

# SS Peter & Paul Orthodox Church Newsletter

Volume 21, Issue 9

September 2021

## August Council Highlights

- ✘ There was no council meeting in August.
- ✘ The next council meeting will be held Tuesday, September 14th at 6:00 pm.
- ✘ Kitchen Deep Cleaning will be held on Saturday, September 25<sup>th</sup>.



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# A Prophet in the Shadows

**We remember the Prophet Baruch (September 28). He was the stalwart friend and secretary of the much more prominent and often-quoted prophet Jeremiah.**

It was no small thing to be Jeremiah's companion and scribe. Not only did Baruch laboriously write thousands of words of prophecy dictated by his master, he also read the words that Jeremiah had "spoken against Israel and Judah and all the nations" to the very people against whom he had spoken them.

The 36th chapter of the Book of Jeremiah says that Baruch wrote on a papyrus scroll the warnings Jeremiah heard from God, telling the people of Jerusalem and Judah to turn from their evil ways. Then, at Jeremiah's direction, he read the scroll publicly in the Temple at Jerusalem, facing the very people who were accused by God of wrongdoing.



A group of royal officials asked Baruch to read the scroll again, privately, to them. They asked him how he had come to write the words, and he replied that Jeremiah had dictated them. The danger Baruch and his master faced is made clear by the officials' instructions to Baruch: "Go and hide, you and Jeremiah, and let no one know where you are" (36:19).

The king, Jehoiakim, also wanted to hear what was in the scroll. Sitting by a fire, he had a courtier named Jehudi read it, column by column. As Jehudi finished reading a column, the king would cut it off with a pen-knife and throw it into the fire. Not only did Jehoiakim refuse to heed God's warnings, but Baruch had to write the whole scroll, with more words added, all over again.

The disobedience of the kings and people finally led to the fall of Jerusalem. In Jeremiah

39: 6-8 we read the grim results: "The king of Babylon slew the sons of Zedekiah [the king of Judah at that time] at Riblah before his eyes; and the king of Babylon slew all the nobles of Judah. He put out the eyes of Zedekiah and bound him in fetters to take him to Babylon. The Chaldeans burned the king's house and the house of the people, and broke down the walls of Jerusalem."

Baruch stood loyally by Jeremiah as the great prophet was imprisoned and persecuted. With Jeremiah, he grieved at the fall of Jerusalem. But we don't remember Baruch only as a witness to disheartening events. He also is a prophet, and in his writings we read: "This is our God; no other can be compared to him! He found the way to knowledge, and gave her to Jacob his servant and to Israel whom he loved. Afterward she appeared upon earth and lived among men" (Baruch 3:35-37). The Church Fathers saw in this a prophecy of the coming of Christ.

# Message from Our Rector

Dear Brothers and Sisters in Christ,

*“Your Nativity, O Virgin, has proclaimed joy to the whole universe! The Sun of Righteousness, Christ our God has shone from You, O Theotokos! By annulling the curse, He bestowed a blessing. By destroying death, He has granted us eternal Life.”*

—Troparion of the Feast of the Nativity of the Theotokos

For Orthodox

Christians,

September

1<sup>st</sup> marks

the begin-

ning of the

New

Church

Year. As we

enter into this

New Year of Grace,

the first Great Feast that is

celebrated is the Feast of the Nativity of the Theotokos, September 8.

In reflecting on the birth of Mary and her singular role in the history of salvation, we see that the Gospel of John speaks of only two moments when the life of Jesus intersects with that of his Mother. Although Mary's life was intimately connected to that of her Son from the very moment of His conception and although Matthew and Luke make special note of this, John only mentions two moments: the beginning of the Lord's public ministry at the wedding feast in Cana (John 2:1-12) and the moment when Mary stands beneath the cross (John 19:25-27). Perhaps the Holy Evangelist wants to show us the Mother of Jesus in these two apparently opposite situations in life—the bright joy of a wedding feast and the profound sorrow at the death of a child.

In recounting the narrative of the Lord's Passion and Death, the first thing John

mentions is that Mary “stands near the cross of Jesus,” (John 19:25) close to her Son as He suffered the pains of the Cross and shed His blood for the salvation of mankind. Mary stood there, at the foot of the cross filled with sorrow, yet with unwavering conviction, courage, and fidelity.

This is the main way that Mary *shows herself* in the Gospel of John—she

stands near those who suffer, those from

whom the world flees

or those whom the world sets

aside or marginalizes,

those who suffer any sorrow

or loss and those who are on the very fringes

of our society. It is in her role as mother

that Mary also stands close by them (us) all, steadfast and faithful beneath their

cross of misunderstanding and suffering.

Mary also *shows us* how to “stand near” these situations; it demands more than

simply acknowledging the realities of human suffering. Rather, it means that

those in painful situations should feel us standing faithfully and fearlessly at their

side. All those suffer any pain or loss can experience the Mother who remains near

them, for in their sufferings she sees the open wounds of her Son Jesus. She

learned this at the foot of the cross. We too are called to “touch” the sufferings of

others. Following the example of Mary, let us go out to meet our suffering brothers

and sisters, to console them and accompany them. Let us not be afraid to experi-

ence the power of tenderness, to be involved and to let our lives become complicated

for the sake of others. Inspired by Her, the Most Pure One, let us remain

steadfast and faithful, our hearts at peace in God in even the most difficult circumstances of life. Let us be ever ready to lift up the fallen, raise up the lowly, showing them the love and the “peace beyond understanding” that comes from God.

Grateful that the beginning of September brings with it this special Feast, let us also acknowledge that every day of every year, no matter the month or the season, offers us the blessed opportunity to give thanks

to God for His many blessings, just as each day presents the opportunity to be pre-

sent with those who are suffering in any way. Every day of every year invites us to

draw closer to Christ, to grow in holiness, to bear witness to our faith, and to contin-

ue to *stand with* those who are suffering and in any kind of need. As we enter into

the New Church Year, we look forward to another Year of Grace, living the Gospel,

serving our brothers and sisters, living the Church's liturgical cycle which invites to

enter, ever more deeply, into the great mystery of our salvation.

May the Lord continue to bless our parish community, our families, friends, and all

those who are dear to us. And may we confide ourselves, our families, our parish,

and all the world to the loving maternal care and protection of the Holy Theotokos.

With love in the Lord,

With love in the Lord,

*+Bishop Daniel*

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.



# Praying to the Saints

*Fr. Lawrence Farley*

When I first began to investigate Orthodoxy, my main stumbling block to conversion was prayer to Mary and the saints. My Protestant formation had trained me (well, brainwashed me actually, for it was long on insistence and short on argument) that it was WRONG to pray to Mary and the saints. Doing so constituted Idolatry (with a capital “I”), which got God very upset. And by the way, the prohibition applied to prayer to angels as well. I remember this last insistence striking me as a bit odd. My guardian angel was, I was taught, right there next to me, so why couldn’t I ask him to pray for me? He obviously could hear me, so what was the problem? I got around the prohibition one night when I was alone and frightened and wanted my guardian angel to pray for me by praying to God and asking Him to tell my angel to pray for me. Even then it seemed to me a very round about way of doing things.

When I seriously began to investigate the legitimacy of prayer to Mary and the saints, I naturally spoke to both my Protestant and Orthodox friends about it. Was it okay, I inquired, to ask Mary and the saints to pray for me? “Obviously it is not okay. What’s wrong with you?”, answered my Protestant friends. “Obviously it is okay. What’s wrong with you?” answered my Orthodox friends. Both groups considered the issue so self-evident as to not require further thought. I was left to my own devices, and to a new examination of Scripture and of church history. Please allow me to share the results of this examination.

Any sensible examination of Scripture begins with the rejection of the Protestant view that the Bible somehow provides the rulebook for what may or may not be done. It is not a set of Ikea instructions for assembling a church, despite Harold “How-to-Live-Like-a-King’s Kid” Hill’s de-

scription of the Bible as “the manufacturer’s handbook”. Instead, the New Testament consists largely of a series of occasional documents dating from the first century which dealt with issues that arose within the first generation of Christian converts. Issues relating to later generations (such as whether or not to baptize babies born to the new converts, or how to train candidates for ordination) simply did not arise. This lacuna included questions like, “May we ask the martyrs to pray for us?” because such a category of martyrs did not exist during the first generation of converts.

The issue of the heavenly life and activity of Christians in heaven is somewhat difficult, because the issue is not directly addressed in the New Testament. It is not hard to see why: when the New Testament was being written, comparatively few Christians had died, and so that the question did not arise. The closest the New Testament comes to addressing the issue is St. Paul’s assertion that those who had died already would not be lost, but that Christ would raise them up and bring them with Him when He returned (1 Thessalonians 4:13f). That tells us nothing about what they might be doing in heaven now.

We therefore need to read the Biblical texts closely to discern from them the underlying presuppositions that the Christians inherited from Judaism. And when we do this, we see that the Judaism of the time assumed that those in heaven had knowledge of what was happening on earth and were praying for them. Thus, for example, we read in 2 Maccabees 15:12f that the martyred high priest Onias “was praying with outstretched hands for the whole body of the Jews”. Moreover, he was joined in his intercession by a man “distinguished by his gray hair and dignity and marvelous majesty and authority”. Onias revealed in the vision that “This is a man

who loves the brethren and prays much for the people and the holy city, Jeremiah the prophet of God”.

We see the same conviction that those in heaven prayed for those on earth in the *Book of Enoch*, a composite work dating from the first century. Thus in Enoch 9:3 we read, “To you, the holy ones of heaven, the souls of men make their suit, saying, ‘Bring our cause before the Most High’”. Later on, in Enoch 39:5 we find the same idea that those in heaven were praying for those on earth: “My eyes saw the dwellings [of the holy] with His holy angels and they petitioned and interceded and prayed for the children of men”. In Enoch 99:3, the righteous on earth are told to “raise your prayers as a memorial, and place them as a testimony before the angels, that they may place the sin of the sinner for a memorial before the Most High”. In Enoch 104:1 we read that “in heaven the angels remember you for good before the glory of the Great One”. These texts reveal that at least some Jews in the first century believed that the angels in heaven were praying for those on earth and presenting their prayers to God. Those in heaven—Onias, Jeremiah, and the angels—were intimately involved in what was happening on earth.

This assumption clearly lies behind our Lord’s words that those in heaven rejoice over the repentance of a single sinner on earth (Luke 15:7), for how else could they know of the sinner’s repentance unless earth somehow lay open to the gaze of those in heaven? The same assumption also undergirds the image found in Hebrews 12:1, which uses an athletic race to portray the Christian struggle. We on earth are running the race of faith, cheered on by a “great cloud of witnesses” observing us from the heavenly stands.

And then there is the Book of Revela-

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tion. This text must be used carefully, with a full recognition of its special genre. It does not offer a literal behind-the-scenes peek at what is going on in heaven, like a journalist allowed to wander around backstage behind the curtain. But it does reveal the assumptions held by the Church at the time regarding the state of those in heaven. From this we learn that the angels brought the prayers of those on earth to God (Revelation 8:3-4)—exactly as the *Book of Enoch* said. Regarding the departed Christians, we learn that they are with Christ and are being comforted by Him for their struggles on earth (Revelation 7:13f). We also learn that they seem to know what is happening on earth: in Revelation 6:9-11 they clamour impatiently for judgment to be poured out on their oppressors, and in Revelation 16:4-7 they exult after the judgment has been poured out. It is clear from this that they know what is happening on earth while they are in heaven.

We may conclude from this close reading of the texts of the time that it was part of the Church's faith in the first century that those in heaven interceded for those on earth.

This intimate unity of the saints in heaven with the saints still on earth found increased strength through the Resurrection of Christ, for by His Resurrection He abolished death (2 Timothy 1:10). This not only means that death cannot separate us from Christ; it also means that death can no longer separate Christians from one another. If the living and departed are both united to Christ, they are by virtue of this union also united to one another. Even while on earth all Christians are united in a bond of mutual prayer and intercession (Ephesians 6:18)—how much more will our departed brethren pray for us when they are closer to Christ in heaven? Salvation consists of sharing the glory of Christ, and becoming by grace what He is by nature (Romans

8:29). This means that we not only share His sonship, but also His heavenly glory, being continually transformed from one degree of glory to another (2 Corinthians 3:18). If we share His glory in this life, how much more in the next, when righteous men are made perfect? (Hebrews 12:23)

In summary, the New Testament lays the foundation for the invocation of saints, witnessing to the union of heaven with earth, and teaching Christians will share the heavenly glory of Christ in the next life.

Thus it is not surprising that when Christians began to be regularly martyred in the second century the Church should instantly have venerated them and asked for their prayers. If a person was known to be in heaven—as the martyrs, the apostles, and the Mother of God surely were—then the Church would naturally ask for their prayers.

In fact, prayers to the martyrs and the saints such as the Mother of God began to be offered early. The earliest extant Christian documents testify to the Church's veneration of the saints and of Mary—and the Church's reliance upon the prayers of both.

The cult of the martyrs emerged in the mid-second century—i.e. as soon as Christians began to be martyred. Thus we read of the martyrdom of St. Polycarp, bishop of Smyrna in 156 A.D.: after his martyrdom the Christians “took up his bones, which are more valuable than precious stones and finer than refined gold, and deposited them in a suitable place. There, when we gather together as we are able, with joy and gladness, the Lord will permit us to celebrate the birthday of his martyrdom in commemoration of those who have already fought in the contest and also for the training and preparation of those who will do so in the future” (*Martyrdom of Polycarp*, chapter 18). During these regular commemorations, the story of Polycarp's martyrdom

was read and his prayers invoked. Just as the Maccabean Jews believed that Onias and Jeremiah were praying for them, so the Christians of the second century believed that martyrs such as Polycarp were praying for them as well.

We see this early reliance upon the prayers of the saints in heaven as a fruit of the unity of the Church in many of the early Fathers. Thus Clement of Alexandria (d. ca. 215) wrote that the true Christian “prays in the society of angels, as being already of angelic rank, and he is never out of their holy keeping, and though he pray alone, he has the choir of the saints standing with him” (*Miscellanies* 7.12). Origen (d. ca. 253) in his work *On Prayer* wrote, “Not only does the High Priest [i.e. Christ] pray with those who pray genuinely, but so do the angels...So do the souls of the saints who have already fallen asleep” (chapter 11:1). St. Cyprian of Carthage (d. 258) assumed that the saints in heaven continued to pray for those on earth in the same unity of faith. In a letter to another bishop he wrote, “Let us remember one another in concord; let us on both sides always pray for one another...that if one of us shall go hence first, our love may continue in the presence of the Lord and our prayers for our brothers and sister not cease in the presence of the Father's mercy” (*Letter* 56.5).

The earliest patristic references in the second century to Mary are also significant. Mary is compared to Eve, and second century Fathers such as Justin Martyr and Irenaeus say that just as death came through Eve, so life came through Mary. This Eve-Mary contrast, coming independently from different Fathers, witnesses to the Church's early interest in the Mother of Christ as a figure of some importance. The Church knew from its Judaic inheritance that all those in heaven prayed for those on earth, and it was clear

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that Christ's Mother was among those in heaven as a powerful intercessor.

Thus it is not surprising that the Church early began to ask for Mary's intercession. An example of such prayer is the so-called *sub tuum*, a prayer dated to the third century. The prayer runs: "Beneath your compassion, we take refuge, O Theotokos. Do not despise our petitions in time of trouble, but rescue us from dangers, O only pure, only blessed one." Such a fervent prayer showing such bold confidence in Mary's intercession could not have arisen in a vacuum in which Mary was ignored. Its existence witnesses to an even earlier devotion to Mary (we note that the *Protoevangelium*, offering legendary details of Mary's childhood, dates from the mid-second century). We note too that such Marian devotion could owe nothing to pagan influence, since in the third century the Church was still being battered by pagan persecution, and the Christians would hardly have been open to religious influences from the pagans determined to destroy them.

We have seen that both Scripture and early Church history alike witness to the Church's practice of asking the departed saints to pray for us. This was the universal practice of the Church in both the east and the west until the time of the Reformation, when Protestant hostility to all things Catholic jettisoned it from the daily devotional life of Christians. This rejection can find no Biblical support, nor resonance in the history of the early martyric Church. The oft-cited 1 Timothy 2:5 which asserts that Christ is the only mediator between God and men is irrelevant to this discussion, for Mary and the saints are not *mediators*, but *intercessors*. A mediator is one who reconciles estranged parties (as Christ reconciled us to God from whom our sins had estranged us); an intercessor is merely one who prays for another, and that is all the Church asserts that Mary and the saints are doing. The venerable allergy of Protestants to the invocation of saints is solely the result of reactionary anti-Catholic teaching (i.e. prejudice), and of emotional unfamiliarity with the practice.

The Church has always venerated and prayed to Mary and the saints. The real issue is this: is the Church reliable and trustworthy or not? In the Creed we confess that we believe in one, holy, catholic, and apostolic Church. Do we really believe this? Do we believe that her teaching is reliable, and that Christ's promises to lead her into all truth so that the gates of hell will not prevail against her (John 16:13, Matthew 16:18) are being fulfilled? Do we believe that the Church is the pillar and bulwark of the truth (1 Timothy 3:15)? That is the real question. Early on I decided to prefer the wisdom of the Church spread throughout the world and throughout two millennia to my own little store of wisdom. God had promised to guide the Church, since it is the Body of Christ. He made no such promise to me. I therefore chose to trust the Church.

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/reflections/fr.-lawrence-farley/praying-to-the-saints>✠

## Bits . . .

**HOST A COFFEE HOUR** Are you interesting in bringing goodies for coffee hour or hosting a Sunday with your family and friends? If so, there is a blue pocket folder on top of the microwave in the kitchen with all of the coffee hour dates for the rest of the year. If you can't find it, please ask one of the MBAS ladies to help you find it and fill it out. Individuals, families, and church groups host coffee hour for various reasons, such as celebrating a special event, remembering a reposed loved one, in honor of a special feast day, or just because they want to see something besides bagels. If you aren't sure of what you would do for a coffee hour, speak to one of the MBAS ladies and they would be happy to provide ideas.



**NUT ROLLS ARE RETURNING IN 2021** The Myrrh Bearers Altar Society will be baking the nut, apricot, and poppy seed rolls again this year. Look for the order form in the newsletter and on the tables in the church hall. Orders will be accepted through October 3, 2021 and nut rolls will be available for pick-up beginning on November 21<sup>st</sup>. This year, the MBAS will be purchasing new gold and white altar cloths with the proceeds of the nut roll bake. Please see Mat. Elizabeth or one of the MBAS ladies to place your order.



**VOLUNTEERS NEEDED FOR NUT ROLL BAKE** Although MBAS coordinates the nut roll bake, it takes the help of so many volunteers to make these traditional treats. The current bake dates are October 2, 9, 16, and 30 as well as November 6 (if needed). We are looking for men, women, and teens who are willing to come to church on a Saturday and help roll out the dough, fill the rolls, oversee the proofing and baking, and help package up the rolls when they are cooled. Select one Saturday or more as your schedule allows. Lunch is provided, and it is a great way to get to know your church community.



# THE NATIVITY OF THE THEOTOKOS

*†Protopresbyter Alexander Schmemmann*

The Church's veneration of Mary has always been rooted in her obedience to God, her willing choice to accept a humanly impossible calling. The Orthodox Church has always emphasized Mary's connection to humanity and delighted in her as the best, purest, most sublime fruition of human history and of man's quest for God, for ultimate meaning, for ultimate content of human life. If in Western Christianity veneration of Mary was centered upon her perpetual virginity, the heart of Orthodox Christian East's devotion, contemplation, and joyful delight has always been her Motherhood, her flesh and blood connection to Jesus Christ. The East rejoices that the human role in the divine plan is pivotal. The Son of God



comes to earth, appears in order to redeem the world, He becomes human to incorporate man into His divine vocation, but humanity takes part in this. If it is understood that Christ's "co-nature" with us is as a human being and not some phantom or bodiless apparition, that He is one of us and forever united to us through His humanity, then devotion to Mary also becomes understandable, for she is the one who gave Him His human nature, His flesh and blood. She is the one through whom Christ can always call Himself "The Son of Man." Son of God, Son of Man... God descending and becoming man so that man could become divine, could become partaker of the divine nature (2 Peter 1:4), or as the teachers of Church expressed it, "deified." Precisely here, in

this extraordinary revelation of man's authentic nature and calling, is the source that gratitude and tenderness which cherishes Mary as our link to Christ and, in Him, to God. And nowhere is this reflected more clearly than in the Nativity of the Mother of God. Nothing about this event is mentioned anywhere in the Holy Scriptures. But why should there be? Is there anything remarkable, anything especially unique about the normal birth of a child, a birth like any other? The Church began to commemorate the event with a special feast...because, on the contrary, the very fact that it is routine discloses something fresh and radiant about everything we call routine and ordinary, it gives new depth to the unremarkable details of human life... And with each birth the world is itself in some sense created anew and given as a gift to this new human being to be his life, his path, his creation.

Reprinted from the Orthodox Church in America web site, [www.oca.org](http://www.oca.org).

## Around SS Peter & Paul

### SEPTEMBER BIRTHDAYS/ANNIVERSARIES

September 4 Edward Gala  
8 Stella Dolotov  
11 Marina Chloe Contes  
12 Nick Enoch  
15 Mary Beth Innes  
17 Luka Radjenovich  
19 Alexander Enoch  
20 Elias Gregory Taliaferro  
Walter & Tania Booriakin

**Mongaya Leta!  
Many Years!**

### PROSPHORA

Interested in learning how to bake prospkhora? Please see Marty Gala.



### PRAYER LIST

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

+*Metropolitan Herman*  
*Sandra Hoff*  
*Stephen Bock*  
*Jamie Arango*  
*Antonia Adams-Clement*  
*Rose Kurowski*  
*Tammy Horton*  
*Frank (Kirill) Bolton*

*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.



# . . . and Pieces

## THE BLESSING OF STUDENTS AND TEACHERS

will be held on Sunday, August 26<sup>th</sup> at the end of Divine Liturgy. The annual blessing marks the beginning of the Church School Year. It will be followed by an Ice Cream Social and Scavenger Hunt for students. We encourage all students and teachers to be there.



**CHURCH SCHOOL** The purpose of SS Peter and Paul Sunday School program is to teach our children how to live their Orthodox faith. In Sunday School, children are taught about the Holy Bible and Tradition, which provides a strong Christian foundation for them to go out into the world and share their faith with others and do good works. Children are taught to witness to their Lord and Savior in thought, word, and deed. They are taught about charity and participation in the life of the Holy Church. They are taught to make decisions based on what God has commanded.

Our teachers are dedicated to training your children in the Holy Bible, Orthodox faith, and Tradition. Lessons focus on stories from the Bible, church history, and the fundamentals of Orthodoxy. Classes are arranged by age and meet every Sunday after Holy Communion, except on major feast days. Our Sunday School program seeks to bring children into a deeper personal relationship with Christ and encourages their active participation in the life of their parish.

**CHRISTMAS OUTREACH** The volunteer Committee will be organizing the annual Nativity outreach by adopting 60, or more, of the neediest students at the local (Whittier) elementary school. You will know the age & grade level of students for whom you buy gifts, but not their name (per state regulations). Students will be asked to complete a form expressing their wishes for a gift.

We will begin the call for donations and adoptions in early October, so we can gauge how many students we are able to adopt. Please open your hearts for this worthwhile cause, as you have in the past.

*David Bieber*

**OUR SUNDAY SCHOOL** program is searching for volunteers to help in classes. Please contact Stephanie Homyak, 602.432.7473, if you are interested in volunteering.

**THE FEAST OF THE EXALTATION OF THE LIFE-GIVING CROSS** will be celebrated on Tuesday, September 14<sup>th</sup>. Vespers with the bringing out of the Cross will be on Monday, September 13<sup>th</sup>, at 6:00 p.m. The Divine Liturgy on the 14<sup>th</sup> will be at 9:00 a.m. Please remember that this Feast is a strict fast day, although wine and oil are permitted

## CATECHESIS OF THE GOOD SHEPHERD (CGS)

We are happy to announce that our Catechesis of the Good Shepherd program for 3-6 year old children (preschool—kindergarten) will be resuming this fall. CGS is a Montessori-based, senatorial approach to religious education. Because it's so different from most traditional Sunday school programs, we have found that it's helpful for both parents and students to participate in orientation. If you plan to have your child participate in this weekly program, please see Lesley Zaremba to schedule an orientation for both you and your child (ren) during coffee hour in the coming weeks. We look forward to seeing you!

**FELLOWSHIP OF ORTHODOX CHRISTIANS IN AMERICA (FOCA)** will meet on Sunday, September 5th following Coffee Hour.

Mark your calendars for the 2nd Annual Tailgate Party on Sunday, October 31<sup>st</sup>. Vladyka has given the OK to wear team shirts to church again. Further details will be forthcoming.

The FOCA has placed Nativity night lights (\$5) and cross votive holders with LED candle (\$5) at the bookstore for purchase.

**KITCHEN DEEP CLEANING** Due to Covid, we haven't done this deep cleaning in two years (although Marty has been keeping the kitchen clean and organized). We plan to do this volunteer project on Saturday, September 25 at 8:00am. See Nick Bock or Matushka Elizabeth (Heather) to sign-up.

## 70TH ANIVERSARY COMMEMORATIVE COIN

With the blessing of His Grace, Bishop Daniel, to celebrate our 70th year as an Orthodox parish in Phoenix, Arizona, Bill Weiss and Nick Bock have designed a commemorative coin to mark this special milestone. This coin is a donation to the church to be used as a fundraiser. Coins are available for purchase, as of September 1, from the Bookstore. The price of this commemorative coin is \$7.00. We hope you enjoy them and may this parish be granted "Many More Years!"



**LIGHTING CANDLES** is an important part of Orthodox worship. We light them as we pray, making an offering to accompany our prayers. Orthodox typically light candles when coming into the church - and that is usually the best time to light them, but there are times when candles should not be lit. It is not proper to light candles during the Epistle or Gospel readings, the Little or Great Entrances, the sermon, and most of the times when the faithful are standing. If you find yourself arriving to church after the Liturgy has begun, a good rule of thumb to remember is —if everyone is standing, wait until they are sitting to light a candle (unless they are sitting for the sermon, of course). Finally, no candles are to be lit after the Great Entrance.



## SUMMER AIR CONDITIONING REMINDER

When running the Hall's A/C remember to keep all doors closed and return thermostats to their original setting after use. Run away A/Cs costs SS Peter and Paul . . . and you! The last electric bill for the Church Hall was almost \$1,200!

# September 2021

Sun	Mon	Tue	Wed	Thu	Fri	Sat	
 <p><b>BLESSING OF STUDENTS AND TEACHERS SUNDAY, SEPTEMBER 26, 2021</b></p> <p><i>Followed by Ice Cream Social and Scavenger Hunt for students.</i></p>			<p><b>1 Church New Year</b> Ven. Simeon the Stylite</p>	<b>2</b>	<b>3</b>	<p><b>4</b></p> <p>5:00pm Vespers</p>	
<p><b>5</b> 9:00am Divine Liturgy</p> <p><b>FOCA MEETING</b></p>	<p><b>6</b></p> <p><b>LABOR DAY</b></p>	<p><b>7 Forefeast Nativity of the Theotokos</b></p> <p>6:00pm Vespers</p>	<p><b>8 NATIVITY OF THE THEOTOKOS</b></p> <p>9:00am Divine Liturgy</p>	<b>9</b>	<b>10</b>	<p><b>11 Saturday before Exaltation</b></p> <p>5:00pm Vespers</p>	
<p><b>12 Sun. Before Exaltation</b> Leavetaking Nativity Theotokos</p> <p>9:00am Divine Liturgy</p> <p><b>MBAS Luncheon/Meeting</b></p>	<p><b>13 Forefeast Exaltation</b></p> <p>6:00pm Vespers with Veneration of the Cross</p>	<p><b>14 EXALTATION OF THE LIFE-GIVING CROSS</b></p> <p>9:00am Divine Liturgy</p> <p>6:00pm Council Meeting</p>	<p><b>15</b></p> <p><b>16</b></p> <p><b>17</b></p> <p><b>MBAS Luncheon/Meeting</b> Sunday, September 12<sup>th</sup></p>			<p><b>18 Saturday after Exaltation</b></p> <p>5:00pm Vespers</p>	
<p><b>19 Sunday After Exaltation</b></p> <p>9:00am Divine Liturgy</p>	<p><b>20</b></p> <p><b>21 Leavetaking Exaltation</b></p>		<p><b>22</b></p>	<p><b>23 Conception of St. John the Baptist</b></p>	<p><b>24 New Martyrs of Alaska</b></p>	<p><b>25 Venerable Sergius of Radonezh</b></p> <p><b>8:00AM KITCHEN DEEP CLEANING</b></p> <p>5:00pm Vespers</p>	
<p><b>Kitchen Deep Cleaning</b> Saturday, September 25, 2021 See Mat. Elizabeth or Nick Bock to sign up.</p> 			<p><b>26 St. John the Theologian</b></p> <p>9:00am Divine Liturgy</p> <p><b>Blessing of Students and Teachers</b> <b>Ice Cream Social for Students</b></p>	<p><b>27</b></p>	<p><b>28 Ven. Chariton, Confessor</b></p>	<p><b>29</b></p>	<p><b>30</b></p> <p><b>1 Protection of the Most-Holy Theotokos</b></p> <p><b>2</b></p> <p>5:00pm Vespers</p>
<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>							