

# SS Peter & Paul Orthodox Church

Volume 11, Issue 9

October 2013

## September Council Highlights

- ✘ August's Operating Income was \$11,340.04 while Operating Expenses were \$12,923.85 resulting in a deficit of **\$1,583.81**
- ✘ Council selected Segway General Contracting for the fence project; it was the only contractor in compliance with all bid specifications.
- ✘ Options to purchase playground equipment to be placed on the grass west of the Cultural Center were discussed. Nick Enoch is checking with a company near him for pricing and options.
- ✘ Father David and the Booriakins will be attending the Diocesan Assembly October 10-12 in CA.



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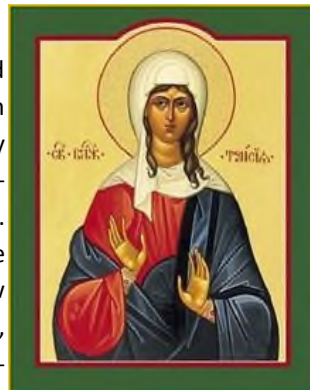
# Recognizing a Gift When We Get One

**October 8th is the feast day of the Venerable Thais, an Egyptian woman who lived in the fourth century.**

This was pushed into prostitution at an early age by her family's desperate poverty. She had little time to figure out how to care for her soul, and counted success by the number of men who paid for her favors. She knew no other way.

Her story is tied up with that of two other saints, both of whom were disciples of the great desert dweller, Saint Anthony. The first is Saint Paphnutius, who heard about this attractive young woman who had such an ability to draw men—young, old, married, single—into sinfulness.

Paphnutius did not condemn her, or deem her unworthy of his attention. He recognized his awareness of Thais as a gift from God, because it was a chance to save her soul and the souls of the men who came to her.



So he visited her one evening, and let her assume that he was a potential customer. She must have had some minimal understanding of God and the Church's teachings, because she gave a surprising answer to Paphnutius' request that they find a private place. She said, "You know that if you believe in God, there is no place to hide your deeds." Paphnutius built on this answer to remind her forcefully that she must, for her own salvation, give up the way of life that was harming her soul as well as the souls of so many others.

Thais, too, recognized a gift from God. It came in the person of this unusual visitor. She didn't take offense at Paphnutius, or tell him not to "judge" her. She took his words to heart and changed her life, retiring to a solitary cell in a women's monastery near Paphnutius' hermitage. The rest of her life was spent there in repentant prayer.

After about three years, Thais died with a purified soul that was ready to meet God without fear. We read that the second disciple of Saint Anthony, who is known as Paul the Simple and whose feast day is October 4th, had a wonderful vision of Saint Thais. He saw her among the angels in heaven, where a beautiful dwelling had been prepared for her.

On this day we read words from Saint Paul that remind us to recognize the great gift God has given all of us. Paul writes in Galatians 5: 13, "For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another."

The gift of freedom can be used in any way we choose. After years of using her freedom in a way that was actually bondage, Saint Thais learned about a new way to use it. She chose to serve God and the people around her through the prayerful, repentant tears that can cleanse the soul—those tears that are yet another gift of our generous Lord.

# Message from Our Rector

Dear Brothers and Sisters in Christ,

Section VII of *The Statute of the Orthodox Church in America* provides for the convening of a special, regularly-scheduled meeting of clergy and faithful on the diocesan level. In light of this statutory provision, the dioceses of the Orthodox Church in America regularly hold diocesan-wide gatherings, usually on an annual basis, which are known as diocesan assemblies. Participating in these diocesan meetings are the diocesan bishop, priests, deacons, representatives of monastic communities within the diocese, lay representatives of all the diocesan parishes, accredited observers, and invited guests. Those who participate gather for prayer and fellowship, for the sharing of information concerning the life and mission of the diocese and its monasteries, parishes, and missions, as well as to make any necessary "business" decisions concerning diocesan administration, such as the approval of an annual diocesan budget.

This year, the 2013 Annual Assembly of the Diocese of the West will be hosted at Saint Seraphim Church, Santa Rosa, California, October 8-10. This year, an educational conference will also be held for the clergy of the diocese the day before the assembly is convened. I will participate in this continuing education conference and then represent our parish at the assembly. Walter Booriakin will be our parish lay delegate and Tania Booriakin will also attend as an observer.

At the very heart of our annual diocesan assembly is the celebration of the Divine Liturgy at which Archbishop Benjamin presides and at which the host rector and diocesan district deans concele-



brate with him. The diocesan bishop, surrounded by the priests, assisted by the deacons, and leading the local church in worship is a sign and image of the *pleroma* (fullness) of the Church. As Saint Ignatius of Antioch writes in his Letter to the Smyrnaeans, "Wherever the bishop appears, there let the people be; as wherever Jesus Christ is, there is the Catholic Church." This liturgical gathering and the entire assembly become a manifestation, an icon of the entire church gathered in worship of the Most Holy Trinity, joined in "one heart and one mind" and gathered to continue to work entrusted to it by its Divine Master.

As someone who has participated in diocesan assemblies of this diocese for many years and have also had the opportunity to be a guest at the assemblies of other dioceses in the Orthodox Church in America, I can attest to the vibrancy and vitality of these gatherings. Clergy and laity representing almost 70 parishes and missions from throughout the Diocese of the West come together in Christian fellowship to learn from one another, to support one another in their ministry, and to give thanks to Almighty God for all the blessings we have received as the local Orthodox Church. A spirit of fellowship, goodwill, common goals, and enthusiasm marks these meetings. And this spirit motivates all present to continue to work together for the sake of the Gospel and its proclamation in the Diocese of the West.

This motivation, spirit of enthusiasm, and common effort is also manifest as a reality in our own local parish communities. As the diocesan assembly takes place this month in Santa Rosa, we here

at Saints Peter and Paul Church join our archbishop and all the clergy, monastics, and faithful of the Diocese of the West in recommitting ourselves to the task given to all of us at baptism—the mission of living, and thus proclaiming, the Good News of Salvation.

Information about our diocesan assembly is available on the website of the Diocese of the West: [www.dowoca.org](http://www.dowoca.org)

With love in Christ,

*Father David*

## *From the Fathers . . .*

"Ever let mercy outweigh all else in you. Let our compassion be a mirror where we may see in ourselves that likeness and that true image which belong to the Divine nature and Divine essence. A heart hard and unmerciful will never be pure."

*St. Isaac of Syria  
Directions on Spiritual Training*



"Love every man in spite of his falling into sin. Never mind the sins, but remember that the foundation of the man is the same - the image of God."

*St. John of Kronstadt*



"Don't worry about anything, but in all your prayers ask God for what you need, always asking him with a thankful heart."

*Philippians 4:6*

# The Importance of Sharing

Fr. Steven Kostoff

“Let us examine not the outer garments, but the conscience of each person.”—  
*Saint John Chrysostom*

It is true that Jesus told His disciples that “you always have the poor with you.” But He went on to say that “whenever you will, you can do good to them” [Mark 14:7. Though Jesus allowed and defended the “costly” pre-burial anointing He received from an anonymous woman as a recognition of the love which prompted her to perform this act—one of highly symbolic significance—He clearly and repeatedly taught of our need to recognize the poor and needy in our midst. In this teaching, He was clearly upholding the teaching of the prophets that went before Him and prepared the way for Him.

The Parable of the Last Judgement [Matthew 25:31-46] and the Parable of Lazarus and the Rich Man bear this out with great power and authority. Being “realists,” we understand that the world will always be the home of countless impoverished human beings, and that injustice, indifference and greed will remain as some of the reasons behind this sorry state of affairs, in addition to the other complex social and environmental factors that are appealed to. Though the early Church Fathers did not challenge the social structures of their own times (the world of late antiquity) in a systematic manner; they eloquently and passionately appealed to the moral conscience of their flocks and fellow Christians to alleviate the distress of the poor whenever possible.



This is certainly true of Saint John Chrysostom, who consistently interpreted the Gospel so as to inspire the moral and ethical sensibilities of his flock toward a Christ-like response to those in need. In a stirring series of six homilies on the Parable of Lazarus and the Rich Man, Saint John goes beneath the surface in order to disclose the true meaning of “theft” from the perspective of the Gospel:

“I shall bring you testimony from the divine Scriptures, saying that not only the theft of others’ goods but also the failure to share one’s own good with others is theft and swindle and defraudation. What is this testimony? Accusing the Jews by the prophet, God says, ‘The earth has brought forth her increase, and you have not brought forth our tithes; but the theft of the poor is in your houses. [cf. Malachi 3:8-10]. Since you have not given the accustomed offering, He says, you have stolen the goods of the poor. He says this to show the rich that they hold the goods of the poor even if they have inherited them from their fathers or no matter how they have gathered their wealth. And elsewhere the Scripture says, ‘Deprive not the poor of his living’ [Sirach. 4:1]. To deprive is to take what belongs to another; for it is called deprivation when we take and keep what belongs to others. By this we are taught that when we do not show mercy, we will be punished just like those who steal. For our money is the Lord’s, however we may have gathered it. If we provide for those in need, we

shall obtain great plenty. This is why God has allowed you to have more: not for you to waste on prostitutes, drink, fancy food, expensive clothes, and all the other kinds of indulgence, but for you to distribute to those in need ... If you are affluent, but spend more than you need, you will give an account of the funds which were entrusted to you.... For you have obtained more than others have, and you have received it, not to spend it for yourself, but to become a good steward for others as well” [*Homily II*].

Listening to the voice of Saint John Chrysostom, I may now have to confess to being a “thief” together with my many other sins! As often happens when listening to Saint John as a thundering voice reaching forward from the recesses of the distant past into the present, and speaking on behalf of the Gospel, our “comfort zones” are assaulted as he drives home our responsibilities without allowing much room for self-righteous contentment. Yet, all this takes is a simple appeal to the Scriptures. Undermining conventional wisdom about the twin realities of “wealth” and “poverty,” Saint John reverses these categories also in the light of the Gospel ideal of freedom from acquisitiveness:

“Let us learn from this man not to call the rich lucky nor the poor unfortunate. Rather, if we are to tell the truth, the rich man is not the one who has collected many possessions but the one who needs few possessions, and the poor man is not the one who has no possessions but the one who has many desires. We ought to consider this the definition of poverty and wealth. So if you see someone greedy for many things, you should con-

*(Continued on page 6)*

# Reaping the Whirlwind

**On October 18 the Church remembers the Prophet Hosea. He is one of the group sometimes called the Minor Prophets because their books are shorter (not less valuable) than those of Major Prophets like Isaiah, Jeremiah and Ezekiel.**

Hosea, like the slightly earlier prophet Amos, preached to the Northern Kingdom, Israel. But Amos was from the Southern Kingdom, Judah. Hosea was from the Northern Kingdom, and so he was preaching to his own people. His whole life, and the difficult spiritual effort God asked of him, was lived out in full sight of those people.

In the second verse of Hosea's prophecy we read what that spiritual effort was to be. God commands Hosea to "Go, take to yourself a wife of harlotry and have children of harlotry, for the land commits great harlotry by forsaking the Lord." Hosea's marriage is to reflect the unfaithfulness of Israel toward God.

The prophet obediently marries the prostitute Gomer, who then bears three children. Their very names are chilling indications of God's anger at faithless Israel: the Lord tells Hosea that the second child, a daughter, is to be called "Not to Be Pitied." About the third child, a son, God says, "Call his name Not my People, for you

are not my people and I am not your God (1: 9).

The people of Israel, like Gomer, have ignored, or perhaps refused to acknowledge, the goodness of their loving husband, who is God Himself. He says, "And she did not know that it was I who gave her the grain, the wine, and the oil, and who lavished upon her silver and gold which they used for Baal" (2: 8). He accuses the people of setting up kings and princes who were not godly, and of worshipping idols. He threatens that they "sow the wind, and they shall reap the whirlwind" (8: 7).

But that is not the end of the story. God tells Hosea to buy back his wife from the man who holds her as his lover. Hosea is to tell Gomer she must be faithful, and is to pledge his faithfulness to her. In the same way, though God will discipline the children of Israel, "they shall come in fear to the Lord and to His goodness in the

latter days" (3: 5b).

In one of today's readings Saint Paul warns the Ephesians against those who are "darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart; they have become callous and have given themselves up to licentiousness, greedy to practice every kind of uncleanness" (4: 18-19). He reminds them: "You did not so learn Christ!"

If we have "learned Christ" as Paul wants us to, we, like Gomer, will realize that the best thing for us is to "return to my first husband, for it was better with me then than now" (Hosea 2: 7). God awaits that return; it is never His will that we should be so ignorant and hard of heart that we end up reaping the whirlwind.

## From the Fathers . . .

"Faith and hope are not merely casual or theoretical matters. Faith requires a steadfast soul, while hope needs a firm will and an honest heart. How without grace can one readily believe in things unseen? How can a man have hope concerning the hidden things held in store unless through his own integrity he has gained some experience of the Lord's gifts? These gifts of grace are a gage of the blessings held in store, which they manifest as present realities. Faith and hope, then, require both virtue on our part and God's inspiration and help. Unless both are present we labour in vain."

*St. Theognostos  
The Philokalia Vol. 2; Faber and Faber pg. 365*



### Troparion — Tone 2

We celebrate the memory of Your prophet Hosea, O Lord; through him we beseech You: save our souls.

### Kontakion — Tone 4

Illumined by the Spirit, your heart was a vessel of illustrious prophecy, seeing far-off things as though they were present. Therefore, we venerate you, glorious prophet Hosea.

# A Look Back at September



**Father David blesses students and teachers to mark the beginning of the school year.**



**Father David joins Mary Kelemen as she celebrates her 90<sup>th</sup> birthday with family and friends.**



**Mary Kelemen and family: 90 years young! Happy 90<sup>th</sup> birthday! Many years! Mnogaya leta!**

## The Importance of Sharing *(cont'd)*

*(Continued from page 3)*

sider him the poorest of all, even if he has acquired everyone's money. If, on the other hand, you see someone with few needs, you should count him the richest of all, even if he has acquired nothing" [*Homily II*].

Of course, this definition of the rich man as one "who needs few possessions" is much more meaningful if such an approach to "wealth" is freely assumed as a consciously chosen lifestyle, and not one imposed by circumstances of birth and environment; yet Saint John's rhetorical reversal of roles still stands as a challenge to us living in a materially saturated and consumer-driven society. His homilies are directed toward Christian believers, and not the unbelieving world outside of the Church. In fact, in today's world, it is difficult to distinguish between a "secular consumerism" and a "Christian consumerism." Everyone is more-or-less caught up in the frenzy to "get ahead," or to attain

the "American dream," a good part of which is the accumulation of wealth and status. Yet, the labels of "wealth" and "poverty" do not reveal the real person underneath these roles. It may not be until death—that "great equalizer"—arrives that our true nature is revealed. Saint John offers a vivid description of this process based upon his knowledge of the theater in his times:

"Just as in the theater, when evening falls and the audience departs, and the kings and generals go outside to remove the costumes of their roles, they are revealed to everyone thereafter appearing to be exactly what they are; so also now when death arrives and the theater is dissolved, everyone puts off the masks of wealth or poverty and departs to the other world. When all are judged by their deeds alone, some are revealed truly wealthy, others poor, some of high class, others of no account" [*Homily II*].

As noted above, Saint John Chrysostom does not offer a political or social program, as this would have been unrealistic in the world of late antiquity. What he does is to appeal to the conscience of his fellow Christians. He exhorts to deeds of philanthropy—a real love of fellow human beings based on the desire to alleviate the suffering of poverty on a personal level when one encounters the neighbor who is in need. The rich man is not condemned because he is wealthy, but because he is indifferent to others—even those at his very gate and in clear view. *He would not share.* That is his primary sin. If we are blessed by God with material prosperity, then we need to thank God for this. If Jesus taught us that we can do good to the poor according to our will, this would mean that we thank God through the deeds of sharing our own wealth with those in need. That is expected of those who accept the Gospel.

*Reprinted from the Orthodox Church in Amer-*

## Around SS Peter & Paul

### OCTOBER BIRTHDAYS

Dusanka Marcetic  
October 3

Christi Sourk  
October 4

Rose Koval  
October 10

Alexander Gala  
October 13

Eugenia (Gina) Mudrenko  
October 15

Rosemarie Osolinsky  
October 17

Stephanie Sedor  
October 20

Harold Homyak  
October 23

### OCTOBER ANNIVERSARIES

Walter and Vera Moschowsky  
October 2

Svetlana & Arthur Fleenor  
October 21

**Many Years! Mnogaya Leta!**



Mary Kelemen celebrated her goth birthday with family and friends!

### PRAYER LIST

*"I was sick and you visited me."  
Matt 25:36*

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

Ann Garza  
Rose Koval

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

# Bits and Pieces

## DIOCESAN ASSEMBLY

The 2013 Assembly of the Diocese of the West will take place October 8-10 at Saint Seraphim Church, Santa Rosa, CA. This annual event brings together the clergy and elected delegates and observers from all the parishes, missions, and monasteries of the Diocese. It is the annual "business meeting" of the Diocese but also includes presentations and reports on the life and mission of the parishes and deaneries. Central to the assembly is the celebration of the Divine Liturgy by His Eminence, Archbishop Benjamin, concelebrating with the local deans. Father David will be attending and also participating in a clergy ongoing education conference to be held prior to the convening of the assembly. Walter and Tania Booriakin will also be attending to represent our parish. More information can be found on the diocesan website: [www.dowoca.org](http://www.dowoca.org).

## WEEKDAY LITURGIES ON "LESSER" FEASTS

The Divine Liturgy will be celebrated on the following "lesser" feast days that fall between October 1 and the Feast of the Nativity, December 25. Please note that these feasts are being celebrated alternately at Saint John the Evangelist Mission, Tempe (6:00 a.m.) and Saints Peter and Paul Church (7:00 a.m.) Fr David and Fr Andrew will concelebrate the Divine Liturgy on these occasions. Please make an effort and take spiritual advantage of participating in these early morning liturgies before arriving at work, school, or whatever your day may hold.

October 1	Protection of the Theotokos, Saints Peter & Paul
October 18	Holy Apostle & Evangelist Luke, Saint John Mission
November 8	Synaxis of the Archangel Michael & All the Bodiless Powers, Saints Peter and Paul
December 6	Saint Nicholas the Wonderworker, Saint John Mission
December 13	Saint Herman of Alaska, Saints Peter and Paul.

The address of Saint John Mission is: 916 S 52nd St Tempe, AZ 85281.

## MARK YOUR CALENDARS NOW!

As the months progress and the end of the year holy days approach, it's not too early to mark your calendars for a special day of prayer in preparation for the Feast of the Nativity of Christ. **Reserve Saturday, December 7, on your calendar.** Mother Cassiana, Superior of Protection of the Theotokos Monastery, Lake George, CO, will return after six years to provide a day of prayer and reflection in preparation for our celebration of Christ's birth. More information will be forthcoming. Mother Cassiana also plans to bring items from the monastery bookstore to help you with your Christmas shopping.

## FAITH FORMATION CLASSES

Our series of Faith Formation Classes continues. Please join us in learning more about our faith, how to live it, and how to share it. Classes are held on Wednesday evenings at 7:00 in the parish hall. Please note that there is **no class** on Wednesday, October 8, due to the Diocesan Assembly in Santa Rosa, CA.

## OCTOBER FAITH FORMATION SCHEDULE OF TOPICS

- 2 The Orthodox Christian Home as Domestic Church: family prayer and daily practice
- 16 The Place of the Liturgy in One's Everyday Life; living the Liturgy seven days a week
- 23 Patron Saints, Icons, and Icon Corners
- 30 Personal Prayer: prayer rules and how to come by them

## MISSING

A 2-wheel blue dolly is missing from the Cultural Center. We asked that whoever 'borrowed' it return it as soon as possible. It may be returned with no questions asked. Thanks.



## FLOWERS

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

## BOOKSTORE

With the holidays rapidly approaching, now would be an excellent time to review your gift giving list. If there are items that you would like the bookstore to special order, such as icons or a book that we don't usually keep in stock, please do so soon. Once we get into November, order times (especially with icon stores) tend to get lengthy.

Also, if you are interested in Christmas cards, please let me know and I will make sure we have them in stock.

## WELCOME

We welcome all visitors to SS Peter & Paul. We hope your visit was enriching and enlightening. Please join us in the Cultural Center, behind the church, for our Fellowship Hour. It's a chance to meet some of our members, other visitors, and enjoy some coffee and fellowship

## MYRRH BEARERS ALTAR SOCIETY

The Myrrh Bearers will meet on Sunday, October 13th following coffee hour. New members are always welcome. Please make every effort to attend.

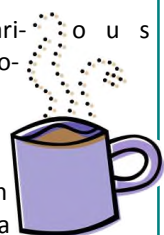
## FALL READING

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



## COFFEE HOUR

Coffee hour provides an opportunity for fellowship; a chance to catch up with old friends and make new friends. Please help support coffee hour. How? Consider making a cash donation to cover supplies, donating staples for coffee hour (we can always use peanut butter and jelly), or helping to clean up! For more ideas, check with Tania Booriakin or Marty Gala. Let's all pitch in and help!



# October 2013

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p><b>We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.</b></p>		<p><b>1</b> Protection of the Most Holy Theotokos</p>	<p><b>2</b></p> <p>7:00pm Faith Formation </p>	<p><b>3</b> <b>4</b> <b>5</b></p> <p><b>Faith Formation Classes</b> Wednesdays at 7:00 pm Classes continue through October. See page 7 for details.</p> 		<p>5:00pm Vespers</p>
<p><b>6</b> St. Innocent, Metr. Of Moscow 8:30am Hours 9:00am Divine Liturgy <b>Church School</b></p>	<p><b>7</b> Icon "Our Lady of Tenderness" at Pechersk</p>	<p><b>8</b></p>	<p><b>9</b> St. Tikhon, Patriarch of Moscow</p> <p><b>NO CLASS</b></p>	<p><b>10</b> Akathist Icon at Zographou</p>	<p><b>11</b></p>	<p><b>12</b> Jerusalem &amp; Kaluga Icons</p> <p>5:00pm Vespers</p>
<p><b>13</b> Fathers of the 7<sup>th</sup> Ecumenical Council 8:30am Hours 9:00am Divine Liturgy <b>Church School</b> <b>MBAS Meeting</b></p>	<p><b>14</b></p>	<p><b>15</b></p> <p>6:00pm Council Meeting</p>	<p><b>16</b></p> <p>7:00pm Faith Formation </p>	<p><b>17</b> Icon 'Our Deliverance'</p>	<p><b>18</b> Holy Apostle and Evangelist Luke 6:00am Divine Liturgy St John Mission, Tempe</p>	<p><b>19</b></p> <p>5:00pm Vespers</p>
<p><b>20</b> 8:30am Hours 9:00am Divine Liturgy <b>Church School</b></p>	<p><b>21</b></p>	<p><b>22</b> Kazan Icon</p>	<p><b>23</b></p> <p>7:00pm Faith Formation </p>	<p><b>24</b> "Joy of All Who Sorrow"</p>	<p><b>25</b></p>	<p><b>26</b> Greatmartyr and Myrrhgusher Demetrius</p> <p>5:00pm Vespers</p>
<p><b>27</b> 8:30am Hours 9:00am Divine Liturgy <b>Church School</b></p>	<p><b>28</b></p>	<p><b>29</b></p>	<p><b>30</b> Ozerianskaya Icon</p> <p>7:00pm Faith Formation </p>	<p><b>31</b> <b>1</b></p> <p><b>Please see Tania Booriakin to sign-up to host coffee hour.</b></p> 		<p><b>2</b> Shuiskaya Hodigitria Icon</p> <p>5:00pm Vespers</p>