

# Ss. Peter & Paul Orthodox Church Newsletter

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October 2008

## September Council Highlights

- ✘ Thanks to the generosity of our worshippers in August, our church was able to recover from the \$2,942 deficit experienced in July. Operating Income in August was \$14,993.93 and Operating Expenses were \$10,905.99 resulting in a positive income of \$4,087.94.
- ✘ Submittal package for the new parking lot construction was delivered to the City on September 19th; review pending. City fee was \$828 vs. projected \$630. Your financial support is critical in helping us complete this project. Please donate!



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# Holy Apostle and Evangelist Luke

The Holy Apostle and Evangelist Luke, was a native of Syrian Antioch, a companion of the holy Apostle Paul (Phil.1:24, 2 Tim. 4:10-11), and a physician enlightened in the Greek medical arts. Hearing about Christ, Luke arrived in Palestine and fervently accepted the preaching of salvation from the Lord Himself. As one of the Seventy Apostles, St Luke was sent by the Lord with the others to preach the Kingdom of Heaven during the Savior's earthly life (Luke 10:1-3). After the Resurrection, the Lord Jesus Christ appeared to Sts Luke and Cleopas on the road to Emmaus.

Luke accompanied St Paul on his second missionary journey, and from that time they were inseparable. When Paul's coworkers had forsaken him, only Luke remained to assist him in his ministry (2 Tim. 4:10-11). After the martyric death of the First-Ranked Apostles Peter and Paul, St Luke left Rome to preach in Achaia, Libya, Egypt and the Thebaid. He ended his life by suffering martyrdom in the city of Thebes.

Tradition credits St Luke with painting the first icons of the Mother of God. "Let the grace of Him Who was born of Me and My mercy be with these Icons," said the All-Pure Virgin after seeing the icons. St Luke also painted icons of the First-Ranked Apostles Peter and Paul. St Luke's Gospel was

written in the years 62-63 at Rome, under the guidance of the Apostle Paul. In the preliminary verses (1:1-3), St Luke precisely sets forth the purpose of his work. He proposes to record, in chronological order, everything known by Christians about Jesus Christ and His teachings. By doing this, he provided a firmer historical basis for Christian teaching (1:4). He carefully investigated the facts, and made generous use of the oral tradition of the Church and of what the All-Pure Virgin Mary Herself had told him (2:19, 51).

In St Luke's Gospel, the message of the salvation made possible by the Lord Jesus Christ, and the preaching of the Gospel, are of primary importance.

St Luke also wrote the Acts of the Holy Apostles at Rome around 62-63 A.D. The Book of Acts, which is a continuation of the four Gospels, speaks about the works and the fruits of the holy Apostles after the Ascension of the Savior. At the center of the narrative is the Council of the holy Apostles at Jerusalem in the year 51, a Church event of great significance, which resulted in the separation of Christianity from Judaism and its independent dissemination into the world (Acts 15:6-29). The theological focus of the Book of Acts is the coming of the Holy Spirit, Who will guide the Church "into all truth" John 16:13) until the



Second Coming of Christ. The holy relics of St Luke were taken from Constantinople and brought to Padua, Italy at some point in history. Perhaps this was during the infamous Crusade of 1204. In 1992, Metropolitan Hieronymus (Jerome) of Thebes requested the Roman Catholic bishop in Thebes to obtain a portion of St Luke's relics for the saint's empty sepulchre in the Orthodox cathedral in Thebes.

The Roman Catholic bishop Antonio Mattiazzo of Padua, noting that Orthodox pilgrims came to Padua to venerate the relics while many Catholics did not even know that the relics were there, appointed a committee to investigate the relics in Padua, and the skull of St Luke in the Catholic Cathedral of St Vico in Prague.

The skeleton was determined to be that of an elderly man of strong build. In 2001, a tooth found in the coffin was judged to be consistent with the DNA of Syrians living near the area of Antioch dating from 72-416 A.D. The skull in Prague perfectly fit the neck bone of the skeleton. The tooth found in the coffin in Padua was also found to fit the jawbone of the skull.

Bishop Mattiazzo sent a rib from the relics to Metropolitan Hieronymus to be venerated in St Luke's original tomb in the Orthodox cathedral at Thebes.

Reprinted from the *Orthodox Church in America* web site, <http://ocafs.oca.org/FeastSaintsViewer.asp?SID=4&ID=1&FSID=102993>

## Message From Our Rector

Dear Brothers and Sisters in Christ,

Many years ago there was a monastery of monks that had fallen on hard times. Once a great and famous monastery, it had dwindled in numbers to only five monks: the abbot and four others, all over eighty years of age. As the abbot of the monastery agonized over the imminent closing of the monastery, it occurred to him that he ought to pay a visit to the old monk who often retreated to a little hut in the woods and ask him if by chance he could offer any advice that might save the monastery.



He walked to the hut and explained the purpose of his visit. The old monk agonized with him as he had witnessed a similar occurrence in his town. The abbot, frustrated that he had not succeeded in his purpose, pleaded with the monk to give him some bit of advice that might save the monastery. "I am sorry," exclaimed the monk, "I have no advice to give. The only thing I can tell you is that one of you is Christ."

Upon returning to the monastery his fellow monks asked if the monk had given him any advice that could save the dying order. "Unfortunately," the abbot informed them, "he

couldn't help. The only thing he did say was that one of us is Christ. I don't know what he means."

In the days, weeks, and months that followed, the old monks pondered and wondered what was the significance, if any, of the monk's word? One of us is Christ? Could he possibly have meant one of us monks here at the monastery? If that's the case, which one of us? As they contemplated, the old monks began to treat each other with extraordinary respect on the off chance that one among them might be the Lord. Additionally,

each monk treated himself with extraordinary respect on the off chance that in fact it was him. Little by little this extraordinary respect grew and radiated far beyond the walls of their monastery. More frequently people began to visit the monastery. Then, it happened. Some of the younger men who visited the monastery started to talk more and more with the old monks. After some time, one man asked if he could join the monastery. Then, another. And then, another. So, within a few years, the monastery again became a thriving order of spirituality, thanks to that old monk's words.

The monk's words, a profound gift that gave this group of monks the opportunity to live in a setting characterized by the virtue that is so frequently overlooked. The monk's words were a gift that instilled respect, understanding, a conscience, commitment, inclusivity, realism, contemplation, safety, wisdom, and love. The monk's words were a gift that established a community.

At Saints Peter and Paul Church we celebrate the fact that "Christ is among us!" We recognize that He is present in each and every member of our parish community. It is only by acknowledging that He is present in those around us—and also in ourselves—that we will obtain and nurture the respect, dedication and commitment, zeal, vision, concern, care, and love that form the type of community that we want to be: a community of faith in which the image of Christ is honored and venerated in each and every person. And, as the monastery in the community began to grow and flourish as a center of Christian life and spirituality, so will our parish community will continue to grow in faith, hope, and love.

With love in the Lord,

*Father David*

## Bits . . .

### INNOCENCE IS PRICELESS

One Sunday morning, the pastor noticed little Johnny standing in the foyer of the church staring up at a large plaque. It was covered with names and small American flags mounted on either side of it. The six-year old had been staring at the plaque for some time, so the pastor walked up, stood beside the little boy, and said quietly, 'Good morning, Johnny.'

'Good morning Pastor,' he replied, still focused on the plaque. 'Pastor, what is this? The pastor said, 'Well, son, it's a memorial to all the young men and women who died in the service.' Soberly, they just stood together, staring at the large plaque. Finally, little Johnny's voice, barely audible and trembling with fear asked, 'Which service, the 8:30 or the 10:45?'



### CHRISTMAS STOCKING PROJECT

Once again, our youth will be selling Christmas stockings to raise money for the Annual OCA Christmas Stocking Project. Now in its 15th year, this endeavor has been successful because of the continuing generosity of so many of you. Last year it provided 15,000 filled Christmas stockings or equivalent gifts to children in lands and areas where they were received with special delight. Their thank you letters expressed the important message that the children and their parents or caregivers were grateful to know that we in the Orthodox Church in America continue to think of them. The Very Rev. Theodore Povny, director of the House of Mercy in Minsk, Belarus, in his thank you letter to us, noted that "the Christmas stockings have already become almost a tradition, and each New Year the children eagerly await them."

This project is also important to workers at the AHRC (Association for the Help of Retarded Children) Vocational Training Center. The workers there know that they are serving a real need and receive a small compensation and the added pleasure of acting as "Santa's Helpers." Christmas stockings or gifts will continue to be sent to children in Eastern Europe and Mexico, targeting especially orphans, children of needy and disabled families, and children in hospitals and clinics. Children from families uprooted by the Midwest floods here in the US in early summer who are trying to put their lives back together will also be included. As with children who were victims of Hurricane Katrina to whom we sent 1,000 Christmas gifts and chocolates, we want them to know that we of the Orthodox Church in America are especially thinking of them at this time. Please support this worthwhile project when approached by the youth of our church. The suggested donation is \$5.00.

# Great Martyr Demetrius the Myrrh-gusher

The Great Martyr Demetrius the Myrrhgusher of Thessalonica was the son of a Roman proconsul in Thessalonica. Three centuries had elapsed and Roman paganism, spiritually shattered and defeated by the multitude of martyrs and confessors of the Savior, intensified its persecutions. The parents of St Demetrius were secretly Christians, and he was baptized and raised in the Christian Faith in a secret church in his father's home.

By the time Demetrius had reached maturity and his father had died, the emperor Galerius Maximian had ascended the throne (305). Maximian, confident in Demetrius' education as well as his administrative and military abilities, appointed him to his father's position as proconsul of the Thessalonica district. The main tasks of this young commander were to defend the city from barbarians and to eradicate Christianity. The emperor's policy regarding Christians was expressed simply, "Put to death anyone who calls on the name of Christ." The emperor did not suspect that by appointing Demetrius he had provided a way for him to lead many people to Christ.

Accepting the appointment, Demetrius returned to Thessalonica and immediately confessed and glorified our Lord Jesus Christ. Instead of persecuting and executing Christians, he began to teach the Christian Faith openly to the inhabitants of the city and to overthrow pagan customs and idolatry. The compiler of his Life, St Simeon Metaphrastes (November 9), says that because of his teaching zeal he became "a second Apostle Paul" for Thessalonica, particularly since "the Apostle to the Gentiles" once founded at this city the first community of believers (1 Thess. and 2 Thess.).

The Lord also destined St Demetrius to follow the holy Apostle Paul as a martyr. When Maximian learned that the newly-appointed proconsul was a Christian, and that he had converted many Roman subjects to Christianity, the rage of the emperor knew no bounds. Returning from a campaign in the Black Sea region, the emperor decided to lead his army through Thessalonica, determined to massacre the Christians. Learning of this, St Demetrius ordered his faithful servant Lupus to distribute his wealth to the poor saying, "Distribute my earthly riches among them, for we shall seek heavenly riches for ourselves." He began to pray and fast, preparing himself for martyrdom.

When the emperor came into the city, he summoned Demetrius, who boldly confessed himself a Christian and denounced the falsehood and futility of Roman polytheism. Maximian gave orders to lock up the confessor in prison. An angel appeared to him, comforting and encouraging him.

Meanwhile the emperor amused himself by staging

games in the circus. His champion was a German by the name of Lyaeos. He challenged Christians to wrestle with him on a platform built over the upturned spears of the victorious soldiers. A brave Christian named Nestor went to the prison to his advisor Demetrius and requested a blessing to fight the barbarian. With the blessing and prayers of Demetrius, Nestor prevailed over the fierce German and hurled him from the platform onto the spears of the soldiers, just as the murderous pagan would have done with the Christian.



The enraged commander ordered the execution of the holy Martyr Nestor (October 27) and sent a guard to the prison to kill St Demetrius. At dawn on October 26, 306 soldiers appeared in the saint's underground prison and ran him through with lances. His faithful servant, St Lupus, gathered up the blood-soaked garment of St Demetrius, and he took the imperial ring from his finger, a symbol of his high status, and dipped it in the blood. With the ring and other holy things sanctified by the blood of St Demetrius, St Lupus began to heal the infirm. The emperor issued orders to arrest and kill him.

The body of the holy Great Martyr Demetrius was cast out for wild animals to devour, but the Christians took it and secretly buried it in the earth.

During the reign of St Constantine (306-337), a church was built over the grave of St Demetrius. A hundred years later, during the construction of a majestic new church on the old spot, the incorrupt relics of the holy martyr were uncovered. Since the seventh century a miraculous flow of fragrant myrrh has been found beneath the crypt of the Great Martyr Demetrius, so he is called "the Myrrh-gusher."

Several times, those venerating the holy wonderworker tried to bring his holy relics, or a part of them, to Constantinople. Invariably, St Demetrius made it clear that he would not permit anyone to remove even a portion of his relics.

It is interesting that among the barbarians threatening the Romans, Slavs occupied an important place, in particular those settling upon the Thessalonian peninsula. Some even believe that the parents of St Demetrius were of Slavic descent. While advancing towards the city, pagan Slavs were repeatedly turned away by the apparition of a threatening radiant youth, going around on the walls and inspiring terror in the enemy soldiers. Perhaps this is why the name of St Demetrius was particularly venerated among the Slavic nations after they were enlightened by the Gospel. On the other hand, the Greeks dismiss the notion of St Demetrius being a Slavic saint.

The very first pages of the Russian Primary Chronicle, as foreordained by God, is bound up

with the name of the holy Great Martyr Demetrius of Thessalonica. The Chronicle relates that when Oleg the Wise threatened the Greeks at Constantinople (907), the Greeks became terrified and said, "This is not Oleg, but rather St Demetrius sent upon us from God." Russian soldiers always believed that they were under the special protection of the holy Great Martyr Demetrius. Moreover, in the old Russian barracks the Great Martyr Demetrius was always depicted as Russian. Thus this image entered the soul of the Russian nation. Church veneration of the holy Great Martyr Demetrius in Russia began shortly after the Baptism of Rus. Towards the beginning of the 1070s the Dimitriev monastery at Kiev, known afterwards as the Mikhailov-Zlatoverkh monastery, was founded. The monastery was built by the son of Yaroslav the Wise, Great Prince Izyaslav, Demetrius in Baptism (+ 1078). The mosaic icon of St Demetrius of Thessalonica from the cathedral of the Dimitriev monastery has been preserved up to the present day, and is in the Tretyakov gallery. In the years 1194-1197 the Great Prince of Vladimir, Vsevolod III the Great-Nest (Demetrius in Baptism) "built at his court a beautiful church of the holy martyr Demetrius, and adorned it wondrously with icons and frescoes." The Dimitriev cathedral also reveals the embellishment of ancient Vladimir. The wonderworking icon of St Demetrius of Thessalonica from the cathedral iconostas is located even now in Moscow, at the Tretyakov gallery. It was painted on a piece of wood from the grave of the holy Great Martyr Demetrius, brought from Thessalonica to Vladimir in 1197.

One of the most precious depictions of the saint, a fresco on a column of the Vladimir Dormition cathedral, was painted by the holy Iconographer Andrew Rublev (July 4).

The family of St Alexander Nevsky (November 23) also venerated St Demetrius. St Alexander named his eldest son in honor of the holy Great Martyr. His younger son, Prince Daniel of Moscow (March 4), built a temple dedicated to the holy Great Martyr Demetrius in the 1280s. This was the first stone church in the Moscow Kremlin. Later in 1326, under Ivan Kalita, it was taken down and the Dormition cathedral was built in its place.

The memory of St Demetrius of Thessalonica is historically associated in Rus with the military, patriotism and the defense of the country. This is apparent by the saint's depiction on icons as a soldier in plumed armor, with a spear and sword in hand. There is a scroll (in later depictions) on which is written the prayer of St Demetrius for the salvation of the people of Thessalonica, "Lord, do not permit the city or the people perish. If You save the city and the people, I shall be saved with

*Continued on page 4*

# Awareness of Prayers

Very Rev. Vladimir Berzonsky  
 "We always thank God, the Father of our Lord, Jesus Christ, when we pray for you" (Colossians 1:3)

St. Paul has such an open, innocent and unaffected way to connect himself with God and with those whom he loves, even if he had never met them. What a joy it had to be receiving an epistle from that great apostle, hearing it read in the congregation and realizing that he not only addressed them, but he prayed for them. It's good to pray for others, better to let them know they are loved not only by the Lord, but by those who share their faith, and best when it is done with the conviction that God will act in ways that are most beneficial to those we mention by name in our prayers.

His prayers were that of thanksgiving on their behalf and for sharing their lives on earth with his. He may later point out some defects in their community, some flaws brought to his attention that he would correct with compassion and delicacy, but he starts and ends with thanks and praise. One of the thanksgiving prayers priests lift up to the Lord at vespers includes the phrase: "to the best of our ability." It means several things: One, that we realize our limits as mere humans. Like Job when told by the Al-

mighty in a way touched by sarcasm: "Where were you when I laid out the earth's foundation? (Job 38:4). "Have you seen the gates of the shadow of death? Or comprehended the vast expanses of the earth?" (38:18). How vast is our thanksgiving, since we know so little about God's great cosmos. Two, that our praise and songs of gratitude are mixed with our emotions. To what extent can we die to ourselves, suppress our ongoing feelings of needs, worries and emotions, in order to purify our souls and offer them up to the Lord. Third, how have we truly overcome our own concerns and projected our interests beyond what seems good to the all-important "I"?

The great saint Paul goes on to explain the reason for his prayers: "because we have heard of your faith in Christ Jesus and of the love you have for all the saints" (Colossians 1:4). The people of Colossae sent forth prayers in two directions: Vertically God-ward, and horizontally across the known world at the time for all the saints everywhere - "faith in Christ Jesus" and "love for saints." Note the way he reverses the title and Name of the Lord: Christ Jesus. Perhaps he as a Jew remembers that the Messiah is Jesus. In our time we hear too often "Jesus Christ," as though it were first and last name of

the Lord.

Faith and love are bound together like word and deed. They cannot be separated in a complete Orthodox Christian or in a healthy Church. Too many think it possible to take refuge in faith and flee from responsibility to love those whom the Lord loves. We should not take for granted that faith abounds - at least in these troubled times. I find it strange and sad that many who give themselves in service for others, for animals and now in the concern for the earth, yet consider themselves agnostics or atheists. Before we dare judge them we ought to judge ourselves and realize how official religions, specifically Orthodox Christianity, seem to have failed them somehow.

What is our witness to the Lord and to His people? Dare we proclaim what was self-evident in times past: *Look at the Christians, how they love one another?* And when we join love to faith liturgically: "Let us love one another, that we may confess...Father, Son and Holy Spirit, the Trinity One in essence and undivided"?

Reprinted from *Thoughts in Christ*, June 22, 2008, Bulletin 34, Volume XLV Orthodox Church in America web site, <http://www.oca.org/CHRIST-thoughts-article.asp?SID=6&ID=303>\*

# Great Martyr Demetrius the Myrrh-gusher

(Continued from page 3)

them. If they perish, I also perish with them."

In the particular spiritual experience of the Russian Church, veneration of the holy Great Martyr Demetrius of Thessalonica is closely linked with the memory of the defense of the nation and Church by the Great Prince of Moscow, Demetrius of the Don (May 19) . "An Account of the Life and Repose of the Great Prince Demetrius of the Don, Tsar of Russia," written in the year 1393, already regards the Great Prince as a saint, as also do other old Russian histories. Great Prince Demetrius was a spiritual son and disciple of St Alexis, Metropolitan of Moscow (February 12), and a disciple and associate of other great figures of prayer in the Russian Land: St Sergius of Radonezh (September 25), Demetrius of Priluki (February 11), St Theodore of Rostov (November 28). The Account states:

*He [Great Prince Demetrius] worried much about the churches of God, and he held the territory of the Russian land by his bravery: he conquered many enemies who had risen against us, and he protected his glorious city Moscow with wondrous*

*walls....The land of Russia prospered during the years of his reign.*

From the time of the building of the white-walled Kremlin (1366) by Great Prince Demetrius, Moscow was called "White-Stoned."

By the prayers of his Heavenly patron, the holy warrior Demetrius of Thessalonica, Great Prince Demetrius, in addition to his brilliant military victories, also gained the further prominence of Russia. He repelled the onslaught of the Lithuanian armies of Olgerd (1368, 1373), he routed the Tatar army of Begich at the River Vozha (1378), and he smashed the military might of all the Golden Horde at the Battle of Kulikovo Field on September 8, 1380 (the Feast of the Nativity of the Most Holy Theotokos), set between the Rivers Don and Npnyadva. The Battle of Kulikovo, for which the nation calls him Demetrius of the Don, became the first Russian national deed, rallying the spiritual power of the Russian nation around Moscow. The "Zadonschina," an inspiring historic poem written by the priest Sophronius of Ryazem (1381) is devoted to this event.

Prince Demetrius of the Don was greatly devoted to the holy Great Martyr Demetrius. In 1380, on

the eve of the Battle of Kulikovo, he solemnly transferred from Vladimir to Moscow the most holy object in the Vladimir Dimitriev cathedral: the icon of the Great Martyr Demetrius of Thessalonica, painted on a board from the grave of the saint. A chapel dedicated to the Great Martyr Demetrius was built at Moscow's Dormition Cathedral.

The St Demetrius Memorial Saturday was established for churchwide remembrance of the soldiers who fell in the Battle of Kulidovo. This memorial service was held for the first time at the Trinity-St Sergius monastery on October 20, 1380 by St Sergius of Radonezh, in the presence of Great Prince Demetrius of the Don. It is an annual remembrance of the heroes of the Battle of Kulikovo, among whom are the schemamonks Alexander (Peresvet) and Andrew (Oslyab). St Demetrius is regarded as a protector of the young, and is also invoked by those struggling with lustful temptations.

Reprinted from the *Orthodox Church in America* web site, <http://ocafs.oca.org/FeastSaintsViewer.asp?SID=4&ID=1&FSID=103059>\*

# Daily Prayer

"In peace let us pray to the Lord," the first petition of several litanies in the Divine Liturgies of St. John Chrysostom and St. Basil the Great, in essence tells us to leave our cares behind and to actually talk with God in prayer. Prayer is the spiritual food that strengthens our whole being. Prayer enables us to maintain a personal relationship with our loving God, through that intimate 'soul to Spirit' dialogue. Prayer softens our wills so that we can become more receptive to His will. In prayer we can see where we have been, where we are and where we need to direct our steps in order to walk in God's Way.

Christianity at first was called simply "the Way" (Acts 19:23; 24:22). The Christian faith is a way of life, an art or skill that is learned through practice, by doing it. Christian prayer is precisely the same—we learn how to pray by praying, by putting one foot in front of the other, with God as our guide who shows us the Way as we walk with Him.

Christ gave us our first and best examples of prayer. He gave us the specific prayer to our Father, The Lord's Prayer. More than that, by His own example of prayer life, Christ showed us the importance of worshiping God throughout our lives. Christ was always withdrawing during his ministry—to the mountains, to the desert, to the sea, to the garden—to pray to His Father in Heaven. He was always regenerating His human life with the power of God the Father through personal prayer.

Prayer on a daily basis creates a rhythm to our lives and helps us in attaining the central goal of human life: to become more Christocentric. In the Orthodox Church, that process is called theosis. We never fully achieve it in this life, but we keep striving toward God, day by day.

We may attend church regularly and be involved in the educational, governmental, social, and even the spiritual life of the parish, but if we do not take that one-to-one time with the Lord every day to renew and revitalize ourselves with Him, we may find that Christ no longer is our central focus in the actual way in which we live our daily lives. We can become so involved with the tasks of living—with doing all that the external world

demands of us each day—that we can forget and lose the joy of real Life. We may turn to and think of Him just occasionally, or in a time of serious personal need or in hurried superficial prayer—when we repeat written prayers without giving much thought to what we are saying.

Using the established prayers of the Church and the Psalms can be a liberating experience for us, one in which our own spirit becomes more open to the Spirit of God. We soar to the heights of communion with Christ in glimpsing His Way. When we feel His nearness, we receive a foretaste of Heaven. Prayer helps us to lessen our dependence on erroneous models for living, such as pride, fear, self-centeredness, and lack of love for other people. Prayer gives us the hope of salvation: by the Grace of God and through our perseverance in faith and in lovingly serving other people to His glory, we will have the promise of being with God in Paradise.

Christ promised us that when we pray to Him, He will be there with us. "Lo, I am with you always, even to the end of the world" (Matthew 28:20). His support is the answer we need to our prayers. Often we are waiting for a palpable answer to a specific problem. Christ tells us that, when we put Him first at the center of our lives in a selfless way, our other needs will be addressed. Often we want God to conform to our will, whereas it is we who need to conform to His will if we are to be His disciples.

When we "agree with one another" and "live in peace" (2 Corinthians 13:11), we realistically can hope that the "grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit..." (2 Corinthians 13:14) will sustain us so that we will have His armor of faith, about us (Ephesians 6: 11,13) to help us with the challenges, problems and tragedies of life.

Through the ages, the Church Fathers tell us that prayer includes elements of praise, thanksgiving, petition and repentance. Praise expresses the awe, honor, and love that we have for God as our Creator and Savior. We give thanksgiving to God for the blessings He gives us—for our very lives. Blessings are those joyful experiences and

things we recognize as positive and joyful. Blessings also include the temptations, trials, and problems that we have. Hopefully, the difficult times will teach us and lead us to rely on Christ; then the negative experiences also become positive, as we learn to grow more Christ-like from them. We need to thank God for all that comes our way: "For those blessings both apparent and not apparent that have been bestowed upon us."

Reprinted from the web site of Saint Barbara Greek Orthodox Church, <http://www.saintbarbara.org/faith/prayerlife/prayers.cfm>.

## SUNDAY SCHOOL TO ASSEMBLE HEALTH KITS FOR IOCC

This year, the Sunday School will undertake a project to support the humanitarian aid efforts of the IOCC. Students will work to gather supplies and assemble Health Kits for humanitarian assistance. These kits are available to participating relief agencies as needs arise in different parts of the world.

We are asking your help in gathering supplies to assemble these Health Kits. We are hoping to assemble 100 kits.

Each kit consists of:

- ✘ One gallon plastic baggie
- ✘ One hand towel
- ✘ One wash cloth
- ✘ One comb
- ✘ One metal nail file or nail clipper
- ✘ One bar of soap (bath size)
- ✘ One toothbrush
- ✘ Six Band-Aids

To donate items for the Health Kits or for further information, contact Stephanie Homyak at 623.869.0470.

# Sunday School Starts at SS Peter and Paul

SS Peter and Paul kicked off the start of Sunday School on Sunday, September 21, 2008. At the end of the Divine Liturgy, all the children and teachers came to the front of the church for a special prayer service. As the children came forward to kiss the cross, Father David blessed them with water.

A party followed in the classroom. The children had a chance to get together after a long, hot summer and catch up over tasty treats of fruit, cookies, and muffins. There were 19 children there to kick

off the school year. We are blessed to have three classes this year: a pre-school/ kindergarten class, first-third grade, and fourth grade and older. We also welcome a new teacher, Lisa Formica, and her son George

(Eddie). Lisa joins Marty Gala, Christi Sourk, and Stephanie Homyak. Many parents have also offered to assist as needed with the Sunday School program. Thank you all!

We are looking forward to a successful school year. In addition to our regular lessons, we have many projects



these two projects can be found in the newsletter on page 2 and page 5, respectively. We count on your support for these worthwhile charitable projects!

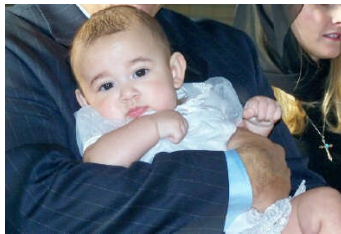


## Around Ss. Peter & Paul

### OCTOBER BIRTHDAYS & ANNIVERSARIES

Walter and Vera Moschowsky  
October 2  
Christi Sourk  
October 4  
Natalia & Charles Sherbow  
October 7  
Rose Koval  
October 10  
Joe Worth  
October 12  
Alexander Gala  
October 13  
Eugenia (Gina) Mudrenko  
October 15  
Svetlana & Arthur Fleenor  
October 21  
Harold Homyak  
Charles Sherbow  
October 23  
Alex Homyak  
October 26

### WELCOME TO OUR NEWEST MEMBERS



Anastasia Melendrez



Noah Smith

### 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:

Mary Kelemen  
Charles Sherbow  
Mary Scranton  
Peg Linderman  
Pauline & Dan Vinay  
Helen Malecki  
Beatrice Washington  
Stephanie Homyak

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

# ... and Pieces

## MEMORY ETERNAL

May the Lord grant rest with the Saints and Memory Eternal to His newly-departed servants: Igumen Timothy (Tepsic), Anna Brinkman, and Walter Homyak (brother of Harold). And may the Lord Who is the Resurrection and the Life grant His comfort and consolation to those who mourn their passing.

## CONGRATULATIONS

Congratulations to Greg and Tessa Smith on the Baptism of their son, Noah, September 27<sup>th</sup>. Congratulations also go out to Sarah Gala and Frank Melendrez and Joe and Marty Gala on the Bap-



Father David baptizes his Godson, Noah Smith.



David and Christi Sourk are Godparents to Anastasia, daughter of Sara Gala.

tism of their daughter and granddaughter, Anastasia Melendrez, September 28<sup>th</sup>.

## ANNUAL DIOCESAN ASSEMBLY

The 2008 Diocesan Assembly of the Diocese of the West is being held October 7-9, at the Church of the Annunciation in Milwaukie, OR. Our parish will be represented at this annual diocesan meeting by Father David and Walter Booriakin. Tanya Booriakin and Andy Evans will also attend as observers.

## ARCHPASTORAL VISIT

On Sunday, October 19, our parish will be blessed with the archpastoral visit of His Grace, Bishop BENJAMIN. We look forward to once again welcoming our Archbishop and Father in Christ, as he visits our parish community and leads us in the celebration of the Divine Liturgy.

## 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 and enjoy some coffee and fellowship. It's also a great time to take a look at our bookstore area.

## ADULT EDUCATION CLASSES

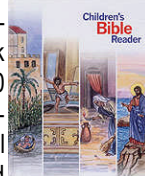
This Adult Education session will begin with a study of the life and teachings of one of the best-loved Orthodox saints, Saint Seraphim of Sarov, who reposed in 1833 and was canonized in 1903. Unless announced otherwise, classes will be held on Wednesday evenings at 7:00 through mid-December. The main resources for this series of classes will be *Saint Seraphim of Sarov*, by Valentine Zander, and *Little Russian Philokalia, Volume I: St. Seraphim* from Saint Herman's Press.

## BOOKSTORE

The bookstore will be placing an order for icons through Not of This World Icons at the end of October. The "Silk Icons" from this supplier are high quality reproductions of original icons painted in Russia. They are silk printed giving them extra fine detail and the vivid full color usually found only in an original hand-painted icon. Each icon has an intricate metal gold and/or silver thin film deposited on the image giving the icon an extra shine and luster. The icons are mounted on wood with brown painted borders and edges. If you are interested in placing a special order, please stop by and look through the catalog. Prices vary according to size.

## The Children's Bible Reader

This is the most complete Orthodox Children's Bible story book ever written. Through over 200 excellent iconographic illustrations it brings to life 74 central stories of the Old Testament and 89 of the New Testament. Recently translated from the Greek Bible society's acclaimed work, the text is attractively written and easy to understand. \$15



## FOOD DRIVE

The start of Sunday School also signals the start of the annual Food Drive for St. Mary's Food Bank. Please help support this worthy cause by bringing in donations of nonperishable food items: rice; pasta; canned fish, meats, fruits and vegetables; etc. Items must be in their sealed, original container. Collection boxes will be placed in the Church Narthex and the Cultural Center. We look forward to your continued support of the food drive.

## MYRRH BEARERS ALTAR SOCIETY

The Myrrh Bearers will be holding their first meeting for the new year on Sunday October 12th following Coffee Hour.

## MEN'S WORK DAY

On Saturday, October 18, 2008, the men of the church will be gathering to tackle the ever-growing list of maintenance items that need to be taken care of around the church. Start time is 9:00 am. For more information, or to sign-up, please contact Jim Hanemaayer. Please come!

## COFFEE HOUR

Thank you September's hosts for coffee hour:

- 8.31 Claudia And Doug DeRhodes
- 9.7 Nick Enoch Jr.
- 9.14 Pat Starkey, Peter and Luka Radjenovich
- 9.21 Kiddon Ghebre, Nadezda and Pauline Moriarty, Irena Lannom and Tatiana
- 9.28 Martha and Joe Gala

Your participation is needed to keep the coffee hour going and fun for everyone. If I've left off your name, forgive me. Please contact Pat Starkey to confirm the date you want.

## CHURCH FLOWERS

Each Sunday, the Myrrh Bearers make sure that we have flowers for the tetrapod and altar to beautify the church. Thanks to Dorothy Yost for donating flowers for the month of October. Vi Wasilenko will be donating flowers for November. Flowers for the month of December will be donated by Jane Evans and Rita Mudrenko.

## SS PETER & PAUL RUMMAGE SALE

NEW  
DATE!

October 25, 2008  
7:00 AM—2:00 PM



SS Peter and Paul will be hosting a rummage sale on Saturday, October 25, 2008 from 7:00 am to 2:00 pm. Please bring in your new and gently used items: dishes, tools, furniture, clothing, toys, bicycles, jewelry, etc. Volunteers are needed to set up on Thursday and Friday nights, October 23 and 24, 2008. We also need volunteers for Saturday. For more information, or to volunteer, contact Marty Gala at 602-803-0280.

# October 2008

| Sun   | Mon   | Tue   | Wed  | Thu   | Fri  | Sat   |                              |
|---|---|---|--|---|--|---|------------------------------|
|  <p><b>Church Rummage Sale</b><br/>Saturday, October 25, 2008<br/>7:00 am to 1:00 pm<br/>We need donations and volunteers.<br/>Please contact Marty Gala at 602.803.0280</p> |   |   | <p>1 Protection (Pokrov) of the Holy Theotokos</p> <p>7:00pm Adult Education</p>             | 2   | 3  | 4<br>5:00pm Vespers   |                              |
| <p>5<br/>8:40am Hours<br/>9:00am Divine Liturgy<br/><b>Sunday School</b></p>  | <p>6 Holy Apostle Thomas<br/>St. Innocent, Metr. Of Moscow</p>  | <p>7 Icon "Our Lady of Tenderness" at Pechersk</p>  | <p>8<br/><b>NO ADULT EDUCATION</b></p> <p><b>Diocesan Assembly</b><br/>October 7-9, 2008</p> | <p>9 Holy Apostle James, Son of Alphaeus<br/>St. Tikhon, Patriarch of Mocow</p> | <p>10 Akathist Icon at Zographou</p>                     | <p>11<br/>5:00pm Vespers</p>  |                              |
| <p>12 Fathers of the 7th Ecumenical Council<br/>8:40am Hours<br/>9:00am Divine Liturgy<br/><b>Sunday School</b><br/><b>MBAS Meeting</b></p>   | <p>13 Sedmiyezemaia &amp; Iveron Icons</p>  | <p>14<br/><b>Adult Education</b><br/>Wednesday Evenings<br/>September 17, 2008—Mid December<br/>7:00 PM</p> |  | 16  | <p>17 Icon "Our Deliverance"</p>                         | <p>18 Holy Apostle and Evangelist Luke<br/><b>Men's Work Day</b><br/><b>No Vespers</b><br/>Vespers at St. John the Theologian Mission, Tempe</p>                                |                              |
| <p>19<br/>8:40am Hours<br/>9:00am Hierarchical Divine Liturgy with Bishop BENJAMIN<br/><b>Sunday School</b></p>   | <p>20<br/><b>FOOD DRIVE FOR ST MARY'S FOOD BANK</b><br/>Please place your nonperishable food donations in the collection boxes in the Church narthex and Cultural Center.</p>   |   | <p>21</p> <p>6:00pm Council Meeting</p>  | <p>22 Kazan Icon<br/>7:00pm Adult Education</p>                                 | <p>23 Holy Apostle Jacob (James) Brother of the Lord</p> | <p>24 Icon "Joy of All Who Sorrow"</p> <p>25 Memorial Saturday<br/><b>7:00AM—2:00PM</b><br/><b>SS Peter &amp; PAUL RUMMAGE SALE</b><br/>4:30pm Panikhida<br/>5:00pm Vespers</p> |                              |
| <p>26 Greatmartyr Demetrius<br/>8:40am Hours<br/>9:00am Divine Liturgy<br/><b>Sunday School</b></p>   | <p>27<br/> <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>28</p> <p>7:00pm Adult Education</p>   | <p>29</p>  | <p>30 Ozerianskaya Icon</p>   | <p>31<br/>5:00pm Vespers</p> |