

SS Peter & Paul Orthodox Church Newsletter

Volume 9, Issue 10

October 2009

August Council Highlights

- ✘ Operating income for August was \$9,573, and operating expenses were \$12,076, resulting in a deficit of **\$2,503**. The year-to-date deficit is **\$3,746**. Please Donate!
- ✘ Through August, year-to-date income is \$9,044, **less** than projected in our 2009 budget. Unfortunately, expenses are only \$510 below budget projections for the same time period. Please Donate!
- ✘ Landscaping for the front of the church was discussed. Greg Smith and Joe Gala will coordinate this project. Please Help!
- ✘ Cultural Center rental agreement reviewed and discussed.



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Shall We Look for Another?

Disciples of John the Baptist approached Jesus one day with this question from John: "Are you the one who is to come, or shall we look for another?"

On Thursday and Friday of this week we read from the seventh chapter of Luke's Gospel, in which John's question occurs. As some commentators have noted, he was perhaps hoping for or expecting a more definitive answer than the one he received.

John was already in prison by this time, and fairly soon he would face execution. His question may make us wonder: Was John, after all the time he had spent with Jesus, still not sure that He was the Messiah, the One "who is to come"? Or was he beginning to doubt, in the depressing and fearful darkness of a prison cell, what he had been sure of? Was he hoping that Christ would reply to his question so affirmatively that he would know the sacrifice of his own life would be worth it?

We can't really know the answers to these questions, but we know that we, too, might have felt reassured in our faith and comforted by a simple, "Yes, I am the One" response from Our Lord. But He doesn't give that to John, or to us.

Instead He asks us to find the answer for ourselves, to use our minds and hearts to decide who He is.

So, in response to the question, He instructs John's disciples to tell their jailed leader what they have seen and heard: healings, dead people raised, good news preached to the poor. He is saying that those who read the Old Testament Scriptures, and who then see what He does and hear what He says, will recognize Him as the One those Scriptures promise. Father John Behr writes in his book *The Mystery of Christ* that we are called to a "continuing engagement with the scriptures" and that "Christ remains the 'coming one' who opens the scriptures to his disciples so that they can come to know him as Lord."

Father Behr comments on the passage from Luke: "Jesus did not give [John] a straightforward answer, but directed him to signs—the blind seeing, the lame walking—which can only be understood as "messianic" through the interpretation of them by scripture (Mt. 11:2-5)."

Of course, we have to be willing to do the work of engaging with the

scriptures. In this same chapter Jesus points out the excuses people can make to ignore any teacher. John the Baptist is an ascetic, so they can accuse him of having a demon. Jesus comes "eating and drinking" unlike John, so they can dismiss Him as a glutton and drunkard.

We're challenged to figure out who Jesus Christ is rather than waiting for the answer from Him. He respects the intelligence He has given us, and He knows that we have all the tools we need to decide—and to know for sure—exactly who He is.

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>.



A Word from the Fathers . . .

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

St. Tikhon of Zadonsk



Message From Our Rector

Dear Brothers and Sisters in Christ,

In recent adult education classes we have explored and discussed the topic of evangelization. It seems to many that evangelization is more emphasized these days than in the past. However, evangelization- announcing the good news to the world- is a subject that has always been timely in the Church. From the very beginning of the Church, the Lord Jesus gave his apostles the mission of proclaiming the good news of the Gospel "to the ends of the earth." "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age" (Matthew 28:19-20).

This "Great Commission," given to the apostles before the Lord Jesus ascended into heaven, is given to us as well. And there are many ways for us to respond to this commission, many ways for us to spread the Gospel message. Unfortunately, many Orthodox Christians don't attempt, even in the simplest ways, to share their faith with those around them. Too many "leave it to Father," too many say, "I don't know

what to do," and too many just never try.

In his brief article, "Why Orthodox Evangelism is Different," Father David Moser makes the following observations: "The... specific task that we as Orthodox Christians have in evangelism is the practical expression of God's love to mankind. Orthodox evangelism is greeting visitors as they come to the Church and then modeling (neither instructing nor condemning the visitor) for them proper behavior and demeanor in the Church. Orthodox evangelism is hospitality offered to share meals, to provide shelter and clothing as needed. Orthodox evangelism is to pray for our neighbor and to love our neighbor as our self. Orthodox evangelism is going to the soup kitchen and serving there - Orthodox evangelism is giving to the poor without regard for "how the money will be used". Orthodox evangelism is visiting the sick in hospitals and praying for them. Orthodox evangelism is going the prisons (contact your local prison chaplain regarding how this might be done) and offering comfort and kindness to the imprisoned. Orthodox evangelism is loving your enemies (Elder Silouan of Mt Athos says that this is the true mark of a Christian - the love of one's enemies). Orthodox Evangelism is loving your neighbor as yourself. If we all did these things (and I am a wretched sinner and fall short of all that I have just said

then our Churches would be open and filled with light and glory drawing all who see her by the grace and action of the Holy Spirit in their hearts. We don't have to preach on street corners, we don't have to have "events" or revivals or seminars as evangelistic tools - we simply have to be Orthodox Christians "to the max" without reservation or compromise. That is Orthodox evangelism."

Do you want members of your family who have fallen away from the faith to return? Do you want our parish community to grow? Do you know family members, friends, co-workers who are seeking meaning in their lives? Do you want others to share the joy, peace, and comfort that you yourself receive from following Christ as an Orthodox Christian? If you have answered "yes" to any of these Christians, then evangelization is a task for you to take seriously.

Evangelization is not rocket science. Sharing the message of salvation is not profession-specific. There's no favored method or style. There's no "secret" to it. It is as simple as living your life in a way that bears witness to your faith in Jesus Christ. Let's pray that each one of us may recognize this fact and that each one of us, using the gifts and talents God has given us, will use those gifts for the building up of His Kingdom—right here, right now.



Youth News

On Sunday, September 20, 2009, Father David held a special prayer service after Divine Liturgy to bless the youth and teachers. The service marks the official start of the Church School year. At the end of the service, Father David blessed the children with a liberal dose of blessed water.



Father David prays for the children and teachers as we begin the school year.



Teach the children well They are the future of Orthodoxy!



Katie Enoch was all smiles!

After church, the children gathered to celebrate the start of the school year with the annual pool party. Nick Enoch and his wife, Amy, graciously hosted the party at their community pool and park. There was plenty of good food, fun, and fellowship to go around. Our thanks to the Enoch family for hosting the celebration!



The children, restless at times, join in prayer.



Zachary, Natalya, and Katie play in the pool.



Time to dry off and eat!

God Awareness

Very Rev. Vladimir Berzonsky
"I was asleep, but my heart was awake. Listen, a sound! My lover is knocking!" (Song of Songs 5:2)

For serious Orthodox Christians the brief love story in the Old Testament called Song of Songs contains the most intense clues to the way to get in touch with the living Lord Almighty. One such phrase is the above: *I was asleep, but my heart was awake.* Even while we are sleeping, we are not dead to the presence of the Holy Spirit who being "everywhere present and fillest all things" prays for us and makes it possible to stay in touch with the Holy Trinity. Awake or asleep, we keep the channels of grace open. One way to practice God awareness is by reciting brief prayers, such as "Lord have mercy," or "Lord Jesus, be with me." The desert fathers speak of throwing darts at heaven. It's not so much the words, but that the channels of communication remain open between the Lord and your heart. And you will know it by the feeling of inner warmth that may come upon you. "My lover is knocking!" Think of the words of Lord Jesus: "I stand at the door and knock." The Lord is outside the door of our heart waiting to be invited in. Our God is so respectful of our freedom that He never goes where He is not

"It is Christ Himself who is outside the door of your heart waiting to be invited in. Until you find the knob, you will not be able to receive Him into the living room of your soul, and unless you do, you will never know true freedom."

wanted, not even when He knows it is always in our best interests. We may treat one another with intimidation, force, cajoling or deception. God never does that. He patiently knocks, waiting to be welcomed.

You may say that you never heard Him. Why didn't He knock louder, shout, or make some sound that would make it clear it was He, not a natural noise. Yet there are many through the centuries who have heard Him in the wind, the storm, the thunder, even in the rustle of leaves or song of the birds. Were they right? Perhaps—at least the Psalmist thought so: "The voice of the Lord is over the waters, the God of glory thunders...The voice of the Lord breaks the cedars...The voice of the Lord shakes the desert...The voice of the Lord twists the oaks..." (Psalm 29).

Monastics and others listen for His voice in the sounds of silence. It takes an enormous effort to shut out the clamor of the world; however, even the best earphones BOSE manufactures will not tune out the whispers of guilt when you find a quiet place, or the voiceless shouts from those in your life past or present who invade your stillness and demand to be heard. It takes a mighty effort marinated in baptismal grace to separate your conscience from their calls. The mind remembers events, not so much dates. What caused emotional impacts from the past

constantly bubble up to the surface of consciousness? It's not impossible to separate one's thought from them, but it requires an enormous spiritual effort. We are people of passion living in a passion-filled time. We are taught by society to "Let it all out," to consider self-control less human than emotional eruptions. Orthodox Christian spirituality requires the opposite.

Inner serenity calls for dispassion. The Holy Spirit will be with you if your intent is to struggle against all the passions that invade your consciousness and thwart you from achieving peace of soul. The church fathers realize and write about the effort it will take to gain control of your thoughts, or better stated, to battle and conquer the demons that control you and contain you in the prison of your mind. It's a heroic struggle, but if you feel it's all for nothing, an impossible attempt, you are what you are and cannot change, then you are beaten already.

On the other hand, if you only consider the prize, you will pursue the goal and make the effort happily. It is Christ Himself who is outside the door of your heart waiting to be invited in. Until you find the knob, you will not be able to receive Him into the living room of your soul, and unless you do, you will never know true freedom.

Reprinted from the "Thoughts in Christ" series, September 27, 2009, Bulletin 48, Volume XLVI, Orthodox Church in America web site, <http://www.oca.org/CHRIST-thoughts-article.asp?SID=6&ID=368>

FOCA



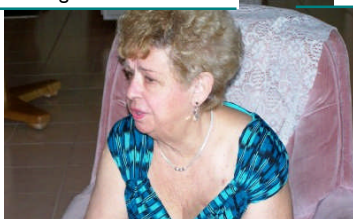
Pat Starkey and Elena Sullivan talk about the upcoming FOCA luncheon.



Father David began the FOCA meeting with a prayer and "Many Years" for Tania & Walter!!!



Congratulations Tania and Walter!!!



Dorothy Yost joined us for the anniversary celebration.



Frank and Vicki Kulik join in the festivities.



Father Alexis chats with Pat.

Hieromartyr Cyprian and Virginmartyr Justina of Nicomedia

Hieromartyr Cyprian, Virgin Martyr Justina and Martyr Theoctistus suffered for Christ at Nicomedia in the year 304.

St Cyprian was a pagan and a native of Antioch. From his early childhood his misguided parents dedicated him to the service of the pagan gods. From age seven until thirty, Cyprian studied at the most outstanding centers of paganism: on Mount Olympus, in the cities of Argos and Taupolis, in the Egyptian city of Memphis, and at Babylon. Once he attained eminent wisdom in pagan philosophy and the sorcerer's craft, he was consecrated into the pagan priesthood on Mount Olympus. Having discovered great power by summoning unclean spirits, he beheld the Prince of Darkness himself, and spoke with him and received from him a host of demons in attendance.

After returning to Antioch, Cyprian was revered by the pagans as a prominent pagan priest, amazing people by his ability to cast spells, to summon pestilence and plagues, and to conjure up the dead. He brought many people to ruin, teaching them to serve demons and how to cast magic spells.

The holy virgin Justina lived in Antioch. After turning her own father and mother away from pagan error and leading them to the true faith in Christ, she dedicated herself to the Heavenly Bridegroom and spent her time in fasting and prayer. When the youth Aglaides proposed marriage to her, the saint refused, for she wished to remain a virgin. Agalides sought Cyprian's help and asked for a magic spell to charm Justina into marriage. But no matter what Cyprian tried, he could accomplish nothing, since the saint overcame all the wiles of the devil through her prayers and fasting.

Cyprian sent demons to attack the holy virgin, trying to arouse fleshly passions in her, but she dispelled them by the power of the Sign of the Cross and by fervent prayer to the Lord.

Even though one of the demonic princes and Cyprian himself, assumed various guises by the power of sorcery, they were not able to sway St Justina, who was guarded by her firm faith in Christ. All the spells dissipated, and the demons



fled at the mere mention of the saint's name.

Cyprian, in a rage, sent down pestilence and plague upon Justina's family and upon all the city, but this was thwarted by her prayer. Cyprian's soul, corrupted by its domination over people and by his incantations, was shown in all the depth of his downfall, and also the abyss of nothingness of the evil that he served.

"If you take fright at even the mere shadow of the Cross and the Name of Christ makes you tremble," said Cyprian to Satan, "then what will you do when Christ Himself stands before you?" The devil then flung himself upon the pagan priest who

had begun to repudiate him, and attempted to beat and strangle him.

St Cyprian then first tested for himself the power of the Sign of the Cross and the Name of Christ, guarding himself from the fury of the enemy. Afterwards, with deep repentance he went to the local bishop Anthimus and threw all of his books into the flames. The very next day, he went into the church, and did not want to leave it, though he had not yet been baptized.

By his efforts to follow a righteous manner of life, St Cyprian discerned the great power of fervent faith in Christ, and made up for more than thirty years of service to Satan. Seven days after Baptism he was ordained reader, on the twelfth day, sub-deacon, on the thirtieth, deacon. After a year, he was ordained priest. In a short time St Cyprian was elevated to the rank of bishop.

The Hieromartyr Cyprian converted so many pagans to Christ that in his diocese there was no one left to offer sacrifice to idols, and the pagan temples fell into disuse. St Justina withdrew to a monastery and there was chosen Abbess.

During the persecution against Christians un-

der the emperor Diocletian, Bishop Cyprian and Abbess Justina were arrested and brought to Nicomedia, where after fierce tortures they were beheaded with the sword. St Cyprian, fearful that the holy virgin's courage might falter if she saw him put to death, asked for time to pray. St Justina joyfully inclined her neck and was beheaded first.

The soldier Theoctistus, seeing the guiltless sufferings of St Justina, fell at Cyprian's feet and declared himself a Christian, and was beheaded with them.

The holy Virgin Martyr Justina suffered for Christ in Nicomedia with the Hieromartyr Cyprian and the Martyr Theoctistus in 304.



Reprinted from the web site of the Orthodox Church in America, <http://ocafs.oca.org/FeastSaintsViewer.asp?FSID=102835>

A Word from the Fathers . . .

'Often during the day I have been a great sinner, and at night, after prayer, I have gone to rest, justified and whiter than snow by the grace of the Holy Ghost, with the deepest peace and joy in my heart! How easy it will be for the Lord to save us too in the evening of our life, at the decline of our days! O! save, save, save me, most gracious Lord; receive me in Thy heavenly Kingdom! Everything is possible to Thee.'

St. John of Kronstadt
(*My Life in Christ*, part 1; ed. Holy Trinity Monastery, p. 27.)

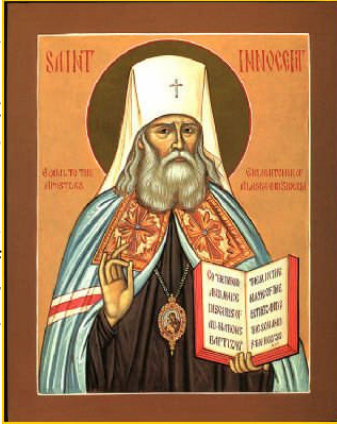


'Sometimes we do not see any outlet, any escape from our sins, and they torment us: on account of them, the heart is oppressed with sorrow and weary. But Jesus looks upon us, and streams of tears flow from our eyes, and with the tears all the tissue of evil in our soul vanishes. We weep with joy that such mercy has suddenly and unexpectedly been sent to us.'

St. John of Kronstadt

Glorification of St. Innocent

Glorification of St Innocent, Metropolitan of Moscow, Enlightener of the Aleuts and Apostle to America (in the world John Popov-Veniaminov), was born on August 26, 1797 in the village of Anginsk in the Irkutsk diocese, into the family of a sacristan. The boy mastered his studies at an early age and by age seven, he was reading the Epistle in church. In 1806 they sent him to the Irkutsk seminary. In 1814, the new rector thought it proper to change the surnames of some of the students. John Popov received the surname Veniaminov in honor of the deceased Archbishop Benjamin of Irkutsk (+ July 8, 1814). On May 13, 1817 he was ordained deacon for the Irkutsk Annunciation church, and on May 18, 1821, he was ordained priest.



The missionary service of the future Apostle of America and Siberia began with the year 1823. Father John spent 45 years laboring for the enlightenment of the peoples of Kamchatka, the Aleutian Islands, North America, Yakutsk, the Khabarov frontier, performing his apostolic exploit in severe conditions and at great risks to life. Saint Innocent baptized ten thousand people, and built churches, beside which he founded schools and he himself taught the fundamentals of the Christian life. His knowledge of various crafts and arts aided him in his work.

Father John was a remarkable preacher. During the celebration of the Liturgy, memorial services and the all-night Vigil, he incessantly guided his flock. During his time of endless travels, Father John studied the languages, customs and habits of the peoples, among whom he preached. His work in geography, ethnography and linguistics received worldwide acclaim. He composed an alphabet and grammar for the Aleut language and translated the Catechism, the Gospel and many prayers into that language. One of the finest of his works was the Indication of the Way into the Kingdom of Heaven (1833), translated into the various languages of the peoples of Siberia and appearing in more than 40 editions. Thanks to the toil of Father John, the Yakut people in 1859 first heard the Word of God and divine services in their own native language.

On November 29, 1840, after the death of his wife, Father John was tonsured a monk with the name Innocent by St Philaret, the Metropolitan of Moscow, in honor of St Innocent of Irkutsk. On December 15, Archimandrite Innocent was consecrated Bishop of Kamchatka, the Kurile and Aleutian Islands. On April 21, 1850 Bishop Innocent was elevated to the rank of archbishop.

By the Providence of God on January 5, 1868, St Innocent succeeded Metropolitan Philaret on the Moscow cathedra. Through the Holy Synod, Metropolitan Innocent consolidated the secular missionary efforts of the Russian Church (already in

1839 he had proposed a project for improving the organization of missionary service).

Under the care of Metropolitan Innocent a Missionary Society was created, and the Protection monastery was reorganized for missionary work. In 1870 the Japanese Orthodox Spiritual Mission headed by Archimandrite Nicholas Kasatkin (afterwards Saint Nicholas of Japan, (February 3) was set up, to whom St innocent had shared much of his own spiritual experience. The guidance by St Innocent of the Moscow diocese was also fruitful, by his efforts, the church of the Protection of the Most Holy Theotokos was built up into the Moscow Spiritual Academy.

St Innocent fell asleep in the Lord on March 31, 1879, on Holy Saturday, and was buried at the Holy Spirit Church of the Trinity-St Sergius Lavra. On October 6, 1977, St Innocent was glorified by the Russian Orthodox Church. His memory is celebrated three times during the year: on March 31, the day of his blessed repose, on October 5 (Synaxis of the Moscow Hierarchs), and on October 6, the day of his glorification.

Reprinted from the web site of the Orthodox Church in America, <http://ocafs.oca.org/FeastSaintsViewer.asp?SID=4&ID=1&FSID=102884>

Faithful Make Pilgrimage Honoring

St. Herman



Longinus the Centurion

On Friday of this week (October 16) we remember the martyred saint Longinus the Centurion, who stood at the foot of the cross and pierced the side of Our Lord with a spear. He was moved, as he stood there, to make a powerful confession of faith. He declared, "Truly this man was the Son of God!"

If we think for a moment about what took place during the hours before Longinus uttered his memorable words, we'll have to dwell on some ugly scenes. Soldiers like Longinus were responsible for many of the terrible things

done to Our Lord during those hours. Jesus was mocked, scourged, ridiculed and crowned by having sharp thorns put roughly on his head. The soldiers were more than willing to cast lots for His clothing, and to hear without anything but agreement the mocking of passersby as He endured agony on the cross. Longinus belonged to the Roman Empire's fighting elite. He was trained to value power, and to believe in ruthless suppression of any



who were perceived to be Rome's enemies. He would have been unlikely to have compassion for, or interest in, an itinerant preacher who had stirred up the populace in an alarming way. He could watch without emotion as that preacher was put to death in the slow, incredibly painful way reserved for criminals who were not citizens of Rome.

Longinus, according to most sources, was the officer in command at the Lord's crucifixion. It was his job to make sure that those on the crosses were definitely dead. This is why it is surprising to find, in some modern books that claim to "demythologize" the Christian Gospel, the bald assertion that we there were no eyewitnesses to the Crucifixion. These books then claim that without eyewitnesses we have no certainty that Jesus Christ actually died and rose again.

Yet the Gospel of John, in 19: 31-35 tells us in detail how the soldiers dealt with the crucified bodies that day, and in verses 26-27 it tells us how Jesus gave His Mother into John's care. So there were a number of witnesses, a fact which

is one of the foundations of our faith.

Longinus was one witness who was overcome by what he experienced when Jesus died. He was awestruck at seeing the earth shake and the rocks split, and he knew that Jesus was the Son of God, as He had claimed to be. The rest of his life, after he accepted baptism, was spent as a follower of Christ who witnessed to others. He died a martyr at the hands of Pilate's soldiers, who pursued him and reluctantly followed their orders to kill him.

Just a bored centurion who had to make sure the Jewish troublemaker on the cross was really dead—those ordinary words describe Longinus. Yet he was changed, to become a great witness to the Resurrection. That is what God can do, and all the "demythologizing" books in the world can't undo it.

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Around SS Peter & Paul

OCTOBER BIRTHDAYS

Walter and Vera Moschowsky
October 2

Christi Sourk
October 4

Natalia & Charles Sherbow
October 7

Trinity Smith
Rose Koval
Hadas Zerai
October 10

Alexander Gala
October 13

Eugenia (Gina) Mudrenko
October 15

Rosemarie Osolinsky
October 17

Svetlana & Arthur Fleenor
October 21

Harold Homyak
Charles Sherbow
Senait Asmelash
October 23

Alex Homyak
October 26

50th ANNIVERSARY

Walter and Tania Booriakin celebrate their 50th anniversary.

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:

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

And those who are travelling:

Jane and Andy Evans
Protodeacon Alexis
Father David

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

Bits and Pieces

MEMORY ETERNAL

May the Lord grant rest with the Saints and Memory Eternal to His newly-departed servants: Archimandrite Gabriel (Cooke) and Joseph Kurowski. Father Gabriel served as priest of Saints Peter and Paul Church for several years and is remembered fondly and with gratitude by those whose lives he touched. Joe Kurowski was a member of our parish for almost fifty years. We extend our sympathy to the families and friends of the newly-departed. May the Lord Who is the Resurrection and the Life grant His comfort and consolation to those who mourn their passing. Fortieth Day services will be held after Liturgy Sunday, October 18 for Father Gabriel and Sunday, October 25 for Joe Kurowski.

ADDRESS

Those who would like to send cards to Father Gabriel's mother and family may send them to the following address:

Mr & Mrs W.V. Wolfkill
2216 138th Place SE
Mill Creek, WA 98012

WELCOME

Welcome to Father John Erickson, who will be celebrating Vespers and the Divine Liturgy, October 3 & 4, while Father David is visiting Greece. Father John is recently retired, after having served as a member of the faculty and dean of Saint Vladimir's Seminary. He and Matushka Helen have moved to Tucson where they plan to enjoy the beauty, culture, and warmth of the Grand Canyon State for many years to come. Welcome!

CONGRATULATIONS

Sincere congratulations to Walter and Tanya Booriakin who celebrated their 50th Wedding Anniversary on September 20. May the Lord God crown them with glory and honor and grant them many more happy and healthy years!

ADULT EDUCATION CLASSES

Adult Education Classes will resume on Wednesday, October 21, at 7:00 p.m. and continue through mid-December. If you have any topic you would like presented or discussed, please see Father David. Classes normally last until 8:30 (or so). Makes plans to deepen your understanding of your faith by participating in this fall's classes.



BOOKSTORE UPDATE

In acknowledgement of Breast Cancer Awareness Month, the bookstore features a book about an Orthodox Christian missionary's fierce battle against this horrible disease called *Lynette's Hope: The Witness of Lynette Katherine Hoppe's Life and Death*. In poignant, honest prose, Lynette's diaries, newsletters and website chronicled her struggles in the "valley of the shadow" as she faced impending death. No one who reads *Lynette's Hope* will come away untouched; all will be stirred to a new resolve to live life as she did, in the presence of God, with joy and faith. \$17.95



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.

TOILETRIES DONATIONS

Don't know what to do with those travel-sized bottles of shampoo, conditioner, lotion, toothpaste, soap, toothbrushes, etc. Bring them in to help the homeless. Jane Evans will gladly accept your donations of these items. 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 Homyak. Thank you!

FOCA

The FOCA will be going to St. Mary's Food Bank from 8:00 am to 12:00 noon on Saturday, October 10th. We will be helping in any capacity requested (filling food boxes or sorting food donations, etc) during that time. We need between 10 and 20 people to participate. Young adults are especially welcome. If you are interested in joining us please contact Stephanie Homyak or Pat Starkey for directions. On October 25th the FOCA is sponsoring a scrumptious luncheon after Divine Liturgy. More details to follow as to price. Please mark your calendars.

Pat Starkey

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!

COFFEE HOUR

My thank yous for September coffee hour goes to Elizabeth Michael, Vi Wasilenko, Dorothy Yost, Elena Sullivan, and of course Luka and Peter Radjenovich, and that wonderful Eritrean bread. I really appreciate everyone stepping up when I needed to go out of town. We still need volunteers to help with coffee hour for the rest of the year. Please contact me at 623-512-2021 or see me at church.

Thank you again!
Pat Starkey

CHURCH SCHOOL

The Church School year is officially underway. 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.



October 2009

Sun	Mon	Tue	Wed	Thu	Fri	Sat	
<p>We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.</p>		<p>Church School  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>1 Protection (Pokrov) of the Holy Theotokos</p>	<p>2</p>	<p>3</p>
<p>4 8:40am Hours 9:00am Divine Liturgy</p> <p>Church School</p>	<p>5</p>	<p>6 St. Innocent Metr. Of Moscow</p>	<p>7 Icon "Our Lady of Tenderness" at Bechorsk</p>	<p>8</p>	<p>9 St. Tikhon Patriarch of Moscow</p>	<p>10 Akathist Icon at Zographou</p> <p>8:00-NOON St. Mary's Food Bank</p>	
<p>ST. MARY'S FOOD BANK  Please join the FOCA on Saturday, October 10th from 8:00am-NOON as we volunteer our time to help out at the Food Bank. See Pat Starkey for more information.</p>							
<p>11 Fathers of the 7th Ecumenical Council</p> <p>8:40am Hours 9:00am Divine Liturgy</p> <p>Church School MBAS Meeting</p>	<p>12 Jerusalem & Kaluga Icons</p>	<p>13 Sedmiyezernaia & Ivernon Icons</p> <p>6:00pm Council Mtg</p>	<p>14</p>	<p>15</p>	<p>16</p>	<p>17 Icon "Our Deliverance"</p> <p>5:00pm Vespers</p>	
<p>Diocesan Assembly Santa Rosa, CA</p>							
<p>18 Holy Apostle and Evangelist Luke</p> <p>8:40am Hours 9:00am Divine Liturgy 40th Day Memorial Svc. Archimandrite Gabriel</p> <p>Church School FOCA Meeting</p>	<p>19</p>	<p>20</p>	<p>21</p>	<p>22 Kazan Icon</p>	<p>23</p>	<p>24 Memorial Saturday Icon "Joy of All Who Sorrow"</p> <p>4:30pm Panikhida 5:00pm Vespers</p>	
<p>ADULT EDUCATION  Adult Education classes resume Wednesday, October 21st and continue through mid-December.</p>							
<p>25 8:40am Hours 9:00am Divine Liturgy 40th Day Memorial Svc. Joe Kurowski</p> <p>Church School FOCA Luncheon</p>	<p>26 Greatmartyr and Myrrhgusher Demetrius</p>	<p>27</p>	<p>28</p>	<p>29</p>	<p>30 Ozerianskaya Icon</p>	<p>31</p>	
<p>Mark Your Calendars . . . Piroghi Workshop Friday, November 13 and Saturday, November 14, 2009</p>							
<p>7:00pm Adult Ed'n</p>							
<p>7:00pm Adult Ed'n</p>							
<p>5:00pm Vespers</p>							