

# SS Peter & Paul Orthodox Church Newsletter

Volume 9, Issue 9

September 2009

## August Council Highlights

- ✘ The Church Council did not meet in August. July's financial report will be included in next month's newsletter.
- ✘ Nativity of the Theotokos  
Vespers September 7 at 6:00pm  
Liturgy September 8 at 9:00am
- ✘ Exaltation of the Cross  
Vespers September 13 at 6:00pm  
Liturgy September 14 at 9:00am
- ✘ Church Council Meeting  
September 8 at 6:00pm
- ✘ Church School Prayer Service/  
Youth Pool Party  
September 20



**Ss. Peter & Paul Orthodox Church**  
1614 E. Monte Vista Rd.  
Phoenix, AZ 85006  
602.253.9515

[www.sspeterpaulaz.org](http://www.sspeterpaulaz.org)  
[www.oca.org](http://www.oca.org)  
[www.orthodoxfellowship.org](http://www.orthodoxfellowship.org)

**Archpriest David Brum**  
Rector  
602.274.6794 Home  
480.287.0240 Mobile  
Frdbrum@aol.com

**Protodeacon Alexis Washington**

**Andrew Evans**  
Council President  
480.948.7929

**Stephanie A. Homyak**  
Church School Director  
Newsletter Editor  
623.869.0470  
[Stephanie\\_Homyak@yahoo.com](mailto:Stephanie_Homyak@yahoo.com)

**Mike Wagner**  
Web Master  
[Mike@sspeterpaulaz.org](mailto:Mike@sspeterpaulaz.org)

## To Hear the Word and Keep It

On Tuesday of this week we celebrate the Nativity of the Theotokos, and we read one of Jesus Christ's most meaningful statements about who His true followers are.

It comes in a reading for the day, from Luke 11:27-28:

"A woman in the crowd raised her voice and said to Him, 'Blessed is the womb that bore You, and the breasts that You sucked!' But He said, 'Blessed rather are those hear the word of God and keep it!'"

This passage has been interpreted in diverse ways. Some Biblical interpreters see it as a rebuke to Mary, in which Christ denies any special place to her as His biological mother and says it is only by keeping God's word that a person is blessed.

But the Orthodox Church has a different view, as did the early Church. That view is expressed in the ancient phrase, "The Virgin conceived through her ear." This is not a fundamental misunderstanding of how the process of human conception works, though some modern commentators seem to see it that way. It is a reflection of the way the Church understands the passage from Luke's Gospel. Jesus is not rebuffing His mother;

rather He is pointing out that she is more than His biological parent—she is the great example of one who heard the word and kept it. She heard God's word for her at the angel Gabriel's visit, celebrated as the Annun-

ciation. She was willing to carry out God's word that she was to be the mother of His Son. It's in this

way that she "conceived through her ear"—by agreeing to the word she heard, and bearing the Son of God.

The day after we celebrate the Nativity of the Virgin, we remember her parents Joachim and Anna. Like other Biblical couples before them, Joachim and Anna were aging and childless. As it was for those other couples, childlessness was a great heartache for these two. In fact, it brought them not only sadness but also humiliation. It's traditionally understood that Joachim was turned away when he came to offer prayers because he had no children. Anna's sorrow must have been even deeper because of her husband's experience.

Joachim and Anna's longing for a child was fulfilled. The Church's placing of their commemoration on

the day after the feast of that child's nativity reminds us that Mary's birth was a normal human one. She was not immaculately conceived, and she was not born to eminent people. Yet she would become the Mother of God, the most exalted example of one who receives God's grace having heard and kept His word.

In Orthodox worship we are constantly offered the chance to hear words of Scripture. Beautiful melodies entice our ears to pay attention to the hymns with their rich theology. So our hearing of the word is helped along in many ways. The keeping of the word, though, is entirely up to us.



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>.



# Message From Our Rector

Dear Brothers and Sisters in Christ,

This month, in addition to celebrating the Feast of the Nativity of the Theotokos on September 8<sup>th</sup>, we also celebrate the Feast of the Triumph of the Holy and Life-giving Cross on September 14<sup>th</sup>. This feast is also referred to as the feast of the "Exaltation" of the Holy Cross, meaning the lifting up or raising on high of the Cross. As one of the Great Feasts of the Church's liturgical year, it certainly merits our reflection as well as our attendance at the Divine Services.



Early in the fourth century Saint Helena, mother of the Roman Emperor Constantine, went to Jerusalem in search of the holy places of Christ's life. She razed the Temple of Aphrodite, which tradition held was built over the Savior's tomb, and her son built the Basilica of the Holy Sepulcher over the tomb. During the excavation, workers found three wooden crosses. Tradition tells us that the one on which Jesus died was identified when its touch healed a dying woman.

The Cross immediately became an object of

re veneration. At a Holy Friday celebration in Jerusalem toward the end of the fourth century, according to an eyewitness, the wood was taken out of its silver container and placed on a table together with the inscription Pilate ordered placed above Jesus' head: Then "all the people pass through one by one; all of them bow down, touching the Cross and the inscription, first with their foreheads, then with their eyes; and, after kissing the Cross, they move on."

To this day, the Orthodox Church celebrates the Exaltation of the Holy Cross on the September anniversary of the basilica's dedication. We also recall an event that took place in the seventh century after Emperor Heraclius recovered the Cross from the Persians, who had carried it off in 614, 15 years earlier. According to the story, the emperor intended to carry the Cross back into Jerusalem himself, but was unable to move forward until he took off his imperial garb and became a barefoot pilgrim.

The Cross is today the universal image of Christian belief. Countless generations of artists

have turned it into a thing of beauty to be carried in procession or worn as jewelry. To the eyes of the first Christians, it had no beauty. It stood outside too many city walls, decorated only with decaying corpses, as a threat to anyone who defied Rome's authority—including Christians who refused sacrifice to Roman gods. Although believers spoke of the Cross as the instrument of salvation, it seldom appeared in Christian art unless disguised as an anchor or the Chi-Rho until after Constantine's edict of toleration and the legalization of Christianity.

"How splendid the Cross of Christ! It brings life, not death; light, not darkness; Paradise, not its loss. It is the wood on which the Lord, like a great warrior, was wounded in hands and feet and side, but healed thereby our wounds. A tree has destroyed us, a tree now brought us life" (Theodore of Studios).

May each one of us "exalt" the Cross, however it makes itself present in our lives. And, embracing the Cross, bowing down in worship before it, we can be sure that we will also glory in Christ's Holy Resurrection.

With love in the Lord,

## Books of the Old Testament Word Search

M	P	H	I	L	I	P	P	I	A	N	S	S	I	R
C	A	C	T	J	O	E	L	C	D	A	G	H	D	D
G	E	N	E	S	I	S	Y	Z	M	N	P	A	A	E
A	X	H	O	S	E	A	X	U	I	P	R	G	N	U
J	O	S	H	U	A	Q	E	K	P	F	O	G	I	T
U	D	I	M	V	N	L	U	Y	S	B	V	A	E	E
D	U	N	L	Z	K	S	O	M	A	I	E	I	L	R
G	S	U	C	I	T	I	V	E	L	U	R	C	N	O
E	H	M	L	E	I	N	A	D	M	L	B	E	P	N
S	T	B	A	M	I	C	A	H	S	Y	S	F	R	O
H	S	E	I	H	A	B	A	K	K	U	K	P	E	M
A	C	R	K	O	P	F	E	J	M	C	Q	W	H	Y
N	V	S	E	L	C	I	N	O	R	H	C	V	T	S
O	A	R	Z	E	P	Y	X	B	O	D	P	B	S	T
J	E	R	E	M	I	A	H	A	I	M	E	H	E	N

How many of these books from the Old Testament can you find? Words and go up, down, across, diagonally, and backwards.

Genesis  
Leviticus  
Deuteronomy  
Judges  
Kings  
Ezra  
Esther  
Psalms  
Isaiah  
Ezekiel  
Hosea  
Amos  
Micah  
Haggai

Exodus  
Numbers  
Joshua  
Samuel  
Chronicles  
Nehemiah  
Job  
Proverbs  
Jeremiah  
Daniel  
Joel  
Jonah  
Habakkuk



## TV or Not TV

Very Rev. Vladimir Berzonsky  
 "Instruct a wise man and he will be still wiser; teach a righteous man and he will add to his learning" (Proverbs 9:9)

Schools are starting now that summer is over. Competition for placement, admissions to colleges of choice and permission to take select courses drive students to do whatever one can to get a head start on all others. Ambitious young people encouraged by involved parents will enroll them in whatever will offer them the opportunities to advance: Language programs, training in physical and technical areas of study, speed reading, and in a word, whatever will provide them with a leg up on their peers. Anything that will help them do their best to excel —anything except the best way: Get rid of the television sets. Do without them. But will it be done? Not likely.

In a questionnaire several years ago presented to children, they were asked if they would choose between their fathers or television. A startling number said they preferred the television. Were we to poll entire families to consider if they had to choose the television or indoor plumbing, I should imagine at least for some the response would be: "Let's think it over." Television has so invaded our modern

lives and dominated how we think, what we think, and the way we formulate our decisions and opinions that it would require a major adjustment in our life styles to do away with TV. Earlier this month along with our Youth Group, we canoed along the Mohican River in central Ohio for several hours. We passed by scores of Winnebagoes and ordinary tents occupied by families who "just had to get away" from the routine of their normal lives; however, nearly every one of them had the pie pan shaped receivers from the TV stations. Getting away has a new definition in our times.

What indeed would a family miss if they were to go "cold turkey" for a month or more? Visual debris of advertisements selling what one doesn't need, trivial sitcoms that regurgitate the banal plots that any child over eight can predict before the last commercial, news that one feeds on and is about as long-lasting as the last bag of popcorn.

And what do you gain if you as a family fast from television watching, at least for a week, just for a trial period? Time. Time to reflect, relax, stroll around the neighborhood and talk with one another. What is really going on in the lives of those whom you say you love at each parting? More, read -- not just the newspapers and what comes in the mail, but the books you

should have read in school days. The best gift parents can offer to their youngsters is to find the fun classics and read them aloud. Encourage the children to take their turn reading whole chapters. Take them to the library, get them a card and escort them to the sections where their interests lie. I would encourage Orthodox Christian young families that regardless of how serious the Lenten fasts are kept involving the foods that are not eaten, a more productive discipline would be to fast from all electronic entertainment and learn the joy of silence. Capture the delight of using the imagination by reading. Learn to write a journal and keep track of what's going on in the thoughts, plans, frustrations and victories of the mind. It's not pleasant to make this observation; nevertheless, it holds true for the most part. The separation between achievers and successful opposed to the mediocrities and time servers in society have a great deal to do with those who have learned to think, plan and prepare for the future, and those who just wait for whatever happens to happen.

*Reprinted from the "Thoughts in Christ" series, August 20, 2009, Bulletin 44, Volume XLVI, Orthodox Church in America web site, <http://www.oca.org/CHRIST-thoughts-article.asp?SID=6&ID=364>*

## Youth Pool Party



**WHO:** SS. Peter & Paul youth and their family

**WHAT:** 9<sup>th</sup> Annual Pool Party and Barbecue  
 Please bring an appetizer, side dish, salad, or dessert.

**WHERE:** Enoch's (at the Community Pool)  
 255 W Calle Monte Vista Dr  
 Tempe, AZ 85284

Note: The pool is approximately 100 yards NE of the Enoch home.  
 Maps will be provided at church.

**WHEN:** Sunday, September 20, 2009  
 12:00 PM—4:00 PM



*Join us for an afternoon of fun and fellowship as we kick off the Church School year!*

## Right-believing Great Prince Igor of Kiev & Chernigov

The mid-twelfth century was a grievous time of incessant internecine strife over the Kiev principality between two princely factions: the Olegovichs and the Mstislavichi. They were all close relatives, they were all great-grandsons of Yaroslav the Wise. The Mstislavichi were called after their father, St Mstislav the Great (April 15), son of Vladimir Monomakh (from whence their other name: "Monomashichi"). The Olegovichs were called after the name of Oleg Sviatoslavich (+ 1115), known as "Gorislavich" because of his bitter ["gore"] fate. Oleg Gorislavich was the son of the Kievan prince Sviatoslav (+ 1076), who participated in the Transfer of the Relics of the holy Passion-Bearers Boris



and Gleb in the year 1072 (May 2). Sviatoslav was the owner of two of the most remarkable theological collections of this time—the "Sviatoslav Izbornik [selections from the holy Fathers] of 1073" and the "Izbornik of 1076."

In certain old Mesyateslovs [Menaia], Prince Sviatoslav himself was esteemed as a saint of God, but particularly famed were his two grandsons: St Nicholas Sviatosha (October 14), and Nicholas's first cousin, the holy Martyr Prince Igor Olegovich, the son of Oleg Gorislavich.

St Nicholas Sviatosha and St Igor Olegovich represent two different paths of Christian sanctity in ancient Rus. St Nicholas forsook the world and his princely duties to become a simple monk. He died in peace, after nearly forty years at the monastery. St Igor, involved in the struggle for the Kiev principality by God's will, would blot out the sin of princely strife by his own martyrdom.

In the year 1138 the Great-principality of Kiev was assumed by Igor's elder brother, Vsevolod Olegovich (great-grandfather of St Michael of Chernigov). Although his rule lasted only a few years and was filled with constant wars, Prince Vsevolod considered Kiev as his own dominion to bequeath [a view partly in conflict with the complex "appanage" system, rotating princes on the basis of seniority], and he decided to bequeath it as an inheritance to his brother Igor. For this he cited the example of Prince Vladimir Monomakh and said, almost as if intentionally provoking the Monomashichei: "Vladimir appointed Mstislav, his son, to follow after him in

Kiev, and Mstislav designated his brother Yaropolk. 'And herewith I declare that if God should take me, I give Kiev over to my brother Igor.'" The haughty words of Vsevolod, whom the Kievans did not love, became a pretext for inciting enmity against his

brother Igor and all the Olegovichs. "We do not want him to inherit," resolved the Kievan council. The ill-will and arrogance of the prince provoked the ill-will and arrogance of the Kievans. St Igor, dragged into the very center of events against his will, became an innocent victim of the growing hatred.

On August 1, 1146 Prince Vsevolod died, and the Kievans kissed the cross, accepting Igor as their new

prince. Igor kissed the cross and promised he would rule the people of Kiev justly and defend them. But the Kievan nobles violated their oath of fidelity when they kissed the cross, and immediately invited the Mstislavichi to Kiev with their forces. Beneath Kiev a battle raged between the forces of Prince Igor and those of Izyaslav Mstislavich. Once again breaking their oath, the Kievan forces went to Izyaslav's side during the battle. For four days Igor Olegovich hid himself in the marshes about Kiev. Then they took him captive, and took him to Kiev and put him in the "blockhouse." This was on August 13. His princely rule lasted only two weeks.

In order to free a prisoner from the "blockhouse," a dank log house without windows or doors, it was necessary to "chop" him out of there. The much-suffering Igor fell grievously ill, and they thought that he would

die. Under these conditions the enemies of the prince decided "to chop him out" of prison and have him tonsured a schemamonk at the Theodorov monastery. With the help of God, the prince recovered his health. As a monk at the monastery, he spent his time weeping and praying.

The struggle for Kiev continued. Incited by pride and blind hatred, neither side wanted to give in. Determined to wipe out the line of the Olegovichs, and all its princes, the Kievan council in the following year decided to kill the prince-monk.

The Metropolitan and the clergy tried to reason

with them and stop them. The prince ruling Kiev, Izyaslav Mstislavich, and in particular his brother Vladimir, tried to avert this senseless bloodshed, and to save the holy martyr, but they themselves were in danger from the vicious mob.

The mob rushed into church during the Holy Liturgy and seized Igor, who was praying before the icon of the Mother of God, and they dragged him out to kill him. Prince Vladimir and arrogance of the prince halted the mob at the gates of the monastery. Igor said to him: "Brother, will you forsake me?" Vladimir jumped down from his horse, wanting to help, and covered him with his princely cloak while saying to the Kievan people: "Brethren, do not commit murder!"

According to the Chronicle, "Vladimir led Igor to his mother's palace, and they rushed at Vladimir."

Vladimir succeeded in pushing Igor into the palace and locking the gates. But the people broke down the gates, and seeing Igor "in the lofts," they dragged the holy martyr down and murdered him on the stairway. The vicious mob was so intense, that they subjected the dead body of the sufferer to further beatings and abuse. Then they dragged him by his feet to the Desyatina (Tithe) church. They threw him on a cart, and then "hung him up in the marketplace."

Thus did the holy martyr surrender his soul to the Lord, "and he put off the perishable robe of mankind, and was clothed in the imperishable and much-suffering robe of Christ." When on the evening of the same day the body of St Igor was transferred to the church of St Michael, "God manifested a great sign, and the candles around him lit by themselves." On the second morning the holy sufferer was buried in the monastery of St Simeon, on the outskirts of Kiev.

In the year 1150, Prince Sviatoslav Olegovich of Chernigov transferred the relics of his brother, St Igor, to Chernigov and put them in the cathedral of the Savior. The wonderworking Igorov icon of the Mother of God, before which the martyr prayed before his murder, is in the Dormition church of the Kiev Caves Lavra (the icon is commemorated on June 5).

Reprinted from the web site of the Orthodox Church in America, <http://ocafs.oca.org/FeastSaintsViewer.asp?FSID=102672>✠

# May We Pray for the Departed?

Very Rev. John Breck

Back in the early 1960s I attended a Protestant theological seminary that at the time was relatively mainstream. One day, in a seminar on Paul's letter to the Romans, we got on the subject of death. The teacher was a young visiting professor of a conservative bent, who didn't hesitate to affirm his belief in the virgin birth of Christ. At some point in the discussion, I happened to mention that my beloved grandfather had recently died. Then I added that my immediate instinct was to pray for him, to ask God to bless, forgive, save and preserve him to eternal life. The heads of everyone around the table turned towards me. There was a moment of awkward silence, then the teacher, with a somewhat disdainful look, asked me (rhetorically): "Don't you think that was rather superstitious?"

In that world, still marked by an unconscious reaction against medieval Catholicism, prayer for the dead was considered naïve, foolish, pointless. Once a person dies, I was paternalistically reminded, they are in God's hands, and we have no more to do with them. I felt embarrassed and humiliated. I had violated a fundamental rule in that environment: never say anything that sounds naïve or overly pious (just as later on, when I began graduate work in a German university, a young assistant warned me: "*Sag' niemals, Das weiß ich nicht!*" -- "In seminar, never admit you don't know!").

May we pray for the dead? Indeed *can* we pray for them? The ringing "no!" thrust at me by my Protestant friends was based in large part on their conviction that there is no mention of such prayer in the Bible. In matters of faith and practice, the divine imperative is "sola scriptura."

But what in fact does Scripture say about prayer for the departed? This is a crucial issue for Orthodox and Catholic Christians, who are often challenged by well-meaning but misguided polemics coming from Protestant friends and relatives.

There is no doubt that Jews of the intertestamental period offered prayers for those who had passed on before them. The most significant passage is probably 2 Maccabees 12. There Judas Maccabeus offers prayer for his fallen warriors who had adopted certain idolatrous practices. He and other survivors "turned to supplication, praying that the sin that had been

committed might be wholly blotted out." The narrator comments: "If he (Judas) were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness [we might add: even for those who die in sin, as did the Maccabean warriors], it was a holy and pious thought. Therefore he made atonement for the dead, so they might be delivered from their sin" (vv. 42-45).

Here prayer for the dead and belief in the resurrection go hand in hand. It confirms the fact that in Pharisaic circles, from at least the first century before Christ, intercession for the departed was an integral part of Jewish worship.

Evidence from the catacombs shows that a similar pairing of these themes, prayer for the dead and belief in final resurrection, occurred from the very earliest period of Christian history. But is there any direct evidence in the New Testament that prayers can and should be offered for those who have died?

The only really clear allusion to such prayer is found in the Second Letter of St Paul to Timothy, 1:18. Whether or not the letter was penned by the apostle himself, or by one of his disciples, the message is clear. Paul's friend and companion Onesiphorus is mentioned only in this letter. A disciple from Ephesus, Onesiphorus sought out Paul in Rome and extended to him a welcome hand and warm friendship. In 2 Tim 1:16, we read: "May the Lord show mercy to Onesiphorus' household." Then in verse 18, "May the Lord grant him (Onesiphorus) to find mercy from the Lord on that day," meaning the day of judgment. A final reference occurs in 4:19. Here Paul sends personal greetings to Prisca, Aquila and "to Onesiphorus's household." The passage then ends with the naming of other of Paul's co-workers and acquaintances.

All of this leads to the conclusion that Onesiphorus was no longer alive but rather had died before the letter was written. Yet Paul indisputably prays for him as he looks forward to the general resurrection and final judgment.

Many of those who reject prayer for the departed would argue that this is meager evidence at best. This would be especially the case with those who prefer to select a "canon within the canon," meaning usually the

"genuine" letters of Paul, restricted by the most radical to Romans, 1-2 Corinthians, Galatians, and perhaps 1 Thessalonians and Philipians. That kind of reductionism, however, wholly ignores—or rejects—the idea of biblical inspiration, particularly the patristic notion that Scripture is uniformly inspired by the Holy Spirit such that the entire canon is an authoritative and dependable witness to God's self-revelation.

There is, in other words, a trajectory that leads from the prophecy of Daniel, through Maccabean tradition, and into 1 Corinthians and the Pastoral Epistles, which confirms that in Judaism and early Christianity prayer for the dead was an accepted and integral part of worship, as well as an appropriate preparation for the coming resurrection. It is a practice that continued without interruption through the first Christian generations, and gradually it took specific liturgical form in funeral services and memorials for the departed. Prayer for the dead is in fact presupposed as a foundation for the entire cult of saints, those who—by their own righteousness but also through intercession by the living offered for them—are recognized by the Church as having attained an exceptional degree of sanctity. There are multitudes of "saints" who have never been formally recognized as such (of course, all are "called to be saints," 1 Cor 1:2). Some of them are friends and members of our own households. And we continue to pray for them, convinced that they intercede on our behalf before the throne of grace.

Prayer transcends both time and space. As the work of the Holy Spirit within us, prayer unites us in a transcendent, eternal communion with the Holy Trinity and with all the faithful who have preceded us through death and into life beyond. We can and we must pray for them, for their salvation and for our own. We pray for them and request their intercession for the same reason the Church has always offered that prayer: because even now we are united with them in the eternal bond we know as "the communion of saints."

*Reprinted from "Life in Christ", September 2009, Article #1, the Orthodox Church in America web site, <http://www.oca.org/CHRIST-life-article.asp?SID=6&ID=181&MONTH=SEPTEMBER&YEAR=2009> ✦*

## Simeon the Stylite (August 30th)

Some years ago, the Chilean writer Isabel Allende included, in one of her books, a reference to the pillar-dwelling saints known as stylites. She described them as squandering their lives, never speaking, and sitting always in the same position, unbathed and covered with sores. She added that credulous believers admired this "spectacle" which "supposedly" pleased God.

It's hard to know why a person would criticize something she clearly doesn't understand. But she is not alone. There are many who would dismiss the stylites as strange, and wonder why the Church honors them. It is for us to learn more about what they did and what they can teach us.

A good person to start with is the first and best-known stylite, Simeon, who is remembered on Tuesday of this week, the first day of the Church's new liturgical year. We know more about this Syrian monk from his disciples than



from the man himself, for he left no writings. He never disclosed his reasons or intentions in climbing the pillar. But according to the book "The Lives of the Stylites", translated and edited by Robert Doran, he did a great deal for others.

It's unlikely that Simeon set out to attract other people. He only wanted to live a life of prayerful worship in closeness to God. But because he lived that life so well and so authentically, others were drawn to him. It is similar to the way people were drawn to saints like Anthony and Syncletica, who left the crowded world in order to live in quiet prayer. They did not seek followers, but God sent them anyway.

People came to Simeon's pillar for counseling and spiritual guidance, which he willingly gave. But he also healed ailments, settled disputes and dispensed justice. The book tells us that "when a poor cucumber farmer, the widowed father of children, found his field sabotaged by village bullies he came to Simeon, seeking not only help for his livelihood but justice for what

he had suffered." Simeon freed slaves, tore up bonds of indebtedness, and helped orphans and widows. The word of his abilities and integrity spread far: "...they say that he became so well-known in the great city of Rome that small portraits of him were set up on columns at the entrance of every shop..."

Yet Simeon always retained the essential Christian quality of humility. For example, when he heard of the holy work of Saint Genevieve in Paris he entreated her to pray for him, acknowledging her spiritual eminence. And when his monastic superiors commanded him to leave the pillar, he did so at once, never questioning their judgment or arguing for the importance of continuing his ministry.

As this new year of the Church begins, Simeon and his pillar stand as a reminder that there are many kinds of saints who did many kinds of service to God. Some in the world may not "get" them, but He embraces them all.

*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

### SEPTEMBER BIRTHDAYS / ANNIVERSARIES

Mazahailu Tessema  
September 1

Cass Wagner  
September 9

Nick Enoch  
September 12

Mary Kelemen  
September 16

Luka Radjenovich  
September 17

Alexander Enoch  
September 19

Doug Peterson  
Walter & Tania Booriakin  
September 20

Frank and Vicki Kulik  
September 30

### THANK YOU

We can all thank the good Lord for our kind and thoughtful parish family, who all join in to celebrate special occasions; even like birthdays for someone who isn't even present that day. And then to bring the party to that someone . . .

What a pleasant surprise to see eight smiling faces, including our dear Father David, at my door. I want to express my sincere thanks to all who came and all who didn't.

What a blessing to have such dear brothers and sisters in Christ!

Thank you all again and may God bless you one and all!  
*Marie Yevin*



Marie Yevin celebrates her 90th birthday. Many Years!

### 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:

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

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

**Many Years! Mnogaya Leta!**

# Bits and Pieces

## ADULT EDUCATION CLASSES

This month, Adult Ed Classes will be held on Wednesdays, September 16 and 23. Classes will then resume in late October and continue through December. This month's adult education session will review the topic of evangelization and what we can do as a parish community and as individuals to further proclaim the fullness of the Gospel and promote the Orthodox Faith.



## 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

Thank you to the following people for hosting and cleaning up after the coffee hour for the month of August: Tania and Walter Booriakin, Linda Walters, Marty and Joe Gala, Elizabeth Michael, Dorothy Yost, Vi Wasilenko, Tillie Kulek, our young Sunday School helpers, along with the ever faithful Peter and Luka Radjenovich and Harold Homyak. I couldn't do it without their help!

I know we all look forward to and enjoy our fellowship hour on Sundays. We are a parish family and we all need to participate. If you would like to help host a coffee hour please Pat Starkey or call her at 623.512.2021. Thank you.

*Pat Starkey*

## TOILETRIES DONATIONS

As we return from our summer vacations, many of us have accumulated a variety of travel-sized bottles of shampoo, conditioner, lotion, toothpaste, soap, toothbrushes, etc. What to do with these items? Bring them in to help the homeless. Jane Evans will gladly accept your donations of these items, including any extra toothbrushes you may have from your semi-annual dental visits. These items will then be distributed to the homeless.

## DONATE USED PRINTER CARTRIDGES

You can help defray costs for the newsletter by donating your old printer cartridges. We can use them to trade for supplies for the newsletter. Please see Dave or Stephanie Homyak. Thank you!

## MYRRH BEARERS ALTAR SOCIETY

The Myrrh Bearers will be resuming their meetings starting in September. Our first meeting will take place on Sunday, September 13th following coffee hour. Our meetings are held every second Sunday of the month. New members are always welcome. Please make every effort to attend. Discussion to take place regarding proposed changes for the new year.

*Elizabeth Michel  
President*

## FOCA

The September meeting of Fellowship of Orthodox Christians in America will be held at the home of Walter and Tania Booriakin on Sunday, September 27th. Their address is 11840 E Chama Rd, Scottsdale, AZ, 480.585.9560. This will be a pot luck meeting. Our governor, David Homyak, who is currently attending the national convention in Hartford, Connecticut, will give us a brief summary. We will be going to St. Mary's Food Bank on October 10th from 8 to 12 noon to help in whatever capacity. If you are interested in helping, please contact Pat Starkey.

## BOOKSTORE UPDATE

It seems like we were missing half of our church family last month, so here's what you may have missed...

### 1. From Baptist to Byzantium.

This is a wonderful story of how a Baptist missionary traveled halfway around the world to find our Orthodox faith. The book is written in the first person by the former missionary himself, Fr. James Early. \$16



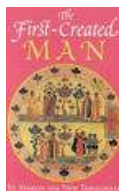
### 2. God's Revelation to the Human Heart.

This easy-to-read little book was compiled from a lecture given by Fr. Seraphim Rose at the University of California, Santa Cruz in 1981. \$5.



### 3. The First-Created Man.

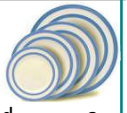
This book is a collection of seven homilies which deal with Adam's fall and our redemption by our Savior Jesus Christ written by St. Symeon the New Theologian. \$8



Three distinctly different titles, but yet all point us to the same thing...God's limitless love for us all!

## LEND A HELPING HAND

The Eritrean community in Arizona continues to grow. New families are moving to the valley trying to find a fresh start. Often, they are able to bring nothing more than their suitcases. Kedan Ghebre has been working to help make the transition smoother, trying to gather some of the bare essentials for these families as they set up their home.



Kedan is in the process of putting together a list of items needed. In the meantime, take a look around your home to see if you have some *gently* used items to help our extended Orthodox family: dishes, silverware, pots & pans, etc. Remember, the focus is on the everyday necessities. Pat Starkey has been able to help find some furniture, but we need all the help we can to help them get started in their new homes. Please contact Kedan Ghebre, 623.580.9538, or Pat Starkey, 623.512.2021, if you are able to help, and they will make sure the items get where they are most needed. Let's work together to help these families get off to a great start, and know that they have a new, extended Orthodox family to support as they begin their new lives here in the valley of the sun!

## CHURCH SCHOOL

Please make sure to fill out a Church School registration form for your children and return them to Stephanie Homyak. The registration forms can be found in the church narthex. The forms allow us to determine class size, and 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.

We will kick off the Church School year on Sunday, September 20, 2009. There will be a short prayer service at the end of Divine Liturgy. Then, with towels and bathing suits in hand, it's off to the Enoch home for our 9th annual pool party. Nick Enoch and family have graciously offered to host the pool party at their community pool. A map will be provided.



**Dorothy Yost helps Marie Yevin celebrate her birthday**

# September 2009

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 Church New Year Chernigov-Gethsemane Icon</b></p>	<p><b>2 Kaluga Icon</b></p>	<p><b>3</b></p>	<p><b>4 Icon "The Unburnt Bush"</b></p>	<p><b>5 Arapetskaya and Kiev-Bratsk Icons</b></p>
		<p><b>FOCA National Convention Hartford, CT</b></p>				<p>5:00pm Vespers</p>
<p><b>6</b> 8:40am Hours 9:00am Divine Liturgy</p>	<p><b>7 Forefeast Nativity Theotokos</b>  6:00pm Vespers</p>	<p><b>8 Nativity of the Theotokos</b> 9:00am Divine Liturgy  6:00pm Council Mtg</p>	<p><b>9 Afterfeast Nativity Theotokos</b></p>	<p><b>10</b></p>	<p><b>11 Kaplunovskaya Icon</b></p>	<p><b>12 Leavetaking Nativity Theotokos Sat. Before Exaltation</b></p>
		<p><b>ST. MARY'S FOOD BANK</b> Please join the FOCA on Saturday, October 10th from 8:00am-NOON as we volunteer our time to help out at the Food Bank.</p>				<p>5:00pm Vespers</p>
<p><b>13 Founding of Church of the Holy Sepulchre</b> 8:40am Hours 9:00am Divine Liturgy <b>MBAS Meeting</b>  6:00pm Vespers</p>	<p><b>14 Exaltation of the Cross</b> 9:00am Divine Liturgy</p>	<p><b>15</b></p>	<p><b>16</b></p>	<p><b>17</b></p>	<p><b>18 Icon "The Healer"</b></p>	<p><b>19 Sat. After Exaltation</b></p>
		<p><b>Church School</b> It's that time of year! Church School registration forms are available in the narthex. Please complete and return to Stephanie Homyak so that we can begin planning for the new school year.</p>				<p>5:00pm Vespers</p>
<p><b>20 Sun After Exaltation Leavetaking Exaltation</b> 8:40am Hours 9:00am Divine Liturgy  <b>Youth Pool Party</b></p>	<p><b>21</b></p>	<p><b>22</b></p>	<p><b>23 Conception of St. John the Baptist</b></p>	<p><b>24 Holy New Martyrs of Alaska</b></p>	<p><b>25 Repose of Ven. Sergius of Radonezh</b></p>	<p><b>26 Repose of St. John the Theologian</b></p>
		<p><b>ADULT EDUCATION</b> <i>Topic: Evangelization</i> Adult Education classes resume Wednesday, September 16 and 23.</p>		<p>7:00pm Adult Ed'n</p>		<p>5:00pm Vespers</p>
<p><b>27</b> 8:40am Hours 9:00am Divine Liturgy <b>3:00pm FOCA Meeting</b> <b>Booriakin's Home</b></p>	<p><b>28</b></p>	<p><b>29</b></p>	<p><b>30</b></p>	<p><b>1 Protection of the Holy Theotokos</b></p>	<p><b>2</b></p>	<p><b>3</b></p>
		<p><b>Youth Pool Party</b> Sunday, September 20, 2009 12:00pm-4:00pm Hosted by the Enoch Family 255 W Calle Monte Vista Dr., Tempe, AZ</p>				<p>5:00pm Vespers</p>