

SS Peter & Paul Orthodox Church Newsletter

Volume 9, Issue 11

November 2009

October Council Highlights

- ✘ September marks the third consecutive month carrying a negative operating income. Operating income for September was \$6,180, and operating expenses were \$9,974, resulting in a deficit of **\$3,794**. The year-to-date deficit is **\$7,513**. Please Donate!
- ✘ Church Fence Variance Application was filed with City Planning Department on September 28, 2009. Hearing date will be November 12, 2009.
- ✘ MBAS will hold their annual Christmas Bake Sale and Raffle on December 20th.

Saint and Patriarch Paul the Confessor



On Friday of this week we remember a fourth-century Patriarch of Constantinople, Paul the Confessor. He was never to have a peaceful time as Patriarch, having been marked as an enemy by powerful people—those who followed the Arian heresy.

Paul became Patriarch on the advice of his predecessor, Patriarch Alexander. As Alexander lay on his deathbed, the people asked him who they should choose to follow him, and he gave a very revealing response: "Take Macedonius if you wish to have a figurehead as your leader. If you want a shepherd to guide and teach you, and to be a Christian example, choose Paul."

The people did as Alexander hoped they would. Paul became Patriarch, but the Arians managed to have him deposed. He was forced to flee to Rome with the great Saint Athanasius. Once there, Paul and Athanasius were welcomed by Pope Julian and Constans, the Emperor in the West. They appreciated Paul's

unwavering dedication to the true faith, and joined him in opposing the influential Arian teaching that Jesus Christ is not the divine and eternal Son of God, but a created being.

Through the influence of the pope and the emperor, Paul was restored to the patriarchal throne. But the Arians would not allow him to stay, and maneuvered to have him exiled to the far reaches of the Empire. And in the year 351, his enemies tracked him down in his place of exile and strangled him as he celebrated the Divine Liturgy. Not content with his death, they also killed two priests who had served with him as secretaries.

Thirty years later, the Emperor Theodosius brought the Patriarch's relics to Constantinople, and then they were taken to Venice. Paul is venerated as one who didn't let enemies of the faith deter him, even though he lived with the knowledge that they wouldn't give up until they had taken his life.

One of the readings for the day seems to have a direct application to the life of this Patriarch and other saints like him. In Luke's twelfth chapter, Jesus speaks "when so many thousands of the multitude had gathered together that they trod upon one another."

He warns them that all the hidden things, even words "whispered in private rooms", will be revealed in the last days.

But then He reminds them not to be afraid of the things that are not the most important. He says, "I tell you, my friends, do not fear those who kill the body, and after that have no more that they can do." To get over this fear is a big challenge for most of us, but Paul clearly had mastered the fear, and was living by Jesus' words.

In the next verses, Jesus makes a promise to every person who witnesses to the truth as Paul did: "Every one who acknowledges me before men, the Son of man will also acknowledge before the angels of God."

Troparion - Tone 3

For confessing the divine faith, among her priests the Church has shown you to be another Paul.
Abel cries out to the Lord together with you, as does the righteous blood of Zachariah.
Venerable father, entreat Christ God to grant us His great mercy.

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.



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Message From Our Rector

Dear Brothers and Sisters in Christ,

Our religious and spiritual life revolves around the yearly cycle of feasts and fasts. An example of this is experienced this month (November 15) as we once again enter into the Nativity Fast so that we may prepare ourselves for the great feast of the Incarnation to be celebrated on December 25. However, in addition to the feasts and fasts of the liturgical year such as this, we also join our fellow citizens in observing various civil or secular holidays. Independence Day, Memorial Day and Labor Day are just a few of these national holidays which have their roots not in the liturgical year, but in the life and history of this country. Such holidays are generally viewed as purely secular or civil observances. But we might ask ourselves if these national holidays are purely secular or can we look beyond their origins to find something more spiritual?

Certainly the most religious or spiritually-based of our national holidays is Thanksgiving Day (this year, November 26). Thanksgiving Day, presently celebrated on the fourth Thursday in November, has been an annual tradition in the United States since 1863 and became an annual federal observance in 1941. We all know



the story of that “first” Thanksgiving and how the Pilgrims and Native Americans joined together for a meal and gave thanks to God for the blessings they had received in the midst of a very harsh life. While Thanksgiving Day is a federal holiday and its focal point remains our gathering together with family and friends to share a plentiful meal, the real basis of the observance is acknowledging the Creator of All, the source of all we have and are, and giving thanks to God for His blessings. As such, this “secular” holiday is really religious in nature—if we choose to approach it that way.

Also this month, on Veterans Day (November 11), we pause to reflect upon the sacrifices made by those who have served in the Armed Forces and who have defended this nation, especially those who have made the ultimate sacrifice and given their lives on the field of battle. But, as we pause and remember them and the sacrifices they have made for our nation and our world, we may also recall the dedication and selfless commitment to which all of us are called as Christians—our commitment to the Lord is to be nothing less than our willingness to serve and to sacrifice, even to the ultimate sacrifice, in order to be faithful to Him. Once again, we can see in this “secular” holiday the opportunity to look to our religious beliefs

and values.

This might also remind us that for the Orthodox Christian there are not two different, separate worlds. There is not a religious world in which I do my duty to God and His Church and another “secular” world in which I perform various other duties and live the other aspects of my life. For the Orthodox Christian there is only one world, the world created, redeemed, and sanctified through the saving plan of God. All activity, even if it seems to be secular, civil, or otherwise “non-religious” is to be aimed at giving glory to God and working out our salvation.

Even though we have a few weeks before Thanksgiving Day, the holiday season is right around the corner. Indeed, there are signs (in stores) that it’s already here. This season of preparation will be touched by both secular and religious influences. We’ll see both Santa’s sleigh and reindeer and Nativity scenes and we’ll hear traditional religious carols as well as contemporary Christmas songs. Let’s remember that, in preparing for and celebrating the upcoming feast of the Lord’s Nativity, for the Orthodox Christian there should only be one meaning and one purpose to what we do: all we do is to celebrate and glorify Christ Who was born for our salvation.

With love in the Lord,

FOCA Hosts Chicken Dinner

On Sunday, October 25, 2009 the Fellowship of Orthodox Christians in America (FOCA) hosted a chicken luncheon at SS Peter and Paul. Father David started the luncheon with a prayer, followed by “Many Years” for Harold Homyak, who celebrated his 82nd birthday on October 23. Diners were treated to a garden salad, a generous portion of tender white chicken with a mushroom cream sauce, rice, peas, and baked stuffed tomato. The chicken received rave reviews by all. For dessert, people had a choice of apple pie, pumpkin pie, or cream puffs. Thanks for Pat Starkey and Peter Radjenovich for chairing this scrumptious dinner.



The men took center stage in the kitchen cooking the chicken.



It was a time for family . . .



Katrina and Juliana . . . Pretty in pink (and purple)!



Parishioners take the time to socialize before lunch is served.



. . . and friends to relax and catch-up over a good meal!



Ann Garza and her daughter enjoy the afternoon.

The Wonderworking Kursk Root Icon of Our Lady of the Sign

In the 13th century, during the dreadful period of the Tartar invasion of Russia, the devastated province of Kursk was emptied of people and its principal city, Kursk, became a wilderness. Now, the residents of the city of Rylsk, which had been preserved from invasion, often journeyed to the site of Kursk to hunt wild beasts. One of the hunters, going along the bank of the river to Skal, which was not very far from ruined Kursk, noticed an icon lying face down on the ground next to the root of a tree. The hunter picked it up and found that it was an icon of the Sign, such as was enshrined and venerated in the city of Novgorod. At this time, the icon's first miracle was worked, for no sooner had the hunter picked up the sacred image than there immediately gushed forth with great force an abundant spring of pure water. This took place on September 8th in the year 1295.

The hunter constructed a small wooden chapel and placed the newly manifested image of the Mother of God therein. The residents of Rylsk began to visit the place of the manifestation of this holy object and the icon was glorified by miracles all the more. Prince Vasily Shemyaka of Rylsk ordered that the icon be brought to the city of Rylsk itself and this was done in a solemn manner, for the people of the city went forth to meet the icon of the Mother of God; but Shemyaka himself declined to attend the festivities and for this reason was punished with blindness. The prince, however, repented and straightway received healing. Moved by this miracle, Shemyaka constructed a church in the city of Rylsk in honor of the Nativity of the All-holy Theotokos, and there the miraculous icon was enshrined on September 8th, the day of its manifestation, appointed as the annual feast date.

But the icon vanished in a miraculous manner and returned to the place of its original appearance. The residents of Rylsk continually brought it back, but each time it returned to its former place. Then, understanding that the Mother of God was well pleased to dwell in the place of the manifestation other image, they

eventually left it there in peace. Innumerable pilgrimages streamed to the site and services of supplication were celebrated there by a certain priest whose name was Bogoliub and who dwelt at the site of the wooden chapel and struggled there in asceticism.



In the year 1383, the province of Kursk was subjected to a new invasion of Tartars. They decided to set fire to the chapel, but it refused to burn, even though they piled up fuel all around it, and so the superstitious barbarians fell upon the priest Bogoliub, accusing him of sorcery. The pious priest denounced their foolishness and pointed out the icon of the Mother of God to them. The malicious Tartars laid hold of the holy icon and cut it in two, casting the pieces to either side. The chapel then caught fire and the priest Bogoliub was carried off a prisoner.

In his captivity, the God-loving elder kept the Faith, placing his hope on the all-holy Mother of God, and this hope did not fail him. Now, one day as he was guarding flocks and passing the time by singing prayers and doxologies in honor of the Mother of God, there passed by some emissaries of the Tsar of Moscow.

They heard this chanting, arranged to ransom the priest from captivity, and Bogoliub returned to the former site of the chapel. There he found the pieces of the miraculous icon which the Tartars had cast away. He picked them up and straightway they grew together, although the signs of the split remained. Learning of this miracle, the residents of Rylsk gave glory to God and to His all-pure Mother. Again they attempted to transfer the holy icon to their city, but once more the miraculous image returned to its former place. A new chapel was then built on the original site of the icon's appearance and here it remained for about 200 years.

The city of Kursk was revived in the year 1597 at the command of Theodore Ivanovich of Moscow. This pious Tsar, who had heard of the miracles of the icon, expressed his desire to

behold it, and in Moscow, the icon was greeted with great solemnity. The Tsaritsa, Irene Theodorovna, adorned the holy icon with a precious riza. At the command of the Tsar, the icon was set in a silver-gilt frame upon which were depicted the Lord of Hosts and prophets holding scrolls in their hands. The icon was subsequently returned and, with the close cooperation of the Tsar, a monastery was founded on the site of the chapel. A church, dedicated to the Life-bearing Spring, was built above the same spring that had appeared when the icon was first revealed and the monastery attached to it was called the Kursk Root Hermitage in honor of the manifestation of the icon at the root of the tree.

During an invasion of Crimean Tartars, the icon was transferred to the cathedral church of Kursk, and an exact copy was left at the Hermitage. Tsar Boris Godunov bestowed many precious gifts for the adornment of the icon and even the pretender, the false Dimitry, who desired to call attention to himself and to win the support of those who lived in the vicinity of Kursk, venerated this icon and placed it in the royal mansions where it remained until the year 1615.

While the icon was absent from the city of Kursk, the grace-bearing aid of the Mother of God did not forsake that city, for when in the year 1612 the Poles laid siege to Kursk, certain of the citizens beheld the Mother of God and two radiant monks above the city. Captured Poles related that they, too, had beheld a woman and two radiant men on the city walls, and that this woman made threatening gestures at those who were conducting the siege. The citizens then made a vow to construct a monastery in honor of the all-holy Theotokos and to place the miraculous icon therein. The besiegers were quickly put to flight and in gratitude to their heavenly helper, the people of Kursk built a monastery in honor of the all-holy Theotokos of the Sign.

In 1676, the icon of the Mother of God of the Sign was borne to the Don River to bless the forces of the Don Cossacks. In 1684, a copy of the miraculous icon of the all-holy Theotokos of the Sign was sent to the Monastery of the Root by the sovereigns and great princes Ivan and Peter Alexievich. This copy was set in a silver-

(Continued on page 4)

The Wonderworking Kursk Root Icon of Our Lady of the Sign *cont'd*

(Continued from page 3)

gilt frame and a command was made that this copy be borne wherever Orthodox warriors went into battle.

In the year 1812, the Kursk Civic Society sent to General Kutuzov a copy of the miraculous icon of Kursk, setting it in a silver-gilt frame. The commander expressed his gratitude to the citizens of Kursk and his belief that Kursk would remain free, thanks to the protection of the Queen of Heaven.

In March of 1898 a group of anarchists, desiring to undermine the faith of the people in the wonder-working power of the icon, decided to destroy it. They placed a time bomb in the Cathedral of the Sign, and at two o'clock in the morning a horrendous explosion rent the air and all the walls of the monastery were shaken. The frightened monastic brethren rushed immediately to the cathedral, where they beheld a scene of horrible devastation. The force of the blast had shattered the gilded canopy above the icon. The heavy marble base, constructed of several massive steps, had been jolted out of position and split into several pieces. A huge metal candlestick which stood before the icon had been blown to the opposite side of the cathedral. A door of cast iron located near the icon had been torn from its hinges and cast outside, where it smashed against a wall and caused a deep crack. All the windows in the cathedral and even those in the dome above were shattered. Amid the general devastation, the holy icon remained intact and even the glass within the frame remained whole. Thinking to destroy the icon, the anarchists had, on the contrary, become the cause of its greater glorification.

Every year on Friday of the ninth week after Pascha, the icon of the Sign was solemnly borne in procession from the Kursk Cathedral of the Sign to the place of its original manifestation at the Kursk Hermitage, where it remained until September 12. On September 13, it was again solemnly returned to the city of Kursk. This procession was instituted in the year 1618 in memory of the transfer of the icon from Moscow to Kursk and to commemorate its original appearance.

During the Bolshevik revolution, the icon was removed from the Cathedral of the Sign on April 12, 1918. Search was made for the icon hut

without result. The holy object was discovered under the following circumstances: Not far from the monastery there lived a poor girl and her mother who for three days had not had anything to eat. At that time Kursk was controlled by the Bolshevik regime. On May 3, the girl, a seamstress, went off to the marketplace in search of bread. Returning home at about one o'clock in the morning, she passed by a well which, according to tradition, had been dug by St. Theodosius of the Caves. There, on the edge of the well, she beheld a package wrapped in a sack, and when she opened it, in the package she found the sacred icon, which apparently had been left there by those who had stolen it.

At the end of October 1919, when the White Russian Army was evacuating the city of Kursk, twelve monks of the monastery transferred the icon to the city of Belgorod, from which it was again transferred, first to Taganrog and Ekaterinodar, and then to Novorossiisk. During the evacuation, with the permission of Metropolitan Anthony Khrapovitsky who was then President of the Higher Ecclesiastical Administration in Southern Russia, the icon was taken aboard the steamship St. Nicholas by Bishop Theophan of Kursk on March 1, 1920, and was transported to the city of Thessalonica. On April 3, Bishop Theophan took the icon to the city of Pec, the ancient capital of Serbia. For four months the icon remained in Pec, and in September, at the request of Baron Wrangel, it was returned again to the Crimea. A year after departing from the city of Kursk, on October 29, 1920, the holy image again left its native land during the evacuation of the White Army and those Russian people who refused to submit to the Soviet regime. After arriving again in the Kingdom of the Serbs, Croats and Slovenes, with the blessing of Patriarch Dimitry, the holy icon remained with Bishop Theophan in the Serbian monastery of Yazak on Frushkaya Mountain. From the end of 1927, the icon was to be found in the Russian church of the Holy Trinity in the city of Belgrade.

With the blessing of the Synod of Bishops, Bishop Theophan bore the icon around to various places where Russians of the diaspora dwelt. During World War II, when Belgrade was subjected to bombardment and other tribulations associated with the war, the miraculous icon became a rampart of hope for

all that approached it with sincere prayer.

The steadfast companion of those Russian people who did not accept the communist authority, this great and ancient holy object, which remained in Moscow during the dreadful turmoil of the 17th century, was removed from Yugoslavia in the autumn of 1944 together with those who again fled the godless regime. From ruined Vienna, the icon was borne to the tranquil city of Carlsbad to which the Synod of Bishops had been evacuated. With the approach of the Bolsheviks it was again transferred to Munich in the spring of 1945. The holy icon proved to be an unending consolation to many thousands of people who were experiencing all the trials and tribulations of the latter years of World War II. From Munich the icon was borne to Switzerland, France, Belgium, England, Austria, and many cities and camps in Germany itself. Subsequently, the icon was transferred to the New World where it had its permanent residence first in the New Kursk Hermitage in Mahopac, N.Y., and now in the Synod's

Words from the Fathers . . .

"Let no man deceive himself, let none be misled. Only the Lord can grant mercy. Sins committed against Him can be cancelled by Him alone Who bore our sins and suffered for us, by Him whom God delivered up for our sins. Man cannot be above God, nor can the servant by any indulgence of his own remit or condone the graver sort of crime committed against his Lord, for that would make the lapsed liable to this further charge, that he knows not the words of the prophet: "Cursed be the man that putteth his hope in man." It is Our Lord we must pray to, it is Our Lord we must win over by our satisfaction; for He has said He will deny the man that denies Him, and He alone has received all power of judgment from His Father."

St. Cyprian of Carthage



Disease and Holy Communion

Very Rev. John Breck

A huge amount of controversy has arisen recently over the way Christians receive Holy Communion, particularly in the wake of what some are calling the "H1N1 pandemic."

The issue involves not only Christians. In July of this year, ministers of health from Muslim countries met with specialists of the World Health Organization and issued a statement recommending that children under the age of twelve, together with the aged and the infirm, refrain from making the pilgrimage to Mecca during Ramadan (this after several cases of H1N1 appeared among Iranian pilgrims). Jewish leaders are debating whether the practice of touching the *mezouza* (venerating a symbol of the Law upon entering a pious Jewish home) should be abandoned. And Christians of many confessions are questioning traditional methods of distributing the Eucharistic bread and wine to their faithful.

For the Orthodox, this is a particularly sensitive concern, since we receive Holy Communion on a common spoon, dipped into the one chalice. Then, once the faithful have received, the deacon or priest consumes what remains. Little or no precaution is taken to wipe the spoon or to take other measures out of concern that the chalice and its contents might transmit some potentially lethal disease. This traditional Orthodox practice elicits no little dismay among many (non-Orthodox) medical professionals. Since the outbreak of the AIDS crisis in the early 1980s, even many of our own faithful have been raising the question, intensified by the present media focus on "Swine flu": "Can infectious disease be transmitted by our Eucharistic practice?"

The dean of the Romanian archdiocese in France recently published a document that brought this question to a head. Taking into consideration recommendations made by several medical professionals, he urged that communion be given without touching the lips of the communicant, who would simply hold his or her head back a little so the priest could drop the particle into the open mouth. The dean also recommended that the priest, with the deacon's help, wipe the spoon after each person had received.

Reaction to this proposal was swift and unequivocal. The French Orthodox theologian Jean-Claude Larchet published a letter, addressed to the local Romanian Metropolitan,

sharply criticizing the dean's proposals. They would, Larchet argued, sow worry and doubt in the minds of our faithful, and for no good reason. As support for his position, he quoted an encyclical recently issued by the highly respected (Harvard and MIT educated) Metropolitan Nicolaos Hadjinikolaou, founder of the bioethics institute in Athens.

The gist of their argument, which I believe is accurate and very much to the point, is that Orthodox life and faith are essentially "Eucharistic," and that we commune in the very Body and Blood of the glorified Son of God, the true Physician of our souls and bodies. Metropolitan Nikolaos stressed the point that today's society is militantly anti-Christian and, throughout Europe and in the United States, is using the H1N1 scare to further undermine the faith and traditional liturgical practices of the Church. Do not let 2000 years of experience, he urged, be put into question by "the rationalism and superficiality" of the present times. For there is no evidence at all that illness has ever been transmitted through Eucharistic communion. (Were that the case, we might add, there would have been throughout history a much higher death-rate among clergy, who consume the chalice after all the people have had communion, than there has been among the general populace or among Christian faithful. Empirically, this is simply not the case.)

The Metropolitan concluded with a pertinent observation: the real problem is not the virus H1N1, nor is it world-wide panic; it is rather "the virus of impiety and a lack of faith," for which the best remedy is precisely frequent communion.

Several people who have written on this subject have pointed out that a fundamental problem, too, is the fact that we have radically separated faith and medicine, care of the soul from cure of the body. The ultimate blessing that may come from the spread of infectious diseases—AIDS, "Swine flu," the ebola virus that is now devastating parts of Africa, and others—could be a conscious and active return to the attitude of Scripture and patristic tradition regarding the mystery of sickness and suffering. To declare that disease cannot be transmitted via Holy Communion is an article of faith; it cannot be proved to the satisfaction of everyone (it would in fact amount to proving a negative). Yet as Orthodox Christians, we have two millennia of experience that goes a very long way to confirm what we believe to be true

regarding the "real presence" of Christ in the Eucharist, a presence that is actually and ontologically real, true and accessible.

Our life in Jesus Christ is nourished and sustained by our sacramental participation in his sanctifying, life-giving Body and Blood. Insofar as we dwell in his presence, fortified by the traditional faith of the Church, our communion will be not to our judgment or condemnation — nor to our physical detriment because of some transmitted disease. It will be to the healing of our soul and body as a "medicine of immortality," venerated and received as the "bread of heaven" and source of eternal life.

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A Word from the Fathers . . .

"Humility is the only thing we need; one can still fall having virtues other than humility—but with humility one does not fall."

Elder Herman of Mount Athos



"Do we forgive our neighbors their trespasses? God also forgives us in His mercy. Do we refuse to forgive? God, too, will refuse to forgive us. As we treat our neighbors, so also does God treat us. The forgiveness, then, of your sins or unforgiveness, and hence also your salvation or destruction, depend on you yourself, man. For without forgiveness of sins there is no salvation. You can see for yourself how terrible it is."

St. Philotheos of Sinai



"He who would be reconciled to God and have peace with God must first be reconciled with his neighbor."

St. Tikhon of Zadonsk

Saint John Chrysostom and the Frozen River

On Friday (November 13) of this week we remember Saint John Chrysostom, who urged

Christians to treat the poor as brothers and sisters who not only need but are entitled to their love and care. He would certainly be appalled at seeing people sleeping on cardboard on the sidewalks of our cities.

The 2008 movie "Frozen River" features two women who are dangerously close to sidewalk-sleeping poverty. To make money, they turn to

illegally smuggling people in the trunk of their car, bringing them across an unpatrolled corridor of the frozen St. Lawrence River from Canada into the US.

One of the women is a young widow with a small baby. Family members have taken over the child's care, against her wishes, and she hopes to gather enough money to show that she can care for the baby herself. The other woman is the middle-aged mother of two boys. Their father has abandoned the family and

taken all their money, leaving her in fear of losing everything.

The movie paints a convincing picture of lives filled with constant worry and the desperation which can cause people to turn to illegal means of getting money. Would Chrysostom say that the two lawbreakers are entirely at fault, or would he insist that a society that allows people to be pushed so close to the edge is at least partly to blame?

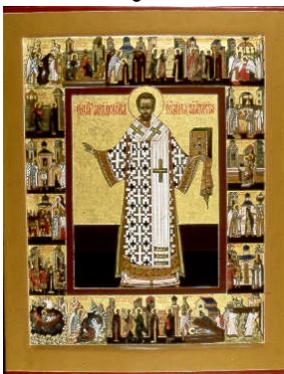
There is a moment in the movie that shows how fear and worry can not only rob a person of peace, but can make that person oblivious to God's gifts. It involves the baby of a smuggled couple, and the way God generously rewards the two women for their act of simple human decency toward the baby's parents on Christmas Eve. The act of decency has taken time, and now it's well into the night. The younger woman, a Mohawk, recognizes God's gift as the work of "the Creator." But the older woman is so benumbed by exhaustion and agitation that her only response to God's generosity is, "All I know is K

Mart is closed and I got nothing to put under the tree for my kids."

Once again, would Chrysostom criticize the woman, or would he see in this moment the tragic effect of a world that treats people coldly and makes them in turn become cold even toward God?

At the end of "Frozen River" this same woman who was indifferent to God's gift must make a difficult choice. She struggles, but finally chooses to do what will be costly to her but of great help to the younger woman. And what would Chrysostom say about this? He knew that it is a struggle to put the other person before ourselves; that's why he exhorted his flock so energetically. The woman's struggle to do the right thing, when she herself is in dire circumstances, is one he would have understood. Its outcome is one he might well have applauded.

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.



Around SS Peter & Paul

NOVEMBER BIRTHDAYS/ANNIVERSARIES

Ann & Nicholas Michkofsky
November 11

Nancy Tarasevich
November 19

Almoz Ogbarym
November 20

Nick Kossob
November 24

Will Osolinsky
November 27

Many Years!
Mnogaya Leta!

CONGRATULATIONS

Congratulations and Welcome to James and Lynn (Elizabeth) Sevanick and to Douglas (Peter) Peterson who were recently received into the Orthodox Church through Holy Chrismation. May the Lord grant them a peaceful and prosperous life, health,

salvation and visitation and Many Years!

Many Years!



Mnogaya Leta!



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:

- Dorothy Yost
- Protodeacon Alexis
- Chuck Ullmann
- Marie Yevin
- Rose & Bill Koval
- Peg Linderman
- Pauline & Dan Vinay
- Beatrice Washington
- Anna Michkofsky

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

Bits and Pieces

ADULT EDUCATION

Adult Education classes continue on Wednesday evenings at 7:00 p.m. Please note that there will be no class on November 25th.

NO VESPERS,

There will be no vespers on Friday, November 20. Instead of Vespers for the Feast of the Entrance of the Theotokos, our parish has been invited to attend the Vigil at Holy Archangels Church, 2037 East Desert Lane, Phoenix, in conjunction with the visit of the wonder-working Icon of the Mother of God of *Kursk*. Vigil begins at 6:00 p.m.

BISHOP BENJAMIN VISITS TEMPE MISSION

Bishop Benjamin will visit Saint John the Evangelist Mission, Tempe, the weekend of November 14-15. In order for us to have the opportunity to pray with His Grace, Vespers on Saturday, November 14, will be served at the mission at 6:00 p.m. The address: 2150 E. University Drive, Tempe, AZ. There will be NO VESPERS in our Church on that day.

All members of our parish are also invited to an open house and barbecue (\$5.00) from 1-5 p.m. Make plans to see the work being accomplished at the mission and to greet our bishop.

MYRRH BEARERS ALTAR SOCIETY

We started our Christmas Bake the latter part of October. However we will continue with our baking in November.

Please see Dorothy so she can schedule you for the days that you think you can be available to help. November bake dates are Saturday, November 7, Tuesday, November 10, Thursday November 12, and Saturday November 21. Those who have already placed their orders, please pick them up after coffee hour; that will enable us to have more freezer space for additional orders that need to be filled. Thank you.

Elizabeth Michel
President

FOCA

Thank you for making our luncheon on October 25th a success. I've heard many positive comments about the food. Please join us on November 13 and 14th for our piroghi making workshop. Elena Kerr will be taking your orders. We will have a short meeting on November 1 confirming piroghi details. Thank you.

Pat Starkey
President

NATIVITY FAST

The Nativity Fast begins Sunday, November 15. In the Orthodox Church, the fast traditionally entails fasting from red meat, poultry, meat products, eggs, dairy products, fish, oil, and wine. Fish, wine and oil are allowed on Saturdays and Sundays, and oil and wine are allowed on Tuesdays and Thursdays. The fasting rules permit fish, and/or wine and oil on certain feast days that occur during the course of the fast, e.g. Evangelist Matthew (November 16), Apostle Andrew (November 30), Great-martyr Barbara (December 4), St. Nicholas (December 6), St. Spiridon and St. Herman (December 12), St. Ignatius (December 20), etc. As is always the case with Orthodox fasting rules, persons who are ill, the very young or elderly, and nursing mothers are exempt from fasting. Each individual is expected to confer with their spiritual father regarding any exemptions from the fasting rules, but should never place themselves in physical danger. As with the other fasts throughout the year, the Church teaches us that it is not enough to fast from food; one must also fast from anger, greed and covetousness. In addition to fasting, almsgiving and caring for those in need is also emphasized.

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. It's also a great time to look at our bookstore.

COFFEE HOUR

A big thank you goes to Tania and Walter Booriakin, Jim and Lynn Savanick, the church board, FOCA, and of course Peter and Luka Radjenovich for hosting October's coffee hours. November's hosts are:

- Nov. 1 Rose Kurowski
- Nov. 8 Rita Mudrenko/Jane Evans
- Nov. 15 Heather Brunson and husband

We still need hosts for the 22nd, 29th and all of December. Thank you!

Pat Starkey

CHURCH SCHOOL

Please make sure you have completed a Church School registration form for your children and returned it to Stephanie Homyak. The registration forms can be found in the church narthex or on the bookstore counter. The form provides us with contact information. We will be establishing a Church School e-mail list, so please be sure to include your e-mail address.

The Church School program also needs donations of snacks and drinks from parents. Please contact Stephanie Homyak to donate or bring snacks and/or drinks for the students.

PARISH LIBRARY

Our parish library has many resources to assist you in your spiritual journey throughout the Lenten season. Stop by after services and pick a book to read as part of your spiritual exercises. There are hundreds of titles for you to choose from.

FROM THE CHURCH TREASURER

The last two months of the year are now upon us. Now is your last chance to make sure your 2009 church pledges/donations/contributions are in and accounted for in this year. Please make every effort to contribute. The church has had a financial challenging time this year, as we all have. We would at least like to 'break even' with our operating income & expenses. Please consider the church in your year-end financial planning, especially for tax purposes.

The only thing preventing us from having the paved expanded parking is funding. We have a zoning variance meeting this month to petition the city to allow the church to move the front fence closer to the sidewalk. This will allow more usable space for our use on the inside of the fence and may also allow for some additional parking spaces. Your

help and financial support is greatly needed. Please make every effort to make your year end 2009 contributions prior to December 31st. Any monetary contribution received in January 2010 will be attributed to 2010, as the church's 2009 accounting books will be closed. If you have any questions, please see David in the church office.



Father David and Father Alexis at the Meteora Cliff Monasteries in Greece.

November 2009

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 8:40am Hours 9:00am Divine Liturgy Church School FOCA Meeting	2 Shuisskaya Hodigitria 					7 CHRISTMAS BAKE 5:00pm Vespers
FOOD DRIVE FOR ST MARY'S FOOD BANK Please bring in your nonperishable food donations. Collection containers are in the church narthex and Cultural Center.						
			7:00pm Adult Ed'n			
8 Synaxis of Archangel Michael and the Others 8:40am Hours 9:00am Divine Liturgy Church School MBAS Meeting	9 Icon "She Who is Quick to Hear"	10 CHRISTMAS BAKE	11	12 CHRISTMAS BAKE 10:00am Variance Mtg 10 th Floor of 200 W. Washington	13 St. John Chrysostom, Archbishop of Constantinople PIROGHI WORKSHOP	14 Holy Apostle Philip PIROGHI WORKSHOP 6:00pm Vespers at St. John the Evangelist Mission
Piroghi Workshop Friday, Nov 13 and Saturday, Nov 14, 2009 For further information, contact Pat Starkey						
		6:00pm Council Mtg	7:00pm Adult Ed'n			
15 Fathers of the 7th Ecumenical Council 8:40am Hours 9:00am Divine Liturgy Church School BEGINNING OF NATIVITY FAST	16 Holy Apostle & Evangelist Matthew	17	18  7:00pm Adult Ed'n	19	20 Forefeast of the Entry 6:00pm Vigil at Holy Archangels Church 2037 E Desert Ln Phoenix, AZ	21 Entrance of the Theotokos 9:00am Divine Liturgy CHRISTMAS BAKE 5:00pm Vespers
22 8:40am Hours 9:00am Divine Liturgy Church School	23 	24 ADULT EDUCATION Adult Education classes continue Wednesdays through mid-December. See calendar for details.	25 Leavetaking of the Entry NO ADULT EDUCATION CLASS	26 THANKSGIVING 	27 Znamenije Icons: Kursk-Root & Others	28 5:00pm Vespers
29 8:40am Hours 9:00am Divine Liturgy Church School	30 Holy Apostle Andrew the First-Called	We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.				5 CHRISTMAS BAKE 5:00pm Vespers
			7:00pm Adult Ed'n			