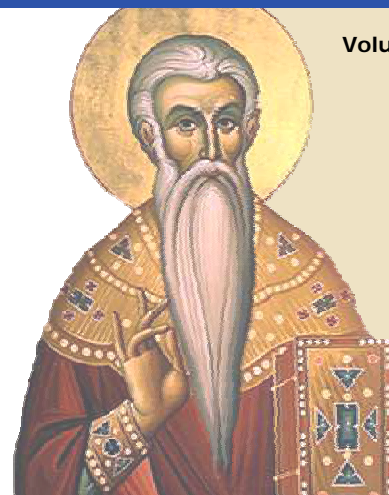


# in Touch

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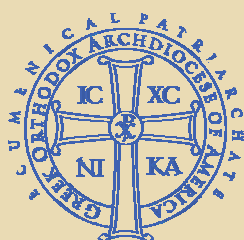
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Love  
others as you love yourself. That's an act of true  
freedom  
Galatians 5:13-14

Lord, You know that men are flesh and blood; forgive them their sins and pour out Your blessing on all. — St. Haralambos

# 25th Anniversary

## Parishioner Profile

Each month of 2012 we'll spend some time with a member of our parish to get their memories, views and insights about the history, development and future of our parish as part of this year's 25th Anniversary celebration. This month's interview is with **David Durgam**.

**Question:** How many years have you been a steward at St. Haralambos?

**Answer:** Four years.

**Q:** Where were you born and raised and what brought you to Arizona?

**A:** I was born and raised in New Castle, Pennsylvania, which is near Pittsburgh. I came out to Arizona because as a craftsman I found a great position in my trade so my move to Arizona was work-related.

**Q:** What activities and groups have you been involved in at St. Haralambos?

**A:** I am currently a member of the Parish Council and help with council duties on Sunday. I enjoy serving, especially at the candle stand as I get to see and greet everyone as they come in. I also volunteer in the food booths at the annual festival and help provide some of the snacks that are enjoyed by the Sunday school kids.

**Q:** What do you like most about St. Haralambos parish and what it offers?

**A:** I really enjoy our community and all that it offers with

Fr. Michael, our parishioners and, of course, the Orthodox faith and traditions. It reminds me a lot of the parish in Pennsylvania where I grew up and attended Church when I was a kid and young adult.



**Q:** What would you like to see happen in the next 5-10 years of our parish?

**A:** I would like to see us place a greater emphasis on creating awareness for our Orthodox faith to others in the community. We can do this by having Orthodox classes to which we could invite the community or we could go out as ambassadors and let the community know what Orthodoxy is all about. I'd also like to see some programs and activities for some of the youth who are in the young adult teenage years, letting them participate in sports teams,

volunteer activities and social events.

**Q:** What legacy would you like today's parishioners to develop and leave for future generations during the next 25 years?

**A:** My hope is that everyone who meets us and gets to know us individually and as a community will know that this is where the true Orthodox faith is found. It shouldn't necessarily be bound by ethnicity such as Greek or Russian but the love and devotion of everyone in our Church is evident to other people. And, people can count on us to help and be a strong pillar in the community.

**Q:** Anything else you would like to share?

**A:** I think we are getting close to doing some things that will help put our faith into action by being even more charitable. I would like to see us have groups of volunteers who take on projects that will provide ministry and support to those in the community with things like volunteering at a soup kitchen or food bank, taking our faith to those that want to hear about it at nursing homes, orphanages, hospitals or wherever people need help; so that everyone knows that they can count on the volunteers from St. Haralambos to be there and help those in need.

## Men's Choir Forming

Any men (18+) interested in joining the St. Haralambos Men's Choir are requested to attend an informational meeting on Thursday, July 26 at 7pm in the Church. Admission is by audition. Previous singing experience helpful, but not required.



## Freedom and Service: A Relationship of Love

*"You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another humbly in love." (Gal.5:13)*

Service and freedom. Some may regard the two words as mutually exclusive, while others such as St. Paul, sees them as complementary, working together in pursuit of the highest of human virtues, which is love.

To serve another human being, if done with a loving heart, is not servitude because love cannot be forced, but is freely given. If love is not expressed out of freedom, it is not genuine love. To serve another, without expecting anything in return, because we want to, is serving with love. The two, service and freedom, can work together beautifully.

To serve the needs of someone else requires humility, the willingness to put someone else's needs ahead of our own. Can that really be done freely? Doesn't freedom mean being able to do whatever you want for yourself first, without restrictions from anyone or anything else?

From the perspective of Holy Scripture, freedom, as treasured a gift as it is, does have boundaries. "Do not use your freedom to indulge the sinful nature," St. Paul admonishes. Unfortunately, history is filled with examples of this type of misuse or abuse of freedom. Freedom is God-given; it is most properly expressed, therefore, in

ways that please God.

Recall God's commandment to Adam from the book of Genesis. *"And the Lord God commanded the man, saying, 'Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.'" (Gen.2:16-17)*

Freedom is given by God to the first Man, Adam; but God also includes restrictions that were for Adam's protection and well-being. Exercising freedom within the boundaries set-up by God allowed Adam and Eve to enjoy all that paradise had to offer. Their eventual disregard of those boundaries has led to negative consequences for humankind ever since.

Even so, there have been others who have understood God's original intent regarding freedom, and have chosen to try to respect His boundaries. King David writes in Psalm 119: "I will always obey your law, for ever and ever. I will walk about in freedom, for I have sought out your precepts." Walking in freedom, for King David, meant obedience to God's laws, respecting God's boundaries.

St. Peter describes obedience to God in stronger terms when he writes, *"Live as free people, but do not use your freedom as a cover-up for evil; live as God's slaves."* (1Peter 2:16) How do we regard ourselves, in 2012, as slaves of God?

Slavery, we were all taught, is degrading to fellow human beings, disregarding human dignity by forcing

someone into servitude. Can we rightly consider slavery as an appropriate relationship between people today, or perhaps as St. Peter wrote, between a person and God?

When slavery is redefined as serving another out of love, and when the service is offered freely and not out of obligation, I think we can begin to see where St. Peter is coming from. If we understand our freedom as God-given, and choose to exercise our freedom within the boundaries God has established, and recognize those boundaries as intended for our well-being, I think that King David's words from Psalm 119 are also more understandable, and more believable.

If I choose to serve the needs of another, whether they are the needs of my children, my wife or my friends, and I do so freely, this does not make me a slave, but a father, a husband, and a friend. If a slave is one who does his Master's bidding, the only Master I would ever choose to follow would be our Lord, Jesus Christ, who, as St. Paul reminds, has *"loved me and gave Himself for me."* (Gal.2:20)

The right exercise of freedom is truly one of God's most important gifts to humanity. When understood within the framework of God's boundaries, it helps provide the strengthening of all human relationships, in addition to our relationship with Christ our Lord and Savior.



**St. Haralambos  
Greek Orthodox  
Church**

**Rev. Michael Pallad**

[www.stharalambos.org](http://www.stharalambos.org)

### Sunday Worship

Matins: 8:45 a.m.  
Divine Liturgy: 10 a.m.

### Office

623-486-8665  
7950 W. Pinnacle Peak Rd., Peoria, AZ 85383  
[Office@StHaralambosAZ.com](mailto:Office@StHaralambosAZ.com)  
[FrMichael@StHaralambosAZ.com](mailto:FrMichael@StHaralambosAZ.com)  
  
Hours  
Monday - Friday 10 a.m. to 3 p.m.

### Parish Council

Roy Christian  
David Durgam  
Dennis Georgen  
Dimitri Gryparis  
George Miller  
Dean Milonas

Tony Panousopoulos  
Chris Theotocatos  
Peter Vardalos  
Dorothy Vordos  
Lee Vordos  
Ken Wrona

## *Birthdays*



Marius Pagos (3)  
Christine Gero (5)  
Alexandros Papamatheakis (6)  
Stravros Theoharatos (7)  
Cathy Kapetanakis (8)  
Alexander King (11)  
Lisa Theoharatos (11)  
Peter Michas (14)  
Alaina Perreault (14)  
Marc Cooper (18)  
Pam Solomon (18)  
George Trakas (18)  
Laine Kinney (20)  
Ioannis Papamatheakis (23)  
Jeannette Hollander (25)  
Elaine Yaghooti (26)  
Desiree Milonas (27)  
Raluca Sofronie (27)  
Donna Dec (31)  
Magda Gryparis (31)

If you don't see your name, or those of family members, and would like to be included on the monthly birthday listing, please send the information to the church office.

## Parish Communication

Keep informed of parish events and activities each week!

To help improve communication among our church family, the Parish Council is considering making the weekly Sunday bulletin available on-line, beginning in September."

If you would like to receive a weekly email with a link to the Sunday Bulletin, please let us know via email to [Office@StHaralambosAZ.com](mailto:Office@StHaralambosAZ.com), or fill out and return the form in the Sunday bulletin, or mail your request to the

church office. Please be sure to include your email address!

While out of town or during an illness when church attendance is not possible, you would be able to read through the Sunday bulletin, including the liturgical hymns and readings for the day, along with the list of upcoming parish events and activities for the week .

The same service is currently offered for the monthly In Touch newsletter. Let us know if you'd like to receive a monthly link to our parish newsletter as well.

## Parish Hall

### **New Policy and Agreement Formalizes Parishioner Use of Parish Hall**

Looking for place to host an event, gathering or meeting with a West Valley location that you're already familiar with? If so, then a new policy and rental agreement has been developed that allows St. Haralambos parishioners in good standing to use the property's Parish Hall.

Available from the Church Office, the new Parish Hall Use Policy and Rental Agreement outlines the roles and responsibilities of the user and the guidance provided by the Parish Hall Rental Committee. The committee members are Roy Christian, Dottie Vordos

and Lee Vordos, who also are members of the Parish Council.

"Based on parishioner feedback and requests, the Parish Council took the action to formalize the procedure for renting and using the Parish Hall," explained Dottie Vordos. "We hope this provides an excellent cost-effective resource for our parishioners looking for a facility for their special event or occasion."

The policy and agreement outlines the refundable security deposit, facility use fee, room capacity and much more. For additional details or to make a reservation, visit the Church Office or contact a Committee member.

## Sunday School

By Martha Stithem, Sunday School Director

Last summer, our Sunday School Ministry was blessed to receive school supplies and financial donations from generous members of our Parish family. We were also blessed to have some wonderful new volunteers come together

to form a teaching pool for the 7th-12th grade Sunday School class. Some of our parents provided snacks on a monthly basis for our students.

This summer, I'm not placing a want ad for school supplies, but instead I ask that more of our Parish family members

*(Continued on page 11)*



## What do these Words mean?

By Dennis Georgen, Parish Council President

Last fall, we drafted our parish Mission statement; "A loving Christ-centered community, whose mission is to keep, practice and proclaim our Orthodox Christian Faith as a living presence to those around us."

A mission statement is a clear description of the primary reason an organization exists. Our parish mission statement answers the question of why are we here.

But what, exactly, do the words in our Vision Statement mean?

- What does it mean to be a loving Christ-centered community? That we greet the friends we chose to sit next to during Sunday Liturgy with the sign of peace at the appropriate time? Or that we set aside our Greek-ness and make it a point to welcome any and all xenh?
- What do the words Keep, Practice and Proclaim mean? That we attend Bible study and religious services when it is convenient for us, or does it mean that we go out into the community and build awareness of Christ and our Orthodox faith.
- What about being a living presence to those around us? Does that mean that we are known to throw the best Greek festival in Phoenix, or does it mean that we are seen as an example of what Christ wants us to be in the community by offering ourselves in service and giving a certain percentage of our treasure to the hungry of our community?

What do these words mean?

On the other hand, a vision statement is conceptual and requires discernment and foresight. It is a long-term view

and defines what an organization hopes to do in the future. A vision statement answers the question, what do we want to accomplish, what do we aspire to become, what impact do we want to have? At the May, 2012, General Assembly, we took the first steps in developing a vision for the future of St. Haralambos parish.

We aren't alone in the quest to understand the relevance of the Church in today's society or what the Church is all about. In her column published in the St Louis Post-Dispatch, Sharon Auntenrieth, Director of Christian Education at Good Samaritan Church of the Nazarene in Collinsville, IL., wrote:

"A few weeks ago, Newsweek ran an article by Andrew Sullivan titled, 'Forget the church, follow Jesus.' The Huffington Post author Diana Butler-Bass wrote about the 'End of the Church,' and Blogger Rachel Held Evans launched a series of posts on why people should leave the church and reasons to return. The sad fact is, across America today we are seeing many who leave organized religion behind."

To us Orthodox Christians it may seem an oxymoron. Being adopted into the Body of Christ is one of the gifts of salvation. Why would anyone intentionally cut themselves off from the richness that is the church - and specifically, our Orthodox Church? The discussion isn't so much between believers and non-believers. A large percentage of the population, when asked, say that they believe in God they just choose not to attend church.

- Today the conversation is more likely between Christians who are churchd and those who are un-churched!

The Reverend had her own struggles

and nearly left the church before responding to a calling to the vocational ministry. She wrote how her daughters were talking to her about a friend who hadn't been to church recently and one of them said that she knew why she had stopped coming. Her daughter said, "No one ever talked to her mom." The Reverend thought, "Really... if she wanted to talk, why didn't she just talk to someone?" Then the Reverend remembered a young man who attended one of her Bible study classes. She enjoyed him being in the class and he always added lively discussion. But he had been missing for several weeks and she had done nothing. No call, not a card, just nothing. That caused her a deluge of memories of sympathy cards never sent, calls never made, and church events where she sat with the same group of friends every time.

- She didn't mean to be self-absorbed or thoughtless.

In a recent edition of the Orthodox Observer, Metropolitan Isaiah of Denver wrote about the need for more outreach. He lamented on the closing of the once-thriving parish in Grand Island, NE, and how parishes seem to grow to a certain point and then stop. Metropolitan Isaiah noted that in these parishes, there is very little outreach due to a lack of interest. He also noted that we see Christians of different denominations leaving their congregations or whose churches cease to exist, and that a good percentage will seek another church.

There will continue to be a growing number of people who leave churches that have radically changed basic beliefs and now follow all sorts of heresies and false teachings. And many

*(Continued on page 11)*

## Save the Date!

The Grand Banquet celebrating the 25th anniversary of St. Haralambos Church will be held on Saturday, Dec. 8, at the Arrowhead Country Club in Glendale. Music and dancing will accompany this memorable celebration. Further details to follow!



## Name Days

Many years/*Chronia Polla* to those named after the following saints:

St. Kyriaki (7th)  
 SS. Cyril and Methodios (7th)  
 St. Euphemia (11th)  
 St. Nikodemos of the Holy Mountain (14th)  
 St. Macrina (Sister of St. Basil) (19th)  
 St. Mary Magdalene (22nd)  
 St. Paraskevi (26th)  
 St. Panteleimon (The All-Merciful) (27th)  
 St. Irene (Chrysovalantou) (28th)  
 St. Joseph of Arimathea (31st)

## St. Christopher's Bookstore

### Orthodoxy: A Creed for Today

by Anthony M. Coniaris, 1972

*"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." Luke 12:32*

Every Sunday during liturgy we recite the Nicene Creed which was developed in 325 AD, but how much do we know about its origin, its history, its meaning? In his book, Orthodoxy: A Creed for Today, author and Orthodox priest Father Coniaris analyzes the Nicene Creed one statement at a time and encourages his readers to familiarize themselves with this important summary of faith.

What is a creed? The word creed comes from the Latin word *credo*, meaning, "I believe". "In modern Greek the Nicene Creed is called 'To symbolon tis pisteos' – the symbol of faith." A creed can also be expressions or statements of beliefs. There were many early creeds in the Church. Due to differences in viewpoints and increased division and hostility, in the 4th century "the Church decided to compose one uniform, official creed ....the result was written by the First and Second Ecumenical Councils. ...the Nicene Creed is the whole church articulating and expressing its faith...it is also the expression of faith of the entire Christian community. ... through it we hear echoing the voices of the Scriptures and of the early martyrs and saints."

The Nicene Creed tells us who Jesus was and stresses His humanity. Jesus was not a myth, he was real and the Creed validates Him and chronicles his life.

"The Creed tells very little about what Jesus said, and proclaims almost entirely the events of His life: His birth, suffering, miracles, death and resurrection."

Why is a creed important? The author answers because "what we really believe will ultimately find expression in our lives...Creeds and deeds go together...the kind of life we live has a lot to do with the kind of creed we adopt." The Nicene Creed reaffirms our belief in one God and that Jesus Christ is our savior, it solidifies our faith and it restores our soul. Hearing the words reminds us of Jesus' humiliating death and suffering. Reciting the creed strengthens our commitment to Christian living and helps us feel unified with our fellow man. The author compares it to our Pledge of Allegiance and writes that it is our "pledge of allegiance to God."

Ultimately, however, the goal in developing our spiritual selves is to strive and LIVE the Creed. The author calls us to use the Nicene Creed as "a living statement of belief." To achieve this we need to transfer the knowledge of the creed into personal values and then live them. The author helps his readers do this by reviewing the creed's meaning and by providing history and explanation to the words. This brings the creed to life, enlightening and helping readers to assimilate it into their lives. "In offering us a faith for the future: 'I look for the resurrection of the dead and life of the ages to come,' the Nicene Creed offers us great power, purpose, and meaning for the present."

## Taste of Greece Festival

Reminder: Festival sponsors and boosters are needed to help us get a good start on preparations for the 25th Anniversary Festival. Please see the letter and

sponsorship form and send your form to the Church office at your earliest convenience.



## SAINT HARALAMBOS GREEK ORTHODOX CHURCH

7950 W. Pinnacle Peak Rd., Peoria, AZ 85383 • Tel.: (623) 486-8665 • Fax: (623) 486-5290  
Web: [www.stharalambos.org](http://www.stharalambos.org) • E-mail: [Office@StHaralambosAZ.com](mailto:Office@StHaralambosAZ.com) • [FrMichael@StHaralambosAZ.com](mailto:FrMichael@StHaralambosAZ.com)

Spring/Summer, 2012

Dear Friends,

This year marks the 25th Anniversary of the “Taste of Greece” Food and Dance Festival at St. Haralambos Church in northwest Peoria. This annual event will be held October 26, 27 and 28, 2012 at the Church grounds located at 7950 W. Pinnacle Peak Road. The “Taste of Greece” is the only Greek Festival in the greater west/northwest valley and thousands of residents and visitors attend each year from all areas of the valley.

The entire parish is very excited for the 25th Annual Greek Festival and hope to include as many community partners in the celebration as possible. This anniversary year, Abrazo Health Care has agreed to serve as a major Corporate Sponsor and we are currently seeking additional sponsors/supporters to help offset the expenses of the Festival and respectfully request that you consider participating. The attached sponsorship document identifies various sponsorship levels, however, any amount is greatly appreciated and all donors will receive appropriate recognition during the event. For your records, the Federal tax ID number for St. Haralambos Church is 86-0594146.

Should you have any questions, please feel free to contact me at 623-486-8665. Thank you in advance for your consideration and we hope that you will join us as a Festival supporter and also for a spectacular weekend of homemade Greek cuisine, pastries, live entertainment and fun on October 26-28 at the 25th Annual Taste of Greece. OPA!

Sincerely,

Pam Lemons  
Festival Chairman

**ST. HARALAMBOS GREEK ORTHODOX CHURCH**

**25<sup>th</sup> Anniversary**

**2012 "TASTE OF GREECE" FOOD AND DANCE FESTIVAL**

October 26, 27 & 28, 2012

**SPONSORSHIP FORM**

**Company Name** \_\_\_\_\_

**Mailing Address** \_\_\_\_\_

**Contact Name** \_\_\_\_\_

**Phone** \_\_\_\_\_ **E-Mail** \_\_\_\_\_

**FESTIVAL PROGRAM ADVERTISING**

**AD DEADLINE: September 24, 2012**

Check One	Type	Amount	Benefit
<input type="checkbox"/>	GOLD	\$10,000	Company name/logo in all promotional materials, news releases, event website, corporate tent and sponsor-provided banner displayed at event, verbal recognition during event; 10 free admission & dinner tickets. <i>(Banner size/ placement determined by event staff.)</i>
<input type="checkbox"/>	SILVER	\$5,000	Company/Name/logo in all promotional materials, news releases, event website, sponsor tent, recognition in event program, verbal recognition at the event; 5 free dinner tickets.
<input type="checkbox"/>	BRONZE	\$1,000	Booth sponsor banner displayed at event, name recognition in event program. <i>(Banner size/ placement determined by event staff.)</i>
<input type="checkbox"/>	OLYMPIAN	\$500	Name recognized in event Program
<input type="checkbox"/>	ATHENIAN	\$100	Name recognized in event Program
<input type="checkbox"/>	SPARTAN	\$50	Name recognized in event Program
<input type="checkbox"/>	BOOSTER	\$25	Name recognized in event Program
<input type="checkbox"/>	OTHER (please specify - food, gift card, etc.):	\$ _____	Name recognized in event Program

**Please provide logo, or business card in .jpg format or camera ready artwork.**

Email artwork to: pamruss30@msn.com

**THANK YOU FOR YOUR SPONSORSHIP!**

**Please return completed form to:**

Pam Lemons, Greek Festival

St. Haralambos Greek Orthodox Church

7950 W. Pinnacle Peak Road, Peoria, AZ 85383

*For tax purposes, St. Haralambos Federal Tax ID Number is: 86-0594146*



# JULY 2012

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>1</b> 8:45am Matins 10:00am Divine Liturgy	<b>2</b> Archdiocese Clergy-Laity Congress, Phoenix	<b>3</b> Archdiocese Clergy-Laity Congress, Phoenix	<b>4</b> Independence Day (office closed) Archdiocese Clergy-Laity Congress, Phoenix	<b>5</b> Archdiocese Clergy-Laity Congress, Phoenix	<b>6</b>	<b>7</b>
<b>8</b> 8:45am Matins 10:00am Divine Liturgy	<b>9</b> 7:00pm Parish Council	<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>
<b>15</b> 8:45am Matins 10:00am Divine Liturgy IOCC Offering Tray	<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b>	<b>21</b>
<b>22</b> 8:45am Matins 10:00am Divine Liturgy	<b>23</b> 7:00pm Executive Council	<b>24</b>	<b>25</b>	<b>26</b> 9:00am Divine Liturgy Saint Paraskevi	<b>27</b>	<b>28</b>
<b>29</b> 8:45am Matins 10:00am Divine Liturgy	<b>30</b>	<b>31</b>				

# What do these Words mean?

*(Continued from page 5)*

will realize that ours is the Church of the first millennium founded by Christ himself that has preserved the teachings of the undivided church.

- We can be optimistic that the Holy Spirit leads those who seek authentic Christianity to our Orthodox faith.

Our official name, Greek Orthodox, confuses many; that we aren't just for Greeks, or, that we are in fact Christian and not Jewish. We can also say that we have an unconscious tendency, perhaps based on self-preservation, to be a closed entity and thus give others the false impression that we are concerned only for ourselves. This false notion might be related to nationalism rather than to the catholicity of our Apostolic faith.

We know that in major cities, Phoenix included, non-Orthodox who are not familiar with us find our Greek culture to be nationalistic. They don't see us as being connected to the Ecumenical Patriarch of Constantinople, which officially carries no ethnic name, although it does preserve the language of the New Testament. Because of this false impression, it is important that we be sensitive to the fact that an increasing number of people are looking to see if they should join us.

- We must acknowledge that these people are being led by the Holy

Spirit, and if they are not comfortable in coming into our family, it is contrary to God's will.

Across the US, when we see converts coming into some of our churches some of our core or cradle members may appear threatened because they see themselves as losing control. Control of what? The Church belongs to Christ, not to us.

This is nothing new. Metropolitan Isaiah noted that in the sixth chapter of the Book of Acts, it was the Hellenists, the Greeks, who were complaining that their widows were not treated as well in the daily distribution of food as were the Jewish Christian widows. We see this same attitude today, this one-sidedness in some of our parishes. Like a closed society, or a club in which newcomers are seen as a threat, or as second-class members.

- We must accept the responsibility of sharing our Orthodox Christianity with those who are searching for Christ and his True Church.

As we witness numerous natural and man-made disasters and radical political, social, and economic upheavals occurring throughout the world, Christ's message of peace and love offered by the Church is important and applicable to everyone.

Our ancestors received our holy faith from the Jewish Christians in the days

of the Apostles. Today, those who seek Christ and His Church should receive this Holy treasure from us. This divine faith is not for us to preserve only for ourselves, but to share with all people of goodwill who seek the True Christ and his Holy Church, established by the Holy Spirit on the day of Pentecost.

- We are commanded to reach out and to spread the word, to grow our parishes, and to plant new ones. This is the spirit of Missions which the Holy Spirit is developing.

It's time for us to do something more. It's time for us to look forward; to apply discernment and conceive of what this Church family, planted by God in Peoria, AZ aspires to be.

Many who were in attendance at the General Assembly offered thoughts on their vision for our Parish. At future General Assemblies we will continue to develop our vision.

One of the ideas presented was to make more effective use of technology. In the near future we will begin emailing the Sunday Bulletin, giving you advance notice of upcoming events. If we do not have your current e-mail address, please inform the Church office.

We will continue to share specific actions being taken in future issues of In-Touch.

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## Sunday School

*(Continued from page 4)*

consider sharing their Time, Talent, and Treasure as teachers, assistants, snack volunteers, and Christmas Pageant volunteers. For anyone who has an interest in teaching, but can't commit to every Sunday, that's okay. Let me know of your interest and we

can work out a schedule that works for you. The same goes for snack volunteers.

I've seen written in several inTouch newsletters that it would be so nice to have more programs for our Parish youth. It's good to have great ideas,

but it's even better to have people to carry them out. So, please feel free to share your ideas for the Sunday School Ministry with me, but also be ready to participate in bringing them to fruition (or at least suggest someone who'd be a good fit for the job).