

# SS Peter & Paul Orthodox Church

Volume 19, Issue 10

October 2019

## September Council Highlights

- ✘ August's Operating Income was \$14,984.25, while Operating Expenses were \$14,232.06 resulting in a positive operating income of \$752.19.
- ✘ Improvements to be made to the Church's security cameras
- ✘ Primate's visit of His Beatitude Metropolitan TIKHON the weekend of November 2-3. Luncheon to follow Sunday's Divine Liturgy.



**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)

**The Right Reverend DANIEL**  
**Bishop of Santa Rosa**  
**Rector**

480.287.0240 Mobile  
frdaniel@sspeterpaulaz.org  
**Archpriest David Balmer, Attached**  
**Retired**

**Deacon John Weiss**

**Andrew Evans**  
**Council President**  
480.948.7929

**Barbara Harp**  
**Choir Director**  
bharp@voosymca.org

**Stephanie A. Homyak**  
**Church School Director**  
**Newsletter Editor**  
623.869.0470

Stephanie\_Homyak@yahoo.com

**Mike Wagner**  
**Web Master**

Mike@sspeterpaulaz.org  
**Heather Pfeiffer**  
**Myrrhbearers Altar Society**  
flagstaffred@gmail.com

## The Bible and the Liturgy (Part I)

**A passage from Saint Paul's letter to the Ephesians offers us a chance to see how closely the prayers of the Divine Liturgy are based on the words of Scripture.**

The passage is Ephesians 3: 8-21. Like the rest of the letter to the Ephesians, these verses emphasize God's eternal plan to offer salvation and eternal life to every person. The Lord wants not only His chosen people, Israel, to find their way to the Kingdom, but the Gentiles as well. In fact, Paul begins the third chapter of the letter by referring to himself as "Paul, a prisoner for Christ Jesus on behalf of you Gentiles."

In 3:8 Paul describes himself as "the very least of all the saints." The same recognition of personal unworthiness is reflected in the words of the Divine Liturgy. As the priest partakes of the bread and then the cup of Holy Communion, he says that the Most Holy Body and the Most

Holy Blood of Jesus Christ are "given to me, the unworthy priest ....." and then inserts his own name.



The Communion Prayer said by the congregation expresses a similar idea. Each person who is to receive the Eucharist confesses belief in Christ as the Son of the living God, who came into the world to save sinners, "of whom I am first" or "of whom I am chief."

Some people wonder a little about these words. Do we really have to say that we are worse than everybody else? Surely there are people who have sinned more seriously than we have.

But Paul's next words show us the true significance of these self-accusations. He writes that though he is the least of all the saints, "to me this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to make all men

see what is the plan of the mystery hidden for ages in God who created all things." In other words, not only does God have a wonderful plan for us, but Paul has been given the grace to know the plan and to reveal it to others. The privilege of being given this grace is so overwhelming that Paul can only feel awe at its immensity and his unworthiness.

In the prayers of the priest and the congregation receiving the Eucharist, the sense of privilege is the same. The priest and people are about to enter into the Mysteries of God Himself. They are about to be given the precious Body and precious Blood that are foretastes of life everlasting, of heaven itself. For them, as for Saint Paul, the only possible response is awe at the immensity of such a gift. That is why each person saying the Communion Prayer asks God to "make me worthy" to receive such a gift. No human being is capable of earning it.

Each one of us is the first among sinners, but God offers Himself to us anyway. Saint Paul shares our wonder at such generosity and grace.✘

# Message from Our Rector

Beloved Brothers and Sisters in Christ,

On October 1<sup>st</sup> of each year, the Orthodox Church celebrates the Feast of the Protection of the Most Holy Theotokos. On that day, the Church sings:

*"Today the Virgin stands in the midst of the Church, and with choirs of Saints she invisibly prays to God for us. Angels and Bishops venerate Her, Apostles and prophets rejoice together, Since for our sake she prays to the Eternal God!"*



The Website of the Orthodox Church in America recounts the history of this feast and its meaning:

"(The) miraculous appearance of the Mother of God occurred in the mid-tenth century in Constantinople, in the Blachernae church where her robe, veil, and part of her belt were preserved after being transferred from Palestine in the fifth century. On Sunday, October 1, during the All Night Vigil, when the church was overflowing with those at prayer, the Fool-for-Christ Saint Andrew (October 2), at the fourth hour, lifted up his eyes towards the heavens and beheld our most Holy Lady Theotokos coming through the air, resplendent with heavenly light and surrounded by an assembly of the Saints. Saint John the Baptist and the holy Apostle John the Theologian accompanied the Queen of Heaven. On bended knees the Most Holy Virgin tearfully prayed for Christians for a long time. Then, coming near the Bishop's Throne, she continued her

prayer. After completing her prayer she took her veil and spread it over the people praying in church, protecting them from enemies both visible and invisible. The Most Holy Lady

Theotokos was resplendent with heavenly glory, and the protecting veil in her hands gleamed "more than the rays of the sun." Saint Andrew gazed trembling at the miraculous vision and he asked his disciple, the blessed Epiphanius standing beside him, "Do you see, brother, the Holy Theotokos, praying for all the world?" Epiphanius answered, "I do see, holy Father, and I am in awe."

The Ever-Blessed Mother of God implored the Lord Jesus Christ to accept the prayers of all the people calling on His Most Holy Name, and to respond speedily to her intercession, "O Heavenly King, accept all those who pray to You and call on my name for help. Do not let them go away from my icon unheard."

In the PROLOGUE, a Russian book of the twelfth century, a description of the establishment of the special Feast marking this event states, "For when we heard, we realized how wondrous and merciful was the vision... and it transpired that Your holy Protection should not remain without festal celebration, O Ever-Blessed One!" Therefore, in the festal celebration of the Protection of the Mother of God, the Orthodox Church sings,

*"With the choirs of the Angels, O Sov-*

*ereign Lady, with the venerable and glorious prophets, with the First-Ranked Apostles and with the Hieromartyrs and Hierarchs, pray for us sinners, glorifying the Feast of your Protection..."*

On the Feast of the Protection of the Most Holy Theotokos we implore the defense and assistance of the Queen of Heaven, "Remember us in your prayers, O Lady Virgin Mother of God, that we not perish by the increase of our sins. Protect us from every evil and from grievous woes, for in you do we hope, and venerating the Feast of your Protection, we magnify you."

Recalling the words "You always protect those who honor you," we pray that the Holy Theotokos may continue to watch over, protect, and intercede for our parish, our families, and all our loved ones.

With love in the Lord,

+*Bishop Daniel*

## From the Fathers . . .

*"Don't wage your Christian struggle with sermons and arguments, but with true love. When we argue, others react. When we love people, they are moved and we win them over. When we love we think that we offer something to others, but in reality we are the first to benefit."*

- St. Porphyrios

*"It is of great significance if there is a person who truly prays in a family. Prayer attracts God's Grace and all the members of the family feel it, even those whose hearts have grown cold."*

*Pray Always!"*

- Elder Thaddeus of Vitovnica

# Children and the Divine Liturgy

*By His Grace, Paul, Bishop of Chicago and the Diocese of the Midwest\**

There are different practices and viewpoints regarding child attendance at the Divine Liturgy.

During my childhood I was used to attending half of the service and spending half of it in Sunday School. Young kids spent the first half in church, and then went to Sunday school after the sermon. The older kids began Sunday school when the Liturgy began, and then came to church for the last half of the liturgy.



This practice continues today in some Orthodox parishes. In other Orthodox parishes, children attend the entire liturgy and go to Sunday school either before or after the service. It does seem as if the trend is moving more towards children being in church for most of the liturgy and not half of it.

For some this idea may be hard to accept because one might believe that children can't handle being in church for an hour and twenty minutes. Kids get antsy, bored, and restless. They complain that church is too long and might even cause a scene.

This is not an easy issue for parents to deal with. It is not uncommon to see parents remove kids from church because they have become too disruptive. Parents may consciously come late to church so the kids don't have to be there as long. They may also bring toys with them to church for kids to play with to keep them quiet.

The problem with these approaches is they do nothing to help the child connect with worship and to pay attention to what is going on. Some might conclude our worship is irrelevant and too abstract for children to embrace. I would like to speak some on this issue

and talk about some things parents can do to help their children in this area.

To begin, I believe it is in our created being to worship. At all ages it is in our very being to give glory to the One who made us. I remember when I was at seminary in the early 1990's I would watch the young children of married students who were attending seminary.

It was amazing to see two year old kids going up to icons, or to the crosses on the table vestments and kissing them with no prompting from their parents. I remember seeing a four year old swinging around a play censer (made for him by his parents) imitating the priest.

When I was five or six years old, I would wrap a blanket around me and stand in front of our RCA Victor Black & White TV thinking that was the altar and act like I was serving the liturgy. I have also seen these same behaviors in parish life. So I do not accept the notion that young children are incapable of attending the Divine Liturgy or Vespers and to worship God.

We don't need 20 minute kid services, or to turn the Liturgy into a Disney DVD to "get the kids to be interested." So, what can be done to connect our kids to worship in the Orthodox Church?

The first thing that can be done is once an infant is baptized in the Church, regular attendance at Liturgy needs to begin immediately.

When I say regular, I mean weekly. One to four times a year is not regular or frequent. Some may think that since an infant can't rationally understand the liturgy, that it is best to wait until the child is older and until Sunday school begins be-

fore attending church services.

In fact some might believe Sunday school is the key thing that needs to happen to teach the child about church. Sunday school is a good thing but for centuries the Orthodox Church went about its business without the idea of a "Sunday school."

The shaping and forming of Christian habits and behaviors begins in the home. If it is not happening there, no Sunday school program will be able to make up for what needs to be happening in the family home which is to be a small icon of the Church.

If these habits aren't being formed in a child's early upbringing it will negatively impact on their being able to connect with the Divine Liturgy.

When we anoint infants with Chrism at their Baptism, we anoint their eyes, ears, nostrils, mouth, chest, hands, and feet saying "The seal of the gift of the Holy Spirit." These are the senses that the Holy Spirit empowers so that we learn about the world we live in and the One who made it.

That learning process doesn't begin at the "age of reason." It begins at birth and it is an ongoing process. Young children take in what is around them. As we accommodate to them, they learn to adapt to the world they live in.

I think there is a difference between a three year old child who has been to church regularly since Baptism, and one who has been there only once or twice. The latter is more likely to have difficulty because they are reacting to a new environment that they don't know and thus can't trust. They are not being bad or misbehaving they are reacting to a strange situation and their behavior is perfectly understandable.

Unfortunately regular attendance at services is still no guarantee. There is a qualitative issue also that needs to be ad-

*(Continued on page 4)*



# Children and the Divine Liturgy

*(Continued from page 3)*

dressed. What are we doing while we are in the liturgy and to what end?

We are reminded of the Pharisee and Publican and how the Pharisee was a great temple person who did all the right things but for the wrong reasons. He was prideful, arrogant, and had no love for his brother.

Being in the temple on a regular basis did him no good. If we are going to help young children to get in touch with that God-given desire to give glory to God, we adults need to be coming to Church with that same desire. Worship is the time to “lay aside all earthly cares that we may receive the King of All who comes invisibly up borne by the angelic hosts.”

Worship is the time where Martha needs to take a nap or needs to serve Mary so that Mary can be allowed to shine forth to ponder the things of God and “keep them in her heart.”

Worship is to be an encounter with our Lord Jesus Christ. But when we come to church after the sermon, bring toys, and spend a lot of time in the narthex, this serves only to pacify the child and make others happy because they don't hear the noise.

These activities don't help connect a child to worship. I am not just speaking of our church in Rossford; this is something that I have observed in many churches so I am not trying to pick on any particular person. When I hear the “holy noise” of children in Church it makes me very happy because it tells me the parish has a future. We should be worried when we no longer hear that noise!

Neither should we expect young children to sit there quietly and act like adults; because they aren't adults. For a child, waiting for one minute is like ten minutes.

Most children six years old and under have short attention spans and they do

require more attention and support from their parents during the service to help them connect with what is going on. So what can a parent do as they come to church on a regular basis?

**Here are some suggestions.**

## **1. Sit up front when you come to Church**

When you sit up front, it enables a child to see more clearly what is going on in the service. For young kids between two and five we have books in the pew to describe what is going on during worship.

Read that with your child as the service is going on and point out how what they see in the book is actually going on in church. For older children (eight to twelve) we have Divine Liturgy books for youth in the pews that they can follow which do an excellent job of explaining the liturgy with words and images.

## **2. Feel free to move around in the Church**

Instead of removing a child from church because they are noisy, walk around with them in the nave and show them the church. This is a very good thing you can do with children between six to eighteen months old. I have no problem with parents roaming in the space of worship and showing their children the icons on the iconostasis and on the walls of the church. Young children will drink this up and love it. This is not avoidance; this is encounter.

Let them see, let them touch the icon, kiss the icon yourself, and eventually your child will kiss it. Tell them these are holy people in our church who followed Jesus. Remind your young child who has been baptized that Jesus lives inside him or her.

## **3. Appropriate items to bring with you to Church**

I am OK with parents bringing in a coloring book with biblical or liturgical themes in it. As a child is coloring it quiets his or her soul and it allows one to listen to what is

happening on another level.

Whatever items you bring they should be relevant to worship and have a Christian theme to it. However the coloring or other diversion should not go on the entire service.

There are certain times that children need to stop and focus on the service. Have them pay attention to the Little Entrance, the Scripture readings, the Sermon, the Great Entrance, the reciting of the Creed, the consecration of the Bread and Wine, and the reciting of the Lord's Prayer.

Encourage your child to sing along with the choir responses to the service. Be an example and sing along with the choir as well! Remind them when they should be making the sign of the Cross during the service.

As your children get older, have them get involved in being a greeter and passing out the bulletin, passing the collection tray, or to go up to the choir loft and to sing with the choir. As the boys get older they may desire to serve in the altar.

Finally as children do get older, the expectations for their attention to the service itself should be higher.

## **4. Is it OK for young children to have food?**

Our understanding of preparation to receive Communion on Sunday is that we fast from midnight on (except for health reasons).

This rule applies to those who are developmentally capable of doing this. I see no reason why children seven and older cannot observe this rule.

For children under 18 months old, I have no problem with parents having a small zip lock bag of cheerios to feed them during the course of the service and for them to still come to communion. But as they do get older they do need to be weaned from this.

*(Continued on page 6)*

# Blessing of Students and Teachers





# Children and the Divine Liturgy

(Continued from page 4)

## 5. Is there a time when it is appropriate to remove a child from the service?

This should always be a last resort when all other attempts that I have suggested above don't seem to be helping.

The noise and the disruption of the child need to be of such a magnitude that it is clearly rebellious in nature and mean spirited. Most parents will know when that point has come.

When a child needs to be removed they need to know they are being disciplined for their behavior in church. I don't think they need to be spanked, but neither should their time in the narthex be a time for fun and amusement.

If you want to put him or her on time out on the stairs (if they are developmentally able use this as a learning experience) and explain to your child they must sit there until they can tell mom or dad they will be good in church, this seems to be a good thing to do.

You may need to tell them what being good means by describing how they need to behave. I would also encourage people in our church who don't have to deal with kids to be tolerant and merciful in their attitude when children become disruptive at times.

Please don't take the above as hard and fast rules. There are exceptions to the above. I would be glad to further discuss this topic with parents who have concerns in this area.

I realize we are doing the best we can with what talents God has given us. I do ask forgiveness if any of my words have offended anyone. I hope my words will be received as helpful and informative.

Take care,  
Fr. Paul

*\* The above article was written by His Grace, Bishop Paul while rector of St. George Orthodox Cathedral, Rossford, Ohio.*

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/about/children-and-the-divine-liturgy> ✕

The FOCA invites you to our



## TAILGATE PARTY

Sunday, October 13, 2019  
Following Divine Liturgy

Wear your favorite team jersey (any team/sport) and get in the tailgate spirit and join us for the fun!

\$5.00 per person  
Children under 5 free

Hot Dogs  
Hamburgers  
Games  
Raffle



## Around SS Peter & Paul

### OCTOBER BIRTHDAYS

- October 2 Walter and Vera Moschowsky
- 3 Dusanka Marcetic
- 4 Christi Sourk
- 9 Pat Rudolph
- 11 Susan Weiss
- 13 Alexander Gala
- 15 Eugenia (Gina) Mudrenko
- 17 Rosemarie Osolinsky
- 21 Svetlana & Arthur Fleenor
- 25 Olivia Weiss
- 30 Anthony Chilbert

Many Years!  
Mnogaya Leta!



### PRAYER LIST

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

Patricia Starkey  
Jamie Arango  
Ann Garza  
Marilyn Bezkorovainy  
Rose Kurowski  
Anna Michkofsky  
Frank Kulik  
Vickie Kulik

May Our Lord Jesus Christ, the Physician of our souls and bodies, reach out his healing hand and bless these, His servants.

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

# Bits and Pieces

## PRIMATIAL VISIT OF HIS BEATITUDE METROPOLITAN TIKHON, November 2-3

The weekend of November 2-3, we will have the honor and blessing of welcoming His Beatitude Metropolitan TIKHON to Saints Peter and Paul Church. Although His Beatitude visited our parish during the October 2014 Diocesan Assembly, he is making this visit specifically to our parish in order to lead us in prayer and join us in fellowship. We are grateful for receiving this honor and look forward to welcoming His Beatitude on this historic visit. The schedule of services for the weekend will be the usual: Saturday, November 2, Vespers at 5:00 p.m. and Sunday, November 3, Primatial Divine Liturgy at 9:00 a.m. A potluck luncheon will take place on Sunday after the Liturgy. Please see Heather Pfeiffer to assist with the potluck. Mark your calendars now and invite family and friends to be present for this joyous occasion.

## MANY THANKS TO OUR KITCHEN CLEANERS

MBAS would like to thank everyone who helped with the kitchen cleaning on September 21. The large group of volunteers cleaned the walls, sinks, appliances, floors, and cleaned out the cabinets. Many of the larger moveable items were taken outside and scrubbed down. A special thanks to Bill Weiss, who refinished the butcher block table. Everyone's time and elbow grease was greatly appreciated to get the kitchen ready for our next baking season and the holidays.

**JOIN FOCA FOR A TAILGATE PARTY** on Sunday, October 13. Bishop Daniel has given his approval for all to wear their favorite team shirt to church that day: pro, college, high school or any other team sport. We will have hot dogs and hamburgers along with the fixings for \$5 each; children under 5 are free. A raffle and games will also be available. Please plan to join us and have some fun.

Please keep us in mind when you're looking for that special personalized gift and buy coasters. We will be selling rum balls for the holidays. You can preorder for \$10 a dozen. Otherwise first come, first served.

## WHAT IS THE PRIMATE OF A CHURCH?

There are 15 Orthodox Church Primates (First Hierarchs, Presiding Bishops) throughout the world. Metropolitan Tikhon, who bears the title "Archbishop of Washington, Metropolitan of All America and Canada," is the Primate of the Orthodox Church in America, the youngest autocephalous Church, which will celebrate the 50<sup>th</sup> Anniversary of its autocephaly in 2020. The primate of an autocephalous church, who is the first among the bishops, has the additional responsibility of overseeing the internal and external welfare of that church and represents it in its relations with other autocephalous Orthodox churches, religious organizations, and secular authorities.

His name is elevated during liturgical services by the other bishops of the autocephalous church. The primate elevates the names of the other heads of autocephalous Orthodox churches at Divine services. Liturgical duties varies from jurisdiction to jurisdiction, but normally this hierarch is responsible for such tasks as the consecration and distribution of the Holy Chrism, providing the diocesan bishops with the holy relics necessary for the consecration of church altars and holy antimins, and confirming the elections of bishops. Administrative duties may include the convening and presiding over the meetings of the Holy Synod and other councils, receiving petitions for admission of clergy from other Orthodox churches, initiating the action to fill vacancies in the office of diocesan bishops, and issuing pastoral letters addressed to the bishops, clergy, and laity of the Church. He also advises his brother bishops, and in cases of necessity, submits their cases to the Holy Synod. He has the honor of pastoral initiative and guidance, and, when necessary, the right of pastoral intervention, in all matters concerning the life of the Church within the structure of the holy canons. (Taken from *The Statute of the Orthodox Church in America*, Article IV, *The Metropolitan*. (<https://www.oca.org/statute/article-iv>))

**ANNUAL ROLL BAKE IS HERE!** The Myrrh Bearers Altar Society is now accepting orders for nut, apricot, and, returning this year, poppy seed rolls. Rolls are \$15 each and orders will be accepted through October 27. Rolls will be available for pick up beginning November 24.

Proceeds from the annual Roll Bake sales and other Myrrh Bearer fundraisers support Sts. Peter and Paul Church, for example:

- ✘ Purchase, cleaning, and maintenance of altar cloths;
- ✘ Purchase, cleaning, and maintenance of altar server vestments;
- ✘ Support the purchase of decoration materials for special feast days, such as Palm Sunday, Pascha, Pentecost, and Nativity; and
- ✘ Purchase decorations and supplies for events in the church hall, such as Pan-Orthodox Lenten Vesper meal, Pascha meal, and Holy Supper.

We appreciate everyone's purchase of rolls and hope they will be part of your celebrations this year. Remember, besides being yummy to eat, the rolls make unique Christmas, office, or hostess gifts, and provide a quick and easy potluck contribution or snack for the office break room. For loved ones who aren't in Arizona, all nut rolls come frozen and the Myrrh Bearers can provide shipping instructions to make sure they arrive safely to their intended destination. Since all roll are frozen, they can be kept in your freezer to enjoy year-round. Just make sure you finish them within a year so there is room in your freezer next year! Please offer your help with the baking to Elizabeth Michel. Baking dates are as follows:

Wednesday, October 9  
Saturday, October 12  
Tuesday October 15  
Saturday, October 19  
Saturday, October 26



Women who are interested in helping the Myrrh Bearers with all of their activities, please talk to Heather Pfeiffer about becoming a member.

# October 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1 Protection of the Most Holy Theotokos	2	3	4	5 Synaxis of the Hierarchs of Moscow
<p><b>Mark Your Calendars . . .</b>            PRIMATIAL VISIT OF HIS BEATITUDE  <b>METROPOLITAN TIKHON</b>            November 2-3, 2019</p>						
6 Holy Apostle Thomas St. Innocent of Moscow, Apostle to the Americas 8:30am Hours 9:00am Divine Liturgy <b>Church School</b> <b>FOCA Meeting</b>	7 6:00pm Council Meeting	8	9 Holy Apostle James (Jacob) Son of Alphaeus St. Tikhon, Patriarch of Moscow <b>ROLL BAKE</b>	10 Akathist Icon at Zographou	11	12 Jerusalem and Kaluga Icons <b>ROLL BAKE</b> 5:00pm Vespers
13 Fathers of the 7th Ecumenical Council 8:30am Hours 9:00am Divine Liturgy <b>Church School</b> <b>TAILGATE PARTY</b>  <b>MBAS Meeting</b>	14	15 <b>ROLL BAKE</b>	16	17 Icon 'Our Deliverance'	18 Holy Apostle and Evangelist Luke	19 <b>ROLL BAKE</b> 5:00pm Vespers
<p><b>Tailgate Party</b>            Sunday, October 13, 2019            \$5.00; children under 5 free            Wear your favorite team jersey!</p> 						
20 8:30am Hours 9:00am Divine Liturgy <b>Church School</b>	21	22 Kazan Icon	23 Apostle James, Brother of the Lord	24 "Joy of All Who Sorrow"	25	26 Greatmartyr Demetrius <b>ROLL BAKE</b> 5:00pm Vespers
<p><b>Holiday Rum Balls</b>            The FOCA will be selling rum balls for the holiday season!            Traditional, alcohol-free, and gluten-free options will be available.            Order them now! \$10.00 per dozen</p> 						
27 8:30am Hours 9:00am Divine Liturgy <b>Church School</b>	28 Ven. Job of Pochaev	29	30 Ozerianskaya Icon	31	1 Cosmas & Damian	2 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>						