

# SS Peter & Paul Orthodox Church Newsletter

Volume 22, Issue 8

August 2022

## July Council Highlights

- ✘ June's Operating Income was \$18,441.36 and Operating Expenses were \$19,654.19 resulting in an operating deficit of **\$1,212.83**. Insurance and fire compliance were two expenses that contributed to this.
- ✘ Blessing of Students and Teachers will take place on Sunday, August 28<sup>th</sup>.
- ✘ Work on parking lot completed.
- ✘ Archbishop BENJAMIN will visit September 17<sup>th</sup>-18<sup>th</sup>.



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## All About Saints

In the Orthodox Church, the only true "saint" or holy one (*Hagios*) is the Trinitarian God Himself.

The *glorification* or *veneration* of Saints (not *worship*, which belongs only to God) is a recognition that God's holiness is manifested in the Church through these Grace-filled men and women. In Orthodoxy, sainthood is a gift (*charisma*) given to man by God, through the Holy Spirit. This is not a theory, but an *experience*: Through the Grace of God, many Saints perform miracles while alive; Saints' relics often remain undefiled, are wonder-working or myrrh-streaming – and vast numbers of believers witness this.

According to the Orthodox faith, the goal of man is to imitate God and live the life of *sanctification* (*theosis/deification* = *to become "God" by Grace, not by nature*). St. Maximos the Confessor writes that the Saints are men and women who have reached theosis; they have avoided sin, and tried to live according to created nature, thus achieving total unity with God through the Holy Spirit (On Theology, 7.73). They fought the "good fight for the faith" (1 Tim. 6:12 and 2 Tim. 4:7), and applied the scriptural virtues of "justice, piety, fidelity, love, fortitude, and gentleness" (1 Tim. 6:11) in their lives.

So, the Orthodox Church honors the Saints as "friends of

God". In their worldly life, and through daily repentance, constant spiritual struggle against their weaknesses, genuine piety and absolute obedience to His Divine Commandments, the Saints pleased God Who sanctified them both in body and soul. After their passing into eternal life, they have been accepted in God's bosom and have been granted the special gift to pray and intercede for those remaining in this world. Thus, the Saints are the ultimate role models of an Orthodox Christian.

### The Intercession of the Saints

Orthodox Christians pray for the Saints' intercessions to God. We ask for those in heaven to pray *for us*. According to the book of Revelation, "[An] angel came and stood at the altar [in heaven] with a golden censer; and he was given much incense to mingle with the prayers of all the Saints upon the golden altar before the throne; and the smoke of the incense rose with the prayers of the Saints from the hand of the angel before God" (Rev. 8:3-4). St. John Chrysostom says that we should seek the fervent prayers of the Saints, because they have special "boldness" (*parresia*), before God. (Gen. 44:2 and Encomium to Julian, Iuveninus and Maximinus, 3). This appears in stark contrast to most Protestant teachings, which re-

ject all Saintry intercession (including the – most important according to Orthodoxy – intercession of the Theotokos).

All Christians ask fellow believers to pray for them. In the same spirit, Orthodox Christians also ask the Saints to pray for them. Orthodoxy teaches that the Saints can act as intermediaries between the believers and God. They were human, exactly like us, so they completely understand our trials, tribulations and difficulties; at the same time, they are sanctified, thus being closer to God than we are, so He can listen to them better than He can listen to us.

St. Paisios the Athonite used to say: "Let's say someone has a very powerful neighbor – a Prime Minister, for example. He wants to ask this powerful person for a favor, but he doesn't feel comfortable to do so. In this case, he can go and talk to the Prime Minister's mother, with whom he feels more at ease, and ask her for help, that is, to intercede to her son on his behalf. This is the spirit in which we ask the Theotokos – and subsequently all Saints – to intercede for us to God."

Summarizing, we all, both those in heaven and those still upon this earth, pray to the same "sole Mediator between God and man", Jesus Christ.

*(Continued on page 5)*

# Message from Our Rector

Beloved Brothers and Sisters in Christ,

As I begin to realize the transitions that lie ahead of me, I also remember that the month of August is always a month of transitions: summer travel and vacations are coming to an end, students are returning to school, and our work and the organizations in which we are involved are taking up their routine, more active schedules, rush hour traffic is becoming heavier, etc. This is true of parish life as well. In a sense, of course, parish life never changes. Month in and month out, we continually observe our regular cycle of life and worship. However, as we enter the month of August, we do so with the sense that parish programs are about to restart, the attendance at the Divine Services is about to return to the normal level of attendance, and the calendar will once again be filled with various types of parish activities. And it is appropriate that we look to returning to the regular rhythm and routine of our community life in the month in which we celebrate some significant feasts.

We begin the month of August by observing the Dormition Fast, the two-week period (August 1-15) leading up to the celebration of the Dormition of the Theotokos on August 15<sup>th</sup>. This fast offers us the opportunity for a spiritual focus as we prepare to honor the Holy Theotokos who, at the end of her earthly life, entered the glories of the Kingdom which was proclaimed by her Divine Son. We ask her continued intercession and protection as we prayerfully prepare for her special feast.



About halfway into the Dormition Fast we celebrate the Great Feast of the Lord's Transfiguration. In this feast we proclaim the Gospel which relates the story of the Lord being transfigured, revealing His glory, on Mount Tabor in the presence of the Holy Apostles Peter, James, and John. This year, August 6 falls on a Saturday, allowing even those who might not be able to participate in a weekday Divine Liturgy to share in the spiritual blessings which this special feast of the Lord brings. On the feast of the Transfiguration the Church blesses the first-fruits of the harvest both as a giving back to the Lord what is His and has come from Him (1 Chronicles 29:14) and as a celebration of the promise of the final transfiguration of all creation in Christ.

On this feast, in Constantinople and throughout the Greek world grapes were placed on a table in the center of the temple and offered and blessed at the end of the Divine Liturgy and then partaken of by the faithful. In Russia, it became popular to bless apples on this feast. Over time this blessing was extended as other first-fruits were brought to be offered and blessed. The *Trebnyk* (*Euchologion* or *Book of Needs*) offers several different prayers, one of which is offered here:

### Prayer for the Blessing of First-Fruits

*O Lord God Jesus Christ, Thou who didst say to Thy disciples: "Whatever you ask in prayer, believe that you have received it, and it will be yours."*

*We now humbly beseech Thee, bless + and sanctify these first-fruits which Thy faithful servants have brought into Thy temple today. Preserve the life and health of all those who partake of them, those who are present here and those who absent. Grant that these blessed first-fruits be an effective medicine for those who are sick and ailing, and a protection against the assaults of the enemy for those who keep them in their homes. May all those who partake of them enjoy the fullness of Thy goodness and blessing. For Thou, O Christ God, art our true nourishment and the Giver of all that is good, and we send up glory to Thee, together with Thy Father, Who is without beginning, and with Thine all-holy, good, and live-giving Spirit, now and ever, and to the ages of ages. Amen.*

Also, each year on August 9<sup>th</sup>, we commemorate Saint Herman, or our own "American saint," who, although born in Russia, achieved holiness as he worked out his salvation in Russian Alaska. The first of the saints to be glorified in North America, Saint Herman's life and example provides us with a deep insight into how we live our Orthodox faith as Christians in a multi-cultural society. May our commemoration of Saint Herman be a reminder of his intercession for the Church in this land as well as to reminder of the missionary efforts which brought the Orthodox Faith to North America. May we, as Orthodox Christians in America and heirs to this missionary legacy, continue to share the work of proclaiming the Gospel in this land.

With love in the Lord,

*+Bishop Daniel*

# Children and the Divine Liturgy

*Archbishop Paul\**

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 before 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.

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 addressed. 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

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# Children and the Divine Liturgy

*(Continued from page 3)*

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.

## **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.

*\*The above article was written by His Eminence, Archbishop 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>\*

# All About Saints

(Continued from page 1)

The Orthodox tradition teaches that Saints, being just a few steps closer to Him than we are, are more easily heard by Him than us, and this is why we ask for their intercession.

## Canonization of Saints

Does the Orthodox Church “make” a Saint? No. Only God can do that. The Church merely recognizes that such a person has cooperated with God’s Grace to the extent that his or her holiness is beyond doubt.

Are Orthodox Saints “elected”? Again, no. In order to avoid misunderstandings, the Ecumenical Patriarchate only issues special encyclical letters in which the Holy Synod, after taking into consideration thousands of official and signed letters of faithful people, who have experienced the holiness and miracles of a particular man or woman firsthand, **accepts the popular feelings** about a Saint.

Long before any official steps are taken, a person considered saintly is venerated by the people where he or she lived and died. Then a request is made, usually through the diocesan bishop, for the Church to recognize that person as a Saint. A committee is assigned to research the life and the certified miracles of the person and to submit a report to the Holy Eparchial Synod of the Ecumenical Patriarchate. Then the Holy Synod decides to number that person among the Saints. The other Orthodox Churches are notified so that they can include the new Saint in their calendars.

Since the early Christian period, many descriptions of the lives, martyrdoms and miracles of the Saints have been preserved. These are called **synaxaria** (from the Greek word *Synaxis*, a gathering in the Church for liturgical purposes, where the lives of the Saints were read).

## Categories of Saints

In the Orthodox tradition, the Saints can be generally classified in the following categories:



**The Apostles**, who were the first ones to preach the Incarnation of the Word of God and of salvation through Christ.

**The Prophets**, who prophesied the coming of our Lord, Jesus Christ.

**The Martyrs and Confessors**, who sacrificed their lives and fearlessly confessed Jesus Christ as God and Savior.

**The Fathers and Hierarchs of the Church**, who excelled in explaining and defending the faith, by word and deed.

**The Monastics**, who lived in seclusion, dedicating themselves to spiritual exercise (*askesis*), and reaching, as far as possible, perfection in Christ.

**The Just or Righteous**, who lived in the world, leading exemplary lives in Christ as clergy or laity.

## How do we recognize the categories of Saints in icons?

(all icons used are from the Public Domain, via Wikimedia Commons – for icon details see end of page)

In Orthodox iconography, there are standard characteristics that help us recognize the category each Saint belongs to. These usually have to do with the clothes a Saint wears, the items s/he holds and the gestures s/he makes with his/her hands. Even though there are variations in how a Saint might be depicted in each individual icon, these general traits remain unchanged overall.

## Apostles

**They wear:** Apostles are often wearing a yellow ribbon on their shoulder, which signifies the great mission they accomplished.

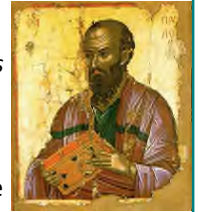
**They hold:** A scroll or a book. The Apostles who preached but didn’t write texts hold a rolled scroll. The Apostles who wrote texts hold a book. These are the four Evangelists, who hold the Gospel, and St. Paul the Apostle, who holds the Epistles.

## Saint Andrew the First-Called Apostle

*St. Andrew is holding a rolled scroll. In front of his left shoulder, underneath his outer garment, we can see the yellow ribbon.*

## Saint Paul the Apostle

*St. Paul the Apostle is holding a book.*



## Prophets

**They wear:** Like the Apostles, Prophets often wear a yellow ribbon on their shoulder. They are usually dressed according to their social status while they were living on earth. For example, Ss David and Solomon are dressed like kings.

**They hold:** Open scrolls, on which an excerpt from their prophecies is written. As with other Saints, they may also be holding the instrument of their salvation.

## King Solomon

*King Solomon is wearing a crown and regal outfit. He is holding an open scroll where we can read a phrase from his prophecies, and with his other hand he is pointing at a model of the Temple.*



## Prophet Joel

*Prophet Joel is holding an open scroll on which his prophecy is written.*



## Martyrs

**They wear:** A red cloak, head cover or other kind of red clothing, which signifies their blood that was shed for the love of Christ. Otherwise, they are dressed according to the social position they had when they were alive.

**They hold:** A cross, their crown of martyrdom. They may also hold the instruments of their martyrdom. If they are warrior martyrs, they usually hold their weapons.

**Their hands:** Their free hand is often depicted raised, with the inside of the palm facing forward, like a policeman motioning a car to stop. This signifies denouncing evil and worldly glory in favor of the Heavenly Kingdom.

(Continued on page 6)

# All About Saints

(Continued from page 5)

## Saint Marina

St. Marina is wearing a red head covering, holding a cross in one hand and raising the other hand, palm outwards.



## Saint George

St. George is a Warrior Martyr Saint. He is wearing his military uniform with a red cape and holding his weapons.



## Fathers/Hierarchs

**They wear:** Clergy vestments, parts of which are often decorated with a pattern of crosses.

**They hold:** A Gospel book, because they followed and preached the Word of God through the Gospels. Sometimes the hand holding the Gospel is covered with a part of the Saint's vestments, out of reverence to the book's holiness.

**Their hands:** Their right hand is often depicted in a gesture of blessing, with the tip of the fourth finger touching the tip of the thumb, thus forming the monogram of the name of Christ, ICXC.

## Saint Nicholas the Wonderworker

St. Nicholas is wearing his vestments. He is holding the Gospel in one hand, and he is raising the other hand in a gesture of blessing. The hand holding the Gospel is covered in reverence.



## Monastics

**They wear:** Their dark monastic habit, which is usually hooded.

**They hold:** Monastics may hold a prayer rope or a cross, which symbolizes the cross they bear in their spiritual struggle. They may also hold a scroll, open or closed, because they preached through the way they lived. If they wrote spiritual texts, the scroll is open and on it appears an excerpt from their writings.

## Saint Euthymios (part of a larger icon)

The Saint is shown in his monastic habit, holding a prayer rope and a closed scroll.



## Saint Maximus the Confessor

St. Maximus the Confessor is wearing his monastic habit and is holding an open scroll, on which we can read a phrase from his writings.



In addition to the previous characteristics, many Saints are also shown together with the instrument of their salvation or something that signifies who or what they are protectors of.

## Saints Alipy the Stylite and Stylianos (part of a larger icon)

St. Alipy was a stylite, an ascetic who lived on a pillar, preaching, fasting and praying. Thus, he is depicted upon his pillar, which was the instrument of his salvation. St. Stylianos is the protector of children, this is why he is holding a baby.



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## Around SS Peter & Paul

### AUGUST BIRTHDAYS & ANNIVERSARIES

August 1	Peter Radjenovich Barbara Peterson Joe & Jane Matthews
7	Thomas Sims
8	Macaley Arauz Yana Molodova
10	Lidya Dolenko
13	Pamela Bolton
14	Sophia Zarembo
15	William Osolinsky Jessie Hurd
17	Vera Moschosky
19	Susan Weiss
20	Elias Taliaferro
25	Juliana Delsante

**Many Years! Многая лета!**

### BLESSING OF STUDENTS AND TEACHERS

Will be held on Sunday, August 28<sup>th</sup> at the end of Divine Liturgy. The annual blessing marks the beginning of the Church School Year. We encourage all students and teachers to be there. Classes begin after Labor Day weekend, on September 11<sup>th</sup>.

*Jesus said: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."*

— Matthew 19:14

### PRAYER LIST

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

+Metropolitan Herman

Pam Bolton

Elizabeth Michel

Sandra Hoff

Walter Booriakin

Elena Kerr

Jamie Arango

Antonia Adams-Clement

Rose Kurowski

Tammy Horton

The suffering people of Ukraine

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

## CATECHESIS OF THE GOOD SHEPHERD (CGS)

We are excited to begin a new school year with Catechesis of the Good Shepherd here at Saints Peter and Paul! This program is for students ages 3-6 (thru kindergarten) and is a hands-on, Montessori-based approach to religious education for children. Children new to the program are scheduled individually for orientation, however our parent orientation will take place during coffee hour on Sunday, August 21st in the atrium (northern most classroom in the cultural center). We invite parents of new students as well as parents of those who are already familiar with the program to come and learn a bit more about CGS and how it is implemented at our parish. Please see Lesley Zaremba to enroll your child in the program or to set up a student orientation. Children need to be oriented to the atrium prior to participating. Sunday school for children of all ages starts on September 11<sup>th</sup>. We are also seeking a second adult to assist in the atrium. Please let Lesley know if you think you may be interested.

## MEMORIAL LUNCHEON FOR IRINA ZINCHENKO

MBAS will be hosting a memorial luncheon for Irina Zinchenko on August 28, 2022. We hope everyone will be able to attend to remember our sister who reposed at the beginning of summer.

**THE BOOKSTORE** is restocked with The Divine Liturgy service book which now includes our Vespers service. Also new to our store is a beautiful Orthodox prayer book, also published by St. Tikhon's Monastery Press. Both books are priced at \$22 each.

**NUT ROLL BAKE** If you are interested in learning about making traditional nut rolls or want to help with the nut roll bake, please speak with Mat. Elizabeth or one of the ladies from the Myrrh Bearers Altar Society to learn more about the upcoming nut roll bake.

## Meet Our Newly Illumined Parishioners—Pt 4 Payton/Pavel



I come from a family largely around the Ozark area in Missouri. I was raised Protestant and spent many a summer with my great grandfather, who had been a southern Baptist preacher for decades. He baptized me at age 8 and it was one of the most significant experiences in my life. Like many others, I fell away from Christianity in my teenage years. Throughout high school and my early twenties, I wanted nothing to do with religion. Through chance I came across a podcast featuring a Catholic Bishop while hiking in rural Georgia, that started me on the path to being interested once again in Christianity. Over time I found myself drawn deeper to Christianity but something didn't feel correct about the Catholic masses I was attending; something was missing. During Covid in 2020 & 2021, I fell away from church attendance. When I moved to Phoenix in July '21, I noticed there was an Orthodox church (SS Peter Paul) a mile from my home. Upon making the decision to attend a Divine Liturgy in early September I found what was missing in other church services. The Christian faith on full display in its beauty within the Liturgy.

**BACK-TO-SCHOOL OUTREACH** On July 22, Nick Bock, Bill Weiss, and David & Sue Bieber delivered 48 backpacks filled with school supplies to Whittier Elementary School. The school will be distributing those backpacks to the most needy students in early August. This all was possible because of the unceasing generosity of our parish community. Thank you and God Bless!



## 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!

**FRY'S COMMUNITY REWARDS** Did you know you can support SS Peter & Paul E Orthodox Church just by shopping at Fry's? It's easy when you enroll in Fry's Community Rewards!

You may already be a Fry's "loyalty" customer with an online account, and you probably use your card, key tag, telephone number, or Fry's app every time you shop. Great! Now go to [www.frysfood.com](http://www.frysfood.com) ... and don't worry, if you don't have a Fry's online account, you can create one in no time:

1. Go to [www.frysfood.com](http://www.frysfood.com). And SIGN IN.
2. Enter your email and password, click on SIGN IN.
3. Click on your name (top right corner), then under ACCOUNT DASHBOARD, scroll down to COMMUNITY REWARDS.
4. Click on CHANGE ORGANIZATION or ENROLL under COMMUNITY REWARDS.
5. Under FIND YOUR ORGANIZATION enter SS PETER & PAUL E ORTHODOX CHURCH and then select SEARCH.
6. Under SELECT YOUR ORGANIZATION click on the circle next to your organization.
7. Click on ENROLL.

Now SS PETER & PAUL E ORTHODOX CHURCH is attached to your account as your Community Rewards charity of choice! Every time you shop you'll be earning rebates for our church!

**THE FOCA** wishes everyone born in August a very happy birthday and may God grant you many years.

# August 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<b>31</b> Forefeast Procession of Life-giving Cross 9:00am Divine Liturgy	<b>1</b> Procession of the Lifegiving Cross Beginning of Dormition Fast	<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>			<b>5</b> Forefeast Transfiguration  6:00pm Vespers	<b>6</b> <b>Transfiguration of Our Lord</b> 9:00am Divine Liturgy <i>Blessing of Fruit</i>  5:00pm Vespers
<b>7</b> 9:00am Divine Liturgy  <b>FOCA Meeting</b>	<b>8</b>	<b>9</b> Apostle Matthias Ven. Herman of Alaska, Wonderworker & Equal-to-the-Apostles  <b>NO COUNCIL MEETING</b>	<p>First Day of Sunday School            Sunday, September 11, 2022</p>		<b>12</b>	<b>13</b> Leavetaking Transfiguration St. Tikhon of Zadonsk  5:00pm Vespers
<b>14</b> Forefeast Dormition 9:00am Divine Liturgy  <b>MBAS Meeting</b>	<b>15</b> <b>DORMITION OF THE MOST HOLY THEOTOKOS</b> 9:00am Divine Liturgy <i>Blessing of Flowers</i>	<b>16</b> "Image of Christ Not-made-by-hands"	<p><b>MARK YOUR CALENDAR</b>            Archbishop Benjamin will visit            SS Peter and Paul on            September 17<sup>th</sup>-18<sup>th</sup></p>			<b>20</b> Hieromartyr Alexander Holovitsky  5:00pm Vespers
<b>21</b> 9:00am Divine Liturgy  <b>CGS Parent Orientation</b>	<b>22</b>	<b>23</b> Leavetaking Dormition	<p>Blessing of Students and Teachers            Sunday, August 28, 2022</p>		<b>26</b> Vladimir Icon	<b>27</b>  5:00pm Vespers
<b>28</b> Ven. Job of Pochaev 9:00am Divine Liturgy  <b>BLESSING OF STUDENTS &amp; TEACHERS MEMORIAL LUNCHEON IRINA ZINCHENKO</b>	<b>29</b> Beheading of St. John the Baptist	<b>30</b> Afterfeast Beheading of the Forerunner St. Alexander Nevsky	<p>We are seeking adults to help with our Sunday School program. Please contact Stephanie Homyak, 602.432.7473.</p>		<b>1</b> Church New Year Ven. Simeon the Stylite <b>2</b>	<b>3</b>  5:00pm Vespers