

SS Peter & Paul Orthodox Church Newsletter

Volume 13, Issue 3

April 2013

March Council Highlights

- ✘ February's Operating Income was \$12,144.84 and Operating Expenses were \$9,899.87 resulting in a positive balance of \$2,244.97 for February.
- ✘ Replacement of current fence on north and west sides of property with a wrought iron fence discussed. Must meet with City Planner before requesting bids.
- ✘ Parking lot security discussed; someone will periodically check parking lot.
- ✘ Church to donate \$100 and put out a collection basket for St. Juvenaly Orthodox Mission based in Kailua-Kona, Hawaii.



Ss. Peter & Paul Orthodox Church
 1614 E. Monte Vista Rd.
 Phoenix, AZ 85006
 602.253.9515

www.sspeterpaulaz.org
www.oca.org
www.orthodoxfellowship.org

Archpriest David Brum
 Rector

602.274.6794 Home
 480.287.0240 Mobile
 Frdbrum@aol.com

Protodeacon Alexis Washington

Andrew Evans
 Council President
 480.948.7929

Barbara Harp
 Choir Director
 bharp@vosymca.org

Stephanie A. Homyak
 Church School Director
 Newsletter Editor
 623.869.0470
 Stephanie_Homyak@yahoo.com

Mike Wagner
 Web Master

Mike@sspeterpaulaz.org

Martha Gala
 Myrrhbearers Altar Society
 602.803.0280

Helping Our Children Reach the Kingdom

On April 3 we remember a young but very determined Christian woman who was martyred for the faith. She is St. Theodosia, a native of Tyre in Phoenicia.

Theodosia was born in the late third century, and her loving parents raised her to be a devout Christian, as they were. She was deeply influenced by her upbringing, so much so that by her middle teens she had already pledged to live as a virgin and dedicate herself to Christ.

It was during those same years, while a teenager, that she traveled to Caesarea in Palestine. This was one of the places where Christians were being savagely persecuted. Theodosia saw a group of believers, bound with rope and obviously having already been beaten and mistreated, waiting to be interrogated by the pagan governor. She approached them and congratulated them on their steadfastness, urging them to remain strong and asking them to pray for her.

This act of solidarity with such notorious religious criminals was



enough to get the young woman arrested by guards. When the guards presented her to the governor, she infuriated him by her cheerful manner and the absence of fear she displayed. He didn't hesitate to subject her to terrible tortures. But she maintained her composure and addressed him directly: "By your cruel actions, O governor, you are insuring that I will have the great happiness of the Kingdom. I rejoice to see that I am called to this crown, and I thank God that He has granted it to me."

No matter what ugly tortures he invented, the governor could not shake Theodosia's faith or make her beg for an end to the pain. He finally had her beheaded.

Theodosia's parents were like many who love their children. They wanted her to be a good Christian, but wanted to spare her any suffering. Knowing that those in power hated Christianity, they had tried to dissuade her from declaring her faith in public and risking great trouble.

After her martyrdom, they had

a vision of their daughter dressed in bright, shining garments and holding a gleaming golden cross. Theodosia said to them, "Behold the glory of which you wanted to deprive me!" She said this, perhaps, not to rebuke them but to show them they need not lament the choice she had made.

All parents can be tempted to urge their children not to speak out about their faith when doing so might be dangerous or isolating. On this same day, we remember another daughter whose parents had to accept that she would proclaim her faith, suffer, and experience extraordinary things.

Today is the feast day of the icon of the Theotokos called "Unfading Bloom." It shows the Mother of God and Christ surrounded by bright flowers, which represent Mary's ever-bright purity. Theodosia, like Mary, chose to attend to God's will rather than the dictates of this world. She chose the unfading glory that so many saints find after suffering in the present world that is, every minute, fading away.

Message From Our Rector

Beloved Brothers and Sisters in Christ,

As spring continues to blossom and bloom here in the Desert of the Sun, we continue our journey through the Lenten spring and our preparation for the celebration of Holy Pascha, the Feast of Feasts. Each year, during this season of the Great Fast, the Church invites us to a sincere review of our life in light of the teachings of the Gospel. We're invited to enter more deeply into the Gospel's message of salvation and apply it to our daily lives. And this invitation to review our lives, to repent of our sins and turn to the Lord, is supported by the Church's millennia-old experience and practices. Once again, the



Church invites us to participate in its scripturally-based practices of prayer, fasting, and almsgiving in order to deepen our relationship with Him, to recognize our dependence on God, to better love our neighbor, and to leave behind those aspects of our lives and personalities which inhibit our spiritual development and growth in holiness.

As I have often emphasized, our Lenten efforts are not performed in isolation. We do not struggle and strive alone. Rather, as members of the Orthodox Church and as members of a specific parish community, we give and receive support from our fellow sojourners. This is especially important to re-

member when it comes to our participation in the Divine Services through the Lenten season. The more we participate in the services, the more we support one another; the more we participate, the more we also grow personally.

As we enter into the third week of the Fast, let us continue to offer one another support and encouragement, especially through prayer and by our own example.

As is said in the *Prayer before the Ambon* which is prayed at the end of each Liturgy of the Presanctified Gifts, may all of us, together, "to fight the good fight and complete the course of the Fast..."

With love in the Lord,

Father David

Blessing of Pascha Baskets

Baskets will be blessed in our parish hall after the Divine Liturgy of Pascha as well as after the Paschal Vespers at 12:00 noon on the Sunday of Pascha.

Paschal baskets have been carefully prepared with many of the foods from which we've been fasting for the past month and a half during Great Lent. Baskets are often covered with a decorative linen and a lighted candle during the service of blessing. There



are several foods traditionally included in the basket. These are: a yeast bread, a bitter herb, cheese, meat, butter, salt, and a red egg. Each item in the basket has symbolic significance.

Pascha: The Easter Bread, a sweet, yeast bread, rich in eggs and butter. Symbolic of Christ Himself, who is "the Bread of Life." John 6:35. This bread is usually a round loaf baked with a golden crust and decorated with a cross.

Cheese and Butter remind us of the Promised

Land, which has been reopened to us by Christ's Resurrection and which we find in the Church, is "a land of milk and honey." Exodus 3:17

Meats: Usually ham or lamb (lamb was always offered in the Temple and eaten on the Passover), meat comes as a rich reward after our season of fasting. Lamb reminds us of Christ, whom John the Baptist calls, "the Lamb of God" John 1:36. The meat is usually cooked ahead of time so the festivities of the day will not be burdened with preparation.

Sausage: a spicy, garlic sausage of pork products is indicative of God's favor and generosity. Smoked and fresh kielbasa are customarily included in the basket.

Hard Boiled Eggs: As the chick emerges from the confinement of the shell, so Christ resurrects from the tomb. St. Mary Magdalene appeared to Tiberius Caesar and greeted him with a red egg and the words, "Christ is Risen!"

As we crack our hard-boiled eggs on Easter, it is traditional for two people to crack together. The first says, "Christ is Risen!" and the second replies, "Indeed, He is Risen!" Those who are able often include psanki (Ukrainian-decorated eggs) in their baskets.

Horseradish, often colored with red beets is symbolic of the passion of Christ, still in our minds, but sweetened with some sugar to remind us of the Resurrection.

Bacon: A piece of uncooked bacon cured with spices, the fattest of foods, symbolizes the super-overabundance of Him who says, "I came that they may have life, and have it abundance." John 10:10

Salt. Christ calls His disciples "the salt of the earth." Matthew 05:13. To be followers of Christ, we, too, must spread the 'seasoning of Christ', the good news of His Resurrection throughout society.

While this is generally what is contained in the traditional Slavic basket, an Easter basket may contain your own preferred items—especially those favorite foods from which you have abstained throughout the Great Fast.

A Spiritual Checklist

Orthodox Christians recite a prayer during Great Lent that is described by Fr. Alexander Schmemmann as a “check list” for our spiritual lives. This prayer, given by St. Ephraim the Syrian in the fourth century, is commonly called the “Lenten Prayer:”

O Lord and Master of my life! Take from me the spirit of sloth, faint-heartedness, lust of power, and idle talk. But give rather the spirit of chastity, humility, patience, and love to Thy servant. Yea, O Lord and King! Grant me to see my own errors and not to judge my brother; For Thou art blessed unto ages of ages. Amen.

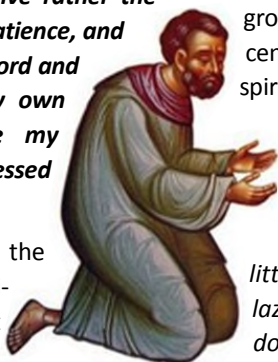
Fr. Alexander explains that the prayer—along with the spiritual disciplines of Great Lent (as well as the rest of the year)—is “aimed first at our liberation from some fundamental spiritual diseases which shape our life and make it virtually impossible for us even to start turning ourselves to God.”

Let’s go through the prayer of St. Ephraim to see how it can help order your spiritual life.

The prayer starts by referring to Jesus Christ as “Lord and Master of my life.” Elder Porphyrios, a twentieth century Greek monk, teaches that Christians should “love Christ and put nothing before His love,” because “Christ is Everything. He is joy, He is life, He is light. He is the true light who makes man joyful, makes him soar with happiness; makes him see everything, everybody; makes him feel for everyone, to want everyone with Him, everyone with Christ.”

Do you love Christ like this, or are there things that are more important to you than Him? If Jesus Christ is Lord and Master of your life, you will want to pray to Him, receive Him in Holy Communion, and live your life in a way that pleases Him and enables you to grow in union with Him.

After proclaiming that Jesus Christ is Lord and Master, St. Ephraim then asks Him to “take from me the spirit of sloth.” Sloth is laziness and inactivity, and Fr. Alexander Schmemmann explains that “it is the root of all sin because it poisons the spiritual energy at its very source.” Sloth makes Christians ask “what for?” when presented with an opportunity to engage in spiritual growth. Lorenzo Scupoli, a sixteenth century Christian, warns against spiritual sloth:



"Having once tasted the pleasure of inaction, you begin to like and prefer it to action. In satisfying this desire, you will little by little form a habit of inaction and laziness, in which the passions for doing nothing will possess you to such extent that you will cease even to see how incongruous and criminal it is; except perhaps when you weary of this laziness, and are again eager to take up your work. Then you will see with shame how negligent you have been and how many necessary works you have neglected, for the sake of the empty and useless 'doing what you like'."

Are you spiritually slothful? Do you avoid praying with a half-hearted promise to yourself and God that you’ll “do it later?” Do you avoid fasting because it seems too hard and unpleasant? Do you avoid reading the Bible because it seems like a lot of work? If you let sloth control your actions, you are refusing to make Jesus the “Lord and Master” of your life.

St. Ephraim next prays to be freed from “faint-heartedness.” Faint-heartedness means despondency: overwhelming depression and a feeling of hopelessness. The Church Fathers warn that despondency is the greatest danger to the soul, because a despondent person is unable or unwilling to see anything positive or good—even in God—and is therefore unwilling to do anything to change his or her life. St.

John Climacus, a sixth century monk on Mt. Sinai, describes despondency:

"Despondency is a paralysis of soul, an enervation of the mind, neglect of asceticism, hatred of the vow made. It calls those who are in the world blessed. It accuses God of being merciless and without love for men. It is being languid in singing psalms, weak in prayer, like iron in service, resolute in manual labor, reliable in obedience."

Have you ever thought that there is no point in participating in the spiritual life of the Church because “I’ll never be a saint?” Do you believe that you’ll never be able to overcome some of the sins with which you struggle? If so, then you are engaging in despondency, and implicitly denying God’s ability to reach and transform you.

The “lust of power,” next in St. Ephraim’s prayer, doesn’t necessarily mean the desire to become an all-powerful dictator that rules a company or nation. Instead, it ultimately refers to selfishness and self-centeredness. Fr. Alexander Schmemmann teaches:

"If my life is not oriented toward God, not aimed at eternal values, it will inevitably become selfish and self-centered and this means that all other beings will become means of my own self-satisfaction. If God is not the Lord and Master of my life, then I become my own lord and master - the absolute center of my own world, and I begin to evaluate everything in terms of my needs, my ideas, my desires, and my judgments."

Abba Isidore, one of the Desert Fathers of the fourth century, simply says, “Of all evil suggestions, the most terrible is that of following one’s own heart, that is to say, one’s own thought, and not the law of God.”

Every sin—every evil act, every refusal to follow God’s will—is a demonstration of the lust of power.

St. Ephraim also prays to be freed from a desire for “idle talk.” St. Anthony the

(Continued on page 4)

A Spiritual Checklist (cont'd)

(Continued from page 3)

Great, the founder of monasticism in the third and fourth centuries, tells us, "Know that nothing quenches the Spirit more than idle talk." A simple definition of idle talk is "foolish or irrelevant talk."

Our words can be used for good or evil. Unfortunately, we too often engage in idle talk that is more than simply irrelevant: it is hurtful and destructive. Do you gossip about others? Are you frequently critical of others? Do you tell dirty jokes that not only make a mockery of the morality demanded by God, but even demeans the humanity of people of both genders? If so, you are engaging in destructive idle talk.

The Lenten prayer moves from asking God to free us from specific sinful attitudes and behaviors to asking for the empowerment and inclination to good attitudes and behaviors. As you can see, the first part of the prayer deals with areas in which we harm our relationships with others; the second part deals with building and restoring relationships.

St. Ephraim prays for the "spirit of chastity." Our culture unfortunately understands "chastity" as meaning sexual purity; as important as sexual impurity is, the full meaning, as St. John Climacus says, "is the name which is common to all virtues." Fr. Alexander explains that chastity should be:

"Understood as the positive counterpart of sloth. The exact and full translation of the Greek sofrosini and the Russian tselomudryie ought to be whole-mindedness. Sloth is, first of all, dissipation, the brokenness of our vision and energy, the inability to see the whole. Its opposite then is precisely wholeness."

One of the fruits of chastity is humility. Anthimos, a twentieth century monk on the island of Chios in Greece, proclaims, "Humble-mindedness will bring all the virtues." The fourteenth century saint, Gregory of Sinai, teaches us to cultivate humil-

ity:

"True humility does not say humble words, nor does it assume humble looks, it does not force oneself either to think humbly of oneself, or to abuse oneself in self-bellittlement. Although all such things are the beginning, the manifestations and the various aspects of humility, humility itself is grace, given from above. There are two kinds of humility, as the holy fathers teach: to deem oneself the lowest of all beings and to ascribe to God all one's good actions. The first is the beginning, the second the end."

St. John Chrysostom explains that we are to emulate the longsuffering of God in our interactions with others:

"God, whilst He is treated with as great, and still greater contempt than this, every day; and that not by one, or two, or three persons, but by almost all of us; is still forbearing and longsuffering, not in regard to this alone, but to other things which are far more grievous. For these things are what must be admitted, and what are obvious to all, and by almost all men they are daringly practiced. But there are yet others, which the conscience of those who commit them is privy to. Surely, if we were to think of all this; if we were to reason with ourselves, supposing even that we were the cruelest and harshest of men, yet upon taking a survey of the multitude of our sins, we should for very fear and agony be unable to remember the injury done by others towards ourselves. Bear in mind the river of fire; the envenomed worm; the fearful Judgment, where all things shall be naked and open! Reflect, that what are now hidden things, are then to be brought to light! But shouldest thou pardon thy neighbor all these sins which till then await their disclosure are done away with here; and when thou shalt depart this life, thou wilt not drag after thee any of that chain of transgressions; so that thou receivest greater things than thou givest."

Patience is the opposite of despondency: as Evagrius, one of the Desert Fathers, teaches, "Man's patience gives birth to hope; good hope will glorify him."

St. Ephraim also prays for a spirit of love. St. Paul describes true love:

"Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails" (1 Corinthians 13:4-8).

St. John Chrysostom summarizes the necessity of defeating sin with love:

"Love for one another makes us immaculate. There is not a single sin, which the power of love, like fire, would not destroy. It is easier for feeble brushwood to withstand a powerful fire than for the nature of sin to withstand the power of love. Let us increase this love in our souls, in order to stand with all the saints, for they, too, all pleased God well by love for their neighbors."

It is for this reason that St. Polycarp, bishop of Smyrna in the second century, says, "He that has love is far from every sin."

The greatest commandment of God is, "You shall love the LORD your God with all your heart, with all your soul, and with all your mind" (Matthew 22:37; Deuteronomy 6:5). St. Tikhon, an eighteenth century bishop of Zadonsk in Russia, teaches how you can determine if you love God more than yourself:

1. *God Himself indicates this, saying, "He that hath My commandments and keepeth them, he it is that loveth Me" (John 14:21). For the true lover of God will preserve himself from everything that is repugnant to God, and hastens to fulfill everything that is pleasing to God.*

(Continued on page 6)

2013 Pan-Orthodox Vesper Schedule

Please join our Brothers & Sisters at the host parishes for these
Sunday Evening Lenten Vespers Services

All Vesper Services Begin at 6:00 PM



The Sunday of Orthodoxy and Annunciation Vespers
March 24, 2013

Host Parish: St. George Antiochan Orthodox Church
4530 E. Gold Dust Ave., Phoenix, AZ (602) 953-1921

The Second Sunday of Lent
March 31, 2013

Host Parish: St. Katherine Greek Orthodox Church
2716 N. Dobson Rd., Chandler, AZ (480) 899-3330



The Third Sunday of Lent
April 7, 2013

Host Parish: St. Sava Serbian Orthodox Church
4436 E. McKinley Street, Phoenix, AZ (602) 275-7360

The Fourth Sunday of Lent
April 14, 2013

Host Parish: Sts. Peter & Paul Orthodox Church
1614 E. Monte Vista Road, Phoenix, AZ (602) 253-9515



The Fifth Sunday of Lent
April 21, 2013

Host Parish: Holy Trinity Greek Orthodox Cathedral
1973 E. Maryland Ave. Phoenix, AZ (602) 264-7863

Sponsored by the Ari-

zona Council of Eastern Orthodox Churches
More Information at: WWW.ARIZONAORTHODOX.ORG

A Spiritual Checklist (cont'd)

(Continued from page 4)

Wherefore he keeps His holy commandments.

2. A manifest sign of love for God is a heartfelt gladness in God, for we rejoice in what we love.

3. The true lover of God disdains the world and all that is in the world, and strives toward God, his most beloved. He counts honor, glory, riches, and all the comforts of this world which the sons of this age seek, as nothing. For him only God, the uncreated and most beloved good, suffices. In Him alone he finds perfect honor, glory, riches and comfort.

4. The true lover of God keeps God ever in mind, and His love toward us and His benefactions.

5. One who loves, desires never to be separated from the one he loves... Likewise the true lover of Christ is he who abides with

Christ in this world, and cleaves to Him in his heart, and uncomplainingly endures the cross with Him, and desires to be with Him inseparably in the age to come.

6. A sign of the love of God is love for neighbor. He who truly loves God also loves his neighbor.



The second great commandment is, "You shall love your neighbor as yourself" (Matthew 22:38; Leviticus 19:18). St.

Maximos the Confessor explains the impact that our love for others has on our relationship with God:

"Let us love one another, and we shall be loved by God. Let us be longsuffering toward one another, and He will be longsuffering toward our sins. Let us not render evil for evil, and He will not render to us according to our sins. We shall find remission of our transgressions in forgiving our

brethren; for God's mercy toward us is concealed in our mercifulness toward our neighbor. This is also why the Lord said: Forgive, and ye shall be forgiven. And if ye forgive men their trespasses, your heavenly Father will also forgive you. After this, our salvation is already in our power."

St. Ephraim's final request is the ability to see his own errors, and to refrain from judging others. In the article, "Am I Judgmental?" you can see this quotation from Lorenzo Scupoli:

"Never allow yourself boldly to judge your neighbor; judge and condemn no one... rather have compassion and pity for him, but let his example be a lesson in humility to you; realizing that you too are extremely weak and as easily moved to sin as dust on the road, say to yourself: 'He fell today, but tomorrow I shall fall.'"

The purpose for all this is stated at the very end of the prayer: to participate in a full relationship with Him Who is "blessed

Around SS Peter & Paul

APRIL BIRTHDAYS & ANNIVERSARIES

- Eugenio Golowatsch
April 1
- Lisa Formica
April 8
- Michelle Golowatsch
April 14
- Julian Melendrez
April 18
- John Mark and Nina Kinney
April 20
- Zachary Delsante
April 21
- Matushka Elizabeth Kachur
April 27
- John Blischak
April 28
- Sarah Gala
Valentina Sedor
April 29

CONGRATULATIONS

Congratulations to John Moses Sosna on his commissioning as a lay hospice chaplain. For more information about the Orthodox Church in America's institutional chaplaincies, please see the OCA website: <http://oca.org/about/departments/institutional-chaplaincies>.



*"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:

Rose Koval
Marie Yevin

May Our Lord Jesus Christ, the Physician of our souls and bodies, reach out his healing hand and bless these, His servants.

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

Bits and Pieces

PRESANCTIFIED LITURGIES

In the period of the Great Fast, the Holy Orthodox Church supports and strengthens its members with the weekly celebration of the Liturgy of the Presanctified Gifts. As is our custom, our Wednesday evening (6:00 p.m.) Presanctified Liturgies will be followed by a Lenten meal and a short presentation or discussion.

LENTEN SUNDAY VESPERS

Throughout the season of the Great Fast, the Orthodox communities in the Valley of the Sun gather on Sunday evenings for prayer and fellowship. The Sunday evening Vespers are held at 6:00 p.m. and are generally followed by a reception offered by the host parish. This year, SS Peter and Paul will host Vespers on Sunday, April 14th. Please mark your calendars and plan on joining with our Orthodox brothers and sisters in our common journey through Lent to Pascha.

PARISH PASCHA CARD

Instead of sending individual Pascha greetings, why not list your name(s) on a beautifully designed Orthodox Pascha card and support SS Peter and Paul at the same time? If you would like to participate, please fill out a form and return to Stephanie Homyak by April 21st. The suggested minimum donation is \$10.

MEMORY ETERNAL

Memory Eternal to the newly departed Servant of God, George Mudrenko. Our prayerful sympathy to his family, including his sisters, Rita and Gina.

MYRRH BEARERS ALTAR SOCIETY

SS Peter and Paul will be hosting the Pan-Orthodox Lenten Vespers on April 14th. The MBAS will host a Lenten meal after the service. Barbara Peterson will be coordinating the meal, so please show your usual generosity by contacting her and letting her know what dish you will be able to bring.

Thanks to Pat Starkey and her volunteers for all their hard work preparing the delicious Cheesefare Sunday luncheon.

MEMORIAL SATURDAYS

April 6th and 13th are Memorial Saturdays, also known as Soul Saturdays. The Church sets these days aside for the special commemoration of those departed this life before us. Commemoration of the Departed Faithful will take place during a Panikhida on each of these days, prior to Vespers, at 4:30 p.m. If you would like your departed loved ones to be remembered by name, and have not already done so, please submit your commemoration list to Father David.

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 take a look at our bookstore. Katrina can help you find whatever you need!

BOOKSTORE

I have one of the most wonderful new books in stock! A best seller in Russia, *Everyday Saints* will have you laughing, crying and most importantly, become extremely aware of how so very very close our Lord is in our lives, even when our lives seem to be so mundane. It's a big book but it really is a collection of different stories, some short, some long, and just about every one occurred not too long ago. We have 4 copies and they are \$23 each. If I sell out and there is demand, I'll order more. I give this book 5 stars and 2 thumbs up!

Service books for Holy Week and Pascha are available. Once they are gone, they are gone. Prices range from \$4-\$7.

Handiwork coming to the bookstore! Beautiful handmade crosses by our own Mike Wagner will be available for purchase soon...I've seen a preview and they are magnificent! Also, we will be receiving the handcrafted egg pendants as we do most years. They are reasonably priced and are only with us until Pentecost.

Thanks everyone!

Katrina Delsante

PASCHAL LUNCHEON CELEBRATION

Plan to celebrate Pascha with a luncheon on Sunday, May 5th after the Agape service and Easter Egg Hunt. Your guests are invited to be with us. Each family will be asked to bring a dish to share. For information call Pat Starkey, 623.512.2021.

FLOWERS

Please make your donation for Pascha flowers as soon as possible so that the budget can be determined. Remember, the beautification of the Lord's Tomb on Holy Friday and the Church on Holy Pascha is dependent upon your generosity.

OCMC MISSION WALK

Father David, Protodeacon Alexis and twenty



one parishioners joined the OCMC Mission Walk on Saturday, March 30, 2013. More pictures and information next month.



DESERT DEANERY MEETING

Recent meeting of the Desert Deanery in Poway, CA. Front row, l to r: deacon George Shumaik; Fr Damian Kuolt; Fr David Brum, Dean; Fr John Strickland. Back row, l to r: Fr Alexander Shkalov; Protodeacon Alexis Washington; Fr John Dresko; Fr Alexander Federoff. Also participating were Fr Boulos Khoury, Fr Andrew Cuneo, and Matushki Vickie Federoff, Liz Dresko, Raisa Shkalov, and Elizabeth Cuneo.

April 2013

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6
	 <p>Pascha Celebration May 5, 2013 Following Paschal Vespers and Easter Egg Hunt</p>		<p>Icon "Unfading Bloom"</p> <p>6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	<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>Memorial Saturday</p> <p>4:30pm Panikhida 5:00pm Vespers</p>
7	8	9	10	11	12	13
<p>Veneration of the Cross Repose of St. Tikhon 8:30am Hours 9:00am Divine Liturgy</p> <p>Church School MBAS Meeting</p> <p>6:00 Lenten Vespers St. Sava Serbian Church</p>		<p>6:00pm Council Meeting</p>	<p>6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	<p>Join us for a light lenten meal and discussion following Liturgy of the Presanctified Gifts. Please contact Stephanie Homyak to sign-up to bring soup, fruit, or bread.</p>		<p>Memorial Saturday</p> <p>4:30pm Panikhida 5:00pm Vespers</p>
14	15	16	17	18	19	20
<p>St. John Climacus</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p>Church School</p> <p>6:00 Lenten Vespers St.s. Peter & Paul Orthodox Church</p>	 <p>Easter Egg Hunt Sunday, May 5th following Paschal Vespers. Please join us!</p>		<p>6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	<p>6:00pm Great Canon of St. Andrew</p>		<p>Akathis to the Holy Theotokos</p> <p>5:00pm Vespers</p>
21	22	23	24	25	26	27
<p>St. Mary of Egypt</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p>Church School</p> <p>6:00 Lenten Vespers Holy Trinity Greek Orthodox Cathedral</p>		<p>Holy Greatmartyr, Victorybearer and Wonderworker George</p>	<p>6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	<p>Holy Apostle and Evangelist Mark</p>		<p>Lazarus Saturday Repose of St. Tikhon</p> <p>9:00am Divine Liturgy</p> <p>5:00pm Vespers Blessings of Branches</p>
28	29	30	1	2	3	4
<p>Entrance into Jerusalem</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p>Church School</p> <p>6:00pm Bridegroom Matins</p>	<p>Great and Holy Monday</p> <p>6:00pm Bridegroom Matins</p>	<p>Great and Holy Tuesday Holy Apostle James, Brother of St John</p> <p>6:00pm Bridegroom Matins</p>	<p>Great and Holy Wednesday</p> <p>9:00am Liturgy of the Presanctified Gifts</p>	<p>Great and Holy Thursday</p> <p>9:00am Vespereal Liturgy</p> <p>6:00pm Service of the Passion of Christ (Passion Gospels)</p>	<p>Great and Holy Friday</p> <p>3:00pm Vespers and Burial Service</p> <p>6:00pm Matins and Lamentations at the Tomb</p>	<p>Great and Holy Saturday</p> <p>9:00am Vespereal Divine Liturgy</p> <p>11:30pm Nocturnes 12:00am Pascal Matins & Divine Liturgy</p>