

SS Peter & Paul Orthodox Church

Volume 13, Issue 6

July 2013

June Council Highlights

- ✘ May's Operating Income was \$13,103.63 and Operating Expenses were \$13,036.39, resulting in a positive balance of \$67.24 for the month.
- ✘ Bid Letters for replacing north/west fence have been sent out to 5 Contractors requesting a response by July 3, 2013.
- ✘ House of Worship and Commercial Electrical Time of Day Usage rates with APS finalized for the Church and Cultural Center.
- ✘ Discussed ongoing issue of hall doors being propped open.



SS Peter & Paul Orthodox Church

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Miracles of Healing and Water

On July 13 we read the account of Jesus teaching, and healing a leper, in Matthew 7:24-8: 4.

Jesus astounds the people gathered to listen to Him. They have never heard another person speak the way He does: "He taught them as one having authority, and not as their scribes."

As Jesus comes down from the mountain where He has been teaching, one man emerges from the crowd. This man, a leper, kneels before Him and begs, "Lord, if You are willing, You can make me clean." Lepers were considered to be unclean, and the Old Testament Law even prohibited others from touching them.

But just as Jesus has distinguished Himself from the scribes by the manner of His teaching, He now shows Himself to be unhindered by the law of the Book of Leviticus. He answers the leper by saying, "I am willing; be cleansed." As He does so, He touches the man and heals him.

On this day the Church commemorates Saint Julian of Le

Mans. According to Church Tradition, he is this same leper, then known as Simon, who was



healed by Christ. He befriended the apostles, and Peter made him a bishop. He was sent to the territory of Gaul, which includes what we now know as Italy and France. Having been given the name Julian, his mission was to preach to the pagan Cenomani tribe there.

The capital city of the Cenomani, modern Le Mans, faced the terrible problem of a shortage of drinking water. Children, especially, were severely affected. There was little chance anyone would listen to the newly-arrived bishop's preaching when they were suffering from such a desperate basic deprivation.

Julian prayed for a miracle, and it was granted. He plunged his walking staff into the ground, and water gushed forth. Soon there was enough to relieve the people's suffering. They joyfully began drinking, washing, and watering their animals and plants. The city's leaders and people were ready now, with

their need met, to accept Julian. They were able to hear his words about Jesus Christ.

But Julian's concern for the people of Le Mans went far beyond that first miracle that allowed him to find acceptance. He became well known for the care and love he gave to the poorest citizens, to orphans, and to the many sick he was able to comfort, and sometimes to heal. He himself knew the Lord as One who did more than great miracles. He knew Jesus Christ as the One who had been willing to touch him—a simple act of love.

A leading nobleman of Le Mans was converted to Christianity, and soon most of the citizens followed. The nobleman gave Julian part of his castle to serve as the city's first cathedral church. That enabled Julian to have a long and successful ministry, dying peacefully at an advanced age.

An imposing cathedral stands in Le Mans, France. It is named for Saint Julian, who once was an unclean outcast to everyone except the Lord who loves us all.

Synodal Affirmation of the Mystery of Marriage

At the Tenth All-American Council of the Orthodox Church in America, held in Miami, Florida in July 1992, the Holy Synod of Bishops issued a document titled, "Synodal Affirmations on Marriage, Family, Sexuality, and the Sanctity of Life." The Affirmations were issued after a lengthy process of study and discernment with the intention of addressing issues that, even in our time, continue to be a source of debate and division within American society.

The first section of the Affirmations, titled, "The Mystery of Marriage," reads as follows.

"God creates human beings in His own image and likeness, male and female. He declares human life, with all that He makes, to be 'very good' (Genesis 1:27-31).

"God wills that men and women marry, becoming husbands and wives. He commands them to increase and multiply in the procreation of children, being joined into 'one flesh' by His divine grace and love. He wills that human beings live within families (Genesis 1:27; 2:21-24; Orthodox Marriage Service).

"The Lord Jesus blessed marriage in which the 'two become one flesh' when, by His presence with His mother Mary and His disciples at the marriage in Cana of Galilee, He revealed His messianic glory in His first public miracle, evoking for the first time the faith of His disciples (Genesis 2:24; John 2:1-11)....

"Christ's apostles repeat the teachings of their Master, likening the unique marriage between one man and one woman to the union between Christ and His Church which they experience as the Lord's very body and His bride (Ephesians 5:21-33; 2 Corinthians 11:2).

"While condemning those who forbid marriage as an unholy institution, along with those who defile marriage through unchastity (1 Timothy 4:3, Hebrews 13:4), the apostles commend as 'the will of God' that Christians, as examples for all human beings, abstain from unchastity [porneia] and know how to marry 'in holiness and honor, not in the passion of lust like heathen who do not know God.' They insist that 'whoever disregards this [teaching] disregards not man but God, who gives His Holy Spirit' to those who believe (1 Thessalonians 4:3-8).

"Husbands are commanded to be the heads of their wives as Christ is the head of the Church. They are called to love their wives as their very selves, as Christ loves the Church, giving themselves in sacrifice to their brides as to their own bodies. And wives are called to respect and reverence their husbands as the Church devotes herself to Christ with Whom she too, like the wife with her husband, is 'one flesh' (Ephesians 5:21-33; Orthodox Marriage Service).

"The 'great mystery' of marriage (Ephesians 5:32) is the most used image and symbol in the Bible for God's relationship with His People in the Old and New Testaments where the Lord is the husband and His people are His wife—so often unfaithful and adulterous (cf. Hosea, Jeremiah, Ezekiel, Song of Songs, Corinthians, Ephesians, et. al.). And the ultimate union between the Lord and those saved by Christ for eternal life in God's kingdom by the indwelling Holy Spirit is likened to the communion of marriage (Revelation 21-22)."

In light of the decisions rendered on June 26, 2013 by the Supreme Court of the United States of America with regard to same-sex marriage, we, the members of the Holy Synod of Bishops of the Orthodox Church in America, reaffirm that which had been stated in June 1992, namely that marriage involves the union of one man and one woman, as divinely revealed and experienced in the sacramental life of the Church. As such, the Church does not, and can not, condone or accept marriages apart from those involving one man and one woman who seal their relationship in the all-embracing love of Our Lord, Jesus Christ, together with the Father and the Holy Spirit.

We exhort the clergy and faithful of the Orthodox Church in America not to have fear or anxiety in the face of the decisions of the civil authorities of our lands, but to bear witness to the timeless teachings of Christ by striving for purity and holiness in their own lives, by instructing their families and communities in the precepts of the Holy Gospel, and by placing their trust in our Lord Who "has overcome the world."

Holy, Glorious Prophet Elijah

The Holy Prophet Elijah is one of the greatest of the prophets and the first dedicated to virginity in the Old Testament. He was born in Tishba of Gilead into the Levite tribe 900 years before the Incarnation of the Word of God.

St Epiphanius of Cyprus gives the following account about the birth of the Prophet Elijah: "When Elijah was born, his father Sobach saw in a vision angels of God around him. They swaddled him with fire and fed him with flames." The name Elijah (the Lord's strength) given to the infant defined his whole life. From the years of his youth he dedicated himself to the One God, settled in the wilderness and spent his whole life in strict fasting, meditation and prayer. Called to prophetic service, which put him in conflict with the Israelite king Ahab, the prophet became a fiery zealot of true faith and piety.

During this time the Israelite nation had fallen away from the faith of their Fathers, they abandoned the One God and worshipped pagan idols, the worship of which was introduced by the impious king Jeroboam. Jezebel, the wife of king Ahab, was devoted to idol worship. She persuaded her husband to build a temple to the pagan god Baal, which led many Israelites away from the worship of the true God. Beholding the ruin of his nation, the Prophet Elijah began to denounce King Ahab for impiety, and exhorted him to repent and turn to the God of Israel. The king would not listen to him. The Prophet Elijah then declared to him, that as punishment there would be neither rain nor dew upon the ground, and the drought would cease only by his prayer. Indeed, the word of Elijah was a torch (Eccles. 48: 1) The heavens were closed for three and a half years, and there was drought and famine throughout all the land.

During this time of tribulation, the Lord sent him to a cave beyond the Jordan. There he was miraculously fed by ravens. When the stream Horath dried up, the Lord sent the Prophet Elijah to Sarephta to a poor widow, a Sidonian Gentile who suffered together with her children, awaiting death by starvation. At the re-

quest of the prophet, she prepared him a bread with the last measure of flour and the remainder of the oil. Through the prayer of the Prophet Elijah, flour and oil were not depleted in the home of the widow for the duration of the famine. By the power of his prayer the prophet also performed another miracle: he raised the dead son of the widow.

After the end of three years of drought the Merciful Lord sent the prophet to appear before King Ahab, and promised to send rain upon the earth. The Prophet Elijah told the king to order all of Israel to gather upon Mount Carmel, and also the priests of Baal. When the nation had gathered, the Prophet Elijah proposed that two sacrificial altars be built: one for the priests of Baal, and the other for the Prophet Elijah who served the True God.

The Prophet Elijah told them to call on their gods to consume the sacrificial animals with fire, and he would call on his. Whichever was first to send fire on the sacrifice would be acknowledged as the true God. The prophets of Baal called out to their idol from morning till evening, but the heavens were silent. Towards evening the holy Prophet Elijah built his sacrificial altar from twelve stones, the number of the tribes of Israel. He placed the sacrifice upon the wood, gave orders to dig a ditch around the altar and commanded that the sacrifice and the wood be soaked with water. When the ditch had filled with water, the prophet turned to God in prayer. Through the prayer of the prophet fire came down from heaven and consumed the sacrifice, the wood, and even the water. The people fell down to the ground, crying out: "Truly, the Lord is God!" Then the Prophet Elijah had all the pagan-priests of Baal put to death, and he began to pray for rain. Through his prayer the heavens opened and an abundant rain fell, soaking the parched earth.

King Ahab acknowledged his error and repented of his sins, but his wife Jezebel threatened to kill the prophet of God. The Prophet Elijah fled into the Kingdom of Judea and, grieving over his failure to eradicate idol worship, he asked God to

let him die. An angel of the Lord came before him, strengthened him with food and commanded him to go upon a long journey. The Prophet Elijah traveled for forty days and nights and, having arrived at Mount Horeb, he settled in a cave.

The Lord told him that the next day Elijah would stand in His presence. There was a strong wind that crushed the rocks of the mountain, then an earthquake, and a fire, but the Lord was not in them. The Lord was in "a gentle breeze" (3 Kings 19: 12). He revealed to the prophet, that He would preserve seven thousand faithful servants who had not worshipped Baal.

Later, the Lord commanded Elijah to anoint Elisha into prophetic service. Because of his fiery zeal for the Glory of God the Prophet Elijah was taken up alive into Heaven in a fiery chariot. The Prophet Elisha received Elijah's mantle, and a double portion of his prophetic spirit.

According to the Tradition of Holy Church, the Prophet Elijah will be the Forerunner of the Dread Second Coming of Christ. He will proclaim the truth of Christ, urge all to repentance, and will be slain by the Antichrist. This will be a sign of the end of the world.

The life of the holy Prophet Elijah is recorded in the Old Testament books (3 Kings; 4 Kings; Sirach/Ecclesiastes 48: 1-15; 1 Maccabees 2: 58). At the time of the Transfiguration, the Prophet Elijah conversed with the Savior upon Mount Tabor (Mt. 17: 3; Mark 9: 4; Luke. 9: 30).

Orthodox Christians of all times, and in all places, have venerated the Prophet Elijah for centuries. The first church in Russia, built at Kiev under Prince Igor, was named for the Prophet Elijah. After her Baptism St Olga (July 14) built a temple of the holy Prophet Elijah in his native region, at the village of Vibuta.

In iconography the Prophet Elijah is depicted ascending to Heaven in a fiery chariot, surrounded with flames, and harnessed to four winged horses. We pray to him for deliverance from drought, and to ask for seasonable weather.

Reprinted from the Orthodox Church in America web site, <http://oca.org/saints/lives/2013/07/20/102060-holy-glorious-prophet-elijah>

Growing From Our Ethnic Roots

Dr. Peter Bouteneff

It is good to ask, at certain stages of our life, who we are. It is an opportunity to take stock of oneself, what you are doing, and how you are measuring up to the vision or vocation that you have. Each of us must do this as a person, and we must corporately do it as a body of persons – the Church. In this instance, we are doing it as that local body of the Church that is known as the OCA. Who are we?

I teach a class at St. Vladimir's Seminary called "Orthodox Christian Identity," and it is a good opportunity to explore some of the things we take for granted about ourselves. We look at how we define "Orthodox" – sometimes in opposition to "the West", sometimes through external elements such as vestments, sometimes through intricate theological definitions, sometimes through liturgy. And we think about where we would most *want* to see Orthodoxy, in other words, what really matters most about Orthodox Christian identity. And that inevitably comes to: the right knowledge and praise of God, through his Son Jesus Christ and His Holy Spirit – all expressed through a right and loving relationship with people and with the world. In short, it means being a true Christian!

If we want to come to the essence of our identity, we want to tease apart the essentials from the non-essentials. But this is not as easy as it sounds. I will take here just one example that has accompanied the entire history of the OCA, namely the "ethnic" question: the OCA has decisively Slavic roots. To what extent should these roots be part of our ongoing life and identity as Orthodox Christians in America?

What makes this a complicated question, apart from the crucial pastoral issues (the needs of the people, on the ground), is that the Orthodox Church, and more-so all the local Orthodox churches, are products of history. They are all embedded in cul-

tures. This makes it more difficult to identify some of the "non-essentials." Some would say that all ethnic trappings are in that category of expendables, but how realistic is that? All theology, and all right-living, is expressed in specific contexts, in specific times and places. Would you strip off the ethnic and cultural trappings of the Gospel narrative? Our Lord spoke in terms that could be understood by farmers and fishermen: sheep, seeds, and nets. He spoke in terms of first-century near-eastern social customs too, and we have to come to know some of those customs if we are to understand his parables.

The marks of history – the influence of Greek culture on our theology and our Creed, the influence of Jewish customs on our liturgy – are indelible. We simply *do not have theology without them*. Likewise, think of the inevitability of Syrian, Slavic, and other cultural vessels – earthen vessels – that carry the treasure of the gospel (see 2 Cor. 4:7).

All of this is a long way of saying that when we consider OCA identity and vision, we are right to ask questions of how long, how much, and in what ways our Slavic heritage is to remain a part of who we are. But the centuries of our life in America have shown that they do not have a simple or uniform answer.

Perhaps in our day, the question has changed, or is changing in ways that we ought to encourage.

It's no longer a matter of whether we are Russian, or were Russian; it's no longer about whether we hold on to the musical, iconographic, liturgical traditions that are particularly Slavic. They're with us; they are beautiful and time-tested vessels of the Right Praise of God. Even the language issue is slowly dissolving, as more and

more parishes rightly adopt the language of the community, which is in most cases English. The question now is about attitude and attachment. Just as the problem with money and riches isn't the stuff itself – as Luke 18 shows us, it is our attachment to the stuff – so it is with Slavic forms. They can be cherished vehicles, but not idols.

In my current parish, where I help direct the choir, we are talking about reintroducing bits of Slavonic, for pastoral reasons. There were times when this would have been seen by some people as a sad retreat to the past; I see it as a healthy and unforced move forward, with the past. "Forward with the past" describe a lot of what Orthodoxy is about.

As we pursue a genuine Orthodoxy in our land, it helps to remember that, really, there is no other "American Orthodoxy" than the Orthodoxy that bears its ethnic roots. In fact, what can be more American than a Church with multinational roots?



My hope and prayer for the OCA in the 21st century is that it is well on the road to a healthy – detached, free, realistic – relationship with its roots. We had to go through

strongly Slavic periods. Then, especially in the lead-up and aftermath of our autocephaly in 1970, we had to be in turmoil about casting off our Slavic identity. Here we are now, in post-modern America. Let's deal with it as sanely as we can, and let's always keep our eye on the prize: the right praise of God, stemming from and leading to a God-pleasing life in service to the world. That's what it's about. And as we keep our gaze fixed on Our Lord, let's shun idols wherever we find them.

Reprinted from *Wonder*, a publication of the Department of Youth, Young Adult, and Campus Ministries of the Orthodox Church in America, <http://ocawonder.com/2013/07/01/growing-from-our-ethnic-roots/> *

Hoping Against Hope

One of the readings for July 3rd is Romans 4: 13-25. In these verses Saint Paul comments on the faith of the Old Testament patriarch Abraham.

Paul writes that the fulfillment of God's promise depends on faith, and not the Old Testament Law. The reason it depends on faith is "in order that the promise may rest on grace and be guaranteed to all his [Abraham's] descendants, not only to the adherents of the law..."

Paul points to Abraham as a prominent example of such faith. This aged, childless man believed God's promise that he would be the father of many nations. Abraham believed in a God who "gives life to the dead and calls into existence the things that do not exist."

It was in this way that the elderly patriarch hoped against hope. He was well aware that his own body was "as good as dead" and that his wife Sarah was barren. Yet "no distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what He had promised."

On July 2nd day we remember Saint Juvenal, Patriarch of Jerusalem, who also had to maintain faith when it seemed unlikely that things would follow God's plan. He



took part in two Ecumenical Councils, Ephesus and Chalcedon, and argued vigorously against the heresies, or wrong teachings, that were put forth by some people at those meetings.

One specific idea he opposed was that of the Nestorians, who insisted at Ephesus that Mary be called only Mother of Christ, and not Mother of God. Juvenal, and those with him, said that because Jesus Christ is both God and man in one Person, there can't be any dividing between His Godhood and His manhood. Therefore His Mother has to be called "Mother of God." She is still a human being, but the Son she bore is both God and man.

Though the Councils of Ephesus and Chalcedon rejected the proposed heresies, Juvenal had made enemies among the heretical teachers. They plotted and used violence to have him driven out of his position as patriarch. Empress Eudisia gave her allegiance to the heretic who replaced him.

It must have seemed to Saint Juvenal that, with so many powerful people against him and his enemies' willingness to resort to force, he might never recover from the plots and lies. He had to hope against hope that the Church would not be per-

manently harmed by the teachings the heretics continued to spread. But finally the Empress was corrected by Symeon the Stylite, and Juvenal was reinstated. He was able to teach the truth and govern Jerusalem's church for almost forty more years, till he died in 458.

Romans 4:20 tells us that Abraham "grew strong in his faith as he gave glory to God." For Abraham, Juvenal and all of us who face life's difficulties, it is when we give glory to God, in prayer and worship, that we grow strong and able to hope against hope.

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>.

From the Fathers . . .

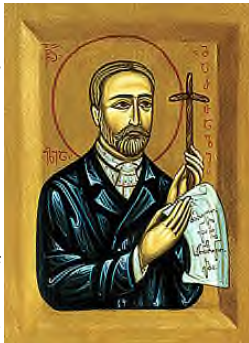
"Ever let mercy outweigh all else in you. Let our compassion be a mirror where we may see in ourselves that likeness and that true image which belong to the Divine nature and Divine essence. A heart hard and unmerciful will never be pure."

St. Isaac of Syria
Directions on Spiritual Training

The Uncrowned King of Georgia

On July 20 the Church honors a man who was a poet, journalist, philosopher, lawyer and Georgian nationalist.

He is Ilya Chavchavadze, or Saint Ilya the Righteous. Born in 1837, he has been called a founding father of the modern nation of Georgia, and also its uncrowned king. That is because he worked for much of his adult life, until his death in 1907, to create a stable society in his homeland. He wanted more than anything to revive the Georgian people's appreciation of their own history and ideals, which were being pushed aside by the dominant Russian Empire. As he expressed it, the Georgians had inherited three divine gifts: their motherland, their language, and their faith. It was their sacred duty to protect and live by those gifts.



Ilya's faith and patriotism were developed in childhood. His family taught him the literature and history of Georgia, and inspired him with stories of national heroes. His mother, in his very early years, prayed with him and taught him about Christ and

the worship of the Georgian Church. At the age of eight he was sent to study with a devout archdeacon, whose example influenced him for the rest of his life.

Ilya's mother died when he was ten, and his father when he was fourteen. In his adult years, he wrote about his desolation at losing them, and later his brother, in a poem called "Sorrow of a Poor Man." He continued to write poetry and novels, gaining considerable popularity and renown as the years went on. Several of his writings were translated into French, English, German, Russian and other languages. He used his growing fame to lend support to such groups as the "Society for the Spreading of Literacy among Georgians" and established centers to house historical documents and records.

The early years of the twentieth century were, of course, a time of huge upheaval in Russia and all the parts of its empire. The social forces that led to the Bolshevik Revolution were increasing in strength. To the Bolsheviks and those who sided with

them, Ilya Chavchavadze was a dangerously nationalistic reactionary. Their plans to overthrow the established social order certainly didn't include a Georgian state of the kind he envisioned.

On September 12, 1907, Ilya Chavchavadze was ambushed and killed by a militant gang while traveling with his wife Olga. In spite of the horror she had encountered, Olga requested the court not to impose the sentence of hanging, insisting that her husband would have done the same.

Neither she nor Ilya, who would be declared a saint by the Georgian Orthodox Church in 1987, felt any need for revenge. In the light of the Resurrection, they could forgive and accept everyone. We might say that they had absorbed a teaching in one of the Epistle verses read on this day, Romans 6: 13: "...present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness."

*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> **

Around SS Peter & Paul

JULY BIRTHDAYS & ANNIVERSARIES

Jan Morin
July 5
Barbara Harp
July 14
John Yavornitzky
July 16
Dan Sieckman
July 18
Wesley Holmes
July 20
Nadya Moriarty
July 22
Nicholas Enoch Sr.
July 23
Protodeacon Alexis
July 25

Mnogaya Leta! Many Years!

MEMORY ETERNAL!

We ask the Lord to grant rest with His saints to Marie Yevin, longtime member of our parish community. Marie loved our parish and was very involved in the life of our church for many, many years, being one of the few remaining members from the very beginning. May she be granted rest in that place where there is neither sickness nor sighing—but life everlasting with the Lord.
Memory Eternal!

PRAYER LIST

*"I was sick and you visited me."
Matt 25:36*

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

Ann Garza
Rose Koval

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

Bits and Pieces

ANNUAL BLESSING OF VEHICLES

Each year on July 20, the Orthodox Church commemorates the Holy and Glorious Prophet Elijah. The Holy Prophet Elijah is one of the greatest of the prophets and the first dedicated to virginity in the Old Testament. He was born in Tishba of Gilead into the Levite tribe 900 years before



the Incarnation of the Word of God. It is our custom at Saints Peter and Paul Church to bless our vehicles on the Sunday nearest to the feast in commemoration of Elijah's own vehicle, the fiery chariot, in which he was taken up into the heavens. This year, the blessing of vehicles will take place on Sunday, July 21, after the celebration of the Divine Liturgy.

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. We invite you to visit our website at www.sspeterpaulaz.org.

MEMORY ETERNAL!

We continue to pray for the repose of the soul of CLAYTON WHITTED, brother of Carmen Alvey, as well as for all the firefighters who lost their lives fighting the Yarnell fire. Memory Eternal! We also pray for their families, friends, co-workers, and all who mourn this tragic loss. May the Lord be their comfort in this difficult time.

CONGRATULATIONS

July 1st marks

Father David's

Seventh anniversary at

SS Peter and Paul!

Mnogaya Leta!

BOOKSTORE

Crosses and bracelets are back in stock! Back by popular demand, silver and gold colored crosses (chain not included) and icon and cross bracelets have been restocked. All of these items are \$5 each. Stop by soon before they are gone again!

PATRON SAINTS ICONS

As announced on the Sunday of All Saints, the members of our parish community are being invited to purchase icons of their baptismal patron saints. The icons will be displayed at the entrance of our parish hall. Please see Katrina Delsante to place your order. Katrina will coordinate the order and purchase of the icons, which will be approximately 4"x6" and will cost approximately \$12.50 each. Those who share the same name will be able to contribute to the purchase of the icon, sharing the common cost.

SUMMER STEWARDSHIP

Throughout the summer months, many of our parishioners will be taking vacations, seeking cooler climates, or visiting family and friends throughout the country and world. It is also during the summer, when church attendance decreases because of vacations, that our parish expenses rise, due to the greater use and higher cost of electricity in the heat of the summer. However, the life and work of your parish community continues even when you are traveling and away and enjoying your vacation. You are asked to kindly remember this and to maintain—and even increase—your stewardship during the summer months. May the Lord bless your travels and bring you safely home.

SUMMER READING

If you're looking for reading material for those long hot summer afternoons or for summer trips and vacations, don't forget to visit our parish library. We have about 300 titles in various topics relating to the Orthodox Christian life.

IOCC OFFERS CARE TO AZ COMMUNITY

As Fourth of July celebrations somberly recalled the heroism of the 19 firefighters who gave their lives while battling the wildfires which continue to burn in the Yarnell, Arizona vicinity, IOCC Frontliners have been on the ground offering spiritual and emotional care to the families of the stricken, emergency personnel, and residents of the community of Prescott, Arizona where the hotshot fire team was located. IOCC team members have participated in memorial services offering support to grieving townspeople as well as families of those who have lost loved ones.

Fr. Apostolos Hill, pastor at the St. George Greek Orthodox Church in Prescott, explains: "We have a number of St. George parishioners whose lives have been impacted by this tragedy and are thankful for the support of IOCC. It is a small town that is reeling from this tragedy!"



ORTHODOX KIDS DO THE DARNDDEST THINGS

A few years ago, during a heavy thunderstorm, our power went out, so we lit some candles around the house for light. Our then-three year old twin girls were looking in wonder at the candles, and then one of them said "Daddy, we're in church!" Out of the mouths of babes...

At my son's baptism, he was given an icon of St. George which was written by his godmother. My daughter, who was three years old at the time, was studying it intently for awhile, and then a look of disappointment crossed her face. When I asked her what was wrong, she said, "I want an icon with a horsey on it!"

Reprinted from <http://theodorakis.net/orthodoxhumor.html> ✱

July 2013

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3 Milk-Giver Icon at Mt. Athos	4 Galatian Icon	5 Ven. Athanasius of Mt, Athos Relics Ven. Sergius of Radonezh	6 5:00pm Vespers
 <p>St. Elijah—Blessing of Cars Vehicles will be blessed immediately following Divine Liturgy on Sunday, July 21, 2013</p>						
7 All Saints of America and Russia 8:30am Hours 9:00am Divine Liturgy	8 Kazan, Sitka-Kazan Icons and others	9 Kolochskaya Icon 6:00pm Council Mtg	10 Konevskaya Icon Ven. Anthony of the Kiev Caves	11	12	13 “Axion Estin” Icon 5:00pm Vespers
14 Fathers of the First 6 Ecumenical Councils 8:30am Hours 9:00am Divine Liturgy	15 Great Prince Vladimir, Equal-to-the-Apostles	16	17	18	19 Relics Ven. Seraphim of Sarov	20 Holy Prophet Elijah 5:00pm Vespers
21 8:30am Hours 9:00am Divine Liturgy Blessing of Cars	22	23 Pochaev & Joy of All Who Sorrow Icons	24 Martyrs Boris & Gleb, Passionbearers	25	26 St. Yakov, Enlightener of the People of Alaska	27 Greatmartyr & Healer Panteleimon 5:00pm Vespers
<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>						
28 8:30am Hours 9:00am Divine Liturgy	29	30	31 Forefeast Procession of the Lifegiving Cross	1 Procession of the Lifegiving Cross Beginning of Dormition Fast	2	3 5:00pm Vespers
4 8:30am Hours 9:00am Divine Liturgy	5 Forefeast Transfiguration 6:00pm Vespers	6 Transfiguration 9:00 Divine Liturgy Blessing of Fruit	7 Valaam Icon	8 Tolga Icon	9 Ven. Herman of Alaska	10 5:00pm Vespers