

SS Peter & Paul Orthodox Church

Volume 13, Issue 8

September 2013

August Council Highlights

- ✘ There was no council meeting in August.
- ✘ July Operating Income was \$8,005 and July Operating Expenses were 10,546 resulting in a deficit of **\$2,541** for the month of July. Year-to-date, we are **\$19** in the red.
- ✘ Prayer Service for students ad teachers will be held Sunday, September 8 following Liturgy.

Turning Weeping Into Joy

On September 27 a "new martyr" is remembered by the Church. Her name is Aquilina.

The term "new martyr" refers to those who witnessed to their faith in recent centuries. Aquilina lived in the 1700's, and was born in a small village in Thessalonica. Her family, like many in that time and place, managed to live peacefully enough among Turkish Muslim neighbors.

But one day Aquilina's father unwisely lost his temper during an argument with a Muslim man who lived nearby. His rage was so intense that he struck the man with all his force. When he was arrested and brought before the ruling Pasha, he realized with terror that as a Christian he faced execution for having killed a Muslim.

To save his life, he agreed to convert to Islam. This broke the heart of Aquilina's mother, a staunch Christian. She urged her daughter to be the same, and never deny the true God.

When Aquilina reached the age of eighteen, her father said to her, "The other Muslims are saying that one day

you will have to become a Muslim anyway. So why not do it now so that I can live in peace? Let me be free of their questions and disapproving looks."

Aquilina didn't hesitate for a moment to tell him that she would not, could not, turn away from Christ. Knowing the precarious situation in which she and other Christians were living, she added that she wasn't afraid to face suffering for her faith.

Her father's desire to preserve his own life again determined his actions. He told the Muslim authorities, "I can't do anything with this stubborn girl. Treat her any way you wish to."

Aquilina was soon taken away for questioning. In answer to her mother's urgent plea that she stay strong in the faith, she said, "I intend to, with God's help. Pray for me."

But the mother's faith was to be sorely tested when Aquilina was brought home after being severely tortured. Horrified at the ugly wounds on her daughter's body, she dressed the hurt places as best she could and asked, "What have

you done, my dear child?" Though she had hoped Aquilina would be strong, the price of a daughter's broken body was a high one.

Barely able to speak, Aquilina managed to answer, "I have kept the faith, as we agreed." With that, she gave her soul to God.

As Aquilina's body was carried to her tomb, her mother and the Christians accompanying it smelled a wonderful fragrance, and saw light shining on the grave. Her mother's sorrow was lightened, too, knowing that her daughter was with the One she had never denied.

One verse we read on this day is Luke 6: 21b. Jesus says, "Blessed are you that weep now, for you shall laugh." He was acknowledging that this world's life can cause us to weep, as it did Aquilina's mother. But He wanted her, and us, to remember that the world to come is full of joy.

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>.



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Message from Our Rector

Dear Brothers and Sisters in Christ,

On the fourteenth of September, the Church celebrates an annual feast rooted in an event that is both an historical occurrence and an opportunity for theological reflection: the Feast of the Exaltation of the Holy Cross. According to the tradition that spread widely and which the Church continues to hold, the True Cross was discovered in 326 by Saint Helena, the mother of the Roman Emperor Constantine the Great, during a pilgrimage she made to Jerusalem. The Church of the Holy Sepulcher was then built at the site of the discovery. The church was dedicated nine years later, with a portion of the cross placed inside it. Other histories explain that in 614, that portion of the cross was carried away from the church by the Persians, and remained missing until it was recaptured by the Byzantine Emperor Heraclius in 628. Initially taken to Constantinople, the cross was returned to the church the following year.

The date of the feast, September 14, marks the anniversary of the dedication of the Church of the Holy Sepulcher in 335. This was a two-day festival. Although the actual rite of consecration of the church was celebrated on September 13, the Cross itself was brought outside the church on September 14 so that the clergy and faithful could pray before the Life-giving Cross, and all could come forward to venerate it. It is this event that we commemorate each September.

Particular liturgical practices surround the observance of this feast. Before Vespers on the eve of the feast, the cross is taken from the Table of Oblation, placed upon a tray or cushion that has been decorated with fresh flowers and, in some practices, basil leaves, and is placed upon the Holy Altar. During Matins, or, in many parish settings, at the end of Vespers, the Holy Cross is brought out of the Altar and placed upon a special stand in the middle

of the temple. Then, as the clergy and faithful venerate the Cross, the choir sings: "Before Thy Cross, we bow down in worship, O Master, and Thy Holy Resurrection, we glorify."



The Cross then remains in the center of the temple throughout the afterfeast, and the faithful venerate it whenever they enter or leave the church. Finally, on the leave-taking (apodosis) of the feast, the priest and deacon cense around the Cross, there is a final veneration of the Cross, and then they will solemnly bring the Cross back into the sanctuary through the Holy Doors. This same pattern of bringing out the Cross, veneration, and returning the cross at the end of the celebration is repeated at a number of the lesser Feasts of the Holy Cross, such as the third Sunday of Great Lent (the Sunday of the Veneration of the Cross) and the Feast of the Procession of the Cross on August 1.

While the Feast of the Exaltation of the Cross recalls a specific historic event, the special ceremonies observed in commemoration of this annual feast also enable us to reflect upon the place of the Cross in our lives. As Christ Himself exhorts us: "If anyone would come after me, let him deny himself and take up his cross and follow me" (Matthew 16:24). The liturgical veneration of the Image of the Cross is a solemn reminder of the Christian's duty to live in imitation of the Lord Who suffered and died on Calvary for our salvation, and thus, also, to arrive with Him at the joyful life of the Resurrection.

"We venerate Thy Cross, O Christ, and Thy Holy Resurrection we praise and glorify; for Thou art our God, and we know no other than Thee; we call on Thy name." - The Hymn of the Resurrection

With love in the Lord,

Father David

From the Fathers . . .

"Do not be irritated either with those who sin or those who offend; do not have a passion for noticing every sin in your neighbour, and for judging him, as we are in the habit of doing. Everyone shall give an answer to God for himself. Everyone has a conscience; everyone hears God's Word, and knows God's Will either from books or from conversation with other people. Especially do not look with evil intention upon the sins of your elders, which do not regard you; to his own master he standeth or falleth." Correct your own sins, amend your own life."

St. John of Kronstadt



A brother asked Abba Poemen, "If I see my brother sin, is it right to say nothing about it?" The old man replied, "whenever we cover our brother's sin, God will cover ours; whenever we tell people about our brother's guilt, God will do the same about ours."

Abba Poemen



"Cast yourself into the arms of God and be very sure that if He wants anything of you, He will lift you for the work and give you strength."

Philip Neri

The Burning Bush That Was Not Consumed

On September 4 the Church honors an icon, in addition to the saints commemorated that day. It is called "The Icon of the Mother of God, the Unburnt Bush."

The title refers to Moses' meeting with the Lord, described in Exodus 3. Having fled from Egypt to Midian, Moses is tending the flocks of his father-in-law Jethro. He has led the animals into the wilderness near Mount Horeb, which is known as the mountain of God. He sees a bush that has a flame of fire



coming out of its midst. But the bush is not being consumed by the flames. The verses tell us that the flame is an angel of God appearing to Moses.

Moses reacts to this unusual event as most people would. He says, "I will turn aside and see this great sight, why the bush is not burnt." As he does so, God calls out to him and instructs him to remove his shoes, because the place where he stands is holy ground. Then God identifies Himself as "the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." He reveals His name: "I AM WHO I AM."

God makes a great promise to Moses. He will deliver His people out of the hand of the Egyptians, and will bring them to "a land flowing with milk and honey..." Moses expresses considerable apprehension about his ability to be the person who carries out God's will and lead the people out of Egypt. But in the end he obeys.

The Church sees the burning bush as a

"type" or foreshadowing of the Mother of God. She bore the Son of God, yet her body was unchanged—she remained a virgin. All motherhood is honorable, but only the Mother who bore Jesus Christ remained as she was, a virgin. It is a miracle like that of a bush aflame, yet not being burned up. That Old Testament event prepares us for the Virgin Birth of Our Lord.

The icon shows the Virgin with her Son, sitting

in the midst of the enflamed bush. Moses is shown removing his shoes, to remind us of the meeting with God, on holy ground, that foreshadows the divine birth.

In one of today's readings (2 Corinthians 3: 4-11), Saint Paul compares God's temporary revelation in the Old Testament to the permanent one in the New Testament. He calls the Old Testament revelation the "dispensation of death" because it doesn't lead to everlasting life. He writes, "Now if the dispensation of death, carved in letters on stone, came with such splendor that the Israelites could not look at Moses' face because of its brightness, will not the dispensation of the Spirit be attended with greater splendor?...For if what

faded away came with splendor, what is permanent must have much more splendor." The law of the Ten Commandments given to Moses was splendid; the new law of love is even more so. Moses' meeting with God at Mount Horeb was a great event, and it foreshadows an even greater one: the coming of God in the flesh.

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Troparion — Tone 1

The miracle that Moses witnessed on Sinai in the burning bush
Foretold your virgin childbearing, O pure Mother.
We the faithful cry to you:
Rejoice, O truly living bush!
Rejoice, O holy mountain!
Rejoice, O sanctified expanse and most holy Theotokos!

Kontakion — Tone 4

You showed Moses, O Christ God,
An image of your most pure Mother
In the bush that burned yet was not consumed,
For she herself was not consumed,
When she received in her womb the fire of divinity!
She remained incorrupt after her pure childbearing!
By her prayers, O greatly merciful One,
Deliver us from the flame of passions,
And preserve your people from all harm!

*"Hate stirs up strife
but love covereth all
offenses."*

Proverbs 10:12

Choosing Between the Two Ways

Fr, Steven Kostoff

“The Spirit of the Lord is upon me ... to proclaim the acceptable year of the Lord” [Luke 4:18-19].

The beginning of the Church New Year occurs on September 1. This is also referred to as the *Indiction*, and there are both religious and political reasons behind this date, as the Church was accommodating itself to the realities of a Christianized Roman Empire by the fourth century.

This year September 1 coincides with the Tenth Sunday after Pentecost. Though hardly commemorated today with much attention, the fact that it will fall on the Lord’s Day this year may bring to the ecclesial New Year a bit more attention than usual. Living as we do in a completely different and secularized society from the Roman/Byzantine world in which our Church calendar was more-or-less fully developed, we have a difficult time conceiving of any new year commemoration other than that of January 1. Be that as it may, if we want to understand the liturgical year with its developed rhythm of feasting and fasting, we will need to embrace “the mind of the Church” to some extent to make that understanding attainable. As Orthodox Christians, we live according to the rhythms of two calendars – the ecclesial and the secular – and often enough we are caught up in a “battle of the calendars.” That is a struggle that can strain our choices and possibilities when we make decisions that affect the use of our “time, talent and treasure.”

The appointed Gospel reading for the Church New Year is Luke 4:16-22, from which the scriptural text above is taken. Every year is potentially “the acceptable year of the Lord,” but from our all too-human perspective that will be determined by how we approach each year as it comes to us in our appointed time in this world.

Two terms come to mind when approaching the beginning of the new Church year—and beyond, in our approach to life as Christians. Those terms are *convenience* and *commitment*. As we approach the new year, we can ask ourselves: Do I choose convenience over commitment when these terms apply to my relationship to God and with the Church? ? Is my first concern when the “distribution” of my time, talents and treasure is under consideration reduced to a matter of convenience; or do I first think in terms of my commitment to the Lord? Am I therefore trying to “fit” the Church into my life rather than trying to “fit” my life into the fullness of life offered in the Church? At the beginning of the Church new year on Sunday – a beginning that not only implies, but offers the gifts of repentance, renewal and regeneration – these may be questions worthy of our heartfelt and serious consideration.

It may seem too simplistic to ask these questions in a stark “either/or” manner. Life is a bit more complicated than that. The choices of convenience and/or commitment – made consciously or unconsciously—can be seen as relative terms that often overlap and get entangled in ways that only further accentuate life’s complexities. Nevertheless, with the utter seriousness with which the Scriptures confront us with the “God question” we do find set before us a rather stark choice between “two ways”—and that would be between life and death. These are not choices that impinge upon our biological well-being. Rather, “life” and “death” are choices that depend upon our commitment to not only believing in God’s existence, but of our willingness to live according to the commandments of God. That is why the choice is presented in a very straightforward, unambiguous manner. The stakes are that high. It is not as if the teaching found in the Scriptures lacks an awareness of the difficulties of life; or of what we like to refer to as life’s “nuances.” But in the Scriptures we find

the “ultimate questions” presented with a clarity that, again, demands a clear choice with a full understanding of just what is at stake. For ultimately, there is an “either/or” distinction when it comes to our decision for or against God.

The term “Two Ways” was from the beginning of the Church’s life even a technical term found in the earliest Christian literature. Although not a part of the New Testament, this is perhaps best illustrated by the first century known as The *Didache*. This document opens with a classic expression of this teaching: “There are two ways: one is the Way of Life, the other is the Way of Death; and there is a mighty difference between these two ways. The way of life is this: first, that you shall love God who created you; second, your neighbor as yourself; all those things which you do not want to be done to you, you should not do to others” [*Didache*, 1:1-2].

This clearly echoes the direct teaching of Christ found in the Gospels, of course. And in the Gospel According to Saint Matthew, we hear the Lord’s own versions of this choice of the Two Ways: “Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few. Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it” [Matthew 7:13-14;24-7].

Yet, the Christian teaching of the Two

What We Are is Known to God

Saint Ciaran, a sixth-century saint of Ireland, is remembered by the Church on September 9th. His name is sometimes spelled Kieran, and with that spelling the pronunciation (Keer-un) is a more familiar name.

Ciaran's family provided a mix of experiences for the young boy. His maternal grandmother was a poet and lover of history. From her and his mother he learned to enjoy study and reading.

On his father's side he was descended from people who worked with their hands. His own father

was probably a carpenter, and Ciaran was given menial jobs, including herding the family's cattle.

Different as his parents were, they were both devout Christians, and they saw to it that he was raised as a believer. He was tutored by a scholarly deacon for many years.

As he grew older, Ciaran wanted to further his education at the school run by Saint Finian and his monks in the town of Clonard, but his family was too poor to send him. He set out on foot for the



school anyway, not sure how he would pay to attend. But a cow began following him, perhaps sensing that he was an experienced and kind herder. Boy and cow arrived at the school together, and the monks, startled at first, agreed to accept the milk the cow would provide as payment for the eager boy's expenses.

Ciaran became known as a brilliant and prayerful student. A holy monk named Enda, who headed a monastery in the Aran Isles, had a vision in which he saw Ciaran like a tree spreading its protective branches over Ireland and lands beyond. He told Ciaran, "Go, with God's word, and establish a church by the bank of a stream."

Enda's prophecy that Ciaran would found a monastery by a "stream" was ultimately fulfilled. His monastic school, built on the banks of the river Shannon, drew thousands of students from Europe and became a famous center of learning for centuries. But disaster assailed it often: its wooden buildings burned down several

times, it was decimated by plague, and invaders both foreign and domestic plundered it. Finally, after almost ten centuries, the monastery was forced to close.

Ciaran never got to see the increasing greatness of the monastic center he founded. Plague killed him in 544, just a short time after it opened. But it was his character, formed by prayer and fasting and the will to work, that inspired those who followed him.

Saint Paul writes in a reading for today, II Corinthians 5: 11, that "what we are is known to God." The world didn't get to know Saint Ciaran all that well—he died at the age of 33. But God knew him, and knew that even in a relatively brief life he could establish a place of prayer and learning that would serve His people for a long time.

Our own time on earth may not be lengthy, but that doesn't keep us from doing great things for God, if we are ready to try.

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Choosing Between the Two Ways (cont'd)

Ways finds its first and most definitive expression in the Old Testament. There, as something of a final summation of the lengthy discourse of Moses to the people of Israel before they enter the Promised Land, the following is recorded in the Book of Deuteronomy 30:14-18: "But the word is very near you; it is in your mouth and in your heart, so that you can do it. See, I have set before you this day life and good, death and evil. If you obey the commandments of the Lord your God which I command you this day, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his statutes and his ordinances, then you shall live and multiply, and the Lord your God will bless you in the land which you are entering to take possession of it. But if your heart turns away, and you will not hear, but are drawn away to worship

other gods and serve them, I declare to you this day, that you shall perish; you shall not live long in the land which you are going over the Jordan to enter and possess."

The Church calendar with its new year commemoration on September 1 can be more than a quaint and antiquated remnant from the past. And it can even be more than a formal reminder that we will begin the annual cycle of feasting and fasting by celebrating the great feasts of the liturgical year – important as this is. The Church new year, perhaps coming after a long and "busy" summer, can remind us with a biblical urgency that the choice of the Two Ways may not be a once-in-a-lifetime decision; but one that needs annual renewal that can only be accomplished through repentance and that "change of mind" that directs us to-

ward God with all of our heart, soul, mind and strength [Mark 12:30]. Let us search our hearts about this carefully. This deserves our time and attention more than anything else. This is not an inner examination that can be postponed to a more "convenient" time. Rather, it is a time of "commitment" to the really essential question that shapes our lives decisively. As the Lord asked the Apostle Peter, so the Lord asks us if we love Him. Are we able to answer Him as did Saint Peter: "Lord, you know everything; you know that I love you" [John 21:17].

Reprinted from the Orthodox Church in America web site, Reflections in Christ, Fr. Steven Kostoff, August 30, 2013, <http://oca.org/reflections/fr.-steven-kostoff/choosing-between-the-two-ways> ✠

Make Up Your Mind!

Two Scripture readings for October 4th tell us that we need to decide, as people called to follow Christ, what we will do when the time to follow actually comes.

The Gospel reading is Luke 7: 31-35. These are Jesus' words, comparing the people who reject Him to two groups of children who refuse to agree on how to play together. Each group insists that the game they play must be the one they have chosen. They can't adapt themselves to play the game chosen by the others.

The people of this generation, Christ goes on to say, are much like those children. When John the Baptist preached among them, they dismissed his self-discipline and fasting--"neither eating bread nor drinking wine,"--as too severe. So, they said, it must be the work of a demon.

But when they saw another kind of living practiced by the Son of Man, they didn't like that either, for the opposite reason. Jesus "has come eating and drinking" and so they call Him a glutton and a drunkard.

They add to this another charge that apparently strikes them as going right along with gluttony and drunkenness: He is a "friend of tax collectors and sinners."



Jesus assures His listeners, though, that "wisdom is justified by all her children." No matter what criticisms people may dream up to reject John and the Son of Man, they both are doing God's work, and the fruits of that

work will become evident. The faith will spread, the numbers of disciples will grow, and those who have made up their minds to follow Christ will know that He is the Truth.

An epistle reading for this day is Galatians 4: 8-21. Paul agonizes as he asks a question of the Galatians. Before they knew God, they were in "bondage to beings that by nature are no gods." But "...now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits, whose slaves you want to be once more?"

Paul makes a specific complaint: "You observe days, and months, and seasons, and years." He is addressing Christians still young in the faith. They are being urged by certain teachers to go back to the Old Testament calendar, and to observe the Jewish laws that go with it. Paul wants them to remember, instead, how joyfully they responded when he preached the Gospel to them. They received him "as an angel of God, as Christ Jesus."

But now, cajoled by false teachers, they are hostile to him. "What has become of the satisfaction you felt?" he asks in bewilderment. What has become of the faithfulness to the Gospel they once made up their minds to live by?

Jesus wants His hearers not to manufacture reasons to reject the truth. Paul wants his hearers not to turn back from the faith he preached. It's time for all of them, and all of us, to make up our minds and follow.

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Around SS Peter & Paul

SEPTEMBER BIRTHDAYS/ANNIVERSARIES

Vickie Mendez
September 2

Nick Enoch
September 12

Mary Kelemen
September 16

Luka Radjenovich
September 17

Alexander Enoch
September 19

Doug Peterson
Walter & Tania Booriakin
September 20

Mongaya leta! Many Years!

FROM THE TREASURER

Please pick up your mid-year contribution statements at the back of the church. If you don't find your statement, inquire at the office.

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

FEAST OF THE EXALTATION OF THE HOLY CROSS

The feast of the Exaltation of the Holy Cross will be celebrated with the Divine Liturgy on Saturday, September 14, at 9:00 a.m. Vespers of the feast will be celebrated the previous evening at Exaltation of the Holy Cross Romanian Mission, 20830 N. 25th Place, Suite 106, Phoenix, AZ 85050. We look forward to joining Father Alin and the mission community for the celebration of their patronal feast.

TRANSFER

From His Eminence, Archbishop Benjamin: "Priest Damian Kuolt, who was attached to Saints Peter and Paul Church, Phoenix, Arizona, is released and attached to Annunciation Church, Milwaukie, Oregon, effective August 22, 2013." We ask God's continued blessings upon Fr. Damian and upon his service within the communities of the Mission Deanery of the Diocese of the West.

FAITH FORMATION/ ADULT EDUCATION

Faith formation/adult education classes begin on Wednesday, September 18th and will continue through until just prior to the Feast of the Nativity. This fall series of classes will be co-taught by Fr. David and Fr. Andrew Paez, new priest-in-charge of Saint John Mission, Tempe. Classes are Wednesday evenings at 7:00 in the parish hall. All are welcome—please bring a guest!



DEANERY MEETING

A meeting of the Desert Deanery will be held September 9-10 at Saint Paul the Apostle Church, Las Vegas. Deanery meetings enable the clergy of the deanery to meet, exchange ideas, provide mutual support, and plan for events that will benefit all the parishes of the deanery. Clergy wives are also given the opportunity to meet at this time. Fr David, Dean of the Desert Deanery, will provide more information about a planned parish event after this month's semi-annual deanery meeting.

PATRONAL FEAST OF SAINT JOHN MISSION

The patronal feastday of Saint John Mission, Tempe, is Thursday, September 26. Please mark your calendar and plan on joining Father Andrew and the mission community for their feastday Divine Liturgy, at 6:00 am at 916 South 52nd Street, Tempe, AZ 85281

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



BEGINNING OF CHURCH SCHOOL

The beginning of the Church School year will be marked by the Blessing of Students and Teachers for the Beginning of the Academic Year on Sunday, September 8, 2013.

MYRRH BEARERS ALTAR SOCIETY

The Myrrh Bearers will be resuming their meetings starting in September. Our first meeting will take place on Sunday, September 8th following coffee hour. Our meetings are held every second Sunday of the month. New members are always welcome. Please make every effort to attend. Discussion to take place regarding activities for the new year.

FLOWERS

Each Sunday, the Myrrh Bearers make sure that we have flowers for the Tetrapod and Altar to beautify the church. If you want to donate flowers for a particular month, please contact Elena Kerr.



FALL READING

If you're looking for reading material as you sit and enjoy the cooler evenings, don't forget to visit our parish library. We have about 300 titles in various topics relating to the Orthodox Christian life.



BOOKSTORE

Take a quick peek at the bookstore and you'll notice that the egg pendants are back on a permanent basis! All are hand-crafted with love and make very thoughtful gifts.

CHURCH HUMOR

A well-worn one-dollar bill and a similarly distressed twenty-dollar bill arrived at a Federal Reserve Bank to be retired. As they moved along the conveyor belt to be burned, they struck up a conversation. The twenty-dollar bill reminisced about its travels all over the country.

"I've had a pretty good life," the twenty proclaimed. "Why I've been to Las Vegas and Atlantic City, the finest restaurants in New York, performances on Broadway, and even a cruise to the Caribbean."

"Wow!" said the one-dollar bill. "You've really had an exciting life!"

"So tell me," says the twenty, "where have you been throughout your lifetime?"

The one dollar bill replies, "Oh, I've been to the Catholic Church, the Methodist Church, the Baptist Church, the Lutheran Church."

The twenty-dollar bill interrupts, "What's a church?"



A friend was in front of me coming out of church one day, and the preacher was standing at the door as he always is to shake hands. He grabbed my friend by the hand and pulled him aside.

The Pastor said to him, "You need to join the Army of the Lord!"

My friend replied, "I'm already in the Army of the Lord, Pastor."

Pastor questioned, "How come I don't see you except at Christmas and Easter?"

He whispered back, "Shhhh, I'm in the secret service."

September 2013

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Church New Year Chernigov-Gethsemane Icon 8:30am Hours 9:00am Divine Liturgy	2 Kaluga Icon LABOR DAY	3 ''	4 Icon "The Unburnt Bush"	5 Arapetskaya and Kiev-Bratsk Icons	6	7 Sat. Before Elevation Forefeast Nativity Theotokos 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>						
8 Sunday Before Elevation Nativity of the Most Holy Theotokos 8:30am Hours 9:00am Divine Liturgy <i>Blessing of Students and Teachers</i> MBAS Meeting	9 Afterfeast Nativity Theotokos	10	11	12 Leavetaking Nativity Theotokos	13	14 Exaltation of the Holy Cross 9:00am Divine Liturgy 5:00pm Vespers
<p><i>Mark your calendars . . . Blessing of Students and Teachers for the Beginning of the Academic Year Sunday, September 8, 2013</i></p>						
15 Sunday After Elevation 8:30am Hours 9:00am Divine Liturgy	16	17 Icon "The Healer"	18	19	20	21 Leavetaking Elevation 5:00pm Vespers
22 8:30am Hours 9:00am Divine Liturgy Church School	23 Conception of St. John the Baptist	24 Holy New Martyrs of Alaska	25 Repose Venerable Sergius of Radonezh	26 Repose of St. John the Theologian 6:00am Divine Liturgy St. John the Theologian, Tempe	27	28 5:00pm Vespers
29 8:30am Hours 9:00am Divine Liturgy Brunch	30	1 Protection of the Most-Holy Theotokos	2	3	4	5 5:00pm Vespers
			7:00pm Faith Formation Class			
				7:00pm Faith Formation Class		
					6:00pm Vespers Holy Cross Romanian Church	