

# SS Peter & Paul Orthodox Church Newsletter

Volume 10, Issue 10

October 2010

## September Council Highlights

- ✘ August's Operating Income was \$9,356.48 and Operating Expenses were \$11,911.75 resulting in an operating deficit of **\$2,555.27.**
- ✘ Discussion ensued about investments and the church council's fiduciary responsibility. Given the limited money available for investment and low interest rates in federally funded deposits, no changes will be made at present.
- ✘ Three toilets in the ladies room have been repaired.
- ✘ Site and G&D Plans approved by city pending approval of landscape plans.



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## A Bishop Unafraid of Beauty



On October 8 we remember Saint Pelagia, who lived in Antioch in the third century. As a young woman she was the most beautiful and desirable and best-known harlot in the city, a person who couldn't help attracting attention. With her fabulous jewels worn as part of everyday dress, her exotic scents that perfumed the air as she walked, and the cosmetics she artfully applied to enhance her beauty, Pelagia was an unforgettable figure.

Her story is closely intertwined with that of Bishop Nonnos, who was also well-known in Antioch for his gentle manner and his excellent sermons steeped in profound knowledge of the Scriptures and the Church's Tradition. Most of all he was renowned and respected for his ability to bring sinners to repentance by loving them and never humiliating them.

One day Bishop Nonnos and other bishops were meeting in a garden to discuss Church matters. As they talked together, Pelagia rode by, accompanied by servants and doting admirers. Several bishops

turned their heads away to avoid the sight of the bold, laughing woman whose beauty only seemed to emphasize her immodesty. But one of them, Nonnos, did not turn away. He looked after her as she rode by, and it was clear to his companions that he was deep in thought.

Later, he told the other bishops what he was thinking. Pelagia was so diligent about adorning her outward self, he said, in order to please men. But how much time or energy did he and others who claimed to love God spend in adorning their souls, in order to please Him? Why, Nonnos asked, were they so easily distracted from what should have been their only purpose—to make themselves a fitting habitation

for their Lord? That night he prayed with tears that God would not condemn him, even though his soul was so poorly adorned.

A few days later, Bishop Nonnos was delivering one of his wonderful sermons to a large gathering. Pelagia, out shopping, found herself in the crowd. She paid little attention to the bishop's words, but in spite of herself she was drawn to what he was saying about God's judgment and the beauty of each person's immortal soul. She began to long for the true, pure

love of the divine Bridegroom. What she'd had with her lovers seemed empty and ugly.

Pelagia's desire for closeness to God grew, and she sent a letter to Nonnos requesting baptism. He hesitated, but seeing her sincerity he granted her wish. She gave him her numerous possessions to be used for the poor, and then quietly left for Jerusalem. There she lived in deep seclusion, disguising herself as a man to avoid attention, near the Mount of Olives. Nearby monks came to know about the pious "Father Pelagios" and when she died they buried her, after overcoming their surprise that she was a woman, with great respect.

### Troparion - Tone 4

Like a fragrant rose growing from thorns,  
 You were revealed to the Church through your virtuous deeds  
 Becoming a source of joy for the faithful.  
 You offered your life in sweet-smelling fragrance  
 To him who made you wonderful.  
 Entreat him to deliver us from every soul-destroying passion,  
 O righteous Pelagia!

The beauty that Bishop Nonnos was not afraid to look at had become even more beautiful, having been turned toward the Lord

*This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.*

# Message from Our Rector

Dear Brothers and Sisters in Christ,

We often use familial language and terms to define the relationships we have with our fellow Christians and fellow parishioners. We refer to those with whom we worship as our "parish family," and we call our "brothers and sisters in Christ," those with whom we live and with whom we share our Christian faith and life. We shouldn't forget, however, that our church family begins and has its roots in the Christian home, with those with whom we live as well as members of our blood families who may or may not live with us. It is the family, the *domestic Church*, which provides the foundation for the building up of the larger Christian family which is Christ's Holy Church.

The Orthodox Church rejoices in and celebrates the family. It is in the Orthodox Christian family, as in the Church, that true Christian values are established, the soul is formed and shaped, the Gospel is taught and lived, and the way to salvation is laid out. To use the image of the bakery, the family is that warm place where the leaven of the Faith is nurtured, where we first begin to rise to full life in Christ. It is for this



reason that every Bishop, Priest, monastic, and all pious laymen remember, in their daily prayers, their mothers and fathers and others whose lives have touched and formed their own. It is for this reason that, even after they fall asleep in the Lord, we remember our fathers and mothers and other family members, praying for them fervently and, in our prayers, reaching out to be with them even in the life in the world to come. So special is the family that, in our personal daily prayers, we also prayerfully remember those in error and sin even more dearly than those who are or were upright and unwavering

in the Faith. This is one of the great beauties of the family—the prayerful spiritual support we give one another.

The Orthodox Christian family, however, should first and foremost be understood within its spiritual context. It is first and foremost a spiritual unit. The selfish, social family, which sees the rights or privileges of blood ties or social or economic status as being that which is most important, before spiritual values, is for us Orthodox not a true Christian family. An economic unit that uses family relationships to attain worldly possessions or wealth; the social unit

turned in on itself, making the family responsible only for itself as if it were the single most important thing in life are not families for the Orthodox believer. As exalted and sacred as the family might be, our first loyalty as true Christians is to God. Anything which comes before Christ, to paraphrase Holy Scripture, is not worthy of Christ. A true Christian family is not worldly. A true Christian family is an icon of the Church and the brotherhood of all humankind. A true Christian family does not confine its love to those within its boundaries, but extends to its neighbors (and even its enemies) the love which has been developed, cultivated, refined, lived and celebrated within the family.

In the next two months we will celebrate the annual holidays that exalts all that is good within our families. Let us give thanks for our families—both those into which we are born and those we form by choice. Let us pray for all our families and for our parish family that, together, we will be formed into the true family of God that will one day rejoice forever in the Kingdom of Heaven.

With love in the Lord,  
*Father David*

## SS Peter and Paul Youth Pool Party

On Sunday, September 12, 2010, the children of SS Peter and Paul gathered to celebrate the start of the school year with the annual pool party. Nick Enoch and his wife, Amy, graciously hosted the party at their community pool and park. There was plenty of good food, fun, and fellowship to go around as 30 youth and their family gathered to celebrate the start of the Church School year. Our thanks to the Enoch family for hosting the celebration!



Tess helps Trinity get ready to jump into the pool.



Anastasia hides from the sun next to her mother, as Lisa and Marty look on.



Juliana and Natalya enjoy the nice cool water of the pool.



Samuel is all smiles as he plays with the other children in the pool.



Leah and Natalya relax on the steps of the pool

# “Being Present in the Presence”

On Saturday, September 18, 2010, Father Meletios led a retreat, *Being Present in the Presence*, at SS Peter and Paul Orthodox Church. Over one hundred people from local Orthodox churches were in attendance.

Father Meletios began by stating that Orthodoxy needs to explain to others what it means to be in the Orthodox Christian experience; we need to explore the internal life. This will fill people with the greatest amount of joy.

Most of us do not know what it is like to be present. This is crucial to understanding our

relationship with God. Father Meletios quoted from *An Interrupted Life: the Journal of a Young Jewish Woman, 1941-1943*:

*“We have to fight them daily, like fleas, those many small worries about the morrow, for they sap our energies. The things that have to be done must be done, and for the rest we must not allow ourselves to become infested with thousands of petty fears and worries, so many motions of no confidence in God. Ultimately, we have just one moral duty: to reclaim large areas of peace in ourselves, more and more peace, and reflect it towards others. And the more peace there is in us, the more peace there will also be in our troubled world.”*

He also quoted from St. Theophan the Recluse, who ended his life as a hermit:

*You’ve got to get out of your head and into your heart. Right now your thoughts are in your head, and God seems to be outside you. Your prayer and all your spiritual exercises also remain exterior. As long as you are in your head, you will never master your thoughts, which continue to whirl around your head like snow in a winter’s storm or like mosquitoes in the summer’s heat. If you descend into your heart, you will have no more difficulty. Your mind will empty out and your thoughts will dissipate. Thoughts are always in your mind chasing one another about, and you will never manage to get them under control. But if you enter into your heart and can remain there, then every time your thoughts invade, you will only have to descend into your heart and your thoughts will vanish into thin air. This will be your safe haven. Don’t be lazy. Descend. You will find life in your heart. There you must live.”*

And from St. Seraphim: *Acquire a peaceful spirit, and around you thousands will be saved.”*

The purpose of a Christian life is to acquire the spiritual life; to live in the kingdom of heaven is to acquire the spirit of God. It places a huge amount of responsibility on your shoulder. A life in God into which we are called, demands 100% response. Whatever happens in spirituality only happens if you pass it on.



Father Meletios speaks about “Being Present in the Presence.”

Father Meletios shared that he came from a lower middle class family in south London. He was

taken to a Methodist church as a child. He was half Scottish and half English. Going to church on Sunday was a part of life—never thought twice about it. He knew from an early age that being Methodist was not for him, but learned a great deal of value.

In church, he was worried by a lot he heard. People started talking about a “soul” and said that when you die, your soul lives on. He wondered why his grandmother had a soul and his canary did not. He wanted to identify his soul, but he couldn’t.

Fathers and mothers of the church wrote about the heart, but he was not really sure what it was, other than that it had 4 compartments. The complexity of the human body is beyond the imagination, yet we give it no thought at all.

All he was aware of, and didn’t come to face with until he was an Orthodox priest for 25 years, was that he had lots of thoughts. Thoughts like: I’m going to die; I wonder if I have cancer? I wonder if the sky will fall down? I wonder if my parents will die? Why don’t I have everything I want? He went through a stage of terror in his thinking.

A priest, teacher, and psychotherapist, he came to realize that this negativity of thinking was shared by everyone. A general principle in our brain which tells us to watch out; if something bad is going around, it will happen to us. We seem to have a moral duty to be afraid and to worry; we take these things seriously. The whole of the Christian experience has nothing to do with these thoughts.

Later in life, he started taking spiritual things more seriously. In the writings of the Fathers, an found answer to these things: the hezekites. In the fourth century, Christians started to gather into groups: a senior person would take

on the role of Abbot or Elder. This was the precursor of the modern monastery. They made a living by selling things. Within life in the desert grew the notion of hezychasm (from Greek, Ezikiah—stillness or silence; the silence of the music of the universe; the silence of God). Evagrius of Pontus, while not a saint, wrote important things about the silence of God. What these fathers said is that we need to live in silence, then we need to ignore the stream of thoughts in our head. It was like opening up a treasure trove in our head. These thoughts were called logismois—streams of thoughts that emerge from all of us every day of our lives, 24 hours/day; it can be observed even in preverbal children. To find out where they come from, we need to turn to scripture: go to the story of Adam and Eve in Genesis (Hebrew names for man and woman; not really names). All was fine until the snake entered the picture. God was “frolicking” with Adam & Eve; they were all happy. In the West, the story seen as about obedience and punishment; that the whole thing is really to do with sex (Augustin; Anselm of Canterbury; St. Thomas Aquinas, and the Protestant greats). The Orthodox Church says that this story explains our present predicament, that we are broken. There is suffering in the world all the time. What you notice is that this story puts in place divisions that weren’t there before: the division between God and man; God is not accessible to man any more. The intimacy and innocence is gone. Heaven and Earth aren’t the same place anymore; the immediacy of Heaven (being with God) was lost. Another division occurs between man and animals: man was a vegetarian before the fall. Animals had no need to fear man before the fall. Now they have every reason to fear man. A division occurred between man and woman. Now, they are different and think differently in many important ways. The most important division is within the human person. Before the fall, we were united inside; afterwards, there were small little bits of the person. You are not the same person when talking to mother as to your daughter; not the same person when talking to a Bishop as to the paperboy. People were not one person inside, but many people. We are broken inside. This division is why we are aware of the fall.

In spiritual terms, desire is as negative as fear; it means “I haven’t got” and is experienced as a loss, something bad.

*(Continued on page 4)*

# “Being Present in the Presence”

(Continued from page 3)

Inappropriate thoughts—we all have them. We don't need to listen to these thoughts and to do what they say. If we do listen to them, we will be unhappy and living in a state of fear all the time. The brain can't tell the difference between fantasy and reality. If you are listening to the voices, you can not be present. We can only meet God in the present. Unless we can be present, we can miss being in the “presence.” Nepsis is the state of being in an “aha” moment; the thoughts momentarily stop.

Most western Christian traditions hope people will think about God. Orthodox Christians are called to experience God—not just think about God. That's very different. St. Theophan said that as long as you are thinking about God, God is outside of you. We need to enter the heart (not the physical heart—notion of the central part of your being where the presence of God is always there). We don't notice the presence of God because we are broken. The mission of Christ was to heal the brokenness. For us salvation is not to treat the magic of Murphy's Laws, but to be healed of our brokenness and restored not to the place where Adam and Eve started, but to a place we have just begun to think of as being important—a place much greater than that [theosis-being taken into God]. For an alcoholic, for example, sobriety after being an alcoholic is much more precious and valuable than sobriety before; each day that you are still alive is a gift.

The Orthodox Church doesn't care much about process, method, or system; salvation is not a checklist. It is a relationship with God. It will have factors you expect and factors you don't. It's more like falling in love than being relived from a death sentence.

There are three steps: Purification; Illumination; and Theosis-becoming God. They were all set in motion by incarnation. Incarnation is based on Latin, means the in fleshment (meat). In Greek, in anthropis—in the sense of mankind—the *inhumanment* of Christ—God became a human being.

There is a strong notion in Orthodoxy of the presence of God with His people. St. John Chapt 1:14, And the Word became flesh and he “tented” (moved around) with us. Jesus became a human being, and the human being returned to heaven when He ascended; He took us with Him into the kingdom.

These 3 steps are steps that we take many time over; we revisit each one. One way, is through

our life within the Church itself. Going to church is participating in the life of God. If we can't get that right, then the meaning of life in the Church will be hidden to us.

**Purification:** The notion of good and evil was not very clear in the church until medieval times. What Jews knew very well was that to be in the presence of God you had to be pure. God was explicit about how you had to be pure. [See the third book of Bible.] To become pure, one had to go to mikvah, a special place to bathe (e.g., River Jordan). John the Baptist didn't make up Baptism—just gave it a new meaning. It had to do with whether or not you could participate in the rituals of the community. Jews had to completely immerse themselves—every single hair. Baptism is a rite of purification; purification not from original sin, but from brokenness or badness. When we go into the font, we are being purified not from physical dirt, but the need for any further ritual cleaning; it is a once in a lifetime cleansing. You are forever entitled to stand with the people of God as long as you choose to do so. There is no sense that man is inherently depraved; we are the high point of His creation. In Baptism we receive purification and the promise of eternal life. Going into the font of Christ is like going into His tomb; when you are raised out, it is like going with Him during His resurrection; we are clothed with Christ.

**Illumination** sometimes happens as the result of experience. Most of us grow more through pain than through anything else. Illumination is like lighting a candle; a candle is always a candle, but it is not until someone lights it that it becomes what it is meant to be. The candle is us. That is Chrismation.

**Theosis:** During Holy Communion, God comes to us in a form that provides a meeting of intimacy that is more than we could ever imagine. He enters the bread and the wine. When we receive Communion and we bring it into us, He enters into us and then we enter into Him. Not just once in a lifetime. This is the critical part of our life which can not be mirrored elsewhere; there is no alternative. We need to receive Holy Communion in order to enter into God. In that moment, there is an awareness of eternity; a taste of the all-encompassing presence of God with nothing left out. We never receive the Holy Eucharist as the same person twice; we grow each time we receive it.

The implications that God became man are enormous. We live in a material world. The

Orthodox approach to worship is based on the fact that God became man. He expects us to use His humanity in our worship. Orthodox Christianity uses the senses: beautiful music to listen to, things to smell (incense); candles; we kiss, we taste Communion. We're not trying to get rid of our body so we can worship God in spirit; we use our senses in our worship. It's interested in the resurrection of the body—not as much the immortality of the soul. They are not mutually exclusive. We enter the church building as human beings with bodies. God's attention is immediate and unavoidable. We don't need to get His attention. He loves us so much that He can't bear to take His eyes off us; He loves us with that much intensity. However, we don't live with God that way; we don't always have our attention on Him.

When we enter church, there are levels of change. Whoever you are, that's who drives up to the church. If there are steps, you walk up them and prepare to be the person you are to be; the person that you need to be in the presence of God. The transition into church helps your fragmented self come together. We encounter God in many levels and in many ways. If a connection with God wasn't present, the whole universe would cease to exist. To prepare ourselves to meet God, we need to go through some preparatory stages. We encounter God in the church as the Church because we are meeting together with each other. We encounter God one on one all the time. We don't say prayers to make us worthy for Communion; we'll never be worthy. It's to make us ready.

Entering the body of the Church is the high point of the experience, apart from Holy Communion. Priests enter the altar area not because they are “better”, but because they have been chosen through ordination to do so. The most sacred part of the church is the throne-table. The altar is the place of God's presence. Not because He is there more than anyone else, but because we need to focus more on Him there. Before Communion, the priest closes the Royal Doors, closes curtain, and then says “Pay attention”. The whole church should be focused on the very being of God's presence amongst them. We get to meet God by encountering Him in the way of which He chooses to come to us.

Father Meltios' comments on gratitude, forgiveness, and prayer will appear in the November newsletter.✠

# The Tear Wiper

Very Rev. Vladimir Berzonsky

**"And God Himself will be there with them; He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away" (Revelation 21:3-4)**

What an abundance of meditation opportunities is here, in the glorious promise that: *"He will wipe away every tear."* Every tear? So many tears have been shed since our infancy from each of us—it's the way we communicate before we can explain what we require. Is it necessary to count the tears that our kind mothers and even fathers have made to disappear by comforting us and tending to our needs? No, it's the grownup tears that we shed for countless reasons not always understood even by the weepers. Tears of frustration, disappointment from ourselves, despair when whatever we try doesn't come to fruition—those non-liquid tears that drip in our hearts that we try to disguise from others and even from ourselves. How will He dry them for us?

The solution is found in the title that His only-begotten Son has shared with us—He told us we should think of the Almighty Lord as Father, His Father and by adoption our Father, as we realize when we pray: "Our Father." More than that, Jesus instructed us to think of the heavenly Father as "Abba," or "Daddy," He who sits on the throne in heaven, Creator of heaven and earth, indeed the entire cosmos, is "Our Father." How can we consider anything impossible for the Holy Trinity? And what a mystery we are contemplating—God in Trinity whose essence is far beyond human understanding loves us with so great a love that it makes the definition of love transcendent, incomprehensible and unfathomable. We who are parents, companions, siblings and compassionate persons, regardless of any relationship with the one who we see suffering—we are in our own way tear wipers. How much more is the heavenly "Daddy," if we dare think of the Almighty in that way, capable of wiping away our tears?

In a sense, just the fact of our awareness of being in heaven itself will assuage our misery; for what does it mean *"neither shall there be mourning"* when our loved ones we miss and grieve for will be there on the other side of

death's doors? We lament out of our spiritual ignorance, like the epileptic's father who had but a modicum of faith. *"For now we see in a mirror dimly, but then face to face"* [I Corinthians 13:12]. And like the consummate parent, our Father will do perfectly what a human parent does with a child who is crying -- he distracts the lad or lass with a toy, an object of some sort or just with a hug. Can there be any focus of attention more glorious and wonderful than the illumination on the other side? How better to redirect our focal point than the wonder of *"the holy city of Jerusalem"* [Revelation 21:10] and the glories revealed to St. John that await us when this age is past? When *"the former things have passed away,"* what will be remembered worth our recollection? How much does any infant recall from months of gestation within the mother's womb? He who promised: *"Behold, I make all things new,"* must include among *"all things"* us as well. If we consider this life we now experience as a classroom or a laboratory, then the course might be termed "Love 101," and we are learning what it means to be loved by the ultimate Lover, the tuition being suffering, and graduation the opportunity to respond to love with our own love, a relationship that has no end -- only an endless eternal development into an ever more glorious progression in our response, since, as St. Paul taught, then we shall see *"face to face,"* so that faith will no longer be operative: *"Now I know in part; then I shall understand fully, even as I have been fully understood."* [I Corinthians 13:12]

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The children restlessly await the prayer service to kick off the Church School year.

## On Prayer in the Church

Here in the church there is the one thing needful: Here is a refuge from the vanity and the storms of life. Here is the calm harbor for souls seeking after salvation. Here is incorruptible food and drink for the soul. Here is the light that enlightens all men existing upon earth. Here is the clean air of the spirit. Here is the fountain of living water which flows to life eternal (John 4:14). Here are distributed the gifts of the Holy Spirit, here is the cleansing of souls. The reading and chanting is done in church in a holy language. All Orthodox Christians should learn it, that they might understand the sweet pronouncements of their mother, who educates her children to prepare them for heaven, for life eternal.... Here in the temple, man comprehends the truly noble origin of his soul, the worth of life and its goal and purpose. Here he is torn away from his fascination with earthly vanities and passions. Here he comprehends his temporal and eternal fate. Here the Savior lives – in His Life-giving Mysteries, in His salvation. Here he recognizes his true relationship to God and to his neighbor, to his family and to the society in which he lives. The temple is heaven on earth, a place where intimate union with the Divine takes place. It is a heavenly school, where Christians are taught to become citizens of heaven, where they are taught heavenly norms, the way of life in heaven. It is the threshold of heaven, a place of communal prayer, thanksgiving, praise of the Triune God, creator and protector of all. It is a place of unification with the angels. What is more honorable and more esteemed than the temple? Nothing. In its Divine Services, as in a blueprint, are severally depicted the fates of all humanity, from beginning to end. The Divine Services are the alpha and omega of the world and of mankind.

Saint John of Kronstadt (1828-1909)



# Admired

On October 10 we remember Saint Ambrose of Optina, who lived from 1812 to 1891. The Russian novelist Fyodor Dostoevsky said that Saint Ambrose was the model for the character of Father Zossima in his novel "The Brothers Karamazov."

The Optina Monastery was frequented by pilgrims and seekers because it was well-known for the wisdom of its spiritual directors. Dostoevsky came to the monastery in profound sorrow after the death of his young son

in 1878. His meeting with Father Ambrose deeply affected him. But the novelist was only one of countless people who received spiritual nurture from Father Ambrose' loving words of guidance.

Born into a priestly family, Alexander (his birth name) had a lively, outgoing nature and liked jokes and word play. He was bright, and did very well as a seminary student, but serious illness struck him just before graduation. He made a promise to God that if he recovered, he would become a monk.

Perhaps it was his lighthearted nature that made him completely seem to forget his prom-



ise for quite a while after he regained his health. But one evening, an especially enjoyable one filled with laughter and good company, Alexander was struck by the superficiality of his life. The very next morning, telling hardly anyone, he set out for Optina. It was October of 1839.

Alexander received monastic tonsure in 1842, and was given the name Ambrose in honor of Saint Ambrose of Milan. He was

ordained to the priesthood in 1845, and served the Divine Liturgy with joy and reverence. Not long after, though, he again became ill, and in the years that followed his health continued to deteriorate.

In spite of this, however, he became the Elder of the monastery when the revered Father Macarius died in 1860 without naming a successor. By this time, Ambrose had become well-known throughout Russia as a spiritual guide, and so many people came to speak with him that they would wait in long lines. His schedule would have been fatiguing for a person in good health, but Father Ambrose was so ill that sometimes

he had to receive people hour after hour while lying down, because he was too weak to get up. Yet he never turned people away, and always listened intently. Often he would tell people their own deepest thoughts, having seen into their hearts even before they had said a word.

In 1884, Father Ambrose founded the Shamordino Monastery for women near Optina. In 1891, visiting the monastery, he continued to receive those who wished to speak with him.

But in the fall of that year, his health failed completely, and he died. His funeral, attended by crowds of people, was held at Optina, and he is buried there.

Father Ambrose left many good sayings. One which especially seems to reflect his thoughts about life is this: "We must live on earth just as a wheel turns, with only one point on the ground while the rest reaches out and upward."



*This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Educa-*

## Around SS Peter & Paul

### OCTOBER BIRTHDAYS/ANNIVERSARIES

Walter and Vera Moschowsky  
October 2

Christi Sourk  
October 4

Natalia & Charles Sherbow  
October 7

Trinity Smith  
Rose Koval  
Hadas Zerai  
October 10

Alexander Gala  
October 13

Eugenia (Gina) Mudrenko  
October 15

Rosemarie Osolinsky  
October 17

Svetlana & Arthur Fleenor  
October 21

### MORE OCTOBER BIRTHDAYS/ ANNIVERSARIES

Harold Homyak  
Charles Sherbow  
Senait Asmelash  
October 23

Alex Homyak  
October 26

**Many Years!  
Mnogaya Leta!**



### Did you know . . .

SS Peter and Paul Orthodox Church  
will celebrate it's 60th Anniversary  
next year!

### PRAYER LIST

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

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

Bessie Demos

Frank Kulik

Dorothy Yost

Chuck Ullmann

Marie Yevin

Peg Linderman

Pauline & Dan Vinay

Bill and Rose Koval

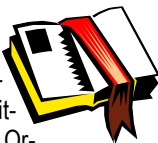
Beatrice Washington

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

# Bits and Pieces

## ADULT EDUCATION CLASSES

Please join us on Wednesday evenings, 7:00 p.m., as we continue our study of the Divine Liturgy and other Services of the Orthodox Church. Using the Holy Scriptures, the Holy Fathers, and writings of the Church's theologians- as well as our own experience of and participation in the life of the Church, we are given the opportunity to deepen our understanding and appreciation of the Orthodox Church's Divine Services and the liturgical year. Please mark your calendars and plan on joining us! Classes will continue until the second week of December.



## NEWSLETTER DONATION

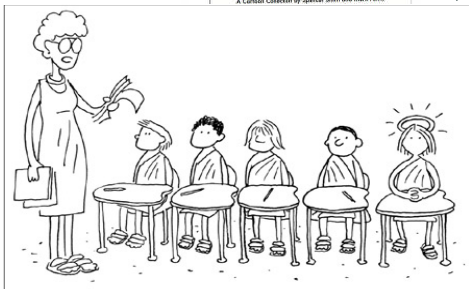
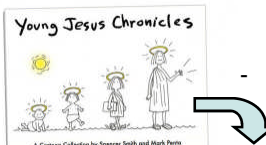
You can help defray costs for the newsletter by donating your old printer cartridges. We can use them to trade for supplies for the newsletter. Please see Dave or Stephanie Homyak. Thank you!

## MBAS

The Myrrhbearers Altar Society will meet on Sunday, October 10, 2010 following coffee hour. Contact Marty Gala for more information.

## CHURCH HUMOR

Reprinted from <http://sandbox-world.com/young-jesus-chronicles/>.



"Matthew, Mark, Luke, and John, see me after class. Your book reports are surprisingly similar."

## CHURCH SCHOOL NEWS

Please remember to register your child for Sunday School. Registration forms can be found in the church narthex. We also ask your assistance in providing juice and snacks for the students. For more information, please contact Stephanie Homyak at 623.869.0470.

## FLOWERS

Each Sunday, the Myrrh Bearers make sure that we have flowers for the Tetrapod and Altar to beautify the church. Our thanks to Rose Kurowski for donating flowers for the month of September. Ann Garza will be donating the flowers for the month of October. If you want to donate flowers for a particular month, please contact Elena Kerr.



## WELCOME

We welcome all visitors to SS Peter & Paul. We hope your visit was enriching and enlightening. Please join us in the Cultural Center, behind the church, for our Fellowship Hour. It's a chance to meet some of our members, other visitors, and enjoy some coffee and fellowship. It's also a great time to look at our bookstore.

## BOOKSTORE

The bookstore is now carrying a small supply of Orthodox Christian Get Well Cards for \$2 each. They are a beautiful way to let people know that not only are you thinking of them but so is our Lord Jesus!

Believe or not, the holidays will be upon us shortly! The month of October is a good time to start thinking of any special order requests that you may have. The bookstore is always more than willingly to help fulfill your requests.

## PICTURES FROM THE RETREAT



The retreat opened with a prayer. Over 100 people were in attendance.



People listened carefully to what Father Meletios had to say.



There was plenty of laughter to go around.



Seriousness prevails as Father Meletios talks about the sanctity of life.



Fr. David says a prayer for the youth and their teachers



Lots of giggles erupt as the holy water hits the children.



There was time to talk and share thoughts.

# October 2010

Sun	Mon	Tue	Wed	Thu	Fri	Sat	
<p align="center"><b>Parish Christmas Card</b></p> <p align="center">Thank you to all who have offered your help with the parish Christmas card. We will have a brief meeting on Sunday, October 3 after Coffee Hour in the Conference Room.</p>						<p>1 Protection(Pokrov) of the Holy Theotokos</p> <p>2 <b>NO VESPERS</b></p>	
<p>3</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p><b>CHURCH SCHOOL</b></p>	<p>4</p>	<p>5</p>	<p>6 St. Innocent Metr. Of Moscow</p> <p></p> <p>7:00pm Adult Ed'n</p>	<p>7 Icon "Our Lady of Tenderness" at Pechersk</p>	<p>8</p>	<p>9 St. Tikhon Patriarch of Moscow</p> <p>5:00pm Great Vespers</p>	
<p>10 Akathist Icon at Zographou</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p><b>CHURCH SCHOOL</b> <b>MBAS Meeting</b></p>	<p>11</p>	<p>12 Jerusalem &amp; Kaluga Icons</p> <p>6:00pm Council Meeting</p>	<p>13 Sedmiyezernaia &amp; Ivernon Icons</p> <p></p> <p>7:00pm Adult Ed'n</p>	<p align="center"><b>Mark your calendars for the Christmas Bakes: October 16, October 21, and October 26. Contact Elizabeth Michel for further information.</b></p>		<p>16 <b>CHRISTMAS BAKE</b></p> <p>5:00pm Great Vespers</p>	
<p>17 Fathers of the 7th Ecumenical Council Icon "Our Deliverance"</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p><b>CHURCH SCHOOL</b></p>	<p>18 Holy Apostle and Evangelist Luke</p>	<p>19</p>	<p>20</p> <p></p> <p>7:00pm Adult Ed'n</p>	<p>21</p> <p><b>CHRISTMAS BAKE</b></p>	<p>22 Kazan Icon</p>	<p>23 Memorial Saturday</p> <p>5:00pm Great Vespers</p>	
<p>24 Icon "Joy of All Who Sorrow"</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p><b>CHURCH SCHOOL</b></p>	<p>25</p>	<p>26 Greatmartyr and Myrrhghuser Demetrius</p> <p><b>CHRISTMAS BAKE</b></p>	<p>27</p> <p></p> <p>7:00pm Adult Ed'n</p>	<p align="center"><b>FOOD DRIVE</b></p> <p align="center"> Please bring in your nonperishable food donations for St. Mary's Food Bank. Collection boxes are in the church narthex and Cultural Center.</p>		<p>30 Ozerianskaya Icon</p> <p>5:00pm Great</p>	
<p>31</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p><b>CHURCH SCHOOL</b></p>	<p>1</p>	<p>2 Shuiskaya Hodigitria Icon</p>	<p>3</p> <p></p> <p>7:00pm Adult Ed'n</p>	<p align="center"><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>			<p>4</p> <p>5</p> <p>6</p> <p>5:00pm Great Vespers</p>