

SS Peter & Paul Orthodox Church

Volume 16, Issue 10

October 2016

September Council Highlights

- ✘ August's Operating Income was 11,998.42 while Operating Expenses were \$12,671.11, resulting in a net loss of \$672.69 for the month.
- ✘ Adult Education/Faith Formation classes resumed on Wednesday, September 28. Classes will continue for nine weeks.
- ✘ The Project Mexico Brunch fundraiser will be held Sunday, October 9th.



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Joy of All Who Sorrow

October 24 is the day of commemoration of an icon given the name "Joy of All Who Sorrow." The center of the icon shows the Mother of God with her arms outstretched to the people who surround her. They are those who suffer with various illnesses, worries, and pain of the heart or the body. They reach toward her, asking her prayers and intercession.

This is one of the icons in which the Theotokos is shown full length and standing, rather than holding her Son. He appears above her head, enthroned as the King of heaven and earth. In His left hand He holds the Book of the Gospels, and with His right He blesses the people—young, old, poor, rich—who are reaching out to His Mother. Flowers of Paradise, and angels on either side of the Theotokos, remind us that both the heavenly and earthly realms are part of the scene.

Many stories of miracles and healings are associated with the icon. One of the best-

known events took place in Saint Petersburg, Russia in 1888. Severe thunderstorms had struck the city and the surrounding area. A bolt of



lightning struck the chapel in which the icon was housed. The bolt was so powerful that it set the interior walls on fire, burned most of the icons, and shattered the collection box. Only the icon of the Mother of God, the Joy of All Who Sorrow, was not ruined or even affected. An ear-shattering clap of thunder knocked the icon to the floor, and some copper coins which had been in the collection box became perma-

nently fused to it. But the image on the icon was intact.

The news that this single icon had been spared the destruction of the chapel and its contents spread through Saint Petersburg, and by evening crowds of people had gathered to venerate it. It was not long before people began coming from all over Russia, and as they prayed before it, many were healed of diseases and injuries.

It is easy to "put ourselves into" this icon, in which the Theotokos inclines her head slightly to one side, so as to listen attentively to us as we ask her to pray for us. One of the hymns expresses our request to her in this way: "Enlighten our hearts with devout purpose and raise your prayer to your Son for the salvation of our souls." She is the Mother who sees us, listens to us, understands, has compassion, and willingly asks her Son Jesus Christ to have mercy.

Reprinted from the Orthodox Church in America web site, <http://www.oca.org>✘

Message from Our Rector

Dear Brothers and Sisters in Christ,

I am writing this as we mourn the passing, just yesterday, of our beloved Protodeacon Alexis Washington.

In these days of loss and sadness for our parish, we plan and prepare for the funeral services in which we will gather in prayer and, “with psalms, hymns, and inspired songs” (Ephesians 5:19) will entrust him to the mercy of God in hope of



the Resurrection. The funeral services for which we now prepare, so beautiful in their prayers and hymns, will certainly provide comfort as we pray not only for Protodeacon Alexis as he enters into eternal life, but also as we pray “for the weeping and the grieving who are looking for the consolation of Christ,” i.e. as we pray for our very selves. The Church’s prayer for those who have fallen asleep also thoughtfully instructs us in the meaning of Christian life and death and inspires within us the hope of the resurrection which awaits us all.



A brief “In Memoriam” has already been posted on the oca.org website as well as on our own parish website. The brief lines of that very brief memorial provide only a faint outline of his life and do not begin to explain or define who he was as a son to his beloved mother, a dedicated and esteemed deacon, a faithful and enthusiastic member of Christ’s Holy Orthodox Church, a devoted friend, and a brother in Christ.

Indeed, over the past few weeks as he has peacefully and gracefully carried the cross of his illness and as he prepared himself

for the Kingdom, and even over these past twenty-four hours since his repose, I have heard many inspiring accounts of how he touched the lives of so many of the members of

our parish family—and that he did

so in many different ways and on so many different levels. Indeed, I can say that as a result of these personal “sharings” and through my own reflection, I have gratefully come to understand so much more fully the impact he has had on the life of this community which we are blessed to call our spiritual family.

As I have heard and reflected upon these many stories, I have become ever more grateful for the ten-plus years of diaconal service which Father Alexis gave to our

community (and the total of eighteen years of diaconal service to the Church). Also, another important reality has been brought home to me in a powerful and meaningful way: our life together as a Christian community is a true blessing for each of us, both as individuals and all of us together as a community. Our lives are in-

tertwined and we love and support one another in many—mostly imperceptible—ways.

I have also observed, firsthand, that, as Father Alexis touched our lives, so his life was touched by each one of you. In our brief conversations over these past few weeks, with his eyes already set on the Kingdom, he often mentioned he knew of your prayers and of the support you were

giving him, even though you were not able to see him and speak with him personally. He also spoke of his longstanding love for our parish and his gratitude for having been a part of our lives.



From a merely human standpoint we are, of course, very sad and we grieve this loss. But from the vantage point of faith, we understand that our dear Protodeacon Alexis has “fought the good fight and finished the race;” he has “kept the faith.” Therefore, a “crown of righteousness” is laid up for him (2 Timothy 4:7-8). For his life, for his faith, and that he shared both with us, we shall be grateful until that day when we are re-united with him and with all our dear ones who have gone before us—and join them all in celebrating the eternal Pascha in the Kingdom of Heaven.

May the newly-departed Protodeacon Alexis, our dear friend and brother, be granted rest with the Saints. May his memory be eternal!

With love in the Lord,

+ Bishop Daniel



A Poor Man Named Lazarus

Fr. Lawrence Farley

Our Lord's parable of Lazarus and the rich man is unique among the parables, for in this parable alone one of the characters has a name. The parable begins, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus." Compare how the parable of the Prodigal Son begins: "There was a man who had two sons." One might ask, "What were their names? What was the father's name? Where did they live?" It doesn't matter; all that mattered were their actions. In all the Lord's parables the characters are nameless—the prodigal son and his father, the sower who went out to sow, the man who sowed good seed in his field, but whose enemy came by night and sowed tares in it. None of these characters have names. We ask therefore why is the poor man in our parable given a name? The name "Lazarus" of course is from the Hebrew "Eleazar," meaning "God helps," but this doesn't explain why he alone is named in all the parables—especially, one might say, since God clearly did not help him during his life, but left him to die by the gate of the rich man.

I suggest that the poor man is given a name to reveal the magnitude of the rich man's sin. For consider it: the rich man left a man suffering outside his very gate *whom he knew by name*. The poor man was not just another anonymous and nameless beggar in the street, someone whom the rich man quickly passed by and who then vanished from his consciousness. The rich man was on a first-name basis with the poor man. And yet despite this, he still did little or nothing to help him. Every day

the rich man feasted sumptuously, and then wiped his mouth and hands with bread (the ancient equivalent of a napkin), throwing aside the scraps. (These were the kind of crumbs falling from the table which the Canaanite woman mentioned in Matthew 15:27.) The poor man was so hungry that he would've been grateful even for these, but there is no

"We give our morsels to the poor not just to help them, but to help ourselves transcend our insular selfishness and remember our essential solidarity with the poor. It is as Solomon said, "The rich and poor have this in common: the Lord made them all" (Proverbs 22:2). We too easily rush past the poor man, not realizing he is our own flesh and blood, one of our own family."

hint in the parable that he ever was given them. Rather, the rich man finished his sumptuous meal, adjusted his purple and fine linen, walked past Lazarus lying at his gate and went on with his sumptuous life. He may or may not have greeted Lazarus as he passed by; but it is clear that he never gave him alms or brought him past his gate to enjoy food from his table. Instead he let him die at the edge of his property.

A look at the rich man after he himself died reveals that he was something of a slow learner, and that death produced no real change in his heart. To his perplexity, after what was doubtless a great and splendid funeral where his friends declared how wonderful he was, the formerly rich man finds himself engulfed in flame in the next world, and more perplexing still, sees Lazarus far away, feasting at the head table lying in the bosom of no less a celebrity than Abraham himself. (The ancient Jews reclined at such feasts, so that one literally reclined on the bosom of the diner feasting next to one; compare John lying on Jesus' bosom in John 13:23). But does the rich man repent? Does he apologize to Lazarus for his appalling neglect and ask his forgiveness? Does he congratulate Lazarus on his current blessedness? No, none of this. In fact, *he doesn't speak to Lazarus at all*—instead, he speaks to Abraham. And, showing how hard and unrepentant his heart still is, asks Abraham to send Lazarus far from the festal table to minister to him. The request is stunning—the rich man requests that Lazarus cease feasting, traverse the long way across the chasm, brave the fire, all to do a service for the man who let him starve and die at his gate, and in all this he still doesn't even speak to Lazarus! The rich man apparently assumes that Abraham will send Lazarus to do the job as if Lazarus were just a lackey or a slave. Not surprisingly, Abraham demurs. And even then the rich man asks that Abraham send Lazarus from the table to visit his brothers and to do a service for them—still saying nothing to Lazarus. The rich man is a slow learner indeed.

What is the lesson for us? Our Lord tells the parable not to give us an inside peak behind the scenes at the next life, but to

(Continued on page 6)

St. Herman's Pilgrimage

"O blessed Father Herman of Alaska" . . .

I cannot tell you how many times I repeated those six words during this year's

pilgrimage to commemorate the 46th year of St. Herman's canonization. The pilgrimage took place August 7-9 on Kodiak and Spruce Island, Alaska.

When you go to the pilgrimage you literally turn everything over to St. Herman.

For me, it is similar to saying "let go, let God!" Since we were in Alaska and were hopping on boats and planes and praying for good weather, safety and strength (since the number of services is similar to Holy Week), I thought I would be in good hands letting St. Herman guide me. I was.

This year's pilgrimage was an opportunity for me to meet other faithful members from SS. Peter and Paul in Phoenix who were interested in experiencing the spiritual-ness of St. Herman. I asked Bishop Daniel to bless this endeavor in November and then proceeded to guide a contingent from our parish. After announcing this

pilgrimage, I was joined by the Moriarity and Weiss families. We became "the Phoenix 6."



the Bishop's Tea hosted by Bishop David.

from the 18th and 19th century.

✘ Services in the Holy Resurrection Cathedral. The opening of the reliquary of St. Herman.

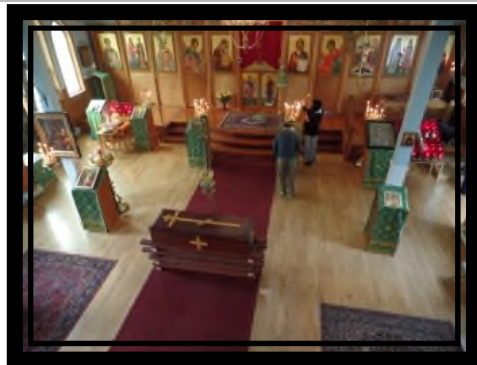
✘ Meeting the Evans's to become the "Phoenix 8."

✘ The Grand Banquet. The introductions of pilgrims in

Highlights include:

✘ Attending Divine Liturgy at St. Innocent Cathedral in Anchorage on Sunday (7 Aug.).

✘ Arrival in Kodiak. Attended



attendance.

✘ Guided tour of the Baranov/Erskine House.

✘ Whale sightings.

✘ Hierarchical Divine Liturgy on Spruce Island.



✘ Archive Tour at St. Herman's Seminary in the library. The curator of the archives (Daria) treated all of us to rare volumes of history of the Russian Orthodox Church in Alaska

ferent place on our spiritual journey; however, everyone who attended this pilgrimage felt it was rewarding and were grate-



A l l o f u s a r e i n a d i f-

Blessing of Students and Teachers



A Poor Man Learned Lazarus (cont'd)

(Continued from page 3)

give us an urgently needed lesson for this one. The rich man's sins and punishment show what happens when we store up our treasure and use it all for ourselves, ignoring the plight of the poor at our gate. Placing the parable in the wider context of Luke's Gospel allows us to see the central point: You cannot serve God and Mammon (Luke 16:13), however much the Pharisees who were lovers of money (v. 14) or the American Dream say otherwise.

We need to remember this parable the next time we visit the mall and encounter someone asking for the morsels that fall from our festal table (or "spare change," as it is called today). It is true that they may possibly use those morsels in ways that are less than helpful to them, but of course we also use our resources in ways less than helpful to us. We remember here the words of C.S. Lewis when he was rebuked by a friend for giving spare change to a beggar. "He'll just use it for

ale," said his friend. Lewis paused and responded, "But if I kept it, that's what I would use it for." We give our morsels to the poor not just to help them, but to help ourselves transcend our insular selfishness and remember our essential solidarity with the poor. It is as Solomon said, "The rich and poor have this in common: the Lord made them all" (Proverbs 22:2). We too easily rush past the poor man, not realizing he is our own flesh and blood, one of our own family. The question, "Could you spare some change?" should remind us of another question: "If anyone has the world's goods and sees his brother in need, and yet closes his heart against him, how does God's love abide in him?" (1 John 3:17). We may think that we know nothing about the man or woman accosting us in the parking lots of our nation and asking for our help. But we do know something about him—we know his name. His name is Lazarus.

Reprinted from the Orthodox Church in America website, <https://oca.org/reflections/fr.-lawrence-farley/>

From the Fathers . . .

Man is sublime when he cares for the living; man is more than sublime when he cares for the dead.

A man often cares for the living out of selfishness. But what selfishness can there be in a man's caring for the dead? Can the dead pay him, or express their gratitude?

Some animals bury their dead; giving them to the grave, they give them over to forgetfulness. But when a living man buries a dead one, he buries a part of himself with the dead man and returns home carrying a part of the dead man in his soul. This is especially clear – terribly clear – when a kinsman buries a kinsman, and a friend a friend.

O gravediggers, in how many graves have you already been buried, and how many corpses live in you!

St. Nikolai Velimirovich,
"22. The Second Sunday After Easter: The Gospel on the Myrrh-Bearing Women"

Around SS Peter & Paul

OCTOBER BIRTHDAYS

October 2 Walter and Vera Moschowsky
3 Dusanka Marcetic
4 Christi Sourk
11 Susan Weiss
13 Alexander Gala
15 Eugenia (Gina) Mudrenko
17 Rosemarie Osolinsky
21 Svetlana & Arthur Fleenor
23 Harold Homyak
25 Olivia Weiss

**Many Years!
Mnogaya Leta!**

Memory Eternal

It is with sadness—and with faith in Christ's Resurrection and hope in our own—that I inform you that our beloved Protodeacon Alexis reposed in the Lord this past Sunday. Protodeacon Alexis loved our parish community as his own family and his loss will be greatly felt. May the Lord grant him rest with the saints and Memory Eternal!

Grant rest, O Lord, to the soul of Thy servant who has fallen asleep!

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:

Sasha Golowatsch
Ann Garza
Rose Kurowski
Tillie (Tatiana) Kulek
Ted Demos
Ann Carroll
Anna Michkofsky

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

Bits and Pieces

NATIVITY OUTREACH

Christ's nativity is just around the corner, and we will start the Christmas gift-giving outreach for the kids down the street by the end of this month. Anyone interested in helping, please see David Bieber.

ROLL BAKE

One of the ways the MBAS pays for the work we do around the church and the items we purchase is through our roll bake. At our Sept meeting we voted to have the bake this year. The days we will be baking are as follows:

Baking dates are as follows:

- Tuesday, Oct. 11
- Saturday, Oct. 15
- Tuesday, Oct. 18
- Saturday, Oct. 22
- Saturday, Oct. 29
- Tuesday, Nov. 1
- Saturday, Nov. 12, if needed

We rely on people outside of the MBAS to help us with making our rolls. If you are interested in helping us please see either Elizabeth Michel or Barbara Peterson. Your order can be given to Elena Kerr. The cut off for ordering rolls is Sunday, October 30th.

BOOK STORE

Please look ahead and see if you would like cards for Nativity so I can get our orders in.

COFFEE HOUR

Coffee hour provides an opportunity for fellowship; a chance to catch up with old friends and make new friends. Please help support coffee hour. How? Consider making a cash donation to cover supplies, donating staples for coffee hour (we can always use peanut butter and jelly), or helping to clean up! For more ideas, check with Barbara Peterson. Let's all pitch in and help!



SHARING THE LOAD

Week after week, month after month, year after year, very dedicated parishioners have seen to the upkeep and maintenance of our parish property and facilities. Over the past two years, we have started to share the load. A list of specific tasks, chores, jobs, and assignments has been prepared. Contact David Bieber and take a look and see the broad scope of the various tasks, consider your own talents, and sign up to help. We all share in the work of our parish... our commitment and responsibility to care for the blessings we have received in this parish is common to all of us. Also—as the saying goes: "Many hands make light work."

ADULT EDUCATION

Adult Education/Faith Formation classes resumed on Wednesday, September 28. Classes will continue for nine weeks.

Do you want to take the next step in understanding the Holy Scriptures? Are you looking for guidance and tools to assist you in your personal Bible study, in keeping with our Orthodox Faith? Please join in this Fall's Faith Formation Class/Adult Education Class in which we will study the often overlooked Epistle of Jude. Jude has much to teach us about Holy Tradition, how to relate to people who oppose the fullness of Truth, and the essential role of prayer in knowing and defending our Faith.

In addition to the content of Jude, we will work on developing good habits for studying Scripture in general. The study will be led by Tikhon Olmstead, with the oversight and guidance of Bishop Daniel.

If you've answered "yes" to any of the above question, this Fall study is meant for you!

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.

MYRRH BEARERS ALTAR SOCIETY

The Myrrh Bearers held their first meeting following the summer break on September 20th. Fourteen members were in attendance. We would like to extend an invitation to women of all ages to join us. Our meetings are usually on the second Sunday of the month. Our next meeting is October 9th.

CHURCH SCHOOL

The Blessing of Students and Children on Sunday, September 11 marked the official start of the Church School Year. [Picture on page 5] We currently have three classes: Our youngest students are focusing on bible stories and crafts. Our middle class is learning about the church building, icon, and vestments. Our older students continue to learn about the early church and the Book of Acts. Church school students will continue to be involved in service projects at church. In fact, they will be assisting with the Project Mexico Brunch this Sunday.

We are planning an icon craft activity and would appreciate donations of the metal tins from Altoids or other similar-sized mint tins. Please see Stephanie Homyak if you have any empty tins you would like to donate.

NEW CATECHUMEN

Welcome to our new catechumen, Julio Lopez. Julio is a student at Grand Canyon University. Thanks to Bill Weiss for providing a



photo!

October 2016

Sun	Mon	Tue	Wed	Thu	Fri	Sat	
<p>We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.</p>						<p>1 Protection of the Most Holy Theotokos</p> <p>5:00pm Vespers</p>	
<p>2 8:30am Hours 9:00am Divine Liturgy Church School</p>	<p>3 Project Mexico Bruch Sunday, October 9, 2016 Following Divine Liturgy All proceeds go towards Project Mexico trip</p>			<p>4</p>	<p>5</p>	<p>6 St. Innocent, Metr. Of Moscow</p>	<p>7 Icon "Our Lady of Tenderness" at Pechersk</p> <p>8</p> <p>5:00pm Vespers</p>
<p>9 St. Tikhon, Patriarch of Moscow 8:30am Hours 9:00am Divine Liturgy Church School Project Mexico Brunch</p>	<p>10 Akathist Icon at Zographou</p>	<p>11 ROLL BAKE 6:00pm Council Meeting</p>	<p>12 Jerusalem and Kaluga Icons</p>	<p>13</p>	<p>14</p>	<p>15 ROLL BAKE 5:00pm Vespers</p>	
<p>16 8:30am Hours 9:00am Divine Liturgy Church School</p>	<p>17 Icon 'Our Deliverance'</p>	<p>18 Holy Apostle and Evangelist Luke ROLL BAKE</p>	<p>19</p>	<p>20</p>	<p>21</p>	<p>22 Kazan Icon ROLL BAKE 5:00pm Vespers</p>	
<p>23 Apostle James 8:30am Hours 9:00am Divine Liturgy Church School</p>	<p>24 "Joy of All Who Sorrow"</p>	<p>25</p>	<p>26 Greatmartyr and Myrrhgusher Demetrius</p>	<p>27</p>	<p>28</p>	<p>29 ROLL BAKE 5:00pm Vespers</p>	
<p>30 Ozerianskaya Icon</p>	<p>31</p>	<p>1 Cosmas & Damian ROLL BAKE</p>	<p>2</p>	<p>3</p>	<p>4</p>	<p>4 5:00pm Vespers</p>	