

# SS Peter & Paul Orthodox Church

Volume 12, Issue 8

August 2012

## July Council Highlights

- ✘ June's Operating Income was \$9,906.13 and Operating Expenses were \$9,836.09, resulting in a positive balance of \$70.04 for the month.
- ✘ Administrative hearing scheduled for August 13, 2012 re: CCG, our former contractor for the Cultural Center.
- ✘ Church School continues donation drive for the Child Crisis center and plans are underway to host a brunch to support this worthy cause.
- ✘ No council meeting in August.



## SS Peter & Paul Orthodox Church

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# Samuel the Prophet

**The prophet Samuel, who is remembered on August 20, is introduced to us in Scripture in a unique way. He is not yet a prophet, the first time we read about him.**

Jeremiah is given a prophecy to deliver in the first chapter of the book named for him. Hosea receives a prophetic message in the second verse of his book. Isaiah's prophetic vision is described in the very first verse of the Book of Isaiah. We are told little about the childhoods or families of any of these prophets.

Samuel, by contrast, is introduced to us as a child who serves the priest Eli. We know the names of his parents, Hannah and Elkanah, and we're told that Elkanah was a loving husband. We know that the long-childless Hannah had endured unkindness from Elkanah's other wife, who did have children. We are given details of Hannah's devoted motherhood after the welcome birth of her son.

Samuel's closeness to Eli at such an impressionable age, and his subservient position, make it difficult for him to do one of the things God asks of him. The Lord reveals to Samuel His plans to punish Eli for "the iniquity which he knew, because his sons were blasphem-

ing God, and he did not restrain them" (1 Samuel/I Kingdoms 3: 13). Though he is afraid to do so, Samuel must reveal this plan to Eli.

In adulthood, Samuel bears other difficult responsibilities. He must console and encourage the Israel-



ites when they fight the Philistines and are defeated time and again. When God instructs him to anoint Saul as king. Samuel obeys, but then must stand by and watch Saul fall ever deeper into jealous rage against the young, charismatic and very able David.

This terrible jealousy leads Saul to try to kill David, and the young man flees to Samuel for refuge. The two go together to Naioth in Ramah,

## Troparion - Tone 2

**but some one betrays their whereabouts to Saul, and he sends messengers to hunt David down. But the atmosphere around Samuel is so holy that the messengers "prophecy" or, in other words, are overwhelmed by the presence of God. Saul sends two more groups of messengers, and the same thing happens to them.**

Finally Saul goes himself to kill David. But he, like the messengers, is overwhelmed and "prophesies." Saul is too far gone in his hatred to be redeemed by this experience. But it shows how close Samuel has become to God, and how strongly other people are affected by being in the divine presence that surrounds him.

Samuel's influence is so great that even after he dies, Saul can't do without him. The Philistines are once again gathering their troops to make war on Israel, and the terrified Saul asks a medium to call Samuel from the dead so the prophet can advise him.

This weird episode shows Saul's mad desperation. But it also shows the lasting power of a godly prophet like Samuel, who was "lent to the Lord" by his mother as a tiny child.

*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,

Each August 15<sup>th</sup> we celebrate one of the oldest and best loved of the feasts dedicated to the Mother of God: the feast of her Dormition (Falling-Asleep) and her entrance into the glory of Heaven in body and soul. This joyous feast gives us the opportunity to renew our love for and devotion to Mary. In this feast we express our love as we join in praising her for the “great things” which the Almighty worked through her and brought about in her (see Luke 1:46-55 to reflect upon Mary’s Song of Praise, also known as the *Magnificat*).



In reflecting upon Mary’s Dormition, we are granted yet another grace: the ability to reflect upon the call to serve the Lord God in our daily lives. Yes, because our own daily existence, with its problems and hopes, receives light from the Mother of God, from her spiritual journey, from her destiny of glory, a journey and a destination that can and must become our own journey and our own destination.

The greatness of Mary, Mother of God, full of grace, fully receptive of the action of the Holy Spirit, already lives in God’s

Heaven with her whole being, body and soul. Saint John of Damascus, referring to this great mystery in a famous homily, said: “Today the Holy Virgin of Virgins is presented in the heavenly temple.... Today the sacred and living Ark of the Living God, who conceived her Creator Himself, takes up her abode in the temple of God, not made by human hands” (*Homily II on the Dormition*). And Saint John continues: “It was meet that she, who had sheltered the divine *Logos* in her own womb, should inhabit the tabernacles of her Son.... The place of the Bride whom the Father had espoused, was in the nuptial chambers of Heaven.”

Through this Great Feast, the Church praises God’s immense love for His creature: He chose her as a true “Ark of the Covenant,” as the One who continues to generate and to give Christ the Savior to humanity, as the One who in Heaven shares in the fullness of the glory and enjoys the very happiness of God and, at the same time, also invites us to become, in our modest way, an “ark” in which the Word of God is present, transformed and quickened by His presence, a place of the presence of God, so that men and women may find God’s closeness in the other per-

son, and thus live in communion with God and know the reality of Heaven.

We celebrate this Feast and honor the Mother of God, but in a certain sense we are also celebrating for ourselves, for we are also recipients of that immense love which God reserved — of course, in an absolutely unique and unrepeatable way — for Mary. On this Solemn Feast, let us look to Mary “ever-Virgin and most pure and the Mother of Our God.” She opens us to hope, to a future full of joy and teaches us the way to achieve it: by welcoming her Son with faith; by never losing sight of the life to which He calls us and by allowing ourselves be illuminated and guided by His word; by following Him every day, even in moments when we feel that our crosses are growing all too heavy to bear.

May the Mother of God, Mary most-pure, continue to guide, instruct, protect, and intercede for us in the Presence of Her Son, our Lord and Savior, Jesus Christ. Glory to Him, now, forever, and unto ages of ages. Amen!

With love in the Lord,

*Father David*

## The Filioque Clause (cont’d)

(Continued from page 3)

that the original version spoke of Stars and Stripes, America *could* change it so that is spoke of the Maple Leaf instead of the Stars and Stripes, but this would require an impressive consensus of Americans, and would involve not talking about the “National Anthem”, but about the “Revised National Anthem”. (Even the Coca-cola Company had the decency to call New Coke “Coca-Cola II”.) In the same way, the Orthodox Church *could* decide that the Filioque was doctrinally correct after all and include the phrase,

but it would have to speak not of “the Creed” any more, but of “the New Creed”, and this would require pretty much all the various autocephalous churches to sign on to it. What matters with us is community and consensus, and no major changes in things like the Creed can be made without without the whole community first agreeing to it. We march together as one. This means, given human timidity and the reluctance to move out of comfort zones, that change in Orthodoxy usually proceeds at a somewhat glacial pace. But given the catastrophic

nature of changes which have occurred in churches outside her canonical borders, this may be a good thing.

The Orthodox reluctance to monkey with its Creed, that confession which has served as the doctrinal bedrock and the basis of unity, is entirely understandable. We think that the Creed as it stands to be historically original, doctrinally true, a witness to the patristic basis of our faith, and a safeguard of our conciliar unity. Not surprisingly therefore we will leave it as it is.

Reprinted from the Orthodox Church in America website, “No Other Foundation”, July 11, 2012, <http://oca.org/>

# The Filioque Clause

Fr. Lawrence Farley

One of the things which has historically been a point of polemic and conflict between the Orthodox East and the Roman Catholic West is the use of the Filioque clause in the Creed. The word "filioque" is Latin for "from the Son", and it is used in the classically western version of the Creed to describe the Person and procession of the Holy Spirit. In that version of the Creed, the Spirit is said to "proceed from the Father *and the Son*".

Lesson from Church History 101: in the Councils of the Church in the fourth century (specifically the Councils of Nicea and Constantinople, held in 325 and 381 respectively), the divine natures of Christ and the Holy Spirit were emphatically set forth. Nicea declared the Son to be "light from light, true God from true God, of one essence (Greek *homoousios*) with the Father". Constantinople declared the Spirit to be "the Lord, the Giver of life, who proceeds from the Father". That is, the Spirit was not created by the Father as the angels were created, but rather proceeded from the Father's very being so that He was as divine as the Father was. These declarations of Nicea and Constantinople came together in the final version of the Creed, the one we recite today at Divine Liturgy. Much later, Christians in the far west (modern Spain to be precise) were hard at it, slugging away dogmatically and combatting the Arians there who still maintained that Christ was not *homoousios* with the Father. From the days of Augustine these western Christians believed that the Spirit proceeded from the Father and the Son. Everyone believed that, they felt (at least everyone in their western neighbourhood), so why not confess it in the Creed? That would stress in a big way the divinity of the Son and His equality with the Father. So when they recited the Creed, they sang that the Spirit proceeded from the Father and the Son. If asked they doubtless would have said that this was the original version of the Creed. And when they later met some

Christians from the East who recited the Creed *without* the Filioque, they accused them indignantly of omitting this important clause. The reaction of those eastern Christians can be imagined. Since then, the East and the West have parted company, fighting over the use of the Filioque in the Creed (among other things).

It should be acknowledged that many thoughtful people in the world can make neither head nor tail out of this quarrel. It is, they feel, just one more example of the ridiculous and petty quarrelsome nature of the Christians, fighting tooth and nail over a single word. In particular, why are the Orthodox so stubborn over such trifles? At the end of the day, what does it matter? It's just a single word. Why can't the Orthodox East just chill out?

A few things may be said in response. First is the question of historical accuracy and honesty. Say, for example, that someone tinkered not with the Creed, but with the American national anthem. Say that someone said that the good ol' American anthem read, "Oh, say! can you see by the dawn's early light what so proudly we hailed at the twilight's last gleaming; whose dear maple leaf, through the perilous fight, o'er the ramparts we watched were so gallantly streaming?" Surely it would be only fair to protest and point out that the original version of the anthem did not extol the Maple Leaf, but the Stars and Stripes. One could change *The Star Spangled Banner* into *The Maple Leaf Forever* if one wanted to, but honesty should compel all involved to acknowledge that this was a change from the original. In the same way, surely it is reasonable for the Orthodox East to insist that if Christians say that they are reciting the Creed from the fourth century then that Creed should be recited in its original form, simply as a matter of historical honesty. Of course Orthodox go on to further insist that the Filioque addition is doctrinally erroneous, the venerable opinions of St. Augustine and other western

teachers notwithstanding. But even apart from matters of historical honesty and doctrinal truth, there are other considerations which even secular people should be able to understand.

These considerations are two in number. First is the question of authority. When the western church after the Council of Trent (that was the anti-Reformation council of the sixteenth century, as you recall) wanted to appeal to authority, the first and strongest appeal was to the Pope in Rome. "Roma locuta est, causa finita est," (i.e. "Rome has spoken, the case is closed") was the basic mindset. That is, a Roman Catholic reflexively appealed to the central authority in Rome to determine the truth in matters of controversy. But the eastern church has always appealed not to a single living institution (i.e. the Papacy) but to the historical example of the Fathers. We Orthodox do not reflexively ask, "What does Rome (or New Rome) think?", but rather, "What did the Fathers say?" For us, the first, strongest, and abiding authority is that of the patristic consensus. This is important, because it sets the tone for all our theology and for how we think and live today. For us, wisdom and the way forward into the future come from following in the trajectory of the past, not because we are bound by the limitations of those living ago, but because we are freed by them from the tyranny of the present, a present with its blind spots and its slavery to fad and fashion. For us, Tradition is not a strait-jacket, but a set of wings. It means that we do not have to keep on trying to re-invent the wheel, only to get the shape wrong because current fashion favours octagons over circles.

The second reason that the question of the inclusion or non-inclusion of the Filioque is important has to do with community. That is, to change the original wording of the Creed to include the Filioque would necessitate a new consensus of all the existing Orthodox churches. Take the example once again of the American national anthem. Recognizing

(Continued on page 2)

# Fruit of the Transfiguration

Fr. Vladimir Berzonsky

**"Lord, it is good for us to be here." (Matthew 17:4)**

The feast of Holy Transfiguration falls near the end of the liturgical year. Only the Dormition of the Theotokos follows, to complete and close the cycle. Why now? The time of the event comes six days following the confession of St. Peter [Matthew 17:1, Mark 9:2], or "about eight days" [Luke 9:28], although that doesn't fix the date precisely. Nothing is arbitrary. It comes in the season of fruit harvest. The Orthodox Church greets the feast with the tradition of the blessing of fruit. Here is a natural expression of sacrifice to the Lord of His blessings of rain and sunshine which make it possible to reap a bountiful harvest. We who bring our fruit in plastic bags from the supermarket must use our imagination in order to be truly grateful for the harvest blessings. We have not the same appreciation as if we had brought our grapes and apples from our own vines and trees. It takes a farmer's daily prayers to feel the reward of his petitions.

At another level, we all can comprehend spiritual fruit brought to fruition through the liturgical year now consummated at the completion. The year begins with the birth of the Holy Mother of God, the young virgin herself the glorious fruit of the promise to Abraham and his children to erase Adam's rebellion and restore the glory of the people of Israel. Mary is the "beginning of our salvation" - the anticipation of a new covenant relationship and the anticipation of the Messiah, the Son of God who would be the fruit of her virgin womb.

The time is ripe to receive the divine light in Christ through the Holy Spirit for those in some ways capable of receiving it. Consider the filtration process: From the 5,000 who heard Him offer them the credentials of the blessed from the Sermon on the Mount; to the seventy selected to visit the villages of the Jews and announce

His ministry among them [Luke 10:1]; further choosing twelve apostles; and from them but three blessed to experience His Transfiguration atop the mountain, that eternal moment beyond normal time when Moses and Elijah would be brought from the past to appear with the Son of God in a blinding illumination of the Kingdom of God, displaying eternity in a fraction of time. It was a joy that the three disciples did not want to end.

Is it any wonder that so many of our monastic communities have chosen this feast for their own patronal namesake? The revelation of a second Epiphany where all three Persons of the Holy Trinity are involved? Here, the highlight of spiritual progress offers a supernal incentive for all serious Christians to realize and fulfill the precious words of St. Paul: "One thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal..." [Philippians 3:13].

When the three offer to make three booths and remain in that sublime exalted state, Christ responds that they must descend from the mountain top and return to what was left behind. Such a rare treat was for them a mere aperitif of blessings, enough for them to experience once but never to be forgotten. [II Peter 1:16] He warned them also not to share the experience with anyone until after His resurrection. We can imagine them describing the indescribable to their fellow apostles and the women during those forty days following Christ's appearance in the Upper Room that first day of His resurrection and until the Ascension. And what of us? We conclude each Divine Liturgy with the proclamation: "We have seen the true light!" Have we indeed! Has that been an experience, a proleptic proclamation, or something we just do not understand?

Reprinted from the Orthodox Church in America web site, *Thoughts in Christ*, August 7, 2011, <http://oca.org/reflections/berzonsky/fruit-of-the-transfiguration> ✕

## From the Fathers . . .

*"Do not be irritated either with those who sin or those who offend; do not have a passion for noticing every sin in your neighbour, and for judging him, as we are in the habit of doing. Everyone shall give an answer to God for himself. Everyone has a conscience; everyone hears God's Word, and knows God's Will either from books or from conversation with other people. Especially do not look with evil intention upon the sins of your elders, which do not regard you; 'to his own master he standeth or falleth.'" Correct your own sins, amend your own life."*

St. John of Kronstadt



*"Remember that the Lord is in every Christian. When your neighbour comes to you, always have great respect for him, because the Lord is in him, and often expresses His will through him. 'It is God which worketh in you both to will and to do of His good pleasure' (Phil. 2:13). Therefore, do not grudge anything to your brother, but do unto him as unto the Lord; especially as you do not know in whom the Lord will come and visit you; be impartial to all, be kind to all, sincere and hospitable. Remember that sometimes God speaks even through unbelievers, or disposes their hearts towards us, as it happened in Egypt when the Lord gave Joseph favour in the sight of the keeper of the prison. (Gen. 39:21)."*

St. John of Kronstadt



# The Good Son of a Bad Father

**On August 28 the Church remembers the righteous Hezekiah, king of Judah and son of the previous king, Ahaz.**

Perhaps Hezekiah, who became king at the age of 25, felt compelled to make up for the actions of his notorious father, who would never listen to the prophet Isaiah and who shut down the Temple in Jerusalem, instead revering the gods of the Assyrians.

Hezekiah labored intensely to reinstate worship of Israel's God. At the beginning of his reign he ordered the Temple to be reopened, directing the priests and Levites to "carry out the filth from the holy place" (2 Chronicles 29: 5). They did so, and were able to report to the king that "All the utensils which King Ahaz discarded in his reign when he was faithless, we have made ready and sanctified; and behold, they are before the altar of the Lord" (29: 19). Hezekiah and the people brought sacrifices and thank offerings, and "thus the service of the house of the Lord was restored" (29:36).



To celebrate, Hezekiah sent couriers all over the kingdom with a decree that the priests and people should come to Jerusalem and observe Passover together. Scripture candidly records that in some places the couriers were laughed to scorn and mocked, and that "only a few of the men of Asher, of Manasseh, and of Zebulun humbled themselves and came to Jerusalem" (30:11).

Nevertheless, a great assembly did come for the feast, including some people who had not properly prepared themselves, and who "ate the Passover otherwise than as prescribed" (30: 18).

Hezekiah, obviously a forgiving and loving man, had prayed that God would "pardon every one who sets his heart to seek God, the Lord the God of his fathers, even though not according to the sanctuary's rules of cleanness" (30: 19).

Hezekiah's efforts strengthened and helped unite the people, but they still faced external threats. When Sennacherib, the powerful king of Assyria, attacked Judah, Hezekiah's first response was not a noble one. Panicked, he

offered Sennacherib huge sums of money to withdraw. In order to pay, he gathered all the silver in the Lord's house, and even "stripped the gold from the doors of the temple of the Lord" (2 Kings/4 Kingdoms 18: 16).

But the Assyrian couldn't be bought off, so Hezekiah did something better—he built up and reinforced his people's walls and defenses. He also returned to reliance on God rather than money, and told everyone not to be "afraid or dismayed before the king of Assyria and all the horde that is with him; for there is one greater with us than with him" (2 Chronicles 32:7). He and Isaiah prayed, and God answered their prayers by destroying the Assyrian warriors.

Close to death, Hezekiah had to repent of an episode of pride before God. He was not a perfect person, but Scripture compares him to King David, another man who greatly pleased God in spite of many missteps, weaknesses, and faults.

*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>*

# Paul Punctures the Corinthian Balloon

**On August 12 we read I Corinthians 4: 9-16. In these verses Paul talks to the Christians of Corinth with sarcasm and severity.**

In verse 8 he has used the word "already" to express his feelings. The Corinthians apparently feel they already have the fullness of the faith and have already become rich. Paul says, "Without us you have become kings! And would that you did reign, so that we might share the rule with you!" In other words, if the Corinthians have achieved the fullness of salvation, they should take Paul and the other hard-working preachers to reign with them in the Kingdom.

Verses 9 and 10 remind the Corinthians of the sufferings of those preachers and teachers, contrasting them to the virtues of the Corinthians themselves. The preachers are fools, weak, and held in disrepute. Corinth's believers are wise, strong and held in honor. Of course Paul is being ironic here—these virtues are only what the Corinthians imagine they possess.

This is not the only part of this letter in which Paul has scolded the Corinthian Christians for

having puffed-up ideas about themselves. In 1:26 he tells them, "...not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise." They were chosen by God, Paul is telling them, and not because they were anything special, but because He is merciful.

In today's verses, 4:11-13, Paul vividly describes the sacrifices that he and others have made to spread the Gospel. The efforts of these hungry, thirsty, ill-clad, buffeted, homeless people who labor to support themselves have left them as "the refuse of the world, the offscouring of all things." Despite this, they have blessed those who reviled them. They have endured persecution, and tried to conciliate when they are slandered.

Paul wants the proud Corinthians to remember all these things that he and others have done and endured for them. He doesn't want them to go on believing that everything good that has come to them has been the result of their own

efforts or virtues.

In the next verse Paul's tone changes abruptly; his words no longer have a hard edge. He assures the Corinthian believers that he has not directed such harsh words at them in order to shame them, "but to admonish you as my beloved children." Though disappointed, Paul is still the father whose heartfelt wish is the salvation of his children in Christ. He tells them he is not just one of the "countless guides in Christ" they may know—people who observe the basics of belief and worship. Paul is the one who has sacrificed and suffered for them, as only a father would.

The last verse of this passage is a simple request made by a father who is worried about his children: "I urge you, then, be imitators of me."

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# The Saint Who Was the Mother, Wife and Aunt of Saints

**On August 5 the Church remembers Saint Nonna, who is often chiefly identified as the mother of Saint Gregory the Theologian. She was indeed his mother, but there is much more to know about her.**

Raised in a Christian family, Nonna learned early to love Christ. She was also a dutiful daughter. So when her family arranged an "advantageous" marriage to a wealthy landowner, Gregory of Arianzus, she obediently accepted him as her husband.

But the marriage was a source of pain to her, because she loved Gregory and worried about his salvation. He was a member of a pagan sect, and a fire worshipper.

Nonna prayed fervently that her husband would come to the true faith. Her son Gregory, in his writings, describes the way in which her prayers were answered. His father, he writes, had a dream in which he was singing the first verse of Psalm 122 (121): "I was glad when they said to me, 'Let us go to the house of the Lord.'" The dream was so vivid



that it made the elder Gregory actually want to go to church. This was the beginning of his conversion to Christianity.

In the early years of their marriage, Saint Nonna concentrated on raising her children as strong Christians, while also seeing to their education. The brilliance of her son Gregory, both as a theologian and as a philosopher, is the best evidence of her success. His written words about her also show his love and admiration for her: "What time and place of prayer ever eluded her? She was drawn to this each day before anything else, and she had complete faith that her prayers would be answered."

The elder Gregory attended the Ecumenical Council of Nicaea and was baptized there. He was ordained to the priesthood, and later was made Bishop of Nazianzus. Nonna was made a deaconess. Both of them gave tireless and loving service to the people around them. Their nephew Amphilocius became Bishop of Iconium,

joining them in faithful service.

In her later years, Nonna experienced the greatest loss a mother can have, not once but twice. In the space of two years, her youngest son died, and then her daughter. Though she bore these deaths as God's will, her distress affected her once-vigorous health so that she became weak and had little appetite for food.

Her son Gregory describes a dream which restored his mother's health: "It seemed to her that I...had appeared to her suddenly by night with a basket of the whitest bread. Then I blessed these loaves with the Sign of the Cross, as is my custom, and I gave her to eat, and with this her strength increased." Saint Nonna lived for several more years, spending most of her time praying in church after her husband's death.

In a reading for today, Saint Paul writes (I Corinthians 3: 9) that "we are God's fellow workers." Saint Nonna, in her many roles, fulfilled that one as well.

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in

## Around SS Peter & Paul

### AUGUST BIRTHDAYS & ANNIVERSARIES

Peter Radjenovich  
Barbara Peterson  
August 1

William Osolinsky  
August 15

Juliana Delsante  
August 25

Jim Hanemaayer  
August 26

Dennis Tarasevich  
August 27

**Mnogaya Leta!  
Many Years!**

### 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

### 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:

Nicholas Enoch  
Mary Maul  
Dan Perrotto  
Ann Garza  
Nancy Tarasevich  
Bill and Rose Koval

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

# Bits and Pieces

## NEW DEANERY IN THE DIOCESE OF THE WEST

In an archpastoral decree dated July 24, 2012, His Eminence, Archbishop Benjamin, announced that he has divided the Pacific Southwest Deanery into two new deaneries: the Pacific Southwest Deanery (Santa Maria, Santa Barbara, Los Angeles, Tarzana, Culver City) and the new Desert Deanery (Phoenix, Las Vegas, Hesperia, Lake Havasu, San Diego, Poway, Tempe, and Hemet); the missions remain in the Mission Deanery with Archpriest Matthew Tate as Dean, but will generally participate in the life of the local deanery as well. His Eminence also announced that he has appointed Father David to serve as Dean of the new Desert Deanery.

The creation of our new Desert Deanery is intended to provide for greater ease in communication and to facilitate regularly-scheduled deanery meetings. Archbishop Benjamin expressed his hope that the deans meet with the clergy of their respective deaneries at least two times a year, with special focus on pastoral and liturgical concerns, and in order to strengthen the work of the Diocese by first strengthening the work, cooperation, and mutual support of the clergy within the deaneries. This strengthening of church life on a deanery level is one of the stated goals of the OCA's Strategic Plan and notably includes greater deanery cooperation in the areas of evangelization, the establishment of new missions, and youth ministry.

## 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.

## ONLINE ORTHODOX GAMES FOR KIDS

Check out the **Saints alive!** Website from the Greek Orthodox Archdiocese of America at <http://games.goarch.org/>. **Saints alive!** features lots of interactive games and puzzles, in a colorful, fun environment, all with an Orthodox theme.

## WHAT NOT TO WEAR

Questions are often asked concerning appropriate attire at the Divine Liturgy and other Church services. These short guidelines are provided from the websites of other Orthodox churches, but certainly apply to our parish as well:

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

Out of respect for our Lord and Savior Jesus Christ, His Mother and His Holy Church, for those who worship here, for the Holy Tradition and ancient customs of the Orthodox Christian Faith, and for one's own self-respect, suitable and modest attire, comportment and behavior are earnestly requested of all guests and members. This means, minimally: Short pants are not allowed anywhere in the Church for men or women above 12 years of age. Women's & girls' skirts should be a respectful, modest length; no sleeveless shirts or halters; no bare midriffs. Men should wear long trousers. No beach, sports or athletic gear, equipment or attire.

No Tee-shirts with slogans, logos, pictures or mottos; no tank-tops. Shirts and blouses should be modestly buttoned. Men, please remove caps or other head-covers. Although not required, women may choose to cover their heads.

## CULTURAL CENTER LOCK-UP

A council member will be designated to ensure that the Cultural Center is locked up and secured each Sunday. A sign-up list will be available in the Cultural Center. Council members are responsible for finding a replacement if they are not available.

## PLEASE BRING GUESTS

It is always encouraged to bring guests to our services, whether Orthodox, Christians of the various denominations, non-Christians, as well as those who hold no particular belief. However, it is also encouraged to prepare them for their visit by letting them know what to expect. You can help them feel comfortable by explaining to them the Orthodox practice concerning the reception of Holy Communion. It's very simple: The reception of Holy Communion is reserved to those who are baptized and chrismated members of the Orthodox Church who have prepared themselves by fasting, prayer, participation in the divine services, and timely Confession.



## BOOKSTORE

As we find ourselves in the midst of the Dormition Fast, there is no better time to learn about our Holy Mother, the Theotokos, by reading *The Orthodox Veneration of the Mother of God*. This fabulous little book (only 88 pages) written by St. John Maximovitch is a "classic exposition of how the Orthodox Christian Church has venerated the Mother of God throughout the ages, and on the chief errors that have sought to change or undermine this veneration: both ancient heresies and the later deviations of Western Christendom. It clearly tells why the Virgin Mary should truly be called the Mother of God and should be honored by all generations, and why at the same time She cannot be said to have been unable to sin, or considered a Co-Redemptress along with Jesus Christ, the only Savior of the world." Published by St. Herman Press, \$9.

## SUMMER STEWARDSHIP

The life and work of your parish community continues even when you are traveling and away and enjoying your vacation. You are asked to kindly remember this and to maintain—and even increase—your stewardship during the summer months. May the Lord bless your travels and bring you safely home.

# August 2012

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p><b>CHILD CRISIS CENTER</b> The Church School students are collecting donations for the Child Crisis center. <i>Wish Lists</i> are posted by the collection boxes in the Cultural Center. We ask your support for this worthy cause.</p>			1 Procession of the Lifegiving Cross Beginning of Dormition Fast	2	3	4 5:00pm Vespers
5 Forefeast Transfiguration 8:30am Hours 9:00am Divine Liturgy 6:00pm Vespers	6 Transfiguration of Our Lord 9:00am Divine Liturgy Blessing of Fruit	7 Valaam Icon <b>NO COUNCIL MEETING</b>	8 Tolga Icon	9 Ven. Herman of Alaska	10	11 5:00pm Vespers
12 8:30am Hours 9:00am Divine Liturgy	13 St. Tikhon of Zadonsk, Wonder-worker of All Russia	14 6:00pm Vespers	15 Dormition of the Most Holy Theotokos 9:00am Divine Liturgy Blessing of Flowers	16 Feodorovskaya Icon	17	18 5:00pm Vespers
19 8:30am Hours 9:00am Divine Liturgy	20	21	22 Georgian Icon	23 Leavetaking Dormition	24 Petrovskaya Icon	25 5:00pm Vespers
<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>						
26 Vladimir Icon 8:30am Hours 9:00am Divine Liturgy	27	28 Ven. Job of Pochaev	29 Beheading of St. John the Baptist	30	31	1 Church New Year Chernigov-Gethsemane Icon 5:00pm Vespers
2 Kaluga Icon 8:30am Hours 9:00am Divine Liturgy	3 <b>LABOR DAY</b>	4 Icon "The Unburnt Bush"	5 Arapetskaya and Kiev-Bratsk Icons	6	7 Forefeast Nativity Theotokos 6:00pm Vespers	8 Kursk-Root, Pochaev & Kolmsk Icons Nativity of the Most Holy Theotokos 9:00am Divine Liturgy