

SS Peter & Paul Orthodox Church Newsletter

Volume 23, Issue 8

August 2023

July Council Highlights

- ✘ June's Operating Income was \$16,041.89 and Operating Expenses were \$16,203.11 resulting in an operating deficit of **\$161.22**. City fire compliance expenses contributed to this deficit.
- ✘ Blessing of Students and Teachers will take place on Sunday, August 20th.
- ✘ Archbishop BENJAMIN will visit September 9th-10th.
- ✘ No council meeting in August.



SS Peter & Paul Orthodox Church
 1614 E. Monte Vista Rd.
 Phoenix, AZ 85006
 602.253.9515
www.sspeterpaulaz.org
www.oca.org
www.orthodoxfellowship.org

Archpriest Mikel Bock, Rector
 907-444-8545
frmikel@sspeterpaulaz.org

Archpriest David Balmer, Attached Retired
frdavidbalmer@sspeterpaulaz.org
 480-213-7631

Deacon John Weiss
deaconjohn@sspeterpaulaz.org

Deacon Rodion Pfeiffer
deaconrodion@sspeterpaulaz.org

**Andrew Evans
 Council President**
 480.948.7929

**Barbara Harp
 Choir Director**
barbaraharp.2030@gmail.com

**Stephanie A. Homyak
 Church School Director
 Newsletter Editor**
 602.432.7473
stephanie_homyak@yahoo.com

**Matushka Elizabeth Pfeiffer
 Myrrhbearers Altar Society**
flagstaffred@gmail.com

Orthodox Divine Services

Orthodox Divine Services are an enormous treasure, one which we must carefully keep. Whether in the Liturgy, Vespers, Matins, the Hours, Midnight Office, or Compline, from the very opening exclamation we immerse ourselves into our element, into prayer, that nothing is capable of interrupting. One after another, psalms, litanies, sticherae, troparia, prayers and exclamations by the priest: the entire service moves like a single, constant, unfolding mystery, breathing as one, everything in one rhythm, nothing distracting from prayer.

Byzantine liturgical texts, filled with the most profound theological and mystical content, alternate with the prayerful singing of the Psalms, whose every word finds a response in the heart of one who is praying. Even those elements of the "choreography" characteristic to Orthodox Divine Services—solemn entrances and exits, prostrations, and censings—are not intended to distract the attention of the faithful, but rather, to pre-dispose them toward prayer, to attract them into that Service in which, ac-

ording to the teachings of the Church, not only the Earthly Church, but also the Church in Heaven, not only people, but also the Angels, are taking part.



For Orthodox Christians, the texts of the Divine Services are of indisputable theological and educational authority. In dogmatic irreproachability, they come right after the Sacred Scriptures.

I would propose that, as the texts of the Divine Services are not merely compositions of accomplished theologians and poets, but rather, part of the experience in prayer of those who have attained sanctity and *theosis*, they occupy a loftier position in theological authority than do the works of the Fathers of the Church. Not everything in the works of the

Fathers is of equal value, and not everything in those works received the recognition of the entire Church.

To the contrary, the texts of the Divine Services are recognized by the entire Church as "rules of faith," for over the course of many centuries they have been read and sung everywhere in Orthodox churches: anything erroneous and alien that could have crept into them through misunderstanding or carelessness was filtered out by Church Tradition. What remained was pure, irreproachable theology, vested in the poetic forms of liturgical hymns.

For Orthodox Christians, the texts of Divine Services are of exceptional significance. Thanks to them, participation in Orthodox Divine Services becomes not merely a school of prayer, but a school of theology, of raising the mind toward contemplation of God, and of abiding under the authority of God.

Metropolitan Hilarion (Alfeyev)
Parish Life, August 2023
St. John the Baptist Cathedral,
Washington, DC
 8/2/2023

Message from Our Rector

During the month of August, from the 1st to the 14th we fast in honor of the most Holy Theotokos, then on the 15th to the 23rd we celebrate the Holy Dormition of the Mother of God. We do not celebrate the death of the Mother of God, but Her Dormition. At that time all the Apostles were there, with one exception—Thomas—and there is the singing of angels, and there is a spiritual joy in Jerusalem on the day of the Dormition of the Mother of God. That is why for us Orthodox Christians the Dormition of the Mother of God is exactly the prayer that we say in every service—a Christian ending to our lives, painless, unashamed and peaceful, and a good defense before the dread Judgment seat of Christ. We see in the Mother of God a perfect Christian. We see our own vocation as a reality in Her life and death. And that is why She is so important for all of us. She is an example for us, but at the same time we know that because She is the Mother of Christ, the Mother of God, She prays for us, and we can ask in our prayers for Her to be with us now and also at the time of our death. And we believe very strongly that She will be there because, She is the first saint of the Church.

Also during this month we remember the beheading of St John the Baptist. Christ said that St John was the greatest prophet 'among those born of women' (Luke 7, 28). John, the Holy Forerunner and Baptizer of the Lord, is murdered by Herod. Think about how a man who is considered the greatest born of a woman by Christ is treated terribly, because he preached the truth. He as well sets a good example for us all: he lived simply and he was obedient to God. Unfortunately, our world these

days does not want us to be obedient to God. September 1st begins the new church year, a new year that we can plan to truly fulfill God's will. Many people in the area are suffering from various spiritual problems. We need to be there to help them learn and understand the true Christian life. I pray we all have a safe and blessed August.

But She was also the first saint before the Dormition. And the life of the Mother of God can be for us an example of a Christian life – why?

In the first place, She is for us all an example of a human being who obeys the word of God. That is also important for us. We are Christians. We are Orthodox Christians, and that means that we also have to accept and to be obedient to the word of God: the Gospel is like a constitution for us because it is the word of God.

Secondly, the Mother of God was a human being who prayed, who was always with Christ, not only physically but spiritually—at the first sign, the first miracle of Christ, She takes the initiative: She was there. And that is also something for us—we are Christians so we have to stay in the Church. The life of the Church is necessary for us to be saved—not only the Gospel, the word of Christ, but the work of Christ in the community of the Church.

And the third thing—this is very important—the Mother of God is an example of obedience to Her own Son. And that is also important for us, because we have the Gospel—the word of the Lord; we have the life of the Church; and then we have our bishops. It is important and necessary for us to be obedient also to the bishop because he is in the Church the icon

of Christ. He is not an authority like the civil authorities. He is not a king, but a servant.

So we cannot separate the Gospel, Church life and our obedience to Christ, to His icon in the Church which is the bishop. If we accept that, and if we have a life in that spirit, then the end of our life here in this world will be also not a death but a dormition—a holy dormition—and we will receive from Christ the Kingdom of heaven. Let us be faithful. Let us be obedient. Let us accept the Gospel as the word of God, and the life of the Church as a community of love, and let us attend to the words of our bishops, in order to be Christians—to be real disciples of Christ. Amen.



CONGRATULATIONS AND MANY YEARS!

On Saturday, July 22nd, our parish was blessed as we welcomed into the Church, through Baptism and Chrismation, the Servants of God: Moses (Jagger, for Moses the Black) and Daniel (Judah) Rhodes. We rejoice with them, their sponsors, families, and friends.

May God grant Moses, Daniel, and their family Many Years!



Photos by
Nick Bock.

Church Etiquette — Part 2

Special Considerations During Services

Refrain from socializing during the Hours, Liturgy, and Post Communion Prayers.

Save your greetings and conversations for the fellowship hall. We are in the Liturgy to greet God with our prayers and worship, not to distract others.

Cell phones and texting are never allowed in the Church

If you have a professional reason to carry a phone for emergencies, keep it on mute, not vibrate, and sit near the exit so that leaving for an emergency will not be a distraction to others. Otherwise, turn off your phone before entering the sanctuary.

Lipstick

Do not wear lipstick while taking Holy Communion, or when kissing the cross, an icon, the priest's or bishop's hand, or any sacred object. It is best not to wear it at all in the church.

Leg crossing

One should not be too casual in the Divine Liturgy. People from some cultures are offended by the crossing of legs or by arms thrown back over the pew. Keeping your feet on the ground also enables you to remain attentive and to stand when necessary.

Receiving the Antidoron, Holy Bread

When receiving the antidoron after Holy Communion or after venerating the cross at the end of Divine Liturgy, do not allow the crumbs to drop, since this is blessed bread. Children will need assistance so that they do not take too many pieces, and so they are not careless in handling the bread. After returning to your seat, you may eat the holy bread as you say the prayers after Holy Communion silently while others are communing.

Children in the Church

Christ said, "Let the little children come to Me, and do not forbid them; for such

is the kingdom of heaven" (Matthew 19:14). It is possible for young children to remain in church throughout a service if they are taught to be quiet and respectful. Many parishes have cry rooms or nurseries for those who are too small to be quiet throughout the whole Liturgy. Please be respectful to those around you if your child becomes fussy or out of control, and remove him from the nave of the church quickly. If a very young child needs a snack, please clear away any leftover pieces. However, the child should not have anything in his mouth when he comes to Holy Communion. It is not acceptable at any time to chew gum in church. It is never appropriate to allow a child to run down the aisles, play loudly, or carry toys that make noise. Eventually, children will be able to spend longer times in the Liturgy. That is where they should be, but remember the reason for coming to church is to pray and worship. Plan to have your children use the restroom and get a drink before church begins, and don't allow them to come and go continually.

Leaving Church

The respectful protocol is to leave the church only after the final blessing, and after kissing or venerating the cross held by the priest at the end of the Divine Liturgy. If you went to Communion You should not leave until after the Post-Communion prayers are said. It is not acceptable to be in the church hall, kitchen, or an administrative office during Liturgy. Some parishes have church school at the end of the Liturgy. This is the only exception allowed. Those who leave early deprive themselves of a blessing. After walking to the back of the nave of the church, it is customary to face the altar, bow, and make the sign of the cross.

Greeting the Priest and Bishop

In our modern culture, we greet one another with a handshake. The exception to this is when we greet a member of the clergy. We do not shake a bishop's or priest's hand; we kiss it with reverence and ask for a blessing. The proper way to do this is to approach the hierarch or priest with right hand over left, palms facing up, and then bow while saying, "Master, bless" to the hierarch, or "Father, bless" to the priest. If either places his hand in yours while blessing you, this is an appropriate time to kiss his hand. We kiss his hand because we are honoring Christ, whom he represents.

Church Clothing

Whenever we are preparing to come to church, we should remember that we will be entering the House of God. This requires that we dress modestly and with reverence. Generally this will mean that we want to wear our best clothing. At any age it is not appropriate to wear shorts, pants that are too casual, short skirts, tight-fitting or transparent garments, garments with low necklines, or strapless tops. Some Orthodox traditions require women to wear dresses or skirts with covered shoulders and backs. Although men are not required to wear a suit and tie, they will want to make an effort to dress as if they were going to an important event. Clothing with logos or printed material distracts others from praying. Some women have the pious tradition of covering their heads. Men and boys must remove their hats when entering the church. What could be a more important meeting than that with God Himself? The purpose in choosing our clothing wisely is that we model what is important to us by how we dress.

Above all: "In all things give glory to God!"

The author is Father David Barr, Pastor of Holy Resurrection Church in Tucson, Arizona, a parish of the Antiochian Archdiocese, and reprinted in churches in all Orthodox jurisdictions in America. ✠

The Meaning of Various Inscriptions in Orthodox Iconography



Icon inscriptions are symbols and acronyms accepted in the Russian Orthodox icon-painting tradition. Inscriptions can be made both in Church Slavonic and in Greek language. In these inscriptions, contracture is widely used (from lat. “shrinking”), which is writing a reduced form of a word with the help of its first and last letters. Above such words, a special symbol called titlo (Ϟ) is written. The reduced form of the name Jesus Christ, consisting of two pairs of letters is IC XC. The cruciform halo reminds us about the Savior’s death on the Cross, the redemptive effect of which covered the whole world – “it is crosswise, for with the Cross He saved the world”. Number “four” is the symbol of spatial fullness. Four “ends”, which make a cross, connect four cardinal points.

In three visible sides of the cross within the halo, the Greek word O Ω N is written, which means “I AM”. That manner appeared in the 11th century. This inscription highlights the Divine nature of Jesus Christ in accordance with the revelation Moses got from the bush: “I am Who I am” (Exodus 3:14).

In Russian icon-painting tradition, Greek letter Ω (omega) is replaced by Ω (ot).

On Greek and Bulgarian icons, letter O (omicron) is placed on the left, Ω (omega) – in the top, N (nu) – on the right. The whole inscription is read in a circle from left to right.

For Russian icons a different order is more common: Ω (o) or Ω (ot) is on the left, O (on) in the top, H (nash) is on the right. The inscription is read by lines beginning from the top and then from left to right in the second line.

It must be noted that the biblical explanation of the words was not the only one in ancient Rus. From the old-rite literature, we can learn that there was another explanation. Perhaps, it was naïve to some extent, but still it did not violate any dogmatic rules of the Church. According to it, three letters expressed first of all three na-

tures of God. Secondly, the Divine nature of Jesus Christ: Ω (ot) – “fatherly”. O (on) – “oum”, H (nash) – “inconceivable Son”. Thirdly, the incarnation of the Son of God and His sufferings: Ω (ot) – “from Heaven He came”, O (on) – “they who did not conceive Me”, H (nash) – “crucified on the Cross”.

As can be seen from these explanations, the order of reading the symbols was also not unified and could be changed, tearing apart any connections with the Greek tradition and replacing the words “I AM” with the word Ω O H .

Inscriptions on icons

The inscriptions on ancient icons were quite simple. Some widely-known words were reduced. Apart from Ιησους Χρηστος, such words as Αρχαγγελος, ο Δικαιος, ο Προφητης, ο Αγιος η η Αγια could also be written in their short forms.

The names were supposed to be legible. However, if we speak about St. Johns (Forerunner, Chrysostom). We should point out that often both their names and titles (ο Προδρομος, ο Χρυσοστομος) were shortened.









(Continued on Page 5)


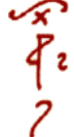

The Meaning of Various Inscriptions in Orthodox Iconography



Greek	Church Slavonic	Translation
ΘΕΟΣ	Бгъ	God
–	Гдъ	The Lord
ΙΣ ΧΣ	ИС ХС, ИИС ХС, ИСЪ ХСЪ	Ιησους Χριστος, Jesus Christ
ΙΧΘΥΣ	–	Literally “fish”, an ancient acronym for Jesus Christ, the Son of God, the Savior
–	Црь слвы	The King of Glory
ΜΠ ΘΥ	МН БЖН	Greek: short for Μητηρ Θεου Church Slavonic: the Mother of God
–	1. Б. М. 2. БЦА 3. П. Б.	1. Mother of God 2. Theotokos 3. Holy Theotokos
–	Ι. Η. Ц. Ι	Jesus of Nazareth King of the Jews
ΤΚΠΓ	МЛ РБ	Greek: short for Τουτο Κρανιον Παραδεισος Γεγονε Church Slavonic: short for Calvary, the place of execution
–	ГГ	Mount Golgotha, the inscription at the bottom of the Cross
–	ГА	Adam’s head, the inscription near the skull of Adam at the bottom of the Cross
–	К	Lance – one of the weapons of passions, depicted near the Cross
–	Т	Cane – one of the weapons of passions, depicted near the Cross
–	КТ	Short for Lance and Cane – the weapons of passions
ΑΓΙΟΣ, αγιος	АГИОС, СВЯТЫЙ, СТЫ, СТН, СТИ, СТ, СВ	Saint
ΑΓΙΑ, αγια	АГИА, СТАЯ	Saint (women)
ΟΚΑ, ΟΑΚ	–	Righteous
–	ΠΡΟ	Prophet
–	ΑΠΛЪ	Apostle
–	СТЛЪ	Hierarch (bishop saint)
–	МЧ, МЧНК	Martyr
–	ПР	Venerable




Examples and types of inscriptions





 *Jesus Christ, Pskov, 15th century*
 *Jesus Christ, Greece, 16th century*
 *Jesus Christ, Rus, 16th century*






 *Mother of God, Byzantium, 14th century*
 *Mother of God, Rus, 16th century*
 *Mother of God, Serbia, 14th century*





 *Archangel, Byzantium, 12th century*
 *Archangel, Greece, 16th century*
 *Archangel, Greece, 16th century*

 *Prophet, Greece, 16th century*
 *Prophet, Rus, 15th century*

 *Saint, Bulgaria, 14th century*
 *Saint, Serbia, 14th century*
 *Saint, Rus, 17th century*

 *Saint, Rus, 12th-13th century*
 *Saint, Greece, 16th century*
 *Apostle, Rus, 16th century*
 *Apostle, Rus, 17th century*

 *Martyr, Rus, 16th century*
 *Martyr, Rus, 17th century*
 *John, Rus, 15th century*
 *John, Greece, 15th century*
 *John, Rus, 16th century*

 *Forerunner, Greece, 16th century*
 *Forerunner, Rus, 16th century*
 *Chrysostom, Byzantium, 11th century*
 *Chrysostom, Greece, 16th century*

The Backpacks Have Left the Building

Bill Weiss and Mary Flynn brought the school backpacks over to Whittier School on July 20th. Needless to say, the car had to have the AC running and a quick run into the building due to the heat and the fear for the safety of the crayons! What a nice group of people were there. The principal, Dirk Langstrom, said they had 350 students this year and that he would be happy to give a tour of the school once they were settled into the new school year.

There is a real outreach to all the needy families, and they know each and every family and their situation. At their parents night, a room full of resources including books were available for the students. The backpacks were given out at that time. It is encouraging that Whittier School is supportive of the community and that our help makes an impact.



BLESSING OF STUDENTS AND TEACHERS

Will be held on Sunday, August 20th at the end of Divine Liturgy. The annual blessing marks the beginning of the Church School Year. We encourage all students and teachers to be there.

After the blessing, we will have a water-themed Back to Church School Party for the youth. There will be a slip and slide, water balloons, a water table, pool noodles, and beach balls. Refreshments will be served for the youth.

We ask that parents/grandparents bring a suitable change of clothes so your children can participate in all the activities.

Also, if you have a water table, small kiddie pool, or pop-up canopy that we can borrow for the day, please contact Stephanie Homjak at 602.432.7473.

Around SS Peter & Paul

AUGUST BIRTHDAYS & ANNIVERSARIES

August 1 Peter Radjenovich
Barbara Peterson
7 Thomas Sims
8 Yana Molodova
10 Lidya Dolenko
13 Pamela Bolton
14 Sophia Zaremba
15 William Osolinsky
Arthur Rhodes
17 Vera Moschosky
19 Susan Weiss
25 Juliana Delsante

Many Years! Многая лета!

CONGRATULATIONS

and Many Years to Xanath and Sean King and on the birth of their daughter, Eleanor King. Eleanor was born August 1st at 5:33am, a healthy 7lb 5 oz, baby girl. We join them in giving thanks for this gift of new life. May the Lord bless them all!



PRAYER LIST

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

Sandra Hoff

Marie Lobb

Ann Carroll

Elizabeth Michel

Walter Booriakin

Jamie Arango

Tammy Horton

The suffering people of Ukraine

May Our Lord Jesus Christ, the Physician of our souls and bodies, reach out his healing hand and bless these, His servants.

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

Bits and Pieces

FEAST OF THE TRANSFIGURATION This feast commemorates our Lord's transfiguration before his disciples on Mt. Tabor. In His Transfiguration He reveals His glory to the disciples. In Him they (and we) now see for themselves the glory of God present in the person of Christ. Vespers for the feast will be Saturday evening, August 5th at 5:00pm and then Sunday, August 6th, Divine Liturgy at 9:00am. followed by the blessing of fruit.

AXE THROWING, ANYONE?

The FOCA is inviting the congregation to test their skill and get "medieval" for some fun, competition and fellowship.



A reservation has been made at Lumberjaxes in Tempe for Sunday, August 27 at 1pm. The reservation is for 24 but more can be added. The price is \$40.00/person. If interested please contact/confirm your reservation with Nicholas Bock by Sunday, August 20th.

Additional: Be sure to arrive 10 minutes before our booking at 1:00 PM on 08/27/23.

*Feel free to park in their lot or the lot across the street from their location. **Sandals and Open-Toed Shoes are not permitted.***

*They sell Food, Beer & Wine in our facility. Come ready to enjoy an awesome selection! They are **NOT BYOB.***

We look forward to seeing you soon at : 2000 E Rio Salado Pkwy Suite 2105, Tempe, AZ 85288. (Tempe Marketplace-from SS Peter & Paul, take 202 East, exit at McClintock Dr. south. Turn left at the first light into the Marketplace. Park near Lucille's Smokehouse. Lumberjaxes is across the street and up the stairs.) Feel free to call Lumberjaxes at [480-773-6551](tel:480-773-6551) with any questions.

SUMMER AIR CONDITIONING REMINDER

When running the Hall's A/C remember to keep all doors closed and return thermostats to their original setting after use. Run away A/Cs costs SS Peter and Paul . . . and you!

THE BOOKSTORE As we have now entered into the short but quite meaningful Dormition Fast, make sure to fill your time with some spiritually edifying reading.

This month's features title is *The Way of the Ascetics* by Tito Colliander, \$17.

Way of the Ascetics is a rich, compact introduction for modern readers to the Eastern Christian spiritual tradition that has been an inspiration to millions for centuries. These compassionate and insightful reflections on self-control and inner peace are meant to lead the readers to fuller union with God. The author makes a generous selection of succinct yet profound extracts from the spiritual Fathers and provides an illuminating commentary and practical applications for daily devotion. He tempers austerity with common sense, warmth, and even humor, as he urges us on our journey toward God.

Written for laypersons living fully in the world as much as for clergy, *Way of the Ascetics* is an excellent resource for daily meditation, authentic spiritual guidance, and a revitalized religious life.

LUNCHEON FOR ARCHBISHOP BENJAMIN

The Myrrhbearers are helping to coordinate a luncheon when Archbishop Benjamin visits in September. We will have the main dish catered, but will need help with appetizers, sides, and desserts. Keep your eyes peeled for the ladies coming around at the end of the month asking for volunteers to bring additional items. We always need help with clean up, so let us know if you can help with that too.

FOCA will be meeting Sunday, August 6 during coffee hour. All are welcome to join us. We also hope you will join us for our axe throwing outing on Sunday, August 27.

We are still selling coasters at \$15.00 for a personalized set of 4. It would make a lovely Christmas, house warming, or hostess gift. Please stay safe in this heat and watch out for each other.

FRY'S COMMUNITY REWARDS Did you know you can support SS Peter & Paul E Orthodox Church just by shopping at Fry's? It's easy when you enroll in Fry's Community Rewards!

You may already be a Fry's "loyalty" customer with an online account, and you probably use your card, key tag, telephone number, or Fry's app every time you shop. Great! Don't worry, if you don't, you can create one in no time:

1. Go to www.frysfood.com. And SIGN IN.
2. Enter your email and password, click on SIGN IN.
3. Click on your name (top right corner), then under ACCOUNT DASHBOARD, scroll down to COMMUNITY REWARDS.
4. Click on CHANGE ORGANIZATION or ENROLL under COMMUNITY REWARDS.
5. Under FIND YOUR ORGANIZATION enter SS PETER & PAUL E ORTHODOX CHURCH and then select SEARCH.
6. Under SELECT YOUR ORGANIZATION click on the circle next to your organization.
7. Click on ENROLL.

Now SS PETER & PAUL E ORTHODOX CHURCH is attached to your account as your Community Rewards charity of choice! Every time you shop you'll be earning rebates for our church! With 16 households participating, your purchases earned SS Peter and Paul \$41.37 for the period ending May 31, 2023.

WE ARE IN NEED OF VOLUNTEERS

to clean-up the church hall on Sunday's after coffee hour. Cleaners clean off the tables, put away/give away leftover food, wash dishes, take out the trash, etc. If you are interested in volunteering, please sign up in the hall. If you have questions please speak to Heather Pfeiffer or Marty Gala.

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.

August 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1 Procession of the Lifegiving Cross Beginning of Dormition Fast 8:40am Hours 9:00am Divine Liturgy	2	3	4	5 Forefeast Transfiguration
MARK YOUR CALENDAR Archbishop Benjamin will visit SS Peter and Paul on September 9 th -10 th			We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.			
			6:00pm Bible Study			5:00pm Vespers
6 Transfiguration of Our Lord 8:40am Hours 9:00am Divine Liturgy <i>Blessing of Fruit</i> FOCA Meeting	7	8	9 Apostle Matthias Ven. Herman of Alaska, Wonderworker & Equal-to-the-Apostles 8:40am Hours 9:00am Divine Liturgy	10	11	12
			6:00pm Bible Study	Blessing of Students and Teachers Sunday, August 20, 2023 Followed by Back to Church School Party		
		6:00pm Vespers				5:00pm Vespers
13 Leavetaking Transfiguration St. Tikhon of Zadonsk 8:40am Hours 9:00am Divine Liturgy MBAS Meeting	14 Forefeast Dormition	15 DORMITION MOST HOLY THEOTOKOS 8:40am Hours 9:00am Divine Liturgy <i>Blessing of Herbs And Flowers</i>	16 "Image of Christ Not-made-by-hands"	17	18	19
			6:00pm Bible Study	We are seeking adults to help with our Sunday School program. Please contact Stephanie Homyak, 602.432.7473.		
	6:00pm Vespers					5:00pm Vespers
20 Hieromartyr Alexander Holovitsky 8:40am Hours 9:00am Divine Liturgy <i>Blessing of Students and Teachers</i> Back to Church School Party	21	22	23 Leavetaking Dormition	24	25	26 Vladimir Icon
			6:00pm Bible Study	We are looking for volunteers to help us with our Back to Church School Party on August 20, 2023. Contact: Stephanie Homyak at 602.432.7473		
						5:00pm Vespers
27 8:40am Hours 9:00am Divine Liturgy 1:00pm FOCA Outing Lumberjaxes Tempe Marketplace	28 Ven. Job of Pochaev	29 Beheading of St. John the Baptist 8:40am Hours 9:00am Divine Liturgy	30 Afterfeast Beheading of the Forerunner St. Alexander Nevsky	31	1 Church New Year Ven. Simeon the Stylite	2
			6:00pm Bible Study			5:00pm Vespers
	6:00pm Vespers					