

# SS Peter & Paul Orthodox Church Newsletter

Volume 13, Issue 2

March 2013

## February Council Highlights

- ✘ January's Operating Income was \$12,014 and Operating Expenses were \$11,413 resulting in a positive balance of \$601 for the month of January.
- ✘ Archpastoral Visit of Archbishop Benjamin March 2nd-3rd, with a pot luck luncheon Sunday.
- ✘ MBAS will host the Cheesefare luncheon on Sunday, March 17h.
- ✘ The Church Council has undertaken the replacement of the chain link fence on the West and North side of the church property. Nick Enoch, is soliciting bids. Donations are being accepted.



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## Getting Our Facts Straight

**March 5th is the feast day of Saint Mark the Ascetic, who was revered for his gentleness and for his ability to write with clarity about the "facts" of the Christian faith.**

There is not much information about Saint Mark's life, but he lived in the fifth century and knew many of the great Church leaders of that time, including Saint John Chrysostom, who was probably his teacher and mentor. At the age of forty he was tonsured a monk, and spent the next several decades as a hermit in the desert of the northwestern Nile Delta in Egypt.

He prayed with the Scriptures so closely that he learned them by heart. But, studious as he was, he did not ignore the living creatures around him. He paid attention to what was happening to them.

That is why he once noticed that the offspring of a hyena was blind, and wept for it. Because of his compassion the young animal's sight was restored. The



mother hyena, in gratitude, brought him a sheepskin. While understanding the mother's gift, he made it clear to her that she was never to kill the sheep of

the poor people who lived in the neighboring vil-

lages. Saint Mark produced many writings, and in these we see his concern

that people should have true knowledge, real facts, about the Christian life. So among his words are these: "Even though knowledge is true, it is still not firmly established if unaccompanied by works. For when we have totally neglected to practice something, our knowledge of it will gradually disappear." He is stating a basic fact: Just as God acted for us by becoming man and overcoming death, He wants us to have an active faith, not just an intellectual one.

In our own time, many people claim to state the facts about Christianity with certainty, but they are completely wrong. In a recent issue of the "New Yorker" Magazine, Adam Gop-

nik has an article about Galileo. In the article, Gopnik, who is not a Christian, writes that the Church's teaching is that "the omnipotent ruler of the universe could satisfy his sense of justice only by sending his son here to be tortured to death..." This is the example of someone who only writes about but does not act or live the Christian life, and therefore doesn't get his facts straight.

Gopnik's description of the reason why Jesus Christ became Man completely ignores the true, factual reason why He did so: to save us, His creatures. As Christians, we have a duty to insist that people who write about our faith get their facts straight.

This is why saints like Mark the Ascetic are so valuable. He not only wrote about the Christian faith but lived it. His words are true because they were "accompanied by works." A reading for this day tells us to do the same: "Little children, let us not love in word or speech, but in deed and in truth" (I John 3: 18).

# Message From Our Rector

Beloved in Christ,

*Let us begin the fast with joy!  
Let us prepare ourselves for  
spiritual efforts!  
Let us cleanse our soul and  
cleanse our flesh!  
Let us abstain from every pas-  
sion as we abstain from food!  
Let us rejoice in virtues of the  
Spirit and fulfill them in love,  
that we all may see the Passion  
of Christ our God,  
and rejoice in spirit at the Holy Pascha!*



from passions—and from food—and to rejoice in the virtues of the Spirit and fulfill them in love.

This year, it is on Monday, March 18, that we enter into this graced season, a sober, somber, season of spiritual efforts and exercises. We are invited to enter more deeply into ourselves so that we may attempt to focus more specifically on our spiritual life and on our relationship with the Lord

and with His Church. During this season, our social lives slow down a bit, the food we place upon our tables reflects the efforts we make by fasting, our participation in the Divine Services increases, and we also think more about those who are in need of any type of help, reaching out our hands in charitable assistance. Fasting, Prayer, and Almsgiving, all spiritual exercises rooted in the Holy Scriptures, are the tools we use to help us focus on this time of the year and its purpose. Because of the additional efforts requested of us—and because of our own spiritual laziness—we sometimes approach the sea-

son of the Great Fast with an attitude of “Oh no, not again. It’s too difficult, too challenging, too boring... too much.” Yet, as we are reminded in the words of the Lenten verse cited above, we are to begin the fast “WITH JOY!”

All of our Lenten efforts bring us to a common goal—as the Lenten hymn states—a goal which is to “see the Passion of Christ our God” and to “rejoice in spirit at the Holy Pascha!” Therefore, let us truly welcome the weeks ahead of us and see this Lenten season not as a time for grumbling or frustration, but as a time of special effort whose purpose and goal is rooted in joy. As we enter into this blessed season of the Great Fast, be assured that I am praying with you and for you. May the Lord grant us all a grace-filled forty days. May our shared Lenten journey bring all of us to share in the fullness of Christ’s joy on Holy Pascha, the glorious Feast of Feasts!

With love in the Lord,

*Father David*

## SS Peter and Paul Pascha Card

Name(s) : \_\_\_\_\_

Name(s) to appear on card:

\_\_\_\_\_  
\_\_\_\_\_

Mailing Address:

\_\_\_\_\_  
\_\_\_\_\_

Suggested Donation: \$10.00

Amount of Donation:  \$100  \$50  \$25  \$10  Other \_\_\_\_\_

Deadline: April 20, 2013

*Return completed form to Stephanie Homyak*



# Peak Week of Spiritual Potential

Fr. Vladimir Berzonsky

**“Forgive me my sins.” “God forgives. Forgive me as well.” (Exchange after Forgiveness Vespers)**

**“Simple inseparable consubstantial Trinity; holy unity, lights and light, holy three and holy one, we praise God the Trinity” (From Great Canon, St. Andrew of Crete, Seventh Ode, Glory)**

We begin the awesome soul-transforming experience of the Great Lent with two services specifically for this time: Forgiveness Vespers and the Great Canon of St. Andrew of Crete. One is dedicated to the cleansing of consciences, the other to elevate our minds to an ever-greater unity with the Holy Trinity. The two are



bound together. St. Maximus says that a bird tied to the earth cannot fly, and a person held by passions cannot aspire to union with God. All issues with others must be ended before the soul can be pure and open to spiritual growth. Even if ninety nine percent of the forgiveness exchange is perfunctory - nothing untoward between the two - even one person can be a hindrance to a wholesome life in the Spirit. Better to be sure. Even our Lord Jesus forgave everybody not only for their sake, but for His own as well.

The second service is usually broken into four parts because of its length and served on the evenings of the first week of Great Lent. We have begun the journey to the Kingdom of God. Some expect to get to heaven and ignore the fact that heaven is called by Christ “Kingdom,” and what is a kingdom without a king? To follow Jesus Christ to the Kingdom of God is to know the King. Notice that we assume the Person Jesus calls Father is apparently the King, yet Jesus when He was crucified, wore the title “King of the Jews.” And when we say Father

and Son, we know that God is Trinity, and where the Father and Son are, there also is the Holy Spirit. He too shares kingship. Orthodox Christian theology is the revelation of God in Trinity. Notice how the Divine Liturgy begins: “Blessed is the Kingdom of the Father, Son and Holy Spirit....” All three Persons have a part in our salvation. We are saved by the Holy Trinity.

We are cleansed, forgiven and purified so that we are better able to grow in the knowledge of the Holy Trinity, and that involves not just our minds but our innermost selves, our souls or nous. We are invited and urged to open ourselves to the Trinity.

We are given a foretaste of what heaven will be like, which will be an ever greater comprehension and assimilation of the glory of the Holy Trinity. And there will always be more to be revealed as we develop the capacity to praise the Lord for what is offered and to mature in the ways of the Spirit.

St. Andrew’s Canon interweaves several salient themes. The most obvious is the plumbing of the Bible, both covenants, to lift up those persons who are positive role models to emulate, and the ones who were spiritual failures, types to be imitated and types to be avoided on our journey through this lifetime. Another is the theme of constant self-cleansing; St. Andrew uses terms like *penthos*, the deep sorrow and lamentation, often for the living dead, as when the bridegroom leaves (Matthew 9:15), or over fallen Babylon (Revelation 18). Third is the glorious invitation to contemplate the Holy Trinity and the revelations offered to the Church for our spiritual nourishment, as in “Trinity without beginning, without separation, indivisible unity,

receive me the penitent” [Third Ode, Glory]; “I am the simple inseparable distinctly personal Trinity, and I am the unity united by the substance” [Sixth Ode, Glory].

Reprinted from the “Reflections in Christ”, March 6, 2011, Orthodox Church in America

## FASTING

In the Gospel of Matthew (6:14-21), the Lord Jesus speaks to us of fasting, telling us that *when* we fast (not *if* we fast), we are to have a positive attitude about this important spiritual practice. One of the most common questions I’m asked during this time of the year is about the Orthodox practice of fasting- most especially about how to fast, what are the “rules” for the fast, etc. The following link provides a short commentary on the Orthodox practice of fasting during Great Lent:

<http://oca.org/orthodoxy/the-orthodox-faith/.../prayer.../lenten-fasting>

When we fast, we should always be aware of the fact that fasting, in and of itself, is not something that is holy. Rather, fasting is a spiritual exercise which takes us outside of ourselves and beyond our usual day-to-day routine, in order to help us recognize that this season is different and that our focus is also different—with less attention being given to our physical needs and more attention being given to our spiritual growth in the Lord.

There are always questions of health and age and how various circumstances (e.g. school or work) might make it more difficult to fast. My answer remains the same: be realistic- fasting is not really that difficult; trust the Church’s centuries of experience and wisdom in this regard; expect more from yourself than you think you can do; and don’t easily excuse yourself from the fast: even when fasting we still have healthier and more abundant food than most of the world has year-round. When we keep the fast, the feasting that follows is all the more meaningful and all the more joyous. If you have any questions, don’t hesitate to speak with Father David.

# The Annunciation and the Secularism of Christianity

Fr. Lawrence Farley

We are so used to hearing the story of the Annunciation that we sometimes miss things in it. One of the things we miss is how secular is the setting for it. It is an understandable mistake—for us, the whole theme is religious. Any story about the Theotokos is religious, any story containing an angel is religious. When we read of Mary listening to the archangel Gabriel, we regard that moment as the essence of Religion. And by doing so, we miss its whole point.

It is easier to see the story for what it is when we re-insert back it into the flow of its parent narrative, the Gospel of St. Luke. That Gospel opens not with the Annunciation to Mary of Nazareth, but with the Annunciation to Zachariah of Jerusalem. When the archangel comes with the announcement of the impending birth of John the Forerunner, he comes not to his mother, Elizabeth (as might be expected), but to his father, Zachariah. And he comes when Zachariah is in Jerusalem, the holy city celebrated in psalm and prophecy, the city of divine destiny and promise. And not just in the holy city, but also in the holy Temple. And not just in the holy Temple, but actually performing his priestly work of burning incense in the Holy Place. The whole scene radiates with sanctity, history, solemnity, power, glory, and sacred privilege. In other words, with Religion. (Significantly, this annunciation in a religious setting does not end well; Zachariah

disbelieves the message and is struck mute for his lack of faith.)

Juxtaposed to this is the annunciation to Mary, and the contrast is intentionally stark. The archangel comes to a woman, not a man (we must be grateful to feminism for the reminder), and to a young girl, not an old man. These details are significant in a culture which valued masculinity and age, and gave decidedly less honour to women and to the young. Also, the angel did not come to Jerusalem to find her (although doubtless as a devout Jewess she would have visited Jerusalem), but to Nazareth. Once again, the contrast is stark: Jerusalem is THE city for Jews, the city which luxuriated under the weight of destiny. Nazareth was nothing. In fact if you look up “Nazareth” in an Old Testament concordance, you discover that it is not there, not once mentioned in the sacred scriptures of the Old Testament. Nazareth lay within the disdained region of Galilee—“Galilee of the Gentiles”, people called it, pagan Galilee. And even other Galileans had not much time for Nazareth. Nathanael of Cana sceptically inquired, “Can anything good come out of Nazareth?” (Jn. 1:46). Ouch. That was Mary’s town. And when the angelic messenger found her there, Luke’s Gospel does not mention that she was doing anything especially pious, like saying her prayers. Some icons show her holding a spindle, that is, doing housework. The context is clearly secular, work-a-day, and ordinary.

Original perceptive readers of Luke’s text would be struck by this contrast. On the one hand, power, glory, history, honour, religion. On the other hand, weakness, obscurity, common life. A secular setting. And it is this secular setting that God chose for the announcement of universal salvation. This young girl, obscure, unnoticed, powerless, poor—was the one chosen out of all the world to fulfill the greatest role and task that history had ever offered, or would ever offer. None of this was accidental. It was a harbinger of things to come.

Fast forward a hundred years to find the Church of God, the people that sprung from Mary’s assent to the angelic annunciation. The Church of that time also looked immensely secular compared with the rest of the world, and compared with Religion. Everyone, pagan and Jew alike, knew what Religion involved: it involved having a sacred space, a temple, a sacred idol, a valid priesthood, an altar and fire for the animal sacrifices. The Christians, on the other hand, seemed to have no Religion at all. When they met, they didn’t meet in a sacred space, but in people’s homes (later on, they would build buildings for worship, but these too were patterned after people’s homes more than they were patterned after temples.) If need be, they could meet in the graveyard, the forest, or anywhere. Also, the Christians had no god, at least not one that anybody could see. They did not gather before an image to offer it homage. They simply met together with no idol in sight. And they didn’t offer sacrifices, killing an animal and offering it up in the fire of sacrifice upon an altar. They simply prayed, and ate a small bit of bread and wine, the ordinary stuff of daily meals. And they had no real priesthood

“The Annunciation reminds us that Christianity is not a religion, but the life-giving power of God that transcends religion.”

## Bits . . .

### MEMORIAL SATURDAYS

March 9 & 30th are Memorial Saturdays. Panikhidas for Memorial Saturdays will be held at 4:30 p.m. on those days, prior to Vespers. If you need to update your memorial list, please contact Fr David.

### 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 be hosting Vespers on Sunday, April 14, 2013. Please mark your calendars and plan on joining with our Orthodox brothers and sisters in our common journey through Lent to Pascha.

### CHURCH CONTRIBUTION ENVELOPES

If you do not have a box of church contribution envelopes but would like to receive one, please see Dave in the church office.

### FIRST WEEK OF LENT

The Great Fast begins on Monday, March 18. Forgiveness Vespers will be celebrated on Sunday, March 17, after the Cheese-fare Luncheon. The Canon of St Andrew will be sung on Monday and Tuesday of that week, at 6:00 p.m. The first Liturgy of the Presanctified Gifts of this Lenten Season will be on Wednesday, March 20, at 6:00 p.m. and every Wednesday of Lent. The Presanctified Liturgy will be followed by a Lenten meal and a small presentation, discussion, or Q & A session.

### FOCA

We have new officers for this year: President, Pat Starkey; Vice President, Stephanie Homyak, Secretary, John Hecht; Treasurer, Peter Radjenovich. We are still in the planning stages for this year's piroghi workshops and luncheons. We will have a kickball game on Sunday March 10<sup>th</sup> for the youngsters of all ages. Refreshments will be provided to the players. Contact Mara Hecht and Pat Starkey for more info. Thank you, Pat

### BELATED BIRTHDAY/ANNIVERSARY WISHES

Mark and Sanna Littell  
February 5

Katrina Delsante  
February 9

Joe Delsante  
February 11

Anatoly Bezkorovainy  
February 11

Jane Evans  
February 14

Sterling Sourk  
February 20

### SUNDAY OF ORTHODOXY

#### PROCESSION OF ICONS

Youth will participate in the annual procession of icons on the Sunday of Orthodoxy, March 24, 2013. Icons will be provided for all youth to carry in the procession around the church. The children are also welcome to bring their own favorite icon from home to carry in the procession.

## The Annunciation and the Secularism of Christianity

*(Continued from page 4)*

as far as anyone could see. Some of their number presided at their prayers, men who had been themselves set apart by prayer. But that didn't make them priests. Everyone knew that priests were distinguished by their ancestry, their lineage, their pedigree, and it looked like anyone could be chosen as one of their clergy. As far as every ancient Jew and pagan was concerned, the Christians had no real or proper religion at all.

These Jews and pagans were right. Christianity was not a religion—it is even, as Fr. Alexander Schmemmann once said, "The end of religion". It is not Religion; it is our participation, through our sacramental union with Christ, in the powers of the age to come, a participation that

transcends religion with all its earthly categories and boundaries.

It is important to remember this when we enter an Orthodox Church for worship, because there we encounter a lot of stuff—icons, and candles, and vestments. We meet in a building set apart; we clothe our clergy in fancy vestments. All of this might give the unsuspecting the erroneous impression that Orthodoxy was primarily a religion, and that the icons, candles, vestments, and externally beautiful things were what it was all about. But these things do not constitute its essence; they merely adorn its essence. Its essence is the power of Christ in our midst. When Christ comes into our midst, of course we fancy things up and celebrate it. When a royal digni-

tary comes to visit, we lay out the red carpet. These external things are the red carpet we lay out for Him. But what matters is not the carpet, but the King.

The Annunciation reminds us that Christianity is not a religion, but the life-giving power of God that transcends religion. In its early days, it did not look like a religion. Even now, when it looks rather more religious, it is still not a religion. It is a presence—the presence that the Virgin of Nazareth welcomed into her body when she spoke with the archangel in Nazareth long ago. It is the same presence we welcome into our midst today, whenever we gather together in His Name.

Reprinted from the "Reflections in Christ", March 20, 2012, Orthodox Church in America web site, <http://oca.org/reflections/fr.-lawrence-farley/the-annunciation-and-the-secularism-of-christianity>\*

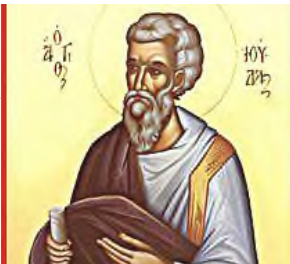
# The Wisdom of Jude

The Bible readings for March 12 and 14 include the entire Letter of Jude, the second-last book of the New Testament.

Consisting of a single chapter with 24 verses, this letter has a powerful impact for so brief a document. It was inspired by a crisis, and is not the kind of letter the author had intended to write before the crisis arose. Jude states that he had planned to write about "our common salvation."

In other words, the letter was to be a general description of the beliefs that all Christians hold. He says that he was "very eager" to send such a letter. So it must have been quite a crisis that compelled him to write in an altogether different way, urging his fellow believers to "contend for the faith which was once for all delivered to the saints."

He then names the cause of the crisis: There are false teachers who have made their way, secretly, into the Church. These are not enemies from outside, putting forth theories about life and salvation that are different from those of the Church.



These are people who are living, working and teaching among the believers and who "deny our only Master and Lord, Jesus Christ."

Jude offers three examples of what happens to those who "pervert the grace of God" as these false teachers do. First he describes those who were saved out of the land of Egypt in Moses' time. That deliverance was no guarantee of eternal salvation for people if they did not continue in faith-

fulness; Jude writes that God "afterward destroyed those who did not believe."

Next he describes angels who rebelled against God. They fell from their lofty position and now await a fearful judgment in the "nether gloom."

The third example is Sodom and Gomorrah, where immorality and unnatural lust led people to actions worthy of "a punishment of eternal fire."

Jude sees the false teachers' arrogant behavior as being just as dangerous as the rebellion and immorality he has described. He writes that the Archangel Michael, when disputing with the devil, didn't presume to pronounce a "reviling judgment"

on him, but left it to God. Unlike the archangel, these men "dare to revile whatever they do not understand." At the Eucharistic feast, they carouse and look after themselves rather than being peaceful and showing consideration for everyone.

This letter contains harsh condemnations. But Jude has seen the terrible effects of rebellion against God among his own people, in the churches established by the apostles. He calls on church members to be loving: to convince, save, or have mercy on anyone they encounter. But they must also take care for their own salvation through prayer, building on their foundation of faith, keeping themselves in God's love, and waiting patiently for Christ's mercy.

This path to salvation is open to anyone; those who rebel are freely choosing not to take it and they know the consequences. Jude uses strong language and powerful images to help his readers choose to stay on the path.

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

## Around SS Peter & Paul

### MARCH BIRTHDAYS/ANNIVERSARIES

Stephanie Homyak  
March 10

Sasha Golowatsch  
March 13

Elizabeth Michel  
March 14

Mike Wagner  
March 17

Christi and David Sourk  
March 19

Ann Michkofsky  
March 22

Tania Booriakin  
March 29



### Memory Eternal

Memory Eternal! to Mary Maul, longtime active member of Saints Peter and Paul Church. Mary's funeral service and burial took place in her "hometown" parish of Saints Peter and Paul, South River New Jersey, on Thursday, February 28. A panikhida for the peaceful repose of her soul will be held on March 16th, at 4:30 p.m. May she be granted rest with the saints!

### 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:

George Mudrenko

Walter Booriakin

Rose Koval

Dan Perotto

Ann Garza

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

*Mnogaya Leta! Many Years!*

# ... and Pieces

## PRESANCTIFIED LITURGIES

Each Wednesday of Lent, at 6:00, our parish community will celebrate the Liturgy of the Presanctified Gifts. As a preparation for participation in this Liturgy or as part of your Lenten study, you might like to review two short articles on this ancient service at the following links:

<http://oca.org/orthodoxy/the-orthodox-faith/worship/the-div/liturgy-of-the-presanctified-gifts>

[http://orthodoxwiki.org/Liturgy\\_of\\_the\\_Presanctified\\_Gifts](http://orthodoxwiki.org/Liturgy_of_the_Presanctified_Gifts)

and a nice recording of Bortniansky's "Let my prayer arise..." from the Presanctified Liturgy (in Slavonic): <http://www.youtube.com/watch?v=k-05IT8-N0k>

Please also plan on joining us for a simple Lenten meal (soup, salad, bread, & fruit) following these Liturgies every Wednesday during Lent. Sharing in the Church's Lenten cycle of services, being nourished mid-week with the Holy Mysteries, and joining in fellowship with your brothers and sisters will add greatly to your experience of this grace-filled season.

## 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 the form at the bottom of page 2 and return it to Stephanie Homyak. The suggested minimum donation is \$10.

## 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

Feeling sluggish? Life got you down? Looking for a program to turn your life around?

Well, my fine friends, the answer is finally here. In just 49 short days, without leaving the comfort of your easy chair, you can be happier, more confident and full of spiritual energy!

I know you've heard these promises before, even seen the infomercials...it can't possibly be that easy you say. Ah, but it is! Just follow these six easy steps:

Step 1: Sit in your favorite easy chair on the first day of Great Lent

Step 2: Pick up TV remote

Step 3: Turn off TV

Step 4: Chuck the remote across the room (please try avoiding hitting people or objects, I am not responsible for any damage incurred in the chucking process)

Step 5: Pick up any book pertaining to ORTHODOX Christianity and read for 1 hour

Step 6: Repeat daily until Pascha

I know what you are thinking. Katrina, where do I get one of these ORTHODOX books? Now that's the easy part! The next time you are chatting with your friends at coffee hour, turn your gaze southward towards the church. You'll see a blonde woman in her early 40's standing by a glass case filled with books. This fabulous woman (and she is fabulous. Have you met her?) will be happy to assist you in finding an ORTHODOX book to meet both your spiritual and financial needs. She will even direct you to the parish library if there is no match for you at the bookstore. She's that awesome.

So come on everyone! Join the Orthodox craze that is about to sweep the nation. Pick up a book and get reading!

PS- Crazy bookstore lady will be working on humility over Great Lent.

Have a blessed Lenten journey everyone!

*Katrina Delsante*

## MBAS

The Cheesefare Sunday luncheon will be held on Sunday, March 17, 2013. Tickets are \$10 for adults and \$5 for children. Please see Helen Yarbrough and Pat Starkey to make your reservations.



Starting Wednesday, March 20th, a lenten meal will take place (soups, fruit, and bread) following Presanctified Liturgy. There will be a sign up sheet for those Wednesdays. Please see Stephanie Homyak to sign up.

SS Peter and Paul will be hosting the Pan-Orthodox Lenten Vespers on Sunday, April 14, 2013. 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.

The Myrrhbearers Altar Society officers for 2013 were elected at the February meeting and they are as follows:

President	Marty Gala
Vice President	Jane Evans
Treasurer	Elizabeth Michel
Secretary	Betsy Begian

Congratulations to all!

The next Myrrhbearers meeting will be held on Sunday, March 10, 2013. Please join us; all are welcome!

*Marty Gala*

## PARISH LIBRARY

Our parish library has many resources to assist you in your spiritual journey throughout the Lenten season. Stop by after services and pick a book to read as part of your spiritual exercises. There are hundreds of titles for you to chose from.



# March 2013

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			Archpastoral Visit of Archbishop Benjamin March 2nd-3rd		1	2 5:00pm Vespers
3 Prodigal Son 8:30am Hours 9:00am Divine Liturgy Church School Parish Luncheon	4	5	6	7 Icon "Surety of Sinners"	8 Kursk-Root Icon	9 Memorial Saturday Holy Forty Martyrs of Sebaste 4:30pm Panikhida 5:00pm Vespers
 <b>Cheesefare Sunday Luncheon</b> Sunday, March 17, 2013 Sponsored by the Myrrhbearers Altar Society						
10 Meatfare Sunday Sunday of the Last Judgment 8:30am Hours 9:00am Divine Liturgy Church School MBAS Meeting	11	12	13	14 Feodorovskaya Icon	15	16 Departed Righteous Monastics 4:30pm Panikhida For Mary Maul 5:00pm Vespers
<div style="text-align: center;"><b>MEAT FAST</b></div>						
17 Cheesefare Sunday Forgiveness Sunday 8:30am Hours 9:00am Divine Liturgy Church School Cheesefare Luncheon followed by Forgiveness Vespers	18 Beginning of Great Fast 6:00pm Great Canon of St Andrew	19 Our Lady of Tenderness Icon 6:00pm Great Canon of St Andrew	20 6:00pm Liturgy of the Presanctified Gifts Lenten Meal	21	22	23 St. Theodore Saturday 5:00pm Vespers
24 Sunday of Orthodoxy 8:30am Hours 9:00am Divine Liturgy Church School 6:00 Lenten Vespers St. George Antiochan Church	25 Annunciation Most Holy Theotokos 9:00 Divine Liturgy	26 Leavetaking Annunciation	27 6:00pm Liturgy of the Presanctified Gifts Lenten Meal	28	29	30 Memorial Saturday Arizona Mission Walk 4:30pm Panikhida 5:00pm Vespers
31 St Gregory Palamas Repose of St Innocent 8:30am Hours 9:00am Divine Liturgy Church School 6:00 Lenten Vespers To Be Announced	1	2	3 Icon "Unfading Bloom" 6:00pm Liturgy of the Presanctified Gifts Lenten Meal	4	5	6 5:00pm Vespers
<div style="text-align: center;"> <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> </div>						