

SS Peter & Paul Orthodox Church

Volume 17, Issue 9

September 2017

August Council Highlights

- ✘ There was no council meeting in August.
- ✘ Blessing of Students and Teachers—Sunday, September 10th
- ✘ First day of Church School Classes—Sunday, September 17th
- ✘ Through the generosity of the parishioners of SS Peter and Paul, we raised \$1,185.00 for the IOCC's Hurricane Harvey Relief Fund.



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SS Peter and Paul Church School Program

SS Peter and Paul Orthodox Church offers a weekly religious education program for children aged 3 through 18, beginning mid-September and running through late May. The Church School program fosters spiritual learning through age-appropriate lessons, which may include an introduction to church feasts, fasts and liturgical practices, prayers, Bible stories, crafts and projects, and liturgical songs. Lessons for older children and teens also include discussions on theological and ethical topics, in conjunction with social events.

Lessons are held Sundays, following Holy Communion, in the Cultural Center. On certain major feast days, Church School lessons are interrupted to allow students to participate with the whole church community in the feast day liturgical celebration.

As our parish continues to thrive and grow, so, too, has the number of children. To keep up with the growing demands on our Church School program, we will be making a number of changes in the coming school year.

First, we are expanding our teaching staff: Lesley Zaremba, Heather Baugher-Olmstead, Grace Weiss, Cory Weiss, and Mara Hecht join Marty Gala, Lauren Hecht, and Stephanie

Homyak. We are thrilled to have such a dedicated group of individuals join our religious education program!

We are also expanding to include four classes: 3-6 year olds, 7-9 year olds, 10-13 year olds, and 14-18 year olds. Lesley, Lauren and Marty will work with the 3-6 year olds, Heather and Grace with the 7-9 year olds, and Stephanie and Cory with the middle schoolers. Mara Hecht, who also organizes our Teen and Young Adult League, will work with our high school students.

Finally, we are in the beginning stages of implementing a new religious education program: Catechesis of the Good Shepherd (CGS)—a Montessori-based, sensorial, rich, prayerful experience for children from ages 3 to 12 years old that gives them the opportunity to grow in love of and knowledge of God through the proclamations of the scriptures and the study of the Liturgy.

“The Catechesis of the Good Shepherd has been described as **the meeting of two mysteries: the mystery of God and mystery of the child**. When we use such a word as mystery, it indicates our attitude of respect and wonder, our recognition that we are stand-

ing before something which is at once both knowable and yet beyond our complete comprehension.” – from the foreword of The Religious Potential of the Child, by Sofia Cavalletti

The Catechesis of the Good Shepherd (CGS), is a Christian education method for children quite different than a traditional Sunday School program. Because it is attuned to the developmental and spiritual needs of children, the Catechesis experience is both religious education and spiritual formation. The focus is on helping each child strengthen his or her personal prayer life, participate more deeply in the Divine Liturgy, and grow knowledge of Scripture and of God’s unfolding salvific work throughout history. This holistic approach to Orthodox catechesis is enriching both our children and the volunteers who serve them, fostering a culture of continual spiritual growth.

This year, we will be starting CGS with our 3-6 year olds, with plans to expand it to older children going forward. Since this is a very hands-on experience and there are many child-sized items in the room which are easily lost, we ask that you refrain from using the room as a play area. Your cooperation is greatly appreciated.✘

Message from Our Rector

Beloved Brothers and Sisters in Christ, September 14th marks the Church's annual observance of the Fast of the Exaltation of the Holy and Life-giving Cross. This ancient feast, rooted in the Church's history, reminds us of the role of the Cross in the story of our salvation and invites us to embrace the Cross as part of our daily lives. A brief story of the origins of this feast follows here.

"The Holy Equal of the Apostles Emperor Constantine, having gained victory over his enemies in three wars with God's assistance, had seen in the heavens the Sign of the Cross, and written beneath: "By this you shall conquer." In 313, he issued the Edict of Milan, legalizing the practice of the Christian Faith and ending the official persecution of Christians.

Deeply desiring to find the Cross on which our Lord Jesus Christ was crucified, Saint Constantine sent his mother, the pious Empress Helen, to Jerusalem, in the hope of discovering the Cross on which Our Savior shed His blood and won our salvation. Although the holy empress Helen was already in her declining years, she set out on her long journey with enthusiasm. Arriving in the Holy City, the empress gave orders to destroy the pagan temples. Searching for the Life-Creating Cross, she made inquiry of Christians and Jews, but for a long time her search remained unsuccessful. Finally, she was directed to a certain elderly He-



brew by the name of Jude who stated that the Cross was buried where the temple of Venus stood. They demolished the pagan temple and, after praying, they began to excavate the ground. Soon the Tomb of the Lord was uncovered. Not far from it were three

crosses, a board with the inscription ordered by Pilate, and four nails which had pierced the Lord's Body. In order to discern on which of the three crosses the Savior was crucified, Patriarch Macarius alternately touched the crosses to a corpse.

When the Cross of the Lord touched the dead one, he came to life. Having beheld the raising of the dead man, everyone was convinced that the Life-Creating Cross was found. Christians, hearing of this miracle, came in a huge throng to venerate the Holy Cross, beseeching Saint Macarius to elevate the Cross, so that even those far off might reverently contemplate it. Then the Patriarch and other spiritual leaders raised up the Holy Cross, and the people, saying "Lord have mercy," reverently prostrated before the Venerable Wood. This solemn event occurred in the year 326."

In remembering this historical event as we do on this Feast, we also are invited to a deeper reflection upon the Cross and call to mind the fact that, as Christians who follow the Crucified and Risen Lord, we are called to "take up the Cross" and follow in the footsteps of Christ. The Cross makes itself present in our lives in any number of ways, in ways that are as unique as we are as

individuals. As we enter this new Church year (September 1 is the beginning of the Ecclesiastical/Church Year), we also have in our thoughts and prayers all the people throughout the world who are suffering and who embrace the Cross nonetheless. May our loves, prayers, and support be with all those who suffer from persecution because of their faith in Christ, those who are burdened by illness, all couples and families that suffer from family strife, and all those in our own nation and throughout the world who are experiencing loss from natural disasters that have seemingly overturned their lives. Let us pray for them, assist them in whatever ways we can, and, as Simon of Cyrene helped the Lord carry His Cross to the hill of Golgotha, let us help them bear their burdens. And may each one of us, as a people striving to imitate the Lord, be ever more willing to accept the Cross in whichever way it may be a part of our own lives.

With love in the Lord,

+*Bishop Daniel*

From the Fathers

"Leave all human injustices to the Lord, for God is the Judge, but as to yourself, be diligent in loving everybody with a pure heart..."

—St. John of Kronstadt
(My Life in Christ: Part 1, Holy Trinity Monastery pg. 270)

Sermon on the Nativity of the Theotokos

Protopresbyter Alexander Schmemmann

The Church's veneration of Mary has always been rooted in her obedience to God, her willing choice to accept a humanly impossible calling. The Orthodox Church has always emphasized Mary's connection to humanity and delighted in her as the best, purest, most sublime fruition of human history and of man's quest for God, for ultimate meaning, for ultimate content of human life.

If in Western Christianity veneration of Mary was centered upon her perpetual virginity, the heart of Orthodox Christian East's devotion, contemplation, and joyful delight has always been her Motherhood, her flesh and blood connection to Jesus Christ. The East rejoices that the human role in the divine plan is pivotal. The Son of God comes to earth, appears in order to redeem the world, He becomes human to incorporate man into His divine vocation, but humanity takes part in this. If it is understood that Christ's "co-nature" with us is as a human being and not some phantom or bodiless apparition, that He is one of us and forever united to us through His humanity, then devotion to Mary also becomes understandable, for she is the one who gave Him His human nature, His flesh and blood. She is the

one through whom Christ can always call Himself "The Son of Man."

Son of God, Son of Man...God descending and becoming man so that man could become divine, could be-



come partaker of the divine nature (2 Peter 1:4), or as the teachers of Church expressed it, "deified." Precisely here, in this extraordinary revelation of man's authentic nature and calling, is the source that gratitude and tenderness which cherishes Mary as our link to Christ and, in Him, to God. And

nowhere is this reflected more clearly than in the Nativity of the Mother of God.

Nothing about this event is mentioned anywhere in the Holy Scriptures. But why should there be? Is there anything remarkable, anything especially unique about the normal birth of a child, a birth like any other? The Church began to commemorate the event with a special feast... because, on the contrary, the very fact that it is routine discloses something fresh and radiant about everything we call routine and ordinary, it gives new depth to the unremarkable details of human life...And with each birth the world is itself in some sense created anew and given as a gift to this new human being to be his life,

his path, his creation.

This feast therefore is first a general celebration of Man's birth, and we no longer remember the anguish, as the Gospel says, "for joy that a human being is born into the world" (Jn. 16:21). Secondly, we now know whose particular birth, whose coming we celebrate: Mary's. We know the uniqueness, the beauty, the grace of precisely this child, her destiny, her meaning for us and for the whole world. And thirdly, we celebrate all who prepared the way for Mary, who contributed to her inheritance of grace and beauty...And therefore the Feast of her Nativity is also a celebration of human history, a celebration of faith in man, a celebration of man.

Sadly, the inheritance of evil is far more visible and better known. There is so much evil around us that this faith in man, in his freedom, in the possibility of handing down a radiant inheritance of goodness has almost evaporated and been replaced by cynicism and suspicion. This hostile cynicism and discouraging suspicion are precisely what seduce us to distance ourselves from the Church when it celebrates with such joy and faith this birth of a little girl in whom are concentrated all the goodness, spiritual beauty, harmony and perfection that are elements of genuine human nature. Thus, in celebrating Mary's birth we find ourselves already on the road to Bethlehem, moving toward the joyful mystery of Mary as the Mother to God.

Reprinted from the Orthodox Church in America web site, <https://oca.org/fs/sermons/sermon-on-the-nativity-of-the-theotokos>

Icon of the Mother of God “Chernigov-Gethsemane”

The Chernigov-Gethsemane Icon of the Mother of God is a copy of the famed Ilyin-Chernigov Icon of the Mother of God (April 16), which was to be found at the Trinity-Ilyin monastery near Chernigov on Mount Boldina, and where in the eleventh century Saint Anthony of the Kiev Caves struggled in asceticism.

Saint Demetrius of Rostov described the miracles of this icon in his book *THE BEDIewed FLEECE*. He wrote in conclusion: “The end of the booklet, but not of the miracles of the Most Holy Theotokos, for who can count them?” The grace-bearing power of this icon is manifest also in its copies.



The Chernigov-Gethsemane Icon of the Mother of God was painted in the mid-eighteenth century and was passed on to the Trinity Sergiev Lavra in 1852 by Alexandra Grigorievna Philippova, who piously kept it for a quarter century. (This icon was given to her by the priest John Alekseev, who received it in turn from one of the monks of the Trinity Sergiev Lavra.)

On the advice of the head of the Lavra, Archimandrite Anthony (+ May 1, 1877), the icon was placed in the newly-consecrated cave church named for Saint Michael, Leader of the Heavenly Hosts, which was consecrated on October 27, 1851 by Saint Philaret, Metropolitan of Moscow (November 19), who

assumed an active role in the building of the Gethsemane skete.

In this manner, the icon took in the currents of grace of all the history of the Russian Church, it acquired the blessing of Saint Anthony of the Caves, of Saint Sergius of Radonezh and of his parents

Saints Cyril and Maria (September 28), and finally, of the ascetics of the nineteenth century. These spiritual connections providentially come forth through the Chernigov-Gethsemane Icon of the Mother of God.

It is remarkable that the first miracle of this icon was witnessed on the day

of the Church New Year, September 1, 1869, when the twenty-eight-year-old peasant of Tula governance, Thekla Adrianova, was healed, after being completely crippled for nine years.

Living at the hostel by the caves, and then at the Lavra during the celebration of the Repose of Saint Sergius (September 25), Thekla recovered completely. Saint Innocent the Metropolitan of Moscow (October 6 and March 31), learned of the miracle from his daughter the nun Polyxeni, treasurer of the Borisov wilderness monastery. On the feast of Saint Sergius, he himself met with Thekla and asked her about the details of the healing. On September 26, 1869 Saint Innocent arrived at the Geth-

semane skete and gave the blessing for a Molieben to be served before the glorified icon, while he himself prayed with tears.

By September 26 three healings had occurred already, and a whole series of miracles in November of that same year. The fame of the icon of the Mother of God spread with unusual swiftness. Exhausted by suffering and sickness, thirsting for bodily and spiritual healing, people from every class of society came with firm faith to the wonderworking icon, and the mercy of God did not forsake them.

By the beginning of the twentieth century, more than 100 miracles had been recorded. By its great esteem the icon benefited the ascetics of the Gethsemane skete: the schemamonk Philip (+ May 18, 1868), the founder of the cave monastery, and his three sons, the hieroschemamonks Ignatius (+ 1900), Porphyrius (+ 1905 ?) and Basil (+ April 1, 1915). They preserved accounts of the deep love, which the hieromonk Elder Isidore (+ February 3, 1908) displayed for the Chernigov-Gethsemane Icon.

The initial celebration of the icon was established on April 16, on the day when Ilyin-Cherigov icon was celebrated. Later, it was transferred to September 1, the day of its glorification. At the present time there are copies of the Chernigov-Gethsemane icon at Trinity-Sergiev Lavra. They are found in the temple of Saint Sergius, in the monastery trapeza, and in the portico of the Trinity cathedral, painted by Elders of the Gethsemane skete and the Zosimov wilderness monastery.

Reprinted from the Orthodox Church in America web site, <https://oca.org/saints/lives/2014/09/01/102458-icon-of-the-mother-of-god-chernigov-gethsemane>

The Nativity of the Theotokos: First Light

Fr. Lawrence Farley

When Mary of Nazareth first emerged from her mother as a newborn infant and uttered her first newborn cries, few then present could have had any inkling what that child would mean to human history. After an extended period of infertility and difficulty in conceiving, of course her parents were delighted—even if the child was a girl and not a boy. The social stigma of childlessness had been removed, and there was a precious new life to love and care for, someone to love and care for them in return in their advancing old age. But it is doubtful if anyone watching as the infant was wrapped in the customary swaddling clothes and placed at her mother's breast could guess her true significance. For that little girl represented the first light of a coming redemption and rescue.

People who have sat long throughout the night waiting for the sun to arise and fill the world with light and warmth rejoice when they see its first light. Even before the sun itself crests the horizon and is seen, one can still see the horizon gradually becoming lighter, illuminated by the coming dawn. That first light precedes the actual arrival of the sun with its piercing and blinding rays, and heralds its imminent presence. First light comes creeping over the world, and only after that comes the sun itself. Those who wait for the sun, rejoice in first light, for it means that their long wait is almost over.

The birth of little Mary was the world's first light as it sat waiting through the long night of sin and death. Girls in Palestine at that time were betrothed around the age of twelve or thirteen, and so Mary would have been about that age at the time of the An-

nunciation. That means that about fourteen years after Mary was born, Christ the Saviour would be born as well, the sun of righteousness coming over the horizon, arising with healing in His wings for the sick and weary world (Malachi 4:2). Young children might think that fourteen years is an eternity, but adults as they age realize that such a span of time passes more quickly than they could have imagined. And in the history of the world, such a span of time is a mere blink of the eye. That is why the Church celebrates the Nativity of the Theotokos, for it knows through historical hindsight what no one present at that birth could have guessed: the baby's newborn cries announced not only her birth, but the imminent birth of the Saviour as well.

That birth also reveals the ways of God, and shows us what He finds truly valuable. Humanly speaking, the little girl born that day did not have much going for her. She was a Jew in a Roman world, a female in a man's world, and a poor person in a world that valued riches above all else. She had no special education or status; she lived in a small undistinguished town not even mentioned in the Law and the Prophets, and she lived at a time when her homeland was occupied by a tyrannical and hated foreign power. But she did have a holy and humble heart, a heart that beat towards God and proclaimed her to be His handmaid. And in the end, this was enough. God apparently thought that ethnicity, gender, riches, education, and power, however handy in some ways, were irrelevant to His saving purposes. He therefore chose her to be His special vessel, His instrument for entering human history and rescuing His world. Mary's humble status, combined with her crucial and exalted role in the history of salvation, reveal that that is all we

need as well. Like her, we may not be powerful, rich, well-placed, or brilliant. But if we are humble and have a heart that beats for God, God can use us too. His strength is made perfect in weakness—even the weakness of a little baby girl born to an aged set of parents tucked away in Galilee and hiding from the harsh glare of history.

Reprinted from the Orthodox Church in America web site, <https://oca.org/reflections/fr.-lawrence-farley/the-nativity-of-the-theotokos-first-light>

CHURCH SCHOOL NEEDS

- ✘ Help with woodworking
- ✘ Help making arts and crafts items
- ✘ Help with sewing materials
- ✘ Art materials
- ✘ 3-5 mm laminating pouches
- ✘ Orange sticks
- ✘ "Sculpty" in various colors
- ✘ Small bars of soap (hotel size)
- ✘ White votive candles
- ✘ Large beeswax tapered candles
- ✘ Short, neutral colored bookshelves
- ✘ Icons: The Mystical Supper, Christ the Good Shepherd and icons depicting the feasts of The Annunciation, The Nativity, Theophany, and The Resurrection of Christ
- ✘ 2-3 5'x8' (or larger) area rugs in good condition
- ✘ Small, wooden child-sized table/chairs (large enough for one child)
- ✘ Small pieces of silver (e.g., candle stick holders for children to polish)
- ✘ Terry cloth hand towels/rags
- ✘ 4-5 small candle snuffers
- ✘ Child size broom and dust pan
- ✘ 2-3 small waste paper baskets

The Enlightener of the First Christian Nation

On September 30 we remember Saint Gregory, Enlightener of Armenia. Like other enlighteners—Nina of Georgia, Columba of Scotland and Innocent of the Aleuts—Gregory was not a native of the country he would one day illumine with the Christian faith.

Born about 239 in Parthia, Gregory came to Armenia as a child with his family. His father, Anak, had a dark purpose: the king of Persia had paid him to assassinate the Armenian king when some good opportunity arose.

Anak bided his time until one day, out hunting with the king and some nobles, he saw the king sitting alone in a secluded spot. Anak attacked, but the dying king was able to cry out his name, and command that he and his family should be executed.

Pursued to a river by the nobles, Anak could see no escape. He jumped into the river and drowned. Most of his family members were soon killed, but a quick-thinking nursemaid had grabbed Gregory, and took him to safety in Caesarea.

Gregory was raised as a Christian, and among his childhood friends was the crown prince of Armenia, Tiridates, who had been forced out of his country when the Persian king's plan to invade and seize the throne succeeded. When the prince decided to return to Armenia and claim his throne, he invited Gregory to come along as his trusted advisor. Neither young man knew about the history they shared.

Once in Armenia, the two came into conflict. Gregory earnestly wanted Tiridates to become a Christian; Tiridates was content with his pagan gods. When jealous nobles noticed this rift, they enlarged it by informing the king that Gregory was the son of his father's assassin. Enraged, the king consigned Gregory to a deep, foul pit. He would spend fourteen years there, visited only by a woman who dropped him morsels of bread.

The king became ill and depressed, and when nothing seemed to help, his loving sister ordered Gregory released from the pit. She was convinced that only this

Christian could help her brother. Gregory, finally free, immediately asked the courtiers to fast, and prayed day and night. When Tiridates recovered, his sister revealed that she was the one who had fed Gregory in the pit.

The king was now ready to accept the Christian faith, with Gregory as his learned and loving teacher. In the year 301, he and his courtiers, followed by masses of citizens, were baptized, making the Armenian people the first to accept Christianity as a nation.

After being consecrated a bishop in Caesarea, Gregory returned to Armenia and traveled the country, teaching and preaching, opening monasteries and building churches. In the place where he had a vision of Christ, he erected a cathedral, with the king's support. He also sent missionaries into neighboring countries to spread the faith. Though known as the enlightener of one nation, Gregory never forgot the command of Christ to "Go and teach all nations." ✠

Around SS Peter & Paul

SEPTEMBER BIRTHDAYS/ANNIVERSARIES

- September 2 Vickie Mendez
- 10 Boris Niegoda
- 12 Nick Enoch
- 17 Luka Radjenovich
- 19 Alexander Enoch
- 20 Walter & Tania Booriakin
- 29 Raphael McDonald

**Mongaya Leta!
Many Years!**

CHURCH SCHOOL

This Sunday, we will start the new Church School Year with the Blessing of Students and Teachers. Classes officially start next Sunday, September 17, 2017.

If you have not already done so, please see Stephanie Homyak during Coffee Hour to register your child(ren) for Church School.

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:

Marilyn Bezkorovainy

Ann Garza

Rose Kurowski

Tillie (Tatiana) Kulek

Anna Michkofsky

Frank Kulik

Vickie Kulik

If you know of anyone in need of our prayers, please contact Bishop Daniel.

Bits and Pieces

BEGINNING OF THE CHURCH SCHOOL YEAR WELCOME

The official beginning of the school year – and our church school program – will be observed on Sunday, September 10. As is our custom, the school year will begin with the Blessing of Students and Teachers following the Divine Liturgy on September 10. Classes will begin the following Sunday, September 17th.

If you have not already done so, please see Stephanie Homyak to register your child.

MYRRH BEARERS ALTAR SOCIETY

The Myrrh Bearers will host their first meeting of the new church year on Sunday, September 10, 2017. While the MBAS haven't met during the hot summer months we have nonetheless been very busy! Our responsibilities have included hosting coffee hour in honor of Father's Day; changing the altar coverings and overseeing coffee hour on Sundays. I would like to invite all women to join us.

Barbara Peterson

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.



MBAS HOLIDAY BAKE

The MBAS will start taking orders for nut, apricot and poppy seed rolls September 17. The cost is 15.00 per roll.

We will also be asking for volunteers to help us on the days we will be baking. The bake dates will be announced at the next MBAS meeting on Sunday, September 10th.



ORTHODOX TRIVIA

Hundreds of millions of Christians, worldwide, follow the Orthodox Churches. Test your knowledge of Orthodox Christianity. There are **7** quizzes and **70** trivia questions in this category:

http://www.funtrivia.com/quizzes/religion/christianity/orthodox_christianity.html

T/YAL

The Teen and Young Adult League will help volunteer at the FANS donation center in Chandler on Saturday, October 28, 2017 at 9:00 am. Please contact Mara Hecht if you are interested in participating in this service opportunity. There are only 10 spots available, so act quickly!

TEEN/YOUNG ADULT LEAGUE

SS Peter and Paul Teen and Young Adult League has an exciting project this fall to start off the school year. We will be collecting donations for Fan's Across America, a Non Profit Organization that assists in providing daily living necessities for homeless students, families in transition, and victims of domestic violence right here in Arizona. Please consider donating the following items that we will be collecting here in our Parish Hall between September 10th and October 8th.

Baby diapers (Size 4,5,6 are needed most) Baby wipes
Baby lotion/powder/shampoo
Shampoo/conditioner/all-in-one shampoo Body lotion
Lice shampoo/kits
Facial tissue/bathroom tissue
Paper towels
House cleaning products
Kitchen trash bags
New kitchen/bath towels
Liquid bleach
Silverware
Dinnerware
Room air freshener
Gift cards - (Target, Walmart , Grocery)



For any questions please contact Mara Hecht at 440-479-4982 or Mara.hecht@Gmail.com.

Fans Across America Charitable Foundation is a volunteer driven Chandler, Arizona IRS section 501 (c) (3) Non Profit Organization that assists in providing daily living necessities for homeless students, families in transition and victims of domestic violence. we respond to their needs. Initially Fans was created to assist families that struggle with the financial burden brought on by the care of a seriously ill or special needs child. In 2010 FANS became aware of the increasing number of Homeless Students and Homeless Families in Transition within the Chandler Unified School District. In an effort to fill the gap and provide help for those in need, FANS stepped in and now assists Homeless Students / Families in Transition within the Chandler Unified School District and other Valley School Districts and Social Service Agencies to support and advocate for families to keep children in school. In 2012 FANS pledged support to Victims of Domestic Violence and their children residing in Shelters. FANS provides basic daily living necessities allowing families to use their limited financial resources for priorities such as food and shelter.

September 2017

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<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>						<p>1 Church New Year Chernigov-Gethsemane Icon</p> <p>2 Kaluga Icon</p> <p>5:00pm Vespers</p>
<p>3</p> <p>8:30am Hours 9:00am Divine Liturgy</p>	<p>4 Icon "Unburnt Bush"</p> <p>LABOR DAY</p>	<p>5</p>	<p>6</p>	<p>7 Forefeast Nativity of the Theotokos</p> <p>6:00pm Vespers</p>	<p>8 Nativity of the Most Holy Theotokos</p> <p>9:00am Divine Liturgy</p>	<p>9 Saturday Before Elevation</p> <p>5:00pm Vespers</p>
<p>10 Sunday Before Elevation</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p><i>Blessing of Students and Teachers</i></p> <p>MBAS Meeting</p>	<p>11 Kaplunovskaya Icon</p>	<p>12 Leavetaking Nativity Theotokos</p> <p>7:00pm Council Meeting</p>	<p>13</p> <p>6:00pm Vespers and Bringing out of the Holy Cross</p>	<p>14 Exaltation of the Holy Cross</p> <p>9:00am Divine Liturgy</p>	<p>15</p>	<p>16 Saturday after Elevation</p> <p>5:00pm Vespers</p>
<p>17 Sunday After Elevation</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p>Church School</p> <p>Project Mexico Planning Meeting</p>	<p>18</p>	<p>19</p>	<p>20</p>	<p>21 Leavetaking Elevation</p>	<p>22</p>	<p>23 Conception of St. John the Baptist</p> <p>5:00pm Vespers</p>
<p>24 New Martyrs of Alaska</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p>Church School</p>	<p>25 Repose Venerable Sergius of Radonezh</p>	<p>26 Repose of St. John the Theologian</p>	<p>27</p>	<p>28</p>	<p>29</p>	<p>30</p> <p>5:00pm Vespers</p>

Mark your calendars . . .
Blessing of Students and Teachers – at the end of the Divine Liturgy on Sunday, September 10