



Worship Schedule

Great Vespers

Saturday Evenings, 6:00 PM

Confessions after Vespers or by appt.

Matins

Sunday Mornings, 8:00 AM

Divine Liturgy

Sunday Mornings, 9:00 AM

followed by a 15 minute

Adult Orthodoxy Lesson

~See calendar for feast day services~

Religious Education

The following Religious class schedule will resume in the beginning of September

Sunday Church School

Sunday Mornings, 8:30 AM

Chant Class

Tuesdays at 7:30 PM

Bible Study

6:30 pm Wednesdays

Prayer Service followed by Bible

At St. Vincent De Paul room

Unless noted, Services and Classes are held at:

*Our Lady of Guadalupe Church
224 S. Kendrick Street*



Directions from Interstate

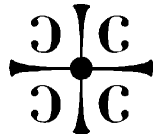
Highways: From I-17N proceed into Flagstaff. From I-40, take Exit 195 into Flagstaff. Once in Flagstaff, continue north on Milton Rd. Pass through five lights. The sixth light will be at Butler Av. Just passed the Butler Av. Intersection, turn right onto Mike's Pike. Take the next right onto West Benton Ave. and you will face Our Lady of Guadalupe.



Quarterly Newsletter of the Greek Orthodox Mission of Northern Arizona
P.O. Box 2164 • Flagstaff, AZ 86003-2164 • Tel. (928) 774-8279 • <http://www.gomona.org>
Fr. Nicholas Andruchow, Priest

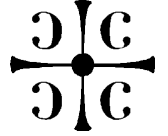
Volume 3, No. 3

Summer 2008



Pastoral Message

Fr. Nicholas Andruchow



Holistic approach to a healthy soul!

As Christians we look to Christ for guidance on finding peace and eternal life. Christ makes it very clear that if we eat His flesh and drink His blood we will have life that will never end. (John 6:54) For this reason early Christians would gather every Sunday, which was referred to as the day of the Lord (κυριακη ημερα - Kiriaki Imera), to partake of God's body and blood.^{1 2} This tradition has been maintained through the centuries so that, despite false accusations of being cannibals³, the disciples of the Lord would make this weekly feast the center of their lives. This month's reflection is to emphasize that as Christians we must partake of the Lord and have this as our focal point of our everyday existence. No matter if it be Sunday morning, Wednesday afternoon or Thursday night our actions reflect our desire to adhere to Christ's proclamation that when we partake of Him we have life eternal. With this in mind, if you are Christian you are not one only on Sunday's but everyday because of your desire to live forever consumes your being and embellishes every breath you take.

Your initial response to reading this reflection might be, "father it is hard enough to make it to church on Sunday now you want my entire life focused on God." The scriptures and tradition compels us to begin our relationship with God on the Lord's Day, therefore if you have a difficult time doing that either you need to change your schedule or find a new religion. In our country you are not the only one faced with this challenge. Statistics show that only 47% of Americans attend church services regularly on Sunday mornings.⁴ But even if you are part of the church attending minority you are still faced with the reality that our country is surrounded by the cultural mind set of secularism. Americans like to keep everything separate, proclaiming that each part of life, e.g. work, family, leisure, etc..., functions independently of each other and should not influence the other. This secular mindset creates problems for practicing Christians. It would be somewhat strange to say "I want to live for ever but I am only going to try to accomplish that on Sunday morning's from 9:00 AM to 10:30 AM." This is where we need to take a holistic approach when dealing with our spiritual growth. The word holistic comes from the Greek word ολος (olos) which means the entirety or completeness. Therefore in this way we look at our entire lives completely focused on the hope that in Christ our soul and body can live forever.

St. Paul says that we are called to pray constantly. (I Thessalonias 5:17) As breathing happens intrinsically without hesitation so should we also call on the Lord for guidance and life. To cultivate this rhythmic invocation we need to create fertile soil within our souls by setting time aside everyday just for dialoging with our Lord. Start the day by fervently crying out repetitively (beginning with 30x) the Jesus prayer "Lord Jesus Christ, Son of God, have mercy on me a sinner." Through the grace of the Holy Spirit and the guidance of your priest and spiritual father, you can cultivate a discipline of prayer that fills every space of your hollow life. Also community prayer should not be limited to a few moments on Sunday

¹ Roberts, Alexander and Donaldson, James, *Ante-Nicene Fathers: Volume I*, First Apology of Justin, Chp. 66 & 67.

² Richardson, Cyril, "Early Christian Fathers", *Didache, Teaching of the Holy Apostles*, Touchstone, 1996, pg. 178.

³ Roberts, Alexander and Donaldson, James, *Ante-Nicene Fathers: Volume II*, Writings of Athenagoras, A Plea for Christians Chp. 35.

⁴ <http://www.barna.org/FlexPage.aspx?Page=Topic&TopicID=10>

Continued next page...

morning but rather Saturday night vespers and week day services should be the spiritual discipline which is the norm of our schedule. These service should not just be the mystical events that you hear mentioned every so often by father. Don't make prayer with God limited to one of the many parts of your life rather have the spirit of prayer give energy to every moment to your life opening up the path to Lord.

The Church has its times and seasons for holding fast to abstaining from certain foods and practices. They are designed to promote a life of Christ which envelopes our entire being. It is clear in Scripture and the historical practices of the Church that fasting is a continuous discipline that mimics Christ's way of life. We make the decision to forgo certain delicacies so to insure our will is ready to be denied in order to make way for the sacrifice we need to make for others. In addition God's flesh and blood is not limited to a Sunday quick fix rather it is what we methodically approach by cleansing our palate from the obsessive mind consuming thoughts of what we wish to devour. Eternal life is brought to us through the sacrifice of Christ, therefore during the week on Wednesday and Fridays, throughout the year during Great Lent, the Christmas fast, the Dormition fast and the Sts. Peter and Paul fast we are purified both soul and body to receive His bountiful gift.

One of the largest criticisms of Christians is that of hypocrisy. What are we saying about our beliefs when we leave the church doors on Sunday morning just to maliciously lash out at our loved ones, co-workers or even our God given pastor? The church is full of wounded people who make mistakes and live hypocritically but this reality should motivate us to allow our actions match our words. We need to volunteer at the soup kitchens, nursing homes and orphanages and we also need to be more sensitive to the needs of our own family members. Our children, spouses, parents and siblings will often be the object of our malice which attacks image of God that needs to be shining from within us. The way to God is through sacrifice, which we do on Sunday morning by sacrificing our time and spirit to attend the services, and it is also by sacrificing ourselves and having understanding, patience and compassion for all of Christ's little ones, no matter what the day of the week it might be. When we do this we draw closer to the one who give life to all.

In conclusion, don't be a secular Christian limiting your relationship with God only to one day of the week if you are lucky. Reach out to God diligently by making your highest priority the Lord. Therefore as the minutes, hours, days and years go by they are filled with practices that reflect our belief that eternal life only happens when we live in Christ and are partaking of Him.



Medical Advances and Medical Bioethics:
Impact on Our Life as Orthodox Christians
Part 2 – The End of Life

by Protodeacon Basil Andruchow

Introduction

There are basically two types of people in this world: Those that 'live dieing' and 'those that 'die living'. Now, that should give us pause for reflection. How we die is reflected in how we live.

Physical death, the termination of our flesh, comes in many forms and in many ways. Some ways are totally unexpected and come as a shock to us such as, a sudden heart attack or a fatal accident, while others deaths take a while before death occurs, such as, with Cancer, Multiple Sclerosis, Alzheimer's disease and Parkinson's disease. Medical and pharmaceutical Research has developed technologies and medications to assist and even delay the dieing process in order to makes it more physically bearable for the patient. Yet, there are inappropriate applications of the medical technologies and the use of medications, which not only run counter to the teachings of our Orthodox Church but also interfere with the dignity of the dieing patient. Consequently, it is appropriate that we say a few things about our beliefs relative to an Orthodox Christian death.

Orthodox Christian Perspective of Death

As Orthodox Christians we believe by Christ's death, burial, resurrection and subsequent ascension into heaven that he defeated "Death by Death". When we die, i.e., when we leave our flesh behind, we believe that we enter into a communion with our Lord Jesus Christ in the hope of *our* resurrection at Christ's second coming. We are a *person* when we are created at conception and we continue as *person* when we leave our flesh behind to return to the earth from which it was made. We are created *ensouled*, or more appropriately '*am soul*', and will always be that in our eternal continuum. And, at Christ's second coming we will be united with *our* resurrected body. This is the cornerstone of our Orthodox Christian faith. Consequently, the process of dieing and our physical death takes on a very different perspective in contrast to the "American Way of Death", which tends to sanitize and hide death.

Further, it can be said that as an individual, we "know not the hour" nor what the circumstances of our death will be. Yet we pray at every Orthodox service for "A Christian ending to our life: painless, blameless and peaceful and a good defense against the dread judgment seat of Christ." In that context, and, as strange as it may seem to many people, the experience of dieing is just one more event in our life on this earth. And, if we are aware of the fact that we are dieing, we are called as Orthodox Christian to participate in the event to the extent that we a physically and mentally capable. There is no doubt that this event for

all of us will be frightening and emotionally straining. However, as Christians we know that our physical death is not an end but a beginning. Our physical death is, paradoxically, a joyful/deeply sad occasion. It is joyful because we are going to be with our Lord, Jesus Christ and deeply sad because we are leaving behind all those we love. Love, as they say, especially the Love of Christ, conquers all. And, nowhere is that more manifest than in the care of the incapacitated and terminally ill

Medical Care of the Terminally Ill

Now in caring for the incapacitated and terminally ill person, the medical community has available to it many techniques, procedures and medications that are used to control and mitigate problems with our body functions. These include: intervention medicine such as antibiotics, pain management medications of various levels and effectiveness, e.g., morphine; respirator assist therapy; and, artificial nourishment and hydration. How much of this intervention should be applied, and when, is a decision that a person must make for themselves. However, this is not always possible. Thus, it is critical that an individual have a 'Living Will' describing their desires on how they want to be treated, particularly with regard to life support and resuscitation, when they approach the end of their physical life. Further, it is important, where possible, that a person appoint a proxy, someone close to him/her and who knows their desires and can speak for him/her, especially when they, themselves, cannot do. (continued)

Many of these procedures when applied to the dying person serve only to prolong physical life and to intervene into the dying process. Thus, the Christian person is prevented from naturally making that transition from this world into the next.

Euthanasia

Now there are situations where, even with the application of all available medical science, the state of the person seems futile and extremely unbearable. In these situations, there is a certain segment of society and even a certain segment of the medical profession who have supported the direct termination of a terminally ill patient and also physician assisted suicide. This is called *euthanasia*. This can be achieved in a number of ways, for example, the direct injection of a drug called epinephrine into the blood stream or a -physician providing a person with a certain medication, which if taken in overdose levels will result in death. One indirect way and some people/caregivers have been accused of doing this, is to increase the morphine dose slowly until it reaches a fatal dose level. Our Orthodox Church condemns this practice of euthanasia, simply because no one, including ourselves, has right to take our life simply because it is the most merciful thing to do. Our life is a gift given to us from God, and, contrary to what we might want to believe, not ours to do with as we will.

Life Support Systems

There are many situations where life support systems are necessary and appropriate, particularly when a person's body is healing. However, it makes no sense at all to provide artificial feeding and hydration to a dying person while hoping for some unrealistic 'miracle'. And besides, generally, when this is opted by the family it usually is done to assuage the living and has no real benefit to the dying person. This is particularly true for those people in what is called PVS (Persistent Vegetative State). The nationally publicized cases of Karen Quinlan and Terri Salvo are typical of these types of situations. Informed consent to terminate life support systems even when a living will is available is, at best, a heart wrenching decision and extremely difficult and traumatic, if a living will or proxy is not available.

Journey of Dying: The Gift of Love

One might now ask about how we accompany a terminally ill loved one along this path of dying. Well, we are called to provide the depth and quality of love when accompanying him/her up to the point of transition from this 'world' into the next world. This love includes care, warmth, tenderness and affection directed toward the dying person, and above all, prayer. This is not easy for us to do because supporting and accompanying a loved one in the dying process brings us face to face with the doubts about our own existence beyond this 'world' but also our own mortality. Further, the feelings of fatigue, frustration, helplessness and even anger make this type of care difficult to sustain at times. Nevertheless, the Gift of Love to the dying is what is called for.

Now, what about those of us who are dying? This question is an individualized one and, thus, difficult to answer. However, some things can be said. In all likelihood, if we are aware that we are dying, it would not be surprising and probably reasonable to expect that we will undergo what Elisabeth Kubler-Ross describes in her book, "Death and Dying", the five stages of death: denial, anger, bargaining, depression and finally acceptance. However, beyond all of this there is an opportunity for us, should we choose to avail ourselves of it, to provide one last gift to our loved ones: the gift of 'Dying with Love'. This gift is the reciprocal of the gift of our loved ones. As we have received, we give back care, warmth, tenderness and affection knowing full well that we will 'see and experience' each other again in the Kingdom of God.

The Flesh after Death

Now, let us briefly touch upon three post death situations: body organ donations, whole body donations to medical schools for scientific research and cremation. Our church supports organ donation as quite acceptable because of its potential for good. However, the whole body donation to a medical school or for scientific research, while in principle acceptable, should be made

with the understanding that the body remains should be returned for a proper church burial. Now, in that context, what about cremation?

While there is neither a canonical nor a theological tradition prohibiting cremation, our Orthodox Church reminds us that the normative and desirable practice is to bury the intact body. This position is based principally on Christ's burial and resurrection and our own resurrection at the second coming. Our Church has always viewed our physical body as the 'temple' of the Holy Spirit. There are deviations allowed relative to this practice, e.g., where the local laws require it, especially in Japan. It should be mentioned, however, that in situations where cremation occurs the ashes should be buried and not scattered so that the grave site can be visited and memorial services performed. (continued)

Summary

Much of what has been described in this short article can be discussed in more depth. Yet, in the final analysis, dying and death is a very individual event so, in certain aspects, it is difficult to generalize about it. Further, the application of today's medical technologies to the dying varies greatly depending on the nature of the terminal illness. However, no matter what the circumstances, it is best, wherever and whenever possible, for the dying person to be in a loving environment when he/she is approaching death. It is exceedingly better to die in a Palliative Care Unit or at home with palliative care than it is to die in a hospital Intensive Care Unit. We must always remember that there is a time for living and all we have is today and there is a time for dying and all we have is eternity with God.



Some Things You Should Know While in Church Church Etiquette

(Adapted from an article written by Fr. David Braum of Sts. Peter & Paul OCA church in Phoenix, Arizona)

Some of you have asked me about what to do when in church. I found these guidelines from a fellow priest helpful. If you have any questions or concerns about this article, please feel free to contact me.

Standing vs. Sitting in Church

The traditional posture for prayer and worship in the Orthodox Church has been to stand. In the Orthodox "old countries", there are usually no pews in the churches. Chairs or benches on the side walls are usually reserved for the elderly and infirm. In North America, we have tended to build our churches with pews, and since we have them, we need to figure out when we may sit and when we should stand. First of all, it is fully acceptable (even preferable) to stand for the entire service. When should you definitely stand? Always at the beginning of the Liturgy ("Blessed is the Kingdom...") when the deacon or priest is censuring, during the Gospel reading, the Little and Great Entrances, the Anaphora (i.e. from "Let us stand aright, let us stand with fear..."), when the Chalice is brought out for the distribution of Holy Communion, whenever the priest gives a blessing, and the Dismissal. When in doubt, stand.

Entering the Church (Late)

The time to arrive at church is before the service starts, but for some unknown reason, it has become a very bad habit for some to come to church late. If you arrive after the Divine Liturgy begins, try to enter the church quietly - and observe what is happening. If the Epistle or Gospel is being read or the Little or Great Entrance is taking place, wait until it is finished to quickly find a seat. If Father is giving the sermon, stay in the back until he has concluded. If in doubt, check with one of the greeters to see if it is a good time to seat yourself. Try not to interrupt the Liturgy by your tardiness. The best way to avoid this problem is to arrive on time - then you don't have to wonder if it's okay to come in or not.

Crossing your Legs?

In some Orthodox cultures, crossing one's legs is taboo and considered to be very disrespectful. In our North American culture, while there are no real taboos concerning crossing one's legs, we tend to cross our legs to get comfortable while sitting. Should we cross our legs in church? No. Not because it is "wrong" to ever cross legs, but rather because it is too casual - and too relaxed - for being in church. Just think about it, when you get settled in your favorite chair at home, you lean back, cross your legs, and then your mind can wander anywhere it wants to. Remember that sitting in church is a concession, not the normative way of prayer. You surely don't want to get too relaxed and let your mind wander off too much. In fact, when you do sit in church, you should sit attentively - and not too comfortably. When sitting in church, keep those feet on the floor, ready to stand at attention (which is what "Let us attend" means). Cross yourself with your fingers and hand - but don't cross your legs!

In and Out and Back in Again

On some Sundays, it almost seems like we have a revolving door in the back of the church - and it is used by both children and adults. Use the restroom before coming to church. You shouldn't need to get a drink of water during the service (especially if

you are taking Communion!). Taking restless little ones out is a different matter. If a child is overly fussy, take him/her quickly and quietly out of church, just long enough to settle him/her down, then return to Liturgy. Follow the rules for entering late: not during readings, sermons, or Entrances.

Blot that Lipstick!

Have you ever looked at an icon in just the right light and seen the lip prints all over it? Lipstick may look fine on lips, but it looks horrible on icons, crosses, the Communion spoon and the priest's or bishop's hand. Icons have been ruined by lipstick; and even though the cross can usually be cleaned after everyone venerates it, it just isn't considerate to others to impose your lipstick on them. What is the answer? If you wear lipstick to church, blot your lips well before venerating an icon, taking Communion, or kissing the cross or the priest's or bishop's hand.

Venerating Icons

When you enter the church, it is traditional to venerate the icons. When venerating (kissing) an icon, pay attention to where you kiss. It is not proper to kiss an icon in the face. You wouldn't go up and kiss the Lord or His mother on the lips, would you? You would kiss their hand, and only if they invited you would you even dare to kiss them on the cheek. Pay attention to what you are doing. When you approach an icon to venerate it, kiss the gospel, scroll, or hand cross in the hand of the person in the icon, or kiss the hand or foot of the person depicted. As you venerate and icon, show proper respect to the person depicted in the icon - the same respect you would show the person by venerating him or her in an appropriate place. And remember, blot off your lipstick before kissing.

Talking during Church

Isn't it great to come to church and see friends and family members? But wait until coffee hour to say "Hi" to them. It just isn't appropriate to greet people and have a conversation with them during the services. Besides being disrespectful towards God, it is rude towards the other people in the church who are trying to worship. Talk to God while in church through your prayers, hymns, and thanksgiving, and to your friends in the hall afterwards.

Greeting Clergy and Receiving a Blessing

The proper way to greet a priest or bishop is to ask his blessing and kiss his right hand. How do you do this? Approach the priest or bishop with your right hand over your left hand and say "Father (or "Master" in the case of the bishop), bless." He will make the sign of the cross, and place his right hand over yours. This is much more appropriate (and traditional) than shaking their hands. When you kiss a priest's or bishop's hand, you show respect for their office - they are the ones who "bless and sanctify" and who offer the holy gifts on your behalf. So next time you greet your priest or bishop, don't shake his hand, ask for his blessing.

Sunday Dress

Remember the time when people put on their "Sunday best" to go to church? In fact, dress clothes were often referred to as Sunday clothes. In some parts of the country, this is not common today. In fact, all too often, dress in church has become too casual. In all areas of our lives, we should offer Christ our best. And the same is true of our dress. We should offer Christ our 'Sunday best', not our everyday or common wear. And we should dress modestly, not in a flashy way that would bring attention to ourselves. Our dress should always be becoming of a Christian - especially at church. Here are some specific guidelines we use in our parishes:

Children

Only young children (under 10) should wear shorts to church - and then only dress shorts. Athletic shorts, cut-offs, and spandex shorts are never appropriate church wear (for children or adults!). Shoes or sandals should be clean and tied. No one should wear T-shirts with any kind of writing on them.

Women

Dresses should be modest. No tank tops or dresses with only straps at the shoulders, no short skirts (mini-skirts), and no skin-tight dresses. Dresses should have backs and not be cut low in the front. If women wear pants to church, they should be dress pants (not jeans, leggings, etc.). Shorts of any type are not appropriate for church.

Men

Men should also dress modestly. While coat and tie are not mandatory, shirts should have collars and be buttoned to the collar (the actual collar button may be left undone, but two or three buttons undone is inappropriate). Slacks should be cleaned and pressed. Jeans (of any color) are usually too casual for church, especially ones with patches or holes. Again, shorts are not appropriate church wear.

If you're going somewhere after church where you need to dress casually, bring a change of clothing with you and change after coffee hour. Remember, use your best judgment and good taste when dressing for church. After all, you don't go to be seen by everyone else - you go to meet and worship God.

It should be noted that if a person does not have the economic resources to purchase the above suggested attire then he or she should, without shame, come and worship our Lord and Savior in the clothing they have available.

To Cross or Not To Cross

Anyone who has looked around on a Sunday morning will notice that different people cross themselves at different times (and sometimes in different ways). To a certain extent, when to cross oneself is according to personal piety and not an issue of dogma. But there are times when it is specifically proper to cross yourself, and times when you should not.

Here is a brief list of when to cross and when not to cross:

To Cross

When you hear one of the variations of the phrase, "Father, Son, and Holy Spirit"; at the beginning and end of the liturgical service or your private prayers; entering or exiting the church, or when passing in front of the Holy Altar; before venerating an icon, the cross, or Gospel book.

Not to Cross

At the chalice before or after taking Communion (you might hit the chalice with your hand); when the priest or bishop blesses saying, "Peace be to all" - bow slightly and receive the blessing; when receiving a blessing from a bishop or a priest.

Snacks for Children

You can always tell where young children have been sitting in the church. The tell-tale signs are graham cracker crumbs, Cheerios, and animal crackers. Parents often bring snacks and a cup of fruit juice along for children during church. And for young children (0-3 years old), this is fine. But by the time children are 4-5 years old, they should be able to make it through Liturgy without eating anything, and by the time they reach seven, they should begin fasting on Sunday morning for Communion (or at least make an attempt at fasting by cutting back on the amount of breakfast and eating "fasting"-type foods - talk to your priest about this). For those children who get snacks, please don't feed them while in the line for Holy Communion. They need to come to Communion without food in their mouths. And one last note: try to keep the snack mess down to a minimum. The floor shouldn't be covered with Cheerios! Chewing gum during Liturgy is a No-No for everyone!

Handling the Blessed Bread (*Antidoron*)

After taking Holy Communion and at the end of the liturgy, it is traditional to eat a piece of holy bread or *antidoron* - the bread that was left over after Holy Communion was prepared. While *antidoron* is not Holy Communion, it is blessed bread and as such, should be eaten carefully so that crumbs don't fall all over the place. After taking Communion or kissing the cross at the end of the Divine Liturgy, take one piece of *antidoron* and when you return to your seat or get to a place where you can stop for a moment, eat the bread trying not to drop crumbs. If you want to give a piece to someone else, go ahead but be careful to make the least crumbs as possible. And please monitor your children as they take the *antidoron* and teach them to eat it respectfully.

A Final Thought

North American society in the late 20th century is rather casual in its approach to life. Don't allow this prevailing attitude to enter into your Orthodox Christian piety. There are surely a lot of other areas that could be covered here. Much of church etiquette is based on common sense and showing respect for God and others. Always remember that you are in church to worship God, the Holy Trinity. The priest says, "With the fear of God and faith and love, draw near." Let this be the way we approach all of worship.

LOOKING TOWARDS THE FUTURE



We are starting the process of creating a 5 year plan for our Church. We will be prayerfully evaluating the path God wants us to take in the following areas: Philanthropy, Stewardship, Outreach, Finances and Education.

All are welcome to participate. If you would like to be a part of this process, contact Sandy Boyce at 928-203-1100 or Kathleen Park at 525-9489.



Naming Our Church – Progress Report

Dear Friends in Christ:

Father Nicholas has finished presenting information on all sixteen names submitted. These names may be viewed on our GOMONA website. We now move into the voting stage. Here is an update for you, based upon the church naming committee meeting held after Divine Liturgy on June 22, 2008.

By July 15, 2008 – Voting members of our church (as defined in the Unified Parish Regulations) will receive a mailing containing a ballot and an informational brochure. On the ballot you will write your top two choices. The brochure will list all sixteen names and provide information about each.

By August 15, 2008 – Ballots need to be returned. They may be mailed or dropped in the ballot box at church. Soon after, votes will be tallied by the church naming committee, and the top ten names will be announced.

Based on feedback received, we will hold another round of educational lessons on the top 10 names. The format will be a bit more formal.

Following the second educational period (exact date to be announced), voting members of our church will receive the second and last ballot. From this vote, the top three names will be determined. A drawing will then be held. □With the help of the Holy Spirit, one of these final three names will be the name of our church.

By November 15, 2008 – Father Nicholas and the committee hopes that our church’s name will be known before the start of the Nativity Fast.

Thank you for your patience and participation. In Christ, your Church Naming Committee



"ZORBA NIGHT"

6th Annual Glendi Fundraiser

Greek Taverna-Style Dining • Greek Dancing

Live & Silent Auctions • Shopping at the Plaka • Greek Band

Please join us for our 6th annual *Zorba Night* Greek "Glendi" Celebration on Saturday, September 20th at San Francisco de Asis Catholic School in Flagstaff (formerly St. Mary's School). Experience Greek dining and dancing 'Taverna-Style' in an informal and relaxed Greek countryside atmosphere! This fundraiser features LOTS of Greek food, Greek pastries, No Host Bar of exclusively Greek Wines and Beer, Door Prizes, both a Live and Silent Auction, a Plaka filled with Greek specialty items for sale...and let's not forget Greek Dancing for all!

Seating is limited. Reserve your tickets today!

~ Thank you for supporting the largest fundraiser of our Orthodox Christian Mission. ~



Saturday, September 20th, 2008

San Francisco de Asis Catholic School (formerly St. Mary's) - Flagstaff

Festivities begin at 6:00 p.m.

Dancing until 11:00!

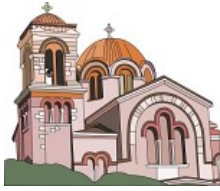
Tickets are \$45.00 each

For questions regarding tickets or donations, please contact the Church office.

Call (928) 774-8279 –or– email office@gomona.org –or– write to:

GOMONA, Attn: Glendi, P.O. Box 2164, Flagstaff, AZ 86003





Building a House of God

By the grace of God, our Capital Campaign is on a path of success. Through the generous contributions of the faithful, we have collected \$176,100 with \$76,600 in additional pledges. This puts us well on our way to establishing the first permanent Orthodox Christian place of worship in Northern Arizona.

These individuals and families who have contributed in our fundraising efforts have our sincere gratitude. Please call 928 774 8279 or visit GOMONA.ORG for further information on ways you can help.

Honorary Founder \$25,000 and greater

Paul & Sandy Boyce

Jerry & Athena Vasilatos

Janet Morin

*In memory of Roger L. Morin,
Fr. Parry, Alex Harington,
Robert Owen & Inez Virginia*

Founder \$10,000 to \$24,999

Bette D. Maniatis

In memory of Mary Alvantides

Toula Howington

*In memory of Elpitha & Peter Kyparissakou
and Katy Demitra Drake*

William & Mary Andruchow

In memory of William and Helen Andruchow

Pete & Tammy Kretsedemas

Randy & Helen Schulz

Ted & Bessie Demos

Charles & Elizabeth Beck

Gus & Maria Demeris

Anonymous Donor

Benefactor \$6,000 to \$9,999

Bill & Jean Miller

In memory of Peter & Georgia Georgakopoulos

Sue & Dan Neimy

David & Kathleen Park

George A. Howington

Sponsors \$1,000 to \$5,999

Abbie Lander

In memory of Maxine & Irving Feiler

Millan & Denice Knezovich

Peter Cayias

Gregory Kleiner

In memory of Mary Kleiner

Fr. Nicholas & Merilynn Andruchow

Deacon Seraphim & Mary Grove

In memory of Warren, Monica, Joseph, & Julia

Greg Adondakis

In honor of Michael Adondakis

Julie & Lew McCormick

Harris & Vicky Pappas

Anonymous Donor

Supporters \$25.00 to \$999.00

Virginia Manatos

In Memory of George & Athena Manatos

Constantinos & Aspasia Germanakos

Katherine Jordan

John Saledas

Hercules Dellas

Irene Canelos

In memory of George Canelos

Kay & Stan Coin

William Wafalsky

John & Linda Dexter

Phil & Helen Mitchell

Pauline Alexander

Olga & Nicholas Flouskados

George Kostas

Mary Lambros

Dr. Andreas & Mary Poulakidas

Argie Carmichael

William & Jantina Wilson

CJ & Marion Contes

Theodore & Maria Kotsonas

Maria & Vincent Sinisalchi

Xenophon & Helene Tsouprakos

Angeline Petroulakis-Miller

Jim & Connie Contes

Georgia & Sotirios Econopouly

Dr. Andreas & Mary Poulakidas

Margaret Dellas

Pat & Louis Katsos

Angela Hapgood

William & Andrea Potaris

Andrew Mitchell

Doris & Jim Demos

John & Linda Dexter

Christina Tzavellas

Maria & Adrian Hreshchshyn

Jane Nicoletti & LeLand Jones

George & Faith Drapan

George & Angela Janetakis

Joan Janetakis

Maria Schulz

John & Julie Galvin

Theologos & Dora Themelis

Dena Kantaros

Mary Demas

Christene Libbares

Connie Morfogien

Gregory & Melita Calpakis

George Veres

Joanne & Theodore Lakis

Connie & James Contes

Maria Boyce

Dena Kantaros

P. J. Demas

Cathleen & William Gould

Stewardship 2008

STEWARDSHIP



As of June 30, 2008, 56 of our stewards have returned their pledge forms for the year 2008; pledging a total of \$78,475.33. Thank you for being committed to our loving Jesus Christ through His Church. You see, being committed it is not a duty. It is a privilege. It is a blessing that comes from the heavens.

In Christ with love,
Toula

Thank you to our pledged stewards

Fr. Nicholas and Pres. Merilynn Andruchow
John and Nanna Allen
George and Kim Andodakis
Phill & Helen Blommendahl
Paul and Sandy Boyce
Anastasia Konomos and Paul Brinkmann
Cody Burkett
Kristen Coor & Warren Sanford
Margaret Dellas
Elaine Dillingham
Richard and Martha Downey
Stan & Fran Drozd
Maria Genina
Doina Grecu
Deacon Seraphim & Mary Grove
Estela Ene & Gabriel Gruionu
Angela Hapgood
Toula & James Howington
George A. Howington

Jody Gilson & James Howington
Kathy Lampros & Richard Jackson
Joan Janetakis
Jane Nicoletti- Jones & Lee Jones
Kostantinos & Natalia Kokalis
Dale & Elpitha Kraus
Demetrios & Katherine Kretsedemas
George and Sophie Kretsedemas
Nick & Marina Kretsedemas
Pete & Tammy Kretsedemas
Abbie and John Lander
Julie and Lew McCormick
Bette Maniatis
Matt and Carissa Maxwell
William & Jean Miller
Janet Morin
Jed and Amada Morrison
Daniel & Susan Neimy
Darrell and Georgia Padilla

Angelo & Potoula Pappas
Magd aline Pappas
David & Kathleen Park
Fr. T. Pavlatos Family
Randy & Helen Schulz
Maria Schulz
Daniel & Elizabeth Sexton
Jessica & Joe Sorren
Augustine Smyth
Litsa St. Amand
Christopher and Tina St. Cyr
Tom and Pamela Schmadel
Christopher and Katherine Staten
Dean and Nicholette Tavlarides
Theodore and Erica Tsouras
Alex & Elisabeth Venetiou
Jerry & Athena Vasilatos
Anonymous Donor

*** If you have returned a pledge prior to June 30th, and your name is not on this list, please call 928-774-8279 to notify us ***

Stewardship 2008 Pledge Distribution

Pledge Amount	# Stewards	Pledge Amount	# Stewards	Pledge Amount	# Stewards
\$5,001 - \$6,000.....	2	\$2,001 - \$3,000.....	7	\$501 - \$1000.....	10
\$4,001 - \$5,000.....	2	\$1,001 - \$2,000.....	9	\$1 - \$500.....	22
\$3,001 - \$4,000.....	4				

AVERAGE PLEDGE: \$1,401.35



GREEK ORTHODOX MISSION OF NORTHERN ARIZONA STEWARDSHIP PLEDGE: JANUARY, 2008 – DECEMBER, 2008

Name _____ Spouse _____

Children, names and ages _____

Address _____

City _____ State _____ Zip _____

Phone Home _____ Work _____

Signature _____ Date _____

Time and Talent: I/We pledge to volunteer my time and talent to the Greek Orthodox Mission of Northern Arizona in the following areas:

- Outreach Construction Coffee Hour Baking Greeters Parish Council Fund raising
 Sunday School Philanthropy Divine Liturgy/Vespers, set up and take down Other _____

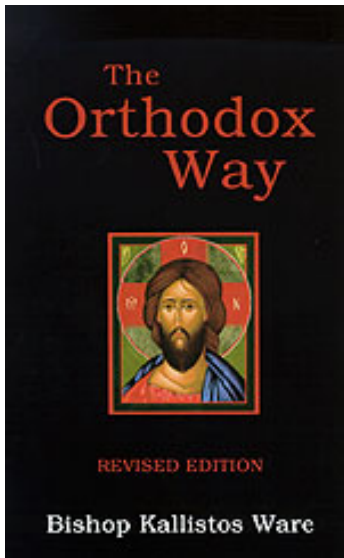
Please mail to: Greek Orthodox Mission of Northern Arizona • P.O. Box 2164 • Flagstaff, Arizona 86003-2164

Treasure

I/We joyfully pledge this amount to support the needs of the Greek Orthodox Mission of Northern Arizona.

\$ _____

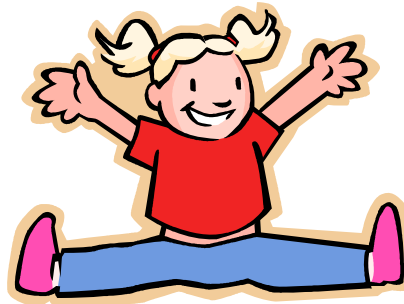
Weekly Monthly
 Quarterly Annually



Upcoming Class: The Orthodox Way

For our evening Orthodox education we will be studying the book “The Orthodox Way” by Bishop Kallistos Ware. The “Orthodox Way” is a classic account of the belief, worship and life of the Orthodox Church. It raises the basic issues of theology; God as hidden yet revealed; the problem of evil; the nature of salvation; the meaning of faith; prayer; death; and what lies beyond. Written clearly and simply with reference to both Eastern and Western Christian sources.

The class will meet every Wednesday night at 6:30 PM through the months of September and October. Please contact Fr. Nicholas at priest@gomona.org or call the office at 774-8279 in order to purchase the text and register for the class.



JUST FOR ME BAGS

Join GOMONA and Arizona’s Children Association to provide “Just For Me” bags for Children in Arizona’s foster care system. Every day more than a dozen children enter Arizona’s foster care system. Most of them with little more than the clothes on their back. At the same time more than 20% of children in Arizona live in poverty, some extreme poverty and are unable to afford everyday necessities. Your donation will make a big difference in the lives of children who come into foster care with nothing more than the clothing they’re wearing and carrying in a plastic bag. Thank you for your continued support in the “Just For Me” bags, Lisa Brollini

Items Needed:

Empty Duffle Bags - \$5.00

BABY ITEMS

- Blankets
- Stuffed Animals
- Sleepers
- Onesies
- Diapers/Pull-ups
- Baby Bath Supplies
- Bottles/Toddler “Sippie Cups”
- Baby Spoons
- Socks

CHILDREN AND TEEN ITEMS

- Blankets
- Sleep Shirts
- Soap/Shower Gel
- Toothbrush/Toothpaste
- Deodorant
- Combs/Brushes
- Toys/ Stuffed Animals
- Photo Albums/Journals
- Camera & Film
- Socks

A Blessed Visit from His Eminence Metropolitan Gerasimos

Our parish was blessed by a visit from His Eminence Metropolitan Gerasimos the weekend of April 5th and 6th. His Eminence visited with our parish council Saturday afternoon, and celebrated Vesper Services with us Saturday evening and Divine Liturgy on Sunday morning. Following Divine Liturgy we had a delicious community potluck and an opportunity for us all to meet His Eminence. The best part of his short stay is that His Eminence plans to visit us again next year!



His Eminence with the GOMONA parish after celebrating Divine Liturgy



The Metropolitan bestowing the Oficion upon Fr. Nicholas



His Eminence Tonsuring the New Altar Boys



His Eminence Tonsuring the Readers of the Mission



Children eagerly receiving the Metropolitan

Mission News



Nursing Home Ministry

Summer is the time to get outside and visit friends. Why not bring a little sunshine to those who aren't mobile? Visits to the residents of Infinia Nursing Home continue year round. Dates for the next four months are: July , August , September , and October . We will be meet in the church parking lot at 9AM, and then car caravan over to the nursing home. This is a much-needed ministry for those who may be forgotten and lonely. You have a chance to make a difference in someone's life. Please join us. For more information, contact Mary Grove at 928-226-1882 or mfgrove@hotmail.com



Project Mexico July 3rd - 9th

"Our love must not be a thing of words and fine talk. It must be a thing of action and sincerity" -1 John 3:18

Please pray for those on the Project Mexico Mission Team as they prepare to go to Tijuana in July to build homes for poor families.

Pres. Merilynn Kelly Barber
Joshua Andruchow Lisa Brollini
Elise Dillingham Chris Margaritis
(From St. Katherine's in Chandler)
Theodora Armstrong Laura Blasev

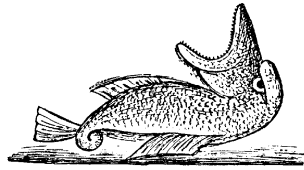
Men's Morning Breakfast

Our men's breakfast will continue through the summer time. For July, August and September we will be meeting the last Thursday of each month (7/31, 8/28, 9/25). The feast begins at 7:00 am at Alvin's Mason Jar restaurant on Rt. 66. This is a great opportunity for the men of our parish to have a morning out, and to get together and have fellowship over breakfast and coffee!



Collection for the Homeless

On **Sunday September 7th**, we will pass a second basket for an offering for the homeless. Please plan accordingly



Think Jesus 2008

An important ministry of our Church and our personal lives is to feed the hungry. To aid in this ministry, our Church has volunteered once again for the "**Think Jesus Project's Berg's Bar-B-que.**" Berg's Bar-b-que is held in honor of Pastor Bill and Robin Berg's ministry to the homeless and less fortunate. This event is used to help feed the homeless.

Please note the following dates below. Food is donated pot-luck-style (eg pre-cooked/pre-prepared).

- **October 05, 2008**
- **December 28, 2008**

Locations and menu will be announced in Church. A signup sheet will be provided prior to each date.

In Christ, Philanthropy Committee



Church Picnic August 17

Our ninth annual picnic will be Sunday, August. 17th at Bushmaster Park. Come enjoy the fellowship, cool weather and great food.. For more information or what to bring contact Sany Boyce at (928) 203-9876.



Athena and Jerry comes from St. Catherine's for Last summers picnic!



Alex and Adrienne enjoying the feast!



Mission Boxes: Pennies from Heaven

A check for \$120 was sent to the Orthodox Christian Mission Center from money collected by the Sunday School children and others in the community during Lent in their coin boxes. A big thanks to all who contributed. Currently the OCMC supports 324 priests in Eastern Europe, Africa, Asia and Central and South America. Learn more about the missionaries sponsored by OCMC at <http://www.ocmc.org> and continue to remember them in your prayers.



Bookstore and Library

Announcing new items in our Bookstore including baptism, chrismation and wedding candles, icons from Greece, small gift items and **our own Mission Cookbook!** Also, the long awaited translation of the Orthodox Old and New Testament Bible, Prayer books, six Akathist hymns, books for the Lenten season, music and more.

I will be excited to see you come and browse, and utilize my corner!

Love, Toula



Church School Enrollment By August 17th

The first day of the 2008-2009 Church School year will be Sunday, September 7th! Please enroll your child(ren) by August 17th. To help cover the cost of the materials, we are also seeking a contribution of \$10 per child or \$20 per family. Forms are available at our entry table, or call Elpitha "Cookie" Kraus at (928) 774-2883 to have a form sent to you.

Thank you!

Orthodox Christian Fellowship Moving and Shaking



Year end dinner at Fr. Nick's

The 2007-2008 school year was a successful year for OCF. We went on many hikes, became an official NAU club, passed out stress relieving packs to students in preparation for finals, participated in the real break trip to Greece, and much more. Looking back at all of what OCF has achieved, I am filled with excitement for this upcoming year. We hope to continue to do religious presentations, hikes, stress packs, real break, and volunteering at local charities. Also, we plan to recruit more members, become better known within the NAU community, do more fundraising, repair the iconostasis doors, and explore new ways to help our community and others in need. We are always grateful for having a wonderful and supportive church community behind us. Without your help, nothing we have accomplished would have been possible.

In Christ,
Alexander Lucas
Vice President, OCF @ NAU

OCF Officers
President
Joel Nixon
(559) 903-3723
Jtn22@nau.edu

Vice President
Alex Lucas
(702) 279-7963
Glm84@hotmail.com

Treasurer
Chris Margaritis
(928) 853-7983
thegreekshagg@aol.com



Greek Night A Huge Success! Thank you Laila and Sandy!

On June 16, Laila Armstrong and Sandy Boyce sponsored a Greek Dinner party to raise money for our mission. June 16th also happens to be Laila's birthday, but rather than receive, she chose to give! Laila opened her home to us, and guests were treated to spectacular views of the Sedona hills. Tickets were sold for \$100 each, and guests were wined and dined with Greek appetizers galore, lamb dinner and Greek pastries for desert. Laila and Sandy donated the food expenses; Toula, Tammy, Sandy, Maria Boyce and Shirani prepared the succulent dishes; Paul and Chuck were our valet attendants; Judy Perparos and John served drinks; and Potoula and Cookie were waitresses. We all had a wonderful time!

The total amount raised was \$2,100, and all the money is going to the building fund. Our sincere gratitude and love is sent to Laila and Sandy for hosting this event!



Thank You!

Dear church family:

A much belated thanks for your card, prayers, and best wishes. I had my second cataract surgery on the the 26th of February, and am doing very well. I can see without the dratted gray cloud!! I am finding out what I have missed for five years! The doc says I may be able to get by with just reading glasses and plain sunglasses. No more bifocals, Whoopee!! I return to the doctor for another follow up on the 14th of April that I hope will be the end. In the meantime I am getting some chores done here, but am already thinking of returning to Flagstaff. (God willing and if I can afford the gasoline!) Thought I'd warn you all so you can "escape" before I arrive. (Ha!!) Again thanks for the card, prayers, and good wishes.

Love, Jan
P.S. Here's looking at ya!!



5th Annual Rummage/Bake Sale

Our 5th Annual Rummage Sale/Bake Sale event was better than ever. This year, along with all the various household items and the wonderful baked goods for sale, we also had luscious, freshly prepared Gyros. This addition brought in a hungry lunch crowd that perused the rest of our offerings.

The fundraiser brought in record amounts: Baked Goods \$378.90, Gyros \$481.00, and Rummage Sale \$2313.15 for a combined gross of \$3173.05 over the course of two days.

Many parish members worked hard to make this event possible, and as always, we are blessed to be able to spend this time together for the good of our Church.

News From Iraq



Hello Father,

Good to hear from you. First some good news. I've found that there is an Orthodox chaplain in the green zone. Of course his name is Father Nick. I plan to attend the next Orthodox service and meet him.

I've been transferred to the green zone in Bahgdad in the position of police/planner attached to the CORPS level. That's with General Petreaus. I've spotted him a few times as he maintains an office here at the palace. I'm sure I'll meet him soon at one of the planning sessions. My job is to assist in the planning to turn over the police to Iraqi control. We have already done this with 1/3 of the police districts in Iraq. Most recently with Al Anbar, my old assignment. This job requires me to extensively use my computer skills which are, as Alex will tell you, limited at best. But I'm learning fast, putting together power point presentations and excel spreadsheets. Go figure. At least now I have input in the planning stages for what happens in Iraq.

Here are a couple of pictures. I'll send more later.

Give my love to everyone

Nick Lucas
'Hajje Kareem'
Camp Klecker, Bahgdad, Iraq

Orthodox College Students serve the Lord in Greece

By Cody Vladimir Burkett



When Father Nicholas asked me to write about the OCF Real Break trip to Greece, I thought about what I should do, and then realized I had a lovely entry in my Blog about the trip. I've had to shorten it a great deal, however, as you can imagine. Let's talk about OCF Real Break 2008: Greece was, for me, a place of inspiration, and prayer. A lot of things in my life have become clearer since the trip, and it has become a source of inspiration for my artwork and poetry.

We landed in Athens after a very long plane ride, and had a late start to the first spot we were staying; the Holy Monastery of the Exaltation of the Cross in Theba. We were almost there when we saw what strikes me as one of the most beautiful sights we saw that trip: an

Archimandrite and a layman in a field of golden flowers, collecting collard greens for the table, and herbs for Mountain Tea. When he saw us, he ran towards our van, speaking excitedly in Greek. From where we were, we could see the monastery at the top of the hill. As we began our journey and crested the hill, we heard the songs of bells. The nuns were greeting us, and ringing the bells for our arrival. It was really awesome; and I had no idea how welcome we were.

At the Exaltation of the Cross Monastery, we split into three groups. One group worked around the bottom of the hillside, among the flowers, to clear weeds and make paths. Another group focused on concrete work--this was the group I was a part of. The third group was involved in taking down storage areas. On our last of the first two days we were there, some of us climbed the nearby hillside. It was a beautiful sight, to look from there. At the top of the hill was a pillar of concrete, left by army surveyors in the 1960s. On one side, thousands upon thousands of ladybugs could be found--indeed, the whole hilltop was covered with them. All of us also stood on the pillar and let the wind and skylarks roar in our ears, and we were thrilled and delighted.

The next place we went was the Monastery of St. George. We were told that seven of us would sleep at this church. And thus, the seven of us (eight including Fr. Nicholas) became known as the magnificent Seven, depending on whichever title we jokingly referred to ourselves at any given time. That night we plain-chanted all our conversations as we washed dishes. It turns out among us there were, including myself four of us who were heading into the priesthood; one in fact (Gabe) was already a tonsured Reader. It was a long night washing dishes, and I was so exhausted that I couldn't stay the whole time doing so. The next morning, we went to the other monastery--Redchurch (Monastery of the 12 apostles)--for pre-sanctified liturgy and breakfast following. We then went to Meteora.

Meteora was....absolutely amazing. It was far more spectacular than I could have even imagined. We were, basically, treated like royalty. We had a tour just to ourselves at the sites we visited, after all the monasteries were closed. I have to say my favorite was St. Stephan's; partly because of the fact that they had the skull of St. Haralambos there. He works miracles at his chapel there; people have told the nuns that people will pray for something there (a child, healing from a sickness, etc) and he heals them.

After hanging out at Meteora for a few hours, we went to a town at the foot of mountains, called Kambalaka. It was a wonderful town--one of my favorite places on the trip. We had a delicious dinner there. Afterwards, we did some souvenir shopping. Walking on the streets, I felt absolutely at home. After walking around town, we went to this one very, very old church that dated back as far as the 1000's. Parts of it were even older than that--the columns and pulpit dated back to the Fourth Century AD; the time of St. Constantine. I was terribly excited by this, as you can imagine. It was a fantastically beautiful church--and we all chanted within it. It was absolutely awesome. I, and everyone else there, was moved to tears. We were chanting where emperors and peasants, saints and sinners, fishermen and stone-carvers; where they had all chanted and prayed, for 1700 years on that spot. (continued)

Needless to say, it was an EXTREMELY moving experience; one that affects me still. The next day, The Significant Seven worked around St. George's Monastery. (continued)

We moved shelves and things off of shelves, and threw things in dumpsters, and a whole host of other mundane moving of items. At one point, we created a choral line; one of us would say we were moving something in either normal tone, slight musical tone, or even singing, and we would all reply: "Off the Shelf." After we did so, we moved giant incense making machines that Sister Iakovi said took 20 villagers to move up the stairs.

When we were done, we took a hike to the top of a nearby hill upon which was a chapel to St. Elias. The view from the top was incredible; as was the view along the trail. It was very silent along the trail, and I found myself reminded of the story of Elijah where he heard God in the silence. Afterwards, we went to a new monastery which we had not been to. It was a monastery high in the mountains of the region, called Petras, "the Rocks". A wonder-working icon of the Theotokos was found in a cave at the site, and it did not want to leave the site. We toured the grounds of the church for a time, including a visit to the cave where the icon was found in the 1500's by wandering shepherds in the hills. Afterwards, we went inside the church to venerate and see the icon in question. Then it was time for the Akathist service. After the service, we chanted on our own again. When we finished chanting, we got a full tour of the church; of which every single wall had beautiful frescoes. Moving into the next room, there was a fresco which caught my eye. It was a depiction of the time in Acts where the apostles cast lots to determine where they would go and teach The Way; before it

was even called Christianity; the very beginning of the Church. It was a wonderful image of a time at the beginning of the beginning; a sense of time weighed heavily upon me. I don't know whether it felt the same for the others there, but I knew I felt I was standing in the shadow of the Giants of the Church.

The next day was our last full day in Greece. We visited the cemetery chapel at St. George's, then went to Red Church and picked up the rest. Some of us went to see the kids at the institution next to the monastery. Then we went into the new church that was being built, and all of us chanted, holding hands as a circle; a community of believers. I remembered thinking, as we chanted, that when this church was 1700 years old, like the last major church we chanted in, people would still be doing exactly what we did. I was moved to tears. That night, we returned to Theba for the last time. Sadness was in the air. Nobody wanted to mention it. Nobody wanted to leave. We left Greece the next day, in tears, sad. We vowed to come back. And ever since that day, I've missed Greece. It felt, in some ways, more like home than home did, but I am eager to use what I have learned to serve our community in Flagstaff.



All Saints Summer Camp- The Faith Builder

By Kelly Hardman

To start off with this article I wanted to thank Presbytera Merilynn for helping me see that it would be a great thing for me to go to camp. Truly I can say that it was great because it allowed my faith to become deeper.

While I was at All Saints Camp I experienced a lot, but the thing that really impacted me the most was what happened during the camp Olympics. In the last few seconds of the final game of capture the flag I leaped to tag out a boy when he accidentally rammed into my foot. I had to limp off the field and be taken inside to sit out. During that time the entire camp, which was participating in the Olympics, prayed for me to be healed and it worked. I think that because they cared so much about my hurt foot so to stop all the events and pray, says something about our way to Christ.

The thing that made this so spectacular was that just before this accident I was in a stage of doubt, but God showed me that I too am special and that He is always there. A couple of days after camp I was baby sitting the Andruchow boys and they were having a hard time sleeping so I decided to read to them. I picked up the bible and the first page I set my eyes on was the word "FAITH". At first I didn't think much about it but as I read aloud I started thinking that it wasn't just a coincidence rather I turned to the word "FAITH" for a reason, to remind me that my faith in Christ was made strong through the prayers of others.

So to rap it all up, going to camp this year was probably the best experience of the summer so far.



All Saints Summer Camp Fun. Pictured at top: the camp Olympic teams. Lower Left: Fr. Phil and Fr. Nicholas as warriors for Christ. Lower Right: Kelly and teammate with their Olympic colors

Sayings of our Holy Fathers

The Writings of Staretz Silouan:
Adam's Lament

O Adam, our father, what are we to do?
We sing, but love and humility are not in us.
Repent before the Lord, and entreat of Him.
He loveth man and will give all things.
I too repented deeply and sorrowed much that I had grieved God,
And that peace and love were lost on earth because of my sin.
My tears ran down my face. My breast was wet with my tears,
and the earth under my feet;
And the desert heard the sound of my moaning.
You cannot apprehend my sorrow, nor how I lamented for God
and for paradise.
In paradise was I joyful and glad: the Sirit of God rejoiced me,
and suffering was a stranger to me.
But when I was driven forth from paradise cold and hunger
began to torment me;
The beasts and the birds that were gentle and had loved me
turned into wold things
And were afraid and ran from me.
Evil thoughts goaded me.
The sun and the wind scorched me.
The rain fell on me.
I was plagued by sickness and all the afflictions of the earth.
But I endured all things, grusting steadfastly in God.
Do ye, then, bear the travail of repentance.
Greet tribulation. Wear down your goodies. Humble
yourselves
And love your enemies.
That the Holy Spirit may take up His abode in you,
And then shall ye know and attain the kingdom of heaven.
But come not nigh me:
Nor from love of God have I forgotton the earth and all that
therein is.
Forgotten even is the paradise I lose, for I behold the glory of
the Lord
And the glory of the Saints whom the lights of God's
Countenance maketh radiant as the Lord Himself.
O adam, sing unto us a heavenly song,
That the whole earth may hearken and delight in the peace of
love towards God.

We would hear those songs:
Sweet are they for they are sung in the Holy Spirit.
Adam lost the earthly paradise and sought it weeping. But the Lord
through His love on the Cross gave Adam another paradise, fairer
than the old – a paradise in heaven where shines the Light of the
Holy Trinity.
What shall we render unto the Lord for His love to us?



Thank you for the Holy Week Flowers and Palms

Although the Pascha season has passed and we have just celebrated our Lord's Ascension, our hearts are thankful for our Lord and for all who helped us celebrate the somber and majestic Holy Week. Our mind's eye sees pious faces, God-loving hearts, stretched arms giving offerings, and the church decorated with beautiful palms on Palm Sunday and everyone holding palm crosses to take home. During Holy Week the aroma of flowers filled the church. The Nymphios and our beloved Jesus Christ's Crucifix decorated with a wreath. The Epitaphion. Flowers at the foot of our Virgin Mary Icon. Bible readings, hymns, colors, feelings! Everything separately and all together intertwined creating the indescribable heavenly prayerful exaltation.

And then there are the people who whole heartedly and selflessly donated for all the flowers and palms. Thank you to Elaine Volner, Mary Grove, Potoula Pappas, Georgia Padilla, Kathleen Park, Vicki Barber, Helen Schulz, Sophie Kretsedemas, Angela Hapgood, Elpitha Kraus, Lisa Brollini, Tammy Kretsedemas and Toula Howington and their families!

God bless you! We love you!

For The Record...



Chrismations and Baptisms

April 26, 2008

Matthew Maxwell
Sponsor: Paul Boyce

Jonah Maxwell
Godmother: Presbyteria Merilynn

New Catechumens

March 30, 2008
Elisabeth and Sophia Venetiou

Weddings

June 22, 2008
Michael Farley & Mihaela Grecu

*Congratulations and Welcome to all!
From our Orthodox Community.*

Greek Orthodox Mission of Northern Arizona
PO. Box 1264
Flagstaff, AZ 86003
www.gomona.org (928) 774-8279