishermen as most wise by sending down upon them the Holy Spirit: through them Thou didst draw the world into Thy net. O Lover of Man, Glory to Thee (Troparion).

When the Most High came down and confused the tongues, he divided the nations. But when he distributed the tongues of fire, he called all to unity. Therefore, with one voice, we glorify the All-Holy Spirit! (Kontakion)

The Great Vespers of Pentecost evening features three long prayers at which the faithful kneel for the first time since Easter. The Monday after Pentecost is the feast of the Holy Spirit in the Orthodox Church, and the Sunday after Pentecost is the feast of All Saints. This is the logical liturgical sequence since the coming of the Holy Spirit is fulfilled in men by their becoming saints, and this is the very purpose of the creation and salvation of the world. *Thus says the Lord: Consecrate yourselves therefore, and be holy, for I your God am holy (Lev 11:44-45, 1 Pet 1:15-16).* ✠

Homeland of Promise

Fr. Vladimir Berzonsky

“By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance; and he went out, not knowing where he was to go. By faith he sojourned in the land of promise as in a foreign land...for he looked forward to the city which has foundations, whose builder and maker is God” (Hebrews 11:8-10)

When we hear the priestly prayer at the conclusion of a funeral or requiem inviting

the beloved to the “bosom of Abraham,”

we understand that as his children we too have passed through a lifetime where we had no permanent residence. Like our great spiritual father, we too have left behind a foreign land, even if we had been born in it. Regardless of how lovely, comfortable, and in materialistic

terms, even expensive our home had been, nevertheless, it was just a tent in the sense that we pass on from there. We may have been taken to hospital and funeral home from the same house in which we were born; yet if we spent about fifty years on earth, the familiar in our childhood became foreign in time. There’s truth in the saying: *The past is a foreign country; they do things differently there.* (J.P. Hartley, *The Go Between*, 1053)

A half century ago, Bibles were read and prayers were said in schools. Sexual education was not taught because few felt the need to do so. Movies were not given letter grades because none were produced that required monitoring for sexuality, lewdness or violence. Today, if the three angels passed by the tent of Abraham and Sarah, where might they say they were going to punish the cities offensive to the Lord for their promiscuity, vulgarity and

sinfulness? Sodom and Gomorrah are everywhere.

It’s too easy to sanctify the past and vilify the present. In the name of truth and honesty, let’s not do so. Consider the advances made in the same fifty years: Racial and sexual equality, tolerance for differences of religion and ethnicity, advances in technology, medical breakthroughs that have enhanced and advanced human life, knowledge of the universe and the expansion of all forms of intelligence – none of that should be ignored, especially by people of faith. Good and bad are mixed together in these times.

We are truly strangers on earth passing through two stages: our nine months before birth, and then through whatever the years that the Lord has planned for our stay here until like Father Abraham we are “looking forward to the city with foundations, whose builder and maker is God.” (Hebrews 11:10)

Indeed, the theme of the chapter in Hebrews and the entire epistle is faith. Abraham, the father of faith, is our spiritual leader. The tendency to celebrate and bond with the society we are born in until our twenties or thirties, then begin to question its mores and eventually to criticize and deplore what we find not in conformity with our youthful standards is not exactly to be the people of faith that the Lord expects us to be. We are neither to take on the lifestyles of our contemporaries without question, nor are we to stand apart and criticize from the periphery, but rather to represent and embody Jesus Christ in each situation. That’s what identifies us as Orthodox Christians, people of faith *par excellence*.

We are in the world but not of it. We celebrate and share in all that is good, kind, peace-filled, charitable and worthwhile; and we point out, deplore, reject and separate ourselves from what is vulgar, debasing, demeaning, defiling and evil, regardless of the source or the appeal. It’s so easy to be lost in a world gone astray and even to justify the fact that it has no

direction. The life we live, we live for Christ. The faith we proclaim we know to be true, holy and eternal. The hope we cherish is a clear vision of a place which has no address but is located wherever the Holy Trinity resides, which is not a location at all but beyond this world limited by space and time. We are truly strangers on earth passing through two stages: our nine months before birth, and then through whatever the years that the Lord has planned for our stay here until like Father Abraham we are “looking forward to the city with foundations, whose builder and maker is God.” (Hebrews 11:10)

Reprinted from the Orthodox Church in America web site, *Thoughts in Christ*, June 19, 2011, <http://oca.org/reflections/>

Kids Say the Darndest Things . . .

A little girl was sitting on her grandfather's lap as he read her a bedtime story. From time to time, she would take her eyes off the book and reach up to touch his wrinkled cheek. She was alternately stroking her own cheek, then his again. Finally she spoke up, "Grandpa, did God make you?"

"Yes, sweetheart," he answered, "God made me a long time ago."

"Oh," she paused, "grandpa, did God make me too?"

"Yes, indeed, honey," he said, "God made you just a little while ago."

Feeling their respective faces again, she observed, "God's getting better at it, isn't he?"

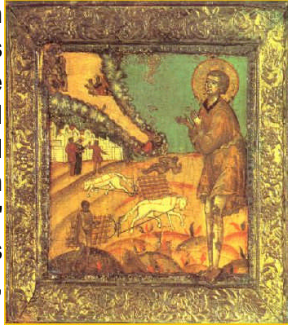


A little boy was overheard praying: "Lord, if you can't make me a better boy, don't worry about it. I'm having a real good time like I am."

On Not Second-Guessing God

The Epistle reading for June 22, which is Romans 9: 6-19, contains some uncompromising words of Saint Paul.

Paul writes that it is God's prerogative to treat people as He wishes to, even when that treatment seems unfair to us human beings. He cites God's words to Moses: "I will have mercy on whom I will have mercy, and compassion on whom I will have compassion." Paul comments that "it depends not upon man's will or exertion, but upon God's mercy."



Then Paul acknowledges the injustice that some people might see in this. He writes, "You will say to me then, 'Why does He still find fault? For who can resist His will?' " In other words, why does God judge us if our actions, good or bad, have no effect on our salvation anyway?

Paul's answer in the next verses (read on June 25) is unequivocal: "But who are you, a man, to answer back to God? Will what is molded say to its molder, 'Why have you made me thus?' " In

the chapters that follow, Paul will make clear his certainty that everything God does, including things so hard for us to understand, are part of His plan to bring every willing person to salvation. But for now it is not our place to question or second-guess what He does.

On June 23rd we remember a sixteenth-century saint, Artemius, who is referred to as a "righteous child wonderworker" and who lived in the Russian village of Verkola. The story of his life is another reminder that we shouldn't second-guess God.

Even as a small boy, Artemius had been kind, contemplative and quietly cheerful, so that many people called him a child of God. But tragedy struck when he was just twelve. He was helping his father in the open fields when a thunderstorm came up so quickly that the two had no time to run for shelter. A bolt of lightning struck Artemius dead.

Instead of remembering Artemius' godly qualities as signs of God's love, the villagers adhered to the old superstition that his manner of

death, at so young an age, was a sign of God's displeasure. They denied him a proper funeral and burial, and his body was left in the forest, covered only by tree branches.

But many years later, people noticed a light shining over the place where he was lying, and when his body was uncovered it was just as it had always been—there was no corruption or ruin. Realizing that God had shown His young child to be a saint, the villagers took his body to church, and his relics were a source of healing for many. Later, a monastery was built with Saint Artemius as its patron.

Though the Bolsheviks hacked the young saint's relics to pieces in 1918 and threw them into a well, the power of his example stays strong. We needn't second-guess God about our own destinies, or about those whom He has chosen as His saints.

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Ten Important Things to Do While on Vacation

Archpriest Alexander Iliashenko

It is important that our vacation time serve as a path to Christ, so that the time given us would not fly by unnoticed; it should be spent well and with spiritual benefit. An Elder of exalted spiritual life was asked: "How did you spend your time away?" He replied: "Prayerfully."

I think the following recommendations can be offered:

1. Make every effort to improve your health: try to get enough sleep; go for walks in the fresh air as often as you can; put your daily regime in order. Having a bad time off and not restoring your strength can lead to difficulty in doing your work with proper concentration over the course of the year.
2. Expand your prayer rule by adding something that you do not normally have time to read: prayers, psalms, or a chapter from the Gospels. Or read your usual rule with greater attention and concentration.
3. Read at least one book about the faith: something by one of the Holy Fathers (for instance, St. John Chrysostom) or by a contemporary theologian.
4. Try to visit a monastery and venerate its sacred objects. Do not allow yourself to miss the Sunday Liturgy, justifying yourself by saying you are on vacation.
5. An information break is also essential. Put aside a few days of your vacation time that will be entirely free from the Internet, social networks, and frequent text messaging. Reduce the amount of time you spend reading the news or watching television. Hold out for as long as possible!
6. Communicate on a serious and deep level with members of your family – wife, husband, parents – without hurrying and without being distracted every five minutes by the telephone. Talk about life, joys, problems, and plans; rejoice in one another's company.
7. As our children grow up, we often stop teaching them anything new in the same way we did when they were little. Read aloud to them an interesting but serious work that will open up something new to them. Watch a good, meaningful film with them. Teach them to listen to silence or to understand the beauty of poetry.
8. Think of something that members of your household have been asking you to do for some time, but that you have kept putting off. Take the children to the zoo, repair something, or sew up something – fulfill what was requested of you.
9. Complete an act of charity that you have long been putting off.
10. Visit your godparents, godchildren, or old family friends whom you have not seen for a long time.

Reprinted from Pravmir.com, <http://www.pravmir.com/ten-important-things-to-do-while-on-vacation-3/>

Even Miracle Workers Have Their Bad Moments

On June 14th we remember the prophet Elisha, who was the disciple and successor of another great prophet, Elijah. In his eagerness to serve God, Elisha performed many miracles. Often these wonderful acts benefited people's physical health as well as their spiritual well-being.

For example, the men of the city of Jericho complained to him that "the water is bad and the land is unfruitful." Elisha was able to



purify the water, and as a true prophet he gave the credit and glory to God working through him: "Thus says the Lord, 'I have made this water wholesome; henceforth neither death nor miscarriage shall come from it'" (2 Kings 2: 21). Another time, Elisha provided a stew made of herbs and wild gourds for a group of "sons of the prophets." Tasting it, the men cried out that there was "death in the pot." Elisha merely added some meal, and made the food harmless and tasty. When someone brought him

twenty loaves of barley and some fresh grain, he instructed his servant to give it to the men. But the servant complained that it wasn't nearly enough to feed all 100 of them. Elisha calmly repeated his instructions, and again said the words the Lord had given him: "They shall eat and have some left" (2 Kings 4: 38-44). Sure enough, in a way similar to Jesus' feeding of the 5000, everyone was satisfied, and there were lots of leftovers.

When a widow cried out to him that creditors were about to enslave her children to pay the family's debts, Elisha offered practical but miraculous help. He instructed her to borrow containers from her neighbors, and then provided oil to fill every one. When there were no more containers, the oil stopped flowing, and Elisha told the woman to "sell the oil and pay your debts, and you and your sons can live on the rest" (2 Kings 4: 7).

One of Elisha's best-known miracles involved

another woman in distress. The account of the Shunamite woman is given in 2 Kings 4: 8-37 and it is one of the fifteen Old Testament readings for Holy Saturday. Through Elisha's prayer, this hospitable woman is able to conceive a child. But a bad moment comes for the prophet when the child dies. She reproaches Elisha, and he says to his servant that "she is in bitter distress; and the Lord has hidden it from me, and has not told me." How helpless he must have felt, and perhaps momentarily abandoned by God. But by arduous prayer he is able to revive the child.

Elisha's mentor Elijah also had bad moments. Having killed Jezebel's prophets, he feared for his life and even "asked that he might die" rather than continue his prophetic work (1 Kings 19: 4). When our own bad moments come, it's good to remember that we are not alone in having them, and that God will help us through them, just as He helped His miracle-working prophets.

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Around SS Peter & Paul

JUNE BIRTHDAYS & ANNIVERSARIES

Elena Kerr
June 1

Nancy & Dennis Tarasevich
June 3

Olga Bahleda
June 15

Polina Novitskaya
June 25

Betsy Begian
June 26

Rita Mudrenko
June 27

**Mnogaya Leta!
Many Years!**

MEMORY ETERNAL

Pauline Vinay fell asleep in the Lord on Tuesday, May 22, 2012. Pauline was a long-time member of SS Peter and Paul. The Funeral Service was held at SS Peter and Paul on Tuesday, June 5, 2012 at 10:00 AM, with burial at National Memorial Cemetery, Phoenix, AZ.

May the Lord grant peaceful rest and memory eternal to his beloved servant and comfort and peace to Pauline's family.

Memory Eternal! Vechnaya Pamyat!

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:

Nicholas Enoch
Dan Perrotto
Mary Maul
Ann Garza
Nancy Tarasevich
Bill and Rose Koval

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

Bits and Pieces

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.

BOOKSTORE

Summer reading begins at the parish bookstore! Stop by and take a look...there is something for everyone from children to teens to adults. You are never too young (or too old!) to enrich your spiritual life.

SUMMER IS HERE!

The hot summer temperatures are here to stay. High temperatures mean an increased usage of electricity in conjunction with air conditioning. The Church is on a business rate that is higher than what residences pay. The church gets no reduction for evening and weekend usage. As in your own homes, **please do not prop open doors to the outside** as this practice just vents the cool air out and the hot air in.



The Cultural Center is designed with zoned areas for air conditioning and heating. Each room or public area has its own separate air conditioning unit and programmable thermostat. The thermostats are preprogrammed for Sunday's purposes, and other special purposes if known in advance. **Please do not just push buttons** on the thermostats as it may change the preset programming resulting in the units running at times when no one is around. If you have a need to manually cool a room, please find a council member for assistance.

FEAST OF SAINTS PETER AND PAUL

The celebration of our patronal feast will take place on Thursday and Friday, June 28 & 29. Vespers will be served on Thursday, June 28, at 6:00 p.m. The Divine Liturgy will be celebrated on Friday, June 29, at 9:00 a.m. A potluck luncheon to honor our community's heavenly patrons will be held on Friday, June 29 following Divine

Liturgy.

FOCA

FOCA members Hadya Shawky and John Hecht are planning a "Game Day" after coffee hour. This will consist of board and card games. A flyer with details will be available soon. If you're interested in participating see John or Hadya. Have a great summer. Pat

THANK YOU

Many thanks to Barbara Harp for beautifully decorating the church for the Feast of Pentecost. The greenery reminded us all of the renewal of creation through the outpouring of the Holy Spirit.

CHURCH HUMOR

The Sunday School Teacher asks, "Now, Johnny, tell me frankly do you say prayers before eating?" "No sir," little Johnny replies, "I don't have to. My Mom is a good cook."

A 6-year-old was overheard reciting the Lord's Prayer at a church service: "And forgive us our trash passes, as we forgive those who passed trash against us."

A wife invited some people to dinner. At the table, she turned to their six-year old daughter and said, "Would you like to say the blessing?" "I wouldn't know what to say," the girl replied. "Just say what you hear Mommy say," the wife answered.

The daughter bowed her head and said, "Lord, why on earth did I invite all these people to dinner?"

A Sunday school teacher asked her little children, as they were on the way to church service, "And why is it necessary

to be quiet in church?"



The kids work on presents for Mother's Day.

One bright little girl replied, "Because people are sleep-

ing."
MOTHER'S DAY



Bouquets of flowers for the mothers...



HAPPY MOTHER'S DAY!



The kids present Nancy Tarasevich with a Mother's Day gift.



Eddie presents Patty Kusnir with a "flower" for Mother's Day.



HAPPY MOTHER'S DAY!

June 2012

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|---|--|--|--|--|---|--|
|  <p>Mark your calendars . . . SS Peter and Paul Potluck Luncheon Friday, June 29, 2012</p> | | | | | | 1 Leavetaking Ascension 2 Memorial Saturday 5:00pm Vespers |
| 3 PENTECOST 8:30am Hours 9:00am Divine Liturgy | 4 Holy Spirit | 5 3rd Day Holy Trinity | 6 | 7 | 8 Yaroslavskaya Icon | 9 Leavetaking Pentecost 5:00pm Vespers |
| <p style="text-align: center;">We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.</p> | | | | | | |
| 10 All Saints 8:30am Hours 9:00am Divine Liturgy | 11 Holy Apostles Bartholomew and Barnabas | 12 6:00pm Council Mtg | 13 | 14 | 15 Marianica Icon | 18 Leavetaking Pentecost Bogoliubskaya Icon 5:00pm Vespers |
| 17 All Saints of America and Russia 8:30am Hours 9:00am Divine Liturgy | 18 Bogoliubskaya Icon | 19 Holy Apostle Jude, Brother of the Lord | 20 Hodogitria Icon at Mt. Athos | 21 | 22 | 23 Vladimir Icon 5:00pm Vespers |
| 24 Nativity of St. John the Baptist 8:30am Hours 9:00am Divine Liturgy | 25 | 26 Sedmiyezerskaya Icon | 27 | 28 "Three Hands" Icon 6:00pm Vespers | 29 Holy Apostles Peter & Paul 9:00am Divine Liturgy Potluck Luncheon | 30 Balykinskaya Icon 5:00pm Vespers |
| 1 8:30am Hours 9:00am Divine Liturgy | 2 | 3 Milk-giver Icon at Mt. Athos | 4 Galatian Icon | 5 Relics of Ven. Sergius of Radonezh Ven. Athanasius of Mt. Athos | 6 | 7 Blachemae Icon 5:00pm Vespers |