

SS Peter & Paul Orthodox Church Newsletter

Volume 22, Issue 6

June 2022

May Council Highlights

- ✘ April's Operating Income was \$18,733.38 and Operating Expenses were \$17,245.52 resulting in a positive balance of \$1,487.86.
- ✘ Bids have been secured to fill in the cracks and reseal the parking lot.
- ✘ SS Peter and Paul feast day luncheon to be held on Sunday, July 3rd.
- ✘ Bishop Daniel provided update on his position of locum tenens for the Diocese of the Midwest.



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What Does the Word “Church” Mean?

Fr. Lawrence Farley

Every Sunday the Creed is said in Church in which Christians say the words, “I believe in one, holy, catholic, and apostolic church.” It many ways it is an odd thing to say. In the Creed we confess things that are matters of faith, things contestable, maybe even controversial. Thus we confess that God the Father Almighty made the heaven and the earth, including all things visible (such as animals and men) and invisible (such as angels). This is not beyond dispute, and many people manage to dispute it, believing either that the universe always existed or that it began without any help from God. It is similar with our confession of Jesus Christ as light from light, true God from true God, conceived by the Holy Spirit and born of the Virgin Mary, and raised from the dead three days after He died. This is a matter of faith, and so it finds its way into the Creed. But the Church? Surely the existence of the Church is hardly a matter of faith. We do not need faith to believe in the

Church—we can see churches all around us. Why is the Church in the Creed?

In fact we often do not know the meaning of the words we are saying when we confess that we believe in one, holy, catholic, and apostolic church. Sometimes we mean by the words something not much more than “we believe in the existence of an institution which is very good and worthy of respect.” This is not quite what the Creed is getting at.

Let us look first at the term “church”—in Greek *ekklesia*. The word “church” is used in lots of ways. Most often the term refers to the building in which the Christians meet for worship. If I say, “I’ll meet you at the church at noon,” I am obviously referring to the building used for Sunday services. Sometimes, in an earlier day, the term meant simply “the clergy,” so that if a young man answered the question about what career he had chosen by saying, “I am going into the church,” we meant he was seeking ordination as a priest. More often by “the church” people mean “the

Christians” wherever they might meet for services. Often too by the term “the church” people mean an institution, as the Smithsonian is an institution or as the British Crown is an institution. I suspect that most people when they say the Creed mean something rather like this. When they confess belief in the Church they mean to express loyalty to a venerable institution. The institution came into existence in the time of Jesus and now has branches or spiritual franchises in many places, including our little congregation down the street.

In fact the church is not an institution, however many outward similarities to an institution it may possess. The term *ekklesia* (the Greek version of the Hebrew *qahal*) meant a gathering, an assembly. People assembled or gathered—that is, they left their homes to congregate in a particular place for a particular reason, and the result of all that individual assembling was an assembly. After they had gathered, they constituted a gathering. The assembly could

(Continued on page 3)

Rector's Message: Remembering with Gratitude

Dear Brothers and Sisters in Christ,

The sudden and tragic passing of our dear parishioner, Irina Zinchenko (Memory eternal!), has caused me to reflect upon the past decade and a half that I have been blessed to serve at Saints Peter and Paul Church and the many people whose lives have touched mine during these years. Irina's sudden passing has also brought me to reflect upon the many members of the parish who have gone before us and entered into the life of the Kingdom. As I think of and pray for them, I also think of the many ways the Lord blessed us through their having been a part of the life of our parish family. We offer thanks for their presence in the life of the church and in our own lives, as well.

The following words were posted in last year's June newsletter: "This year marks the 71st anniversary of the founding of our parish and the 54th anniversary of the Consecration of Saints Peter and Paul Church, we remember all the Clergy and Faithful who founded our parish (1951), who built the "new" church and witnessed its consecration (1968), and who, through all these 70 years since the founding of our parish, have faithfully served Christ's Flock here in our parish community. We especially remember Archbishop JOHN (Shahovskoy), the Archbishop of San Francisco, who founded our parish and placed it under the spiritual guidance of Archimandrite Peter (Zaychenko). Archbishop John also consecrated the church during the pastorate of Archpriest John Karateev, rector of our parish from 1962 to 1972. And we give thanks to God for all the clergy and faithful parishioners, gone to their rest before us, who, through their faith, sacrifices, and dedication, have provided us with the gift that is ours as members of



this God-protected flock. May the Lord grant them rest with the saints! May their memory be eternal!"

Indeed, we pray with gratitude for all those who have gone before us. Next Sunday is the glorious feast of Pentecost. We will celebrate with boundless joy the descent of the Holy Spirit upon the Church and the beginning of the apostolic ministry of proclaiming the Good News of the Gospel. As part of our commemoration of the feast, we will pray the traditional "kneeling prayers." Included in these prayers is a specific remembrance of the departed:

"... give rest to the souls of your servants who have fallen asleep before us in a place of light, a place of green pasture, a place of refreshment, from which all grief, sorrow and sighing have fled away, and establish their spirits in the tents of the Just and count them worthy of peace and repose. Because the dead will not praise you, O Lord, nor do those in Hell have the freedom to offer you thanksgiving, but we the living bless you and implore you and bring before you atoning prayers and sacrifices on behalf of their souls."

As we celebrate Pentecost this year and take up our place in the work of proclaiming the Gospel of Salvation, we do so with the knowledge that those who have gone before us have done the same. Let us give thanks for them all—our brothers, sisters, friends, and family members gone before us. May the Lord grant them rest with the saints and Memory Eternal!

With love in the Lord,

+Bishop Daniel

BAPTISMS

Congratulations and Many Years to the newly-illuminated children of God, Robert Alexei Pfeiffer and Theodore Michael Hurd.

Robert Alexei was Baptized, Chrismated, and welcomed to the Holy Mysteries on May 28, 2022. Congratulations to his parents, Deacon Rodion and Matushka Elizabeth Pfeiffer, to his sponsors Deacon Patrick Cain and Rita Christensen, and family.



Theodore Michael was Baptized, Chrismated, and welcomed to the Holy Mysteries on May 7th. Congratulations to his parents, Jessie and Frank Hurd, to his sponsors, and to his big brother, Christian.



What Does the Word “Church” Mean?

(Continued from page 1)

be called for a number of purposes, either secular or religious. One could assemble to select a king, as Israel assembled to select King Saul [1 Samuel 10]. One could assemble to prepare for war, as Israel did to wage war on the tribe of Benjamin [Judges 20]. One could assemble for a religious convocation as Israel did when they repented before God at Mizpah [1 Samuel 7]. One could assemble to debate a civic problem, as the silversmiths of Ephesus did when they met to protest against the work of Saint Paul [Acts 19]. This last example is particularly instructive: those who assembled were pagans, and men motivated mostly by financial concern, despite their loudly professed civic devotion to Artemis of the Ephesians. Their assembly almost turned into a riot until the town clerk quieted the crowd and told them to go home. Then, as Luke reports, “When he said this, he dismissed the ekklesia”—i.e. the crowd which had gathered together. These men, pagans motivated by secular concerns at a town hall meeting, were an ekklesia—an assembly.

That is the word used in the New Testament to describe Christian liturgical experience. Individual Christians left their respective homes on Sunday to assemble and gather in a particular prearranged place. Having assembled, they were an assembly. Having gathered, they were a gathering. But not just any assembly or gathering—they were an assembly to which Christ pledged His presence. Whenever they assembled together to remember Him at the Eucharist He promised that He would be in their midst, even if the assembly were so small that only two or three were there [Matthew 18:20]. (The Greek of this last passage is interesting: Christ promises to be among

them even if only two or three assemble—in Greek sunago, the same word used in the word “synagogue,” which was the word James used to describe the Christian assembly in James 2:2.) Christian assembly/ekklesia is what happens after the Christians assemble. It is not so much an institution as an event. For at that assembly Christ manifests His presence as He

“We assemble because the only one who can heal and cleanse is there and He has promised to do both for us if we come in penitence and faith.”

promised He would. One can there talk of the ekklesia or church in the plural because Christians assembled in many assemblies throughout the world. One can also talk of the ekklesia or church in the singular, because wherever one went throughout the world one found the same Christ in every single assembly. The assembly in Thessalonica was the same as the assembly in Corinth because Christ was equally present in both. Christ’s presence made the different assemblies into one Assembly—one Church.

From this, three things follow.

First, one cannot consider oneself a part of the assembly unless one actually assembles, because that is what the word “assembly” means. Membership in the Ekklesia of God is not like membership in the Public Library. I am a member of the library in that I still have my library card and it does not expire. I may not have set foot in the library for years, but the card still works. It is otherwise with the Church. If you didn’t assemble on Sun-

day, we were not a part of the assembly, and if you haven’t attended the Eucharist for years, you are no longer a part of the Church. It is easily remedied—to be a part of the assembly, just go next Sunday and assemble. (If it really has been years since you partook of the Eucharist, going to confession is also recommended.) The name “Christian” is the term for one who assembles regularly, and one forfeits the right to use the name if you never assemble.

Secondly, one should assemble on Sunday with the expectation of meeting Christ there. That is the whole reason for assembling. Valuable as sermons are and uplifting as the choir sounds one mostly assembles to meet the Lord and to be fed with His Body and Blood. We go in our brokenness to be healed, and in our filthiness to be washed clean. We assemble because the only one who can heal and cleanse is there and He has promised to do both for us if we come in penitence and faith.

Finally, if we plan on assembling on Sunday we must live in anticipation of this event on the six days previous. The priest will call us to the Chalice by saying the words, “The holy things for the holy!”—or, in another possible translation, “The sanctified things for the saints!” The usual New Testament term for a believer is the word “saint” [Greek *agios*], which is what we are. A saint is not a sinless person, but a person who belongs to God and who is striving to please Him, whatever his or her rate of success. It is as saints that we assemble, which is why the priest uses that term. As members of the Ekklesia and the Household of God we must strive to become what we are.

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/reflections/fr.-lawrence-farley/what-does-the-word-church-mean>*

Meet Our Newly Illumined Parishioners—Part 2

In an effort to get to know the 10 “newly illumined” members of SS Peter & Paul, I have asked each to write up a biography that they would like to share with their fellow parishioners. Due to space constraints within the newsletter, these folks will be introduced over the next few months. I am grateful to them, for allowing us to learn about them and their journey. Let me introduce you to the Arauz Family. This bio was written by Kim Arauz.

MOTHER’S DAY

Hello everyone! We are the Arauz family: José, Kim, Macaley (9), Ian (8) and Elliot (6). Jose is originally from Costa Rica and I am from Canada. We have been married 15 years and have lived in Phoenix ever since. José is an electrical engineer working for NXP Semiconductors, and I am formerly a nurse and have been a stay-at-home mom since having kids.

We love to camp and travel as a family; our most recent adventures have included going to as many National Parks as we can manage. Another new adventure for us is that we recently received approval for our foster care license! Our hope is to host minors who are coming to the border unaccompanied and are needing care, until they can reunite with their sponsor.

Jose and I both grew up Protestant, and through a long process, we were slowly drawn to the Orthodox Church in the last couple of years. We were all baptized into the Church on Lazarus Saturday and we are so thankful that God has led us here!



Youth Corner: St. Alexis Toth of Wilkes-Barre

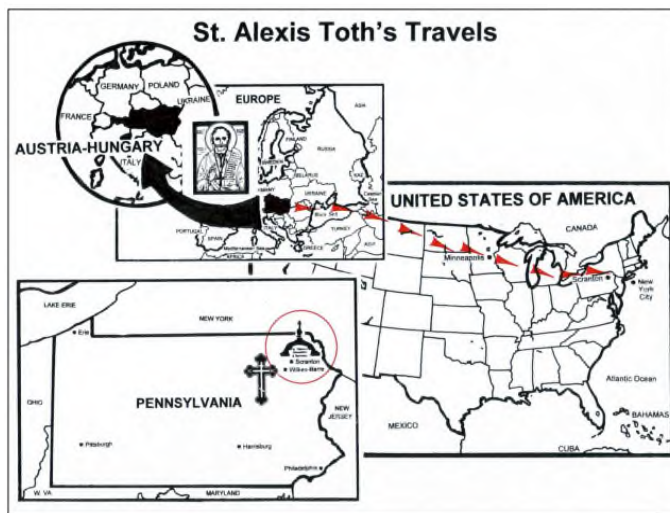
Confessor and Defender of Orthodoxy Commemoration Date: May 7th

Alexis Toth was born to Father George and Matushka Cecilia Georgievich on March 18, 1854 in Austria-Hungary. His father was a Greek Catholic priest and his uncle was a bishop. Alexis was very poor, but he always helped the people that needed food, clothing or shelter. He studied very hard and graduated with a Theology degree from the University of Prague. After his marriage to Rosalie Mihaluk, Alexis was ordained to the priesthood on April 18, 1878. Following his ordination, he taught Church History and Canon Law at the Presov Seminary. Eleven years later in 1889, he traveled to the United States to lead immigrants to the Orthodox Faith. Father Alexis served his first service in the United States on Thanksgiving Day at St. Mary's Orthodox Church in Minneapolis, Minnesota. For the next year, without getting paid, he worked with the parishioners to finish building their church and bought items needed to conduct the ser-

vices. On March 25, 1891, Fr. Alexis and his parishioners were received into the Orthodox Church. In 1893 he was transferred to Wilkes-Barre, Pennsylvania where he served as the pastor of Holy Resurrection Cathedral and helped many people from Russia. St. Alexis received many awards, including one from St. Tikhon. He wrote a book and published other educational materials for his people so they could learn more about their Orthodox faith. Father Alexis realized there were many children who needed a place to live. As a result, he became involved in building the orphanage on the grounds of St. Tikhon's Monastery in South Canaan, Pennsylvania. On May 7, 1909 at the age of fifty-five, he died in Wilkes-Barre, Penn-

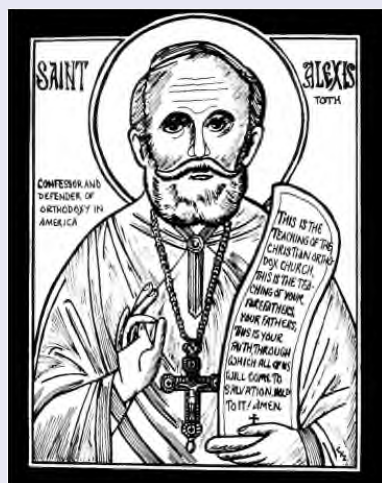
sylvania, and was buried in a grave near St. Tikhon's Monastery Church. Eighty-five years later on May 7, 1994, he was canonized a Saint at that Monastery. His burial shrine is located inside the Monastery Church where many people come each year to venerate the relics of Saint Alexis, the Defender of Orthodoxy in America.

Article and activities reprinted from the Orthodox Church in America's **Saints of North America**, <http://dce.oca.org/assets/files/resources/american-saints.pdf>



Word Code

To the right is a verse taken from the first Old Testament reading for the Feast of St. Alexis. Your job is to write the letter of the alphabet that comes right after the one shown. The letter "a" is given for you.



A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

h _ _ _ a _ _ _
h r g k k

h m r s q t b s x n t

h m s q t s g r n

s g a s x n t q g n o d

v h k k a d h m s g d

k n q c a m c x n t

r g a k k a d e h k k d c

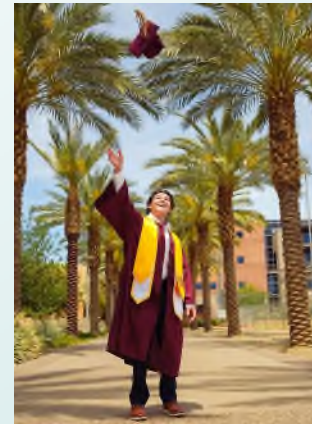
v h s g s g d r o h q h s

CONGRATULATIONS CLASS OF 2022!



Kaylee Anna Ramany

Kaylee graduated from Campo Verde High School on May 26, 2022. She plans to attend Arizona State University to earn her Bachelors in kinesiology and to continue on to chiropractic school.



Sterling Andrew Sourk

Sterling graduated from Arizona State University with a degree in finance on May 20, 2022. He will be working in finance at Charles Schwab.

*"For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future."
Jeremiah 29:11*

Around SS Peter & Paul

JUNE BIRTHDAYS AND ANNIVERSARIES

June	1	Elena Kerr Irina O'Brien Teras Mebrahtu
	3	Anne Elise Ferbrache Michael Shubin
	7	Jose Arauz
	9	Jerry Hix
	10	Yelizaveta Gallagher
	12	David & Sue Bieber
	20	Larry Gardner
	26	Betsy Begian
	27	Rita Mudrenko Jaden Valencia

*Many Years!
Mnogaya Leta!*

MEMORY ETERNAL

IRINA ZINCHENKO

We ask the Lord to grant the newly-departed Irina rest with the saints. May her memory be eternal! We also pray for her daughter, Sonya, and for her parents, and all, including you, who mourn her sudden loss.



PRAYER LIST

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

*+Metropolitan Herman
Sandra Hoff
Walter Booriakin
Elena Kerr
Jamie Arango
Antonia Adams-Clement
Rose Kurowski
Tammy Horton
The suffering people of Ukraine*

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

*"I was sick and you visited me."
Matt 25:36*

Bits and Pieces

SAINTS PETER AND PAUL FAST, the Church's annual Fast in preparation for the Feast of the Holy Apostles Peter and Paul, begins each year on the Monday following the Sunday after Pentecost. This year it begins on Monday, June 20 and concludes after the Divine Liturgy on Wednesday, June 29th.

FEAST OF SAINTS PETER AND PAUL We will celebrate the Feast of our heavenly patrons, the Holy Apostles Peter and Paul, with Vespers and the Divine Liturgy on June 28 & 29. Our traditional luncheon to celebrate the feast and to observe Independence Day will take place after the Divine Liturgy on Sunday, July 3rd.

THE FOCA will be meeting this Sunday, June 5th after liturgy. We want to wish everyone born in June a Happy Birthday and May God grant you many years.

MBAS will have our meeting on June 12th. We will have a light coffee hour on SS Peter & Paul day with a larger potluck luncheon celebration on the following Sunday, July 3rd.

SUMMER IS HERE! Summer temperatures are here. As in your own homes, ***please do not prop open doors to the outside*** as this practice just vents the cool air out and the hot air in. Also, be sure to keep the doors to each room closed within the hall.

20th ALL AMERICAN COUNCIL YOUTH PROGRAM A robust and inspiring youth program is planned for the 20th All-American Council in Baltimore, MD, July 17 - 22. Youth planning to participate and adults seeking to help at the event are asked to register at

https://docs.google.com/forms/d/e/1FAIpQLSd_9djduNjpsXMgzKCyxrjzZ6mcZbyqtqR231FQKawXPAew/viewform

The council provides youth with a unique experience to see the whole church in action. The whole synod of bishops, the clergy, and the faithful all come together

to help build up the church here in North America. The youth will get a chance to witness the event and also have and be provided with fellowship, education, worship, and service opportunities.

Fellowship and faith among their peers was particularly noted at the last council. The program director stated that "never before in his entire life of youth ministry has he seen such an amazing force of faith and love. These youth... these kids are singing the Paschal hymns and the beautiful chants that our church has to offer as they sit on the bus and walk through the halls of the hotel. They are filling the air with joyful praises to God. Look what can happen if we bring them together. We need to keep providing these opportunities."

The youth will get the chance to attend educational sessions and workshops each day as well as go on afternoon outings including Six Flags, the National Aquarium, and other places. They will have their own brunch with the Holy Synod of Bishops as well as participate in workshops with International Orthodox Christian Charities [IOCC] and Orthodox Christian Mission Center [OCMC].

Please check out the youth presentation video that was created at the last All-American Council. You can see that these children need each other and witness the fullness of the Church. Many come from small parishes with a handful of youth. Here at the council, they witness the strength and witness of the Orthodox Church in America and it can be a turning point in their lives. We have seen it happen in the past. Let's give them all the opportunity to shine like Vessels of Grace, the theme of the council. For more information about the program please contact Father Benjamin Tucci, program director, at frbenjamin@stmarysoca.org.

DON'T FORGET THE SCHOOL KIDS

We are still collecting donations to provide school supplies for 48 of the neediest students at Whittier Elementary. Please see David Bieber or Bill Weiss to make your pledge.

FUTURE OLYMPIAN Macaley Arauz has been part of the Girls on the Run program through her school (Sandpiper Elementary) for the last several months. They have trained twice a week and worked hard on supporting each other as a team and learning about emotional strength and endurance. This past weekend we completed a 5k as running buddies along with approximately 2,000 other participants!



SUNDAY SCHOOL Each year, Sunday School students make gifts to pass out to mothers on Mother's Day. This year was



no exception as students work on their Mother's Day gifts: Hershey bars wrapped in a Mother's Day themed wrapper.

June 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>Mark your calendars . . . SS Peter and Paul Potluck Luncheon Sunday, July 3, 2022 following Divine Liturgy</p>			1 6:00pm Vespers	2 ASCENSION OF OUR LORD 9:00am Divine Liturgy	3	4 5:00pm Vespers
5 Fathers of the 1st Ecumenical Council 9:00am Divine Liturgy FOCA Meeting	<p>WELCOME We welcome all visitors to SS Peter & Paul. We hope your visit was enriching and enlightening. Please join us in the Cultural Center, behind the church, for our Fellowship Hour. It's a chance to meet some of our members, other visitors, and enjoy some coffee and fellowship.</p>			9	10 Leavetaking Ascension	11 Holy Apostles Bartholomew and Barnabass 5:00pm Vespers
12 PENTECOST 9:00am Divine Liturgy <i>Kneeling Prayers</i> MBAS Meeting	13 Holy Spirit	14 Prophet Elisha 6:00 Parish Council Meeting	15	16	17	18 Leavetaking Pentecost 5:00pm Vespers
F A S T - F R E E W E E K						
19 All Saints Holy Apostle Jude, Brother of the Lord 9:00am Divine Liturgy <i>Happy Father's Day</i>	20 SS Peter & Paul Fast Begins	21	22	23 Vladimir Icon	24 Nativity of St. John the Baptist	25 5:00pm Vespers
26 All Saints of America All Saints of Russia 9:00am Divine Liturgy	27	28 6:00pm Vespers	29 Holy Apostles Peter & Paul 9:00am Divine Liturgy 	30	1	2 5:00pm Vespers
3 9:00am Divine Liturgy SS Peter and Paul Potluck Luncheon	4 	5 Ven Athanasius of Athos Relics of Ven Sergius of Radonezh	6	7	8 Kazan, Sitka-Kazan Icons and others	9 5:00pm Vespers